

# The History of Christianity



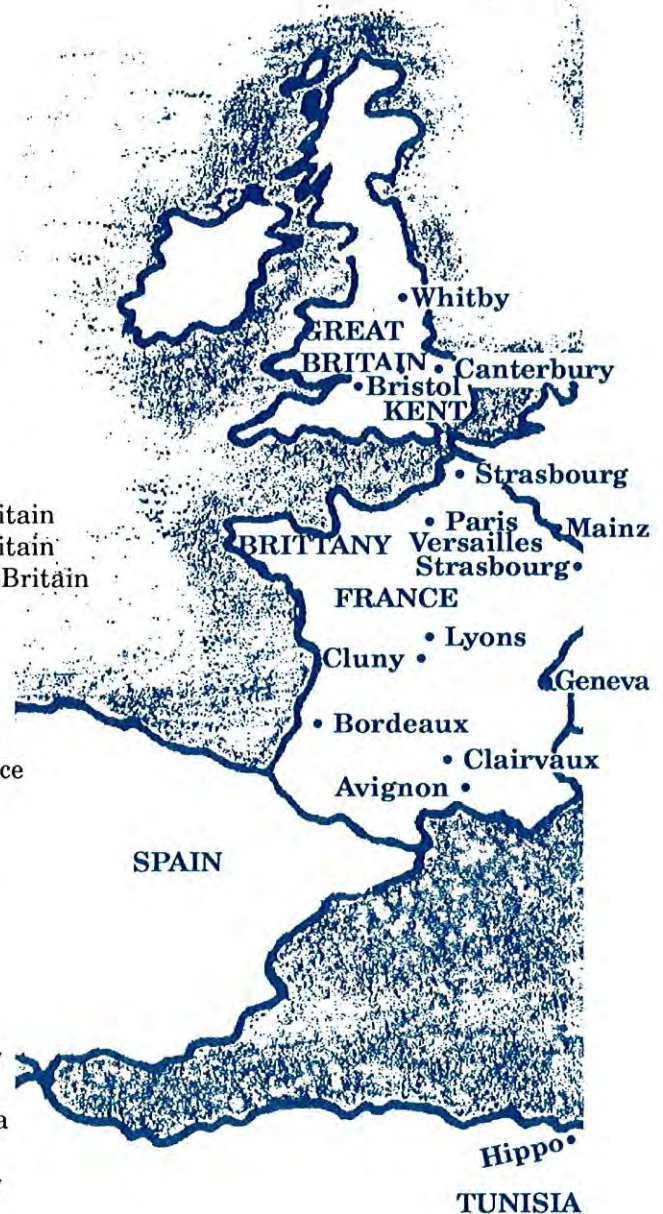


# Place Locations

(Listed by the page number of its first usage)

## Ancient Name (page)      Location

Bithynia (4)	Northern Turkey
Antioch (4)	NW Syria, SE Turkey
Smyrna (4)	Western Turkey
Phrygia (4)	Central Turkey
Ephesus (4)	Western Turkey
Alexandria (6)	Northern Egypt
Carthage (6)	Northern Tunisia
Constantinople (8) (Byzantium)	Istanbul, Turkey
Milan (8)	Northern Italy
Nicaea (8)	Northwestern Turkey
Cappodocia (8)	Central Turkey
Nyssa (8)	Central Turkey
Nazianzus (8)	Central Turkey
Chalcedon (10)	Northwestern Turkey
Hippo (10)	Northern Tunisia
Brittany (10)	Northwestern France
Nursia (10)	Central Eastern Italy
Monte Cassino (10)	Southwestern Italy
Kent (12)	Southeastern Great Britain
Canterbury (12)	Southeastern Great Britain
Whitby (12)	Central Eastern Great Britain
Cluny (16)	Central France
Clairvaux (20)	Southeastern France
Lyons (22)	Central France
Assisi (22)	Northwestern Italy
Bordeaux (24)	Southwestern France
Avignon (24)	Southern Central France
Mainz (26)	Central Germany
Prague (26)	Czech Republic
Wittenburg (28)	Eastern Germany
Eisleben (28)	Eastern Germany
Erfurt (28)	Eastern Germany
Vienna (29)	Eastern Austria
Geneva (29)	Switzerland
Strasbourg (29)	Northeastern France
Trent (30)	Northeastern Germany
Novgorod (32)	Northwestern Russia
Moscow (32)	Central Western Russia
Kiev (32)	Southwestern Russia
Augsburg (34)	Southeastern Germany
Bohemia (34)	Czech Republic
Saxony (36)	South Central Germany
Bristol (37)	Western Great Britain
Versailles (42)	Paris, France





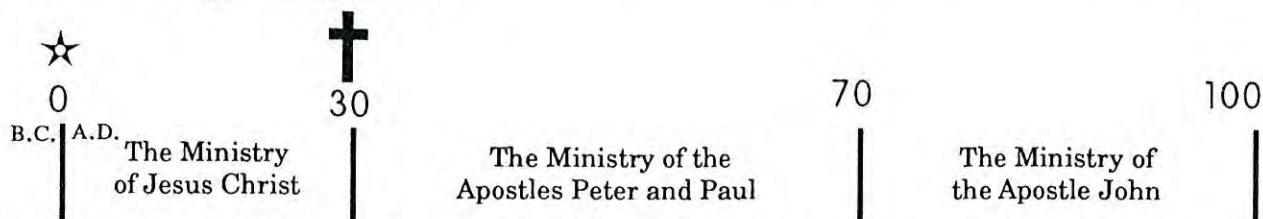
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# Introduction

This study book is an overview of the history of Christianity after the first century, that is, starting with the year A.D. 100. The history of the first 100 years is covered in our study book, *An Overview of the Bible*, in the sections "The Life of Jesus Christ" and "The New Testament after the Resurrection." A brief glance to review these 100 years is as follows:



For the purpose of simplicity and consistency, we will separate each 100-year period and designate it with a number 100s, 200s, ... 1900s, etc. We will not use the word "century" to do that. (For example, the 100s are the second century, and the 1500s are the sixteenth century.)

As Christianity grew, it became more complex, so covering the later years requires more space than the earlier ones. For the early hundreds we will sometimes include two centuries on one page and the later hundreds will take several pages. As with many of our study books, the right-hand page will serve as a workbook for the left-hand page, which is like a textbook. In general, this historical overview is presented in an objective way. But I will also include my own subjective evaluation in the form of lessons I believe we should learn from history. You should consider these as the author's opinion and feel free to agree or disagree, discuss and evaluate. The hope is that you will not only learn the facts of Christian history but be able to apply the wisdom of our past.

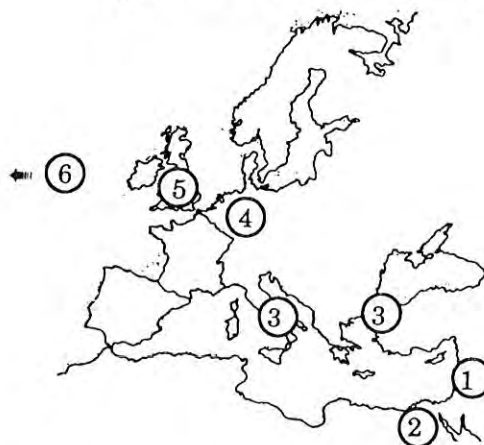
Since this is an overview, I needed to be selective. I have tried to be complete and emphasize the major events which steered the main direction of the church without including details which, although interesting and important, are not crucial to an overview of Christian history.

Before you begin studying each century, consider the graphs on these first two pages. They are a sort of overview of the overview. Here you can familiarize yourself with the movement of the epicenter of Christianity, what happened at approximately each 500-year date, the major splits, and my subjective qualitative overview.

I hope you enjoy the study.

*Dave*

## The Movement of the Epicenter of Christianity

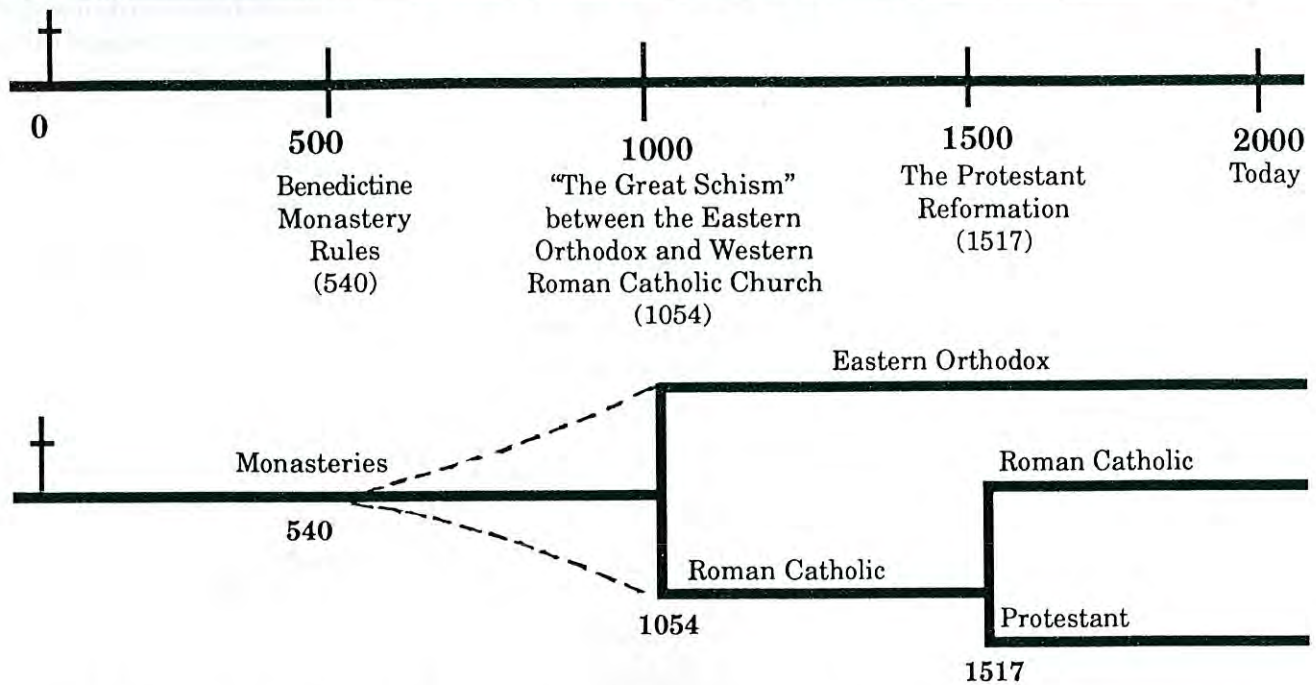


The epicenter (i.e., the sending center of greatest influence on Christianity) moved from:

1. Jerusalem (before 100 A.D.) to
2. North Africa (100s – 300s) to
3. Rome, and sometimes Constantinople (300s – 1500s)
4. Western Europe (1500s – 1700s)
5. England (1700s – 1800s)
6. America (1800s – 1900s)



# Church History at a Glance

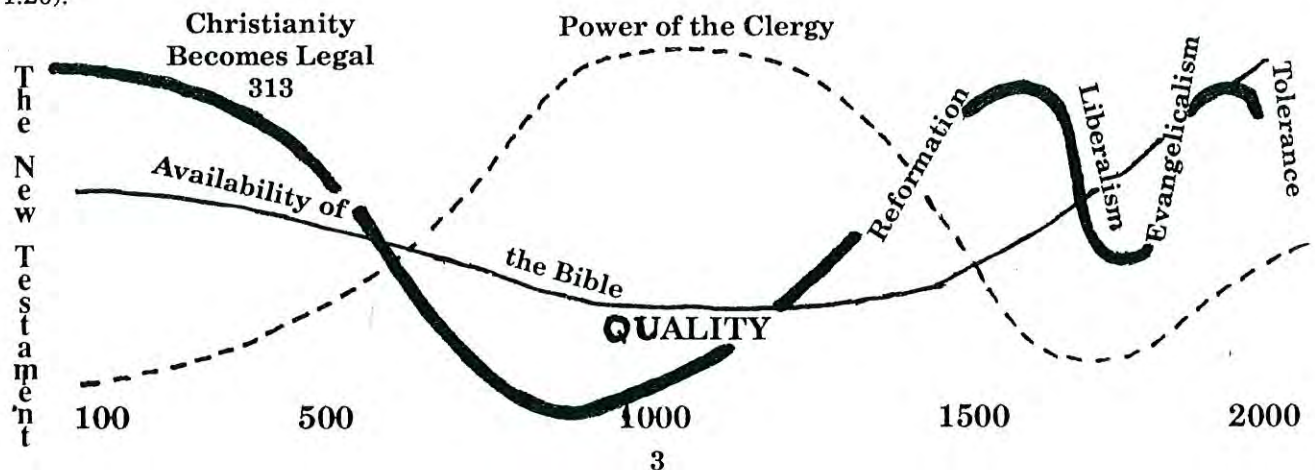


Above is a simple graph of what happened at each of the 500s of Christian history. The major events were the two splits—one in 1054 and the other in 1517, giving us three basic groups of Christians today.

Below is the author's subjective evaluation of the quality of Christianity after the first century. Quality is here defined as (1) scholarly work that helped us understand the Bible better, (2) impact on the non-Christian world, and (3) close adherence to Christian morals. This is the heavy dark line. Also, superimposed over the dark line is a dotted line that represents the power of the clergy and a dashed line representing the availability of the Bible to the people.

Also, we should observe that two great pivotal changes hit Christianity about the year 1800. (1) The Industrial Revolution gave the church something it never had to deal with before—rapid change. (2) After 1800 it became a multiracial, multi-cultural religion without a European center.

Finally, it is the author's opinion that the qualitative ups and downs of Christianity are increasing. The current downtrend is due to tolerance of a wide range of moral and doctrinal beliefs forbidden by the Bible (1 Corinthians 1:10). This results in, for example, tolerance of a divorce rate equal with the world (Malachi 2:16), tolerance of homosexuality (1 Corinthians 6:9), and tolerance of a weak view of Scripture (1 Peter 1:20).





# The 100s — Persecution and Expansion

## Growth under Persecution

The growth of Christianity in the 100s was framed in a context of persecution, cults, and fanatics. The church had no central government and only loosely organized local churches.

*"The blood of the martyrs is the seed of the church."* (Written between 196-212 by *Tertullian*)

The 100s were born in a mood of persecution of Christianity, first by Nero (64-68), who killed Peter and Paul, and then by Domitian (mid-90s), who exiled John to Patmos. Now famous letters written during 111 and 113 between the Emperor Trajan and Pliny the Younger (Governor of Bithynia) revealed the nature of the persecution. Christians were arrested and asked to publicly renounce their faith. If they did, they were freed, if not, they were executed. The letters written between 110 and 115 by *Ignatius*, Bishop of Antioch, on his way to Rome to be executed and the martyrdom of *Polycarp*, Bishop of Smyrna (155), steered the mind of the church of the 100s.

Reasons given by Rome for Christian persecution include: (1) cannibalism (since Christians claimed to eat Christ's body and drink His blood) and (2) atheism (since Christians had no idols and refused to worship the Roman ones or the Emperor).



Three unnamed martyrs kneel blindfolded, awaiting the executioner's sword. This wall painting was found in a room used to house the relics of a martyr in Rome; it was later incorporated into the fifth-century church of St. John and St. Paul.

## Cults Infiltrate Christianity

Cults have been a problem to Christianity since the first century—light attracts bugs! In the 100s they included the gnostics (who said the spiritual was good and the physical was bad and separated from anything spiritual) and the Marcionites (who were basically anti-semitics parading as Christians).

### The Martyrdom of Polycarp, Bishop of Smyrna (70?-155?)

The governor pressed him further:

"Swear, and I will set you free: execrate [to denounce as evil or detestable] Christ."



"For eighty-six years," replied Polycarp, "I have been His servant, and He has never done me wrong: how can I blaspheme my King who saved me?"

"I have wild beasts," said the proconsul. "I shall throw you to them, if you don't change your attitude."

"Call them," replied the old man. "We cannot change our attitude if it means a change from better to worse. But it is a splendid thing to change from cruelty to justice."

"If you make light of the beasts," retorted the governor, "I'll have you destroyed by fire, unless you change your attitude."

Polycarp answered: "The fire you threaten burns for a time and is soon extinguished: there is a fire you know nothing about—the fire of the judgment to come and of eternal punishment, the fire reserved for the ungodly."

(Eusebius, *History of the Church*, IV 15)

## Fanatics Produce Confusion

Fanatics are harder to deal with than cultists. Fanatics take good things to extremes. The Montanists are a key example. They originated with Montanus (172 in Phrygia), who proclaimed himself the alter-ego of the Holy Spirit. This group was something like a cross between Puritans and Pentecostals, without the emotion but with prophecy, tongues, and miracles. They promoted the Holy Spirit but refused forgiveness for serious sins after baptism. Montanists favored chastity, fasting, and martyrdom. But Montanus' prophecies did not come true, and their claims of visions threatened the canonizing of the New Testament. The Montanists were eventually rejected by mainline Christians and basically dissolved after about 100 years.

## Scholars Defend Christianity

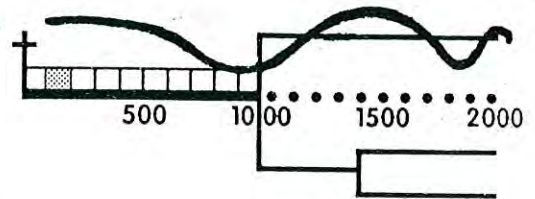
One of the reasons Christianity spread to all aspects of society was the number of scholars and educated leaders who embraced and promoted it. Most noteworthy are the great apologists (*apologos* = Greek for "defense"). For example, *Justin Martyr* (?-165) was born in Palestine and traveled to many places studying philosophy. One day while meditating by the seashore, probably at Ephesus, he was converted by an old man who exposed the weakness of his reasonings. Justin taught, wrote, and debated Christianity against pagan philosophy and the Jewish law from the standpoint of reason. He defended Christianity to the emperor by pointing out that Christians were persecuted not for any wrongdoing but simply because they were Christians. He was martyred in Rome at the peak of his career.





# Persecution and Expansion

## The 100s



The church was born into a context of persecution outside and false teachers inside. Nevertheless, significant leaders arose and Christianity grew.

### Significant People

List four men who led Christianity in the 100s (in bold on page 4) and the area of their leadership.

*Men who led:*

*Area of leadership:*

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### Significant Events

Name four events that steered the mood of the 100s (see the subtitles on page 4).

1. 

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2. 

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3. 

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4. 

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### What can we learn from the 100s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. **Persecution stimulates quality in Christianity.** That does not mean we should go looking for trouble, but proclaiming the truths, morals, and the Gospel of the Kingdom of God will bring persecution. When it does, it should be considered a valuable thing (James 1:2-4).
2. **Cults must be identified as false teaching.** Cults, like today's Mormons, Christian Science, and Jehovah's Witnesses (all three made in the U.S.A.), must be rejected because they deny the deity of Christ and the sufficiency of the Scriptures.
3. **Christianity will always have extreme groups within its ranks.** These usually spring up as a reaction to something (like legalism or liberalism). They often represent a valid concern and are usually joined by some notable leaders who agree with their cause. But these groups must be evaluated biblically, not supported blindly. It's only the Bible that can differentiate between a solid view (for example, Martin Luther's priesthood of the believer) and fanatics (for example, Montanus' continuation of prophecy).
4. **Those who teach and defend the faith are always an asset and helpful to Christianity.** In the 100s, the best example are the apologists, men like Justin Martyr.



# The 200s — Developing Church Government

## The North African Church Developed

Jerusalem, of course, was the first city of Christianity (Acts 2) with Antioch (of Syria) being the second (Acts 11:19-26) and the first city where followers were called Christians. But with the destruction of Jerusalem (A.D. 70) and the persecution by the Jews, Jerusalem was no longer the largest city of Christianity.

By the end of the 200s, there were three major centers of Christianity: Antioch, Alexandria, and Rome. But the 200s were a time of great development for the North African church, especially in Carthage and Alexandria. A North African church was undoubtedly started right after Pentecost in Acts 2, since a significant Jewish community had been there from ancient times (the Old Testament having been translated into Greek in Alexandria, approximately 250 B.C. This volume is known as the Septuagint or LXX. They also translated the Apocrypha (literally, "hidden writings"), part of the Eastern Orthodox Bible and the Roman Catholic Bible after 1546.

The North African church was always a bit controversial with its Montanists and its allegorical school of biblical interpretation. Later it also gave us Augustine (354-430), who, typical to the region, provided some of our greatest contributions and some significant misconceptions. (See the 400s.)

