

Ecclesiology

Topic 7 Part 1 – Summary of Church History (Pentecost to ~1550)

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The Stage is Sovereignly Set

God does not make mistakes and He does nothing by random chance. When God considered the time absolutely right, He sent Jesus into the world to redeem us. The coming of Jesus was accomplished at the perfect place and time for maximum Glory for Himself and benefit to those whom He would save (the elect).

⁴But when **the fullness of the time came, God sent forth His Son**, born of a woman, born under the Law, Gal 4:4

So, we must conclude, without investigation even, that God sovereignly set the stage for Christ to come and for His church to grow. And this is exactly what we see.

The Perfect Empire

Rome was the empire. It was the perfect empire in place for Christ to be born into. There was:

1. Pax Romana – This is the Roman policy of “world-wide peace”. Pax Romana was peace by force. It was a peace made possible by the power and control of the Roman army. For the first time in recorded history, citizens of an empire had the right to travel throughout an Empire with the protection of the government. The Roman Empire was not perfect and bandits and invaders did exist, but criminals were punished harshly and so travel, communication, commerce, trade, and travel were encouraged. So, Jesus was free to travel and preach with relative freedom. After his death and the explosive growth of the church brought persecution to the new Christians by Jewish and Roman leaders alike, the people were able to travel "into the uttermost parts of the world" taking the gospel with them.
2. Roman Roads – Rome built an unbelievable system of roads. Virtually every city, town, and village throughout the Empire was reached by a road, many of them paved. This made it possible for the Christians, whether exiles or evangelists to travel to every area of the Empire with the gospel message.
3. Roman Society – The empire brought its citizens of different ethnicities and races a sense of unity under a single political system. There was a sense of justice through its court systems. Roman citizenship was granted to non-Romans. In the empire, all were under one system of law and were citizens of one kingdom. This set the stage for a gospel message that placed all people under sin and its penalty and need of a Savior. It also set stage for the unity of the Body of Christ, the church, who are also citizens of one kingdom (Phil 3:20).

The Perfect Language

Greek was taught in Roman schools as the official language of the Empire. Greek was the *lingua franca* (universal trade language) of the Mediterranean world. It was used as the major trade language for those wishing to do business with the government. This meant that, although the people spoke Aramaic or Hebrew or other languages, they could communicate with each other in Koine Greek, making the spreading of the Gospel and the writing of the NT more efficient.

Introduction and Organization

There are many ways to organize a study of Church history. Our study will break Church history down into three periods: ancient (Pentecost-590), medieval (590-1550), and modern (1550-present). See the accompanying sheet “Summary of Church History” for a summary of the periods.

Resources for this study include the VBC Church History notes on the website, “30 Days to Understanding Church History” by Anders and Lunsford, and “Christianity Through the Centuries; A History of the Christian Church”, by Cairns.

The Ancient Church Period

This period is from the founding of the church at Pentecost in AD 33 to the first Pope, Gregory the Great (c. 540-604), in 590. This period sees the growth of the apostolic church into the Old Catholic Imperial church and the beginning of the Roman Catholic church. The church moves from intense persecution to a state supported and sponsored religion.

The Infant Church Era (33-325)

In this era, the church is founded by God on the apostles and NT prophets with Christ Himself being the corner stone.

²⁰having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, Eph 2:20

The period from Pentecost (May 24, AD 33) to AD 100 with the death of the John is called the “Apostolic Age”. During this period, the Apostles take the gospel to Jerusalem, all Judea and Samaria, and even to the remotest part of the earth (Acts 1:8). See appendix 1 for a timeline of events recorded in Acts (of the Holy Spirit).

Spread of the Gospel

During this period there is explosive expansion of the gospel throughout the Roman empire as the unsaved saw the truth of the gospel in the changed lives of the believers. The love and unity of the transformed believers was appealing to the unsaved. During this time we see a purity, joy and wholeheartedness of the transformed Christians due to the cleansing of persecution and a willingness on the part of the Church to sacrifice for the sake of the gospel.

The explosive growth was also fueled by persecution. In fact, it appears as if the early church would never have left Jerusalem if it were not for the persecution of Saul (Acts 8:1-3).

Early on, through the eunuch to whom Philip preached the gospel (Acts 8:26-40), the gospel reached Candace, the queen of the Ethiopians. By the mid 50s, we see Paul having “fully preached the gospel” as far as Illyricum (the Roman province Northeast across the Adriatic sea from Italy).

¹⁸For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, ¹⁹in the power of signs and wonders, in the power of the Spirit; so that **from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.** ²⁰And thus I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man’s foundation; Rom 15:18-20

Paul afterwards carried the Gospel to Rome, where it had already been known before, and possibly as far as Spain, the western boundary of the empire.

Various traditions have Thomas as far as India, Mark and Matthew in Egypt, and Matthew and Andrew in Ethiopia.

By 150, there are reports of Christians scattered throughout the Empire, including in every Roman Province in the Eastern part of the Mediterranean, all across North Africa, and even reaching up into modern day France and perhaps as far West as Britain. Christianity had also spread beyond the Empire into India and as far south as Ethiopia. One writer, Tertullian, could even write to the Emperor in 150: “we have filled all that belongs to you – the cities, the fortresses, the free towns, the very camps, the palace, the senate, the forum. We leave [empty] only the [pagan] temples.”

Roman persecution

Growth often occurred in the midst of tremendous suffering. Throughout the first 300 years of Christian history, numerous persecutions broke out. These persecutions were not necessarily empire-wide; most of them were local, pressed by provincial officials. They were severe, however, and thousands of Christians were tortured and put to death in ways horrific and cruel.

Nero (67) – An early and well known persecution broke out under Nero. In 64 A.D. a fire engulfed the city of Rome. Many people in the city, probably with good cause, blamed Nero for the tragedy. The Roman historian Tacitus, 50 years after the event, writes of the emperor's response:

To kill the rumors, Nero charged and tortured some people hated for their evil practices—the group popularly known as "Christians." The founder of this sect, Christ, had been put to death by the governor of Judea, Pontius Pilate, when Tiberius was Emperor. First those who confessed to being Christians were arrested. Then, on information obtained from them, hundreds were, convicted, more for their anti-social beliefs than for fire-raising. In their deaths they were made a mockery. They were covered in the skins of wild animals, torn to death by dogs, crucified or set on fire—so that when darkness fell they burned like torches in the night. Nero opened up his own gardens for this spectacle and gave a show in the arena, where he mixed with the crowd, or stood dressed as a charioteer on a chariot. As a result, although they were guilty of being Christians and deserved death, people began to feel sorry for them. For they realized that they were being massacred not for the public good but to satisfy one man's mania. Tacitus, Annals 15.44

All of the apostles, except John, and many others during the apostolic age were martyred for their faith in and obedience to Christ in fulfilling the Great Commission.

- Matthew was killed by a sword in Ethiopia.
- Mark was dragged by horses through the streets until dead in Alexandria, Egypt.
- Luke was hanged in Greece as a result of his preaching.
- John faced martyrdom when he was boiled in a huge basin of oil during a wave of persecution in Rome. He miraculously survived and was then sentenced to the mines on the prison island of Patmos. He was later freed and returned Ephesus where he died as an old man, the only apostle to die peacefully.
- Peter was crucified upside down on an x-shaped cross. He told his tormentors that he was unworthy to die the same way Jesus Christ had died. It should be noted that Peter took along his wife in the ministry who was crucified before him in Rome. Eusebius writes, "They say that when the blessed Peter saw his wife led away to death, he rejoiced that her call had come and that she was returning home. He called out to her by name in encouragement and comfort, 'Remember the Lord!' Such was the marriage of the blessed and their perfect affection."
- James the Less was thrown over a hundred feet down from the southeast pinnacle of the Temple when he refused to deny his faith in Christ. When they discovered that he survived the fall, his enemies beat James to death with a fuller's club. This was supposedly the same pinnacle where Satan had taken Jesus during the Temptation.
- James, son of Zebedee and brother of John, was beheaded at Jerusalem. The Roman officer who guarded James watched amazed as James defended his faith at his trial. Later, the officer walked beside James to the place of execution. Overcome by conviction, he declared his new faith to the judge and knelt beside James to accept beheading as a Christian.

- Bartholomew, also known as Nathanael, was a missionary to Asia and ministered in present day Turkey. He was martyred for his preaching in Armenia where he was believed to have been flayed to death by a whip.
- Andrew was crucified on an x-shaped cross in Patras, Greece. After being whipped severely by seven soldiers they tied his body to the cross with cords to prolong his agony. His followers reported that, when he was led toward the cross, he saluted it in these words: "I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ hanging on it." He continued to preach to his tormentors for two days until he died.
- Thomas was stabbed with a spear in India during one of his missionary trips there.
- Jude, Jesus' half-brother, was killed with arrows when he refused to deny his faith.
- Matthias, the Apostle chosen to replace Judas Iscariot, was stoned at Jerusalem by the Jews, and then beheaded.
- Phillip was crucified, according to the plaque in the church of the Holy Apostles.
- Simon the Zealot preached throughout Africa and was crucified.
- Paul was imprisoned under Nero, then beheaded in Rome.

