

OBJECTIVES

CHURCH HISTORY - PART I

1. You will learn the various theories concerning when the church was born.
2. You will learn about the early leaders of the church.
3. You will learn about the cities which housed the early church.
4. You will learn about the various heresies which entered the church.
5. You will learn about the early history of the church.
6. You will learn about the divisions of the early church and the reasons for division.
7. You will trace the history of the church from 312 A.D. to the Protestant Reformation.
8. You will learn about the factors which led to the Reformation.

CHURCH HISTORY - PART I

- I. The origin of the church - differing views of when the church began
- A. It began in Genesis 3:15. Adam and Eve believed the promise of God.
This constituted the first Christian church.
 - B. It began with Abraham - Genesis 12. Covenant theologians believe that Israel once functioned as God's church in the Old Testament, so the church now functions as God's Israel in the New Testament.
 - C. It began with John the Baptist in Matthew 3, since John was the first baptizer and Christ commanded His church to practice this, then the church began with John.
 - D. It began with Jesus Christ - four different periods are advocated. Jesus only mentioned the church in Matthew 16:7 and Matthew 18:17.
 - 1. At the call of the twelve apostles. These twelve men became a body with Jesus as the head.
 - 2. With Peter's confession in Matthew 16.
 - 3. With the Last Supper in Matthew 26. Jesus instituted the ordinance of the Lord's Supper -- demonstrating that the church now was in existence.
 - 4. On the first Easter Sunday night after Jesus' resurrection as recorded in John 20.
 - 5. The bulk of Bible theologians believe the church began at Pentecost.
 - a. There could be no church until after:

1. Christ's death
2. Christ's resurrection from the dead
3. Christ's ascension
4. The advent of the Holy Spirit

THE DAY OF PENTECOST

1. The Holy Spirit was sent and began His baptizing work. The Holy Spirit baptizes the believer into the body of Christ and He empowers the believer for service in the body.

HISTORY OF THE EARLY CHURCH

1. The church in Jerusalem began at Pentecost (50 days after Passover) with 120 present; then grew to 3,120 and then to 8,120+. It was pastored by James, the half-brother of Jesus - Acts 15:13. It had many signs and wonders (Acts 2:43-5:12-16). They had all things in common and were in one accord. They witnessed at every opportunity and radiated the love of Jesus. It had strict standards and was kept pure by God Himself (Acts 5:1-11; 8:18-24). It was constantly growing while enduring persecutions. They appointed deacons (Acts 6:1-7). The church practiced baptism and the Lord's Supper. They sent forth missionaries and held meetings on circumcision and ceremonial laws. The church was Spirit-led and the Word was preached. They contended for the faith, but later compromised with some of the Judaizers (Acts 21:18-25).
2. The church in Antioch of Syria

Sent out missionaries - Paul and Barnabas; helped support the church at Jerusalem.

3. Churches of Asia Minor - Seven churches of Revelation

THE NATURE OF THE CHURCH AND ITS PURPOSE

C. I. Scofield states that the mission of the church is His (Jesus') body and it is to build itself up until the body is complete (Ephesians 4:11-16; Colossians 2:19), but the visible church itself, as such, is charged with no mission. The commission to evangelize the world is personal and not corporate. Individuals were called by the Spirit to evangelize the world. Churches and men helped the work of these men. Individual believers are to preach the Gospel and fulfill the Great Commission. God called it into being and Christ commissioned His followers to carry on His work, and that is the reason for the church's existence.

THE NATURE OF THE CHURCH

1. It is not a new name for Israel.
 - A. The promises to Israel are earthly in scope.
 - B. The promises to the church are heavenly in scope.
2. The seed is different.
 - A. Abraham's physical seed refers to Israel - sand of the sea (Romans 9:7)
 - B. Abraham's spiritual seed refers to the church - stars of heaven
(Galatians 3:7)
3. The births are different.
 - A. Israel celebrated its birthday at the base of Mt. Sinai (Exodus 19:20).
 - B. The church celebrated its birthday at Pentecost (Acts 2:7; Hebrews

12:18-24) Contrasts the two.