## Three North Africans You Should Know from the 200s

Three prominent North Africans made headlines in this century:

- **Origen** (185-254) taught three levels of Bible interpretation: (1) literal, (2) moral, and (3) allegorical. This introduced the allegorical method of interpretation.

- **Cyprian** (bishop of Carthage 248-258) called several councils of bishops to promote unity and harmony.

- **Anthony of Egypt** (possibly 251-356) was the first noted ascetic of the church. At age 20 he gave away all his possessions to follow Christ. Although he tried to be alone, he was constantly beset by visitors and led many to Christ. The result was, he became a discipler who was used as a model in the later development of monasteries.

## Violent Persecution Continued

Around 250, the church experienced its most severe persecution yet under the Emperor Decius (249-251). He required all citizens to sacrifice to the traditional Roman gods or face execution. Unknown numbers of Christians were executed, including the bishops of Antioch, Jerusalem, and Rome. A second severe persecution followed under Emperor Valerian (253-260) and the worst of all under Diocletian in 303-305. But Christianity was closing in on the government. Diocletian's own wife and daughter became Christians as well as many others in high places, and many of his slaves and servants.

## The Church Formed New Kinds of Government

One thing that should be noted about the early church is how fast it departed from the apostles' model of leadership. The apostles set up bishops (Greek *episkopos*, overseers, a plurality—never just one) over local congregations with no other organization and no central authority. But within a few years,

one man became the only bishop over most local congregations (see 3 John). By the 200s, bishops were nominated by neighboring bishops and ordained by at least two of them after being elected by the congregation. Bishops of large cities became more influential than provincial bishops and took the title metropolitan bishop (or just metropolitan).

*"Therefore it is fitting that you should live in harmony with the will of the bishop, as indeed you do. For your justly famous presbytery, worthy of God, is attuned to the bishop as the strings to a harp. Therefore by your concord and harmonious love Jesus Christ is being sung."*

(Ignatius to the Ephesians 4:1, written about 110, not the New Testament Ephesians)

There are four stages of government thus far: (1) the apostles left the church with a *plural leadership*—bishops and deacons. (2) By 110, Ignatius promoted loyalty to *one local bishop* in each city. (3) About 250, Cyprian called a union of the city bishops under a larger city bishop "the church." Finally, (4) the "metropolitan bishops" of Jerusalem, Antioch, Alexandria, and Rome became the patriarchs of the church.

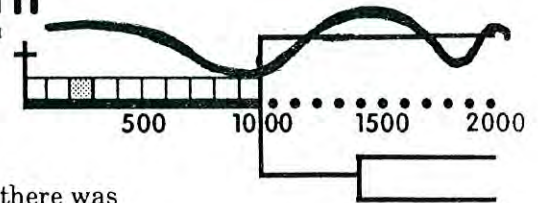


Origen



# Developing Church Government

## The 200s



- Although we shall focus on the changes in church government, there was also a significant development in the North African church. List three North Africans and their influence:

1. \_\_\_\_\_ His influence was \_\_\_\_\_
2. \_\_\_\_\_ His influence was \_\_\_\_\_
3. \_\_\_\_\_ His influence was \_\_\_\_\_

- Persecution continued in the 200s. It was worst about A.D. \_\_\_\_\_.

- Church government changed in the 200s. We outlined four stages of development from the apostles' time to the end of the 200s. They were:

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_
4. \_\_\_\_\_  
\_\_\_\_\_

## What can we learn from the 200s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. **We should never add to the author's intended (plain, ordinary, regular) meaning of Scripture.** The allegorical method of interpretation promoted by Origen should be avoided because it does not connect to the author. It's wrong to interpret anything that way—even this sentence. That method necessitates the creation of a clergy (pastors, priests, bishops) to interpret the Bible for us, thus denying the priesthood of the believer (1 Peter 2:9, Revelation 1:6).
2. **Leadership development should never create two kinds of Christians—clergy and laity.** As the church grows and develops, it must also develop new forms of administration. But the one-man leadership promoted by Cyprian and Ignatius violates Scripture (Philippians 1:1, 3 John 9, 1 Peter 5:1-3) and changes the whole mentality of leadership, creating a distinction between lay people and professional clergy. It's that distinction which is unbiblical.
3. **Disciplers focus on their own growth and maturity.** Anthony of Egypt seems to have stumbled onto an excellent plan for discipleship. It actually parallels that of Christ and Paul. Spend time alone to focus on your own growth and maturity. Then disciple others.



# The 300s — Christianity Becomes the Official Religion of the Empire

## The Emperor becomes a "Christian"

In **312**, according to his own testimony, Constantine saw a sign of the cross "above the sun" in the noon day sky with the message, "By this sign conquer." Constantine defeated Maxentius, who foolishly decided to fight outside the city fortification. The story is questioned, but Constantine's commitment to Christians is not.

In **313**, Christianity was legalized by the "Edict of Milan." Constantine identified the sun (his own special deity) with Christianity. In **321**, he made the first day of the week a Christian holiday and called it *Sun* day.



This is the huge head from a statue of Constantine, which once stood in the basilica of Constantine in Rome. The head alone is over 8 feet/2.46 meters high and weighs about nine tons.

Constantine was a builder of churches, using the rectangular Roman basilica as a format. His mother Helena went on a pilgrimage to the Holy Land (**326-327**) where she ordered the building of church buildings. Many pagan buildings, customs, and traditions received Christian adaptation.

## Athanasius (296-373)

Athanasius is one of most significant men of Christian history because of his role in establishing the doctrine of the Trinity and especially the deity of Christ. Around 318, Arius, a presbyter in Alexandria and a persuasive preacher, clashed with his bishop by teaching that Jesus was created by the Father and was therefore less God and without complete sovereignty, immortality, and perfect wisdom and knowledge. Athanasius accompanied his bishop to the Council of Nicea (**325**) and was the major opponent of Arius and the primary defender of the decision of Nicea. Athanasius became Bishop of Alexandria in 328 but was forced into exile five times because of his opposition to the authority of the emperor over the church. His followers stayed loyal to him, and his writings established the doctrine of the Trinity and promoted monasticism. He also first listed the 27 canonical books of the New Testament in **367**. These books were finalized as the New Testament at Hippo/Carthage (neighboring cities) in **397**. It's also important to understand that the Old Testament without the Apocrypha was finalized in 90 A.D. in Jamnia by a Jewish synod which rejected the Greek (LXX) and accepted the Hebrew text. This is the Protestant Old Testament.

## Basil the Great (330-379)

Basil became a monk in 357, a presbyter in 364, and a bishop in 370. His partnership with his brother Gregory of Nyssa and his friend Gregory of Nazianzus formed the trio known as the Cappadocian Fathers, who are essentially the fathers of the Eastern Orthodox Church.

The 300s saw the first mention of Christmas on December 25, **336**. Before Constantine, Easter may have been the only holiday celebrated by Christians. But with Constantine, Easter became a week-long celebration with Palm Sunday, Good Friday, and Lent being introduced.

Constantine soon became the unofficial leader of the church. The Christians originally welcomed, indeed requested, his involvement. But a major question was raised by those who opposed his decisions: "What has the emperor to do with the church?"

His three great "accomplishments" were (1) the reorientation of Rome away from idols to Christianity, (2) the building of Constantinople (330) as a Christian city on the site of ancient Byzantium, and (3) the first church council at Nicea in 325 where the 100% deity and 100% humanity of Christ was recognized. (See Appendix I.) In **326** Constantine moved the capital of the empire to Byzantium (Istanbul) and renamed it Constantinople.

Constantine spent his religious life trying to legislate unity in the church. It never worked. When he died in **337**, the Byzantine East recognized the emperor as above the church, but in the West it would be challenged from then on. The sons of Constantine divided the empire, thus creating what became a permanent division between the eastern and western empires.

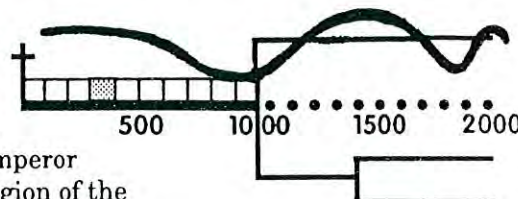
By **350**, Latin had replaced Greek as the language of western (Roman Catholic) Christianity. In **381**, Christianity was made the state religion of the Roman Empire. That year the Nicene Creed (finalized at Constantinople in 381) was adopted at the Second Ecumenical Council.



# Christianity Becomes Official

## The 300s

The 300s represented one of the great pivot points of Christianity. It went from its last and greatest persecution under the Roman emperor \_\_\_\_\_ (see page 6) to being the official religion of the empire under the Roman emperor \_\_\_\_\_.



What key events happened on these dates in the 300s?

312 \_\_\_\_\_

313 \_\_\_\_\_

321 \_\_\_\_\_

325 \_\_\_\_\_

326-27 \_\_\_\_\_

336 \_\_\_\_\_

350 (approximately) \_\_\_\_\_

367 \_\_\_\_\_

381 \_\_\_\_\_



Athanasius, bishop of Alexandria, states that ... *in these* [27 writings we now call the New Testament] *alone the teaching of godliness is proclaimed. No one may add to them, and nothing may be taken away from them* (39th Festal Letter, 367, the first authoritative statement on the canon of the New Testament).

Two significant churchmen of the 300s were Athanasius (296-373) and Basil the Great (330-379).

Who was Athanasius and why was he important? \_\_\_\_\_

Who was Basil and why was he important? \_\_\_\_\_

## What can we learn from the 300s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. **Legislated unity doesn't work in true Christianity.** Constantine's effort to achieve church unity through the Council of Nicea crystalized the issue. The true church has always remained united on basic moral and doctrinal issues. But these basics have been understood through debate, not legislated unity. For example, the 300s saw a challenge to the deity of Christ and the 1800s experienced a challenge to the authority of the Bible. Unity, in both cases, was not obtained by legislation. Actually, unity has never been obtained at all over the entire church and only exists in small groups. Unity within a small local church or a missionary organization is possible, but efforts to produce large-scale unity only result in diluting doctrinal and/or moral purity by promoting a doctrine of tolerance—and that's contrary to Scripture (1 Corinthians 1:10).
2. **The spiritual quality of Christianity is strengthened through persecution and weakened through social acceptance.** When Christians are persecuted, they turn to the Bible and other mature believers for guidance and accountability. When Christianity is popular or socially acceptable, Christians tend to look to the socially-accepted will of the majority for their morality.



# The 400s — The Fall of Rome

## The First Powerful Pope

Leo I (the Great) comes closest to being functionally the first pope. (1) Leo emphasized Matthew 16:18-19, *Upon this rock I will build my church* as applying to the bishop of



Stained-glass depiction of Pope Leo I

Rome being the pope of the church. (2) Leo cemented the doctrine of the 100% humanity 100% deity of Christ as fundamental to Christianity—especially at the Council of Chalcedon (451). (3) He began acting like a civil ruler by delivering Rome from two invasions.

## Augustine (354-430)

Probably the single most influential theologian of the western church was Augustine of Hippo. Born in North Africa, he was taught Christianity by his mother but His “conversion from the world” came after a bitter inner struggle, and he was not baptized until 387. He returned home as a monk (after living with a common-law wife for ten years). He was recruited to Hippo and became its bishop in 396. Augustine wrote extensively, explaining the sin nature, original sin, the necessity of grace, and Christ’s death for salvation, plus predestination and election. Augustine also allegorized the Old Testament and prophecy, saying God’s promises to Israel were fulfilled in the church, which was to socially become the “city of God” on earth.



## The Germans and the Romans

Germanic tribes (the Goths and Visigoths) began attacking Rome in the mid-200s. Many of them became Arian Christians through captured Roman prisoners. But after two centuries of peace, on August 24, 410, Rome was entered and pillaged for three days. Other attacks followed. The most famous is by Attila the Hun (452) who was persuaded to withdraw by Leo I. But the great old city had fallen. Many blamed it on neglecting the worship of the old Roman gods. Augustine answered with *The City of God*—a Christian spiritual perspective on a society of God and a society of Satan.

## Meanwhile in Brittany

In 432, Patrick (389-461) began his mission to Ireland. This is also when some believe King Arthur ruled England. Although there was probably no Sir Lancelot or Knights of the Round Table, Arthur supposedly defended England against invasion in the 400s.

# The 500s — Monks and Monasteries

Local church life of the 500s only became more liturgical, but the excitement was about a thing called a monastery. In 540, Benedict of Nursia wrote his monastic rules and created **the** standard pattern for Christian monasteries—especially in the West. Benedictine monasteries were based on two activities: work and prayer.

Very little is known about Benedict’s life. He was born in Northern Italy and studied in Rome before withdrawing to live as a hermit. He founded several small monasteries with little success until he joined the monastery at Monte Cassino. There he wrote his “Rules” for monastic life.

## From Benedict’s Rules for Life in a Monastery

*A monastery should be built so that everything needed, water, mill, garden, bakery, is available so that the monks do not need to wander about outside. For this is not good for their souls.... If a brother is insubordinate or disobedient, proud, or a grumbler ... let him ... be privately warned twice by his seniors. If he does not improve, let him be publicly rebuked before them all ... If he does not correct himself, he should be excommunicated or physically punished. There shall be complete silence at table, and no whispering or any voice except the reader’s should be heard.*

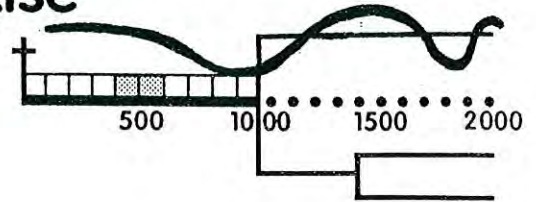
But Benedict was by no means the first monk. The movement probably began in North Africa with Anthony of Egypt (256-356) as the first well-known hermit. In the 300s and 400s, Christians, mostly lay people, retreated to the desert to escape persecution or were exiled there. But some prominent clerics also favored monasticism. Augustine arranged a monastic group of celibate clergy when he returned to North Africa in 388, and Patrick encouraged monastic life in Ireland—though Irish monks were wanderers and teachers. So by the 500s, monks were often considered the ultimate Christians.



# Rome Falls and Monasteries Rise

## The 400s and 500s

These two centuries were marked by three notable leaders: a pope, a monk, and a theologian.

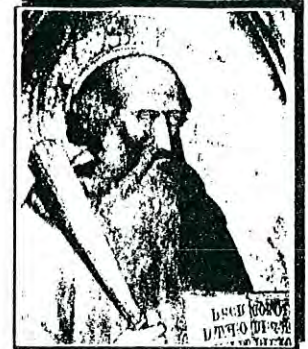


- The first powerful pope was \_\_\_\_\_. Describe three of his accomplishments.

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

- The most influential theologian was \_\_\_\_\_. Name some of the areas he wrote about.

- The most influential monk was \_\_\_\_\_. Describe his contribution to monastic development.



Benedict

- At this point it is important to read about the first seven church councils (listed in Appendix I). Study them a bit then see if you can remember something about each one.

Council	Date	Significant Decisions
#1	_____	_____
#2	_____	_____
#3	_____	_____
#4	_____	_____
#5	_____	_____
#6	_____	_____
#7	_____	_____

## What can we learn from the 400s and 500s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

- Christianity grows spiritually inversely proportional to the power of the clergy.** A strong cleric like Leo I seems to be an asset at first, but the danger is that Christians under strong clerics are likely to become more passive. Leo I defended Rome against Attila the Hun, but that began a 500-year slide into the Dark Ages. In general, the stronger the clergy is, the weaker the church becomes.
- Forms and formulas tend to increase quantity but not necessarily individual quality.** Formulas for ministry, like Benedict's Rules for monasteries, Wesley's Holy Clubs, and Campus Crusade's "Four Spiritual Laws" booklet, usually are a great help for getting the truth to more people. The danger is in performing the forms without a depth of understanding. It's easier to build a chain of McDonald restaurants if you have a formula and a certain quality can be maintained. But you may not get the same individual quality as you'd get at a Papa Joe's Steak House.



# The 600s — Roman Christianity in Britain

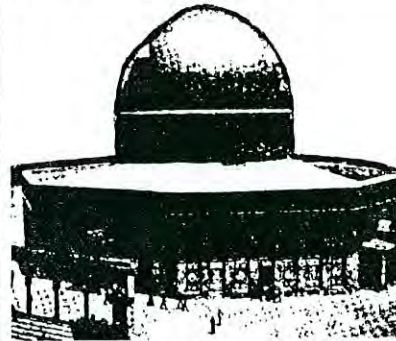
In most of the western empire, Christianity of the 600s was rather stale. Gregory the Great (pope 590-604) was the most influential pope between Constantine and the Reformation. Gregory, a former monk, wrote a textbook for the training of the medieval clergy. It emphasized an allegorical interpretation of the Bible, interest in saints' lives, and relics. He also emphasized ascetic virtues, taught demonology, and was the first pope to actually claim supremacy in both religious and secular matters.

Gregory's biggest contribution, though, was not in Rome but in England. Having failed to bring the Eastern Church under Rome, Gregory focused on converting all the "barbarians" of Europe into one Roman Catholic commonwealth. This meant (1) reaching the uninitiated, (2) converting the Arian Christians of Germany, (3) winning the Celtic Christians of Ireland, and (4) reaching the British.

In his attempt to straighten out the French (which never worked too well), he met some Anglo-Saxon slaves whom he took to Rome for training as Roman Christian clerics. Next Gregory decided to attempt to convert King Ethelbert of Kent because his wife was already a Roman Catholic. Ethelbert responded and gave Gregory's archbishop a palace at Canterbury.

## Mohammed (570-632)

Mohammed is, of course, not a Christian, but he had a tremendous negative impact on Christianity. In 625 he began writing the Koran (lit. "recitations") which was supposedly dictated to him by an angel. Islam (meaning "submission") spread rapidly among the Arab people (see Genesis 16, 17, and 18 for promises made to Ishmael). By 633, Islam had captured most of North Africa. Then it destroyed the major Christian centers in Jerusalem, Alexandria, and Antioch, leaving only Rome and Constantinople. The Arab Muslims built the Dome of the Rock, a "holy" site, which still sits



on the place where the Jewish Temple was built (until it was destroyed in A.D. 70). Islam pressed on to Spain and was finally stopped by the French King Charles Martel at Tours in 732. But the Muslim assaults on southern Europe continued through the 1500s.

Christianity had been in parts of England since the 300s, but it was yet to be united under Rome. Gregory's archbishop (a man named Augustine) offended the Celtic Irish and could not tolerate British conservatism, caused by a long period of isolation from the European continent.

By the mid-600s, however, the Irish Celts took the initiative, and several missions to the Anglo-Saxons overcame the racism to unite Britain. In 664, the Synod of Whitby confirmed the Romanization of British Christianity. In 669 Rome sent a Greek named Theodore of Tarsus to be Archbishop of Canterbury. Theodore and an associate named Hadrian from North Africa were the real founders of the Roman Catholic church in England. Theodore dealt wisely with the Celts, and Hadrian brought in Mediterranean Christian culture.

The story of Pope Gregory's expansion to Britain has one more chapter. In the 700s, the now Catholic Anglo-Saxons and the Irish Celts became missionaries to Europe. The Anglo-Saxons went to Frankish Gaul (France) and the Celts to Germany. Celts were always mobile, but even more so with the added element of Roman Catholic organization.

# The 700s — The Arabs and the Icons

## Icons

In the midst of the external Muslim wars, the Eastern Emperor Leo III (the Iconoclast) launched an internal attack on the use of icons in 726. He claimed they were idolatrous. An angry mob murdered one of his officials sent to replace an icon with a cross, and in Rome the pope condemned Leo's movement. Icons were supported (also made and sold) by many monks but declared illegal by a synod of bishops in Constantinople (754). Leo's son



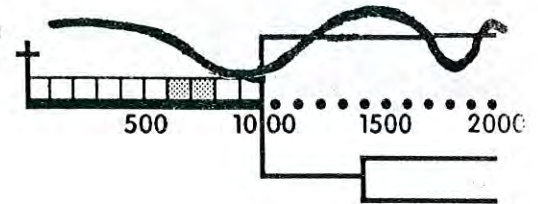
This icon of Mary and Jesus shows the stylized depiction of characters that is common to icons.

continued the fight, and though his grandson was soft on the subject, his widow revised the ban on icons. The issue was finally solved by a Palestinian monk called John of Damascus (730-60) who said that icons were not to be worshipped but used as precious visual aids to education. They were a reminder of the original which could instruct and assist a believer in worship. This position was accepted at the Seventh Ecumenical Council (at Nicea in 787—see Appendix I).



