

# CHURCH HISTORY

Condensed Notes By Margaret Calhoun

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36 Research Park Ct  
Weldon Spring, Missouri 63376 USA

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# OVERVIEW: THE SIX GENERAL PERIODS OF CHURCH HISTORY

## A. The Apostolic Church

1. Christ ascended—AD 30.
2. The church was established in nearly every land from the Euphrates to the Tiber and from the Black Sea to the River Nile in two generations.
3. John died—AD 100.

## B. The Persecuted Church

1. Roman Empire attempted to destroy the Christian church in the second-early fourth centuries.
2. Thousands were martyred.
3. Church increased in numbers, included large part of the population of Roman Empire

## C. The Imperial Church

1. The Edict of Constantine—AD 313
2. A Christian emperor sat on the throne
3. Constantinople displaced Rome.
4. Rome gradually displaced Constantinople as capital of church.

## D. The Medieval Church

1. Rome fell—AD 476.
2. Conquering barbarians converted to Christianity.
3. European kingdoms gradually arose.
4. The Roman bishop, as pope, endeavored to dominate church and world.
5. The empire of Mohammad formed in east—including all of the land of early Christianity.
6. Holy Roman Empire was established.
7. The crusades recaptured Jerusalem.
8. Constantinople fell.

## E. The Reformed Church

1. Reformation of the church began with Martin Luther.
2. Northern Europe broke away from Rome.
3. Thirty Years' War ended in 1648.
4. Lines were permanently drawn between Roman Catholic and Protestant nations.

## F. The Modern Church

1. Great reform movements sweep the churches in England, Europe, and America.
2. Modern missionary movements mobilized worldwide.

# I. FIRST GENERAL PERIOD: THE APOSTOLIC CHURCH

From the Ascension of Christ—AD 30 To the Death of John—AD 100

## A. THE PENTECOSTAL CHURCH

(SCC Chapter 2)

From the Ascension of Christ—AD 30 To the Preaching of Stephen—AD 35

### 1. Definition of the Church

The church consists of true believers in Jesus Christ in every age—past, present, and to come.

### 2. Its Beginning: The Day of Pentecost—AD 30

- a. The church began forty days following the Resurrection as one hundred twenty awaited the baptism of Holy Spirit in an upper room.
- b. They had not yet proclaimed Christ's Messiahship.
- c. See Matthew 16:20; Acts 1:6-8.

### 3. Its Endowment: The Holy Spirit is

- a. Illuminating
- b. Empowering
- c. Abiding

### 4. Its Locality: The City of Jerusalem

### 5. Its Membership

- a. Hebrews—those whose ancestors for generations had dwelt in Palestine. They were the pure Israelite race. Their language was Aramaic.
- b. Grecian Jews or Hellenists—those who descended from the Jews whose home or ancestry was in foreign lands. Their language was Greek.
- c. Proselytes—those people of foreign blood who had embraced the Jewish law and had been circumcised.

### 6. Its Leaders: Peter, John

### 7. Its Government—by the Twelve Apostles

### 8. Its Doctrines: The church taught:

- a. The Messiahship of Jesus
- b. The Resurrection of Jesus
- c. The Return of Jesus—I Thessalonians 4:15-17

9. **Its Gospel Testimony**
  - a. Every member was a witness
  - b. Universal testimony was a potent influence in the rapid increase of the church
  
10. **Its miracles included:**
  - a. Healing at the Beautiful Gate—Acts 3:1-8
  - b. Miracle of Judgment—Acts 5:1-11
  - c. Curing of many diseases—Acts 5:12-16
  - d. Miracles and wonders—Acts 6:8
  
11. **Its Spirit of Brotherhood—“Community of Property” was**
  - a. Voluntary,
  - b. Small community,
  - c. Selected people, filled with Holy Spirit,
  - d. Expecting Christ’s return,
  - e. A financial failure, and
  - f. Developing moral evils (Ananias and Sapphira)
  
12. **The One Defect of the Pentecostal church was its lack of missionary zeal.**

## **B. THE EXPANDING CHURCH—AD 35-50**

(SCC Chapter 3)

From the Preaching of Stephen—AD 35 To the Council at Jerusalem—ca. AD 48

1. **Importance of the Epoch**

Christianity ceased to be limited to the Jews and began to extend into all of the world. Membership became predominantly Gentile.
  
2. **Stages of Expansion**
  - a. Stephen’s preaching was effective—Acts 6:1-5, 11-14; 7:2-53
  - b. Stephen was the first Christian martyr—Acts 7:57-60
  - c. Saul persecuted the church—Acts 7:58
    - He aided in the slaying of Stephen and became the leader in persecuting Christians.
    - He caused members of the Jerusalem church to scatter abroad.
    - The scattered members established new churches.
  - d. Philip went to Samaria—Acts 8:5-13
    - Samaritans were a mixed race, neither Jew nor Gentile.
    - A Samaritan church was established and recognized by Peter and John—Acts 8:14-17.
  
    - Philip established churches in Gaza, Joppa, and Caesarea as well—Acts 8:40.

- e. Peter went to Joppa and Caesarea—Acts 9:23-43; Acts 10.
  - Dorcus was raised back to life.
  - Cornelius was saved, which led to accepting Gentiles into the church.
- f. Saul was converted—Acts 9:1-22
  - He had a vision of Jesus
  - He saw that the church was open to all men, Jews and Gentiles alike.
  - He became the great Apostle Paul
- g. The Church at Antioch—Acts 11:19-29
  - Antioch was three hundred miles from Jerusalem; it was a refuge for Jewish Christians.
  - Fugitives began to testify in the synagogues.
  - Gentiles, who also had a separate place in the synagogue, were saved as well as Jews.
  - Jews and Gentiles worshiped as equals; the church became large and prominent.
  - Barnabas was sent to Antioch—Acts 11:22-23.
  - Barnabas got Paul to help him—Acts 11:25-26.
  - Disciples were first called Christians at Antioch—11:26.
  - Disciples sent aid to poorer saints—Acts 11:27, 30.
- h. The First Missionary Journey
  - Barnabas and Saul worked in unison—Acts 13:2.
  - Saul adopted a name for work among Gentiles, Paul—Acts 13:9.
  - John Mark, a young helper, forsook them—Acts 13:5, 13.
  - Large cities became fields of labor.
  - Synagogues were developed; the disciples had a right to preach here, especially Paul who was an accredited rabbi.
  - Barnabas and Paul revisited the churches they had founded.
- i. The Council at Jerusalem, ca. AD 48—Acts 15
  - A controversy arose over the need to keep the Jewish law.
  - “Progressives,” Paul and Barnabas, held the gospel to be for Jews and Gentiles by faith in Christ, without regard to Jewish law.
  - The conclusion was that the Law was not binding upon Gentiles.

## C. **THE CHURCH AMONG THE GENTILES—ca. AD 46-68**

(SCC Chapter 4)

From the Council at Jerusalem—ca. AD 48 To the Martyrdom of Paul—AD 68

### 1. **Historical Authorities include**

- a. Book of Acts
- b. Paul’s Epistles
- c. I Peter 1:1

2. **Field**

The field of the church was the entire Roman Empire and some lands outside its boundaries, especially the East.
3. **Members**

Congregations were increasingly Gentile, decreasingly Jewish. Persecution against Christians was most violent among Jews.
4. **Leaders**
  - a. Paul, most prominent and influential
  - b. Peter
  - c. James
5. **Missionary Journeys of Paul—Acts 15:36-18:22**
  - a. **Second Journey: Europe Visited**
    - He departed after the Council of Jerusalem.
    - His companion was Silas (or Silvanus).
    - He left from Syrian Antioch and revisited original churches he had founded.
    - He crossed over into Europe at Troas.
    - He established churches at Philippi, Thessalonica, Berea, Athens, and Corinth.
    - He briefly visited Ephesus.
    - He sailed over the Mediterranean to Caesarea.
    - He visited other church at Jerusalem.
    - He returned to Syrian Antioch.
    - His three-year journey covered 2000 miles by land and sea.
  - b. **The Third Journey: The Church at Ephesus—Acts 18:23–21:17**
    - He started from Antioch.
    - Timothy was his companion.
    - He visited Syria and Cilicia.
    - He made his fourth visit to the original churches he had founded.
    - He went south to Ephesus, stayed two years, his longest stay in any one place.
    - He revisited Philippi, Thessalonica, Berea, and Greece
    - He sailed to Troas, thence along the coast of Asia Minor.
    - His final leg of the trip was from Caesarea to Jerusalem.
  - c. **The Fourth Journey: Paul a Prisoner—Acts 27-28**
    - Paul was attacked by a Jewish mob in Jerusalem. He was arrested for his safety and imprisoned.
    - He was a prisoner for more than five years—short time in Jerusalem, three years in Caesarea, two years or more in Rome.
    - Paul was in bonds, but preached the gospel.
    - In Rome, he was a prisoner, but with his own hired house. He lived chained to a soldier.



