

CH505: Survey of Church History

Course Lecturer: Garth M. Rosell, Ph.D.,
Professor of Church History at Gordon-Conwell Theological Seminary

About The Course



This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans' Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans' Council as highly recognized scholars in their particular fields of study.

About the Study Guide

The Original

Writing: C. Gerald Harris
George Harper

Instructional Design: Robert E. Freeman

Editing: Sharon Carlson
Christa Gauthier
Carole McLoughlin

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Gordon-Conwell Theological Seminary
130 Essex Street
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Contents

Study Log: Provides an overview of the course assignments and a method for planning your work.

List of Lessons: Provides a list of all lessons in the course. Each lesson is accompanied by a brief description.

Lesson Assignments: Here you will find the following for each lesson — lesson overview, lesson objectives, reading assignment(s), and Focus and Develop questions.

Lecture Outlines: Provides a detailed outline for the entire course.

How to Use this Study Guide

Beginning on page 8 you will find the Lesson Assignments. Each lesson is designed to begin (Ready) with an overview which will help you see what is ahead in the lesson and how this lesson fits with the other lessons. When you read the objectives (Aim) for each lesson, keep in mind that these are the points of reference around which you can organize the material in both the reading and the audio lectures. The objectives are what the lecturer thinks are important. You may find it helpful to write in your own additional objectives for each lesson. Now (Focus) do the reading and listen to the lectures while focusing on the objectives. Questions are provided to help you do this. Keep in mind that the assigned readings are designed to insure that you read the entire text, so you will often be reading about more than just the subject of that lesson. This will help you put that subject in the correct historical context. Finally (Develop) be sure you understand and can explain the concepts of the lesson by working through the exercise. The exams will be made up directly from these exercises and the focus questions.

Study Log

This study log should assist you in a couple of ways. First, it provides you with a course overview at a glance. You can see the assignments and the course content to which they relate. Second, it provides you with an opportunity to plan your work so that you do not fall behind and sacrifice learning for cramming. Third, it provides both you and your instructor with a way to measure your progress at any given point in the academic term. IF you use this tool well, you may find that completing the course becomes much less stressful and much more beneficial to your learning.

ASSIGNMENT	TARGET	COMPLETE
Identify your mentor for the Spiritual Formation Project right away.		
Lesson 1: The Birth of the Church		
Read The Gospel According to Luke		
Read The Acts of the Apostles		
Read Shelley, pp. xiii-xvii; 1-12		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 2: Growth of the Christian Church		
Read Shelley, pp. 13-23		
Answer the Focus Questions		
Lesson 3: The Spreading Flame		
Answer the Focus Questions		

Answer the Develop Question		
Lesson 4: Early Christian Faith and Life		
Read Shelley, pp. 25-36		
Answer the Focus Questions		
Answer the Develop Question		
Narrow to 3 choices for the Research Paper topic		
Lesson 5: The Young Church In Action		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 6: The Martyr Faith		
Write on the requested Focus Topic(s)		
Read Shelley, pp. 37-45		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 7: The Age of Constantine		
Read Shelley, pp. 46-98		
Read Noll, pp. 47-64		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 8: Augustine of Hippo		
Read Shelley, pp. 99-140		
Read Noll, pp. 65-105		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 9: The Iconoclastic Controversy		
Read Shelley, pp. 141-160		
Read Noll, pp. 107-127		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 10: The Crusades		
Read Shelley, pp. 161-203		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 11: Mystics and Scholastics		
Read Shelley, pp. 204-233		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 12: Heretics and Inquisitors		
Write on the requested Focus Topic(s)		

Answer the Focus Questions		
Answer the Develop Question		
Complete the Midterm Exam		
Lesson 13: Reformation Patterns		
Read Shelley, pp. 235-263		
Read Noll, pp. 151-174		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 14: The Lutheran Tradition		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 15: The Reformed Traditions		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 16: The Anglican Tradition		
Read Shelley, pp. 264-300		
Read Noll, pp. 175-196		
Answer the Focus Questions		
Answer the Develop Question		
Select a topic for the research paper		
Begin research for the paper		
Lesson 17: Eighteenth Century Renewal Movements		
Read Shelley, pp. 301-330		
Read Noll, pp. 221-244		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 18: The Missionary Explosion of the 19th Century		
Read Shelley, pp. 351-382		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 19: The Rise of Modern Pentecostalism		
Read Shelley, pp. 331-350		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 20: The Rise of Fundamentalism		
Read Shelley, pp. 383-404		
Read Noll, pp. 245-268		
Answer the Focus Questions		
Answer the Develop Question		