# The British, Arabs, and Icons

## The 600s and 700s



The most influential pope between the first Christian emperor Constantine and the Protestant Reformation of the 1500s was Pope \_\_\_\_\_ (pope from \_\_\_\_\_ to \_\_\_\_\_). Although he died early in the 600s, what he set in motion united all of Europe under Roman Catholicism. His major contributions include:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

The British King \_\_\_\_\_ gave the Roman Catholic archbishop a palace at \_\_\_\_\_ which today still carries the name of the Christian leadership of the Church of England.

The way Europe was united under Catholicism was:

Rome expanded Christianity to \_\_\_\_\_ and \_\_\_\_\_.  
They then reached the rest of Europe by \_\_\_\_\_ reaching \_\_\_\_\_  
and \_\_\_\_\_ reaching \_\_\_\_\_.

In the 700s, there was trouble in the East:

- (1) an external war against the attacking \_\_\_\_\_ and
- (2) an internal controversy over \_\_\_\_\_.

The external attacks resulted in Christianity losing the major cities of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, retaining only the major centers at \_\_\_\_\_ and \_\_\_\_\_, which became the two heads of the Christian world.

## What can we learn from the 600s and 700s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. **Christian development should be in terms of people not places.** Christianity lost three of its major places to the Arab Muslims in the 700s. Conservative Protestants lost many churches and seminaries to the liberals in the early 1900s. It's easy to be deceived into thinking people are only here for a short time but places and institutions last. But the opposite is true. People will be somewhere forever, and places, in and of themselves, have no value at all. Besides, places can be used for good or evil and can be changed from one to another. Europe was united under Catholicism because the efforts were focused on people not countries. The Eastern Orthodox Church lost much territory to the Arabs because it defined Christianity in terms of territory—places.
2. **Aids to worship always have the danger of becoming objects of worship.** What John of Damascus said about icons is true. But the real danger of icons is that people don't restrict their usage to simply an aid to worship. Physical aids to worship can be helpful, but they are always dangerous. Pictures, statues, crosses, symbols, and church buildings all can be aids to worship and all run the danger of becoming too significant. God must be worshipped in spirit and truth (John 4:24) not as localized in objects and places (Isaiah 66:1-2; Acts 17:24).



# The 800s—Eastern Orthodox Church Missionaries Penetrate Eastern Europe

## Eastern Missions

For the Eastern Orthodox Church, the 800s were years of missionary expansion to Moravia, Bulgaria, Serbia, Russia, and Romania. In 863, the prince of Moravia (modern Czech Republic) asked the Byzantine emperor to send missionaries to teach his people about Christ. The emperor sent two brothers, Cyril and Methodius, who already spoke the Slavic language. Cyril developed the Cyrillic alphabet, which spread Orthodoxy among the Slavic people. The Moravians carried Eastern Orthodox Christianity south to Bulgaria, which established an independent Eastern Orthodox church in 870. From Bulgaria, Eastern Orthodoxy later spread to both Serbia and Romania.

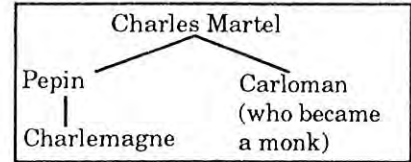
## The Significance of this Eastern Orthodox Expansion

What happened here is significant for several reasons. In Moravia, Cyril and Methodius did something not yet tried in the West. They wrote, translated, and held church services in the Slavic language of the people (rather than in the Latin practiced by Rome or the Greek of Constantinople). They were highly successful until their work clashed with the German Roman Catholics working in that area. The brothers appealed to Rome. They even traveled there in 868 where Cyril died in 869. The pope supported their cause but the Germans ignored the pope and expelled the disciples of the brothers from the country (even though Methodius returned to Moravia and died there in 885).

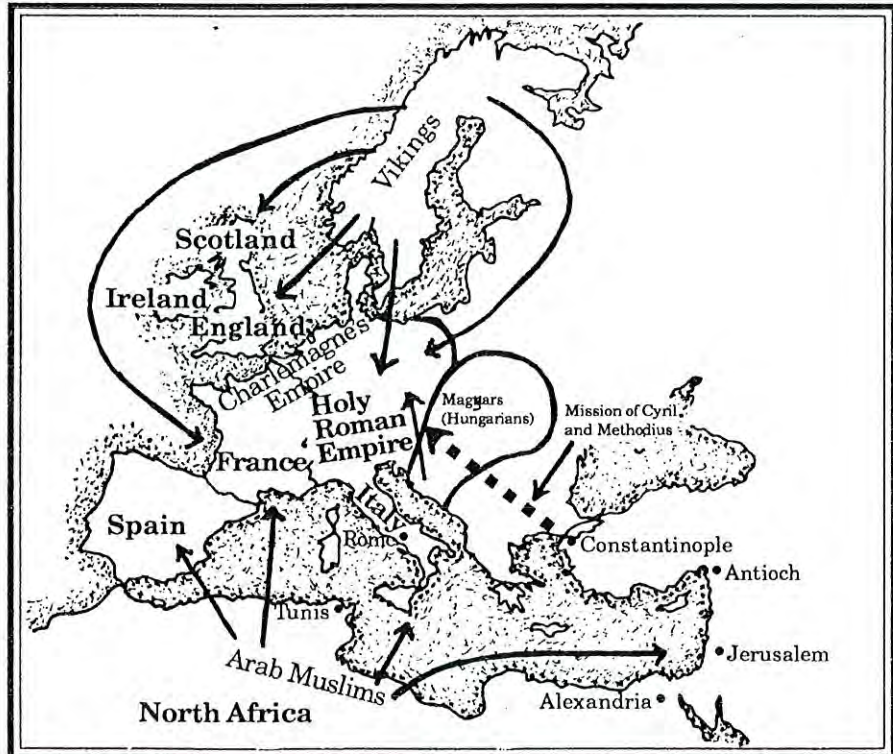
What seemed like a failure became a great success. The brothers' disciples, expelled by the Germans, took Eastern Orthodoxy to Bulgaria. Earlier Orthodox missions to Bulgaria made the mistake of using Greek in the services, but the brothers' disciples held services and

introduced materials in the Bulgarian Slavic language. The church grew rapidly, and an independent Bulgarian Patriarch was recognized by Constantinople in 927. Serbia was then reached the same way—using their Slavic language. Significant, too, is that the Byzantine missionaries also imported the Byzantine culture and brought an already well-developed theology. So, although they spoke the language of the people, they did not adopt their theology or their culture. Those were brought in from Byzantium (Constantinople).

Charles Martel, who won the support of the church with his victory



over the Muslims, but he maintained a clear independence from the pope. Pepin fared better with the pope. When in 754 he gave the church some Lombard land in Italy, "The donation of Pepin" became the foundation of the papal state.



It should be noted that in 864 Constantinople also sent a bishop to Russia, but all Christian converts were exterminated by Olga when he came to power in Kiev in 878.

## Meanwhile Back in the West...

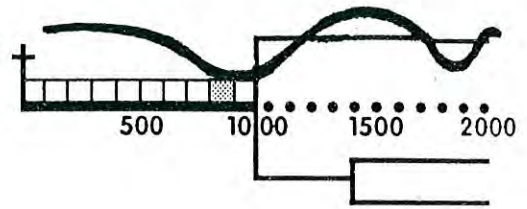
on Christmas day of the year 800, the pope crowned Charlemagne, the last of the great Carolingian family. The dynasty began with Charlemagne's grandfather

Charlemagne continued many church reforms begun by his father, especially in the area of education. He used a masterful teacher, an Anglo-Saxon, Alcuin of York. Alcuin's students went out to head up monasteries and cathedral schools throughout Europe. The "Carolingian Renaissance" brightened Europe with culture and education. But with the death of Charlemagne, Europe fell into chaos and civil wars.



# Missions to Eastern Europe

## The 800s



The Eastern Orthodox Church sent two brothers, as missionaries, north from Constantinople. Give their names and the significant change they introduced into missionary strategy:

The brothers \_\_\_\_\_ and \_\_\_\_\_,

\_\_\_\_\_

\_\_\_\_\_

Which countries, reached by these brothers' disciples, remain predominantly part of Eastern Orthodox Christianity to this day?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

In some ways, the 800s were a brief renaissance in the darkness of the Middle Ages. In Western Europe this was due to "The Carolingian" family of kings.

List these three kings and one accomplishment of each:

\_\_\_\_\_

He \_\_\_\_\_

\_\_\_\_\_

He \_\_\_\_\_

\_\_\_\_\_

He \_\_\_\_\_

## What can we learn from the 800s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. **Politically powerful leadership does not tend to last; influencing the hearts of people does.** Here is an interesting point. The Carolingians were basically good kings who dominated western Europe and the church. But when they died, western Europe went into the chaos described in the next century. At the same time, two unknown brothers traveled to Moravia. Their disciples, however, were thrown out of the country by the Roman Catholics. Sound like failure? Well, these disciples of theirs spread Eastern Orthodoxy to another country and their disciples in yet another country. Today, at least three countries are Eastern Orthodox because of the initial work of these brothers. Nothing remains of the work of the Carolingian kings!
2. **The gospel is best spread in the language of the people receiving it—but not necessarily by using their culture.** Christianity has always spread best in the context of bringing a better culture. The Eastern Orthodox brothers used the language of the Slavic people but their own Byzantine culture. The same thing happened when Hadrian brought the better Mediterranean culture to England in the 600s. A missionary recently disagreed with this, claiming his people say they hate western culture. I said, "Yeah, and at the same time they say it, they are wearing Levis, Dockers, and Nikes, listening to American music on their way to see an American film, hoping they can get a McDonald's hamburger on the way there and pizza on the way back."



# The 900s — Disorder and Despair

## Middle Ages

### Become Dark Ages

With no emperor (after Charlemagne died), the West was divided up among noblemen and feudal landlords. The landowners built the churches and sold church offices to whoever they pleased. This was called simony. The western church experienced social, spiritual, and moral collapse. Somehow the pope stayed in power but was unable to reform the church. Besides there being no emperor in the West, the Muslims continued to attack in the South. Also, two new waves of attacks came. The Magyars (Hungarians) came from Central Asia and the Norsemen came from Scandinavia. The moral and political chaos was so great in Europe, men believed the world would end at the year 1000.

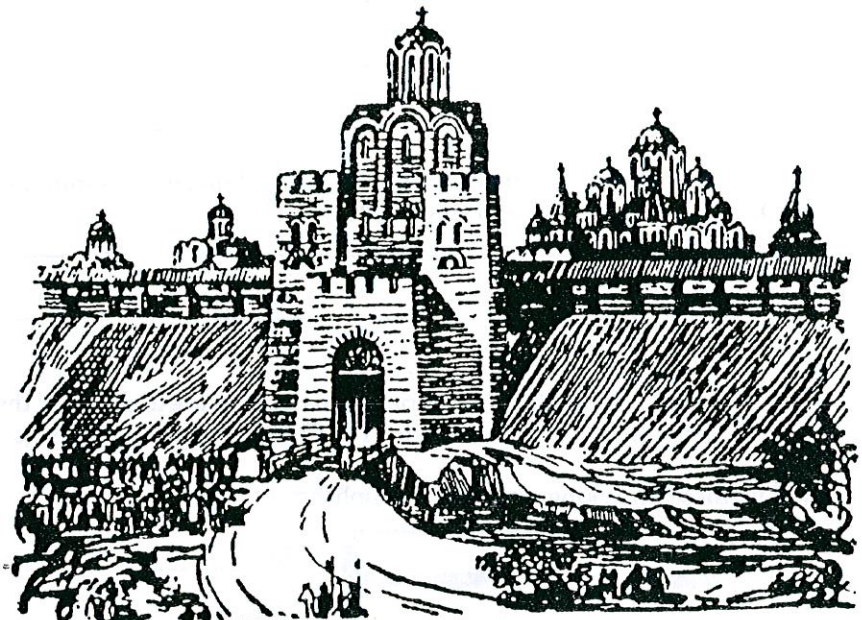
### Bright Spots in the Dark Ages

One result of the immorality of the 900s was a strengthening of the monastery system initiated by the one at Cluny, founded in 909. Many sincere believers, dismayed by the immorality of the churches, turned to monasteries for teaching and purity.

A second bright spot was the introduction of Christianity to Russia. In 988, Vladimir, Prince of Kiev, decided that his empire needed one of the world's major religions. After sending envoys to check out Islam, Judaism, and Eastern and Western Christianity, he decided on Eastern Christianity. The reason, we're told, was the beauty of the church of St. Sophia in Constantinople. Vladimir ordered the mass baptism of the Russian people to Eastern Orthodox Christianity. The books of Cyril and Methodius were brought to the Russian Orthodox church, which remained the state church until the Communist takeover in 1917.

Also in 966, the king of Poland was baptized as a Roman Catholic. Although this is the foundation of

Catholicism in Poland today, it took a couple more centuries before it became the religion of the Polish people.



*St. Sophia Cathedral constructed in Kiev*

### The Early Development of Christianity in Kiev, Russia

In 864 the Patriarch of Constantinople sent a bishop to Russia, but the Christians he reached were exterminated by Oleg, when he came to power in Kiev. Russia continued to be infiltrated with Christian missionaries from Byzantium (Constantinople) and Bulgaria, and a church was established in 945. But the national conversion of Russia would have to wait for Oleg's grandson Vladimir (reigned 980-1015) who invited the Orthodox to Russia in 988, as previously described. When Vladimir died in 1015, his eldest son, Yaroslav the Wise (reigned 1019-1054, the year of the Great Schism) murdered two of his brothers to gain the empire. But generally, he and the other rulers of Kiev, Russia followed the gentleness of Vladimir. Kiev had no death penalty, no torture, no mutilations, and very little corporal punishment. Second only to Vladimir was the influence of a monk named Theodosius (died in 1074). Around 1051 a Russian monk who had lived at Mt. Athos founded a monastery called "The Monastery of the Caves" just outside Kiev. Theodosius reorganized that monastery and became known for his poverty and aid to the poor (similar to Francis of Assisi in the West).



# Disorder and Despair

## The 900s

The immorality of the Western Church included a certain practice of the feudal landlords. This practice is called \_\_\_\_\_

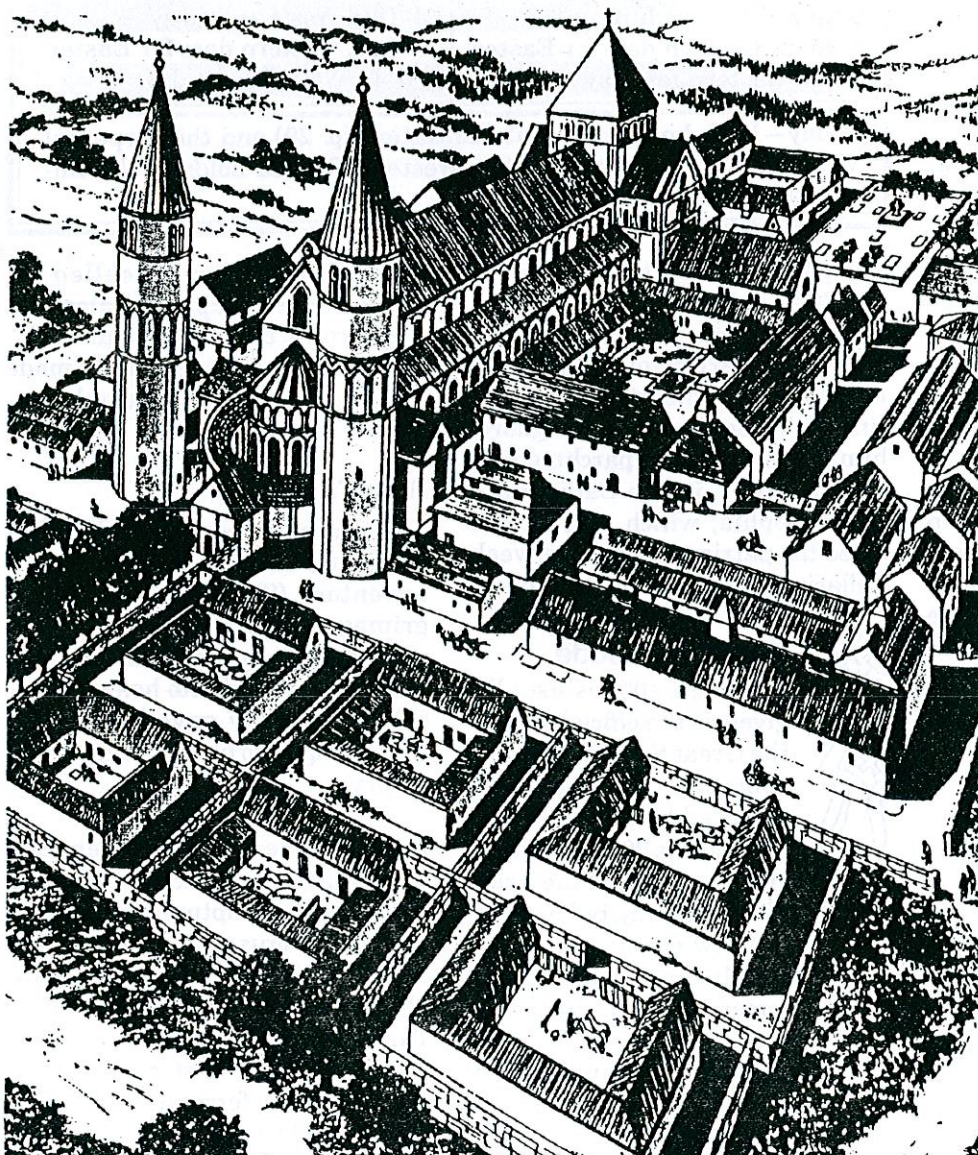
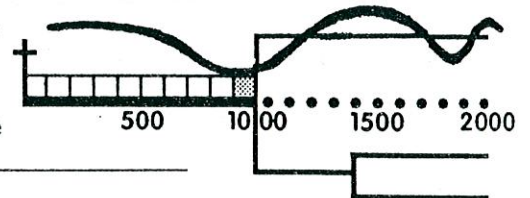
and defined as \_\_\_\_\_. Besides not having an emperor, Europe

was invaded or attacked by the \_\_\_\_\_ from the North (Scandinavia)

\_\_\_\_\_ from the South, \_\_\_\_\_ from the East (Central Asia)

There were three bright spots in the 900s for Christianity. They were:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_



### What can we learn from the 900s?

The following conclusion is the opinion of the author. Do you agree with it? How would you change it? Can you add others?

**Christianity can survive anything.** It's truly amazing that any meaningful Christianity would survive the 900s. The Western Church was corrupt and the Russian Church was formed for materialistic political gratification. Yet Christianity survived. When the church was intolerable, Christians went to monasteries for truth and righteousness. It would seem that institutions are not the protector of Christianity—the Holy Spirit is. When organizations fail, Christians just form other ones. The faithful remnant has always emerged somewhere (see Acts 8).



# The 1000s — A Reform, a Split, and a Crusade

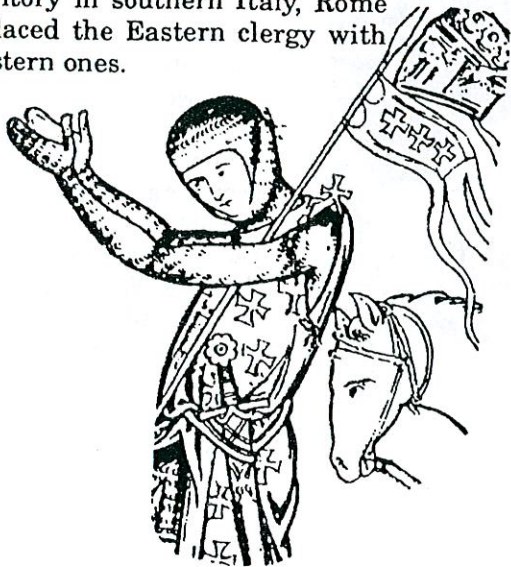
All things considered, the 1000s were better years for the church than the 900s—but that's not saying much.

## A Reform in the Western Church

The monastic movement of the 900s led to a reform mentality in the 1000s. The height of the reform came from Hildebrand (Pope Gregory VII, 1073-85). The reformers insisted (1) simony (the buying or selling of a church office) was wrong and (2) the clergy must be celibate. Emperor Henry IV clashed with Hildebrand over the reforms. The pope excommunicated him. Henry went to Italy and stood for three days in the snow in front of a fortress where the pope was staying, thus forcing him to forgive the emperor. This demonstrated the power of the pope, but it also allowed Henry to continue his fight against the reformers. Eventually all three major areas of Europe (England, France, and the Holy Roman Empire) accepted the pope as supreme in the church.

