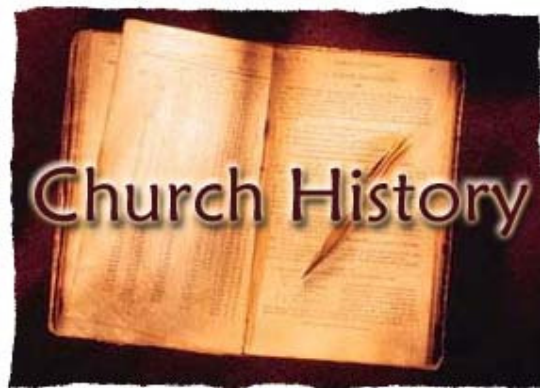


Footprints



CHRISTIAN RESOURCES



EARLY, REFORMATION & MODERN



Footprints into Africa

By: Bishop Warwick Cole-Edwardes

EARLY CHURCH HISTORY

LECTURE 1

BIBLIOGRAPHY

THE CHURCH IN HISTORY – A Kuiper

A HISTORY OF THE CHURCH – W Walker

1. THE APOSTOLIC ERA (70-80 A.D.)

Gal 4:4; “But when the time had fully come, God sent His Son, born of a woman, born under the law”,

This is a key verse, but Jesus came into the world after the world was very well prepared.

1.1 PREPARATION OF THE WORLD FOR THE GOSPEL

A. THROUGH THE JEWS

- i) The Jewish people were monotheists living in a polytheistic world.
- ii) The Jewish people were ethical monotheists. They had a standard of living morally speaking.
- iii) The Jewish people were looking for a Messiah to come and bring salvation.
- iv) They emphasized the synagogue as a spiritual family or community.

B. PREPARED BY THE HELLENISTS

Hellenists:

These were Greek speaking Jews who practised Greek culture.

Their main base was in Alexandria. This group translated the Hebrew Old Testament into Greek called the Septuagint.

- i) Translation.
- ii) Missionaries could now adapt to various cultures with the Bible translations.

C. DEBT TO THE GREEKS

- i) Language.

D. DEBT TO ROME

- i) Transport.
- ii) Literature.

E. FAILURE OF PAGAN RELIGION

- i) State religion.
- ii) Mystery.

F. FAILURE OF PAGAN PHILOSOPHY

- i) Epicureans.
- ii) Stoics.

1.2 THE PRIMITIVE CHURCH

The church now started when Jesus came and called people to Himself.

A. THE SPREAD OF THE GOSPEL

Our main source of information from the early church comes from the Acts of the Apostles. Its accuracy is beyond doubt. It covers for us the first THIRTY years of the church, but it is only a partial picture dealing mainly with the work of Peter, then Paul, then Philip and then the lives of the early churches. The church begins in **30 A.D.**, the day of Pentecost, as a result of the preaching of the gospel. Many were saved and entered into the church. At the beginning the church used to meet in the synagogue or

in private homes, had all things in common, there was very little organisation, nevertheless it was orderly.

- i) The Church then spread into Judea and Samaria (Acts 1:8). But it was after the martyrdom of Steven, Christians scattered all over the world.
- ii) Philip's Evangelism (Acts 8) (Mainly in Samaria)
Mainly in Samaria, then Caesarea seat of Roman Government. From there down to Gaza and then to Ethiopia (**Acts 10**). Peter had that vision that the church is for all. From there it then spread around the world from Jerusalem to Antioch.

B. THE CRISIS: THE COUNCIL OF JERUSALEM

The gospel continued to spread at an alarming pace and in **A.D.49**; the most important church council ever took place. Many people were being converted in Antioch and the leaders in Jerusalem became concerned. As a result, Paul and Barnabas came from Antioch to Jerusalem. The issue at stake was the gospel (how is a sinner saved?) At Antioch Jews and Gentiles were being saved by grace through faith in Christ alone. People in Jerusalem said a new convert must be circumcised and so there was a crisis. Paul won the battle because if you had to be circumcised to be saved, then Christ is not enough. The leaders agreed with Paul, but for the sake of unity, they asked that the Christians refrain from eating meat offered to idols, fornication and eating of food with blood in it. All these are an abomination.

C. THE END OF JUDEO-CHRISTIANITY IN 70 A.D.

Palestine was never peaceful. In the year **62 A.D.**, the apostle James was martyred and Christians were hated in the Empire. A number of them left Jerusalem and went across the Jordan to a place called Pella in Trans-Jordan. The Emperor massacred the Jews that remained in **70 A.D.** As a result, there was a clear break from Jerusalem, from this point Christianity was on its own. The apostles had to keep to the highway of communication and so they went to Ephesus (gateway to Asia Minor), Corinth, and Rome.

D. THE CHURCH'S SITUATION AT THE END OF THE APOSTOLIC ERA

The church continued to develop and by the year **80 A.D.**, the following FOUR things happened:

- i) Church Organisation.
We find elders, bishops, and deacons emerging as taught in **Tim: 1 & 2**.
- ii) Church stood apart from Judaism.
- iii) They were starting to face tremendous persecution.
- iv) Loss of their first love.

2. THE POST APOSTOLIC ERA (80-180 A.D.)

INTRODUCTION

This period is called the post apostolic era, with leaders known as apostles. We do not have a great deal of material, but certainly enough to get a view of church life. There are SEVEN key apostolic fathers.

2.1 EARLY FATHERS AND THEIR WRITINGS

A. CLEMENT OF ROME

- i) The most important thing about Clement was his first epistle to the Corinthians. He wrote because of a division in the church, that younger men deposed the ruling elders. Clement as the bishop of Rome wrote to them. His letter was saturated with quotations

from Paul's epistles and from the Old Testament. His primary objective was moral not doctrinal. The claims that were made by his church, the date being about **96 A.D.** The apostles had now died - What gave him the right to interfere in the church? He came across as a very bossy bishop.

ii) What concept did Clement have of the ministry – for him a bishop and an elder were the same.

iii) There appears to be a liturgy (set form of worship).

iv) His own beliefs.

He was a converted Hellenist and he kept Jewish ethics. He made constant use of natural theology (he did not only use the Bible).

B. IGNATIUS: BISHOP OF ANTIOCH (He wrote SEVEN epistles)

He lived during the reign of Trajan. He was the second bishop of Antioch. He was condemned to die a heretic. Along the route from Antioch to Rome, he was met by the leaders of those SEVEN churches.

i) His desire for martyrdom. He had a desperate desire for martyrdom (lusted for death). His greatest fear in life was that the Roman authorities would change their mind and allow him to live.

ii) He had a deep concern for church unity, but the way to church unity was through the bishop, *Môn episcopacy* teacher.

iii) He warned against heresies. Be careful I am going to die.

iv) His theological teachings. He is much more theological than the other church fathers; Deity of Christ, Incarnation, Trinity, the Lord's Supper, and above all, he was Christ-centred.

C. POLYCARP: BISHOP OF SMYRNA

He became the bishop of Smyrna in about **100 A.D.** and was martyred in the year **156 A.D.** Tradition tells us that the apostle John taught him and he was well known for his steadfastness and godliness. In **153 A.D.**, he visited Rome to discuss the dating of Easter and THREE years later, the Roman Emperor ordered him to be burnt to death. He was asked to swear by the genius of Caesar and curse Christ, to which he replied; "EIGHTY-SIX years have I served Him and he has done me no wrong. How can I blaspheme my King who saved me?"

D. DIDACHE (Teaching of the TWELVE Apostles)

This document was discovered in **1875** in a monastery library in Constantinople. The exact dating of the Didache is uncertain, but it does reflect some of the teaching of the post apostolic era. It has TWO sections. The first SIX chapters deal with the way of life and death. It is a code of Christian morals perhaps of Jewish origin used for Gentile converts. In general, it is a code of Christian morals. The second half is a manual of church order. It deals with baptism, fasting, prayer, and recognising false prophets – and then how do you appoint leadership and what is your responsibility to travelling evangelists. Compared to the New Testament there is little devotion and there is no clear doctrine of salvation by grace as is in the New Testament.

E. EPISTLE OF BARNABUS

This letter is anonymous. The early church put it to Barnabus. Sadly, it was very anti-Jewish.

F. HERMAS THE SHEPHERD OF ROME

He is an ex-slave, member of church at Rome. His main concern was to maintain church discipline.

G. EPISTLE TO DIOGENETUS

He speaks about what it means to be a real Christian.

CONCLUSION

In these writers, there is much to be praised. There was genuine godliness and also a concern for church life, but the sad thing is that the church is falling away from the standards of the apostles, both in doctrine and in Christian living and very sadly there is evidence of heresy creeping into the church.

2.2 EARLY HERESIES

There were three forms of heresy.

A. EBIONISM (Not Divine)

They taught that every Christian must obey the Mosaic Law. They neglect every gospel except Matthew. They rejected all Paul's epistles. They taught that Jesus was the last of the prophets. He was the child of Mary and Joseph, but He became divine at his baptism. The Holy Spirit then left Him before the crucifixion - this was adoptionist.

B. DOCETISM (Not Human)

This group tried to deny the reality of Christ's body. He was apparently human. This teaching came from the basic Greek thought that all matter is evil.

C. GNOSTICISM (Not Enough) Gnosis Teaching

This was the most dangerous heresy to hit the church. It was an attempt to explain Christianity in philosophical terms. It claimed to have a superior brand of Christianity for the chosen few. The apostles could take you so far, but the Gnostics could take you further. Tried to answer questions on the origin of evil. How could spiritual God have contact with an unspiritual world? FOUR things:

- i) Matter is evil and not created by the superior being. God is pure spirit.
- ii) They held a docetic view of Christ. There were a number of emanations (forms of God).
- iii) They totally rejected parts of the New Testament, e.g. Hebrews.
- iv) Anti-Jewish and Old Testament. As far as salvation is concerned, it is purely from flesh and matter.

1. They divided into TWO groups:

- a) Ascetics (monastery).
- b) Antinomians (anti law) - do whatever you want.

2. Gnostic Teachers

- a) Cernithus
- b) Carpocrates
- c) Basilides
- d) Valentinus

D. MARCION

Marcion was raised in a Christian home and his father was a bishop, sadly, he was excommunicated for his teachings and he started his own church. He was heretical. He rejected all the New Testament except Luke and TEN of Paul's letters.

- 1) The churches answer to Gnosticism
 - a) Put out a creed, basic body of doctrine.
 - b) Finalised the canon.
 - c) Able to choose godly leaders.

- 2) The devil failed and now he turned to persecution through the Roman Empire.