Domitian (95) – Christians were falsely charged with indecent meetings, a rebellious spirit, of murdering children and of being cannibals. They were routinely charged with causing famine or earthquakes. Emperor worship developed under Domitian and in court defendants were punished if they refused to renounce their belief in Christ. A distinguished martyr of this period was Timothy, disciple of Paul and bishop of Ephesus. Timothy met a procession of pagan idol worshippers in Ephesus and reproved them for their idolatry. The pagans responded by beating him so that he died two days later. Also during this time the apostle John was boiled in oil and afterwards banished to the island of Patmos.

Trajan (108) – Trajan continued the persecutions and issued a formal decree in 112 that Christians should not be sought out but if brought before the magistracy they should be punished. This official support of persecution allowed the persecutions to grow. Ignatius, bishop of Antioch, suffered severely unto death after boldly proclaiming Christ before the emperor. Trajan's policy can be observed in a letter between the governor of Bithynia, Pliny, and the emperor. Pliny asked if being called a "Christian" deserved punishment or only Christian practices. Trajan replied that Christians should be punished only if they refuse to recant their faith. Recanting meant they would be set free.

"This is the course that I have adopted. I ask them if they are Christians. If they admit it I repeat the question a second and a third time, threatening capital punishment. If they persist I sentence them to death, for their inflexible obstinacy should certainly be punished. Christians who are Roman citizens I reserved to be sent to Rome. I discharged those who were willing to curse Christ, a thing which, it is said, genuine Christians cannot be persuaded to do." Pliny to Trajan

Some professing Christians actually did recant their faith in Christ. What to do with those who wanted back into Christian fellowships after changing their mind or after the persecution ended was a question of heated debate during the Ancient Church.

Marcus Aurelius (162) – A fourth persecution began particularly in parts of Asia and France. The worst persecution was in Lyons where torture was extended even to servants of wealthy Christians to force them to accuse their masters. Polycarp, bishop of Smyrna, was martyred during this period. Eusebius records that when the proconsul ordered Polycarp to curse Christ, the response came back:

“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.

‘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. But why do you hesitate? Do what you want.’...

The proconsul was amazed, and sent the crier to stand in the middle of the arena and announce three times: ‘Polycarp has confessed that he is a Christian.’... Then a shout went up from every throat that Polycarp must be burnt alive...

The rest followed in less time than it takes to describe. The crowds rushed to collect logs... When the pyre was ready... Polycarp prayed: ‘O Father of thy beloved and blessed Son, Jesus Christ, I bless thee for counting me worthy of this day and hour, that in the number of the martyrs I may partake of Christ’s cup, to the resurrection of eternal life of both soul and body...’

When he had offered up the Amen and completed his prayer, the men in charge lit the fire, and a great flame shot up.”

Severus (192) – Severus had been attended to by a Christian when very sick and was therefore sympathetic to Christianity. Yet the multitudes prevailed in their hatred of Christians. Irenaeus, the bishop of Lyons, was beheaded in 202, because of his zeal for Christ.

Maximus (235) – Persecution again was raised under Maximus, particularly in Cappadocia where a great effort was made to eliminate Christians.

Decius (249) – In jealous response to his predecessor Philip, who was deemed a Christian, and in response to the amazing growth of Christianity, Decius attempted to completely destroy the Christian faith throughout the empire. The Romans were aggressive in the persecution and martyrs were innumerable.

Valerian (257) – Valerian governed with moderation until an Egyptian magician, named Macriamus, persuaded him to persecute Christians. Under Valerian, Cyprian of Carthage was beheaded in 258 and 300 men were put to death at one time for not sacrificing to Jupiter.

Diocletian (286) – Diocletian showed favor to Christians early in his reign, but soon turned as an entire legion of Christian soldiers (6,666 men) were martyred by the sword for not participating in a sacrifice in 286. The first British martyr, Alban, was beheaded in 287. The venerable Bede states that Alban’s executioner suddenly became converted and was beheaded as well.

Galerius (304) – In 303, the persecutions increased dramatically under the persuasion of Diocletian’s adopted son, Galerius. In 304, Diocletian became ill and Galerius, led the brutality. Galerius was extremely cruel and his tyranny was fuel by his hatred of Christians. In addition, church buildings were destroyed and copies of the NT were burned. In 311, Galerius relented admitting that he could not extinguish Christianity and saying, “let the Christians once more exist and rebuild their churches” and “pray to their God for our well-being, for that of the state and for themselves”.

Opposition from within – Heresy

During this period there was much doctrinal development due to the need to refute heresy. Much of the heresy revolved around the person/nature of Christ. In response to the heresy, the church brought together the inspired writings to form the NT Canon. This formation occurred as the Bible books were recognized as being prophetic, apostolic and authoritative. Many Church Fathers recognized almost all of the Bible books before AD 200 and the Church universal was in agreement by the end of 300. While God determined the canon of Scripture, the early Church was moved to discover the canon by several stimuli:

1. The demand of the church for an authoritative norm for faith and practice.
2. Heretics who were denying the canonicity of certain books.
3. The missionary ventures which sought to translate the Bible into foreign languages like Syriac and Old Latin.
4. Persecutions which sought to destroy the Scripture, causing Christians to risk their lives for books considered sacred to them.

In addition, to have authoritative rulings on doctrinal issues, the church began to move to a single ruling bishop over a city which eventually would develop into the concept of apostolic succession to the bishop of Rome.

Finally, the church held councils and developed creeds to codify doctrinal statements.

Creeds of the Early Church

“Be deaf, therefore, whenever anyone speaks to you apart from Jesus Christ, who is of the stock of David, who is of Mary, who was truly born, ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of beings of heaven, of earth and the underworld, who was also truly raised from the dead.” Ignatius of Antioch (c. 107)

“We also know in truth one God, we know Christ, we know the Son, suffering as he suffered, dying as he died, and risen on the third day, and abiding at the right hand of the Father, and coming to judge the living and the dead. And in saying this we say what has been handed down to us.” Profession of the Presbyters of Smyrna (c. 180)

“[The Church believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [future] manifestation from heaven in the glory of the Father.” Irenaeus (c. 190)

“We however as always, the more so now as better equipped through the Paraclete, that leader into all truth, believe (as these do) in one only God, yet subject to this dispensation (which is our word for “economy”) that the one only God has also a Son, his Word who has proceeded from himself, by whom all things were made and without whom nothing has been made: that this [Son] was sent by the Father into the virgin and was born of her both man and God, son of man and Son of God, and was named Jesus Christ: that he suffered, died, and was buried, according to the scriptures, and, having been raised up by the Father and taken back into heaven, sits at the right hand of the Father and will come to judge the quick and the dead: and that thereafter he, according to his promise, sent from the Father the Holy Spirit the Paraclete, the sanctifier of the faith of those who believe in the Father and the Son and the Holy Spirit.” Tertullian (c. 200):

“I believe in God the Father almighty, creator of heaven and earth; And in Jesus Christ, His only son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended to hell, on the third day rose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty, thence He will come to judge the living and the dead; I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen. The Apostles’ Creed (c. 400, legend places it right after the ascension)

Asceticism and Monasticism

Asceticism, or the practice of strict self-denial, was a problem even in the apostolic era in Colossae (Col 2:23). This reclusion became more popular and organized as the church developed. As ascetics secluded themselves from the world, they formed communities, known as monasteries.

Antony of Egypt, an early Egyptian hermit (c. 251 - 356), is generally regarded as the founder of Christian monasticism. According to his biography by Athanasius, he withdrew into absolute solitude to a mountain where he did not see another person for twenty years. Gradually a number of disciples surrounded him, known as Antonians, where they gave special attention to overcoming temptation.

Pachomius (290 - 346), a soldier who converted from paganism, gave organization to monasticism. He began with a small group of adherents and taught the necessity of complete obedience to superiors, and complete community ownership of property. By his death thousands of monks were involved in his monasteries.

Basil the Great (c. 330 - 379) gave monasticism structure by writing *Asceticon* for monks, or 55 Great Rules (monastic regulations) and 313 Little Rules (practical answers to questions). Basil added the element of Christian service to monasticism.

Benedict of Nursia (c. 480 - c. 547) established a monastery at Monte Cassino where he drew up his Rule. This rule added stability for monks, who were now bound to one monastery for life. The Benedictine Rule opposed the extreme ascetic practices of some monks and created an environment where men could pursue the service of God through a more balanced life of labor, reading, prayer and worship. It became the standard for European monasticism.

Key People

The key figures of the Ancient Church are the Church Fathers and are normally grouped by time periods. These men were instrumental in the understanding of the Scriptures and the development of doctrine. However, not all were correct in their theology.