4. Israelites became what they were by physical birth - sons of Abraham.
Believers become what they are by spiritual birth - born again.
Sons of God - true sons of Abraham - joint-heirs with Christ Jesus.
The church is based on personal salvation rather than family descent.
It is a spiritual nation that transcends all cultural and national heritages.
5. The nationality is different.
 - A. Israel belongs to the earth and the world system.
 - B. The church is composed of all nations and has no citizenship down here; its members are strangers and pilgrims (1 Peter 2:11).
6. The relationship with the Father is different.
 - A. God is never presented as the Father of individual Israelites in the Old Testament.
 - B. God is presented as the Father of all New Testament believers.
(Romans 8:15) Abba Father
7. Israel is now under God's judgment (Romans 10:12).
The church is free from all present judgment (Colossians 2:13-15).
8. Israel was God's servant (Isaiah 41:8).
The church (each believer) is God's son (John 1:12).
9. The relationship with the Son is different.
 - A. Israel is pictured as an unfaithful wife - Jehovah's wife (Hosea 2:1-23).
 - B. The church is pictured as a chaste virgin bride, yet to be married in heaven.

The bride of Christ - Lamb's wife (2 Corinthians 11:2; Revelation 19:7-9).

C. Jesus was a stumbling stone to Israel (1 Peter 2:8).

Jesus Christ is the Foundation, the Chief Cornerstone of the church (Ephesians 2:20-22; 1 Peter 2:4-5).

D. Jesus Christ is Israel's Messiah and King (John 1:49).

Jesus Christ is the church's Savior, Bridegroom and Head (Ephesians 5:23).

10. The relationship with the Holy Spirit is different.

A. The Holy Spirit was on them and with them -- the king, prophet, and the priest - not in them.

B. The Holy Spirit actually lives inside each born-again, New Testament believer (1 Corinthians 6:19). In them, with them and on them.

11. The temple is different.

A. Israel had a physical temple made with men's hands.

B. The church - individual believers are the temple of God. The Holy Spirit empowers the church and determines its direction.

12. The church is a living entity - an organism - an active entity. It exhibits the way of life that God intends for all people - love, unity, care, purity and holiness.

PAUL'S DOCTRINE OF THE CHURCH

The word *church* is from the Greek word *ekklesia* and is used as a public assembly summoned by a herald (ek-out; kalea - called - *called out ones*). Hebrew *gahal* which denotes the congregation or people of Israel as gathered before the Lord. It is a theocratic democracy or democratic theocracy ruled by God and directed by the Holy Spirit through men.

There is only one true church for Christians are now fellow citizens of the saints and of the household of God, built upon the foundation of the apostles and prophets. The church is not a human organization (contrary to popular belief); but it is God's workmanship (Ephesians 2:10) created in accordance with His eternal purpose in Christ Jesus (Ephesians 1:4) that in it He might show the exceeding riches of His grace (Ephesians 2:7).

GENERAL THOUGHTS ON THE CHURCH

- A. The church is the people of Israel of God (Ephesians 2:12; 1 Peter 2:10), being grafted into the promises of Abraham and Israel. It fulfills the covenant promise. "I will be your God, and you shall be my people." Just as Ruth is a type of the Gentile church where she says, "Your people shall be my people, and your God, My God." (Ruth 1:16). So we, the Gentile church have chosen God to be our God.
- B. It is the household or family of God (Ephesians 2:19) consisting of those who are adopted by God as sons and heirs in Christ Jesus.
- C. It is the planting of God to bring forth fruit to His glory (John 15).
- D. It is the temple of God, built by God Himself in Christ to be His dwelling place and therefore to be the center of true holiness and worship (Ephesians 2:12; 1 Peter 2:4; 1 Corinthians 3:9).

- E. It is the bride of Christ for which the Bridegroom gave Himself that it might be presented cleansed, sanctified and pure at the eternal marriage feast (Ephesians 5:25).
- F. It is the body of Christ - the fullness of Him that fills all in all, Christ Himself being the Head (Ephesians 4:15).
- G. The church is one, holy, universal and apostolic.