- He held all day meetings with the Jews—Acts 28:17-28.
- He preached to the Gentiles. His house was a church. Many soldiers of the guard saved.
- He wrote four epistles—Ephesians, Philippians, Colossians, Philemon.

**6. The First Imperial Persecution (Nero)**

- a. Nero was charged with starting the great fire in Rome.
- b. Nero cast the blame on the Christians, which resulted in great persecution and martyrdom.
- c. Peter was crucified in AD 67.
- d. Paul was beheaded in AD 68.

**7. Literature of the Period**

By the close of this period, AD 68, a large part of the New Testament was in circulation.

**D. THE AGE OF SHADOWS—AD 68-100**

(SCC Chapter 5)

From the Martyrdom of Paul—AD 68 To the Death of John—AD 100

The age of shadows was a time of great persecution. Very little historical record is left of this period.

**1. The Fall of Jerusalem—AD 70**

- a. Judea was discontent and disloyal under Roman rule.
- b. Jews misinterpreted Scripture to mean they were to rule the world.
- c. Jews broke into rebellion—AD 66.
- d. Thousands were put to death, others enslaved.
- e. The Jewish state was annihilated and was not restored until 1948.
- f. Few Christians perished because of the prophetic warnings to flee.
- g. Up until now, Christians had been regarded as a branch of Judaism.
- h. Complete separation of Christianity from Judaism began.

**2. The Second Imperial Persecution (Domitian—AD 90)**

- a. Thousands slain under the emperor Domitian, especially in Rome and other parts of Italy.
- b. John, last of the apostles, was imprisoned on the isle of Patmos. He received the Revelation contained in the last book of the New Testament.

**3. The Completion of the New Testament**

- a. Later books of the New Testament were written: Hebrews (?), II Peter (?), the three Epistles and Gospel of John, Jude, and Revelation.
- b. They were recognized as inspired and canonical later.

#### 4. The Condition of the Church

- a. Extent and numbers: Christians were found in every land and almost every city from the Tiber to the Euphrates, from the Black Sea to Northern Africa, and perhaps to Spain and Britain. The church had several million members from every class, ranging from nobles to slaves.
- b. Doctrinal System: The doctrines Paul set forth in his Epistle to the Romans were accepted throughout the church as the standard of faith. The teachings of Peter and John in their epistles were in complete accord with Paul. Heretical opinions were arising, but their full development came later. See Acts 20:29-30; Colossians 2:18-23; I John 2:18-19.
- c. Institutions:
  - Baptism was mainly by immersion; some had begun pouring water upon the head.
  - The Lord's Day was generally observed. See I Corinthians 16:2; Acts 20:7; Revelation 1:10.
  - The Lord's Supper was universally observed—a service in the home for Jews, but generally celebrated in the churches by the Gentiles. See Acts 2:46; I Corinthians 11:20-30.
  - Easter Sunday was recognition of the anniversary of the Lord's resurrection. Celebration was sanctioned and growing, but it was not yet universal.
  - Officers of the Church
    - John, the last of the twelve apostles
    - Elder (presbyters) and bishops—These titles were interchangeable.
    - By the close of the first century, the tendency to elevate one as bishop above his fellow elders was growing. This led to an ecclesiastical system. See Acts 20:17, 28; Philippians 1:1; Titus 1:5, 7.
    - Deacons were mentioned as church officers. Phoebe (Book of Romans) was mentioned as a deaconess. See Philippians 1:1; I Timothy 3:8-13; Romans 16:1; I Timothy 3:10 11.
- d. Its Worship:
  - The plan of service was derived from that in the Jewish synagogues.
  - It included reading from the Old Testament Scriptures, portions of apostolic letters, and the Gospels.
  - Psalms and Christian hymns were chanted.
  - Prayers were spontaneous.
  - Addresses were freely given by members and visiting brethren.
  - The Lord's Supper was frequently celebrated.

- e. Its Spiritual State:
- Standards of moral character were high.
  - Tone of spiritual life was lower than it had been earlier.
  - The church was strong, aggressive, growing, rising to dominance throughout the world of the Roman Empire.

## II. SECOND GENERAL PERIOD: THE PERSECUTED CHURCH

From the Death of John—AD 100 To the Edict of Constantine—AD 313

The most prominent fact in the history of the church during the second and third centuries is the persecution of Christianity by the Roman emperors. It was not continuous, but often repeated for years at a time. It ended with the Edict of Constantine, AD 313, for the first Christian emperor.

### A. CAUSES OF THE IMPERIAL PERSECUTIONS

(SCC Chapter 6)

- 1. Heathen Worship Hospitable; Christianity Exclusive**  
Temples generally were built to deities of many nations to accommodate those living in a foreign country. Christians disdained any attempt to include them in this heathenism.
- 2. Idol Worship Interwoven with Life**  
Images were in every home; gods were worshiped constantly, privately, and publicly. Christians appeared to be unsocial, morose atheists who had no gods and were haters of their fellow-humans.
- 3. Worship of the Emperor**  
Emperor worship was held as a test of loyalty. Christians worshiped King Jesus and appeared as disloyal and plotters of a revolution.
- 4. Judaism Recognized**  
The supposed relationship of Christians and Jews kept them from persecution as Jews were permitted their customs, which forbid idol worship. This ended with the destruction of Jerusalem.
- 5. Secret Meetings of Christians**  
Suspicion was aroused as Christians met very early or at night, often in caves or catacombs underground. Government was suspicious of their motives. Outsiders were excluded from the Lord's Supper.
- 6. Equality in the Christian Church**  
In the church, all men were considered equal. A slave might become a bishop. This was abhorrent to the nobles, philosophers, and rulers. Christians were regarded as subverters of the social order.
- 7. Business Interests**  
Christians affected the financial interest of certain types: priests, workers in the idol temples, image makers, sculptors, architects of the temples, and others whose work depend upon heathen worship.

## **B. STAGES OF PERSECUTION**

(SCC Chapter 6)

Christian religion was forbidden. From AD 250 to AD 313, the church was subject to a systematic, relentless, empire-wide series of attempts by the government to crush the ever-growing faith.

### **1. Trajan to Antonius Pius—AD 98-161**

Christianity was not recognized during this time, yet it was not severely persecuted. When charges were made, Christians who would not recant were put to death, including martyrs such as Simeon (Mark 6:3), AD 107; and Ignatius, AD 110

### **2. Marcus Arelius—AD 161-180**

Marcus Arelius was one of the best Roman emperors. He was a good man and just ruler, but a bitter persecutor of Christians. He sought to restore the ancient Roman religion. Multitudes were martyred, including Polycarp, AD 155; and Justin, AD 166

### **3. Septimius Severus—AD 193-211**

A period of confusion and weak emperors who paid little attention to the Christians followed the death of Marcus Arelius. Septimius Severus began severe persecution in AD 202. The fiercest persecuting was in Egypt and North Africa.

Forty years of peace for Christians followed Severus. Caracalla (AD 211-217) conferred citizenship on every person not a slave. Many Christians benefitted, as now only slaves could be crucified or thrown to wild beasts.