The first group is the Apostolic (or Post-Apostolic) Fathers (96-150) who were contemporaries with or disciples of the apostles. Familiar names during this period are Clement of Rome, Ignatius of Antioch, and Polycarp of Smyrna.

The next group is the Apologists or Apologetic Fathers (125-190). These men were writers who gave a reasoned defense of the faith to the Hellenistic world. Familiar names during this period are Justin Martyr and Tertullian.

The next group is the Polemicists and theologians prior to the Nicene Council in 325. These men were writers who confronted and refuted error and theological controversy. Familiar names during this period are Irenaeus, Cyprian, and Origen. All of the Church Fathers prior to the Council of Nicaea are called the Ante-Nicene Fathers.

The final group is the theologians after the Nicene Council (or Post-Nicene Fathers). Familiar names during this period are Jerome, Ambrose, Augustine, and Chrysostom.

As we move through this time we also see the gradual movement toward the singular bishop model of church leadership in each city. We also see the deference to the bishop of Rome as the first among the bishops.

See Appendix 2 for a listing and description of the church fathers.

Church Development

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

The early church fathers followed Scripture and held to a plurality of church leadership.

Ignatius (~110) first eluded to a shift from plurality to a singular leader or bishop. He was the first to employ the term “catholic” also. His consolidation of the church around a singular man is found in his instruction, “It is not lawful apart from the bishop either to baptize or to hold a love-feast.” Possible reasons for this move to a singular leadership of a bishop were persecution, which may have endeared people to one leader, and a desire to preserve truth, in which one person may have taken prominence.

Irenaeus (~200) added powers to the bishop by attributing to bishops a special gift of grace for the custody of the truth. These bishops were not merely the head of a local church, but were over a group of congregations. They were also defining truth for the church. The bishops were related to the universal church and were succeeded in office by other bishops. The succession of truth had become the succession of truthful men.

Cyprian of Carthage (~250), a disciple of Irenaeus, further developed this idea of succession of bishops by linking them originally to the apostles. Elders had come to be seen as sacrificing priests. He taught that all bishops were equal although by the middle of the third century the bishop of Rome was becoming primary. This autonomous federation of bishops defined truth. Since there is no salvation without truth, there was no salvation apart from the church.

In 312, when the Roman emperor Constantine was fighting three rivals for his title when he had marched to the Tiber River at Rome to battle his chief rival. He prayed for divine help and at the same time saw a cross of light in the heavens bearing the inscription, “In this sign, conquer.” Constantine ordered the Christian symbol of the cross to be put onto his soldier’s shields. His troops were successful on the battlefield and he gave all credit to the Christian God. In 313, Constantine issues the Edict of Milan making Christianity a legal religion in Rome.

In 325, the First Ecumenical Council, the Council of Nicaea was called by emperor Constantine to settle the dispute over the Arian controversy and restore unity. The Arians said that the Son was created, while Athanasius (c. 295 - 373) maintained that He was generated from the essence of the Father. The Arians held that the Son was not of the same essence or substance as the Father.

After much debate, the emperor Constantine weighed in support of Athanasius and the following statement (the Nicene Creed), from 318 church fathers, was developed:

We believe in one God, the Father All Governing, creator of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, begotten of the Father as only begotten, that is, from the essence of the Father, God from God, Light from Light, true God from true God, begotten not created, of the same essence as the Father, through whom all things came into being, both in heaven and in earth; Who for us men and for our salvation came down and was incarnate, becoming human. He suffered and the third day he rose, and ascended into the heavens. And he will come to judge both the living and the dead. And [we believe] in the Holy Spirit. But, those who say, Once he was not, or he was not before his generation, or he came to be out of nothing, or who assert that he, the Son of God, is of a different hypostasis or ousia, or that he is a creature, or changeable, or mutable, the Catholic and Apostolic Church anathematizes them.

Development of Roman Catholic Teaching/Practices

- 300 - Prayers for the dead are practiced
- 300 - Making the sign of the cross
- 320 - Use of wax candles in worship begins

The Adolescent Church Era (325-590)

Where persecution refined and purified the Infant Church, the Adolescent Church suffered from issues related to union with the state. Constantine moved the capital of the Roman Empire from Rome to Constantinople in 330 and in 380, Theodosius the Great (378-395) made the Christianity the official religion of the Roman Empire. Soon the church would be dominated by the state. The Roman emperors demanded a unified dogma in order to have a unified state to save Greco-Roman culture. But in the Infant Church, the Christians had not had time to work out a body of dogma due to persecution. The writings of the theologians in the West (Latin) and the East (Greek) along with many councils and creeds helped to bring about a coherent body of truth derived from Scripture.

During this era, Monasticism arose as a response to the increasing worldliness of the organized church. Also during this era of institutional development, the office of bishop was strengthened and the Roman bishop grew in power.

Church Councils

The Second Ecumenical Council – The Council of Constantinople (381) met with 150 church fathers to settle the Arian controversy (that the Son was created) and improved the Nicene Creed becoming the Creed of Constantinople:

We believe in one God, the Father All Governing, creator of heaven and earth, of all things visible and invisible; And in one Lord Jesus Christ, the only begotten Son of God, begotten from the Father before all time, Light from Light, true God from true God, begotten not created, of the same essence as the father, through Whom all things came into being, Who for us men and because of our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary and became human. He was crucified for us under Pontius Pilate, and suffered and was buried, and rose on the third day, according to the Scriptures, and ascended to heaven, and sits on the right hand of the Father, and will come again with glory to judge the living and dead. His Kingdom shall have no end. And in the Holy Spirit, the Lord and life-giver, Who proceeds from the Father, Who is worshipped and glorified together with the Father and Son, Who spoke through the prophets; and in one, holy, catholic, and apostolic Church. We confess one baptism for the remission of sins. We look forward to the resurrection of the dead and the life of the world to come. Amen.

This creed proved lacking in two points regarding the Holy Spirit: 1) The Holy Spirit was not directly asserted to be the same essence as the Father. 2) The relationship between the Holy Spirit, the Father and Son was not defined.

The Western church generally agreed that the Holy Spirit proceeds from the Father and the Son. The Synod of Toledo in 589 affirmed this, but was never adopted in the East. This was one of the major causes of the split between the Greek (Eastern) and Latin (Western) churches in 1054.

The Third Ecumenical Council – At issue at the Council of Ephesus (431) was whether the term “mother of God” could be applied to the Virgin Mary, the condemnation of Nestorius, who believed Christ was fully man and fully God, but that these were not united in one person., and Pelagianism which taught that man was able to take the steps toward salvation by his own efforts, apart from God’s special grace. This council ended as ineffective due to disunity between the Western and Eastern bishops.

The Fourth Ecumenical Council – The question of the union of the humanity of Christ and the divinity of Christ was addressed at the Council of Chalcedon (451), called by Eastern emperor Marcion, with over 500 bishops attending. It was held in response to the disunity in the church over the Nestorian and Eutychian heresies. Nestorianism taught that Christ was incarnate in two persons, human and divine. Eutychianism held that Christ was incarnate in only one nature. Both were defeated in the following creed (The Definition of Chalcedon), which has remained the measure of orthodoxy for the person of Christ:

Following, then, the holy fathers, we unite in teaching all men to confess the one and only Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and also in humanness; this selfsame one is also actually God and actually man, with a rational soul and a body. He is of the same reality as God as far as his deity is concerned and of the same reality as we are ourselves as far as his humanness is concerned; thus like us in all respects, sin only excepted. Before time began he was begotten of the Father, in respect of his deity, and now in these “last days,” for us and on behalf of our salvation, this selfsame one was born of Mary the virgin, who is God-bearer in respect of his humanness. [We also teach] that we apprehend this one and only Christ--Son, Lord, only-begotten--in two natures; [and we do this] without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the “properties” of each nature are conserved and both natures concur in one “person” and in one essence. They are not divided or cut into two persons, but are together the one and only and only-begotten Logos of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of the Fathers has handed down to us.

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

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

Church Development

Augustine (354 - 430) accepted Cyprian’s idea of apostolic succession of bishops with all being equal. Augustine believed in a visible and invisible church, with salvation only in the church, but many were baptized in the church not being saved. During the time of Augustine in the late fourth and early fifth century, bishops in the metropolitan centers had gained power over the bishops in the country. Particularly the bishops of Rome, Alexandria, Antioch, Constantinople, and Jerusalem were honored and referred to as Patriarchs.

Gregory I (the Great) (540 - 604) extended the power of the bishop of Rome, but he did not take the title of pope. Yet the shift away from a federation of bishops was all but complete under Gregory. He conceived of the Eucharist as a transubstantiation by stressing an actual change of the elements, although not conveying grace. He developed and solidified the doctrine of purgatory, noting, “Many sins can be remitted in this world, but many in the world to come.” He brought ritualism into the church through chants and a stress on miracles. His accommodation of superstition paved the way for future perversions in the church. Gregory sought to soften Augustine’s theology of grace and predestination to make it more appealing to popular faith.