Complete the research for the paper		
Lesson 21a: Fundamentalism & Modernism in Transition		
Read Shelley, pp. 405-450		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 21b: Fundamentalist / Modernist Controversies of the 1920s		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 22: Modern Catholicism		
Read Shelley, pp. 451-495		
Read Noll, pp. 197-220		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 23: The Future of Evangelicalism		
Read Noll, pp. 295-316		
Answer the Focus Questions		
Answer the Develop Question		
Lesson 24: The Challenge of Ministry in a New Millennium		
Answer the Focus Questions		
Write the Research Paper		
Complete the Spiritual Formation Project		
Complete the Final Exam		
COURSE COMPLETED		

List of Lessons

Lesson 1: The Birth of the Church

The culture, religion and politics of the city where the church was born.

Lesson 2: Growth of the Christian Church

The church spreads outward from Jerusalem, in all directions.

Lesson 3: The Spreading Flame

The church moves into the Gentile world.

Lesson 4: Early Christian Faith and Life

The church organizes to spread the gospel and minister to people in the Roman Empire.

Lesson 5: The Young Church in Action

What the early Christians expected of themselves and each other in the conduct of their lives in Christ.

Lesson 6: The Martyr Faith

The Early Church's response to the hostility of the Jewish community and the Roman world.

Lesson 7: The Age of Constantine

How Constantine helped to shape the Roman world and the church.

Lesson 8: St. Augustine of Hippo

His spiritual pilgrimage, theological contributions and concern for ministry.

Lesson 9: The Iconoclastic Controversy

The church struggles with the question of the appropriate use of images in worship.

Lesson 10: The Crusades

The Medieval Church's relationship to the Medieval State and its use of force in the pursuit of evangelism.

Lesson 11: Mystics and Scholastics

How does one best come to know God? Two distinct movements within the Medieval Church sought to provide an answer.

Lesson 12: Heretics and Inquisitors

The individuals and groups that dissented from the Roman Church and the Roman Church's response to them.

Lesson 13: Reformation Patterns

An examination of the historical and theological context for the study of the Reformation.

Lesson 14: The Lutheran Tradition

Martin Luther's life, teaching, and legacy of reform.

Lesson 15: The Reformed Tradition

The lives and teachings of Ulrich Zwingli, John Calvin, and John Knox, and the spread of Reformed Presbyterian Christianity.

Lesson 16: The Anglican Tradition

Reformation thought steadily influences the English church from the time of Henry VIII to the time of Charles II.

Lesson 17: Eighteenth Century Renewal Movements

The renewal of Lutheranism in Pietism, Anglicanism in Methodism, and American Puritanism in Revivalism.

Lesson 18: The Missionary Explosion of the 19th Century

The task of world evangelization sparks the rise of mission societies and the taking of the gospel to the world is established as a new priority and direction for the church.

Lesson 19: The Rise of Modern Pentecostalism

The development of Pentecostalism from its roots in the Holiness movement to its eventual inclusion as a mainline Protestant denomination.

Lesson 20: The Rise of Fundamentalism

Fundamentalism's basis in Dispensational theology and its growth through criticism and challenge.

Lesson 21a: Fundamentalists and Modernists in a Time of Transition

The polarization of Protestantism into Fundamentalist and Modernist camps.

Lesson 21b: The Fundamentalist / Modernist Controversies of the 1920's

The two groups struggle for control of education, denominations, and behavioral standards, resulting in spiritual collapse and disillusionment within the church.

Lesson 22: Modern Catholicism

An overview of the councils which defined Catholic doctrine as it is today, and a look at the ongoing issues facing the Catholic church.