### **4. Decius—AD 249-251**

Fierce persecution reign with Decius.

### **5. Valerian—AD 257**

Fifty years of rest followed the death of Decius, with exception of Valerian, who killed Cyprian and Sextus, bishops of the church.

### **6. Diocletian—AD 284-305, Galerius AD 305-311**

a. The last, most systematic, and terrible persecution was from AD 303 to AD 310.

b. All Bibles were ordered burned.

c. All churches were torn down.

d. All who would not renounce Christ lost their citizenship and protection of the law.

e. Whole congregations were burned within their churches.

f. Many were made slaves.

7. **Edict of Constantine—AD 313**

Constantine issued the Edict of Toleration, which sanctioned Christianity. All persecution under the Roman Empire ceased.

**C. FORMATION OF THE NEW TESTAMENT**

(SCC Chapter 7)

1. **New Testament writings** were finished by the beginning of the second century.
2. **Divine authority** was not established immediately.
  - a. Not all books were accepted everywhere as Scripture.
  - b. Hebrews, James, II Peter, and Revelation were accepted in the East but rejected for many years in the West.
  - c. Other books, no longer accepted as Scripture, i.e., Shepherd of Herman, Epistle of Barnabas, Teaching of the Twelve Apostles, Apocalypse of Peter, were also accepted in the East.
3. **Full recognition of New Testament books** was gradual and not earlier than AD 300.

**D. GROWTH OF ECCLESIASTICAL ORGANIZATION**

(SCC Chapter 7)

1. **Original apostles:** Universal reverence for them as chosen companions of Christ made them unquestioned leaders.
2. **Council at Jerusalem (AD 50):** All members could have a voice in the church (Acts 15).
3. **Period of persecutions (after AD 150):** Councils were held and rules were made by bishops only. An episcopal form of government became dominant and universal.
4. **Causes for growth** of ecclesiastical organization:
  - a. Loss of apostolic authority necessitated a choice of new leaders.
  - b. Growth and extent of the church necessitated organization and discipline.
  - c. Imperial persecutions were a common danger that drew the churches together and made leadership a necessity.
  - d. The rise of sects and heresies created a need to define standards of faith and authority to enforce them.

- e. Analogy of imperial government: people were accustomed to this form of government. However, at this time there was no bishop above the bishops, as later.

## E. DEVELOPMENT OF DOCTRINE

(SCC Chapter 7)

1. **Faith:** was becoming somewhat intellectual, believing in a hard and fast system of doctrine. Emphasis was laid on correct belief, rather than on the inner, spiritual life.
2. **The Apostles Creed** was composed during this period.
3. **Schools of theology** began to arise:
  - a. Pantaenus founded the school in Alexandria in AD 180. He was followed by Clement (AD 150-215) and Origen (AD 185-254).
  - b. School in Asia Minor was not in one place, but was a group of teachers. The great representative was Irenaeus, who died in AD 200 as a martyr.
  - c. The school in North Africa was in Carthage, and through a series of able writers and theologians did more than either of the other schools to shape the theological thought of Europe. Two of the better-known scholars were Tertullian (AD 160-220) and Cyprian, who was martyred in AD 258.

## F. RISE OF THE SECTS OF HERESIES

(SCC Chapter 8)

Jewish leaders were more stable in doctrine. Greeks tended to be more philosophical and to inject many opinions and theories.

1. **Gnosticism (Greek *gnosis*, “knowledge”)** varied widely in doctrines and locations. It arose in Asia Minor. It was a grafting of Christianity and paganism. It believed a number of inferior deities emanated from God, some good and some evil. It flourished and disappeared in the second century.
2. **Ebionites (Hebrew “poor”)** were Jewish Christians who insisted the Jewish laws and customs be kept. They rejected the writings of Paul and did not recognize Gentiles as Christians. They dwindled away in the second century.
3. **Manicheans** were of Persian origin. They believed the universe to be two kingdoms, one light and one of darkness, each striving for mastery. They reject Jesus but believed in a “celestial Christ.”

4. **Montanists** were not heretical, though teachings were condemned by the church. Puritan in belief, they believed in the priesthood of all true believers. They had many prophets and prophetesses.

## **G. CONDITION OF THE CHURCH**

(SCC Chapter 8)

1. **A Purified Church:** Persecutions kept away the insincere. The half-hearted and weak left it. Only those who were willing to be faithful unto death remained.
2. **A Church of Unified Teaching:** The church was one in system, doctrine, and spirit.
3. **A Growing Church:** At the close of the persecuting period, the church was numerous enough to constitute the most powerful institution in the empire.



### III. THIRD GENERAL PERIOD: THE IMPERIAL CHURCH

From the Edict of Constantine—AD 313 To the Fall of Rome—AD 476

#### A. THE VICTORY OF CHRISTIANITY

(SCC Chapter 9)

##### 1. Constantine, the First Christian Emperor (AD 312-337)

Constantine assumed authority after the Battle of the Milvian Bridge (AD 312), but was not sole emperor until AD 323. Constantine was friendly to Christians. He claimed to have seen in the sky a shining cross bearing the motto, “Hoc Signo Vinces”—“By this sign thou shalt conquer.” He professed to be a believing Christian.

##### 2. Good Results to the Church

- a. Persecution ended: it ceased at once and forever.
- b. Churches were restored.
- c. Official sacrifices ceased: heathen worship was still tolerated, but continued as mere formalities.
- d. Temples were consecrated as churches.
- e. Endowment of churches: the custom of public support of the temples passed to the giving of public funds to the churches and clergy.
- f. Privileges were bestowed on the clergy.
- g. Sunday was proclaimed as day of rest.

##### 3. Some Good Results to the State

- a. Crucifixion was abolished.
- b. Infanticide was repressed; it had been a widespread custom.
- c. Slavery was modified. Slaves had more rights and were treated far less cruelly. Slavery was gradually abolished.
- d. Gladiatorial games were suppressed.

##### 4. Some Evil Results of the Christian Victory

- a. Everybody was in the church. Membership was sought for social gain and political influence. Moral tone began to lower.
- b. Pagan usages crept into the church. Services became more splendid, less spiritual. Old heathen feasts became church festivals. Images began to appear (AD 405) and were worshiped. Adoration of Mary was substituted for the worship of Venus and Diana. The Lord’s Supper became a sacrifice in place of a memorial. Elder evolved from a preacher into a priest.
- c. The church became worldly. Rather than Christianity transforming the world, the world began to dominate the church. Still many Christians were of pure spirit, but worldliness swept uncontrolled over many

professed disciples.

- d. The church united with the state produced evil results. Eventually there was no longer Christianity, but a more or less corrupt hierarchy controlling the nations of Europe, making the church mainly a political machine.

## B. THE FOUNDING OF CONSTANTINOPLE

(SCC Chapter 10)

Soon after Christianity was recognized as the religion of the Roman Empire, a new capital was chosen, built, and established at Constantinople, AD 330.

1. **The Need of a New Capital:** Rome was closely associated with heathen worship, filled with temples and statues. Its geographical location left it open to attack.
2. **Its Location:** At the meeting point of Europe and Asia, Constantinople was naturally fortified. It had rarely been taken by enemies in all its history. Constantinople is now Istanbul.
3. **The Capital and the Church:** The church was honored, but overshadowed by the authority of the throne. The church in the east became mainly the servant of the state.
4. **The Church of Santa Sophia:** This church was built by Constantine and then destroyed by fire. It was rebuilt in AD 537 in magnificence surpassing any other church of its day. It was made a mosque in 1453, and remained so until after World War I.

## C. THE DIVISION OF THE EMPIRE

(SCC Chapter 10)

Division soon followed the building of the new capital. The boundaries were too wide for only one emperor. Constantine appointed associate emperors. The eastern portion of the empire became known as Greek, the Western as Latin, based on the prevailing languages of the two parts.