Development of Roman Catholic Teaching/Practices

- 375 - Veneration of angels and saints begin
- 375 - The use of images begins
- 394 - The Mass as a daily celebration practiced
- 431 - Beginning of the exaltation of Mary, as the term "Mother of God" is used
- 500 - Priests begin to dress differently from laymen
- 526 - Extreme Unction, or last rite of anointing, is practiced

The Medieval Church Period (590 - 1550)

During this period, the focus moves from southern Europe to northern and western Europe. The western, medieval church sought to win the migrating hordes of Teutonic tribes to Christianity and to integrate Greco-Roman culture and Christianity with Teutonic institutions. In so doing, the medieval church further centralized its organization under papal supremacy and developed the sacramental-hierarchical system characteristic of the Roman Catholic Church.

Under Gregory I (540 - 604) the power of the bishop of Rome became supreme, thus establishing the Roman Papacy. The Latin Vulgate was declared to be the official Bible of the Catholic Church (the word catholic had now taken on a new meaning). Over time the rulings of the Pope and those under his leadership took precedence over the Scriptures.

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

The Roman Church Era (590 - 1305)

During early part of this era (590-800), Gregory I worked hard at the task of evangelizing the hordes of northern barbarian (Germanic) invaders within the Roman Empire. The Eastern church in this period faced the threat of Islam, that took away much of its territory in Asia and Africa. Gradually the alliance between the pope and the Teutons (Germanic peoples) took place in the organization of the Teutonic successor to the old Roman Empire, the Empire of Charlemagne.

During the middle part of this era (800-1054), the first great schism within the Roman Catholic church occurred when the eastern church (the Greek Orthodox church) split with it in 1054. The Western church during this time became feudalized and tried without much success to work out a policy of relations between the church and the state acceptable to the pope and the emperor. The crusades also occurred during this period.

During the later part of this era (1054-1305), the medieval Roman Catholic church reached the peak of its power under the leadership of Gregory VII (Hildebrand) and Innocent III and successfully enforced its claims to supremacy over the state by the humiliation of the most powerful sovereigns of Europe. The Crusades brought prestige to the pope; monks and friars spread the Roman Catholic faith and reclaimed dissenters. Thomas Aquinas' theology became the authoritative expression of Roman Catholic theology, even to this day.

Papacy Development

Throughout the early Medieval church papal claims remained high, but papal power diminished considerably. The Eastern Church honored the pope but virtually never consulted him unless it was expedient. The East looked to the Patriarch of Constantinople as its leader since he was second only to the pope in Church power. In the West, the councils of bishops, with kings often presiding over them, ruled various territorial churches. As the papal states were formed under Pepin in the eighth century, the popes were burdened with political responsibilities. This damaged their spiritual mission.

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

The Spread of Islam

Islam was founded by Muhammad (c. 570 - 632) in Arabia. During the first century after Muhammad’s death, Islam spread rapidly, spreading west to Spain and east to India. Islam conquered North Africa where many of the Church Fathers originated. The church in Africa all but ceased to exist. When territory fell to Muslim rule it became a definitive boundary for the influence of the church. Islam conquered the Middle East, which led to the Crusades in 1095 in an attempt by the West to take back the Holy Land. The Western crusaders defeated the Muslims and controlled the land for over one hundred years.

Holy Roman Empire

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

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

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

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

As the papacy became weakened due to the constant involvement of German overlords, Otto I (912 - 973) extended the influence of the state over the papacy. This control continued until Pope Gregory VII (1073 - 1085) opposed the German King, Henry IV, over Henry’s practice of making church appointments, called lay investiture. Gregory believed the role of the papacy was to be a government institution and that Henry was undermining the allegiance that bishops owed to the pope. Gregory warned Henry, Henry deposed Gregory, Gregory excommunicated Henry, Henry returned repentant, Gregory excommunicated Henry again, Henry elected a counter pope against Gregory in 1084. The end result was the papacy was now willing to use excommunication to exert power.

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

The Great Schism

The Great Schism formally ruptured communion between the Eastern (Greek Orthodox) and Western (Roman Catholic) churches in 1054. The churches had become increasingly different politically, culturally, ecclesiologically, and theologically over many centuries. The primary differences which caused the schism were:

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

The final split came when Pope Leo IX excommunicated the Patriarch of Constantinople (second in primacy to the pope), Michael Cerularius (d. 1059). Cerularius began forcing the Latin churches in Constantinople to use Greek practices and language. When these churches refused in 1052 he closed them down. The papacy responded by asserting its authority which Cerularius reacted against. Pope Leo IX sent a delegation to Cerularius but the patriarch refused to see them. The papal representatives excommunicated Cerularius, who in turn excommunicated the delegation and anathematized the pope. Thus the division was complete.

The Crusades

The Muslims had controlled the Holy Land for hundreds of years. The Seljuk Turks in 1071 defeated a Byzantine army. The Byzantine emperor, as the threat to the empire grew, called on Western princes and the Pope to send mercenaries to regain the lost territory. Pope Urban II responded by proclaiming the first crusade in 1095. By 1099 Antioch and Jerusalem had been recaptured from the Turks (who were slaughtered) and four Crusader states had been set up.

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

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

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

Eastern Church. In spite of the failure to recover the Holy Land, Innocent accepted the Crusade's results in vain hope of uniting Christianity which had been divided for 150 years.

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

The Fifth Crusade was called by Innocent III at the Fourth Lateran Council in 1215 and was sent to Egypt in 1219.

The Sixth Crusade was led by an excommunicated Frederick II.

The Seventh Crusade was led by Louis IX.

Each of these Crusades failed in its efforts and in 1291 Acre, the last stronghold of Christians in the Middle East fell. Not only were no permanent territorial gains made; there was increasing hostility between Eastern and Western churches and among Christians, Jews, and Muslims. This hostility even exists to this day with some Muslims.

The Inquisition

The Medieval Church established a special tribunal for the purpose of combating heresy. The threat of heretical groups led to the Church using secular authority and physical penalties to suppress them. Pope Alexander III was the first to ask princes to prosecute and imprison heretics at the Council of Tours in 1163. He also directed bishops to search for heretics. It was Pope Gregory IX who formally organized the procedure for papal inquisitions. He is usually credited with having established the Inquisition.

Assisted by aides, an inquisitor would call on a town and encourage those who knew themselves to be heretics to confess. Those who did so were given light penalties. Those who did not confess were brought before a tribunal and encouraged to confess.

By 1252 Pope Innocent IV allowed the use of torture to assist the confession. If the person did not confess, the testimony of two witnesses were sufficient for conviction. The names of the two witnesses was not revealed to the accused until Boniface (d. 1303) changed the policy. Additional safeguards were also provided such as punishment of false witnesses and restrictions on the use of torture.

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

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

Development of Roman Catholic Practices

593 - The doctrine of Purgatory, is established by Gregory I

600 - The Latin language for prayer and worship is imposed by Gregory I

c. 600 - Prayers are directed to Mary, dead saints and angels

607 - Title of "Pope" is officially given to Boniface III by emperor Phocas

709 - Kissing the Pope's foot begins with Pope Constantine

750 - Temporal power of the Popes is conferred by Pepin, king of the Franks

- 786 - Worship of the cross, images and relics, is authorized
- 850 - Holy water is used, mixed with a pinch of salt and blessed by a priest
- 890 - Worship of St. Joseph begins
- 927 - College of Cardinals is established
- 965 - Baptism of bells is instituted by Pope John XIII
- 995 - Canonization of dead saints is established by Pope John XV
- 998 - Fasting on Fridays and during Lent begins
- c. 1000 - The Mass develops gradually as a sacrifice
- c. 1000 - Attendance at Mass is made obligatory
- 1079 - Celibacy of the priesthood is decreed by Pope Gregory VII
- 1090 - The Rosary, or praying with beads, is invented by Peter the Hermit
- 1184 - The Inquisition is instituted by the Council of Verona
- 1190 - Sale of Indulgences begins
- 1215 - Transubstantiation is proclaimed by Pope Innocent III
- 1215 - Confession of sins to a priest instead of to God begins (Lateran Council)
- 1220 - Adoration of the wafer (Host) is decreed by Pope Honorius III
- 1229 - Bible is forbidden to laymen by the Council of Valencia
- 1251 - The Scapular, or devotional garment, is invented by monk Simon Stock

The Reformation Church Era (1305 - 1550)

This era of the church was ushered in by the Renaissance and the renewed interest in the Greek NT and the writings of the church fathers. During this period, there were attempts at reform from within the Roman Catholic Church which eventually resulted in the development of the Protestant Reformation and the split with Catholicism.

Renaissance

The Renaissance was a cultural revival during the 1300-1500s. It began in Italy with a renewal of interest in ancient Greek classic literature. As it spread to the North it became more religious in nature and had the following effect on the Church:

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

Dissenters

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

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

invitation. Waldo and his group continued to preach and were condemned by Bellesmains, archbishop of Lyons.