Lesson 23: The Future of Evangelicalism

The struggles Evangelicalism has faced in the past, the characteristics of it today, and the tasks facing it in the future.

Lesson 24: The Challenge of Ministry in a New Millennium

Patterns of spiritual awakening, challenges facing ministry in the new millennium, and strategies for overcoming those challenges.

Lesson 1: The Birth of the Christian Church

Ready

Jerusalem, as the center of Jewish religion and culture, was probably one of the least likely places for a new religion to find focus and gain momentum. Yet, it was exactly here that the church was formed by a sovereign act of the Spirit of God who gave energy and direction to that first generation of believers. This lesson explores the distinctively Jewish context of the church's first days and years and the sequence of events that brought the church into being.

Aim

When you have completed this lesson you will have:

- Described the political and economic character of the religious establishment of Jerusalem.
- Explained two reasons why Jesus was perceived as a threat to the religious establishment.
- Explored ways in which the Pentecost festival provided a positive occasion for the birth of the church.
- Identified ways that the temple and Jewish religious worship served as the foundation for the faith and life of the Early Church.
- Identified the four types of Jews and Jewish proselytes who became Christians.
- Explained the significance of having Galilean Christians in the leadership of a church full of Judeans.

Focus

While focusing on the learning objectives:

Read: The Gospel According to Luke and The Acts of the Apostles

Shelley, Church History in Plain Language, pp. xiii-xvii; 1-12

Optional: Noll, Turning Points, pp. 23-46.

Listen: Lecture 1 "The Birth of the Church"

Optional: View "Foundations" from the video cassette The Trial and Testimony of the Early Church.

Ask:

1. Describe the place of the Temple in first-century Jerusalem's social, economic, and political life.
2. What was the significance for Judaism of the festival of Pentecost? What was the significance for Christianity of the first Pentecost after the resurrection of Jesus? How did onlookers react? How did Peter respond? What was the outcome?

Develop

The year is 33 A.D. You are a correspondent for “Palestine Today” magazine, which has sent you to do an in-depth report on a new Jewish sect known as “the Way.” In the course of your investigation, you spend the weekend with a family whose members are involved with this group. The husband, a Galilean, was an early follower of Jesus of Nazareth, while the wife is from Jerusalem’s elite. Describe their household’s religious activities over the course of your stay. Explain to your readers how these reflect the family’s Jewish heritage, as well as its new beliefs. Note the difficulties that have arisen with this movement’s mix of adherents from disparate social and cultural backgrounds, and assess its efforts to cope.

Lesson 2: Growth of the Christian Church

Ready

Though the study of Christian history has tended to focus on its growth and development in Europe and North America, the early missionary growth of Christianity, in fact, took place in every direction - spreading out from its center in Jerusalem to the east, south, north, and west. This lesson explores how, after Pentecost, the gospel was carried, literally, around the world.

Aim

When you have completed this lesson you will have:

- Described how the early missionary growth of Christianity was not essentially Eurocentric, as we tend to think of it.
- Explained what is presently indicated by the number of Christians in Europe and North America versus the number in Africa, Asia, Latin and Caribbean America, and the Pacific.
- Provided reasoning for the claim that “Christianity began as a global religion.”
- Described the missionary work of Thomas.
- Identified several ways that scholars claim the church began in Asia.
- Explained how the spread of Islam in the seventh century has affected Christianity.
- Explained the significance of Mark’s role in bringing Christianity to Africa.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 13-23

Listen: Lecture 2 “Growth of the Christian Church”

Ask:

1. Describe the early growth of the church in Asia and Africa. Why do you think that, until recently, this has been a “lost history”? How can understanding this history be useful today?
2. Explain the evidence for the Apostle Thomas’ missionary travels to India. What significance do you see in Thomas, “the doubter”, being the one who would, as Dr. Rosell says, “carr[y] the faith farther in a geographical sense, than any other member of Christ’s original disciples”?

Lesson 3: The Spreading Flame

Ready

There’s enough Bread of Life to feed the whole world, but are there enough volunteers to distribute it?!