## D. THE SUPPRESSION OF HEATHENISM

(SCC Chapter 10)

1. **Constantine was tolerant.** Constantine recognized Christianity and he did not sanction sacrifices to images and offerings to the statue of the emperor. However, he favored the toleration of all forms of religion. He sought conversion of his subjects to Christianity through evangelization and not by compulsion. He retained some heathen titles to the emperor, such as *pontifex maximus* (“Chief priest”)—a title held by all popes since.

2. **His successors were intolerant.**
  - a. Endowments of temples were confiscated.
  - b. Heathen rites were interdicted (prohibited.)
  - c. Many temples were demolished.
  - d. Anti-Christian writings were destroyed.
  - e. Idol worship was prohibited and punishable by death.

## E. THE CONTROVERSIES AND THE COUNCILS

(SCC Chapter 10)

1. **Arianism—Doctrine of the Trinity:** Arius believed Christ was higher than the human nature but inferior to God, was not eternal in existence but had a beginning. Athanasius asserted the unity of the Son with the Father, the deity of Christ and His eternal existence. This controversy extended throughout the church. The Council of Nicaea was called in AD 325. The Nicene Creed was written, favoring the views of Athanasius. His view became supreme throughout the church, but long after his death.
2. **Apollinarian Heresy—Nature of Christ:** This controversy was over the nature of Christ. Apollinaris asserted the divine nature took the place of the human nature in Christ. Jesus on earth was not man, but God alone in human form. The majority held that Jesus Christ was a union of God and man, deity and humanity in one nature.

The Council of Constantinople condemned the Apollinarian heresy in AD 381.

3. **The Pelagian Controversy:** The only extended controversy of this period in the western church was over questions relating to sin and salvation. Pelagius held that we do not inherit our sinful tendencies from Adam. Every soul makes its own choice, whether of sin or of righteousness. Every human will is free, and every soul is responsible for its decisions. Augustine held that Adam represented the entire human race, that in Adam's sin, all humankind sinned and all are held guilty. Man cannot accept salvation of his own choice, but only by the will of God, who

chooses whom He will save. The Pelagian view was condemned by the Council of Carthage, AD 418. The theology of Augustine became the standard of orthodoxy in the church.

## F. THE RISE OF MONASTICISM

(SCC Chapter 10)

1. **Its Origin:** Worldliness in the church drove many to retire alone or in groups, seeking to cultivate the spiritual life. This was especially prevalent in Egypt at the start.

2. **Its Founder:** Anthony (AD 320) attracted thousands of followers.
3. **Pillar Saints:** Simon of Syria founded “pillar saints” in AD 423. He lived on top of a pillar and had thousands of followers, but only in Asia Minor.
4. **Monasticism in Europe** spread more slowly than in Asia and Africa. Rather than individual ascetics, groups arose in monasteries where work was united with prayer. Most monasteries were organized according to Benedict’s Rule (AD 529).

## G. GROWTH OF POWER IN THE ROMAN CHURCH

(SCC Chapter 11)

Constantinople had supplanted Rome as the capital of the world. Rome began to assert its right to be the capital of the church. The bishop of Rome, now titled “pope,” was claiming the throne of authority of all the Christian world. He was recognized as head of the church in all Europe west of the Adriatic Sea. He was not yet in control of the state, but was tending in that direction.

### 1. Causes:

- a. The analogy of imperial rule: Likeness of the church as an organization to the empire strengthened the tendency toward one head. The people were accustomed to the concept of one head, for example, the emperor with absolute power. Everywhere bishops controlled the churches. Who should control the bishops? Presiding bishops in certain cities became “metropolitans,” later “patriarchs.” The Roman bishop took the title “papa, father,” later called “pope.” Much rivalry existed between the patriarchs, which finally narrowed to between the patriarch of Constantinople and the pope of Rome.
- b. Assertion of apostolic sanction: Rome was the only church that could name two apostles (Peter and Paul) as its founders. Tradition arose that Peter was the first bishop of Rome and that he had possessed authority over the whole church as chief of the apostles. Scriptures used as proof were Matthew 16:17; John 21:16-17. It was argued his successor, the popes of Rome, must continue his authority.
- c. The character of the Roman church:
  - The bishops of Rome were in the main stronger, wiser, more forceful men than those in Constantinople. They were influential throughout the church.
  - The church at Rome was more conservative in doctrine, little influenced by sects and heresies. The church at Rome was more orthodox.
  - Practical Christianity of the Roman church: The church in Rome excelled in care for the poor, even outside of the church. The saints gave liberal aid to churches in other provinces.

- d. The transfer of the capital: The church in Constantinople was dominated by the emperor. In Rome, with no emperor, the pope was the greatest potentate in the region. Europe had always looked to Rome with reverence. With the capital far away, the feeling of loyalty toward the Roman pontiff began to replace that toward the Roman emperor.

## H. THE DOWNFALL OF WESTERN ROMAN EMPIRE

(SCC Chapter 11)

Throughout this period of the Imperial Church, the downfall of the western Roman empire was in progress. It was honeycombed with moral and political decay. Invaders on every side were eager to prey upon it.

Barbarians were pouring in within twenty-five years after Constantine's death in AD 337. They were seizing territory and establishing kingdoms. Within a hundred and forty years, the thousand-year-old, western Roman Empire was swept out of existence.

### 1. Causes of Its Overthrow

- a. Riches of the empire were coveted.
- b. Romans were unused to war. Roman discipline was relaxed. Barbarians were physically stronger and bolder. The Roman army consisted of many professional soldiers who were from the barbarian tribes. Eventually some emperors were from the barbarian races.
- c. The empire was weakened by civil wars. Claimants to the imperial throne carried on civil wars for generations. Emperors were no longer chosen by the senate, but by force of arms. The whole empire was impoverished by the ambition of men for power. Warring factions left borders open to the barbarian invaders.
- d. Movement of Asiatic tribes: The Huns forsook their homes in Asia, forcing out the barbarians, who in turn invaded Roman provinces.

### 2. The Invading Tribes

- a. Visigoths, AD 376
- b. Vandals, AD 406
- c. Burgundians, AD 414
- d. Franks, AD 420: Clovis, a later king, became Christian, aided in the conversion of northern Europe.
- e. Saxons and Angles, AD 440
- f. Huns, AD 450: Asiatic peoples. The Romans united with the Goths, Vandals, and Franks to defeat the Huns. With the death of Attila, their leader, the power of the Huns came to an end.

- 3. **The Fall of Rome—AD 476:** By AD 476 the empire was a little territory around the capital. This was captured by a small tribe, the Heruli. Their king took the title "King of Italy." From the foundation of the city and state to the fall of the empire was 1500 years. The eastern empire (capital:

Constantinople) endured until 1453.

4. **The Church and the Barbarians:** With the exception of the Goths, who were Arian Christians and had the Bible in their language, the invading tribes were heathen. Nearly all became Christian through the Goths, and more through the people among whom they settled. Christianity in that age was still vital and aggressive. The decline and fall of the imperial power increased the influence of the Roman Church and the popes.

## I. LEADERS IN THE PERIOD

(SCC Chapter 11)

1. **Athanasius**-AD 293-373: Athanasius was the great “defender of the faith” and chief debater in the Council of Nicaea-AD 325.
2. **Ambrose of Milan**-AD 340-397
3. **John Chrysostom**-AD 345-407: Chrysostom, “the golden mouth,” was the greatest preacher of the period. He was patriarch of Constantinople-AD 398. His fidelity, independence, and reforming zeal displeased the court. He was banished, but vindicated after his death.
4. **Jerome**-AD 340-420: Jerome was the most learned of the Latin fathers. He established a monastery at Bethlehem. He translated the Bible into Latin. His translation, the Vulgate (the Bible in common speech), is still the authorized Bible of the Roman Catholic Church.
5. **Augustine**-AD 354-430: Augustine was the most eminent name in this period. He was a brilliant scholar, but worldly and pleasure loving in his youth. He became a Christian at the age of thirty-five through the influence of his mother, the teaching at Ambrose, and a study of Paul’s epistles. His fame and influence rest upon his writings on Christian theology.