2.3 EARLY PERSECUTION

The Roman Emperor was favorable towards other religions if they observed THREE things:

- 2.3.1 Recognised state religion.
- 2.3.2 They were not troublesome in social and political morale.
- 2.3.3 They were tolerant of other religions.

On these THREE grounds, conflict was inevitable.

A. EMPORER NERO (54-68 A.D.)

One of the cruellest men ever to live. Peter and John were probably put to death under this reign. He accused the Christians of starting the fire in Rome in **64 A.D.** He carried out intense persecution against the church. He had them thrown to the lions and burnt to death.

B. DOMITIAN (81-96 A.D.)

He continued with intense persecution against the church, but under Domitian, the persecution became more widespread.

C. TRAJAN (98-117 A.D.)

Ignatius was killed under Trajan. Trajan is important because he instructed Pliny in Bithynia.

D. D HADRIAN (117-138 A.D.)

E. ANTININUS PIOUS (138-161 A.D.)

He continued persecution as far across as Athens. During his reign, Polycarp was martyred.

F. F MARCUS AURELIUS (161-180 A.D.)

Marcus Aurelius was a saintly pagan. He had very high ethical standards, but he had a fanatical view of emperor worship. He therefore undertook severe persecution. Justin Martyr worked during his reign.

G. THE APOLOGISTS

Who were they?

i) QUADRATES (120-165 A.D.)

He worked in the time of Hadrian. He defended the miracles of Jesus.

ii) ARISTIDES - DURING THE REIGN OF ANTININUS PIOUS

iii) JUSTIN MARTYR (100-165 A.D.)

He was born a Greek pagan and he studied at different philosophical schools. By God's grace, he was converted at the age of THIRTY. He taught as a Christian philosopher in Ephesus and then in Rome, but was martyred in **165 A.D.** He was a great writer. He wrote to Antininus Pious and Marcus Aurelius. His famous work was called 'A dialogue with Trypho the Jew'. Without a doubt, he was the greatest of the Apologists and was raised up by God to defend the gospel.

iv) TERTULLIAN (150-240 A.D.)

He was born in North Africa and became a thorough pagan. He was given the traditional and classical education and began to practise as a lawyer. By the grace of God, he was wonderfully converted in **192 A.D.** He had a brilliant mind and was a gifted writer. His writings included both doctrinal and homiletical teaching but most especially, he wrote against the Gnostics. Generally, his writings were argumentative in style, sometimes even angry. He asserted that only bad emperors persecuted and he strongly defended the doctrines of the bible.

The Apologist's Teaching:

- a) They tended to write more as philosophers than theologians.
- b) They often were strongly influenced by Platonist influences.
- c) They defended the legal status of Christians.
- d) They showed that the Christians were the real heirs of the Greek Roman civilization.
- e) They exposed the spiritual and moral bankruptcy of the empire and in doing this they gloried in the gospel, and by the grace of God they did a wonderful work in giving an intellectual answer to the attack against the church. This brings us now to a period where the church begins to grow.

EARLY CHURCH HISTORY

LECTURE 2

3. EXPANSION OF THE CHURCH IN THE WORLD (180-313 A.D.)

3.1 GEOGRAPHICAL EXPANSION

There was geographical development under Constantine from the years **70-180 A.D.** We do not have much material but from **180-337 A.D.** there is a wealth of material.

A. PALESTINE

There was very little growth in Palestine while Christianity retained the Jewish flavour. Caesarea became a very important city for the gospel.

B. PHOENICIA

The church became strong in places and was mainly a Greek speaking church.

C. SYRIA

The gospel flourished with the city of Antioch becoming the great city of expansion for the gospel spreading.

D. CYPRUS

By the year **300 A.D.**, the majority of the people were Christians.

E. ASIA-MINOR

In Asia-Minor, the church was initially very strong especially around these seven churches.

F. CRETE

By the year **300 A.D.**, four churches were established.

G. BALKAN PENINSULA

During these years, growth was very slow. There were very few Christians.

H. EGYPT

The church was very powerful around Alexandria, Catechetical College. By the year **300 A.D.** there were FORTY-FIVE churches.

I. NORTH AFRICA

They produced some of the most powerful leaders – Augustine, Tertullian, and Clement.

J. ITALY

Church was inevitable with Rome becoming the centre.

K. SPAIN

In Spain, by the year **300 A.D.** the church was so strong that it stopped Islam from going into the rest of Europe.

L. GAUL

Church was fairly strong around Lyons.

M. BRITAIN

There were very few churches by the year **300 A.D.**

N. SPREAD BEYOND the Roman Empire by the year **300 A.D. to Parthia, Arabia, India, Caucasus, and Georgia.**

LATOURETTE quote “Never in the history of the human race has there been such a spreading in such a short time of religion or culture without the use of force”.

3.2 REASONS FOR GROWTH

The real reason was a work of God.

- A.** There was the conversion of Constantine. Constantine opened the empire for Christianity.
- B.** Christian fellowship was powerful and cohesive in a society that was disintegrating.
- C.** The church broke down all barriers (rich, poor, black, white).

- D.** It was a mixture of firmness and flexibility. Discipline but also love.
- E.** It offered salvation and an authoritative revelation from God in the bible.
- F.** It was free from ritual and it taught a simple gospel.
- G.** It experienced the power of God to perform the miraculous.
- H.** It taught high moral standards.
- I.** It offered a great hope after death.
- J.** The early Christians were on fire. They really were, especially after the martyrdom of Steven. They took the gospel with them everywhere they went, but these were secondary factors. It was the power of God, which caused the church to grow in spite of persecution, heresy and the intellectual assault.

3.3 CHURCHES AND CHURCH MEN

A. PERIOD OF INTERMITTENT PERSECUTION(180-260 A.D.)

i) COMMODUS(180-192)

He was called a monster of iniquity. He was brutal, vicious, and bloodthirsty. There was persecution especially near Carthage in **180 A.D.** There were Sicilian martyrs.

ii) SEPTIMUS SEVERUS (193-211)

At the start he was lenient, even permitted Christians to own their own property, but he changed from **202-211**. There was what was known as the Severian persecutions. He focused mainly on Alexandria where there were TWO famous martyrs – Leonides, the father of Origen and Perpetua, a woman missionary.

iii) CARACALLA AND GETA (211-217)

Caracalla murdered his brother Geta.

iv) ALEXANDER SEVERUS (222-235)

He was murdered by Maximus the Thracian.

v) MAXIMUS THE THRACIAN (235-238)

vi) PHILIP THE ARABIAN (244-249)

vii) DECIUS (249-251)

The church continued to grow, but the empire was going through a period of intense instability as well as being threatened by the Persians and the Goths. What he did in **249 A.D.** was to organise a celebration for the founding of Rome and he believed the answer to all his problems was to return to the Roman gods. Every citizen was commanded to sacrifice to the Roman gods before a magistrate. Those who did not were taken out and he introduced the Decian persecutions (**249-251 A.D.**).

viii) VALERIAN (253-260)

He forbade all Christian meetings. Cyprian died under Valerian.

B. PERIOD OF PEACE (206-303)

For the first time since Nero, there was peace in the Empire.

i) GALLIENUS (260-270)

During his reign, he left the Christians in peace. He restored church property, so that in theory Christianity was a licensed religion.

ii) CLAUDIUS

He did not reign for long, but in the few months he reigned was to change nothing.

iii) AURELIAN (270-275)

Aurelian was regarded as one of the greatest Roman emperors and one of the cruellest. He was very cynical towards Christianity and he worshipped the sun.

iv) TACITUS (275-276)

In general, there was to be severe persecution.

C. CHURCHES AND CHURCHMEN

During the second and third century, there were SIX key men: Ignatius, Irenaeus, Tertullian, Cyprian, Clement and Origen.

i) IRENAEUS OF GAUL (125-200 A.D.)

He was from the city of Smyrna and probably was a disciple of Polycarp. He was a curious explorer of all kinds of knowledge. He acquired a very thorough knowledge of the Old Testament. He mastered all Christian literature. He was also able to master the teaching of the Gnostics. By **177 A.D.**, he was a presbyter in Lyons. Later, because of his knowledge and godliness, he was elected as a bishop of Rome, succeeding a man called Pontinus. As a bishop he was very hard working. He was a loving pastor to his people and a great writer and evangelist. He was involved in controversy.

a) Montanism

He was sent to go and deal with them. He was very sympathetic although he opposed their practices. He believed if handled carefully they could be an asset to the church.

b) “Quarto Deciman” controversy (this was the date of Easter)

The Eastern and Western churches were arguing about the date of Easter.

c) Gnostics

He wrote five volumes against the Gnostics. He argued from the bible with calmness and conviction and he quoted from almost every book of the New Testament. His rules of interpretation were excellent. He for example rejected liberalism and he rejected over spiritualising (Allegory). When he was about EIGHTY, he died for Christ.

ii) MONTANISM

A man by the name of Montanus started this. As he began to preach, he stressed the following:

a) Direct inspiration of the Holy Spirit.

b) Imminent return of Christ.

c) He taught the need for the gifts of the Spirit to be exercised and he preached with passion and zeal. He thought he was a prophet.

Teaching

a) There was a special emphasis on the Holy Spirit.

b) He emphasised the gifts of the Spirit especially prophecy.

c) He taught the millennium.

d) They were very conservative. Women had to be veiled. Fasting must be done often and marriage not as wonderful as celibacy.

Significance

a) It was a reaction against the worldliness of the church.

b) It was a protest against the growing power of the ecclesiastics.

c) Its emphases on the Holy Spirit was needed.

Consequences

- a) Preaching was lost.
- b) The doctrine of the millennium was brought into disrepute.
- c) Ritual took over.

iii) THE CHURCH OF NORTH AFRICA

a) Tertullian

His name was Quintus Septimus Florentius. He was one of the greatest leaders of the early church.

➤ His Life

He came from an affluent home, had a wonderful education, and became a successful lawyer. In **195 A.D.**, by God's grace, he was converted through the consistent living of Christians. He was a radical convert like the apostle Paul. He was a man of tremendous sincerity and tenderness and he was called a genius. In his personal life, he was like a puritan.

➤ His Ministry

He was never happier than when he was fighting (debating). He was a brilliant lawyer. Altogether, he wrote THIRTY-SIX books defending the truth of the Bible. He wrote books on prayer and baptism. He wrote FIVE volumes against Marcion and was attracted to the montanist teaching. He also had a firm grasp of doctrine. He was a great influence in the church against philosophy and heresy.

b) Cyprian (200 – 258 A.D.)