The Waldensians were excommunicated as a group by Pope Lucias III in 1184. From this point forward, the Waldensians and the Church became radically separate. Frequent Waldensian teachings were similar to later Protestant doctrine, such as the rejection of purgatory, refusal to venerate saints and refusal to pray for the dead. Waldensians were not only excommunicated, but imprisoned and even put to death. They eventually joined the Protestant Reformation.

The Lollards were English followers of John Wycliffe (c. 1329 - 1384). Wycliffe, a foremost Oxford theologian, was the first to translate the entire Bible into English. Called the “Morning Star of the Reformation,” Wycliffe boldly questioned papal authority, criticized the sale of indulgences (supposed to have relieved a person’s punishment in purgatory), denied the reality of transubstantiation (the doctrine that the bread and wine actually become Christ’s body and blood during communion), and criticized church hierarchy. His belief in the authority of the Bible moved him to his revolutionary translation.

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

The Hussites were followers of John Hus (1373 - 1415). Hus was influenced by the writings of John Wycliffe while on the faculty of Prague University in 1401. He was ordained to the priesthood and as an able preacher, he continued in Roman doctrine and was appointed to investigate claims of miracles. His work in investigating miracles led him to attack forged miracles and to urge people not to seek Christ in miraculous signs but in Scripture. In addition, Hus’ work in translating Wycliffe’s works into Bohemian and his demand for clerical reforms offended many. As a result, he was forbidden by the archbishop to perform any priestly functions in 1408.

When reelected as rector of the University of Prague in 1409, formal charges of the heresy of Wycliffe were made against Hus. He continued to preach to large audiences and was excommunicated in 1411. In 1412 Hus opposed the sale of indulgences in Prague and fled the city. In 1414, he was jailed and interrogated. During his seven month trial, Hus was given little opportunity to defend his teachings from the Scripture. By the summer of 1415 his trial was made public, but instead of being allowed to explain his teachings, he was only allowed to answer charges falsely made against him. None of the thirty articles against him even correctly stated his teachings. He refused to recant his beliefs on the grounds that he did not hold to what the articles stated. He was declared a heretic, a disciple of Wycliffe, defrocked, handed over to secular authorities and burned at the stake. Through the Reformation, followers of Hus formed the Moravian church.

The English Bible

Various translations of portions of the Scriptures into English go back to ~700. Versions and paraphrases of the Psalms and most of the NT existed by 1300.

John Wycliffe (1330 - 1384) produced the first complete Bible in English. Wycliffe was a dissident who brought a desire among the people to read the Bible in their own language. The first edition of the NT appeared about 1380 and of the OT around 1388. Both were extremely literal translations from poor manuscripts of the Latin Vulgate. Wycliffe’s exact role in the translation is

uncertain, but it is likely he supervised the work to some degree. The majority was done after his death by Nicholas of Hereford.

In 1408 the Council of Constantinople forbade the production or use of the English Scriptures without the permission of a bishop or council.

Constantinople fell in 1453 to the Ottoman Empire which caused many Greek scholars to move west, particularly to Italy, with their Greek manuscripts fueling the Renaissance. The first book with printed type, the Gutenberg Bible, appeared in 1456 which set the stage for mass production of the Scriptures in the tongues of the people. Erasmus published a Greek NT in 1516. Finally, the Protestant Reformation in 1517 championed the use of the Scriptures as man's authority.

William Tyndale (1494 - 1536) sought to publish a new version of the Scriptures in English because the Wycliffe Version was banned, because it was not yet in printed text, and because it was translated from Latin rather than Greek. He approached the Bishop of London about the project but was denied. He resolved to undertake his translation in Germany, leaving in 1524 and never returning to England. Tyndale's first complete NT was printed in 1526 and of the 6,000 copies only two survive today.

The early editions of Tyndale's NT were smuggled into England, where bishops sought to destroy them. The Bishop of London ceremoniously burned copies and the archbishop of Canterbury began buying copies in order to eradicate them (thus financing further editions!). Sir Thomas More described the work as, "not the New Testament at all; it was a cunning counterfeit, so perverted in the interests of heresy that it was not worthy to be called Christ's testament, but either Tyndale's own testament or the testament of his master Antichrist."

Tyndale continued to revise his translation and in 1530 he completed a translation of the Pentateuch, the first five books of the OT. He intended to finish the OT but was ambushed in Antwerp, betrayed by fellow Englishman Henry Phillips. He was imprisoned for over a year and finally strangled and burned at the stake on October 6, 1536. His last words were said to be, "Lord, open the King of England's eyes."

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

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

Richard Taverner was a lawyer with a great interest in the English Bible. His knowledge of Greek led him to revise Matthew's Bible in 1539. Taverner was once imprisoned for reading Tyndale's NT and again jailed in the Tower of London because of his involvement with Bible translation and revision. However, under Queen Elizabeth I he was appointed to political office. His revision was not only minor, but its influence was small. One lasting effect was the introduction of a few English words to replace terms of Latin derivation.

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

The Geneva Bible was produced by a group of Protestant exiles in Geneva during the reign of Mary Tutor (1553 - 1558). Preliminary editions of the Psalms and NT were published in 1557, with a complete Bible published in 1560. A second edition appeared in 1562. The Geneva Bible was the first English Bible translated throughout from the original languages. It used an updated Greek text and is the most accurate translation until the King James Version in 1611. From 1560 to 1644, one hundred and fifty editions appeared. It was gradually replaced by the King James Version. The Bible verses were printed as separate paragraphs and numbered. The verse divisions were based on the Greek NT of Robert Estienne, also known as Stephanus, published in 1551. Words having no direct equivalent in the original text but were necessary to make the translation readable were set in italics. Also, marginal notations showed variations between Greek manuscripts included notes and comments which presented a strong Reformation perspective.

It was the most widely used English Bible for about seventy-five years. It was dedicated to Elizabeth I but never officially authorized and only gained favor with the common people. For this reason it received the designation, "The People's Book." It was the Bible used by Shakespeare, John Bunyan, Oliver Cromwell, the Puritans and was brought to America on the Mayflower. The Geneva Bible's superiority as a translation and popularity was something of an embarrassment to the Church of England, which advocated the Great Bible. Its popularity was partially due to its more convenient size and less expensive price. Furthermore, its popular notes and comments were not always supportive of Church doctrine and hindered its authorization. Between its translation and notes, the Geneva Bible fed the developing Puritan movement in England.

The Reformation

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

1. Politically, national states emerged which challenged the papacy and were willing to divide from Rome if necessary.
2. Economically, there was a rising middle class who were discontent with remaining exploited by the rulers.
3. The urban population growth and the recent development of printing technology made the dissemination of information easier.
4. The Renaissance produced a new era of intellectual expression. There was an unprecedented desire to study the Scriptures and the Church Fathers.
5. The persistent dissent of the Waldensians, the Lollards and the Hussites over the previous two hundred years sowed the seed of renewal in the Church.

6. The most significant factor was the decline of the Church leaders and a loss of credibility. Incompetent popes and widespread abuses by the clergy led to an unrelenting longing by many for the Church to be reformed.

Luther had no intention of breaking with the Roman Catholic Church but rather to call for reform. The Ninety-Five Theses of Luther emphasized the need for individual repentance rather than priestly confession and that the merits of Christ alone bring forgiveness of sins. Tetzel responded with his own One Hundred and Six Anti-Theses which was the kindle that sparked the debate. A combination of Roman resistance to change, the nature of the doctrines involved and the atmosphere of the times led to a breach between Luther and the Roman Church.

In January 1521 Luther was excommunicated. The Diet of Worms was called by Charles V, emperor of the Holy Roman Empire of the German Nation. Luther was ordered to appear at the diet and was asked if he still subscribed to his teachings. He refused to recant his views, insisting on the authority of Scripture. The Edict of Worms, May 8, 1521 declared Luther an "outlaw," along with his followers. At this point the rupture was complete and the lines were clearly drawn between Luther and the Roman Church.

Reformers

Martin Luther (1483 - 1546) was a dedicated monk of the Augustinian hermits. He was ordained a priest in 1507 and in 1512 he was awarded a doctoral degree in theology, becoming a professor at the University of Wittenberg. A combination of his study of Romans for a lecture series in 1515-1516 and pastoral responsibilities at Wittenberg thrust him into center stage when he opposed indulgences in his *Ninety-Five Theses* in 1517.

According to Luther, his conversion took place after he became a public figure, in the year 1518. He suddenly understood through Romans 1:17 that Christ's righteousness was imputed to sinners on the basis of faith. This doctrine of justification by faith alone became the cornerstone for his opposition of Catholicism. Luther sought to remain with the Church to work for reformation. However, his teaching on justification by faith, on the priesthood of believers, against the authority of the pope, and against the sacraments resulted in his excommunication in 1521.