As the movement of the church into the Gentile world gained momentum, questions and conflicts began to arise as to exactly what it meant to be a Christian and how the good news was to be preached. This lesson is focused upon understanding the ways in which the Early Church negotiated these conflicts.

Aim

When you have completed this lesson you will have:

- Described the characteristics of the Apostle Paul’s personal history, religious heritage, conversion and discipleship.
- Explained the significance of Paul and Barnabas’ first missionary journey in terms of the precedent it set for how the good news of Christ was to be shared.
- Written a statement that details your understanding of the outcome of the Jerusalem Council 50 A.D.
- Explored the impact of the decision of the Jerusalem Council upon how Christians today understand what is necessary to become and live as a Christian in the world.
- Explored the place compromise had in the context of decision making in the church.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources

Optional: Dowley, Introduction to the History of Christianity, pp. 12-68

Listen: Lecture 3 “The Spreading Flame”

Optional: View “Spread” from the video tape The Trial and Testimony of the Early Church.

Ask:

1. Sketch the Apostle Paul's personal history — his religious heritage, early life, conversion, and first years as a disciple.
2. What issues led to the convening of the Jerusalem Council? What was its outcome? What were the consequences?

Develop

The year is 46 A.D. You are a Judaizing Christian who has been commissioned as an evangelist to the people of northern Syria. One night, your journeys bring you to the same inn where Paul has found lodging. After dinner, you become involved in a conversation with him and two other guests. As Paul begins to share the gospel, you join in the discussion, with a sense of obligation to support him, but also with the intention of defending the Law and traditions of Israel. What do you say? How does Paul respond?

Lesson 4: Early Christian Faith and Life

Ready

Authority does not make you a leader, it gives you the opportunity to be one.

The faith of early Christians called them to be a community of faith and service in the world. This lesson explores the ways in which the structure of the Early Church was formed. We will also see how that structure was influenced by the cultural and political context in which it developed.

Aim

When you have completed this lesson you will have:

- Described the development of the leadership structures of the church as they moved from informal to formal.
- Explained the ways in which the leadership structures of your own Christian tradition are lesson you will reflected in the leadership structure of the 3rd Century Church.
- Explored the development of leadership structures. It will be examined in the ways it helped or hindered the church's ability to faithfully honor Christ and execute His mission.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 25-36

Optional: Dowley, pp. 82-136

Listen: Lecture 4 “Early Christian Faith and Life”

Optional: View “Accusation” from the video tape The Trial and Testimony of the Early Church.

Ask:

1. Describe the process by which patterns of leadership in the early church grew and evolved from their beginnings in first-century Jerusalem to the time of Constantine. What parallels do you see with the structure of the Roman Imperial bureaucracy?
2. Describe the process by which the distinction between clergy and laity widened and hardened in the early church. What considerations drove this line of development?

Develop

The year is 287 A.D. Six months ago, your firm – Mediterranean Management Associates, Inc. – was hired to evaluate changing patterns of leadership and management in the Christian church, assess the impact of these on its life and ministry, and suggest ways of enhancing the church’s administrative effectiveness. Write a one-page summary of your report.

Lesson 5: The Young Church in Action

Ready

Emotion without devotion is no more than commotion!

Early Christians not only lived their faith in the church but that same church held them accountable to live a life consistent with the faith as they pursued their daily work. This lesson explores the ways in which the Early Church gave energy, focus and direction to the lives of the believers and called them to account for their conduct in the world.

Aim

When you have completed this lesson you will have:

- Surveyed the development of Christian worship and the celebration of the Lord’s Supper and Baptism.
- Identified the major contributions that the Didache and Apostolic Constitutions made to the formation of the Early Church.
- Explored the church’s interest in discipline to preserve the purity of the church and to attend to the spiritual welfare of those disciplined.
- Explored the Early Church’s understanding and use of penance as a way of dealing with sin.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources.

Listen: Lecture 5 “The Young Church In Action”

Optional: View “Testimony” from the video tape The Trial and Testimony of the Early Church.