He was also the son of very wealthy parents and came from a cultured home. His parents were pagans. Like Tertullian, he was brilliant. He became a master of rhetoric. In about the year **246 A.D.** he was converted and TWO years after that they experienced the Decian persecutions. During this period, he went into hiding, which sadly brought him into suspicion. After the persecution, he came back into the church. He became a very wise pastor and administrator, eventually becoming the bishop of Carthage in **248 A.D.** It was not easy for him because of a rival bishop but Cyprian did a lovely work for God. He was dedicated to the scriptures and taught the Word of God. He was not as gifted as Tertullian was. He was greatly used across North Africa.

iv) THE CHURCH OF ALEXANDRIA

Alexandria became a centre of mission's activity. Tradition tells us John Mark brought the gospel to Alexandria.

a) Clement of Alexandria

At first, he was a Platonist philosopher. By God's grace he was converted. He became the head of the school at Alexandria. Sadly, though he never had a deep experience of conversion as the others had. He had a more casual view of sin and therefore of the cross. In his writings, he was therefore more vague.

b) Origen of Alexandria (185-254 A.D.)

Without a doubt the greatest of Alexandrian fathers.

His Life

Born to Christian parents, his dad was a wonderful father. His name was Leonides. He was martyred in **202 A.D.** when Origen was SEVENTEEN. He was left destitute. By God's grace, he became a very mature Christian. Someone said he had encyclopaedic knowledge. Under him the school flourished.

His Writings

His most famous book was HEXAPLA (SIX translations of the Old Testament).

His Allegory

He laid the foundation of the school for sound teaching.

v) THE CHURCH OF ANTIOCH

Like Alexandria, Antioch also had a school. Their teachers were Lucian and Eusebius. They were very gifted Hebrew and Greek scholars and were more literal in their interpretation of the bible and so their great emphasis was on pastoral theology. And one of their great men was called the man with the golden mouth, John Chrysostom.

vi) THE CHURCH OF ROME

- a) It claimed apostolic foundation (Peter and Paul).
- b) The power of the papal was really growing. The reason for this was TWO fold. One was political Jerusalem collapsed (**70 A.D.**), and the other was geographical Rome was at the heart of the empire. At this time, it was really growing.
- c) Some important figures:

PAPACY: Victor (**193-199 A.D.**)
Zephyrius (**199-219 A.D.**)
Callistus (**219-223**)

d) Important Heresies

The church was excellently organised by the end of the third century, but sadly, heresies emerged.

➤ **Dynamic Monarchianism (Humanity)**

In simple form, this was known as the adoptionist heresy. Jesus was merely a man when the dynamite came upon him at his baptism and he became God and it left him by the cross.

➤ **Modalistic Monarchianism (Deity)**

They taught that there was no distinguishing in the trinity. One God in THREE modes.

➤ **Sabellianism** - For him God had THREE faces.

EARLY CHURCH HISTORY

LECTURE 3

4. CONSTANTINE THE GREAT AND THE SPREAD OF CHRISTIANITY (313-450 A.D.)

4.1 WAS CONSTANTINE A CHRISTIAN?

In an amazing way God had so overruled that the Roman Emperor now declares Christianity to be the religion of the empire. His religious views have long been a subject of dispute. Looking back, he appears to have been the founder of the Holy Roman Empire. The author of a brand new era and the first converted Roman Emperor. Looking forward however, into the time of the issues he was involved in, his conversion has been doubted.

A. HIS CONVERSION – EVIDENCE IN FAVOUR

Constantine was Emperor from **274-337 A.D.** His father was a very good and wise man, but his mother was a Christian. In the year **312 A.D.**, he went to battle against a man named Maxentius at Milvianbridge. He claimed to have seen a vision from God and in his dream; he had a vision of the sign (EN TOUTA VIKI). He listened to this vision. He put the sign of the cross on all the shields of his soldiers and won the battle. He claimed that was his conversion. He commemorated his conversion by putting up a statue of himself with the title 'I saved your city'. From that day on, he studied the bible and had a passion for the conversion of the pagans. He was favourable to the church giving them land and privileges. The following year in **313 A.D.**, he put out the Edict of Milan. Gifts were showered onto the church. Christians were appointed to high offices in state. He built many churches and then in **323 A.D.** he called the *Council of Nicea*. He called it due to the heresies against the church and then with regards to his laws he was much more lenient than all the previous Emperors were. His civil administration was free from military elements.

B. EVIDENCE AGAINST

Sadly, for him there was no absolute break with paganism and he always retained the title Pontifex Maximus that meant Emperor to be worshipped. Furthermore, when he later established the city of Constantinople, he asked for the blessing of the goddess Fortuna. Sadly, there were evidences of doubtful morality in his life, e.g.; he had his ONE son killed and his wife Foustia suffocated in her bath. He also had a strange attitude to doctrine when he wanted to use the church to benefit the empire.

CONCLUSION

The question of his conversion will be debated for years.

4.2 RESULTS OF HIS CONVERSION

A. THE EMPIRE BECAME HUMANISED

Things were far more lenient than they used to be.

B. THE CHURCH BECAME VERY POPULAR

This meant that many people flocked into the church with all forms of beliefs and lifestyles. The result was pagan beliefs entered into the church, e.g. idolatry, worldliness, and lax discipline, all part of the day. However, from the church's point of view, he was a disaster and at his death, we arrived at a watershed. The ancient church and world was behind him and before him was the new church.

4.3 EXPANSION OF CHRISTIANITY FROM 313-450 A.D.

From the Edict of Milan, Christianity continued to grow. In Antioch, e.g. there was the magnificent preaching of John Chrysostom. In Alexandria, there was the wonderful preaching of Athanasius. In North Africa God was using Augustine to spread the gospel.

4.4 MEANS USED FOR SPREADING THE GOSPEL

A. UNWORTHY MEANS

Sometimes there were repressive methods, e.g. force, or no money was allowed to be given to the pagans.

B. WORTHY MEANS

There was a remarkable missionary zeal by many churches with these bishops in the forefront. Furthermore, there was great letter writing, e.g. Clement of Alexandria, and with this missionary zeal and confidence in the word of God Christianity spread. At this point we pause for a moment to have a look at the *Council of Nicea*. It was called by Constantine to unite the church against error.

5. THE ARIAN CONTROVERSY

5.1 THE ORIGIN OF THE HERESY

It all started with a man by the name of Arius.

A. HIS ATTEMPT TO EXPLAIN THE NATURE OF THE SON

As we have already seen, the person of Christ was the stumbling block.

B. ARIUS'S SYSTEM

Arius was from Antioch and he would not accept the full deity of Christ. He taught that the Son was of a different substance to the Father. His famous statement was 'there was a time when He was not'. Arius denied His pre-existence. Being very gifted in nature and speaking he achieved much, so much so that he threatened to split the Empire.

5.2 THE COUNCIL OF NICEA

A. THE CALLING OF THE COUNCIL

This was very unique. It was the first time an Emperor ever called a church council and it was fully representative of the church.

B. THE PARTIES AT THE COUNCIL

i) EUSEBIUS OF NICOMEDIA

He was very much for Arius.

ii) EUSEBIUS OF CAESAREA

This was the largest group not totally convinced either way, but more anti-Arian.

iii) THE ALEXANDRIANS

One of the greatest men in church history emerged, Athanasius. Under the leadership of this young minister, he won the battle for the truth. He was a great defender of the faith.

C. ITS RESULTS

As a result of Athanasius, Arius was declared a heretic and the truth had triumphed.

5.3 ATHANASIUS OF ALEXANDRIA (296-373 A.D.)

A. CHARACTER

He became the bishop of Alexandria. He was educated in his early years at the catechetical school in Alexandria. He later became the secretary to the bishop in Alexandria and later on succeeded him in **328 A.D.** He was above all a very godly man with a great love for the truth and for the truth; he was unbending and led the world against Arius.

B. ATTACKS

Because of his refusal to compromise with Arianism, he was exiled to a place called Trier in **336 A.D.** He returned to his work only to be exiled for a second time in **339 A.D.** to Rome. He returned only to be exiled a third time in **346 A.D.** to Rome. He also had a fourth and fifth exile, eventually dying in his home town of Alexandria on 3 May **373 A.D.**

C. IMPORTANCE

Without a doubt, Athanasius is one of the most important men in church history. He also wrote TWO famous books. One on the incarnation of Christ and secondly on the Trinity. He is also important for the stand he made at the conference of Nicea and thirdly he is also important for the impact he made on the monastic movement. He brought knowledge to the monastery.

6. GREAT MEN OF THE 4TH CENTURY

6.1 CAPPADOCIAN FATHERS

A. GREGORY OF NAZIANUS

Gregory is renowned as a great theologian. He was the son of Nazianus. Although he was a natural scholar who preferred a life of study and asceticism, in **378 A.D.** he was persuaded to the city of Constantinople to become the bishop to build up the church. Initially he had a very difficult ministry, but slowly he won the city by his preaching and teaching the word of God. However, the churches in Rome and Antioch were not happy with him mainly because they were jealous of his popularity and made it so difficult for him that he had to resign. He retired totally from church politics.

B. GREGORY OF NYSSA

He also had a very good education, but was less prominent. He also went into a monastery, but was encouraged to leave in order to become bishop of Nyssa. His work was also very orthodox and he was banished in **375 A.D.**, but was restored in **378 A.D.**

C. BASIL OF CAESAREA

He was the most colourful of the THREE and was not as attracted to asceticism as the others were. In **370 A.D.**, he was made bishop of Caesarea eventually becoming the metropolitan of Asia Minor (bishop of Asia Minor). His organising skills were brilliant. He built many churches and monasteries, homes for travellers and lepers and he was truly one of the great church fathers. His close friend was Athanasius.

6.2 THEODISIUS AND AMBROSE

A. THEODISIUS AND AMBROSE

Theodosius was the last of the Roman Emperors, whereas Ambrose was one of the first great church leaders of the middle ages. Theodosius was a Christian Emperor who supported the Nicene Creed.

B. THE FIRST MEDIEVAL PRELATE – AMBROSE (339-397 A.D.)

He was born in Trier into a lovely Christian family. After school, he studied to become a lawyer, but also was a very godly man, so much so that in **374 A.D.** they called him out of law and made him bishop of Milan. His first act of bishop was to distribute all of his wealth. He became a very gifted preacher, and as a result of his preaching, Augustine was converted.

C. THEODISIUS AND THE CHURCH

Although Theodosius was the Emperor Ambrose reminded him that in the church, he was one of the people and so for example, when Theodosius went to battle against the opposition at Thessalonica, more than a thousand of the enemy were killed. The next day he came to church and wanted to partake of Holy Communion, but Ambrose told him he had to repent before he could partake of Holy Communion.