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

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

In 1527 Luther wrote against Zwingli's view of the Lord's Supper, which was the divisive issue of the century for Protestants. Luther had opposed Catholicism in its view of transubstantiation and in the concept of the sacrifice of the Eucharist. Zwingli taught that the Lord's Supper was a memorial in which the Christian renewed his commitment. Luther, on the other hand, believed the elements do not change but nevertheless still believed Christ was present in the elements (known as "Consubstantiation"). He saw the significance of the Lord's Supper as not just a re-commitment, but as a means to receive the forgiveness of sin, accompanied by faith. In October of 1529 Luther and Zwingli met at Marburg to discuss the issue. Luther saw Zwingli taught justification by faith but was unwilling to deny the physical presence of Christ in the Lord's Supper. The division between Lutherans and Reformed teachers remained.

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

Ulrich Zwingli (1484 - 1531) was a Swiss reformed and contemporary of Luther. He was ordained in 1506 and sent to Zurich in 1518 as the people's priest. He shared many of the same concerns as Luther, but his approach was even more radical. In 1521 he persuaded the city to accept the Scripture as its only standard for religious issues. This break from papal authority led to rapid changes between 1522 and 1525: a Swiss translation of the Bible was begun, the fast of Lent was ended, marriage for clergy was allowed, monasteries were dissolved, images were removed, church services were translated and simplified, church discipline added, baptism redefined, and finally, the plain Communion replaced the Mass.

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

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

John Calvin (1509 - 1564) was French reformer who is called the "organizer of Protestantism" because of his pastoral work in Geneva. He was well studied and earned a doctorate in law and was not converted until the early 1530's. Aligning himself with the Protestant movement, he resigned his church stipend which supported his studies, and his ties to Catholicism were permanently broken.

He spent most of his life as a refugee in Switzerland after King Francis I began to persecute Protestants in France. In 1536 he published his first edition of *Institutes of the Christian Religion*. It is one of the great works of literature and sets forth the basis for the Reformed faith. Its final edition was published in 1559. Also, in 1538 Calvin accepted the leadership of the new reformed church in Geneva. Although church and state were to be separate but equal, Calvin's reformed extended to the city's law, trade, and even sewage system -- even though he did not hold official office and was not even a citizen until 1559!

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

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

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

Thomas Cranmer (1489 - 1556) was an English priest who rethought the supremacy of the pope. He believed the ruler of each country had the right to govern. This often led to an internal conflict where he would have to choose between his personal beliefs and the will of the monarchy. When King Henry VIII divided the English Church from Rome, he appointed Cranmer archbishop of Canterbury. Cranmer eventually and reluctantly accepted the position in 1533. He had earlier asserted his own independence from the Roman Church by marrying in 1532. Cranmer gave approval for the dismissal of several of Henry's wives which showed his allegiance to the King. Yet his understanding of Christianity continued to develop and began to become concerned with reforming doctrine in England.

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

In 1552 he revised his *Book of Common Prayer* which took a more Protestant perspective than the previous edition. In 1553 he published his *Forty-Two Articles* which has served to form Anglican doctrine. Under Mary Tudor in 1553, Cranmer's defense of Protestant doctrines of the sacraments led him to be charged with rebellion against the government, tried for treason, and sentenced to death. The sentence was not carried out and he was only deprived of his office. At an Oxford commission in April of 1554, he rejected transubstantiation and advocated justification by faith.

However, after a further trial, he recanted his teachings in March of 1556 and accepted the Roman Catholic doctrine and anathematized the teachings of Luther and Zwingli. Perhaps his loyalty to the crown or his imprisonments led to this but it became a Roman propaganda victory. Just before he was to be burned on March 21, 1556, Cranmer recanted his recantation and reaffirmed his former opinions in support of Protestantism. He died placing his right hand in the flames to show his regret for publishing what was contrary to the truth.

Menno Simons (1496 - 1561) – On January 21, 1525 the Radical Reformation asserted itself with a group in Zurich which believed the reforms of Zwingli were not moving far enough. This group baptized their adult members and opposed civil and religious authority outside the local parish. In addition to the Swiss group, a German Anabaptism arose under Thomas Munzer, who believed in an inner spiritual transformation resulting in the believer acting in a revolutionary manner to bring in the kingdom of God. Munzer died at the Peasants Revolt in 1525.

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

Menno Simons was a priest whose brother was killed at Munster. He had been doubting transubstantiation and was baptized in 1536, renouncing his Roman beliefs publicly. By 1540 he had published *The Foundation of Christian Doctrine* outlining Anabaptist beliefs and had firmly established his leadership. While Simons vigorously opposed his activist predecessors and was a pacifist, he was sought out by authorities. He sought to unify Anabaptism by purging it of false expectations of Christ's immediate return. His ministry was primarily moral and devotional as he traveled in northern Germany planting churches and preaching to congregations.

He differed from Luther and Calvin in the following ways:

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

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

The Council of Trent

The Council of Trent (1545 - 1563) was brought about by the continuing success of the Protestant Reformation. The council was called by Pope Paul III in 1537 but was delayed by problems and finally convened in December of 1545. The Council of Trent met in three stages.

1. The first stage met from 1545 to 1547 when it was suspended after an epidemic broke out and political tension in Europe increased. The results were:
 - a. Tradition and Scripture were declared to be equal sources of authority. This was easily agreed upon since some of their views had only tradition for support.
 - b. The canon of Scripture was expanded to include the Apocrypha.
 - c. Protestant view of justification was rejected. This can be seen clearly in several statements published from this first meeting of Trent:

Canon 9: "If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to co-operate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema."

Canon 19: "If anyone says that nothing besides faith is commanded in the gospel, that other things are indifferent, neither commanded nor forbidden, but free; or that the ten commandments in no way pertain to Christians, let him be anathema."

Canon 24: "If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, let him be anathema."

Canon 27: "If anyone says that there is no mortal sin except that of unbelief, or that grace once received is not lost through any other sin however grievous and enormous except by that of unbelief, let him be anathema."

Canon 30: "If anyone says that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out to every repentant sinner, that no debt of temporal punishment remains to be discharged either in this world or in purgatory before the gates of heaven can be opened, let him be anathema."

Canon 33: "If anyone says that the Catholic doctrine of justification as set forth by the holy council in the present decree, derogates in some respect from the glory of God or the merits of our Lord Jesus Christ, and does not rather illustrate the truth of our faith and no less the glory of God and of Christ Jesus, let him be anathema."

2. The second stage met from 1551 to 1552. The results were:
 - a. The doctrine of the Eucharist was more carefully defined as transubstantiation, specifically to reject the positions of Luther and Zwingli.
 - b. That the Eucharist is deserving of worship: “There is, therefore, no room for doubt that all the faithful of Christ may, in accordance with a custom always received in the Catholic Church, give to this most holy sacrament in veneration the worship of *latira*, which is due to the true God.”
3. The third stage met from 1562 – 1563. The results were:
 - a. Through sincere and contrite participation in the Mass, the satisfaction for sins is obtained: “And inasmuch as in this divine sacrifice which is celebrated in the mass...the holy council teaches that this is truly propitiatory.”
 - b. Through the Mass, the satisfaction for sins is obtained for those who are in Purgatory: “Wherefore, according to the tradition of the Apostles, it {the Mass} is rightly offered not only for the sins, punishments, satisfactions and other necessitates of the faithful who are living, but also for those departed in Christ but not yet fully purified.”

Development of Roman Catholic Practices

- 1414 - Cup is forbidden to the people at communion by Council of Constance
- 1439 - Purgatory proclaimed as a dogma by the Council of Florence
- 1439 - The doctrine of Seven Sacraments is affirmed by the Council of Florence
- 1508 - The “Ave Maria” prayer to Mary begins
- 1534 - Jesuit order is founded by Loyola
- 1545 - Tradition is declared as authoritative as the Bible by the Council of Trent
- 1546 - Apocryphal books are added to the Bible by the Council of Trent