## IV. FOURTH GENERAL PERIOD: THE MEDIEVAL CHURCH

From the Fall of Rome—AD 476  
To the Fall of Constantinople—AD 1453

### A. PROGRESS OF THE PAPAL POWER

(SCC Chapter 12)

1. **The Stage of Growth**—AD 590-1073: Development of papal power was the outstanding fact in the ten centuries of the Middle Ages. The pope of Rome already claimed to be head of the church; now he began to claim to be ruler over the nations, above kings and emperors.

Real papal power began with Gregory I, “the Great,” and came to its height under Gregory VII (better known as Hildebrand). Gregory I developed doctrines such as adoration of images, purgatory, and transubstantiation. He was one of the ablest administrators in the history of the Roman church.

2. **Causes of Papal Power**

- a. A power for righteousness: The church stood between princes and subjects, curbed tyranny and injustice, protected the weak, demanded rights of the people. In general, the earlier popes were in favor of good government.
- b. Uncertainties of secular rule left a leadership void.
- c. Constancy of church rule: The church stood firm; it was the one settled, steady institution. The church had strong allies everywhere.
- d. Medieval “pious frauds” helped support the authority of Rome. These documents were not investigated nor disproved.
  - The forged Donation of Constantine purported to show that Constantine had given the Bishop of Rome, Sylvester I (AD 314-335), supreme authority over all the European provinces and proclaimed him as a ruler above the emperors.
  - False Decretals of Isidore was published about 850. It professed to be decisions given out by early Roman bishops, from the apostles down. They claimed absolute supremacy of the pope of Rome over the universal church; independence of the church from the state; and inviolability of the clergy—meaning no secular court could judge in matters pertaining to the clergy or church.
  - Evidence of forgery: The language was not the early Latin of the first and second centuries. Titles and historical conditions were not consistent with the time of the empire. Quotations were from the Vulgate (Latin) Bible, which was not translated until

AD 400. Growth of papal power was not consistent. Strong princes resisted it. Some popes were weak. Some were very wicked, especially between AD 850 and 1050.

3. **The Stage of Culmination in Papal Power—1073-1216:** The papacy stood virtually in absolute power over the church and the nations of Europe.
  - a. **Rule of Hildebrand (Gregory VII)**
    - The clergy reform broke up purchase of offices in the church, lifted standard of morals, and compelled the celibacy of the priesthood.
    - The church's freedom from state ended the nomination of popes and bishops by kings and emperors. It required all accusations against priests or involving the church to be tried in ecclesiastical courts. It forbade bishops pledging allegiance to the sovereign.
    - The Church Supreme: Gregory VII did not aim to abolish the rule of the state, but to subordinate it to the rule of the church and the pope.
  - b. **Rule of the Innocent III—1198-1216**
    - He claimed: "The successor of Peter stands midway between God and man; below God, above man; Judge of all, judged by none."  
"To the pope has been committed not only the whole church but to the whole world." Pope had right to choose the sovereigns.
    - He later deposed his choice of emperor, Otto of Brunswick.
    - He assumed the role of supreme lord of Rome, making Rome a state under direct papal government.
    - He compelled French King Phillip Augustus to submit to his authority and to receive back his wife, whom Phillip had unrighteously divorced
    - He excommunicated England's King John, who surrendered his crown to receive it as the pope's subject.
  - c. **The Stage of Decline in Papal Power**
    - Boniface VIII—1303: National loyalty arose to compete with ecclesiastical authority. Some of Boniface's claims and demands were ignored. The king of France imprisoned him. From 1305, for more than seventy years, all popes were chosen under orders of the kings of France.
    - Babylonish Captivity—1305-1377: The seat of the papacy was transferred by the king of France from Rome to Avignon. Popes became figureheads. Papal orders were disobeyed freely; excommunications were ignored.
    - Council of Constance: Pope Gregory XI returned to Rome (1377). Four men claimed to be pope. All were deposed and a new one chosen. Since 1378 the popes have lived in Rome.



## B. RISE OF MOHAMMEDAN POWER

(SCC Chapter 13)

The Islamic empire was founded by Mohammed in the opening of the seventh century. It tore away much territory from Greek emperors of Constantinople unto its extinction. It brought the eastern church down to almost slavish subjection and threatened the conquest of Europe. Islam still dominates about six hundred million people.

1. **Its Founder: Mohammed**—570-632: Mohammed began as a prophet and reformer at age forty. His cause grew sufficiently to meet with persecution. He later conquered Mecca. At the time of his death, he was the accepted prophet and ruler throughout Arabia.
2. **His Religion:** “Islam” or “submission” means obedience to the will of God. His followers are called Muslims.
3. **Doctrines:**
  - a. Unity of God: one God, Allah
  - b. Foreordination: all events are foreordained by God, consequently in every act (good or evil) they are carrying out God’s will.
  - c. Multitudes of angels, both good and bad, deal with men
  - d. The Koran is God’s revelation in a series of messages communicated to Mohammed through the angel Gabriel.
  - e. The four greatest prophets were Adam, Moses, Jesus, and above all others, Mohammed. All other biblical prophets and Christian apostles recognized.
  - f. The Hereafter is a final resurrection, judgment, and Heaven or Hell for all.
4. **Progress of Islam:** Moral influences soon changed to warrior tactics. People in each land were forced to give tribute or die. Islam conquered all the lands of the earliest Christianity. The Battle of Tours in France (AD 732) kept them from conquering Europe.
5. **It’s Elements of Power**
  - a. Arab Faith: They were sincere and intense in their belief
  - b. They were submissiveness of Asiatic Greeks
  - c. Character of Islamic Religion: Islam was superior to the paganism in Arabia. Eastern Christianity was weak, without missionary zeal.
6. **Unfavorable Aspects of Islam**
  - a. They forced conversion by conquest.
  - b. They secularized religion.
  - c. They viewed God as fierce, relentless, without love for humanity outside the followers of the Prophet.

- d. They viewed Christ as a Jewish prophet, inferior to Mohammed.
- e. Their conception of Heaven was sensual, not spiritual
- f. They degraded womanhood
- g. They lacked statesmanship—no power for wise, just government of their empires.

## C. THE HOLY ROMAN EMPIRE

(SCC Chapter 14)

1. **Its Founder: Charlemagne** (AD 742-814) was one of the greatest men of all time. He conquered nearly all the lands in western Europe, northern Spain, France, Germany, the Netherlands, Austria, and Italy.
2. **He was crowned** by Pope Leo III as Charles Augustus, Roman emperor, in AD 800. He reigned with wisdom. He was a reformer, legislator, and a patron of education and of the church.
3. **The Empire:** Descendants of Charlemagne lacked authority and the power of the empire greatly diminished.
4. **Great Emperors:**
  - a. Henry the Fowler—919-936
  - b. Otto the Great—951-973
  - c. Frederick Barbarossa—1152-1190
  - d. Frederick II—1196-1250
  - e. Rudolph of Hapsburg—1273-1291
4. **Much rivalry existed** between the emperors and the popes for centuries. The strife grew less vigorous and ceased after the Reformation.
5. **Decline and Fall of the Empire:** As Austria grew more important, the emperors grew more interested in their hereditary domain. The many states of the empire became practically independent. Succession of emperors ended in 1806 when Napoleon was at the summit of his power.

## D. SEPARATION OF LATIN AND GREEK CHURCHES

(SCC Chapter 14)

The formal separation occurred in 1054 when the pope's messenger laid upon the altar of St. Sophia in Constantinople the decree of excommunication of the patriarch of Constantinople; whereupon the patriarch in turn issued his decree excommunicating Rome and the churches submitting to the pope. Strife had been the normal relation between them for hundreds of years before. Since 1054, the Latin and Greek

churches have stood apart, not recognizing the churchly existence of the other.