CONCLUSION

Theodosius in spite of his failings was a Christian Emperor. He held back the fall of the Roman Empire for TWENTY years, eventually dying in **395 A.D.** TWO years later in **397 A.D.**, Ambrose died dictating his commentary on Psalms.

6.3 SAINTS, SCHEMES AND SCHISMATICS

A. JOHN CHRYSOSTHOM

He was born in **347 A.D.** Sadly, his father died when he was a child. His mother never remarried because she wanted to give all her time to the bringing up of her son and giving him the best education possible. He then trained as a lawyer, at the age of TWENTY-FOUR he was converted, baptised, and went into a monastery. SIX years later he returned to Antioch worn out in health. His fame began to spread. He became known as the man with the golden mouth. He was eventually made the bishop of Antioch, wrote a number of commentaries and transformed the clergy. He did a tremendous job, but against his will in **398 A.D.**, he was appointed as the bishop of Constantinople because of his preaching and his uncompromising zeal. He developed a great enemy by the name of Eudoxia. She was the Empress of Rome. She hated him. She wanted to erect a statue of herself outside the church and John said no. She did everything to get rid of him. He preached a sermon on Herodius and John was then banished where he later died somewhere in the area of the Black Sea.

B. NESTORIANISM

Nestorius was one of the heretics of the early years. He even later became the bishop of Constantinople in **450 A.D.** He started off preaching against false doctrine and it centred on the person of Christ. He felt that because Jesus had TWO natures He must have TWO personalities and that led to the Council of Chalcedon (**451 A.D.**)

6.4 THE COUNCIL OF CHALCEDON (451 A.D.)

This council was attended by over 500 bishops from around the world. Together with the Council of Nicea in **342 A.D.**, it was the most important in church history. At this council Arianism (deity) and Nestorius (TWO natures), teaching was also denied, as was the teaching of Apollonarius (humanity). The truth was stressed at the Council of Chalcedon; Jesus was fully man and fully God.

EARLY CHURCH HISTORY

LECTURE 4

7. MONASTICISM AND ST. JEROME

INTRODUCTION

We need to go back to the second and third centuries for its origin. Both Asceticism and Monasticism had **THREE** key ideas:

1. Chastity
2. Poverty
3. Obedience

7.1 THE ORIGINS OF MONASTICISM

A. REASONS FOR ITS GROWTH

- i) Living in a hostile pagan world, they endeavoured to withdraw from it.
- ii) It was based on the Greek idea that material things were evil and that the contemplative was better than activity.
- iii) A lot of worldliness had developed in the church and they wanted to lead a higher life.
- iv) Formalism had developed in the church and they desired a more spontaneous approach to God.
- v) There was a great desire for a simple lifestyle.

B. EARLY TYPES OF MONASTICISM

The proper founder of monasticism is St Anthony.

i) EREMITES (Ascetic Solitude – Anthony)

Men such as Anthony retired from civilization into the desert hence they were called Eremites – hermit. On other occasions, they were called Anchorites. Anthony went into seclusion in a desert across from the Nile River, where he lived in a ruined castle for TWENTY years. Food was brought to him every SIX months (bread, water and salt). He developed a reputation for holiness. Many people came to visit him.

ii) COMMUNITY OF EREMITES IN A VILLAGE CALLED LAURA

The difference now was there was community life. Sometimes there were as many as FIVE THOUSAND people.

iii) COENOBITES: MONKS LIVING ACCORDING TO THE RULE OF PACHOMIUS

Pachomius started this form of monastery in **323 A.D.** and it was regulated by a number of rules. It aimed at a more balanced life with time for meditation, study and work in the fields.

7.2 THE DEVELOPMENT IN THE EAST

A. EXTREME ASCETICISM: Simeon Stylites

They became known as the Pillar Saints, e.g.; Simeon Stylites. He lived SEVENTY-TWO feet above the ground. He was so saintly that he could touch his feet with his forehead ONE THOUSAND TWO HUNDRED & FORTY-FOUR (1244) times in succession. His clothes were covered with lice and vermin. Further, he wrapped a rope around his stomach so tight that the flesh grew over the rope and there were maggots on the rope. Into that situation, Basil reformed this.

B. THE BASILICAN COMMUNITY

Basil redirected the movement to a more healthy state. He insisted on study, community life, e.g. social work, hospital work. He literally saved Eastern monasticism.

7.3 WESTERN MONASTICISM AND JEROME

A. JEROME (346-420 A.D.)

i) HIS EARLY LIFE

He was a contemporary of Augustine, but he was a very eccentric man and yet he is known as one of the FOUR doctors of the church. Later the Roman Catholic Church canonised him. He spent his youth in Rome, moved up to Northern Italy for a while. In **374 A.D.**, he moved to Antioch where he became a monk until **377 A.D.** On returning to Rome, he became secretary to the Pope.

ii) HIS SCHOLARSHIP

He had a passion for learning. His Hebrew was outstanding. He translated the Bible into Latin called the VULGATE. It is still used by the Roman Catholic Church today. He was very pro the monastic movement. He tried to establish his own monasteries but failed.

iii) HIS CHARACTER AND CONTROVERSIES

Sadly, he was a very conceited man.

B. MONASTICISM IN THE WEST

i) JOHN CASSIAN AND PACHOMIAN MONASTICISM

John Cassian has been called the father of Western monasticism and he established monasteries in the city of Lerins.

ii) MARTIN OF TOURS – EPISCOPAL MONASTERIES

He set up the Episcopal monasteries. He saw monasteries as a training school for bishops.

iii) PATRICK AND IRISH MONASTICISM

He was trained at Lerins and later on went and established monasteries in Ireland, which he used to preach the gospel.

CONCLUSION

i) FOR MONASTERIES

- a) It was a reaction against worldliness.
- b) It led to a disciplined lifestyle in some of the monasteries, which in turn was based for reaching the pagans.
- c) The emphasis on study was of lasting value to the church.
- d) Some of the early monasteries had a great missionary vision.
- e)

ii) AGAINST MONASTERIES

- a) It had a misconception of the Christian life.
- b) It often tended to encourage spiritual pride.
- c) Many able and godly men were lost to the church.
- d) It often debased man and sadly, there was unbelievable sin in many monasteries.

8. AUGUSTINE OF HIPPO (354-430 A.D.)

8.1 HIS LIFE

A. HIS EARLY LIFE AND CONVERSION

He was born in North Africa, the son of a godly mother Monica. His father was a Patricius. They gave him the finest education possible. While at Carthage studying rhetoric, he sadly became enslaved in licentious living. At the age of SEVENTEEN he lived with his girlfriend. They stayed together for FOURTEEN years. He had a son named Adeodatus. He was influenced by Cicero, but was unable to free himself from the grip of sensuality. He later became professor of rhetoric in Milan and while he was there, he became greatly disillusioned by his life and by providence was led to the church of Milan under Ambrose. For SIXTEEN years, his mother had been praying for his conversion. One day he heard children singing Take Up and Read. He went in from the garden and read **Romans 13:13-14**. In **386 A.D.** he was soundly converted. He went into a monastery for a short period. He then went back to North Africa. His son died. From that moment, he engrossed himself in the study of scripture and as we have said, he moulded the thinking of the church for the next ONE THOUSAND years.

B. HIS EPISCOPATE

At the age of THIRTY-NINE, he was made bishop of North Africa and by God's grace became a great pastor teacher. He lived a very simple life and served as a bishop for THIRTY-FIVE years. He died in **430 A.D.** Augustine was the greatest man between Paul and Martin Luther.

C. HIS WRITINGS – 'THE CITY OF GOD'

These made him the force that he became, writing up to TWO HUNDRED and THIRTY books. The greatest of which were the City of God and his confessions. He wrote FIFTEEN books on the Trinity.

8.2 THE DONATIST CONTROVERSY AND HIS DOCTRINE OF THE CHURCH

A. THE ISSUES – "PURITANISM" AND "NATIONALISM"

The trouble started during the time of Cyprian and Roman Emperor Diocletian. Diocletian severely persecuted the church. Many Christians died, but some compromised and during the persecution, they even sacrificed to Roman gods. When the persecution was over the question arose, 'what to do with the people that compromised'? The Donatists said the church must be pure. Augustine said the church is a mixed body of wheat and tares.

B. AUGUSTINE'S ATTITUDE

i) HIS EARLY ATTITUDE

This was governed by his doctrine of the church.

ii) HIS VIEW OF THE CHURCH

He taught that the church is mixed. It will never be perfect. But he did stress that it is necessary for salvation to be in the church.

iii) THE SUPPRESSION OF DONATISM

This movement slowly died because the leaders began to quarrel among themselves. Also through Augustine's teaching.

8.3 PELAGIANISM AND AUGUSTINE'S DOCTRINE OF GRACE

A. THE ISSUE – AUGUSTINIANISM VERSUS PELAGIANISM

Augustine remembered his past and he knew that he would never ever have been saved if it were not for the grace of God. But for Pelagius it was different. He had a very sheltered life. He was a monk and a learned man. Goodness came easy to him.

That is the issue. Augustine taught by God's grace alone. Pelagius taught if you want to it is up to you and it is you who makes the final decision.

B. AUGUSTINE'S DOCTRINE

Augustine said, "Command what thou wilt but give what thou commandest". Pelagius said, "I ought therefore I can". Augustine developed a doctrine which was later called reformed Calvinism.

- Total depravity.
- Unconditional election.
- Limited atonement.
- Irresistible grace.
- Perseverance of the saints.

C. THE DISPUTE: NORTH AFRICA, THE EAST AND ROME

The dispute between free will and election, good works and grace continues today.

D. SEMI-PELAGIANISM

Pelagius was condemned a heretic in **431 A.D.** at the council of Ephesus. Therefore, you find that people tried to go down the middle and they became known as semi-Pelagians. They teach us that God foresees those that would respond and God would elect them. Furthermore God in His grace comes to the sinner and opens the sinners eyes to the truth, but the sinner can still choose if he can come or not. The greatest of them who taught this was John Wesley.

REFORMATION CHURCH HISTORY

MEDIEVAL CHURCH HISTORY - GREGORY THE GREAT TO THE RENAISSANCE (600-1400)

INTRODUCTION:

This lecture deals with the period **600-1400 AD**, and the political and theological background to the Reformation. Sadly from the **6th Century** Christianity went into the Dark Ages and it was governed by superstition mixed with early Christian beliefs.