## The Split

In 1043 Michael Cellarius was named patriarch of the Orthodox Church in Constantinople. Cellarius was just as ambitious for Eastern ways as the reformers were in the West. In the mid-40s after a Norman invasion of a Byzantine territory in southern Italy, Rome replaced the Eastern clergy with Western ones.



The Eastern Orthodox Church believed:	The Western Roman Catholic Church believed:
1-In nationally autonomous churches (the pope was only over the West)	1-In one universal (catholic) church, headed by the pope
2-The Holy Spirit "proceeds from the Father" (only)	2-The Holy Spirit "proceeds from the Father and the Son" (the filioque clause)
3-Only the first seven church councils are authoritative	3-All Roman Catholic church councils are authoritative
4-The clergy can be married	4-The clergy must be celibate
5-The mass is to be in Greek (or the language of the people)	5-The mass is to be in Latin only
6-Leavened bread should be used in the Eucharist	6-Only unleavened bread is to be used in the Eucharist
7-Icons must be pictures, not statues	7-Icons can be statues
8-In an Eastern liturgy	8-In a Western liturgy
9-In an Eastern date for Easter	9-In a Western date for Easter
10-In Eastern fast days	10-In Western fast days
Today—Both hold to transubstantiation (p. 29) and the perpetual virginity of Mary, but only the Western Church holds to the immaculate conception of Mary.	

The patriarch countered by closing all Roman Catholic churches in Constantinople. The pope sent his advisor—a narrow-minded tactless man named Humbert—to Constantinople. When the patriarch ignored him, he presented a parchment on July 16, 1054, in the Cathedral of Hagia Sophia, which excommunicated the patriarch. The next week, Cellarius also condemned Humbert.

## The First Crusade

Although 1054 is usually given as the official date of the Great Schism, the real split was both delayed and finalized by the crusades. Back in the 900s, the Eastern Empire kept the Arab Muslims away, but in 1071 the new enemy, the Turkish Muslims, defeated the forces of Byzantium, conquering Jerusalem and Asia Minor, thus taking half of the Eastern Empire. In 1095, after repeated appeals from the

East, Pope Urban II called all Catholics to recapture Palestine. The crowd chanted "Deus Vult" (God wills it), a phrase Urban made the slogan of the first and only successful crusade.

## Why Crusades?

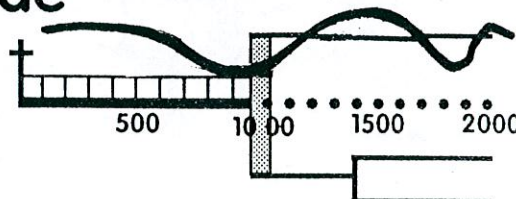
The crusades were appealing because: (1) they offered a sense of adventure, (2) they provided a pilgrimage to the Holy Land, (3) the pope gave the crusaders a ticket out of purgatory and into heaven, and (4) they finally gave lay people something to do besides join a monastery.

By 1096 the crusaders reached Constantinople. Resupplied by the emperor, they captured Antioch in 1098 and Jerusalem in 1099. The crusaders took no prisoners. Their bloody campaign killed not only Turks but Jews along the way. The violence of the first crusade inspired Muslim forces (disjointed at the time) to reunite with a vengeance.



# A Reform, a Split, and a Crusade

## The 1000s



The reform in the West was under Pope \_\_\_\_\_ ,  
 who, among other things, insisted that (1) \_\_\_\_\_  
 and (2) \_\_\_\_\_

The split between the Eastern and Western Church included 10 differences. See how many you can list in the table on the right.

What was the slogan of the first crusade, initiated by Pope Urban II?

“ \_\_\_\_\_ ”

Why did people go on crusades?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

What happened during the first crusades on these dates?

- 1096 \_\_\_\_\_
- 1098 \_\_\_\_\_
- 1099 \_\_\_\_\_

<i>Eastern Orthodox Church</i>	<i>Western Roman Catholic Church</i>
1—	
2—	
3—	
4—	
5—	
6—	
7—	
8—	
9—	
10—	

## What can we learn from the 1000s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. ***We should not declare that we know God's will in matters not stated in Scripture (Ecclesiastes 3:11, John 3:8).*** The slogan of the first crusade, initiated by the pope and repeated by the army, “Deus Vult,” assumed they knew this to be the will of God. If that's true, we must ask what part of it was the will of God? Was it the violent slaughter of Jews and Muslims or the military possession of Palestine? By the way, Palestine was lost to the Muslims 200 years later after the death of thousands of Christians, including many children! In reality, the crusades were an act of foolish pride which have served as an embarrassment to Christianity ever since—all in the name of knowing God's will!
2. ***Organizational splits rarely hinder and usually help Christianity in the long run.*** The split between the Eastern and Western Church was mostly over non-theological issues, but even when theology is the issue, splits generally help both groups. The same thing was true at the Reformation, also when the Armenians separated from the Calvinists, when Whitefield separated from the Wesleys, and when premillennialism separated from amillennialism, etc. Separation allows both groups to pursue their own convictions, and it seems that God generally uses both. No group is right about everything. Human institutions aren't eternal anyway, so if it's necessary, separate and press on.



# The 1100s—New Monks, New Schools, and New Church Buildings

## The Rise and Fall of the Cistercians

With reform, and therefore the strengthening of the church, came a crisis in the Benedictine monasteries. Education, once centered around monks, was now taken over by the non-monastic clergy and eventually the civil government. New monastic systems began to appear, the most popular of which was the Cistercians (founded in 1097), an offshoot of a Benedictine house. The most remarkable leader was Bernard of Clairvaux (1090-1153), who founded 65 new monasteries. It was said that mothers hid their sons and wives their husbands when he came fishing for souls. The Cistercians emphasized manual labor instead of education and became the dominant monastery system of the 1100s. But as the century came to an end, their success had become their failure. They became wealthy and famous for their agricultural skills but lax in spiritual development.

## The Scholastics

This group bridged the gap between the church and the university as the center of higher education. The scholastics (school men) believed that instead of truth beginning with just blind faith, truth—especially the truth of Christianity—was discovered and confirmed by questioning with the use of logic and reason. The three most prominent scholastics were: **Anselm** (1033-1109), who taught (1) Christ's death was a satisfaction to God, not a ransom paid to Satan (Origen's teaching), and (2) the ontological argument for God's existence. **Abelard** (1079-1142), whose methods became the basis of the university's education style (doubt, question, reason) and **Aquinas** (1225-74).

## A New Way to Build Church Buildings

Back in the 300s Constantine (and

**Thomas Aquinas (1225-74)** [*Chronologically Aquinas belongs in the next century, but he is included here because he was a scholastic.*]

Thomas Aquinas came from an influential family who sent him to the University of Naples when he was 14. Thomas was a heavy, quiet boy nicknamed "the dumb ox" by his classmates—who obviously didn't realize he would go on to write 18 volumes of theology and be the greatest theologian of the Middle Ages. When Thomas, being impressed by his Dominican teachers, decided to join that order, his family objected, wanting him to be a wealthy nobleman. His brothers even kidnapped him for 15 months, offered to buy him the post of Archbishop of Naples, and tempted him



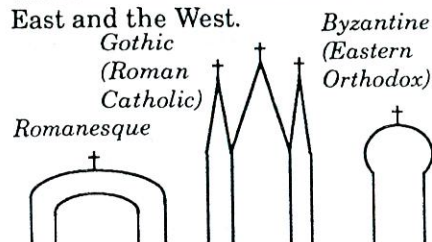
with a prostitute. All their efforts failed, and Thomas went to Paris—medieval Europe's center of theological study.

Aquinas studied Aristotle and learned that truth is acquired through reason. In his great work *Summa Theologiae* (a summation of theological knowledge concluded in 1272), he compared reason and revelation. He claimed that, though revelation never contradicted reason, reason alone is sufficient to understand ourselves or God. *A triune God is only available through revelation but only known through reason.* Aquinas was always a quiet humble man, turning down many positions and remaining a teacher all his life. He died at the age of 49.

his mother) built churches after the style of the Basilica (the rectangular Roman meeting house), which took the form called **Romanesque**—massive pillars supporting a barrel-vault dome. These churches were dark with few windows. In 1144 a new style church was completed in Paris called **Gothic**. These churches were supported from outside with flying buttresses, thus allowing for more windows. The Gothic style was characterized by delicacy and painted pillars which reached to the sky, seeming to point to or reach to God. The Eastern Church, however, developed and kept a **Byzantine** style of rounded or onion domes, more reflecting their theology that God is a great covering, a protector, a sovereign over every aspect of life.

## A Second Crusade Fails

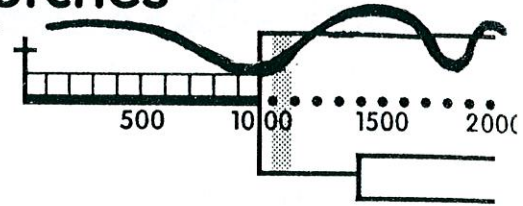
A second crusade was encouraged by the teaching of Bernard of Clairvaux and supported by the kings of France and the Holy Roman Empire. The crusaders were defeated at Damascus. The church was confused, surprised, and angered by the loss. The West blamed the East, and Bernard of Clairvaux inspired another crusade which won a campaign against Constantinople. That crusade destroyed whatever ties were left between the East and the West.





# New: Monks, Schools, and Churches

## The 1100s



In the:

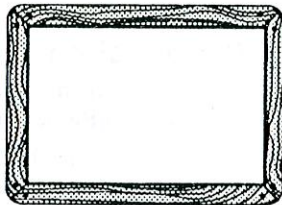
- 900s, a weak church strengthened the monasteries.
- 1000s, a stronger church weakened the monasteries.
- 1100s, there emerged a new kind of monastery

called a \_\_\_\_\_ monastery, after its founder \_\_\_\_\_.

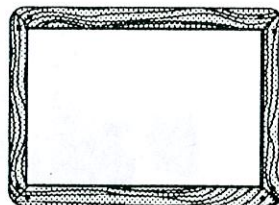
This monastery emphasized \_\_\_\_\_ instead of \_\_\_\_\_.

The result was \_\_\_\_\_.

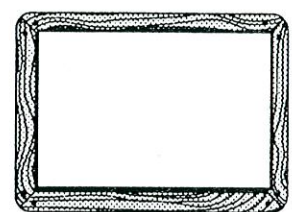
The old Romanesque church was replaced with two styles. One in the East and one in the West. See if you can draw a picture of each church style.



*Romanesque*



*Gothic*



*Byzantine*

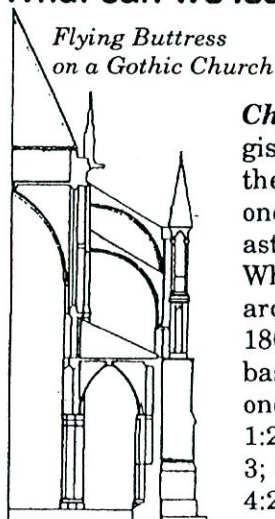
\_\_\_\_\_ represented \_\_\_\_\_

\_\_\_\_\_ represented \_\_\_\_\_

Name the three main "scholastics" (school men) and the contribution of each:

- \_\_\_\_\_ who taught (1) \_\_\_\_\_  
(2) \_\_\_\_\_
- \_\_\_\_\_ whose methods were \_\_\_\_\_
- \_\_\_\_\_ who wrote \_\_\_\_\_  
and taught \_\_\_\_\_

## What can we learn from the 1100s?



The following conclusion is the opinion of the author. Do you agree with it? How would you change it? Can you add others?

**Christianity has always benefitted from reason and sound teaching.** From the apologists of the second century to the teaching of Augustine, Aquinas, Wyclif, Hus, Luther, Calvin, the Wesleys, Spurgeon, C.S. Lewis, and many many others, Christianity has always made one of its biggest contributions in the area of reasoning and sound teaching. When the monasteries were becoming irrelevant, the friars revitalized the monks by becoming teachers. When the Roman Catholic church was spiritually bankrupt, the Jesuits turned it completely around by recruiting and training excellent teachers. The liberals and humanists of the 1800s were defeated by the evangelicals because of their reason and sound teaching. The basis of success of nearly every missionary effort has been sound teaching. (See Deuteronomy 4:1-2; 29:29; Joshua 1:8; Psalm 1:1-3; 119:1-2, 9, 11-13, 33-34 97-99, 105, 160; Isaiah 1:2-3; 5:13; Hosea 4:1, 6; 6:6; Malachi 2:7; Luke 11:52; John 8:31-32; 17:3, 17; Romans 10:1-3; Philippians 1:9-10; Ephesians 4:4; Colossians 1:9-10; 1 Timothy 2:1, 4; 2 Timothy 2:15; 4:2-3; and 3 John 1-4).



# The 1200s — The Friars and the Inquisition

The new monks, new education, and new churches of the 1100s did not strengthen the control of the Western church over Christians. Just the opposite. The 1200s saw many new ideas developed, some inside and some outside the church, but all seem to have had a pre-reformation mood. The Roman church was threatened and less successful in controlling this new independent, Bible teaching, missionary spirit.

## The Friars

The 1200s were a pivot point in monastic development. This was the century that marked the declining of importance of the cloistered (live-in) monasteries. They continued, but the idea of isolated holiness was no longer popular. Europe was more settled. Towns and cities were developing, populations were growing. The church needed public help not isolated monks. In response to this came the friars. Friars were men who lived as ascetic monks but worked and preached in the cities among the people. The most noted friars were the **Franciscans**, who developed from the teachings of Francis of Assisi (1182-1226), and the **Dominicans**, founded by Dominic de Guzman (1170-1221). Both were groups of wandering working monks. The Franciscans emphasized preaching and helping the sick and other social service, whereas the Dominicans emphasized education and missions, which led to the establishment of colleges and seminaries.



## The Waldensians

The mere existence of this pre-reformation group reflects the mood of the age. They were originally followers of a wealthy merchant of Lyons by the name of Peter Waldo. Converted around 1175, he lived a life of poverty while doing evangelism using the New Testament translated into the language of the people. At first he was supported by

the church, but they soon saw him as a threat. By 1214 the pope de-

### Francis of Assisi (1182-1226)

Francis was born to a wealthy Italian cloth merchant who wanted him to be a knight. But illness, a pilgrimage to Rome, and a vision converted Francis to life as a monk. His father objected to Francis' application of the Gospel when it involved giving to the poor, so Francis left home in a ragged cloak and a rope belt, which he took off a scarecrow.



His charm and humility attracted many followers. In 1210 the pope approved his efforts, and he began an order of friars called the "Lesser Brothers."

Between 1212 and 1219, Francis made several missionary trips to Syria, Monaco, and the Muslims of the Middle East. None of these trips were very successful. Upon his return, he discovered that his groups had developed an elaborate organization which they expected Francis to lead. Uninterested in organized structure, Francis laid down his leadership and returned to wandering and preaching. It is said that even the birds and animals enjoyed his sermons, but actually, Francis did not retreat into nature. He spent most of his time in cities, preaching the Gospel to ordinary people and helping the poor. Francis retreated to a hermitage on Monte Alvernia where he became ill. Amidst sickness and blindness, he composed several significant books before his death at age 44. Some have alleged that the wounds of Christ appeared on his body before he died.

clared the Waldensians (and other unauthorized groups) to be heretics to be hunted down by the Inquisition. But the Waldensians survived to greatly influence the Reformation in Central Europe. Their condemnation was because: (1) they saw the Roman Catholic church as the "whore of Babylon," (2) they taught from the Bible, and (3) they rejected the clergy as well as (4) prayers for the dead, and (5) all Catholic holidays except Sunday because they couldn't find them in the New Testament.

## The Inquisition

The Inquisition was a special Roman Catholic court with the authority to judge intentions as well as actions. The inquisitor was judge and jury. Although counselors and witnesses were often present, the inquisitor was not bound to listen to them. It was generally better to confess than to make a defense. The inquisitor or his vicar would arrive in a town and deliver a sermon calling for anyone suspected of heresy. This was followed by a grace period where anyone could freely confess. Non-confession usually meant a trial that took years, while the defendant was imprisoned under horrible conditions and tortured. By the mid-1200s, convicted heretics were turned over to the state which was obligated to execute them. The Inquisition did eliminate many cults, but it failed to destroy the impact of the Waldensians, Wyclif, or Hus. In the end, several inquisitors were assassinated.

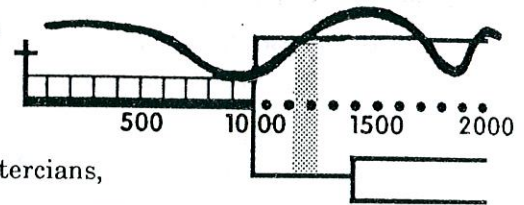
## The Fall of the Crusader States

The only lasting effect of the Crusades was to drive a permanent wedge between the eastern and western church. Every captured area became a battlefield for an internal power struggle, and failures were blamed on the "other" church. The crusader states were captured by the Muslims in 1291 and the movement lost its impetus.



# The Friars and the Inquisition

## The 1200s



The old cloistered monasteries, both the Benedictines and the Cistercians, were falling out of favor. Why was that? \_\_\_\_\_

They were being replaced by traveling monks called \_\_\_\_\_.

Two prominent groups were the \_\_\_\_\_ named after \_\_\_\_\_ and the \_\_\_\_\_ named after \_\_\_\_\_.

The Waldensians were badly persecuted, yet very significant. They were significant because \_\_\_\_\_

They were persecuted because (1) \_\_\_\_\_

(2) \_\_\_\_\_ (3) \_\_\_\_\_

(4) \_\_\_\_\_ (5) \_\_\_\_\_

The Inquisition was a religious court of the Roman Catholic church. Describe how it worked.

The crusader states lasted about 200 years from the capture of Jerusalem in 1099 to its recapture by the Muslims in 1291. What was the lasting effect of the Crusades?

### What can we learn from the 1200s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

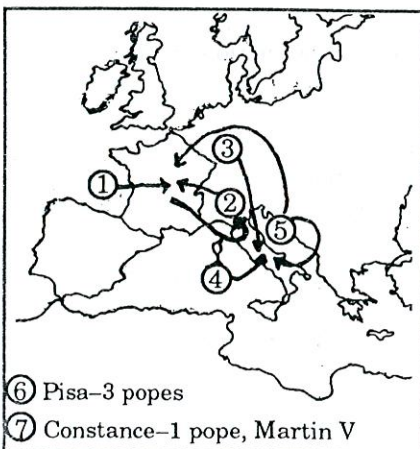
1. **Christians should respond to needs with new movements.** New wine requires new wineskins, and our wineskins are constantly growing old. The old ones don't tend to go away, but new ones should emerge anyway. The new traveling monks of the 1200s responded to real needs, inventing a new kind of monk.
2. **True leadership has to do with influence and may not be the same as organizational leadership.** Francis of Assisi was uninterested in leading the organization founded by those who were led by his influence. Many Christian leaders (like Christ and the apostles) never headed organizations
3. **Judgment should never go further than excommunication.** The church is to judge itself in the sense of discernment, confrontation, and excommunication (Matthew 18:15-17, 1 Corinthians 5:9-13) but never punishment (Matthew 7:1, John 8:1-15). The Inquisition was a gross error because it saw the church as a governing authority which only the state should be (Romans 13:1-4, 1 Peter 2:13-15).



# The 1300s — The Papacy Splits

## The Great Papal Schism

Here is the sequence of events that led to there being two then three popes. (1) In 1305 the cardinals were split between Italians and French when the Archbishop of Bardeaux was elected pope. He never went to Rome. Instead he set up headquarters in an elegant palace in Avignon, France. He was the first of six Avignon, and therefore pro-French, popes. (2) Finally, in 1367, Pope Urban V moved to Rome, but political pressure forced him back to Avignon (82% of the cardinals were now French). (3) His successor, Gregory XI, left Avignon in 1376 and died in Rome in 1387. (4) Amidst riot and confusion, the cardinals, fearing the public outrage, elected an Italian Pope, Urban VI (1378-89). But Urban's violent and abusive treatment of the cardinals led them to believe he was insane. (5) So they publicly repudiated his election and elected one of themselves Pope Clement VII (1378-94). Clement, unable to gain power in Rome, moved back to Avignon. So now there were two popes. During the split, there were four successive popes in Rome and two in Avignon. (6) An attempt to end the schism in Pisa in 1410 by deposing the two and electing a single pope only resulted in having three popes. (7) Finally, in 1417, at the Council of Constance, all three were deposed and Martin V was recognized as the first pope over the entire Western church in 70 years.