Ask:

1. What purpose did discipline serve in the early church? What was the place of penance? Describe its stages. Sketch alternative views concerning access to restoration.
2. List several salient elements of early Christian worship. Describe the order of worship you would likely have observed had you attended a service held sometime between 150 and 500 A.D. What was the deeper significance of the divided service? Why was it phased out?

Develop

The year is 210 A.D. You have recently relocated from Rome to a small city in northern Asia Minor. You now find yourself at the center of a growing fellowship of Christians for whom you wish to compose a liturgy. Given what you know of the early church’s approach to such matters, write a one-page order of worship for your congregation, explaining the purpose and placement of each element. How will your liturgy help to make this a fellowship “where the Word is preached faithfully and the sacraments are conducted properly”?

Lesson 6: The Martyr Faith

Ready

When Christ bids he bids you come and die!

D. Bonhoeffer

The first three centuries in the life of the church were characterized by the spread of the Christian faith. The spread of the gospel resulted in the development of Christian communities that attempted to live out the Christian faith in an often hostile world. During this period, authoritative documents were gradually collected that would guide the thinking and action of the church. Christian communities experienced intense, albeit intermittent, persecutions from the Jewish community and the Roman authorities. This lesson examines the nature and extent of these persecutions and their impact upon the Early Church.

Aim

When you have completed this lesson you will have:

- Surveyed the Jewish and Roman persecutions of the Early Church.

- Identified three challenges that persecution posed to the faith and life of the Early Church.
- Analyzed the impact of martyrdom on the faith and life of the Early Church.
- Listed three excesses associated with martyrdom.
- Explored the implications of “martyr faith” for your own life and ministry.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 37-45

Optional: Dowley, pp. 69-81

Listen: Lecture 6 “The Martyr Faith”

Write: Given what you have discovered about the Early Church thus far, write a two sentence description of what the term “disciple” meant to a third century Christian.

or

Write a two sentence statement of your current understanding of discipleship.

Optional: View “Persecution” from the video tape The Trial and Testimony of the Early Church.

Ask:

1. What was Rome’s usual policy toward its subjects of other religions? Why did it deviate from this policy in its treatment of Christianity? What sort of threat was the church felt to pose? What was Rome’s response?
2. Describe the process by which the practice of the veneration of martyrs came to increasing prominence in the church. What were the consequences of this development?

Develop

As you are leading a Sunday school class on the life of Jesus, a student raises the following question: “I’ve been reading through the Gospel of Luke as you suggested, and I’ve come across a verse I don’t really understand. In Luke 14:27, Jesus says, ‘Whoever does not bear his own cross and come after me cannot be my disciple.’ What does that mean for me?” Outline a response that draws on the early church’s experience as a point of reference.

Lesson 7: The Age of Constantine

Ready

Politicians should be good in geometry - they know all the angles and talk in circles!

The reign of Constantine the Great brought profound changes and challenges to the church. This lesson

explores the ways in which Constantine's attitudes toward the church shaped its form, functioning and focus into the Medieval period and the Reformation.

Aim

When you have completed this lesson you will have:

- Explored the nature of Constantine the Great's conversion.
- Explored the changes that Constantine's "pro-Christian" policies and actions had upon the way in which the church related to the state.
- Described the effect of Constantine's policies toward Christianity on the faith and life of the church.
- Listed three negative results of Constantine the Great's policies toward the Christian religion.
- Explored challenges that the Fourth Century Church faced that are instructive to those of us in the contemporary church and culture.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 46-98

Noll, pp. 47-64

Optional: Dowley, pp. 138-163

Listen: Lecture 7 "The Age of Constantine"

Optional: View "Transition" from the video tape The Trial and Testimony of the Early Church.

Ask:

1. Describe the conversion to Christianity of the Emperor Constantine and the immediate consequences of this event for Christians within the Empire.
2. Describe the longer-term consequences of the church's rise to ascendancy within the Roman Empire.

Develop

The year is 318 A.D. You are the bishop of a city in northern Italy. Five years ago, Constantine and Licinius in the Edict of Milan declared religious freedom throughout the Roman Empire. Now several of your presbyters are asking you to seek funds from the government to build places of worship for their congregations. These same presbyters are also urging that you petition the government to halt all non-Christian worship in the area and assign all property held by non-Christian religious groups to their churches. Draft a pastoral letter to the presbyters of your diocese outlining your response to these requests and giving your rationale.