1. GROWTH OF THE PAPAL POWER

A. BECAUSE OF THE DECLINE IN THE ROMAN EMPIRE

- i) Serious decay of power in the Western World.
- ii) The transfer to Constantinople in the East.

Due to both these factors the Bishop of Rome became very powerful, so much so that when the Barbarian invasion took place only the Bishop of Rome stood against them. What **Innocent I (402- 410)** started, **Leo the Great (440-461)** strengthened, and eventually **Gregory the Great (590-604)** consolidated.

B. GREGORY THE GREAT AND THE BEGINNING OF THE MIDDLE AGES

When Gregory came into power in **590** it was a time of terrible spiritual poverty. In **590** the main qualifications for clergy were, you had to read well, know the Lord's Prayer and you needed to know when different sacred festivals took place. Some of the clergy never saw a Bible their whole lives. It was truly a time of great spiritual darkness for **1000 years**. Into that environment Gregory arrived and he was both missionary minded and monastically minded. He followed Augustine's doctrine and was a brilliant administrator, becoming the most powerful figure in Italy and later he sent, in **596**, Augustine to England to convert the pagans. Further North there was a man by the name of Columba who went to Scotland. But Gregory made some exaggerated claims for himself. He claimed to be the successor of Peter, and to have spiritual superiority over the whole church. Furthermore the doctrine of the real presence was accepted. That means that the bread becomes the body of Christ. All of these became Roman Doctrine in **1215**. Even the doctrine of purgatory was started by Gregory the Great. Gregory's thought held sway in the church for the next **four centuries**, until Anselm arrived.

C. FROM GREGORY TO CHARLEMAGNE(800)

After Gregory's death the Bishop of Rome became more and more political. E.g. Boniface was known as the apostle to Germany. During this period the great threat of Islam hit the church. Mohammed fled from Mecca in **622** to go to Medina to start a brand new religion. 10 years later the whole of Arabia was Muslim. They overran the whole of North Africa and Asia Minor. But by the grace of God they were stopped by the armies of Charles Martel at the battle of Tours, which kept Islam out of Europe. Into this environment in the year **800**, Charlemagne came into power.

D. HOLY ROMAN EMPIRE

Charlemagne sought to enlarge the Roman Empire over France, Belgium, Austria, and part of Spain and Holland. On Christmas day in the year **800** he was crowned Emperor of the Roman Empire by the Pope. He called it the Holy Roman Empire, because the church was its foundation.

E. FROM CHARLEMAGNE TO HEIDERBRAND (GREGORY V11)

After Charlemagne's death there was confusion and that led to resurgence in the power of the Pope.

F. FROM HELDERBRAND TO BONIFACE V111(12-13 Century)

i) **HILDERBRAND**

He continued to make great claim for himself, he claimed spiritual Supremacy over the whole church, he forced celibacy on all the priests and he became so powerful that when Henry IV King of England refused to submit to him he excommunicated the King. When Henry IV wanted to come back to the church, the Pope made him walk barefoot over the Alps, and he did.

ii) **PAPACY IN SPLENDOUR**

During this time some very famous orders were formed. Dominicans, Franciscans, and Cistercians.

iii) **INNOCENT III(1198-1216)**

He became Pope at the age of 37 and he became head of the Dominicans and the Franciscans. He humiliated the King of England, John, and the King of France. The most famous thing he did was call the Ecumenical Council in **1215**.

iv) **BONIFACE VIII(1294-1303)**

In the year **1302**, he published his famous Papal Bull. An important document **UNAM SANCTUM** – you cannot be saved outside the Roman Church, and so the Pope is not absolutely supreme.

G. THE CRUSADES (1095-1270)

During this period many Crusades were undertaken in order to free the Holy Land from the Turkish Muslims. The first Crusade was started by Pope Urban II and he offered miracles and the absolution from sin to anybody who volunteered to go. Peter the Hermit as he was called influenced 275,000 men to go, and very tragically they all died along the way. The second and third Crusades were undertaken under the leadership of Pope Innocent II, a further 600,000 men died. In summary they were undertaken for the wrong reason, they were political and not spiritual. For the very first time they taught it was possible to get into heaven through fighting. This became known as The Christian Holy War. The Crusades will always be seen as a failure.

2. LATER PART OF THE MIDDLE AGES AND THE DECLINE OF MEDIEVAL PAPAL POWER

A. PAPACY IN DECLINE

The Papacy was on the decline from **1270**, one significant event was what was called the Avignon Captivity, when Pope Clement V came under the control of the King of France. So much so that in **1309** he had to move out of Rome and go and live in Avignon. This became known as the Avignon Captivity of the Church.

That led to a schism because in **1378** Rome came back into favour and elected a Pope. But Avignon still wanted the Pope, so there were two Popes and that lasted until **1417**.

B. HERESIES

Into this darkness light started to emerge, of particular significance was a man by the name of **Peter Waldo** and he started a movement called the **Waldensians**, he started to look into the Word of God for truth, but very sadly he was declared to be a heretic by the Roman Catholic Church and the Roman Catholic Church destroyed all his followers.

C. JOHN WYCLIFFE(1320-1384)

John Wycliffe was the leading scholar at Oxford University, but he came to reject transubstantiation. Also the infallibility of the Pope, purgatory, the worship of the saints, and the worship of relics, all these were wrong. He taught that the Lord Jesus Christ was the head of the Church and not the Pope. He taught that they were all against Scripture and he became known as the Morning Star of the Reformation. He then organized small groups of preachers who went across England preaching Scripture in a day where there was ignorance. In addition he began a translation of the Bible into English. The Roman Catholic Church declared him a heretic and burnt him at the stake. Together with Wycliffe there was a man called John Hus (**1360-1415**), he came from Bohemia (Czech Republic). He was greatly influenced by Wycliffe and he too like Wycliffe began to preach justification by faith and the Roman Church also put him to death.

D. CONCILIAR MOVEMENT

These were different councils that were organized to try and bring the Roman Catholic Church and the reforming church together, but they failed.

E. FRIARS

They were led by Francis of Assisi, some of them were called the Grey Friars, and the other group was called the Dominicans.

F. RENAISSANCE (14th Century climax in 15th Century)

i) There was a revival in learning

The Renaissance was not a religious movement, but it started with a revival of Latin and Greek literature and a revival of art. In addition there was a spirit of adventure, geographical discoveries were made, and then there was the printing press which enabled all of this learning to be produced. It was the days of Leonardo Da Vinci, Michelangelo, Rafael. Those who followed the new learning were called humanists. It was a liberal movement in the universities where man became like God. However there were some Christian humanists. Their names were John Colet, Erasmus and Savonarola.

CONCLUSION

God had overruled, the ground was now prepared to bring the church back to the Bible, and it needed one more thing, the right man. He was born in **1483**, **Martin Luther**, and in **1517** he declared his 95 Theses.

REFORMATION CHURCH HISTORY

MARTIN LUTHER AND THE REFORMATION IN GERMANY

1. MARTIN LUTHER'S EARLY LIFE

Luther's protest was sparked off with the whole question of indulgences and through this Luther was led to a discovery of justification by grace through faith in Christ alone. Indulgences taught that the Pope had a treasury of merit and instead of true repentance you could buy from the Pope grace and this grace would forgive your sins and the money that he got was used to build St. Peters and on other projects.

A. EARLY LIFE

Luther was born on the **10th November 1483** in Eisleben. His parents were basically poor people, and his dad worked on the mines. At the age of 14 he basically finished his schooling and went to Eisenach and from there he went to the university in the town of Erfurt. Originally he was intended for law and he was a brilliant scholar. He obtained his Bachelor of Arts degree and then he followed it with his Master's degree and then on the **17th July 1505** he left university to go and join the Augustinian Monastery to find the way to salvation. To this end he began to read and study Theology. He fasted and prayed. He drove himself to great extremes to find peace with God. All to no avail. Also his teachers were either Pagan or humanists who followed Occam. One day the leader of the monastery Johan Staupitz, gave Luther a Bible in Latin, and some of Augustine's books. He was a novice for a year and then he was marked out for ordination. He said, **"I was a good monk and kept strictly to my orders and if the monastic life could have got a man to heaven I would have been included"**. While he was in the monastery going through this turbulent time he was almost killed by lightning and it gave him a huge fright because he was not ready to die. But he was still not converted at that point in time. He was then called by Frederick the Administrator of Saxony, who asked Luther to become Professor of Theology at the University in Wittenberg in **1508**. He accepts this position of Professorship, and two years later in **1510** he was asked to go to Rome on business. For Luther this was going to be the greatest experience of his life, but under the providence of God he saw Rome as a centre of corruption, with the Pope as a little better than a pagan. He went away as a medieval man, but he returned with a clearer understanding of justification by faith. He returned to Wittenberg in **1512**. He then obtained a Doctorate in Theology and began his lecturing on Psalms and Romans. While he went through these books he was soundly converted. He then lectured on Galatians, Hebrews and Titus and they consolidated his conversion. He saw the centrality of the Word of God and of the finished work of Christ on the cross and how we are saved by grace through faith in Christ alone. He was then appointed as the minister of the Church in Wittenberg, and was then appointed to oversee eleven other monasteries. He was a man of singular piety accompanied with zeal, and the Reformation had started. By **1516** his understanding of the Gospel is clear; it truly was one of the most amazing conversions in the history of the Church.

B. THE ORIGIN AND DEVELOPMENT OF HIS THOUGHT FROM 1516

Because of his lectures at Wittenberg University on Romans, Galatians, Hebrews and Titus, he had clearly understood justification by grace through faith in Christ alone.

The Bible

Luther wanted the Bible to be in the hands of the ordinary people. For him the Bible was his authority, it was superior to reason, tradition, Pope and the Council. He became over the years a very able expositor.

i) Augustine

He owed a great debt to Augustine through whom he had learned of God's grace and God's righteousness which is imputed to the sinner when they turn to Christ.

ii) William of Occam

He came to reject the teaching of William of Occam, because of his stress on the power of free will.

iii) Tawler

He was influenced by a man called Tawler, but rejected his emphasis on mysticism. His Theology was now being consolidated.

iv) 1514

The road was set for the Reformation, but he was still bound to the Roman Catholic Church.