EARLY CHURCH GOVERNMENT

- A. Elders (Presbyters) that presided over the affairs of each congregation (Romans 12:6-8)
Elders were chosen by the Holy Spirit as apostles appointed them.
- B. Evangelists - traveled preaching the Gospel - Philip.
- C. Deacons - helped with worship and assisted the elders.
- D. Bishop - pastor or elder - overseer.
- E. The Holy Spirit gave special leadership abilities to certain people.

PATTERN OF WORSHIP

- A. A.D. 150 Justin Martyr described typical worship services. They held their services on Sunday - the "Lord's Day" because it was the day that Christ rose from the dead.
- B. Some Christians met at the temple, some in private homes and others rented school buildings and other facilities (the school of Tyranneaus at Ephesus - Acts 19:9).
- C. In Rome they met in the catacombs.
- D. The service was centered around the Lord's Supper on Sunday evenings.
- E. The order was to preach a sermon applied to Scriptures that applied to the worshipers' present situation (Acts 2:14-42).
- F. The people who accepted Christ were baptized following the example of Christ Himself.

They sang songs, gave testimonies, and words of exhortation.

G. The Lord's Supper was an entire meal that Christians shared in their homes. They began with eating the bread and ended the meal with the sharing of the cup.

H. Some speculated that Christians were participating in a secret rite when they observed the Lord's Supper. The Roman Emperor Trajan outlawed such secret meetings in A.D. 100. The Christians changed the Lord's Supper to the morning service and opened it to the public.

I. The early church did not observe any holy days; other than the first day of the week (Acts 20:7). The Christians did not observe Sunday as a day of rest until the fourth century A.D. When Emperor Constantine designated Sunday as a holy day. Eusebius says that Christians did celebrate Easter from apostolic times. This was the same time as Passover. In A.D. 120 the Roman Catholic Church moved it to the Sunday after Passover.

NEW TESTAMENT HERETICS

A. Judaizers - These were Jews who felt that Gentile converts must become Jews first, observe circumcision and Jewish ceremonial laws.

B. Gnostics - Taught that Jesus was not really God's Son. Taught that matter was evil and spirit was good. The two could never be united. Christ and God could never have united in the person of Jesus Christ. Greek - *gnosis* means knowledge.

C. Nicolaitans - *conqueror of the laity*. *Laity* means *lay people*. These people supported the doctrine that since their bodies were physical (therefore evil), only what their spirits did was important. They felt free to indulge in sexual relationships, eat food offered to idols, and to do anything they pleased with their bodies.

The early church barred heretics from the fellowship and prayed for their salvation. Paul

felt that heretics had to be cut off from the church before they could spread their evil ideas.

CHURCH HISTORY - PART I EARLY GENTILE CHRISTIANITY

Apostolic Witness (A.D. 29-100)