## John Wyclif (1329-84)

Possibly the spiritual father of the Reformation was John Wyclif. He came from northern England to be one of the leading philosophers at Oxford. He was also invited to serve in the court by John of Gaunt,



the acting ruler at the time. Wyclif offended the Roman church by backing the government's right to seize the property of corrupt clergy. His views were condemned by the pope in 1372, but that did not deter him. He opposed the doctrine of transubstantiation (see "Views of the Eurarest" on page 29), and claimed the church was a people of God who did not need a priest to mediate for them. He recorded his views in *Summa Theologiae* and many other books. He also initiated an English translation of the Latin Vulgate (*The Wyclif Bible* finally published in 1388). Gradually, abandoned by his friends in high places, Wyclif was forced out of Oxford in 1382. A sick man, he died two years later at the age of 55. But Wyclif had defined the basic theology of the Reformation and published an English Bible. Wyclif's followers developed an organization with its own clergy in 1395 which paved the way for the Reformation in Europe. His bones were disinterred and burned at the stake in 1427, 43 years after his death.

## The Black Plague

For the average Christian of the 1300s, the papal schism was only a topic for conversation compared to a much bigger problem—the Black Plague. The Bubonic Plague first struck Europe in 1347 in an epidemic known as "the Black Death." In three years it killed about one-third of the Western church. During the remainder of the 1300s and the 1400s, Europe could be described as a death-oriented society. Actually, the doctors themselves helped spread the plague. Being unaware of germs and bacteria, they carried the disease from person to person. The Jews did better than others because they followed the Old Testament laws of ceremonial washings and quarantine.

## The Muslims

The Muslim Ottoman Turks were a second big problem, both in the Eastern and Western church. In 1354 they began their advance into Europe. By the end of the 1300s, Ottoman Turks occupied Bulgaria and Serbia, placing these Eastern Orthodox states under Islamic authority.

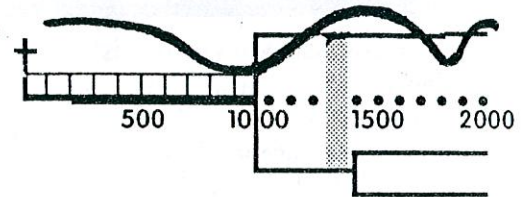
## From Cities to Nations

The *first* big difference between medieval and modern politics is that today we have borders, and they had centers. We think of a nation as having borders which must be defended. The ancient world thought of cities as centers of kingdoms. As you moved out of a city center, you gradually began to leave one area and its culture and move into another. In many ways, the end of the 1300s is a pivot point in that change. There was a *second* change. People began to think of themselves as "English" or "French" or "Russian." *Third*, the Black Plague had greatly reduced the population so there was less need for farmers, more of a movement to cities or from one city to another, and hence more interest in a national identity.



# The Papacy Splits

## The 1300s



In a sense, the Dark Ages, which began in the 900s, continued through the 1300s.

Using this map, retrace what happened during the papal schism. [It's not necessary to remember the dates and names of the popes, except the last one, but you should be able to tell the story of what happened.]

How much of the Western church was killed by the Black Plague? \_\_\_\_\_

Who was the most significant man in Christian history in England during the 1300s and why might he be considered the father of the Reformation?

His name was \_\_\_\_\_ ,

and he \_\_\_\_\_



What were some of the changes across Europe which made the end of the 1300s a pivot point of sorts?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

### What can we learn from the 1300s?

The following conclusion is the opinion of the author. Do you agree with it? How would you change it? Can you add others?

***The leadership model of Old Testament Israel is not for the church.*** The problem with several popes comes from thinking that we must have a leader with the power of the Old testament high priest. The medieval church, especially since Augustine, saw the church as Israel. This required an official clergy with specifically designated power. Power can always be corrupted, and the popes of the Middle Ages were often corrupt. But the problem was more basic than that. The most asked question about the nature of the church was laid on the table in the 1300s by John Wyclif when he declared the priesthood of the believer and the ultimate sufficiency of the Bible (two of Luther's basic Reformation points). This statement by Wyclif (although he did not emphasize its implications) ended the possibility of the church being a continuation of Israel. Israel (from 1500 B.C. to Christ) was not supposed to operate without an official clergy of Levitical priests. Wyclif said the church, i.e., the individual believers, needs no such clergy.



# The 1400s — The Renaissance

## The Renaissance Humanists

"Renaissance" is a word historians of the 1800s used to describe the cultural changes of Europe during the 1400s and 1500s. It means "re-birth" and usually refers to general cultural improvements and changes in the arts. The 1400s saw the introduction of clocks in homes and the tablefork. The Renaissance also referred to a rebirth of the old classic Greek literature of authors like Plato and Aristotle of the 200s through the 400s B.C. Scholars promoting this literature were called "humanists." At first they were Christians, but gradually they abandoned interest in the Bible and swung their attention to the classics for their world view.

The Renaissance humanists helped bring about the Reformation in two ways: (1) they so completely abandoned the Bible that true believers like Luther were inspired to get back to it and (2) their emphasis on the classics reintroduced the Greek language to students, which was the language in which the New Testament was written. It was during the study of this Greek New Testament that Luther was "reborn."

## America

In 1492, Columbus sailed to America for the Spanish Queen Isabella.

## Erasmus and "The Brethren of Common Life"

This reform movement within the Roman Catholic church shows the strong feeling for what was soon to be Protestantism. A man named Geert Groote (1340-1384) became a traveling monk dedicated to godly living and criticizing the simony and immorality in the clergy. One of his disciples from Prague, Florens Radewijns (1350-1400), organized a group called "The Brethren of Common Life" dedicated to spiritual discipline and education. They taught, wrote, and founded schools. The most noted member was Thomas

## Jan Hus (1369-1415)

Jan Hus (in Europe pronounced Yan Hoos) was champion of church reform and Czech nationalism. Hus was the theological link between Wyclif and Luther. Ordained a priest in 1401, he spent much of his career teaching at Charles University in Prague and preaching at Bethlehem Chapel. Hus was a student of the writings of Wyclif.

(1) Hus defended the traditional role of the clergy, but he condemned its corruption, criticized the worship of images and belief in superstition and false miracles. (2) He taught that only God could forgive sin and (3) stressed the Bible as the authority of the



church. All of these elevated preaching to being central in church services.

In 1415 Hus attended the Council of Constance to defend his views. [Remember, this is the Council that finally eliminated the three popes and united the western church under one, Martin V.] Although he was guaranteed the emperor's safe conduct, Hus was tried, condemned, and burned at the stake without any real opportunity to express his views. His death (at the age of 41) so inspired the Czech people that they formed a Hussite Church, which might be considered a true Protestant church. It lasted until the Roman Catholic Hapsburgs conquered Bohemia in 1620. But the Hussites remained to later influence the Bohemian Brethren movement.

## The Spanish Inquisition

The Inquisition (see page 22) came under secular control as early as 1230. But it was not until 1480 that the Catholic monarchs Ferdinand and Isabella made the Spanish Inquisition a royal instrument of terror centered in Madrid.



## The Gutenberg Printing Press

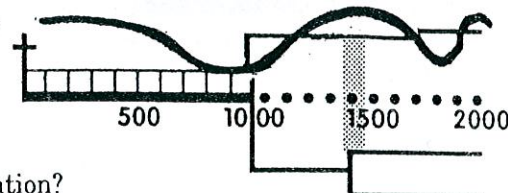
The art of printing from wooden blocks was invented in Asia sometime in the 400s A.D., and the Chinese actually printed a book in 868. But in 1445 Johann Gutenberg (1400-1468) pioneered printing with movable metal type in Mainz, Germany. He printed his first book in 1456—the Bible. Printing did not spread outside Mainz until the 1460s, but by the time Luther was born in 1483, printing was well-established throughout Europe. Without the printing press, the Reformation probably would not have happened. Gutenberg's invention mechanized the Reformation.

Kempis (1380-1471) who was disciplined by Radewijns from age 12 and dedicated his 91 years of life to this movement. His book, *The Imitation of Christ*, was the most influential devotional handbook of the Middle Ages. Another student of "The Brethren of Common Life" was Erasmus of Rotterdam (1467-1536). Erasmus was philosophically a true Protestant. He wrote and taught (1) against the corruption of Rome and (2) that truth came from the Bible. He published a Greek New Testament in 1516, the first ever printed. It is said, "Erasmus laid the egg that Luther hatched."



# The Renaissance

## The 1400s



What effects did the Renaissance humanists have on the Reformation?

1. \_\_\_\_\_
2. \_\_\_\_\_

What Czech (Bohemian) nationalist was theologically between Wyclif and Luther? \_\_\_\_\_  
He taught:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

What is the significance of "The Brethren of Common Life"? \_\_\_\_\_

One of their most influential students was Erasmus, who taught (1) \_\_\_\_\_

(2) \_\_\_\_\_

## What can we learn from the 1400s?

The following conclusion is the opinion of the author. Do you agree with it? How would you change it? Can you add others?

**The spiritual growth of Christianity is directly proportional to its involvement in education and inversely proportional to its involvement in its own internal structures.** It is impossible for Christians to serve people and rule over them at the same time. That is true whether it involves internal rule, which emphasizes structures, or external rule of local, regional, or national social political issues. Whenever we educate and evangelize, we serve others and grow spiritually. While the Catholics, the Eastern Orthodox, and later the Protestant denominations, were fighting over structures and control, groups like the Waldensians and "The Brethren of Common Life" and individuals like Wyclif, Hus, and Erasmus made an impact on the spiritual growth of Christians by teaching the truth of the Word of God. Examples:

### *Emphasis on Structure*

- Bishops, Metropolitans, Popes
- Territorial struggles of medieval Europe
- Immorality of medieval clergy
- Orthodoxy, Catholicism, ...
- Denomination control
- Control of the local church

### *Emphasis on Education*

- Apologists of the 200s
- Monasteries
- Wyclif, Hus, and Erasmus
- Luther, Calvin, Wesleys, ...
- Independent missionary societies
- The great evangelicals and campus and Bible study organizations



# The 1500s — The Reformation, Part I

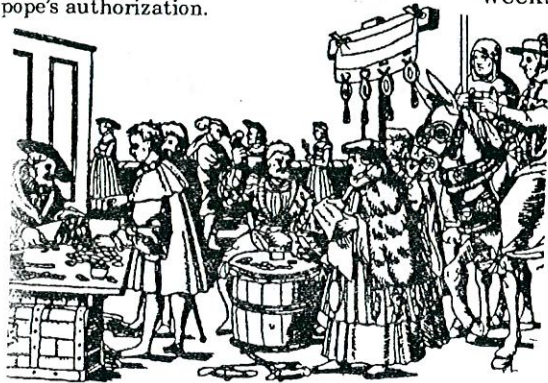
There were four main networks of the Reformation (with many other smaller ones). There was (1) the German Reformation, (2) the Swiss Reformation, (3) the British Reformation, and (4) the Roman Catholic Counter-Reformation.

## The German Reformation

The 1500s began with Western Christianity at its lowest ebb. All opposition to the corrupt Catholic church was dying. When Leo X became pope in 1513, he said, *Now that we have attained the papacy, let us enjoy it!* The Lateran Council of March, 1517, ended in complacent self-confidence. But on All-Saints' Day (October 31, 1517), an unknown monk named Luther nailed 95 theses to the door of the Wittenburg Church. In one pivotal act, the Roman Catholic control of European Christianity was over.

Luther had not intended to begin a reformation. He only wanted to force a debate over the issue of indulgences with the leadership of the Catholic church. But when the pope excommunicated him in 1520, he was forced to fight from outside Catholicism. He took a dramatic stand against both the pope and the emperor. The vast majority of the German people backed Luther, and the German princes protested the emperor's condemnation of him. (Some say this is where the term "Protestant" came from.)

Selling indulgences: Clergymen and banker's agents collect money in return for absolving the purchaser of temporal and purgatorial punishment. The banner is a symbol of the pope's authorization.



## Martin Luther (1483-1546)

More books have been written about Martin Luther than any other figure in history except Jesus Christ. Luther was born in Eisleben, Germany and studied law at the University of Erfurt. On July 2, 1505, he was caught in a violent thunderstorm where in fear for his life he prayed to St. Anne, promising to become a monk if delivered from the storm. He kept his promise and joined the Augustinian Hermits that year. He was ordained in 1507 and became a Doctor of Theology and Professor of Biblical Studies in 1512. During his studies, Luther was converted—not by mystical experience but through reason and understanding brought about by a study of the Scripture.

*Listen to his testimony, Night and day I pondered until I saw the connection between the justice of God and the statement that "the just shall live by faith." Then I grasped that the justice of God is that righteousness by which, through grace and sheer mercy, God justifies us through faith. Thereupon I felt myself to be reborn. ... This passage of Paul [Romans 1:17] became to me a gate to heaven ...*

In 1517 at the age of 34, Luther, desiring to debate the practice of indulgences, nailed 95 theses to the door of the Wittenberg Church. No one showed up to debate. But the printing press began to roll, and Luther's points were all over Europe in a matter of weeks. In December of that year,

the archbishop complained about him to Rome. In 1519 in a debate, Luther denied the supremacy of the pope and the infallibility of church councils. He was excommunicated in 1520 by the pope and outlawed by the Emperor Charles V in 1521. In April he was kidnapped by his friends and taken to Wartburg Castle for his own safety. He remained there 8 months while he translated the New Testament into German.



In 1525 he married Katherine Von Bora, a former nun and an industrious and feisty woman. She bore him six children plus they raised some orphans.

Luther loved to drink beer and wine but was never seen drunk. He loved sex but was never unfaithful to Katherine. He often used rough language but feared God when he preached. He preached over 4,000 sermons (of which 2,300 still survive). He wrote books, pamphlets, and songs. He published manuscripts of his debates and a German Bible in 1534. Lest we think he mellowed as he got older, his last pamphlet was called *Against the Papacy of Rome, An Institution of the Devil*. Luther was sick much of his life, probably due to his early self-mistreatment at the monastery. On February 18, 1546, he died in Eisleben, the city of his birth, at the age of 63. Katherine lived until 1552.

## Luther's Three Reformation Principles

Luther's main emphases were: (1) *salvation is by grace alone*, (2) *through faith alone*—not works and not the church, and (3) *the Bible alone is the sole authority over Chris-*

*tianity*—not tradition, papal bulls, or church councils. Luther stressed that each believer is a priest and needs no clergy to represent him before God.

Luther's writings greatly influenced Calvin and Cranmer, so Luther impacted the entire Reformation—German, Swiss, and English.



# The 1500s — The Reformation, Part II

## The Swiss Reformation

This Reformation began in Switzerland at about the same time as the German Reformation but independent of it.



Here the key figure is a man named Ulrich Zwingli (1484-1531). His theology was basically identical to Luther's except for the significance of the Eucharist. Zwingli was educated in Basil and Vienna. He also met Erasmus in 1515 and was greatly influenced by him. He was 33 when Luther nailed up the 95 theses and the following year (1518) he was made a people's priest in Zurich. He began lecturing on the New Testament, gaining evangelical belief as he reflected on the corruption in the church and began to reform Zurich, working closely with the city council. In 1522 he secretly married Anna Meyer (who bore him four children). Zwingli devastated the Catholic bishop who opposed him in two debates in 1523. But in 1529 he reached a deadlock with Luther over the Eucharist.

### Views of the Eucharist

**Roman Catholic**—The bread and wine become Christ's body and blood (transubstantiation)

**Luther**—Christ's body and blood are virtually "present and combined with" the bread and wine (consubstantiation)

**Zwingli**—The bread and wine are a memorial (a remembrance) of Christ's body and blood

**Calvin**—Christ's body and blood are spiritually present with the bread and wine

About this time another Protestant movement began in Zurich. Some of Zwingli's associates did not believe the Reformation was going far enough. Zwingli's city council restricted these radicals, who on January 21, 1525, in a nearby village baptized each other and formed

## John Calvin (1509-1564)

The Reformation next moved into another Swiss town, Geneva, in the person of John Calvin. He was a Frenchman who ran into Luther's teachings in Paris and experienced a dramatic conversion in 1533. He was initially invited to Geneva, but the town people strongly opposed Calvin, forcing him to move to Strasbourg in 1539.

In 1539 Calvin published his famous commentary on Romans. In 1541 he was invited back to Geneva, this time by the city council, who was committed to accept

his revisions of the town laws. Calvin saw Geneva as a starting point to create a more visible city of God in Europe. He founded the Geneva Academy and ruled Geneva with near absolute authority. Those who refused him were often persecuted.



Calvin was 8-years-old when Luther nailed up his 95 theses, 37 when Luther died, and 55 when he died. He was the undisputed leader of the most influential Protestant city in Europe.

the group later called the **Anabaptists** or re-baptizers. The other reformers, including Luther, accepted infant baptism. Adult voluntary baptism was a totally radical idea. The Anabaptists believed in (1) adult baptism, (2) separation of church and state, (3) congregational church government, and (4) military non-violence. Otherwise, they believed the same as the other reformers.



There were 25 years of violent persecution of the Anabaptists. During this time **Menno Simons** (1496-1561, baptized in 1536) became a prominent leader in evangelism.

His followers are still called the **Mennonites**. Many of today's **Brethren** groups also originated from the Anabaptists of this period.

## The British Reformation

The initial driving force behind the British Reformation was not theology but royal politics. Henry VIII (King of England 1509-47) wanted to divorce his wife Catherine because she had produced only one surviving child, a daughter Mary. When Pope Clement VII refused, (Catherine being the aunt of the powerful Emperor Charles V),

Henry appointed Thomas Cranmer as Archbishop of Canterbury, who declared the marriage invalid. The pope then excommunicated Henry. This irritated the British Parliament, which passed laws restricting the clergy, and finally in 1534 declared Henry to be "the only supreme head on earth of the Church of England." Henry's son Edward succeeded him in 1547 and kept the Reformation going with the help of Cranmer, who was largely responsible for shaping the Protestant Anglican Church of England. In 1553 Edward died and was succeeded by Queen Mary. "Bloody" Mary was an extreme Catholic who tried unsuccessfully to return England to Catholicism. She also had Cranmer deposed and burned as a heretic at Oxford in 1556. In 1558 Mary was succeeded by her half-sister Elizabeth, whose long reign of 45 years permanently established the Protestant church in England. [See Appendix II.] She was succeeded by James I who had the *King James Bible* published in 1611.

### English Monarchs—reigned

Henry VIII	1509-1547
Edward VI	1547-1553
Mary I	1553-1558
Elizabeth I	1558-1603
James I	1603-1625



# The 1500s — The Reformation, Part III

## The Roman Catholic Counter-Reformation

Pope Leo X initially described Luther's 95 theses as "only a monk's quarrel." Leo never effectively opposed Luther because he sat on top of a church filled with corruption. But beginning in 1523, Rome saw three successive popes who emphasized reform. The most effective was the middle one, Paul III (pope 1534-49). Paul did three things which essentially bailed out the Roman church: (1) he appointed reformers to the College of Cardinals, (2) he called the Council of Trent, and (3) he approved Loyola's "Society of Jesus—the Jesuits." The Council of Trent decided ten significant issues that steered the Catholic church into modern times:

- (1) Transubstantiation in the Eucharist
- (2) Justification by faith and works
- (3) The medieval mass
- (4) The seven sacraments
- (5) Celibacy of the clergy
- (6) The existence of purgatory
- (7) The value of indulgences
- (8) The apocrypha is added to the Old Testament
- (9) The prohibition of certain (Protestant) books
- (10) Equality of sacred tradition with Scripture

The **Jesuits** were extremely effective teachers and evangelists for the

pope in the border areas of Europe and overseas. But in the traditionally Catholic countries—like Italy, France, and Spain, the **Inquisition**

was revived. It tortured and killed many Protestants, especially after 1542 under Inquisition leader Cardinal Caraffa.