C. FROM INDULGENCE CONTROVERSY TO THE DIET OF WORMS (1517-1525)

i) The occasion of Luther's 95 Theses

Pope Leo X was seriously in debt owing to his extravagance and more particularly to the building of St Peters. Sadly now grace became something you could buy with money and the church had a large stock and so the Pope sent one of his monks, Tetzel, to go and sell this grace around Germany. The Pope said, **"As soon as your money will chink in the box the soul would be delivered from purgatory."** And so on the **31st October 1517** which is called All Saints Day, Luther went to the church in Wittenberg and nailed his 95 Theses to the door challenging the doctrine and the practice of indulgences. He said indulgences can never take away guilt; we need repentance and faith in Jesus Christ. At first the Pope was unconcerned but slowly the sales started to drop.

ii) Dispute with Eck at Leipzig

They challenged Luther to a debate, this man John Eck was a brilliant debater and a firm believer in the Pope. Luther sent Carlstadt but he was no opposition to Eck and so Luther stepped in. Eck forced Luther to agree with Hus and finally Luther said, **"We are Hussities but so was the apostle Paul and Augustine"**, and he walked out. The Reformation was now developing and by the year **1520** Luther had written three books.

a) An appeal to the Christian nobility of the German nation against false Papal claims.

b) The Babylonian captivity of the church.

c) Freedom of the Christian man.

The Pope was now forced to respond and he put out a Papal Bull called EX CIRCE DAMINUM which means Arise Oh! Lord and defend your cause, a wild boar has entered your vineyard and Luther was given two months to recant. And so at **10 o'clock on the 10th December 1520** he called all the citizens of Wittenberg to the city square and made a huge fire. When all the people were there he took this Papal Bull and threw it into the fire in defiance against the Pope and he was therefore excommunicated on **3rd January 1521**.

3. EMPEROR CHARLES V. AND THE DIET AT WORMS

He was a weak Emperor, who followed the Pope, but he wanted to intervene and he summoned this Diet in the city of Worms in **1521** and he gave Luther a chance to defend himself. His journey to Worms was a triumph, the people responded to him, some told him not to go and so on **April 17th** he commenced. All Luther's books were placed in the front of the court and he was asked to recant of what he had written and he said, "**Can I please have some time to consider it.**" And the court adjourned. The next day he came before the Diet and admitted that he sometimes used too strong language, but he would not recant. "**Here I stand, I cannot do otherwise, my conscience is subject to the Word of God, God help me. Amen.**" There was chaos, and as Luther left he was kidnapped and carried away to a castle in Wartburg. This was organized by his friends. In the Castle he let his beard grow and he changed his name to Junker George. He stayed there for a year. This was the most important year of the Reformation. After being there for a month he heard that the Pope had condemned him to death. During this year he translated the Bible into German, he composed a Hymn Book, he wrote a Catechism and wrote sermon outlines.

4. LUTHER'S LATER YEARS

A. FROM WARTBURG TO THE DIET OF SPEIER(1526-29)

i) The Zwickau prophets(1522)

These prophets were led by a man called Klaus Storch and they began to destroy every bit of evidence of the old religion. They were anti-vestments, images, and they preached the coming day of the wrath of God. They were extreme radicals and for them the sword was the answer to their problems. Eventually they were thrown out of Zwickau and they arrived at Wittenberg where they influenced two of Luther's closest friends, **Thomas Carlstadt** and **Philip Melancthon**. On being informed of these people Luther left the castle at Wartburg and went back to Wittenberg. For the next 8 years he was to preach against violence and fanaticism.

ii) Diet at Nuremberg

This was an attempt by the German Princes to try and get the Edict of Worms against Luther revoked. That was refused. A General Council was established to look into the abuses of the church.

iii) Revolt of the Nobles

This revolt failed, but out of it came another Convention in a place called Ratisban.

iv) Peasants revolt(1524-25)

This was tragic for Luther. The plight of the peasants in Germany was terrible. They were virtually treated as slaves. A man came and started to preach to them, his name was **Thomas Munzer**, and they revolted. All they demanded was their rights according to the Gospel, e.g.

- 1) They wanted the congregation to have the power to call its own minister.
- 2) All their common woods restored.
- 3) Fair rent.

Every one of these demands was valid. There was no violence, it was merely a demonstration, and they appealed to Luther to support them. Luther reacted angrily, accusing them of putting a cloak of violence around the Gospel. As a result there was a battle and 50,000 of them were killed.

v) Third Diet. Diet of Speier(1526-29)

This was called by Charles V, calling for a toleration of evangelical doctrine. Also at this time Luther got married and he married Catherine

Von Boro, and by God's grace they had a wonderfully happy marriage so much so that it set the tone for marriages for the next 300 years. Also at this time as the Reformation was growing a number of churches across Europe accepted the Reformation.

5. GERMAN PROTESTANTISM ESTABLISHED AT THE PEACE OF AUGSBURG

A. MARBURG CONFERENCE(1529)

Luther's next huge mistake. The Emperor Philip endeavoured to bring all the evangelicals together and to achieve unity. On **1st October 1529** they met. The two groups were the Lutherans – Melancthon, Zwinglians – Oecolampadius. They agreed on everything except Holy Communion. Lutherans said the bread is the body of Christ, Zwinglians said it is a remembrance. Luther got angry and said Jesus said, **“This is my body”**, and walked out. Due to Luther's obstinate spirit there was division in Protestantism.

B. FOURTH DIET OF AUGSBURG (1530)

Luther at this Conference was represented by Melancthon, who was a lot more timid and gracious than Luther, and they sought again to produce a confession.

C. DEATH OF LUTHER (1546)

He died in Einsleben from a heart attack and with a broken heart when he saw the division in the church. But he was the man who brought the world back to the Bible; the work was now too big for him.

D. COUNCIL OF TRENT (1545-1555)

Where for 10 years the Roman Catholic Church put out their beliefs.

CONCLUSION

Luther was a very great man, a brilliant scholar, who was forceful and dogmatic, but at times he was wild. He had this great treasure in an earthen vessel, but by God's grace he overwhelmed 1500 years of tradition and brought it back to the Gospel and for that he will always be one of the greatest men ever to have lived.

***SOLA CHRISTO
SOLA SCRIPTURA
SOLA GRATIA
SOLA FIDE***

REFORMATION CHURCH HISTORY

SWISS REFORMATION

INTRODUCTION

The Reformation in Switzerland was more thorough than that in Germany for three reasons:

1. Zwingli was less involved with Medievalism than was Luther.
2. There had been no episcopacy in Switzerland for many years.
3. The political situation was different.
The people were free and in control of the land. Switzerland was a confederation of individual states, but their leader was a man by the name of Ulrich Zwingli.

1. ULRICH ZWINGLI

A. EARLY YEARS AND SEARCH FOR THE TRUTH

His father educated him for the church, he went to school in a town called Basle, and he then went to Berne for his high schooling. He went to university in Vienna, and he finally came back to Basle to go to university. Zwingli was a very capable scholar. In **1506** he was made minister in the town of Glaris. For 10 years he systematically taught the Bible as the way to true doctrine. He came to reformation theology before Luther did, but his main concern was always for the young people of Switzerland, as many of them were hired as mercenaries. But it was his brothers' death in **1520** that brought him to real spiritual maturity. He later married in **1522**.

He was an able classical scholar with a great passion for the truth. From **1514-1519** he was a disciple of Erasmus. At this point he was still basically a humanist, but he began to read many of Luther's works. He was a much more gracious man than Luther.

B. BEGINNING OF THE SWISS REFORMATION

i) First movement

In **1516** he preached against idolatry, so the Roman Church invited him to a very high position in the church, but he refused. In the year **1519** he was called to Zurich and here he was to do his greatest work. By **1520** he had understood the gospel and he preached verse by verse through Matthew's gospel. He preached against indulgences, celibacy, the Ave Maria, highlighting the finished work of Jesus Christ on the cross. The impact of his preaching in Zurich was amazing. Slowly the city was turned to the reformation and now the Pope became displeased with him.

ii) Council of 67 Theses

On the **23rd January 1523** he put out his 67 Theses. In these he rejected the Pope, the mass as a sacrifice, praying to saints, penance, purgatory, fasting, Monasteries. In all of this no one could prove him wrong. The whole of Zurich committed themselves to evangelical doctrine.

iii) Zurich reformed

By God's grace and through the Scriptures the reformation took place. Roman Catholic abuses were removed. German was used in the services instead of Latin. Mass was abandoned. Relics, images, and pictures were thrown out of the church. He then founded a Theological College in **June 1525**, where he did most of the lecturing together with a man called Theo Jud. The Old Testament was completed and study became his top priority in his life. All the other clergy came to his college to deepen their understanding of the Scriptures and they went back to their churches and preached what they had heard.

iv) Anabaptists

This was a radical fringe of the Reformation and they were led by men like Conrad Granville, but sadly they were radical, although on many of their beliefs they were biblical. Zwingli always was well balanced and well-read and he saved the Swiss Reformation.

3 HIS LATER LIFE

A. MATURE THEOLOGY

He was a very able theologian and in **1525** his book called “**On true and false religion**” was released. It was outstanding. In this book he warned against natural theology, attacked the doctrine of free will and it was a very warm devotional book, summarizing his doctrinal position. His theology was mature and evangelical.

B. RELATIONSHIP WITH ERASMUS

Although he never totally agreed with Erasmus he did learn three things from him:

- a) The need for a simple basic Christianity, free from scholastic dogma, church abuses, and ritualism.
- b) He believed in the simple Gospel. There is no need for any medieval paraphernalia.
- c) The supreme authority of Scripture.

C. CLASH WITH LUTHER AT MARBURG(1529)

And sadly there was tremendous division, mainly on the part of Luther.

D. HIS DEATH

Not only was Zwingli a very godly man and a spirit anointed preacher, but he was also a gifted political reformer, slowly Switzerland was coming under the control of the Gospel. But there was division between the Protestants and the remaining Catholics and this led to war in **1531**. Very tragically in **October 1531**, at a place called Cappel, Zwingli died on the battlefield. He was a most attractive man with great convictions which he fervently lived out. He was sincere and passionate and God's Kingdom was the great concern of his life.

REFORMATION CHURCH HISTORY

JOHN CALVIN 1509- 1564

INTRODUCTION

John Calvin was born in Noyon in the Province of Picardy in **1509**. He was brilliant at school and he became a student of Latin and Theology at Paris and then he further studied law at Orleans. But all the time he was being set aside as a minister for the Gospel. At this point he was still a Humanist. When his father died in **1532** he joined a Protestant Bible Study and for the very first time Calvin heard the true Gospel. The man who influenced him was Nicolas Kop. This group came into opposition and he therefore had to leave Paris and he moved to Strausburg in about **1535**. While he was there he came under the preaching Lefevre 'Etaples and he consolidated Calvin. The following year in **1536** he went to his city of Geneva where he was to achieve his fame.