Antioch - the first Gentile church - Galatians 2:1-21; Acts 13:42-48

Agabus, Paul, Barnabas, Luke - Acts 11:19-26

Jerusalem Church - James the Just, James Zebadee

Peter, John - Galatians 2:9; Acts 12:1-5

Antioch - the "Ebionites" - humble piety

The Jerusalem Decree - Galatians 2:10; Acts 15:6-29

The Church at the Close of the First Century

1. Ephesus - left their first love - doctrine of the Nicolaitans 70 A.D. - 170 A.D.

2. Smyrna - persecuted the church - Diocletian 310 A.D.-303-312 A.D.; period 170-312 A.D.

3. Pergamas - compromising church - idolatry - sexual immorality - 313-606 A.D. Boniface

III crowned universal bishop

4. Thyatira - corrupt church - Jezebel spirit - idol worship - 606-1520 A.D.

1054 A.D. - split into eastern and western divisions

5. Sardis - dead church - formal church - 1520-1750 A.D.

6. Philadelphia church - brotherly love - faithful church - 1750 A.D. - 1900

7. Laodicea - lukewarm church - professing church - 1900 - present

Controversies of the Church - 4th-8th Century

1. Adoptionism - rejection of the doctrine of the Trinity as taught in the New Testament
2. Arian - Christ had a different essence, was subordinate to the Father - created
3. Nestorian - Jesus Christ - God-bearing man
4. Eutychean - two natures fused
5. Pelagean - soul created, born sinless, baptism unimportant
6. Monophysites - believed Christ had one nature and one will
7. Monothelites - Christ had two natures but one will
8. Sacerotalism - divine authority of the priesthood
9. Sacramentalism - the sacraments as channels of divine grace
10. Subordinationism - the second and third person of the Trinity are inferior to the first person.

CHURCH HISTORY - PART I

CHRISTIAN DIVERSITY: FROM CONSTANTINE TO THE REFORMATION

First major rift in Christianity occurred between what is now called the Roman Catholic Church and the Eastern Orthodox Church.

Western Division - Latin Eastern Division - Greek

Roman Catholics in the West - legalistic; orthodox in the East - mystical

Orthodox Christian and Roman Catholics are the largest and most ancient of Christian groups. These two differed on the authority of the pope.

Models of Sanctity

Asceticism - a system of disciplines intended to combat vices

Monasticism - a desire for perfection with mystical ascent

Monasticism in orthodox Christianity based on Basil the Great (330 AD)

Western monasticism based on Benedict of Nicea (480 AD)

Eastern church - emperor was God's agent on the earth - God on earth. Christ the head of the church.

Roman western church - claims of apostolicity - Peter

The patriarch of Rome - higher authority than the emperor - pope

Pope was head of the church.

Constantine passed the Edict of Milan - ended persecution of Christians

The Rise of the Papacy

In the East Constantine ruled - claimed rule by divine appointment.

The bishops in Rome claimed rule by divine appointment citing the words of Jesus about Peter. Principle of apostolic succession and the power of the keys given by Jesus to Peter.

By the Fourth Century the Bishop of Rome called himself the "pope" - the president of the whole western Christian church. They say Peter was the first bishop of Rome. Each pope in succession following Peter. They wanted absolute control over the entire church, both east and west.

This did not happen until 800 AD when Charlemagne was crowned Roman emperor. Eastern orthodox Christians never acknowledged the claims of the papacy.

In 1054 a great rift occurred between East and West--there was a great difference of opinion concerning authority.

The East did not accept the authority and office of pope. Also icons and divinization were causes of a schism. Icons are an expression of the union of the divine and human natures in Christ.

The Roman church developed the theory of "transubstantiation" in which they believe the bread and the wine are transformed into the actual body and blood of Christ.

One weapon the church used in keeping people under their control was the threat of excommunication or expulsion from the church. The Roman Catholic church was well-organized--all reporting to the pope. It was vast.

Scholasticism was the method scholars used to arrive at logical conclusions about the mysteries of the Christian faith.

Thomas Aquinas 1274 AD was the most prominent.

In 1204 AD there was another major split in the Christian church which continues today.

The Charismatic Gifts in the Early Church

The church prior to AD 200 was charismatic. The gifts were manifested in the first half of the Third Century in the West. In the East (Greek) there were only faint traces of the gifts in operation. The importance granted to spiritual gifts during this time was passing. About 260 AD the gifts no longer fit into the organized church.