### Ignatius of Loyola (1491-1556)

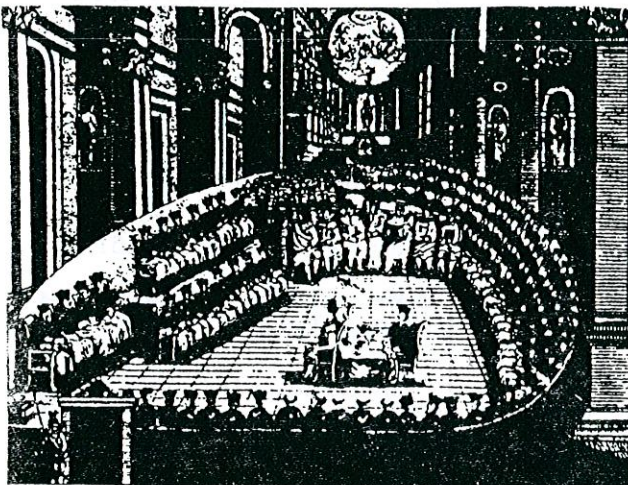
Born as a Spanish nobleman, Ignatius (usually called Loyola) became a professional soldier. When his career was cut short by a leg wound in 1521, Loyola began reading the life of Christ while convalescing and resolved to become a soldier of Christ.

Next he spent a year (1522-23) at the Manresa Monastery where he wrote his *Spiritual Exercises*. Roman Catholic clerics still go through them at least once yet today.

In Paris in 1535 he and six of his disciples took vows of poverty, chastity, and a pilgrimage to Palestine (which was blocked by the Turks and never happened). Loyola's group was called the Society of Jesus—or the Jesuits. They sought approval from Pope Paul III and received it in 1540.

The Jesuits swore absolute obedience to the pope with Loyola as its first general. With no religious uniform, no bodily penance, no daily liturgy, they set about to recruit and train the best men in Europe. They emphasized two things—education and missions. Loyola stressed quality, but numbers grew rapidly. Before long, the best Roman Catholic teachers and missionaries were the Jesuits.

Loyola died (ten years after Luther died) at the age of 65. By that year (1556) there were 1000 Jesuits. By 1626 there were 15,544. They reached their peak of 36,038 in 1964. After Vatican II the numbers dropped off to 28,856 by 1975, but they are still alive and well today. It can legitimately be said that Ignatius and the Jesuits saved the Roman Catholic church from itself.



The Council of Trent

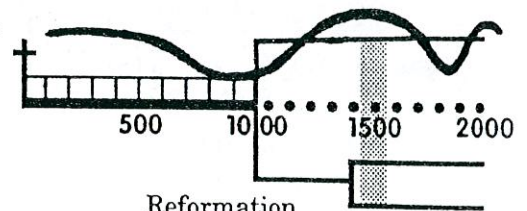
### Popes You Should Know ...

- |                                      |  |
|--------------------------------------|--|
| 1. Leo I<br>400s                     | First pope (functionally). He claimed Matthew 16:19 and saved Rome from Atilla the Hun.  |
| 2. Gregory (the Great)<br>600s       | Evangelized England and united Europe under Catholicism.   |
| 3. Hildebrand (Gregory VII)<br>1000s | The reform pope who forced the emperor to stand in snow to repent.   |
| 4. Martin V<br>1300s                 | The first united pope after papal schism. He killed Jon Hus.   |
| 5. Leo X<br>1500s                    | Worst pope (probably). He said, "Now that we have obtained the papacy, let us enjoy it."                                       |
| 6. Paul III<br>1500s                 | A reform pope. He inspired the Council of Trent.   |
| 7. Pius IX<br>1800s                  | The longest reigning pope. He inspired Vatican I, the immaculate conception of Mary, and the infallible authority of the pope. |



# The Reformation

## The 1500s



There were, in a sense, four Reformations. They were:

1. The \_\_\_\_\_ Reformation
2. The \_\_\_\_\_ Reformation
3. The \_\_\_\_\_ Reformation
4. The \_\_\_\_\_ Reformation

What were Luther's three basic Reformation principles:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

Using the following names and dates, summarize the events of the Reformation in each area:

Martin Luther	Ulrich Zwingli	John Calvin	Henry VIII
October 31, 1517	1529	1533	Thomas Cranmer
1519		1539	1534
1520		1541	Edward VI
1521	The Anabaptists		Mary I
1525	1525		Elizabeth I
1534			James I
1546	Meno Simons		

What was decided in 1546 at the Council of Trent?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

Name and identify seven prominent popes from all of church history.

1. \_\_\_\_\_ who \_\_\_\_\_
2. \_\_\_\_\_ who \_\_\_\_\_
3. \_\_\_\_\_ who \_\_\_\_\_
4. \_\_\_\_\_ who \_\_\_\_\_
5. \_\_\_\_\_ who \_\_\_\_\_
6. \_\_\_\_\_ who \_\_\_\_\_
7. \_\_\_\_\_ who \_\_\_\_\_



Martin Luther

## What can we learn from the 1500s?

The following conclusion is the opinion of the author. Do you agree with it? How would you change it? Can you add others?



John Calvin

**We should always measure the church's teaching, traditions, structure and authority by Scripture.** The Reformation began with a man of God questioning the established religious authorities. Luther discovered that much of the teaching and practices of the established church were wrong when he looked for them in the Bible. It was the reformers' commitment to Scripture (*sola scriptura*) that caused the Reformation. Likewise, the present-day church should continually scrutinize the teachings and traditions that we are taught against those given in the Bible. If our church practices or institutions are unnecessary or wrong, we must change them or abandon them. Institutions and traditions in and of themselves are not wrong. But they must be seen as a means to an end. When they are no longer biblical or useful, we shouldn't hesitate to opt for a form of ministry which is. Even church leaders and

pastors who have labored for decades sometimes teach wrong doctrine. Remember that false teaching can come from within the church as easily as from without (Colossians 2). Not until the Millennium will we have an inerrant leader. The Body of Christ must be in subjection to Scripture, not the traditions of men (Matthew 15:9).



Henry VIII



# 988 to the Present — Russian Orthodox Christianity (for more than 1,000 years)

## Russian Christianity under the Mongols (1237-1448)

Remember, **Vladimir**, Prince of Kiev, invited Eastern Orthodox Christians to Russia in 988. His son, **Yaroslav the Wise**, ruled from 1019 to 1054 (his death being the year of the Great East/West Schism). Yaroslav cemented the bonds between Russia and Constantinople by accepting a Greek-appointed bishop over the Russian church. This continued for the next 400 years.



Vladimir

In 1237, Kievan Russia was brought to a sudden and violent end by an invasion of the Mongols from the East. Kiev was destroyed, and the whole Russian landscape was overrun. One visitor reported that no towns or villages remained standing, and human bodies lay everywhere. But the Mongol destruction did not extend to the far north, and the town of Novgorod was spared. The first major figure of this era was **Alexander Nevsky** (died 1263), Prince of Novgorod. Nevsky found himself threatened on two fronts: the Mongols from the East and the Roman Catholic Germans (with some Swedes and Lithuanians) from the West. He chose to submit to the Mongols and fight the Germans because the Mongols only demanded he pay tribute but didn't interfere with the church. On the other hand, the Germans wanted to extend the jurisdiction of the pope. Nevsky is honored as a hero and a saint because of his victory over the Germans.

But the greatest national saint of Russia was **Sergius of Radonezh** (1314-1392). In his early manhood, Sergius withdrew to the forests north of Moscow. Later other disciples joined him, and a monastic community developed in the forest about 15 miles (25 km) north of Moscow. This was significant for four reasons: (1) it became (and still is today) the headquarters for the Russian Orthodox church, (2) Sergius brought Christianity to the lower levels of Russian society, (3) in 1380 he inspired **Dmitry, Prince of Moscow**, to lead an allied army which defeated the Khan's forces and began the Mongol downfall, and (4) this led to Moscow replacing Kiev as the principle Russian city. The monastery-village-city scenario became the format which developed much of western Russia.

## Moscow, "The Third Rome"

The two centuries from 1350-1550 were the golden age of Russian Christianity because of its magnificent churches and elaborate liturgy. Meanwhile, the Muslim Turks continued their conquest in the East. In 1453 they captured Constantinople itself and killed the Byzantine emperor. Ivan III of Moscow, realizing that the Patriarch of Constantinople was now under Muslim control, took it as a sign that Moscow was to become "the third Rome," the first one (Rome) and the second one (Constantinople) both having fallen as a judgment of God.

## A Russian Reformation (of sorts)

Since 988 when Vladimir invited Eastern Orthodoxy into Russia, the church was controlled by the government. This was never better illustrated than by the reign of **Ivan IV** (the Terrible), who was crowned czar (short for Caesar), the first supposed Russian successor to the Roman emperors. But the dynasty

ended with the death of his son, and Russia plunged into a "time of trouble" (1598-1613).

After 1613, reforms began to take place. First it was under the Patriarch, but after 1633, it was headed by a parish priest named **Avvakum Petrovitch** (1620-82). He fought against drunkenness, opium eating, smoking, joke telling, and laughter. He promoted fasts and long liturgies. In one of his letters, Avvakum recorded that after his family recited the usual evening prayers, he recited 600 prayers to Jesus and 100 to Mary, followed by 300 prostrations, where he would lay his forehead on the ground and rise to the standing position between each. When his wife was pregnant (which she usually was), she would recite only 400 prayers and do 200 prostrations. A visitor to Moscow in the mid-1600s reported services lasting seven hours, attended by the czar and the whole court; men, women, and children standing upright on their legs from morning to evening without betraying the smallest gesture of impatience.

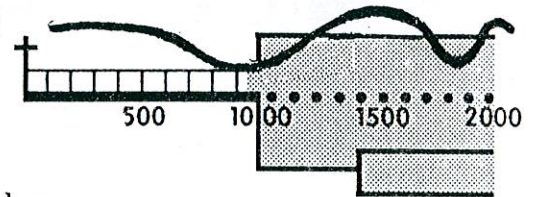
Avvakum was burned at the stake in 1682, after 22 years in prison for refusing to use Nikon's (the patriarch) Greek books and liturgy. **Nikon** had himself named "Great Sovereign," but Czar Alexis had him removed. **Alexis'** son was **Peter the Great**. He had the office of patriarch removed altogether and set up "**The Most Holy Synod**," a board of bishops who ran the Russian Orthodox Church from 1721 until the communist takeover in 1917.

When Communism fell in 1989, the Orthodox Church reassumed power, though unofficially. In 1997 it convinced the government to restrict newer churches and missions.



# Russian Orthodox Christianity

## 988 – Present



Using the outline provided here, and the information across the page and on page 15, give an overview of the history of the Russian Orthodox church, including the names and dates listed below.

Vladimir

988

Yaroslav the Wise

1237

Alexander Nevsky

Sergius of Radonezh

Demetry, Prince of Moscow

The "Third Rome"

Ivan III

Ivan IV

Avvakum Petrovitch

Nikon

Alexis

Peter the Great

The Most Holy Synod

1917

1989

### *An Overview of Russian Orthodoxy*

988 – 1237      Orthodoxy developed in Kiev

1237 – 1448      Russia under the Mongols

1237 – 1350      Orthodoxy moves to Moscow

1350 – 1550      Golden age of the churches

1550 – 1598      Ivan the Terrible

1598 – 1613      Time of Trouble

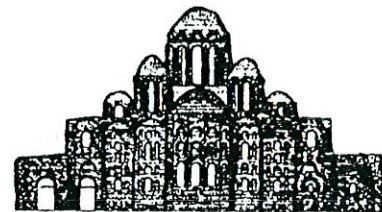
1613 – 1652      Time of Russian legalism

1682 – 1721      Patriarch Nikon's return to Greek liturgy and books

1721 – 1917      Peter the Great's "Most Holy Synod" replaces the Patriarch

1917 – 1989      Communism controls the church

1989 – today      Resurgence of the Orthodox church



### What can we learn from Russian Orthodoxy?

The following conclusion is the opinion of the author. Do you agree with it? How would you change it? Can you add others?

***Christian worship should focus on Christ, not on the forms we use to worship Him.*** Jesus said, "and when you are praying, do not use meaningless repetition as the Gentiles do ..." (Matthew 6:7). I assume that applies to worship in general, since that is the point Isaiah made 700 years earlier (Isaiah 1:11-15). That is, of course, not to say all repetition is meaningless, but it does suggest a close tie between the two and that meaninglessness is a danger inherent in repetition. Jesus' negative illustration was "the Gentiles." All pagan religions seem to focus on and place meaning on their worship liturgy, and Jesus said to don't be like that.

There is no liturgy given in the Bible for the church. The New Testament church gathered for worship, prayer, teaching, and fellowship (Acts 2:42). They sang hymns and quoted Psalms (Ephesians 5:19). But no form for that was ever suggested, so it would appear that we are free to use any liturgical form we like. But we are not free to place sacred significance on those forms. They should be decent and orderly, of course (1 Corinthians 14:40) but not made into a holy procedure. I'm sure there have been many sincere Russian Orthodox believers over the years, but the glaring error of their church is to overemphasize the significance of their liturgical forms. Protestants and Catholics do it too, and it usually leads to quarreling over issues which Scripture does not specify.



# The 1600s — Protestant/Catholic Wars

The Protestants and Roman Catholics went to war over religion and national territory during the 1600s in nearly every nation in Europe.

In France, a series of civil wars led to a peace treaty in 1598 that was revoked by the Roman Catholic King Louis XIV (1645-1715) in 1685. He drove the Calvinist Huguenots out of France except those who fled to the mountains of central France to escape persecution.

Religious differences instigated the Dutch war for independence (1560-1618) and the English civil war (1642-49). But perhaps the most devastating conflict was in Germany.

## The Thirty-Years' War (1618-48)

Major fighting between the Lutheran princes and the imperial forces led to a Peace of Augsburg in 1555. But that was only followed by increased tension between the Protestants and Catholics.

Also, the Catholics gained considerable strength during the late 1500s because of the Roman Catholic renewal of the Jesuits and the Council of Trent. When the Jesuit-educated Ferdinand II became king in Bohemia (today's Czech Republic), things came to a head. Anti-Protestant violence began in 1618. When the Bohemian Calvinist Protestant nobles appealed to the king for protection and got none, they revolted. The nobles declared King Ferdinand II deposed and crowned the Calvinist ruler of the German province of Palatinate as king. This brought the German Lutherans into the fight. Eventually the Danes, Swedes, and French also got involved.

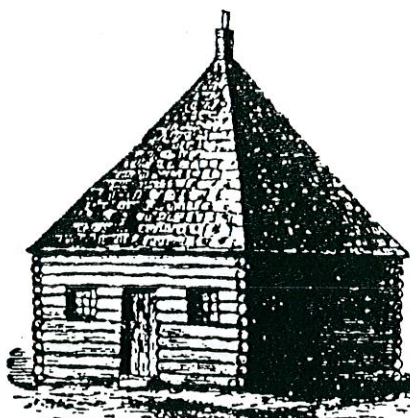
Finally in the German province of Westphalia a "Peace of Westphalia" was finalized in 1648. The war left Germany totally devastated; culturally, economically, and physically.

The war was a complete waste of assets for both sides. Basically the 1648 settlement put everything back the way it was in the 1500s before it all started.

## Coming to America

In the 1500s the Spanish and Portuguese conquered vast areas of South and Central America, converting especially the highland Indians (such as Aztecs and Incas) to Roman Catholic Christianity. But in North America, it was the Protestants of the 1600s who took the land. And they gained it by colonization more than by conquest.

Three factors encouraged colonization of the Atlantic coast: (1) commercial advantages, (2) missionary zeal, and (3) a desire for freedom of worship—to escape the wars in Europe. As with the New Testament church in Jerusalem—heat caused expansion.



*An early log-cabin church at Harford, Connecticut*

Almost all the immigrants of the 1600s were Calvinists. They were of two sorts: the Dutch who brought Presbyterian and Reformed churches and the English who brought Puritan and Separatist churches (who later joined to be the Congregationalist church). For example, in 1626 the Dutch East In-

dia Company founded a colony on Manhattan Island. They called it New Amsterdam and set up the Dutch Reformed Church, which continued to function after the colony was handed over to England in 1664. The English changed the name of the island to New York.

## The Beginning of the Baptists

The American Baptists usually trace their roots to **Roger Williams**. A Separatist from London, he gathered together a congregation in 1639 at Providence, Rhode Island after being rejected by the Puritan colony in Massachusetts Bay. Many of his congregation were English Baptists who already shared Williams' views, so the birth of the Baptists preceded this.

In 1608 John Smyth, a Separatist from England, fled from James I and baptized himself in Amsterdam. Smyth may have been the first Baptist. Later his group went back to England and formed the **General Baptists** in 1612.

In the 1630s another group called the **Particular Baptists** began independently in London, also from the Separatists.

Between 1660 and 1687 both groups experienced persecution.

The General Baptists split into the Unitarian Church and the Conservative Baptists in 1770.

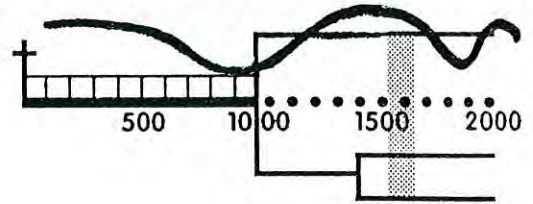
The Particular Baptists became hyper-Calvinists and might have disappeared were it not for a Baptist named Andrew Fuller who showed that Calvinists should indeed be involved in missions. The group developed the Baptist Missionary Society in 1792, of whom **William Carey** was its most noted missionary.



# Protestant/Catholic Wars

## The 1600s

There are three notable events in the western church of the 1600s: (1) the religious wars of Europe, (2) the immigration of the church to America, and (3) the beginning of the Baptists.



The most and devastating war of Europe was called \_\_\_\_\_, the result of which was \_\_\_\_\_.

The \_\_\_\_\_ conquered South America for Christianity in the 1500s, but it was the \_\_\_\_\_ who colonized North America in the 1600s.

The reasons for coming to North America were:

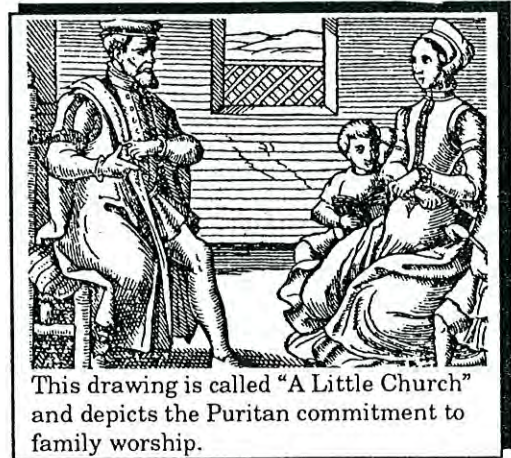
1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

What was the general theological conviction of most of the Christians who colonized North America, and what denominations did they represent?

\_\_\_\_\_  
\_\_\_\_\_

Describe the birth of the Baptists, using these names:

John Smyth	General Baptists
Roger Williams	Particular Baptists
William Carey	American Baptists



This drawing is called "A Little Church" and depicts the Puritan commitment to family worship.

## What can we learn from the 1600s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. **Christianity should never be involved in conquering physical, political, national territory.** When Constantine conquered Rome in the name of Christianity in the 300s, the church went from being a spiritual organism to an imperial institution. When the crusaders of the 1000s conquered Palestine, they embarrassed the church with their atrocities, wasting time, money, and many lives, only to lose it all to the Muslims in the end. Here we see the Protestants and Catholics killing one another to gain territory. So they slaughtered each other for nearly a century, only to end up where they started territorily.
2. **Splits are better than compromise.** From the 1000s we learned that organizational splits don't hurt real Christianity. Here the Baptists also demonstrated that it's better to split than to compromise. Separation caused and maintained the strength of the Baptists. If both groups in the split are valid expressions of Christianity, they are then free to promote that expression. Compromise is the basis of politics not Christianity. When Christian groups compromise: (1) each side loses its distinction, (2) the truth it has discovered fades, and (3) tolerance replaces truth as the basis for unity.



# The 1700s — The Great Awakening in Europe

The Great Awakening of the church took place on the continent of Europe, in England, and in America.

## The Awakening on the Continent

The 1700s began with a dead church in Germany, England, and America. For different reasons each church was static, lifeless, and boring, and for different reasons each had an awakening which flowed together by the mid-1700s.

In Europe the insights of the reformers had hardened into rigid denominations, and religious excitement had been destroyed by the Thirty Years' War.

The awakening came from the pietist movement. Pietism was nurtured in the Dutch Reformed Church. It was a conservative Calvinistic puritan-like movement that stressed the new birth in Christ, personal faith, and the warmth of Christian experience.