1. CALVIN THE MAN

A. HIS EARLY LIFE AND EDUCATION

As we have mentioned he was a very great man and an outstanding scholar, he was learned and erudite. On the surface he appeared to be a man who was unattractive because he was serious and reticent and a brilliant student, who developed over his life many close friends. Later he was to break with humanism and Rome through the influence of Kop and Lefevre.

B. CONVERSION

It is difficult to know when it happened. The reason is that very little was written about Calvin. He never spoke about himself. It probably was about **1534**, as the result of the Bible Study, that he was soundly converted to the Evangelical Faith. He saw it as an act of God's grace.

C. HIS INSTITUTES AND GENEVAEN MINISTRY

400 years later students still study Calvin's Institutes. They were an outstanding exposition of the Evangelical Faith, which he wrote at the age of **27**. **Johnson**; **"It is the greatest of all Reformation Theologies and perhaps in influence the greatest of all time"**. The book is fairly easy to read and it became very popular. In **June 1536** he wanted to go back to Strausburg in order to continue his studies, but in the providence of God he made a detour and visited Geneva and while he was there his very dear friend William Farel told him to stay, otherwise he would come under the wrath of God. Calvin stayed for four months and produced a programme of reforms for the city. He was eventually to stay there for 28 years except for three years when they kicked him out.

D. HIS CHARACTER AND CONCERNS

For most of his life he was a fairly sick man, at times he had such bad migraines that he could not read his notes when teaching. He also suffered from arthritis, but he never complained, perhaps that was the reason he was a bit touchy. He also was gifted in composing music. He composed the Strausburg Hymn Book. He carried out his immense correspondence. At heart his great joy was to be a pastor, but his chief characteristic was humility.

2. CALVIN AND GENEVA

A. GENEVA, THE CITY

In those days it was a city of 13,000 people, it was an important trading centre, but sadly it had all the faults of Medievalism.

B. BEGINNING OF REFORM

Geneva came under the sound gospel through William Farel and as a result of his preaching the immoral blasphemous mass was condemned. Many Roman Catholics fled and the playing of cards was forbidden.

C. CALVIN'S ARRIVAL - EFFORTS OF REFORM (1536)

He immediately presented articles for the organization of the church and of the worship. Measures were set up to train young men, elders would then be appointed in the churches and discipline was instituted. This led to opposition. In **1538** he was given 72 hours to get out and he went back to Strausburg for 3 years, but while he was away things got bad and he was called back.

D. YEARS OF STRUGGLE(1546 - 1554)

On his return he brought Geneva under the authority of the Word of God. Everything was based on Scripture whether in church or in the city council. In those years he also established the Academy, where preachers were trained for ministry. In **1553** the city council ordered Servetus to be put to death because he denied the Trinity. Calvin was blamed for it, but it was not him. John Knox said it. It became a church obedient to the Word of God in church and in State, and was run by four godly ministers who served strict discipline in the school.

E. TRIUMPH FOR THE REFORMED

- i) The blessing of God in his life.
- ii) Preaching of the Word of God.
- iii) Value of sound doctrine.

In addition there was a social and moral revolution in Geneva. E.g. Care for the poor, orphans, old people. Overcharging was forbidden in Geneva, food service had to be kept at a minimum.

3. CALVIN'S THEOLOGY

Over the 25 years he not only produced the Institutes, but he also wrote a Commentary on every book in the Bible except Revelation.

A. PROVIDENCE AND PREDESTINATION

He believed in the sovereignty of God over all things.

B. CHURCH AND MINISTRY

The Presbyterians and Dutch Reformed both follow Calvin. You must have elders in church and under them the deacons.

C. THE SACRAMENTS

Calvin was in between the Roman Catholic view and Zwingli's view:

Total depravity.

Unconditional election.

Limited atonement.

Irresistible grace.

Perseverance of the saints.

D. CONSEQUENCES

The effects of Calvin's theology cannot be over-estimated. He trained pastors who went back to France and England with the truth. They followed him almost completely in England, Scotland, Wales, and the Netherlands. Rightly he is called the Theologian of the Reformation, one of the greatest men ever to have lived. He believed in the supremacy of the Scriptures and it was this which he preached in Zurich and taught in his Bible School.

MODERN CHURCH HISTORY

THE AGE OF REVOLUTION

INTRODUCTION

We now move from the year **1750-1998**. It begins with the period of the French Revolution with the Declaration of the Rights of man on the **27th August 1789**. Moves across to Britain with the Theological Revolution. It was a time of tremendous changes and so the lecture is entitled the age of Revolution.

1. THE REVOLUTIONARY EPOCH IN THE UNITED STATES

A. THE GREAT AWAKENING IN AMERICA

American Christianity had declined drastically due to the era of Arminianism. But the Great Awakening from **1733** produced amazing results. There was a dramatic recovery, the main leaders were Jonathan Edwards, and he was the main figure and also George Whitefield and the Tennant brothers. Up to 60,000 people were dramatically converted, because of the awakening. Missionary work increased, many new churches were planted, and there was great spiritual growth.

B. THE PERIOD OF REACTION

Towards the end of the century, the church lost its spiritual power and humanism took over from Biblical Christianity. E.g. Thomas Payn and Thomas Jefferson, fathers of American independence were deists.

C. THE AMERICAN REVOLUTION

a) The main events

There was friction between the new 13 Colonies and King George III. That led to the civil war and finally to the Declaration of Independence in **1776**. The United States of America was free from Britain.

b) Its effect upon the Churches was radical

Church and State was now separate, E.g.; **article 6- No religious test should even be recognized as a qualification to an office in the USA.**

c) The “new” Theologies

It led to the rise across America of the Unitarians and Universalists. And most of the universities and colleges no longer believed the Word of God.

d) Religious conditions at the end of the century

By **1800**, the drift everywhere was to humanism, the liberals took over the evangelical pulpits and colleges.

11. FRENCH REVOLUTION

A. PRE-REVOLUTION CONDITIONS

The old regime worked together with the Church and both of them seriously oppressed the poor. Later the leaders of the French Revolution tried to destroy the Church. Before the clergy were very privileged, they controlled the Church, money, and property. All the Bishops were politically appointed.

B. THE FRENCH REVOLUTION

i) The Background

On the **5th May 1789**, **Louis XVI** called a States General because France had virtually collapsed.

- ii) The Order of Events
It demanded that all the abuses be corrected and reform had to take place. On **14th July** all political prisoners were released by the Storming of the Bastille. Then on the **27th August** the Constitution National Assembly was put in place. On the **21st January 1793** Louise XVI and Marie Antoinette were beheaded. From **1793-1794** there was a reign of terror by a man called Robes Pierre.

C. THE EFFECT OF THE REVOLUTION ON THE CHURCH

In **1790** the Monasteries were abolished.
In **1791** religious freedom was abolished.
In **1793** Christianity was abolished.

D. NAPOLEAN'S INFLUENCE OVER THE CHURCH.

In late **1799** there was a Coup d'etat by a young 29-year-old general named Napoleon Bonaparte and in **1802** he was made Counsel for life. He tried to reform the Church because he saw it as of great value to his country. All church offices were declared vacant, he put who he wanted in power, and that led to a movement called Ultra-Montanism.

111. THE EFFECTS OF REVOLUTIONARY THOUGHT IN BRITAIN

A. REACTION TO THE FRENCH REVOLUTION

- a) Initially favourably inclined
FOX "Greatest event in the world", most splendid event in history.
- b) Reaction in horror and fear
Because the Church was exposed for what it is and it was replaced by anti-Biblical philosophies.
- c) Conservatism Strengthened

B. THE INDUSTRIAL REVOLUTION (CA. 1750-1810)

Industry and machinery began to transform English social life. New towns and seaports sprang up everywhere. The rich became richer and the poor poorer. Bad housing, little food, unsanitary conditions that led to drunkenness, prostitution, crime and child labour. Into that horrendous situation, the Evangelical Awakening took place through the preaching of George Whitefield and John Wesley. Revival changed the whole of society, there was a new moral zeal, justice came into the courts, and literature was purified.

C. THE STATE OF THE CHURCHES AT THE END OF THE 18TH CENTURY

- a) The Church in England
By the end of the century while there were one or two outstanding exceptions the Church of England wandered from its routes. Charles Simeon was the one light in a dark environment.
- b) The Religious Societies
There was the Clapham Sect which sought to improve society.
- c) The Free-Churches
They had some great preachers like Robert Hall. In the early **1800's** things were at a low ebb.

IV GERMANY AND REVOLUTIONARY IDEAS

Germany became the home of theological liberation.

A. F. SCHEIERMACHER (“The father of modern Theology”)

He tried to make Christianity respectable to the intellectuals, he no longer felt that the Bible was our authority; it was rather experience and feeling, so doctrine is adjustable on our feeling. Existentialism.

B. I. KANT (“The German Socrates” 1724-1804)

C. G. HEGEL (1770-1831)

D. F.C. BAUR (1789-1860)

E. THREE MAIN GROUPS IN GERMAN THOUGHT

d) Conservatives

e) Moderate Rationalists

f) Extreme Rationalists

MODERN CHURCH HISTORY
RELIGIOUS AND ECCLESIASTICAL MOVEMENTS 1789-1948

THE CHURCH OF ENGLAND

1. THE EVANGELICAL REVIVAL IN THE CHURCH OF ENGLAND

A. THE LEADERS AND THEIR SUCCESSORS

i) The beginnings

The two great leaders of the evangelical revival were John Wesley and George Whitefield.

a) JOHN WESLEY (1703-1791)

The founder of the Methodist denomination, he was the 15th child of Rev. Samuel Wesley and Susanna. John was given a top education at Oxford and he graduated from university and became assistant to his father at Epworth. He later on gathered a group of scholarly devout students in Oxford called the Holy Club, his brother Charles and George Whitefield became part of this club. In **1735** he went as a missionary to Georgia (USA), very sadly he came back three years later as a failure. He said, "I went to convert those people, but I myself needed to be converted". On the ship back home he met the Moravians, they spoke to his heart, and on the **24th May 1738** John Wesley was born again, in a street called Aldersgate Street. Very sadly his own churches were closed for him and so he began to preach in the outdoors and God used him in an amazing way. At the time of his death he had trained 294 ministers and built up his church to 72,000 members. He sent out 19 missionaries and his church in the USA grew to 45,000 members. He was an incredibly gifted organizer and his godliness was unquestionable. Sadly he had a very unhappy marriage and also he clashed with George Whitefield especially over the area of election.

b) GEORGE WHITEFIELD (1714-1770)

He was born in Gloucester of humble parents. He also trained at Oxford where he met the Wesleys. He had a wonderful conversion. He also went to Georgia as a missionary. He later established orphanages in the USA. **He has been called the greatest open-air preacher of all time.** He preached in England, USA, and Wales. He died in his 50's worn out. The effect of the revival was widespread, congregations developed all over and preaching was revitalized.

ii) Selina Countess of Huntingdon

She was a very wealthy lady and a close friend of George Whitefield. She built chapels for him and then she founded a Theological College called Trevecca and she asked Fletcher and Madeley to become her first principal. It was a thorough evangelical college training pastors and missionaries.

iii) The Second Generation

Towards the end of the **1700's** there were great preachers like William Romain, and John Berridge, but the greatest of all was Charles Simeon.

iv) Charles Simeon of Cambridge (1759-1836)

He developed an outstanding work at Cambridge and was called to a church called Holy Trinity in **1782**, where he stayed for the next 52 years until his death. He had an immense influence on the students at Cambridge, he encouraged missions on a large scale, and his closest friend was Henry

Martin. He formed the Church Missionary Society (1797), and even today, it is one of the greatest.