1. The Twelve Disciples After the Death of Jesus

NAME	BIBLICAL INFORMATION	TRADITIONAL INFORMATION
SIMON PETER	Preached sermon on Day of Pentecost. Healed lame man at gate of temple. Withstood persecution of Sanhedrin. Rebuked Ananias and Sapphira and Simon Magus. Raised Dorcas from the dead. Preached gospel to Cornelius. Miraculously delivered from prison. Rebuked by Paul at Antioch. Wrote two New Testament epistles.	Late traditions speak of visits to Britain and Gaul. Was crucified upside-down in Rome during Neronian persecution (A.D. 64-68).
ANDREW		Is supposed to have preached in Scythia, Asia Minor, and Greece. Was crucified at Patras in Achaia.
JAMES, SON OF ZEBEDEE	Was executed by Herod Agrippa I.	
JOHN	Participated in healing of lame man at temple. Followed up Philip's work in Samaria. Was exiled late in life on island of Patmos. Wrote Gospel, three epistles, and Apocalypse.	Ministered at Ephesus. Is said to have rebuked early Gnostic Cerinthus. Died a natural death in Ephesus c. A.D. 100.
PHILIP		Is said to have been crucified in Hierapolis in Asia Minor.
MATTHEW	Wrote Gospel that bears his name.	Conflicting traditions place him in Ethiopia, Parthia, Persia, and Macedonia.
THOMAS		Supposedly preached in Babylon. Strong early tradition tells of his founding churches and eventually being martyred in India.
BARTHOLOMEW		Is supposed to have accompanied Philip to Hierapolis. Was martyred after ministry in Armenia.
JAMES, SON OF ALPHEUS		Has been persistently confused with James the brother of Jesus in early church tradition. Possibly ministered in Syria.
THADDAEUS		Has often been confused with Jude the brother of Jesus. Tradition associates his ministry with Edessa.
SIMON THE ZEALOT		Various (and dubiously) associated with Persia, Egypt, Carthage, and Britain.
JUDAS ISCARIOT	Hanged himself after betraying Jesus.	

3. The Apostolic Fathers

NAME	DATES	PLACES OF MINISTRY	WRITINGS	NOTABLE FACTS
CLEMENT OF ROME	c.30-c.100	Rome	I Clement	Is considered by Roman Catholic church to have been 4th pope. Is perhaps mentioned in Phil. 4:3. Was martyred under Domitian. His letter stresses apostolic succession.
IGNATIUS	d. 117	Antioch in Syria	To the Ephesians To the Magnesians To the Trallians To the Romans To the Philadelphians To the Smyrnaeans To Polycarp	His letters were written en route to martyrdom in Rome—a fate he joyfully espoused. Was first to distinguish between bishops and elders. Opposed Gnostic heresies. Was martyred under Trajan.
HERMAS	late 1st to early 2nd century	Rome	The Shepherd	Was a contemporary of Clement. Wrote of visions and parables. Was perhaps a former slave. Was probably Jewish.
BARNABAS OF ALEXANDRIA	late 1st to early 2nd century	Alexandria	Epistle of Barnabas	Was probably an Alexandrian Jew. Was familiar with allegorical methods of Philo.
PAPIAS	c.60-c.130	Hierapolis	Exposition of the Oracles of Our Lord	Was an acquaintance of the apostle John. Held premillennial view of eschatology. Claimed Mark's Gospel was based on Peter's words. Said that Matthew's Gospel was originally written in Aramaic.
POLYCARP	c.69-160	Smyrna	Epistle to the Philippians	Was an acquaintance of the apostle John. Compiled and preserved epistles of Ignatius. Is said to have confronted Marcion as "the firstborn of Satan." Was martyred under Antoninus Pius.

4. The Second-Century Apologists

NAME	DATES	PLACES OF MINISTRY	REPRESENTATIVE WRITINGS (* = Lost)	NOTABLE FACTS
QUADRATUS	early 2nd century	Athens	Apology*	Was bishop of Athens. His <i>Apology</i> was addressed to Emperor Hadrian. Contrasts Christianity with Jewish and pagan worship.
ARISTIDES	early 2nd century	Athens	Apology*	His <i>Apology</i> was addressed to Emperor Hadrian. Shows strong Pauline influence.
JUSTIN MARTYR	c.100-165	Palestine Ephesus Rome	First Apology Second Apology Dialogue with Trypho the Jew Against Heresies* Against Marcion*	Was trained in philosophy. Was an itinerant lay teacher. Personally opposed Marcion. Developed concept of <i>logos spermatikos</i> . Argued for Christianity on basis of prophecy, miracles, and ethics. Was beheaded in Rome.
TATIAN	110-172	Assyria Syria Rome	Diatessaron To the Greeks	Was a pupil of Justin. Argued temporal priority of Christianity over other religions. Produced first harmony of Gospels. Later fell into Gnosticism. His followers were called Encratites.
ATHENAGORAS	2nd century	Athens	Apology On the Resurrection of the Dead	Was a Platonist. Wrote in classical style.
THEOPHILUS	d. 181	Antioch	To Autolycus	Was a severe polemicist against pagan philosophers. Was bishop of Antioch.
MELITO	d. 190	Sardis	about 20 works, all lost	Was bishop of Sardis. Supported Quartodecimans. Produced first Christian list of the books of the Old Testament.
HEGESIPPUS	2nd century	Syria Greece Rome	Memorials*	Was a converted Jew. Collected information on early history of church to prove its purity and apostolicity. Blamed all heresies on Judaism.