One of the key pietists was Philip Jacob Spener (1635-1705). Spener is significant for several reasons: (1) He is the founder of Lutheran pietism. (2) He believed in a literal millennium on earth. Except for that, he was strictly Lutheran in his theology, but his emphasis on literal Bible study led him to what would later become premillennial dispensational theology. (3) His godson was Nikolaus Ludwig Count von Zinzendorf (1700-1760) whose father died when he was six-weeks-old.

von Zinzendorf was raised by his grandmother, who was a devoted follower of Spener. At age 10 he and five other boys founded a Christian group at their grammar school. But it was in 1719, after becoming a lawyer, while on a tour of Europe, that von Zinzendorf dedicated himself to serving Christ after being moved by a painting of Christ on the cross.



Count Nikolaus Ludwig von Zinzendorf (1700-60)

In 1722, a small group of Moravian Brethren settled in Saxony on von Zinzendorf's estate. The Moravians were spiritual descendants of the ministry of Jon Hus in Prague. They were pietists who formed the church of the United Brethren. von Zinzendorf's servant named the settlement Herrnhut and religious refugees came from all over Europe—Lutherans, Reformed, Separatists, and Anabaptists, as well as Brethren from Moravia and Bohemia. Uniting them as one group, von Zinzendorf became their protector and spiritual leader, preaching, writing, and traveling throughout Europe. Herrnhut became a center of awakening in Protestant Europe.

The Anglican church was as dead as the rest of them in the early 1700s when a Welch schoolmaster named Howell Harris (1714-73) began preaching revivals as a layman in North and South Wales.

As a result of these revivals, George Whitefield (1714-70) was converted in 1735 and became ordained as an Anglican deacon in 1736. Whitefield made seven trips to America, 14 trips to Scotland, and traveled all over England and Wales, several times with Howell Harris. Whitefield specialized in openair evangelism.

listic crusades. A strict Calvinist, he came in conflict with his friends the Wesleys over their Armenian emphasis on free will. Whitefield was a powerful evangelical, preaching about original sin, justification by faith, and the sovereignty of God. He died in America at the age of 56.

But, back to England. Perhaps the most influential men of the Great Awakening were John and Charles Wesley.

John (4 years older) was an organized administrator and evangelist.

Charles (1707-78) was the "sweet singer" of Methodism. He was probably the most gifted hymnwriter of England, if not all of Christianity. He produced over 7000 sacred songs and poems. *The Methodist Hymnbook* of 1780 became a standard for evangelical churches.

In 1737-38 the Wesley brothers made a trip to America and were dramatically moved by contact with some Moravian Christians in 1738.

In London on January 1, 1739, a pivotal meeting was held where the Holy Spirit was present as at Herrnhut in 1727. The Wesleys were there along with Whitefield and Benjamin Ingham (who became an outstanding evangelist among the Moravians). It is said that this meeting had more impact than all of England's political conquests.

The Awakening in England developed along four lines: (1) the Moravians, (2) the Calvinists led by Whitefield, (3) the Wesleyan Holy Clubs which became the Methodist Church (although at first the terms "Methodist" and "evangelical" were used synonymously for all the Great Awakening groups), and (4) Anglican evangelism within the Church of England.



# The 1700s — The Great Awakening in Europe

## John Wesley (1703-91) and Charles Wesley (1707-88)

John and Charles were born into a religious family and remained lifelong friends. Their father, Samuel Wesley, was a staunch high churchman, but their grandparents were nonconformists, and their mother Susanna was a remarkable woman with an independent but solidly Christian way about her. She gave birth to 17 children (not all of whom survived) and is said to have spent one hour a week with each child and the same hour a week in prayer for them after they left home. She led Bible study groups and impacted her neighbors as well as her family for Christ.



John Wesley

As mentioned earlier, Charles Wesley was perhaps the greatest hymnwriter of the church and a constant encouragement to his brother. Both brothers went to Oxford. While John was away teaching for his father, Charles started the now famous Holy Clubs. But Charles was no administrator, so upon his return, John took over the leadership of what was rapidly becoming a movement. Because of their disciplined, methodical way of life, the Holy Club members were called Methodists. But the Wesleys had no intention of starting a church, let alone a denomination. Actually, they began the first of what we now often call parachurch movements. It was a home Bible study and prayer group that spread all over England and Ireland and later into America via the frontier Methodist circuit riders.

Charles married Sarah Gwynne and made his home in Bristol. For 20 years he headed the Methodist society there. In 1771, he moved to London and shared the preaching at City Road Chapel. John was attracted to women and gave them high regard in his ministry. But each time he neared marriage, something tragic happened to prevent it. Finally, he married a widow, Mrs. Vazeilla, the worst mistake of his life. She was insanely jealous and embarrassed her husband in public on many occasions. They finally separated, though never divorced. John never mentioned her again, even when she died.

*Love divine, all loves excelling,  
Joy of heaven, to earth come  
down,  
Fix in us Thy humble dwelling,  
All Thy faithful mercies crown.*

*Jesus, Thou art all compassion,  
Pure, unbounded love Thou art;  
Visit us with Thy salvation,  
Enter every longing heart.*

*Come, almighty to deliver,  
Let us all Thy life receive;  
Suddenly return, and never,  
Never more Thy temples leave.*

*Thee we would be always  
blessing,  
Serve Thee as Thy hosts above,  
Pray, and praise Thee, without  
ceasing,  
Glory in Thy perfect love.*

*Finish then Thy new creation:  
Pure and spotless may we be;  
Let us see Thy great salvation,  
Perfectly restored in Thee.*

*Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before  
Thee,*

*Lost in wonder, love and praise.  
Charles Wesley (1707-88)*

## William Carey (1761-1834)

Next to the apostle Paul, Carey may just be the greatest missionary the church ever had. He is a product of the Particular Baptist Church, which began in the 1600s. William Carey proved that one could be both a Calvinist and a missionary. He devoted most of his life to taking the Gospel to India. Born to an English schoolmaster, he was converted through a fellow shoemaker in 1779 and baptized in 1783. In 1792 he preached and wrote that the Great Commission applied to everyone and to "expect great things from God and attempt great things for God." The following

year, at the age of 32, he and his family left for India. He never returned. His translation work, schools, and evangelism are unparalleled in missionary history.





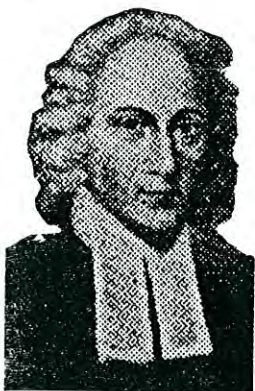
# The 1700s — The Great Awakening in America

## The Epicenter of Christianity Moves to America

1740 was probably the peak year of the Great Awakening. It was also the year that the epicenter of Christianity began to move from England to America.

The epicenter of Christianity moved from Jerusalem in the first century to Rome in the 300s to America in the 1800s.

The American Awakening centered in a place called Northampton, Massachusetts and a man named Jonathan Edwards (1703-58). Edwards was born to a local pastor and became a great student of Greek, Hebrew, Latin, and science. He graduated head of his class from what is today Yale and became a tutor there in 1724. In 1727 he became an associate pastor of his grandfather's Congregational Church in Northampton. (Remember, Congregationalists were a merger of two modified Calvinists groups—the Puritans and the Separatists). His grandfather Solomon Stoddard had been quite an evangelist himself, but when Edwards began preaching, people's lives were changed. He spent 13 or 14 hours a day studying and writing.



Jonathan Edwards  
(1703-58)

In September 1740, Whitefield arrived in New England for his second visit to America and launched a six-week tour which became the

peak of the Awakening. In Boston, the crowds were too large for any building, and Whitefield went to the open-air meeting. He preached his farewell sermon to a congregation of 20,000.



George Whitefield  
(1714-70)

The Wesleys also made a great impact on America, but it was the regular preaching and writing of men like Edwards that sustained the American Awakening. In 1750, Edwards was dismissed from his pastorate after a long controversy because he disagreed with the church policy of admitting unbelievers to the church ordinances. After a missionary journey to the Indians and various difficulties, Edwards wrote *Freedom of the Will* in 1754, denying freedom of choice—consistent with his Calvinism. In 1758 he reluctantly became president of a college at Princeton but died in March of that year of smallpox, at the age of 55, while helping his widowed daughter, whose husband had just also died of the disease.

## The Methodists Come to America

Methodism came to America not directly from the Wesleys themselves but through immigrants from their Holy Clubs, now called Methodists, from Ireland and England in 1760. In 1769, they asked the

Wesleys for help and Francis Asbury, a volunteer preacher who was an iron smelter by trade, responded. Asbury became the key to Methodism in America. Through his inspiration circuit riders were sent to the frontier, and by the mid-1800s a "Methodist belt" of churches were established across the Midwest to the western frontier.

## The Lutherans Come to America

The 1700s were also the years of immigration for thousands of Lutherans. William Penn invited them to his new colony, Pennsylvania, and 70,000 German Lutherans came to Pennsylvania alone. (Nearly 200,000 came altogether.) Most of these were Calvinist Lutherans, but some were Moravians, Anabaptists, Mennonites, and others came, too, at this time.

The 1700s end with much of the Christian world involved in political revolution—the American Revolution of 1776 and the French Revolution of 1789, which paralleled the biggest cultural revolution of all—the Industrial Revolution.

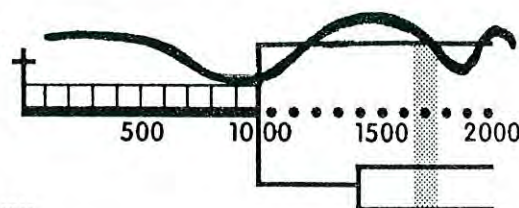


A Methodist Field Preacher



# The Great Awakening

## The 1700s



The Great Awakening began almost simultaneously in four places in Protestantism. The four awakenings flowed together but they began with the four leaders pictured on this page. Can you identify each one from their picture and briefly describe where they were from and their contribution to the Great Awakening?

1. \_\_\_\_\_ was from \_\_\_\_\_.  
He \_\_\_\_\_
2. \_\_\_\_\_ was from \_\_\_\_\_.  
He \_\_\_\_\_
3. \_\_\_\_\_ was from \_\_\_\_\_.  
He \_\_\_\_\_
4. \_\_\_\_\_ was from \_\_\_\_\_.  
He \_\_\_\_\_



Describe the movement of the epicenter of Christianity from Jerusalem in the first century to America by the end of the 1700s.



### What can we learn from the 1700s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. ***The work of the Holy Spirit cannot be created, identified, or controlled*** (Ecclesiastes 3:11, John 2:8). These leaders did not do anything to bring on the Great Awakening. They didn't pray for it or work for it or plan it out. They were men of God, students of the Bible, and devoted to holy living and prayer. But so were many others before and since. Many missionaries similarly dedicated (like Hudson Taylor, C.T. Studd, David Livingston, William Carey, and many whose names we don't know) never saw a great awakening. We can't even prove this was a work of the Holy Spirit—although it probably was. Jonathan Edwards himself stated his doubts, saying many came and responded out of human emotion. All we can say is the Great Awakening happened and God used it mightily.
2. ***Christian leaders are characterized by Bible study, prayer, moral purity, and proclamation of the Gospel in some way—not by balance, conformity, or accountability.*** Balance, conformity, and accountability are necessary for chaotic sheep. But where does it say we should remain chaotic sheep?



Paul prescribed discipline and accountability to human leaders for the chaotic Corinthian church. But accountability to other humans is hard to find in the lives of Noah, Abraham, Moses, David, Isaiah, the prophets, John the Baptist, Jesus Christ, Peter, Paul, and John ... and the four leaders pictured here.





# The 1800s — The Liberals and the Evangelicals

## The Context

Both the American Revolution (1776) and the French Revolution (1789) led the Western world into the 1800s. But it was the **Industrial Revolution**, which began in England in the late 1700s and then spread to Germany, France, and the USA, that presented Christianity with its greatest challenge. The industrial machine brought the population from the farm to the city and shifted dependence from God to man. By the mid-1800s, popular Western thought believed that natural science, man's reasoning and the physical world would solve all our problems. Belief in the supernatural was considered medieval, naive, and out-of-date.

In the 1830s, **Charles Darwin** (1809-82) sailed H.M.S. Beagle to South America and concluded that all life evolved from a common ancestor via the survival of the fittest. T.H. Huxley added credibility to the theory of evolution by coining the word "agnosticism" (truth cannot be known), Karl Marx depended upon evolution to create communism, and J. D. Rockefeller and Andrew Carnegie used evolution to explain the growth of Big Business.

## The Liberals

Even before Darwin, **Voltaire** (1694-1778) inspired not only the French Revolution but also atheism and **Immanuel Kant** (1724-1804) declared that man's reason, not God's existence, is the center of the universe. But it was the scientific, political, and social **evolution** theories that opened the door for Christian liberalism. The Germans led the way. **Friedrich Schleiermacher** (1768-1834) can be thought of as the first true Christian liberal. He pioneered biblical criticism and declared experience, not Scripture, as the basis of religion. Meanwhile,

**Soren Kierkegaard** (1813-1855) coining the phrase "leap of faith," claimed God is known by an experiential existential leap. **Friedrich Nietzsche** (1844-1900) said, "God

is dead." He later became Hitler's prophet of Nazism as Karl Marx has been for Communism. Then **Julius Wellhausen** (1844-1910) declared that the Bible (especially the Old Testament) was merely an evolution of old Hebrew stories and thus was myth, not actual history. *Kierkegaard*



## The Evangelicals

Three groups emerged from the evangelical revival of the 1700s: the Methodists, the Calvinists, and the Evangelical Anglicans. They were joined in the 1800s by several great preachers and crusade evangelists as well as independent missionary societies and Bible societies.

### Charles Haddon Spurgeon

(1834-92) pronounced the theory of evolution to be a monstrous error. Spurgeon attracted a congregation of over 6000 in his London Baptist Church as well as starting a pastor's college, an orphanage, and a literature distribution society.



In 1865 **William Booth** started the **Salvation Army** to reach the new poor created by the industrial ghettos.

### D. L. Moody

(1837-99), after a tour of Great Britain (1873-75), became an evangelist of mass crusades in America.



Expressing the priesthood of all believers by having no formal clergy, the Brethren emphasized the authority of the Bible and soon return of Christ. Some clear leaders of the Brethren movement were J. Darby, George Mueller and Hudson Taylor.

**Darby**, although not the originator of dispensationalism, is certainly one of the greatest early writers of it. **Mueller's** orphanages in Bristol, England and his refusal to publicly appeal for money gained great credibility for the Gospel. **Hudson Taylor** went to China as a missionary in 1853 and returned to England due to ill health in 1860. Brethren influence helped him to found the China Inland Mission—a prototype of future "faith" missions.

## The Bible

With all the liberal criticism, one might think this was a low time for the Bible. Quite the opposite is true. Work on ancient manuscripts proved the reliability of the ancient text. The late dating of the New Testament claimed by the liberals was disproved by Cambridge scholars **Westcott**, **Hort**, and **Lightfoot**. But equally significant is the massive amount of Bible translation and Bible distribution done during the 1800s. William Carey alone translated six complete and 24 partial translations of the Bible. The British and Foreign Bible Society reported in 1907 that since its founding in 1804 it distributed 203,931,768 Bibles, Testaments, and portions of Scripture.

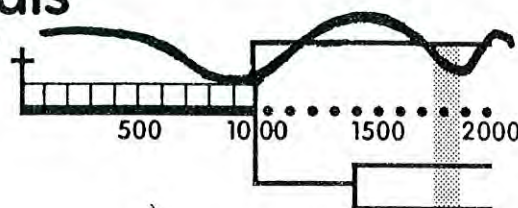
## The Pope

The longest papacy in history (1846-78) was that of **Pius IX** (1792-1878). After losing much of his territorial power and being forced to flee from Rome in 1848, Pius IX made a great comeback. In 1850 the French and Austrians restored him to Rome, and the pope went to work strengthening his office. By the time of his death, he had: (1) proclaimed the immaculate conception of the virgin Mary, (2) declared the pope to be infallible when speaking *ex cathedra*, i.e. on matters of faith and morals, (3) established the pope as the supreme religious power in the church, and (4) summoned the first Vatican Council (1869-70).



# The Liberals and the Evangelicals

## The 1800s



Three great revolutions introduced the 1800s. Two of them were political and one was cultural. They were:

1. The \_\_\_\_\_ revolution ( \_\_\_\_\_ )
2. The \_\_\_\_\_ revolution ( \_\_\_\_\_ )
3. The \_\_\_\_\_ revolution (beginning around 1800)

The European naturalism of the 1800s was a mother that gave birth to five movements: (1) behavioral psychology, (2) evolution, (3) atheism, (4) Communism, and (5) liberalism. But it was evolution and liberalism that penetrated the walls of the Christian church. Identify the following liberals or evolutionists on the left with a statement on the right.

- Charles Darwin
- Karl Marx
- Voltaire
- Immanuel Kant
- Fredrich Schleiermacher
- Soren Kierkegaard
- Friedrich Nietzsche

- French atheist who inspired their revolution
- Man's reason is greater than God's existence
- Truth comes from experience, not Scripture
- God is reached by a leap of faith
- Life evolved from one source
- "God is dead"
- Father of Communism

Spurgeon's Bible



The evangelicals and conservatives fought back. Identify these men:

- Charles Haddon Spurgeon
- William Booth
- D. L. Moody
- Westcott, Hort, & Lightfoot
- J. Darby
- George Mueller
- Hudson Taylor

- Crusade mass evangelist
- Started the Salvation Army to reach the poor
- Disproved liberal criticism of the Bible
- Denounced evolution in his London Baptist Church
- Started the China Inland Mission
- Build orphanages in England
- Wrote promoting dispensationalism

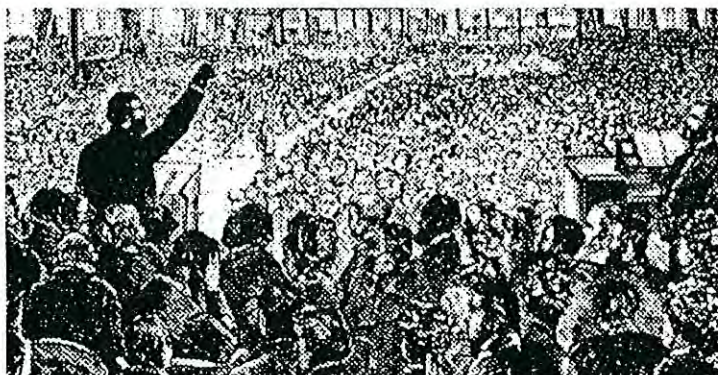
The Roman Catholics were also active in the 1800s. Their longest papacy was Pius IX. List his four major contributions to Catholicism:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

## What can we learn from the 1800s?

The following conclusion is the opinion of the author. Do you agree with it? How would you change it? Can you add others?

**Biblical Christianity eventually survives every attack.** The Bible and Bible believers have been attacked viciously throughout the centuries, but probably nothing compares to liberalism, which virtually destroyed the European Protestants. Nevertheless, today it's a dead issue and Bible believers continue on.



*D.L. Moody (preaching) and Ira Sankey (hymnwriter and musician, sitting at the harmonium on the right), revival leaders conducting a mass rally at Brooklyn, New York*



# The 1900s — The Evangelical Century

It can be argued that the evangelical movement (defined as a focus on personal evangelism and a literally true Bible) began with Wycliffe and Hus. Certainly the reformers, Whitefield and the Wesleys, were what we today call evangelicals. The 1800s featured great evangelicals like Spurgeon and Moody. But it was not until the 1900s that the evangelicals became the driving force of the church worldwide. For one thing, it was not until the 1900s that the Roman Catholics joined the evangelical movement—with the influence of Pope John XXIII and Vatican II. Only the Eastern Orthodox have not joined in. Second, although there were great evangelists in the 1700s and 1800s, they did not yet dominate the thinking of the majority of Christianity. The liberals doubted the deity of Christ and the authority of Scripture, and evolution was the mood of the day. In the 1900s liberalism was essentially defeated via: (1) archaeological discoveries like the Dead Sea Scrolls at Qumran, (2) scholarly work on the authority of the resurrection of Christ, and (3) the proof of the historical accuracy of the New Testament. So it is the 1900s that can be truly called the evangelical century. Let's see how this all came about.

## The Political Context

The 1900s were characterized by 2 world wars, the rise and fall of three totalitarian systems (Nazism, Fascism, and Communism), and the worldwide influence of the United States of America. The German and Scandinavian liberalism of the 1800s took the steam out of European Christianity and replaced it with nationalism, humanism, and materialism. This made earthly borders and national identities seem very important, so tensions raised and an arms' race began.