B. THE CLAPHAM SECT. (ca. 1810)

i) The Men

John Venn	-	He was a minister of a church
Henry Thornton	-	He was a banker
William Wilberforce	-	Politician
James Stephen	-	Lawyer

All these were converted men in positions in society.

ii) Their activities

They met once a week for prayer and Bible Study and they tried by all means to influence the society in which they lived. William Wilberforce organized the abolition of slavery. They worked in schools, prisons, and hospitals bringing the gospel to the world, they did a fantastic work.

2. THE OXFORD OR TRACTARIAN MOVEMENTS (The Anglican Revival)

A. THE SITUATION IN THE CHURCH OF ENGLAND (ca.1820)

The Evangelical Revival of the 1700's slowly eroded and a group of liberals came into prominence, they stressed the incarnation rather than the cross and the church became the means of salvation.

B. THE OXFORD GROUP (ca. 1833)

i) Oriel College 'Another way'

This group came out of Oriel College, Oxford and they were called 'another way'. Their leaders were John Keeble, John Henry Newman, and Richard Froude. They were concerned for the state of the church in England and they endeavoured to restore its spirituality by returning to the time before the Reformation.

VIA MEDIA. Middle way, and they became known as Anglo Catholics, and introduced radical changes. E.g. Stained glass windows in the church, elaborate vestments for the ministers, incense, altar lights. They encouraged baptismal regeneration, but no emphasis at all on prayer and preaching of God's Word, it was very High Church.

C. John Henry Newman (1891-1890)

i) Early Life

He was converted in 1861 because of Mr. Meiers (his teacher's) testimony. He also had a very godly mother who taught him the Bible and in his early years he was very anti-liberal. He was also influenced by a godly minister, Thomas Scott. Because of these three people he had a good grounding. At the age of 16 he went to Trinity College, Oxford, and at the age of 21 he graduated and became a lecturer at Oriel College with the plan of becoming a missionary. After training, he was put into a church as a curate. His minister's name was Edward Hawkins. He opposed John Henry Newman's sermon because he divided people into the saved and the unsaved. He taught that the Church was the authority and not the Bible and slowly he led John Newman away.

- ii) Ordination and early ministry
He was ordained and under Hawkins established his early ministry.
- iii) The Tractarian Movement
He then met Keeble and Froude and they too were anti the Reformation and they taught him to pray to Mary and into that group came a man called E.B. Pusey and they formed the Tractarian Movement, they printed thousands of tracts and distributed them, their doctrine was Anglo-Catholic and it took off with phenomenal success.
- iv) To Rome.
There was only one more step for Newman to become a member of the Church of Rome. He wrote a tract called Tract 90 in which he tried to interpret the 39 Articles in a Catholic way, and so in **1842** he joined the Roman Catholic Church and was made a Cardinal in **1879**. He died in **1890**.

C. **THE INFLUENCE OF THE OXFORD MOVEMENT**

The Movement continued to grow and had a remarkable impact on the Church in England in its forms of worship, liturgy, architecture, carved figures in churches, symbols at the cross, were all now put into the church.

III **THE BROAD PARTY IN THE CHURCH**

In addition to the ministry of Charles Simeon and the Tractarian Movement, a new movement arose called the Broad Church, they wrote a book called Essays and Reviews and they taught that the church must accept some of the new liberal scholarship of Germany.

A. **SAMUEL TAYLOR COLERIDGE (1772-1834)**

He was a poet, philosopher, and theologian. He had a high view of the Church and reason and he was the English Schliamacher. He was the beginning of the Biblical High Criticism Movement.

B. **J.F.D. MAURICE (1805-1872)**

He is difficult to classify but he was more liberal than Coleridge was. He saw Christ as the head of the Church, and none are under the curse of God (Universalism).

C. **CHARLES KINGSLEY (1819-1875)**

D. **OTHER MEN OF SIGNIFICANCE “Essays and Reviews” (1860)**

The most notable in South Africa is John William Colenso and he accepted these views.

IV. **SOCIAL CONCERN**

At this time there was tremendous social concerns coming from evangelicals.

A. **INTRODUCTION AND BACKGROUND**

i) Early Evangelicals and Social Action

This movement was led by the evangelicals' leaders, Wesley, Whitefield, and Wilberforce; all of them were concerned with people in prison, medical care and the poor.

ii) Background to mid 19th Century

The Industrial Revolution changed England. Peoples lives were reduced to nothing, children worked in the coal mines for long hours and with no pay, they were under nourished and worked under unsanitary conditions.

iii) 19th Century Evangelicals in action

Especially Earl of Shaftsbury. He put out a law through Parliament called the Chimney Sweepers Act, that children could not be employed, and the Mines and Coalaries Act for Woman. He also opened schools, parks, gymnasiums, and night school.

iv) Salvation Army

They did a wonderful work under General Booth. George Mueller and Spurgeon started orphanages. Gambling was attacked.

v) Criticism

But, the one criticism was that people became more concerned with social action than the gospel.

B. CHRISTIAN SOCIALISM

The main person was F.D. Maurice and so in summary the social work was doing a great work for the world.

MODERN CHURCH HISTORY

THE GOLDEN AGE OF NON-CONFORMITY

1. THE PRE-VICTORIAN ERA

A. INTRODUCTION

- i) Nicknames
The Evangelicals were called Puritans, Free Churchers, and Quakers etc.
- ii) Expansion and fitting the times
In the first half of the **19th Century**, there was massive development, churches were growing, and social work was effective.
- iii) The Evangelical Revival
The revival changed the course of social life and led to great preachers.

B. EMANCIPATION OF THE NON-CONFORMISTS (Non-Anglicans)

- i) Their previous disadvantages
E.g.: **1829** – If you did not belong to the Church of England you could not hold a public office **1835** – could not be a Member of Parliament.
- ii) The Acts of Reform
Up to **1852** you had to be buried by a Church of England minister, if not you could not be buried.

C. EARLY EXPANSION AND EARLY ORGANISATION

- i) The Baptist Churches
Sadly, with this growth there was the downgrade, where Spurgeon was involved in a controversy with the Baptists, who he accused of watering down Scripture.
- i) The Congregationalists
They had great preachers like Robert Dale.
- ii) Methodism
They benefited enormously from the Revival.
- iii) Presbyterians
They also benefited from the Revival.
- iv) The rise of the “Christian Brethren”
John N. Darby started the Brethren Assemblies because he felt that the churches were dead and also because he believed in the priesthood of all believers, they were Biblical and sound.

D. EARLY PREACHERS AND LEADERS.

In addition to J.N. Darby another of their leaders became a very famous man, George Mueller, he was a man of faith and who started orphanages. He had great missionary vision.

11. THE VICTORIAN ERA (1837-1901)

A. AN ERA OF GREAT PREACHERS

- i) John Elias

- ii) Thomas Chalmers
He had read the work of Jonathan Edwards by the age of 14. In **1833**, he broke away from the Church of Scotland to form the Free Church of Scotland.
- iii) William Jay
Preacher in Bath, he was the minister of that church for 62 years.
- iv) CHARLES HADDEN SPURGEON
He was called into the ministry at the age of 16. He became the Pastor of the Water and Beat Baptist Church. At the age of 19 years, he was called to London. At the time of his death, he was one of the greatest preachers of all time.

B. THE NON-CONFORMIST CONSCIENCE

Politically and socially, these evangelicals were effective. They carried through Parliament laws regarding temperance, gambling, educational equality, and horse racing. It truly was the golden age.

C THE EXPANSION OF THE DENOMINATIONS

Under Queen Victoria almost 50% of people went to church.

- i) The Baptists continued to grow.
- ii) Congregationalists continued to grow.
- iii) Methodists continued to grow.
- iv) Sadly, even the Unitarians, Quakers and Sandimanians continued to grow.

D. MOVEMENTS WHICH CROSSED DENOMINATIONAL BARRIERS

- i) THE EVANGELICAL ALLIANCE (1846)
It also saw the start of movements that crossed denominational barriers.
- ii) SUNDAY SCHOOL MOVEMENTS
As a result of Robert Raikes the Sunday School Movement began, which taught children the Word of God.
- iii) Y.M.C.A. AND Y.W.C.A.
George Williams formed the Y.M.C.A., he had a great vision for this work. He conducted Bible Studies. He also provided social, educational, and athletic facilities. Miss Roberts started Y.W.C.A. (1865) and she tried to do for woman what George Williams did for the men.
- iv) FAITH MISSIONS.
E.g.; China Inland Mission (**C.I.M.**) – Hudson Taylor
- v) KESWICK AND “HIGHER LEARNING” MOVEMENTS.
This began in the village of Keswick and had as its goal to bring Christians into a deeper relationship with Jesus, men like F.B. Meyer and Hanley Moule were their leaders.

111 **NON-CONFORMITY IN THE 20TH CENTURY**

A. A PERIOD OF DECLINE

Very sadly, as we come into the 20th Century, all of this declined.

i) It was due to Liberal Theology and the Social Gospel. The Bible was no longer the Word of God, the emphasis was on social work and not preaching, and everybody accepted evolution.

ii) Other Factors

a) Other factors that led to the decline spiritually were the decline in authority in the pulpit.

b) Too close an identity of church and state.

c) Decline in religious observance.

B. FREE-CHURCH UNITY

The desire for unity in the church (World Council of Churches).

C. FREE-CHURCH SCHOLARSHIP

More and more emphasis was placed on non-evangelicals (JEDP – Documentary Hypothesis) and so by the mid **1900's** evangelicalism had declined.