5. The Arguments of the Apologists

JEWISH ARGUMENTS VS. CHRISTIANITY	RESPONSES OF APOLOGISTS
Christianity is a deviant form of Judaism.	The Jewish law is by nature temporary and points to the new covenant.
The humble carpenter who died on a cross does not correspond to the Messiah prophesied in the Old Testament.	The Old Testament predicted both the sufferings and the glory of the Messiah.
The deity of Christ contradicts the unity of God.	The Old Testament indicates a plurality of persons within the unity of the Godhead.
APOLOGISTS' ARGUMENTS AGAINST JUDAISM	
<p>Old Testament prophecy is fulfilled in Christ. Old Testament types point to Christ. The destruction of Jerusalem showed God's condemnation of Judaism and vindication of Christianity.</p>	
PAGAN ARGUMENTS VS. CHRISTIANITY	RESPONSES OF APOLOGISTS
The doctrine of the Resurrection is absurd.	There were eyewitnesses in Gospels. The effect on disciples was profound. There is analogy in natural cycles (e.g., seasons).
There are contradictions in the Scriptures.	Harmonies like Tatian's <i>Diatessaron</i> answer contradictions.
Atheism is widely held.	Even Plato favored an unseen god.
Christianity is the worship of a criminal.	Jesus' trial violated law.
Christianity is a novelty.	Christianity had been in preparation for all eternity. Moses antedated pagan philosophers.
Christianity evidences a lack of patriotism.	Christians obey all laws that do not violate conscience.
Christians practice incest and cannibalism.	Observe the lifestyle of Christians, particularly examples of martyrs.
Christianity leads to the destruction of society.	Natural calamities are really the true God's judgment against false worship.
APOLOGISTS' ARGUMENTS AGAINST PAGANISM	
<p>Pagan philosophers plagiarized, stealing their best ideas from Moses and the prophets. Polytheism is a philosophical absurdity and moral disaster. Pagan philosophers contradict one another and even themselves.</p>	
APOLOGISTS' ARGUMENTS FOR CHRISTIANITY	
<p>All truth found in pagan philosophers anticipates Christianity and is brought together by it. Miracles performed by Christ, the apostles, and other Christians prove its truth. The spread of Christianity despite overwhelming obstacles shows it to be true. Christianity alone is suited to meet the deepest needs of human beings.</p>	

15. Ancient Church Trinitarian Heresies

HERESY	MAJOR PROPONENTS	SUMMARY
MONARCHIANISM (Adoptionism)	Theodotus of Byzantium Paul of Samosata	Jesus became Christ at His baptism, was adopted by the Father after His death.
SABELLIANISM (Modalism, Patripassionism)	Sabellius Praxeus	One God reveals Himself in three ways.
ARIANISM	Arius Eusebius of Nicomedia Eudoxius Eunomius	Christ is the first created being.
SEMI-ARIANISM (Eusebianism)	Basil of Ancyra Gregory of Laodicea	Christ is of similar essence with the Father but is subordinate to Him.
MACEDONIANISM (Pneumatomachism)	Macedonius	The Holy Spirit is a created being.