1. **Doctrinal Cause** of the separation is principally the doctrine known as the “procession of the Holy Ghost” or what is the source of the Holy Ghost?
  - a. Latin church said, “the Holy Ghost proceeding from the Father *and the Son.*”
  - b. Greek church said, “the Holy Ghost proceeding from the Father.”
2. **Causes in Rule and Usage:**
  - a. Priestly marriage was forbidden in the west, but sanctioned in the east.
  - b. Adoration of Images: Statues were adored in the west, but only pictures in the east.
  - c. The Wafer and the Bread: The west used unleavened bread (the wafer), while the church in the east used common bread.
  - d. Fast Day: The western church (Roman) held a fast day on Saturday, but that was later changed to Friday.
3. **Politics** was one of the most important factors. When the empire was established by Charlemagne, it took the place of the ancient empire, separate from and independent of the emperors of Constantinople. An independent state necessitated an independent church.
4. **The Claims of Rome** were the most powerful force leading to separation. Rome dominated the state and the pope claimed to be the “Universal Bishop.” At Constantinople the state dominated the church.

## E. THE CRUSADES—1095-1270

(SCC Chapter 15)

1. **Their Origin:** From the fourth century onward, pilgrimages to the Holy Land became popular. The Muslim rulers of Palestine began to persecute the pilgrims. The weakening eastern empire was also threatened by the Mohammedans. Emperor Alexis besought Pope Urban II to bring warriors from Europe. The spirit arose to free the Holy Land from Mohammedan control.
2. **The Seven Crusades:** There were many crusades, but seven principal ones.
  - a. First Crusade—1005-1099-Godfrey of Bouillon  
Jerusalem and nearly all Palestine were taken in 1099. Godfrey refused title of king, but became instead “Baron and Defender of the Holy Sepulchre.” At his death, his brother Baldwin took the title. The kingdom of Jerusalem lasted until 1187.
  - b. Second Crusade—1147-1149—Louis VII, Conrad III  
The conquering of the outlying provinces of the kingdom of Jerusalem by the Saracens (Muslims) necessitated the second crusade.

The crusaders did not regain the provinces, but they postponed the final fall of the kingdom for a generation.

- c. Third Crusade—1188-1192—Frederick, Philip, Richard  
Jerusalem was retaken by the Saracens in 1187. The fall of the city aroused Europe to the Third Crusade. Three prominent sovereigns led it. Frederick drowned. Philip quarreled with Richard and went home. Richard was unable to take the city, but obtained a treaty by which Christians could visit the Holy Sepulchre unmolested.
- d. Fourth Crusade—1201-1204—(Constantinople)  
Crusaders turned aside from winning the Holy Land and conquered Constantinople. They ruled the Greek Empire for fifty years. They left the empire helpless as a bulwark against the Turks.
- e. Fifth Crusade—1228-1229—Frederick II  
Frederick II, though excommunicated by the pope, led an army to Palestine. Jerusalem, Jaffa, Bethlehem, and Nazareth were ceded to the Christians. Frederick became “King of Jerusalem,” a title held by all German emperors until 1835. Jerusalem was retaken by the Mohammedans in 1244 and remained under their control until 1917.
- f. Sixth Crusade—1248-1254—Louis IX  
Louis was defeated and imprisoned, but later ransomed. He went to Palestine and remained until 1252.
- g. Seventh Crusade—1270-1272—Louis IX  
Louis died before they reached the Holy Land. The crusade came to naught.

### 3 Causes of Failure of the Crusades:

- a. Quarrels of leaders
- b. Limited Views: The crusaders had no long-range views or plans, other than to conquer. The Christians put a heavier yoke upon the local residents than the Muslims had. The local residents were glad to be free of the oppressive Christians.

### 4. Good Results of the Crusades:

- a. Pilgrims were protected by the Turkish government and persecution ceased. The influx of pilgrims contributed to the growth and prosperity of the land.
- b. Muslim aggression was checked: Europe was awakened to the danger from Islam. The Moors were driven from Spain (1492), and in 1683 Turkish invaders were repelled from entering Vienna.
- c. Acquaintance among nations: A mutual respect arose for one another among the nations. The mutual respect contributed toward the development of modern Europe.
- d. Impulse to trade: Oriental commodities were in demand. A merchant class grew up separate from the nobility. The power of nobles declined as cities grew.
- e. Effects on power of the church: The crusades increased the church’s power greatly at first. In the end, however, the

unscrupulous use of power and wealth by churchmen aided to pave the way for the Reformation.

## **F . DEVELOPMENT OF MONASTICISM**

(SCC Chapter 16)

### **1. The Monastic Orders**

- a. Benedictines, 529—Founded by Benedict, the Benedictine monks were active in industrial works, such as cutting down forests, tilling fields, and so forth.
- b. Cistercians, 1098—Founded by Robert and later strengthened by Bernard, the Cistercians gave great attention to art, architecture, and literature. The Cistercian order was formed because the Benedictines had grown lax.
- c. Franciscans, 1209—Founded by Francis, many Franciscans perished during the great plague, giving aid to others.
- d. Dominicans, 1215—Founded by Dominic, Dominicans were a Spanish order of preachers, who went everywhere and were fierce persecutors of “heresy.”
- e. Orders for women were similar to those for men.

### **2. Benefits of Monasticism:** Monasticism began with noble aims and at first were a benefit to society.

- a. Monasteries became centers of peace.
- b. Monasteries provided hospitality for travelers, the sick, and the poor, becoming the basis of modern hotels and hospitals.
- c. Monasteries provided refuge for the helpless, especially women and children.
- d. In agriculture, the monks were examples in proper manner of land use.
- e. In literature, the monks copied great books, wrote biographies, histories, and much original thought.
- f. In education, the monasteries were the home for nearly all universities and schools.
- g. In missions, the monks converted the barbarians, evangelized Ireland, and so forth.

### **3. Some Evils of Monasticism:** The bad grew more pronounced with time.

- a. Exaltation of Celibacy: Thousands of the noblest chose this life
- b. Effects on Social and National Life: Many of the most capable did not enter into civic and national life.
- c. Luxury and Immorality: The monasteries grew wealthy, lazy, and very immoral
- d. Contribution Extorted: Monasteries ceased to be supported by their occupants and were maintained by revenues from their land and contributions extorted from all classes. They paid no taxes.

## G . MEDIEVAL ART AND LITERATURE

This age gave the world some of the greatest achievements in the finer things of life, all wrought under the direct influence of the church.

1. **Universities** were established in Paris, Oxford, Cambridge, Bologna, etc.
2. **Cathedrals:** the modern world cannot hope to equal them in beauty and size.
3. **Awakening of Literature:** Dante's *Divine Comedy* and others
4. **Awakening of Art:** Biotto-1298, followed by many great painters, sculptors, architects

## H. BEGINNING OF RELIGIOUS REFORM

Five great movements for reform in the church arose, but were repressed with bloody persecution.

1. **The Albigenses**, also called Cathari, "puritans," (1170) were prominent in southern France. They repudiated authority of tradition; circulated the New Testament; opposed doctrines of purgatory, image-worship, and priestly claims. They rejected the Old Testament. Almost the entire population of their area, including Catholics as well, was slaughtered.
2. **The Waldensians** (1170) were founded by Peter Waldo in Lyons, France. He preached from the Scriptures and circulated them, and he appealed against the usages and doctrines of Rome. He established an order of evangelists. Many followers found refuge in Italy, and still constitute a part of the Protestants in Italy.
3. **John Wyclif** (1324-1384) moved to reform the church in England and free them from Rome. Wyclif was a doctor of theology from Oxford. He wrote against transubstantiation, urged that the church service be according to New Testament pattern, remained undisturbed as a priest, and was protected by powerful nobles. He translated the New Testament into English. The Old Testament, with the aid of friends, was translated and published the year of his death. His followers were extinguished under Henry IV and V. His preaching and translation prepared the way for the Reformation.
4. **John Huss** (1369-1415) was from Bohemia. He read Wyclif and preached his doctrines, especially proclaiming freedom from papal authority. He rose to great influence in his city of Prague, causing the pope to place the city under an interdict (withdrawing the sacraments), and excommunicate Huss. He retired, but continued to write while hiding. He was finally betrayed by the church and martyred. His death aroused the reforming element in his land.