Appendix 1 – Timeline of the Age of the Apostles

Date	Event
Fri, 3 Apr 33	Crucifixion of Jesus
Progress of the Early Church (AD 33)	
Sun, 24 May 33	Pentecost (Acts 2)
33	Peter's second sermon before the Sanhedrin (Acts 3:1-4:31)
33	Death of Ananias and Sapphira (Acts 4:32-5:11)
33	Peter brought before the Sanhedrin (Acts 5:12-42)
33	Seven men of good reputation selected (Acts 6:1-7)
33	Saul stoned Stephen (Acts 6:8-7:60)
Expansion of the Early Church into Judea and Samaria (33 AD)	
33	Saul's persecution of the church (Acts 8:1-3)
33	Philip's ministry in Samaria & Judea
Expansion of the Early Church to the Ends of the Earth (33/34-100AD)	
33/34	Saul encounters Jesus on the way to Damascus (Acts 9:1-21)
33/34	Saul went away to Arabia to be with the Lord (Gal 1:17)
36/37	Back in Damascus preaching Jesus (Acts 9:22-35)
36/37	Saul Goes to Jerusalem to become acquainted with the Apostles (Acts 9:26-29)
37	Saul Goes to Caesarea, then to Tarsus (Acts 9:30)
~41-43	Barnabas and Saul minister in Antioch for one year (Acts 11:19-26)
44	Apostle James martyred under Agrippa's persecution
44	<i>James written by Jesus' brother</i>
47	Barnabas and Saul take the contribution for the brethren in Judea (Acts 11:30)
47	Barnabas and Saul return to Antioch with John Mark (Acts 12:24-25)
48-49	<i>First Missionary Journey (Acts 13:1-14:28)</i>
48	Barnabas and Saul set apart by the Holy Spirit (Acts 13:1-3)
48	Ministry in Cyprus; Saul referred to as Paul (Acts 13:4-12)
49	Paul's ministry in Galatia: Perga (John Mark leaves), Pisidian Antioch, Iconium, Lycaonia, Lystra (perhaps Timothy converted), and Derbe (perhaps Titus converted) (Acts 13:13-14:20)
49	Paul returns to Antioch (Acts 14:21-28)
49	<i>Galatians written from Antioch</i>
49-50	Jerusalem Council (Acts 15:1-29)
49/50	Paul took Titus to Jerusalem (Gal 2:3)
49/50	Paul returns to Antioch (Acts 15:30-34)
50-52	<i>Second Missionary Journey (Acts 15:36-18:22)</i>
50	Dispute between Barnabas and Paul over Mark; Paul chooses Silas (Acts 15:36-40); apparently takes <i>Titus</i> along
50	<i>Timothy</i> joins Paul and Silas at Lystra (Acts 16:1-3)
50	Paul's Macedonian call at Troas (Acts 16:6-10)
50	Paul's ministry at Philippi (Acts 16:11-40), Thessalonica (Acts 17:1-9), Berea (Acts 17:10-15), Athens (Acts 17:16-34), and Corinth (Acts 18:1-17)
~51	<i>1 Thessalonians written from Corinth</i>
~52	<i>2 Thessalonians written from Corinth</i>
53	Paul's journey to Antioch; stop at Ephesus (Acts 18:18-22)
53-57	<i>Third Missionary Journey (Acts 18:23-21:26)</i>
53	Paul's journey through Galatia and Phrygia (Acts 18:23-28)

Date	Event
53	Paul's extended ministry at Ephesus [Churches at Colossae, Laodicea, and Hierapolis "all who lived in Asia", founded though not by Paul; 19:10] (Acts 19:1-41)
55/56	<i>1 Corinthians written from Ephesus</i>
	Paul's journey through Macedonia (Acts 20:1-2)
56	<i>2 Corinthians written from Macedonia</i>
	Paul's three months in Greece (Acts 20:1-2)
56/57	<i>Romans was written from Corinth</i>
57	Paul's return to Jerusalem through Macedonia and then by sea (Acts 20:3-26)
57	Paul's arrest
57-60	Paul's Caesarean imprisonment
~58	<i>Gospel of Matthew written</i>
59/60	Paul's journey to Rome
60-62	Paul's first imprisonment in Rome
60-62	<i>Ephesians, Philippians, Colossians, and Philemon written from Rome</i>
60/61	<i>Gospel of Mark written</i>
61	<i>Gospel of Luke written</i>
62	<i>Acts written</i>
62	James, the Lord's brother martyred
62-65	Paul is release from Roman imprisonment and "Fourth Missionary Journey"; Apparently Paul visited several cities in which he had ministered including Ephesus, where he left Timothy, and traveled through Macedonia (northern Greece) from where he wrote 1 Timothy (1 Tim 1:3) and Crete where he left Titus (Titus 1:5). He then traveled to Nicopolis in Achaia (southern Greece) from where he wrote Titus (Tit 3:12).
62	<i>1 Timothy and Titus written after release from first Roman imprisonment</i>
63/64	<i>1 & 2 Peter written from Rome</i>
64	Peter martyred
66-67	Paul visits Troas (2 Tim 4:13) where he was suddenly arrested and taken to Rome (second imprisonment in Rome); Paul sent for Timothy to "come before winter". Titus joins Paul in Rome before being sent to Dalmatia (2 Tim 4:10)
67/68	<i>Hebrews written</i>
67/68	<i>2 Timothy written from Rome</i>
68	Paul is martyred in Rome
68	<i>Jude written</i>
70	Destruction of Jerusalem
85	<i>Gospel of John written from Ephesus</i>
85-90	<i>1, 2, & 3 John written from Ephesus</i>
95	John exiled to Patmos
95	<i>Revelation written by John</i>
96	John liberated after Domitian's death
96-100	John ministers in and around Ephesus
~100	Apostle John dies of old age

Appendix 2 – Church Fathers

Ignatius (c. 70 - c. 110) – Ignatius was a bishop of Antioch, in Syria. He was not only close to the apostles chronologically, but he was similar in thought. His letters, written to churches as he traveled to his martyrdom in Rome, reveal a strong commitment to Christ, and emphasize the physical facts of Christ's death, burial, and resurrection. Ignatius is significant because his letters reveal the rapid development of the episcopal structure of a single ruling bishop in every city except Rome. He coined the term "catholic" (universal) to describe the church and to show the interrelationship between local churches. Ignatius looked forward to his death with these words written to Polycarp, "Let the fire, the gallows, the wild beasts, the breaking of bone, the pulling asunder of members, the bruising of my whole body, and the torments of the devil and hell itself come upon me, so that I may win Christ Jesus!"

Polycarp (c. 70 - 156) – Polycarp, the bishop of Smyrna, was born of a Christian family and a disciple of John. His only surviving work is a letter to the Philippians in which he responded to a request for Ignatius' letters. In his letter he quotes or alludes to thirteen of the NT books, which attests to their canonicity. The church of Smyrna wrote *The Martyrdom of Polycarp* to the church of Philomelium to describe Polycarp's death. The civil authorities exhorted Polycarp to renounce his faith, to which he dramatically replied "I have served Christ eighty-six years and He has done me no wrong. How can I blaspheme my King who saved me?" Polycarp was sent to burn at the stake, where he prayed and sang praises to God. Although in the midst of the flames, he remained alive and was struck with spears until death. Twelve of his companions were soon after martyred.

Justin Martyr (c. 100 - 165) – Justin Martyr was an early defender of the Christian faith. He was born a Gentile and studied philosophy until he was converted by an elderly man in 132. For a time he taught Christian philosophy in Ephesus but in 135 he moved to Rome where he trained apologists to defend Christianity against misrepresentation and ridicule. He attempted to show how Christianity was superior to Greek philosophy. Three of his works are still extant: *First Apology* (c. 152) in which he argues that Christ is the full revelation of God and saves man by his death and resurrection; *Second Apology* (c. 153), much shorter than the first and opposes the unjust persecution of Christians; and *Dialogue with Trypho*, a discussion with a Jewish rabbi about the superiority of Christianity over Judaism. It is in Justin's writings that we first see the teaching that Mary by her obedience reversed the effects of Eve's disobedience. Also, he is the first to describe the worship of the early Christian church and gave evidence to the emerging canon of the NT.

Irenaeus (c. 177 - c. 202) – Irenaeus was the bishop of Lyons in southern France, one of the most important early Christian writers. In his *Against Heresies* Irenaeus gave his statements of faith to refute Valentinus, a Gnostic, and Marcion, a heretic. Through this work we can see that he believed the following: a) the first four Gospels were canonical, b) the NT was Scripture along with the OT, c) the future earthly millennial kingdom at the second coming of Christ, d) Apostolic succession, or the faith transmitted through a successive line on bishops, e) the recapitulation theory of the atonement of Christ (that is that Christ traced the steps of Adam and through obedience restored what Adam lost), and f) the Virgin Mary is the obedient Eve.

Tertullian (c. 160 - c. 220) – Tertullian was an African moralist, apologist and theologian. He is known largely through his writings, as thirty-one of his Latin works remain. After being trained in law he was converted. His most notable contribution to the church was his work on the doctrine of the Trinity. He taught the Godhead is three persons in one substance, taught the divine and human natures of Christ and man's original sin. He laid important groundwork for later conclusions at Nicaea (325) and Chalcedon (451). However, his life concluded in disrepute as Tertullian left the catholic church around 206 and joined with Montanism, a prophetic movement that practiced tongues speaking and awaited the imminent return of Christ. Augustine writes that Tertullian later abandoned Montanism and founded the Tertullianists.

Origen (c. 185 - c. 254) – Origen was a theologian from Alexandria. He was one of the first to set forth a systematic statement of faith and one of the first Bible commentators. His study was vast and he wrote numerous books, many of which have been lost. He was even called to instruct the emperor's mother. His life and teachings are filled with controversy. He was an ascetic who early in life, according to the historian Eusebius, took Matthew 19:12 literally and castrated himself. After years as a layman, he was improperly ordained a priest by the bishop in Caesarea, under the protest of his own bishop in Alexandria. His teachings were problematic; by some he was respected and by others he was denounced. His understanding of Scripture was rooted in his allegorical method of interpretation. His allegorical interpretation was foundational to the rise of Amillennialism, or the denial of the future earthly reign of Christ. This departure from the literal method also gave way to contradictions in his teachings and some of the following doctrines:

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

Origen was condemned by some synods, such as the Council of Constantinople in 553. Jerome called him the second great teacher of the church after the apostle Paul, yet later in life denounced him. Origen died as a result of the Decian persecution. Origen's hermeneutic and doctrinal errors caused the church a great deal of harm.