14. Major Ancient Church Doctrinal Controversies

CONTROVERSY	MAJOR HERETICAL LEADERS	MAJOR ORTHODOX LEADERS	RELEVANT COUNCILS	ACCEPTED CONCLUSIONS
TRINITARIAN CONTROVERSY	Arius Eusebius of Nicomedia	Athanasius Hosius Basil the Great Gregory of Nyssa Gregory of Nazianzus Augustine of Hippo	Nicaea (325) Constantinople (381)	Christ is "of same substance with the Father." Father, Son, and Spirit are "coeternal, consubstantial, and coequal."
CHRISTOLOGICAL CONTROVERSY	Apollinarius Nestorius Eutyches	Cyril of Alexandria Theodoret Leo I	Constantinople (381) Ephesus (431) Ephesus ("Robber Synod") (449) Chalcedon (451)	Christ is "one person in two natures, unmixed, unchanged, undivided, inseparable." Mary is "the Mother of God."
DONATIST CONTROVERSY	Donatus	Caecilian Augustine of Hippo	Arles (314)	"Outside the church there is no salvation."
PELAGIAN CONTROVERSY	Pelagius Coelestius John Cassian Caesarius of Arles	Augustine of Hippo Jerome	Ephesus (431) Orange (529)	Semi-Augustinianism; sacramental grace enables people to overcome their innate sinfulness.

31. Forerunners of the Reformation

NAME	DATES	CHALLENGES TO THE CHURCH		PERSONAL DETAILS
		DOCTRINE	PRACTICE AUTHORITY	
THOMAS BRADWARDINE	c.1290—1349	Emphasized grace of God in salvation.		Was an English theologian and mathematician. Was named Archbishop of Canterbury (1349). Died of Black Plague.
GREGORY OF RIMINI	d. 1358	Emphasized grace of God in salvation.		Was an Italian philosopher. Became an Augustinian monk.
JOHN WYCLIFFE	c.1329—1384	Denied transubstantiation.	Opposed church's accumulation of wealth, sale of indulgences.	Was professor of Oxford University. Was forced into retirement as a result of Peasants' Revolt (1381). Translated most of Vulgate into English. His body was exhumed and burned in 1428.
JOHN HUSS	c.1373—1415	Defined church by Christlike living rather than by sacraments.	Opposed sale of indulgences, veneration of images.	Was a Bohemian priest. Became professor at University of Prague. Was burned at stake by order of Council of Constance.
JOHN OF WESSEL	c.1420—1489	Denied transubstantiation.	Opposed sale of indulgences, priestly celibacy.	Was a German theologian. Was a member of Brethren of the Common Life. Died in prison after being convicted of heresy and after recanting.
GIROLAMO SAVONAROLA	1452—1498		Preached against papal immorality.	Was an Italian Dominican monk. Was hanged and burned for heresy in Florence.
DESIDERIUS ERASMUS	c.1466—1536		Attacked inconsistency and hypocrisy in the church.	Was a Dutch humanist. Compiled Greek text of New Testament used by Luther. <i>In Praise of Folly</i> mercilessly satirized failings of church.