5. **Jerome Savonarola** (1452-1498), a Dominican monk in Italy, preached against the social, ecclesiastical, and political evils of his day. He filled the great cathedral with obedient listeners. He was excommunicated and martyred.

## **I. FALL OF CONSTANTINOPLE—1453**

(SCC Chapter 17)

This date is considered as the dividing point between the medieval and modern times. The Byzantine (Greek) Empire was weakened by the conquest by the Crusaders in 1204 and only withstood the attacks of the Turks due to its strong natural defenses. In 1453, the Turks took it, and in one day the Church of St. Sophia became a mosque. Constantinople became—and remained so until 1920—the city of the sultans and capital of the Turkish (Ottoman) Empire. The Turks succeeded the Arabians as the leading Mohammedan power. The patriarch of the Greek church continued in Constantinople (Istanbul) but with only ecclesiastical authority.

## **J. SCHOLARS AND LEADERS**

(SCC Chapter 17)

Many great men arose during the thousand years of the Medieval Church. Four intellectual leaders of their age were:

1. Anselm—1033-1109
2. Abelard—1079-1142
3. Bernard of Clairvaux—1090-1153
4. Thomas Aquinas—1225-1274: considered the greatest mind of the middle ages

## V. FIFTH GENERAL PERIOD: THE REFORMED CHURCH

From the Fall of Constantinople—AD 1453  
To the End of the Thirty Years' War—AD 1648

### A. ANTECEDENT FORCES LEADING TO THE REFORMATION (SCC Chapter 18)

1. **The Renaissance** was the awakening of Europe to a new interest in literature, art, and science, which resulted in the change from medieval to modern aims and methods of thought.
2. **In Italy and the southern Europe**, the great thinkers were often found interested in classic Greek and Italian literature, art, and so on apart from religion. Leaders were now laymen rather than priests and monks. Even the popes of this age were marked by more culture than faith.
3. **In northern Europe**, the movement was more religious with a new interest in Scripture and Hebrew, resulting in a search for the true foundations of faith apart from home.
4. **The invention of the printing press** by Gutenberg in 1456 meant that for the first time in man's history, books and printed material could be produced rapidly, rather than by hand. The first book printed was the Bible. The use of Scriptures was now in the reach of many. They were translated into many languages.
5. **The spirit of nationality** (patriotism) of the people made them unwilling to submit to a foreign rule over their churches and to resent the sending of their monies to support the pope and build stately churches in Rome. They wanted to see the clergy under the same laws and courts as the laity.

### B. THE REFORMATION IN GERMANY (SCC Chapter 18)

The flame of reformation burst forth in Germany, under the leadership of Martin Luther, a monk and professor in the University of Wittenberg.

1. **He opposed the sale of indulgences**, supposed certificates of freedom from sins, purgatory, or hell, which were sold for the raising of funds to build the church of St. Peter at Rome. They were signed by the pope, and "As soon as your coin clinks in the chest, the souls of your friends will rise out of purgatory in heaven."



2. **Luther's Theses**–1517: The Reformation began on October 31, 1517. Luther nailed to the door of Wittenberg Cathedral a parchment containing ninety-five theses or statements, nearly all relating to the sale of indulgences, but striking at the authority of the pope and priesthood.
3. **Burning the Papal Bull**–1520: After much controversy and the publishing of pamphlets by Luther, a bull (decree) of Pope Leo X excommunicated him in June 1520. The Elector Frederick of Saxony was to deliver him for trial, but he gave him protection. Luther burned the bull in December before a large group of people. He also burned copies of the laws of the Roman authorities, renouncing the Roman Catholic Church.
4. **The Diet of Worms**–1521: Luther was called before the Emperor of Germany. He was asked if he would retract the statements in his books, and said that he could retract nothing except what was disproved by Scripture or reason, ending, “Here I stand: I can do naught else. God help me. Amen.” He was permitted to leave in peace.
5. **The Wartburg Castle**: Luther was arrested and placed in the Wartburg Castle for his own safety. He worked for a year, translating the New Testament into the German tongue. After that time he left and resumed leadership in the movement for a reformed church.
6. **The Protestant Name**: At the Diet of Speyer (Spires) in 1529, the various German princes met. The northern Germans were mainly followers of Luther, but the South was Catholic. A ruling was made that forbade any teaching of Lutheranism in states where it was not dominant. On the other hand, Catholics in Lutheran states were to have free exercise of their religion. The Lutheran princes protested, and became known as Protestants.

## C. THE REFORMATION IN OTHER LANDS

(SCC Chapter 19)

A spirit of reform was breaking out in all parts Europe. In the southern Europe, especially Italy and Spain, it was relentlessly put down. Among all the northern nations, the new religion was victorious.

1. **In Switzerland**: Independent of but simultaneous with reform in Germany, Zwingli attacked the “remission of sins” through pilgrimages, in 1517. He broke with Rome in 1522. Zwingli was killed in a civil war between the Protestant and Catholic people of his country, but the reform went on, later led by John Calvin. Calvin is considered the greatest theologian of the church after Augustine.
2. **The Scandinavian Kingdom** (Denmark, Sweden, Norway) received Luther's teachings, which were favored by the king.

3. **In France:** Jacques Lefevre, 1512, preached “justification by faith.” Some of the successive kings favored his view, others favored the Roman Catholic view. On August 24, 1572 (St. Bartholomew’s Day), nearly all the leaders and countless thousands of followers were murdered. The reformed faith lived on, but as a minority. However, it had great influence.
4. **The Netherlands** (Holland and Belgium) was under the dominion of Spain, and reformers were bitterly persecuted. They finally drove out the Spanish. Holland on the north became Protestant; Belgium remained mainly Roman Catholic.
5. **England** passed through various stages of advance and retrogression.
  - a. Under Henry VIII, John Tyndale made the first English translation of the Bible after the invention of printing. King Henry broke from the Roman church in order to divorce his wife. He made himself head of the English Catholic Church.
  - b. Under Edward VI, great progress was made. He established the Church of England.
  - c. Queen Mary was a Romanist who martyred at least 300 Protestants in her five-year reign.
  - d. Under Elizabeth I, the Church of England was re-established and took on its present form.
6. **In Scotland,** the Reformation made slow progress at first. John Knox (1505-1572) brought about sweeping and radical changes, far beyond the reforms in England. The Presbyterian church became the established church of Scotland.

During the 100 years of the sixteenth century, western Europe was totally changed, from being completely Roman Catholic, to having every northern European country west of Russia, Protestant.

## D. THE PRINCIPLES OF THE REFORMED RELIGION

(SCC Chapter 19)

The northern European lands differed in doctrine and organization, but had common platforms. The principles of the Reformation are:

1. **Scriptural Religion:** True religion is founded upon the Scriptures. Roman Catholicism substituted the authority of the church for that of the Bible. They withheld Scripture from the laity and strongly opposed all translations in the languages of the people.
2. **Rational Religion:** Religion was too rational and intelligent. They did not include doctrines like transubstantiation, pretensions like papal indulgence, and superstitious usages like image-worship.

3. **Personal Religion:** Protestantism pointed the worshiper to God as the direct object of prayer, the immediate giver of pardon and grace. Each soul was brought into the presence of God.
4. **Spiritual Religion:** The Reformers emphasized the inward rather than the outward traits of religion.
5. **National Religion:** Churches were free of a supreme rule over all nations, in which services were held in the native languages, not Latin.

## E. THE COUNTER REFORMATION (SCC Chapter 20)

This was an effort by the Roman Catholic Church to regain ground lost in Europe, to subvert the Protestant faith, and to promote Catholic missions in foreign lands.