Cyprian (c. 200 - 258) – Cyprian was the son of wealthy parents and became a Christian at the late age of about 46. Two years later he was named bishop of Carthage, the largest church in Africa. During the persecution of emperor Decius (250 - 251), Cyprian hid out (a move for which he was criticized). After the persecution, he insisted those who had "lapsed", or made sacrifices to pagan gods, perform severe penance to atone for their apostasy. His position on this issue was a source of controversy, and he convened two synods of African bishops to resolve the issue in his favor. However, another persecution in 252 stalled the debate. Cyprian next engaged Stephen, the bishop of Rome on the validity of baptisms performed by the Novationists, a rival group of Christians who formed separate churches after the persecutions because they believed that no one who had "lapsed" should be admitted back into the church. Stephen argued for acceptance of their baptisms, Cyprian against acceptance and in favor of rebaptizing. For the first time, a bishop of Rome used his reputation as successor to the apostle Peter to claim authority over other bishops. Cyprian argued for the equal authority of bishops and called attention to Peter's submission to Paul in Galatians 2. Stephen threatened to excommunicate Cyprian but his martyrdom in 257 under emperor Valerian brought a premature end to the conflict. Stephen's position against rebaptism prevailed when Augustine supported it against the Donatists (405 - 411). Cyprian was arrested in the persecution under Valerian, banished, found guilty of sacrilege against the Roman gods and beheaded.

Athanasius (c. 296 - 373) – Athanasius did more than anyone else to bring the triumph of the orthodoxy doctrine of the deity of Christ over Arianism. He devoted 45 years of his life to the battle and suffered five exiles over a total of seventeen years of hiding and fleeing. After participating in the Council of Nicaea in 325, Athanasius was named the bishop of Alexandria in 328 at the age of 33. He saw Arianism continue to plague the church and took a firm stand by opposing the emperor who ordered the church at Alexandria to restore Arius. The church refused and Athanasius was exiled. During exile, Athanasius was received by the western church and his teaching solidified the West against Arianism. In addition to opposing Arianism, Athanasius shaped monasticism through his book, *The Life of Antony*, which made the desert hermit monk's life an example for the church.

Ambrose (c. 339 - 397) – Ambrose was the first Latin church father from a Christian family. He moved up rapidly through the Roman government and was appointed governor of the northern provinces of Italy by age thirty. As governor he came to Milan to resolve conflicts between Christians and Arians. Both claimed him as bishop of Milan although he had not yet been baptized. As bishop of Milan, Ambrose defended orthodoxy against Arianism, he introduced congregational singing and was an effective preacher. His primary writing, *On the Duties of the Church's Servants*, was the first book on Christian ethics. Ambrose's greatest impact was in the area of the church and the state. In overcoming a struggle against Arian emperors, he developed a strong belief in the church being independent from the state. As a result, the bishops in the West did not become servants of the emperor as became true in the Eastern church. Ambrose was even able to bring orthodox emperor Theodosius under the moral authority of the church. When Theodosius executed thousands in Thessalonica as punishment for a riot, Ambrose threatened to bar him from communion unless he performed public penance, which the emperor indeed followed. Ambrose exercised authority in such matters without the involvement of the bishop of Rome.

John Chrysostom (c. 350 - 407) – Born in Antioch and schooled in philosophy, logic and law, Chrysostom turned to asceticism until its rigors depleted his health. He then became a priest in Antioch, combining sound exegesis with practical applications. In his most famous series of sermons, He guided the church in Antioch through a civil tax revolt in 387. He also took responsibility for correcting local abuses of the clerical office. Chrysostom was appointed bishop of Constantinople in 397. Unwilling to accept, he was taken there by capture in 398. He responded with dismay over the morality and greed of the church leaders in Constantinople. He fearlessly upheld righteousness and was exiled. He finally died in 407 in transit to a more remote place of exile. The Protestant reformers would later regard Chrysostom as a church father second only to Augustine, because he opposed allegorical interpretation and sought the exact, literal meaning of the text.

Jerome (331 - 420) – Jerome grew up in Rome and after his baptism at age twenty, he embarked on a twenty year pilgrimage covering the entire empire. He spent his final thirty-five years engaged in biblical scholarship and in translating the Bible into Latin. During his travels he developed a lifelong attraction to monasticism. He spent several years in desert isolation. He also enjoyed the training of a number of men, including Gregory of Nazianzus in Constantinople. Jerome settled in Bethlehem in 386. His most important work was completed when he finished his NT translation in 398 and his OT translation in 405. Jerome also resisted Apollinarianism, Pelagianism and later in life turned against the teaching of Origen as well. However, some of his monastic interests included legalistic extremes, such as abstinence from normal eating, employment and marriage. His stringent practices led to largely female followers.

Augustine (354 - 430) – Augustine was without a doubt the most influential of the church fathers. He was raised in North Africa by a godly Christian mother, Monica. He received the best Roman education at Carthage, but abandoned the faith of his mother and in 372 he took a mistress whom he remained with for thirteen years. Augustine began his quest for truth with Manichaeism, a sect which believed in dualism, or the absolute power of evil versus the absolute power of good. Augustine abandoned the Manichaeans after nine years. He became a Christian in 386 through reading Romans 13:14 and was baptized by Ambrose, bishop of Milan in 387. In 396 Augustine became the bishop of Hippo, where he remained until his death. Augustine's importance can be seen in the following:

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

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

Summary of Church History

Period	Era	Transition Event	Concepts	Foes	Figures	Writings	Trends
Ancient Church (33-590)	Infant Church (33-325)	Pentecost	<ul style="list-style-type: none"> - Spread of Gospel - Persecution - Heresy - Asceticism 	<ul style="list-style-type: none"> - Persecuting Roman Emperors 	<ul style="list-style-type: none"> - Apostles - Ante-Nicene Church Fathers 	<ul style="list-style-type: none"> - NT Cannon - Writings of Church Fathers 	<ul style="list-style-type: none"> - Informal worship (homes, simple rituals, Bishops, Psalm songs)
	Adolescent Church (325-590)	Constantine (Council of Nicaea)	<ul style="list-style-type: none"> - Church Councils - Creeds - Eastern and Western Church - Monasticism 	<ul style="list-style-type: none"> - Heretics 	<ul style="list-style-type: none"> - Post-Nicene Church Fathers 	<ul style="list-style-type: none"> - Latin Vulgate - Benedictine Rule - Eusebius' "Ecclesiastical History" 	<ul style="list-style-type: none"> - Formal worship (basilicas, formal rituals, bureaucracy, hymns)
Medieval Church (590-1550)	Roman Church (590-1305)	First Pope	<ul style="list-style-type: none"> - Papacy - Medieval monasticism - Crusades - Scholasticism 	<ul style="list-style-type: none"> - Islam - Iconoclastic controversy - Great schism - Inquisition 	<ul style="list-style-type: none"> - Innocent III - Bernard of Clairvaux - Francis of Assisi - Missionary monks 	<ul style="list-style-type: none"> - Francis' "Summa Theologiae" - Gregory's "Pastoral Care" 	<ul style="list-style-type: none"> - Building churches - Sacraments - Gregorian chant
	Reformation Church (1305-1550)	Renaissance	<ul style="list-style-type: none"> - Reformation - Early reformers - Protestantism - Counter-reformation 	<ul style="list-style-type: none"> - Papal decline - Papal schism - Rigid practices 	<ul style="list-style-type: none"> - Martin Luther - John Calvin - Thomas Crammer - Menno Simons 	<ul style="list-style-type: none"> - English Bible 	<ul style="list-style-type: none"> - Church art - Building churches
Modern Church (1550-present)	Denominational Church (1550-1789)	Council of Trent	<ul style="list-style-type: none"> - Great Awakening - British religious movements - Puritanism - Pietism 	<ul style="list-style-type: none"> - Deism - Rationalism - Empiricism - Freemasonry/ Unitarianism 	<ul style="list-style-type: none"> - Missionaries - Preachers - Theologians 	<ul style="list-style-type: none"> - King James Bible 	<ul style="list-style-type: none"> - Church music
	Global Church (1789-Present)	French Revolution	<ul style="list-style-type: none"> - Protestant missions - Ecumenism - Vatican II 	<ul style="list-style-type: none"> - Darwinism - Liberalism - Freudianism - Colonialism 	<ul style="list-style-type: none"> - Missionaries - Preachers - Theologians 	<ul style="list-style-type: none"> - Modern language Bibles 	<ul style="list-style-type: none"> - Dissemination of the Bible