32. Four Major Reformers

	MARTIN LUTHER	ULRICH ZWINGLI	JOHN CALVIN	JOHN KNOX
DATES	1483-1546	1484-1531	1509-1564	c.1514-1572
BIRTHPLACE	Eisleben, Germany	Upper Toggenburg, Switzerland	Noyon, France	Haddington, Scotland
EDUCATION	Leipzig	Vienna, Basel	Paris, Orleans	St. Andrews
ENTERED PRIESTHOOD	1507	1506		1536
REPRESENTATIVE WRITINGS	<p>Ninety-five Theses On the Papacy at Rome Address to the German nobility The Babylonian Captivity of the Church The Bondage of the Will Larger Catechism Smaller Catechism Lectures on Romans Lectures on Galatians Table Talk</p>	<p>Concerning Freedom and Choice of Food Sixty-seven Conclusions</p>	<p>Institutes of the Christian Religion Commentaries on 49 books of Scripture</p>	<p>The First Blast of the Trumpet Against the Monstrous Regiment of Women History of the Reformation of Religion Within the Realm of Scotland</p>
NOTABLE FACTS	<p>Was influenced by Brethren of the Common Life. In 1505 entered Augustinian monastery. In 1508 began teaching at University of Wittenberg. In 1517 posted Ninety-five Theses. In 1520 was excommunicated. In 1521 was called to Diet of Worms. In 1521-34 translated Bible into German. In 1525 opposed Peasants' Revolt. In 1525 married Katherine von Bora.</p>	<p>Was influenced by Erasmus. Entered priesthood as respectable career. Opposed sale of mercenaries by Swiss. In 1518 was called to Zurich. His reformation went far beyond that of Luther. Some followers broke away to form Anabaptists, whom he persecuted. Was killed in battle against Catholic cantons.</p>	<p>Turned to Protestantism while studying in Paris. In 1533 was forced to flee Paris. In 1536 was persuaded by Farel to help in reforming Geneva. Was forced out of Geneva, settled in Strasbourg, where he married. In 1541 returned to Geneva, led Reformation there. Protestant refugees from all over Europe came to Geneva, took Calvin's ideas with them.</p>	<p>Was influenced by Thomas Gwilliam, George Wishart. Spent 1½ years as a galley slave. In 1549 went to England, preached against Catholicism. In 1553 went to Geneva, influenced by Calvin. In 1558 published <i>The First Blast</i> just as Elizabeth ascended throne. In 1559 returned to Scotland, led Reformation there.</p>

CHURCH HISTORY - PART I AND PART II ADDITIONAL READING

We encourage you to broaden your knowledge of church history by reading additional material relating to this subject. The following is a list of books used to research church history for this course. This is by no means an exhaustive list, but it is a starting point.

1. *Introduction to Christianity* by Mary Jo Weaver (Belmont, California: Wadsworth Publishing Co., 1991).
2. *Charismatic Gifts in the Early Church* by Ronald A. N. Kydd (Peabody, Mass.: Hendrickson Publishers, 1984).
3. *Chronological and Background Charts of Church History* by Robert C. Walton (Grand Rapids, Mich.: Academie Books-Zondervon Publishing House, 1986).
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7. *New Testament History* by F. F. Bruce (New York, N.Y.: Doubleday, 1969).
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9. *The Ecclesiastical History of Eusebius Pamphilus* by Bishop of Cesarea, in Palestine translated from the original (Grand Rapids, Mich.: Baker Book House, 1989).
10. *Keep the Flame Burning* by Ron McIntosh (Tulsa, Okla.: Vincom, Inc., 1992).
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12. *Aspects of Pentecostal-Charismatic Origins* edited by Vinson Synan (Plainfield, New Jersey: Logos International, 1975).
13. *History of the Christian Church, Vol. I-VIII* by Philip Schaff (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1910).

CHURCH HISTORY - PART I

EXIT OUTCOME COMPETENCIES

1. Write a two-page paper outlining the origin of the church. Give Scripture references.

2. Write a two-page paper on the history of the early church including the purpose, the nature and the leaders of the early church.

3. Write a two-page paper discussing some of the New Testament heresies which entered the church. How do these heresies affect the church today?

4. Write a two-page paper discussing the two divisions of the early church and how they differ (Roman Catholic and Greek Orthodox). How does this early division affect the relationships between nations today (Croatia, Bosnia, Serbia)?

5. Write a two-page paper discussing the aspects of the Reformation. Include the factors which brought about the Reformation and include some of the leaders of the Reformation.

CHURCH HISTORY - PART I
EXIT OUTCOME COMPETENCIES

1. In what city did the church begin? _____

2. Where were the followers of Jesus Christ first called Christians? _____

3. Name three leaders of the early church at Jerusalem. _____

4. Who was the Roman leader who made Christianity the preferred religion of the Roman Empire in 312 A.D.? _____

5. The early church was made up primarily of _____.

6. Name the two divisions of the early church and the cities where their capitals were located. _____

7. Name one of the four major reformers? _____

8. Who was the forerunner to the Reformation who translated the Vulgate Bible into English? _____

9. What person is credited with helping to bring about the Protestant Reformation?

10. What year marked the beginning of the Protestant Reformation? _____