On June 28, 1914, the Crown Prince of Austria-Hungary was assassinated and World I (1914-18) was on. It was supposed to be the war to end all wars. Postmillennialism was a

prominent view in the church (that the world would get better and Christ would come back to a Christian world—the 1000 years of Revelation 20). But World War I did not launch a millennium. The Treaty of Versailles appeared to dictate peace by punishing Germany and creating new countries, which collectively were called "Eastern Europe" (1918-89).

World War I was almost immediately followed by the rise of three totalitarian political systems: (1) **Communism**, which had already begun in Russia with Lenin and the Bolshevik Revolution of 1917, (2) **Fascism** in Italy, which Benito Mussolini founded in 1919, and (3) **Nazism** in Germany with Adolf Hitler—named chancellor in 1933. The Fascists stressed national identity, the Nazis pursued racial purity, and the Communists promoted party unity, claiming the dominance of the working class.



## The Church and the Dictators

**Communism**—At first the Russian Orthodox church stood up against Communism. In 1918 Patriarch Tikhon excommunicated the government leaders. But in 1922 he was arrested after urging the faithful to not submit to the government. Tikhon recanted his "anti-Soviet

actions" and was released after declaring himself loyal to the regime. After that, the Orthodox church cooperated with the State generally, but many Protestant groups, like the unregistered Baptists, Pentecostals, and Brethren, continually fought Communism, and thousands were imprisoned and killed by Stalin.



**Anticommunism**—In Europe and America, the Protestants and the Catholics initially cooperated with and supported the fascists and the Nazis because they saw them as anticommunist. The anticommunism of the church is the main reason why Mussolini got the support of Pope Pius XII in Italy and Hitler got the support of the Lutherans in Germany. Even in America, there was strong sentiment against entering World War II (until the Japanese bombed Pearl Harbor) because many saw the Nazis as the enemies of Communism. But once the war was on, each church supported the cause of its nation. There were exceptions, of course.

The most outstanding of which is the anti-Hitler action of Dietrich Bonhoeffer, imprisoned in 1943 for smuggling Jews to Switzerland. He was hanged in 1945 at the age of 39.



*A crude anti-Christian poster circulated by the authorities in the USSR. Every effort is made to brand Christianity as superstition fit only for the senile, to prevent young people becoming interested.*



## Post War Slump

**In Eastern Europe**—World War II (1939-45) ended with the European church in bad shape. In the Communist world Christians were severely restricted, and Russian Orthodoxy became a tool of the KGB. In Albania, religion was rooted out. In Romania, Czechoslovakia, East Germany, and Bulgaria, Christianity continued under severe restraints and persecution. In Yugoslavia and Hungary, religious activity was permitted, but these countries seemed to show little interest in Christianity. In general, Eastern Europe permitted churches and some Christian publishing, but discriminated against anybody involved in them. In Poland, Roman Catholicism continued relatively unhindered compared to other Communist countries. Communism always fought Christianity there, but it was no match for the powerful Polish Roman Catholic culture. It was, in fact, the Polish "solidarity" movement that initiated the fall of Communism in 1989.

## In Western Europe—

Christianity fell into the hands of the liberals and it all but died. Karl Barth (1886-1968) tried to fix liberalism with his "neo-orthodoxy." He followed Kierkegaard's idea of separating the natural and spiritual world by a leap of faith, but his influence faded after World War II.



It was Rudolf Bultmann (1884-1976) who had the biggest influence on postwar liberalism. Using "form criticism," Bultmann doubted the historical accuracy of the Bible—especially the Gospels—and promoted the experience and the ethics of Christianity over its doctrine and historical truth. J. A. T. Robinson, an Anglican bishop, supported and transmitted Bultmann's claims to England and America in his 1963 book *Honest to God*. But this led many liberals into the atheism of people like Jean-Paul Sartre,

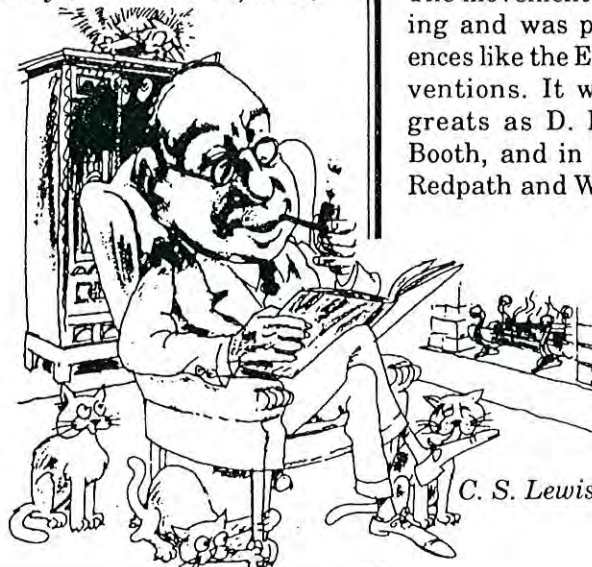
## C. S. Lewis (1895-1963)

In 1954 C. S. Lewis wrote these words to a young admirer: "I'm tall, fat, rather bald, red-faced, double-chinned, black-haired, have a deep voice, and wear glasses for reading." He might have added that his trousers were usually in need of pressing, his jacket threadbare, and his shoes scuffed and worn at the heels. C. S. Lewis was what most of us would call a bookworm most of his life.

"Jack," as he was usually called, was born to Protestant parents in Belfast in 1898. When his mother died in 1908, he started on a path of disbelief which led him to becoming an avowed atheist while at a boarding school in 1912.

But two other factors influenced Lewis—Christian writers who were clear thinkers and Christian friends who were also clear thinkers. His conversion was not easy or all at once. In 1929 he confessed a belief in God and in 1931 came to faith in Jesus Christ.

The publication of his many books on Christianity increased demands on his time and kept him from a full professorship at Oxford. He was finally offered a professorship at Cambridge in 1955. Lewis continued to write until his death, seven days before his 65th birthday (November 22, 1963).



Sigmund Freud, and the "God is dead" movement of T. J. J. Altizer.

## A Post War Revival

Actually, though, liberalism seemed like it was doing better than it was. It nearly succeeded in killing Christianity in Europe, but its foundations were gone and increasingly the excitement was with the evangelicals. By the 1960s, liberalism was all but dead. Christians were reading the works of people like Hannah Smith, C. S. Lewis and Francis Schaeffer more than they were the liberals. Five movements brought about the emergence of evangelicalism:

### (1) *The Holiness Movement*—

This movement was fathered by the Wesleys and continued by Charles Finney (1792-1875) and two prominent women: Phoebe Palmer (1807-74) and Hannah Smith (1832-1911). For Phoebe Palmer, it was a Bible study for the promotion of holy living, and Hannah Smith wrote *The Christian's Secret of a Happy Life*, which sold 2 million copies by 1952.



Palmer once said that she lived "in a state of continuous trust—depending on Christ every moment" for 18 years.

The movement stressed sinless living and was promoted in conferences like the English Keswick Conventions. It was joined by such greats as D. L. Moody, William Booth, and in the 1900s by Allen Redpath and W. Ian Thomas.

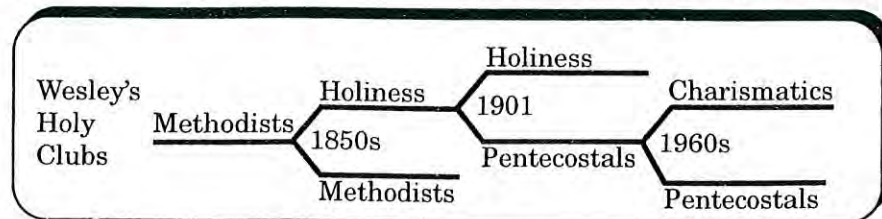


## (2) *The Pentecostal Movement*

—In general, it can be said that the Pentecostals came out of the holiness movement.

and neighborhood ministries began. Dawson Trotman started the Navigators in the U. S. Marines. Jim Rayburn started Young Life to mini-

dom in Russia and Eastern (now called Central) Europe. Freedom brought in hordes of western Protestant missionaries and western cults, like the Jehovah's Witnesses and the Mormons, as well as the pantheism of the New Age Movement. But the Eastern Church also stepped back into the foreground, claiming to be the national church in places like Russia and Romania and forcing legislation that restricts the Protestants.



The first modern tongues were recorded in the 1870s. But on January 1, 1901, the present Pentecostal movement had an official beginning at Bethel Bible College in Topeka, Kansas. At first, the movement was confined pretty much to the Pentecostals, the Assembly of God, and several Black churches. But the 1960s saw the development of the charismatic movement which spread to all denominations of Protestantism and Roman Catholicism. By the end of the 1900s, it was worldwide in its influence, claiming nearly 300 million Christians by 1990.

## (3) *The Independent Bible Churches*

—This movement is rooted in dispensational theology, which holds a literal view of biblical prophecy and a distinction between Old Testament Israel and the New Testament church. This view was held early by men like P. J. Spener in the 1600s and J. N. Darby (in the 1800s). But in the 1900s, a former lawyer named C. I. Scofield wrote the view into the footnotes of the Scofield Reference Bible, which became *the* manual of doctrine for most Bible, Baptists, Brethren, and other conservative churches. With Scofield's inspiration, Lewis Chafer founded Dallas Theological Seminary. Soon Dallas graduates and those of other similar independent seminaries and Bible colleges were prominent teachers, missionaries, and pastors of Bible churches.

(4) *Campus Ministries*—Coming out of World War II (and part of the dispensational movement), several new independent military, campus,

ster on the secular high school campus. Bill Bright started Campus Crusade for Christ for university students. These groups and many others like them had a tremendous impact for evangelism and discipleship, first in America and then worldwide.

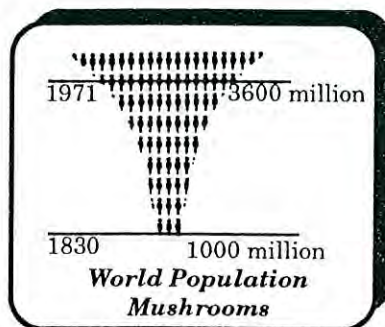
## (5) *Big Meeting Evangelicals*

Billy Sunday in the first part and Billy Graham in the second part of the century drew huge crowds and led many to Christ. Billy Graham preached to more people worldwide than any Christian ever in the history of Christianity. Graham used mass communication, radio, television, books, magazines, and the voice of musician George Beverly Shea, to present a simple basic but conservative biblical gospel message. He inspired the "Christianity Today" periodical in 1956 and initiated "Decision" magazine in the 1960s. In 1966 he set up the World Congress on Evangelism in Berlin and again in Lausanne in 1974.

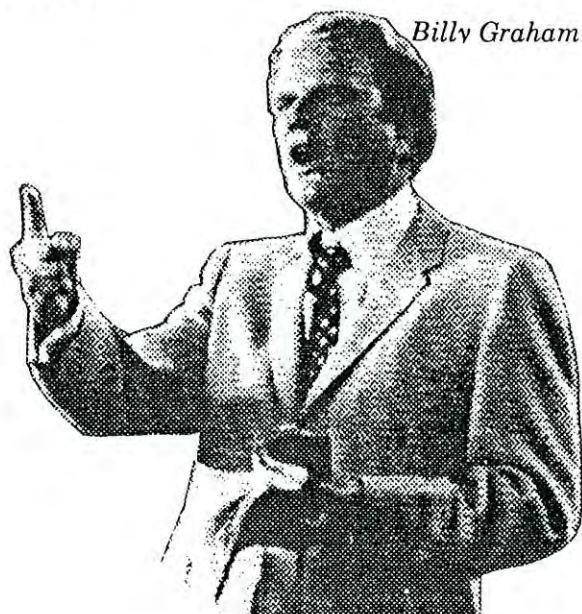
By the 1990s, Billy Graham was recognized as the voice of conservative Christianity worldwide, conducting crusades in major cities everywhere.

## The Church of 1989

1989 was a pivotal year for Christianity. This was the year of the fall of Soviet Communism. It meant a new religious free-



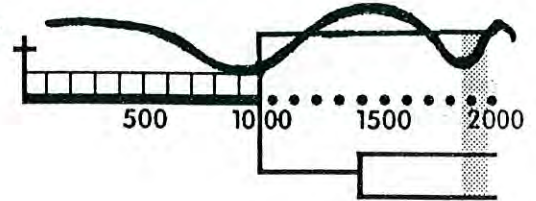
By 1989, the churches in America had developed many massive or megachurches in nearly every city. The evangelicals also emphasized political involvement and tolerance of Catholics and charismatics. The divorce rate also matched that of the world, and many embraced women elders, pastors, and priests. Some also endorsed divorced remarriage and homosexual leadership.





# The Evangelical Century

## The 1900s



- Liberalism lasted for about 100 years, from the mid-1800s to the mid-1900s. Make a summary statement about why it rose and why it was defeated by the evangelicals.

- How would you summarize the attitude of the Russian Orthodox church toward Communism and toward the Protestants after Communism?

- What was the result of the Cold War on Eastern European Christianity?

- What happened to Western European Christianity at this same time? Answer using names like Karl Barth, Rudolph Bultmann, and J. A. T. Robertson.

- What happened in American Christianity during the first half of the 1900s with the emergence of evangelicalism? What five movements are responsible for this? Answer using as many names as possible of key leaders in each movement.

(1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_ (4) \_\_\_\_\_ (5) \_\_\_\_\_

- Identify these people:

Phoebe Palmer

C. I. Scofield

Billy Graham

Hannah Smith

Billy Sunday

Dawson Trotman

J. N. Darby

C. S. Lewis

Pope John XXIII

- Name three or four ways that 1989 was a pivot year for Christianity in the 1900s.

### What can we learn from the 1900s?

The following conclusions are the opinion of the author. Do you agree with them? How would you change them? Can you add others?

1. **Christianity always underestimates the impact the culture will have on it and overestimates its own impact on the culture.** Liberalism in Christianity was the result of a liberal culture—one that created behavioral psychology, evolution, atheism, and humanism, all with an anti-supernatural bias. To-day we have Christianized these into theistic evolution, Christian counseling, and a doctrine of tolerance which makes us soft on biblical doctrine.
2. **We are always spiritually most impacting when we preach the Gospel and disciple our converts in the knowledge of God through the Word of God.** "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Timothy 2:2).



# Appendix I

## The Seven Ecumenical Councils 300s–700s

Under the 200s (page 6) we discussed four stages in the evolution of church government: (1) plural leadership, (2) one local bishop, (3) a union of city bishops, and (4) the “metropolitans” of four major cities becoming the patriarchs. This led to a fifth stage of church administration—the ecumenical councils. These seven gatherings of the bishops with the metropolitan bishops and their conclusions were considered authoritative for all of Christianity. Their goal was doctrinal purity and administrative unity.

### All Constantinople Talks Theology

“If you ask any one in Constantinople for change, he will start discussing with you whether the Son is begotten or unbegotten. If you ask about the quality of bread, you will get the answer: ‘The Father is greater, the Son is less.’ If you suggest taking a bath, you will be told: ‘There was nothing before the Son was created.’”

—Gregory of Nyssa

The Eastern Orthodox Church considers only these first seven councils authoritative.

The Roman Catholic Church continued to have church councils and considers all of them authoritative (the last one was Vatican II in 1962–65).

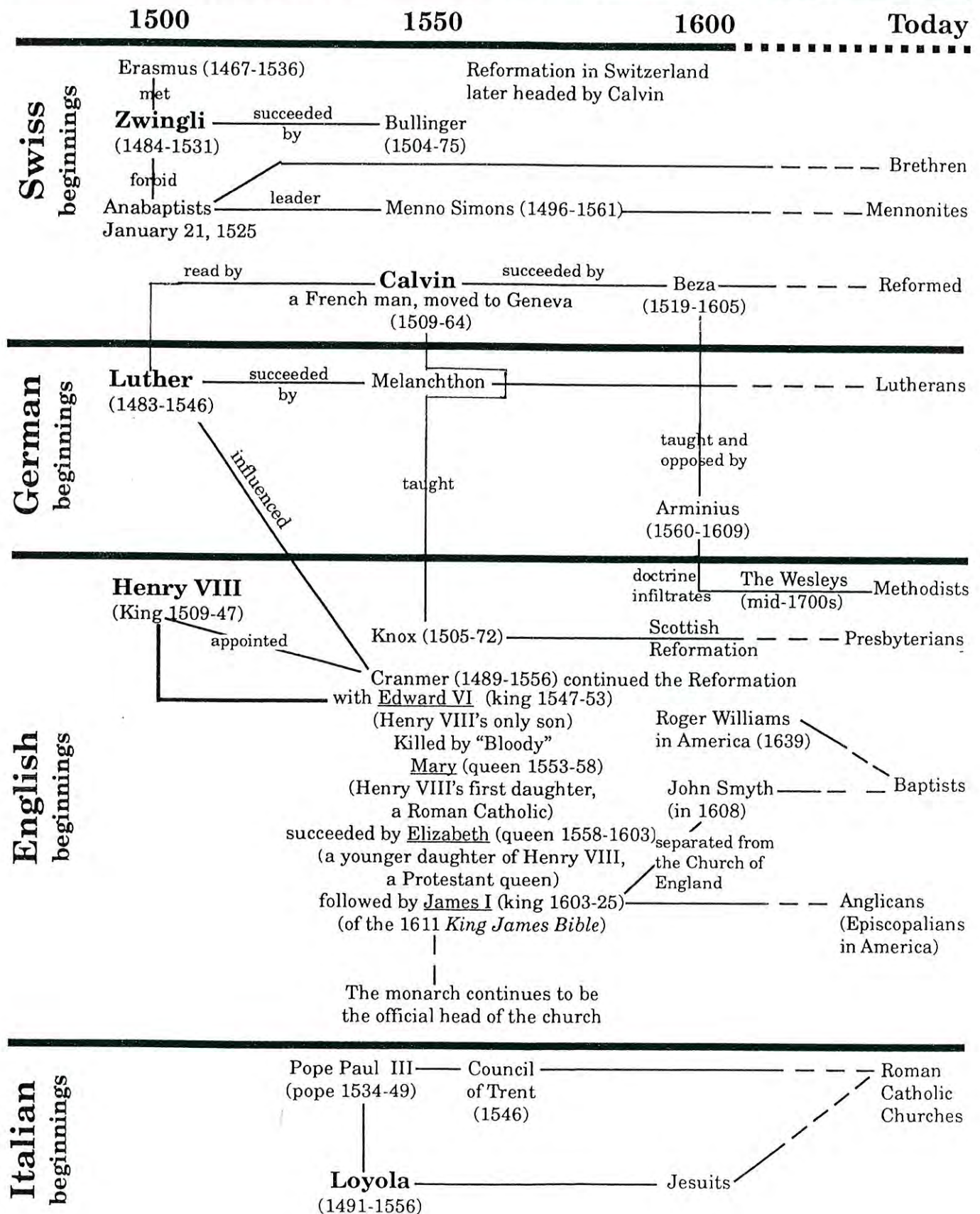
The Protestants generally accept the doctrinal statements of the first six councils while rejecting or ignoring their administrative conclusions. The seventh council’s decision to permit icons has always been questioned by Protestants.

Ecumenical Council	Doctrinal Decision	Administrative Conclusion
#1 Nicaea 325	Jesus is both 100% God and 100% man. Arianism is wrong.	The church is to be organized around three cities (Rome, Alexandria, and Antioch).
#2 Constantinople 381	The Holy Spirit is completely God with the Father and the Son, and He proceeds from the Father.	Constantinople is second behind Rome and above Alexandria.
#3 Ephesus 431	Jesus Christ is a united God/Man person, not two persons in one body.	The bishop of Constantinople is defeated by Alexandria.
#4 Chalcedon 451	Jesus Christ had two natures, even though He is a united God/Man.	Alexandria is defeated by Constantinople in its attempt to be the head of the church.
#5 Constantinople 553	No change, further explanation of Chalcedon.	Alexandria defeated at Chalcedon is softened by wording.
#6 Constantinople 680–81	Jesus Christ had two natures and two wills united in one person.	Since the Arabs conquered Alexandria, Antioch, and Jerusalem, only Rome and Constantinople remain.
#7 Nicaea 787	Icons are not to be worshipped but can be used for instruction as Christ was in His incarnation.	Icons can be kept and honored as much as Bibles and crosses.



# Appendix II

## Reformation Networks of the 1500s









**Relational Concepts** has been organized to provide motivational instruction for men and women interested in being used of God in their present positions in the community.

We believe that Christian doctors, mechanics, housewives, realtors, lawyers, plumbers, businessmen, etc. are the most effective spokesmen the church has.

These people are generally not in a position where they can take the time to go to Bible college. Our purpose is to bring quality instruction to them, where they are, to be applied in the family and the community.

***Relational  
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