1. **Reform within the Catholic Church:** Council of Trent (1545) lasted nearly twenty years. In an attempt to bridge the chasm between Catholics and Protestants, many reforms were made. The popes since this time have been better men than formerly. A conservative reformation was made.
2. **The Order of Jesuits** (1534) was a strict monastic order, whose principal aim was to fight the Protestant movement. It became very powerful, even received opposition from the Catholic countries, and was finally forbidden by Pope Clement XIV. It continued in secret, then openly, and is now one of the most potent forces for the spreading of Catholicism throughout the world.
3. **Active Persecution:** On the continent of Europe, every Roman Catholic government sought by fire and sword to put out the Protestant faith. Untold multitudes were tortured and burned in the Spanish Inquisition. These persecutions were in every land where Protestantism was not in control and crushed it out.
4. **Missionary efforts of Roman Catholics,** largely under the Jesuits, resulted in the conversion of all the native races of South America and Mexico, and a large part of Canada. Large missions were established in India and adjoining lands. Catholic missions began centuries earlier than Protestant missions.
5. **The Thirty Years' War** was an inevitable effect of the clashing interests of the Reformed and Catholic states of Germany. It eventually involved most of Europe. Political as well as religious strife was involved. It ended in 1648, and the boundaries of Roman Catholic and Protestant states were

fixed. This date could be considered the end of the period of Reformation.

## F. LEADERS OF THE PERIOD

(SCC Chapter 20)

1. **Desiderius Erasmus** (1466-1536) was one of the greatest scholars of the Renaissance. He was a relentless critic of the Roman Catholic Church, yet remained in it outwardly.
2. **Martin Luther** (1483-1546) was the foremost figure of the period, the “founder of Protestant civilization.” His most influential writing was his translation of the Bible into German.
3. **John Calvin** (1509-1564) was the greatest theologian since Augustine. His book “Institutes of the Christian Religion” became the basis of the doctrine of all Protestant churches except Lutheran.
4. **Thomas Cramer** (1489-1556) was the leader of the English Reformation
5. **John Knox** (1505-1572) founded the Scottish Church. He adopted the views of John Calvin in doctrine and church government. The reform he led was more radical than in any other land in Europe.
6. **Ignatius of Loyola** (1491-1556) was born in Spain, and established the Order of the Jesuits, the most powerful institution of modern times for the promotion of the Roman Catholic Church. He was one of the most remarkable, influential personalities in the sixteenth century.
7. **Francis Xavier** (1506-1552) was one of the original Jesuits. He became the founder of modern foreign missions. He established the Roman Catholic Church in India, Ceylon, Japan, and other lands. He was beginning a work in China when he died suddenly.

## VI. SIXTH GENERAL PERIOD: THE MODERN CHURCH

From the end of the Thirty Years' War-1648

This study of the modern period (the last centuries) will center mainly upon the churches that arose out of the Reformation.

### A. THE PURITAN MOVEMENT

(SCC Chapter 21)

1. **Its Origin:** Three elements arose in the English church:
  - a. The Romanizing element sought reunion with Rome.
  - b. The Anglicans were satisfied with the moderate reforms of Henry VIII.
  - c. The radical Protestant party aimed for a church similar to those established in Switzerland and Scotland. They became known, about 1654, as the "Puritans." Many were driven into exile.
2. **Its Divisions:** The Puritans had two divisions: 1) those favoring the Presbyterian form, and 2) the more radical element known as "Independents" or "Congregationalists." All were members of the English church.
3. **Its Supremacy:** Puritans were strong champions of popular rights. During Cromwell's rule they triumphed.
4. **Its Results:** They were later recognized as dissenters from the Church of England and obtained rights as a separate organization. Out of the Puritan movement arose the Presbyterian, Congregational, and Baptist churches.

### B. THE WESLEYAN REVIVAL

(SCC Chapter 21)

In the first half of the eighteenth century, the churches in England sank into a state of decline, with formal services, cold intellectual belief, and lack of moral power.

1. **The Need:** Earnest men saw the need for revival.
2. **The leaders** were John and Charles Wesley and George Whitefield. John Wesley was the unquestioned leader of the group.
3. **Growth of the Movement:** John Wesley, an Anglican clergyman, found the reality of a spiritual religion among the Moravians. In 1739 he began

preaching “the witness of the Spirit.” He formed a group of lay preachers who carried his doctrines and experience to every part of Great Britain and the American colonies. His followers were nicknamed “Methodists.”

4. **Relation to the Church of England:** He considered himself a loyal member of the Church of England, though shut out of its pulpits. In America he organized the Methodists as a separate church.
5. **Its Results:** The movement awakened the Christian life among churchmen and dissenters to new power. It led to the formation of Methodist churches under varied forms of organization in many lands. No single leader in Christian history has obtained as large a personal following as John Wesley did.

### C. THE RATIONALISTIC MOVEMENT

(SCC Chapter 21)

1. **Its Origin:** Some people began to regard reason, not the Bible, as the supreme authority and demanded a rational interpretation of Scripture. Its activity as a distinct movement began with Johann Selmer. He taught that Jesus was only a man and not a divine being.
2. **Its Growth:** It grew until nearly all the universities of Germany were controlled by it. It reached its climax with the publication of Friedrich Strauss’s “Life of Jesus” in 1835, stating that the gospel accounts were myths.
3. **Its Decline:** This channel of thought was turned by the writings of Friedrich Schliermacher, Wilhelm August Neander, and Friedrich August Tholuck.
4. **Its Effects:** It awakened a new spirit of investigation, called forth theologians and Bible interpreters in defense of the truth. It caused the Bible and doctrines to be more intelligently studied and understood. It led to the scholarly writing of important subjects, such as the life of Christ.

### D. THE ANGLO-CATHOLIC MOVEMENT

(SCC Chapter 21)

1. **The movement had several names:** Anglo-Catholic, Oxford movement, Tractarian, and Puseyite
2. **Its aim** was to restore the Protestant Church of England back to the doctrines and practices of the earlier centuries when the Christian church was one and needed no reformation.

3. **Its beginning** was a sermon preached by Keble in July 1833, on “National Apostasy.”
4. **Its leaders** included John Henry Newman and Canon Edward B. Pusey
5. **Its tendency** was toward Rome. Its leader Newman did return to the Roman Catholic church.
6. **It resulted** in strengthened the power and uplifted the standards of the church.

## E. THE MODERN MISSIONARY MOVEMENT

(SCC Chapter 22)

1. **Missions in the Early Church:** In the first four centuries of its history, the church won the Roman Empire from heathenism to Christianity. Afterwards its missionaries met the hordes of barbarians and conquered them before they conquered the western empire.
2. **Missions** (evangelism) was neglected in the later medieval and Reformation Periods.
3. **Moravian foreign missions** sent a missionary in 1732 to Greenland. Soon the Moravians were working among the Indians of North America, negroes in the West Indies, and in the Orient.
4. **English foreign missions** began in 1811 in Massachusetts. Four missionaries were sent out under the “American Board of Commissioners for Foreign Missions.” Two went to India, two to Burma. Their example led to the formation of many mission societies.
5. **Present missionary conditions** show that almost all lands have Protestant churches represented.

## F. LEADERS OF THE MODERN PERIOD

(SCC Chapter 22)

1. **Richard Hooker**—1553-1600
2. **Thomas Cartwright**—1535-1603
3. **Jonathan Edwards**—1703-1758 (greatest theologian of the eighteenth century)
4. **John Wesley**—1703-1791

5. **John Henry Newman**—1801-1890

**G. THE CHURCH IN THE TWENTIETH CENTURY**

(SCC Chapter 22)

1. **Social Issues**

- a. War: World War I was almost considered a “holy war.” In World War II, churches engaged in deeds of mercy and aided in reconstruction.
- b. Race
- c. Economic Justice

2. **Dissolution of Liberalism**

- a. Evangelism
- b. Neo-orthodoxy
- c. Roman Catholicism: a more cooperative attitude toward Protestant and Orthodox churches.

3. **Ecumenicalism** led to interdenominational cooperation in groups such as Bible societies and college campus groups. It also resulted in organic reunion of some denominations and confederations of like groups or denominations. It also fostered unlike groups joining to form the National Council of Churches.