Lesson 8: St. Augustine of Hippo

Ready

All minds face a world full of ideas, but only great minds know how to relate them constructively.

Augustine of Hippo served the church first as one of its greatest intellects who gave form to its basic theological commitments. He is also a model of pilgrimage toward deep and personal knowledge of God. This lesson explores the life of Augustine from the perspective of his movement toward personal faith and his contributions to the formation of orthodox Christian thinking.

Aim

When you have completed this lesson you will have:

- Reviewed Augustine’s early life, education, life-style and religious commitments, as well as his conversion and early ministry.
- Examined the impact of Augustine’s life-history on his theological understanding: (his love of women and his love of learning) his struggle with evil and the longing for evil itself.
- Identified the moral struggles of Augustine’s pre-conversion life that were to be the foundation of his later theological reflections and writings.
- Identified the major contribution that Augustine made to the church’s theological understanding of salvation, redemption and grace.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 99-140

Noll, pp. 65-105

Optional: Dowley, pp. 164-224

Listen: Lecture 8 “St. Augustine of Hippo”

Ask:

1. What intellectual problem underlay Augustine’s extended flirtation with Manichaeism? Why did he finally conclude that this approach was inadequate? How did Christianity settle things? Why did he hold back from conversion? How were his twin dilemmas finally resolved?
2. What is the central theme of Augustine’s theology? What Biblical motif concerning the human condition did he recapture? What did he identify as God’s response? Where is this dispensed? What does it achieve?

Develop

The year is 425 A.D. You’ve just received your M.Div. from the University of Antioch, and now you’re

on your way to North Africa for your first ministerial assignment, an assistant presbyter's position in the Diocese of Hippo. You've heard that your new boss, Bishop Augustine, has come up with a fresh slant on a whole range of issues — questions like why people choose to sin and how deliverance from sin's bondage is mediated. Since Augustine's views on such matters are not yet in print, and since you're eager to start your relationship with him on the right foot, you've decided to draft a short letter composed primarily of questions aimed at drawing him out. What do you say? Design your letter to show what you do know about his views, making clear as well both your own commitment to orthodoxy and your open, teachable spirit.

Lesson 9: Iconoclastic Controversy

Ready

During the Seventh Ecumenical Council 787 A.D., held in Nicea, the dominant issue was the use of images in Christian worship. This lesson explores the nature of the controversy, its resolution and its implications for the church today.

Aim

When you have completed this lesson you will have:

- Listed four functions of art in the Early Church.
- Explained the ways in which its Jewish heritage influenced the church's attitude toward icons.
- Described what icons are, their function in the church and ways in which they were sometimes abused.
- Explored the significance of the Seventh Ecumenical Council of 787 in terms of the theological issues related to the use of icons in the life of the church.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 141-160

Noll, pp. 107-127

Optional: Dowley, pp. 226-259

Listen: Lecture 9 "The Iconoclastic Controversy"

Ask:

1. Describe the rise of iconographic representation in Christian art. What theological rationale was advanced for the use of icons, especially those of Christ, in Christian worship? What were the

liturgical consequences of this perspective?

2. What was the religious stimulus behind the iconoclastic controversy? Describe the clash of church councils addressing the issue. On what basis did the seventh ecumenical council reject iconoclasm?

Develop

The year is 754 A.D. You are the bishop of Myra, a commercial center on the Mediterranean coast of Asia Minor. When you were consecrated just last year, you were charged with ridding your churches of their icons. You soon realized, however, that unless you wished to alienate the people, the best you could hope for was to stem their abuse of these images. Lately, you've begun to think that this may be enough: perhaps icons are appropriate if their employment can be carefully regulated. A representative of the Patriarch of Constantinople will be visiting Myra next week. How will you explain your change of position?

Lesson 10: The Crusades

Ready

Two things for successful political campaigns: hot issues and cold cash.

The Crusades is the name given to eight major military expeditions and numerous minor ones that took place between 1096 A.D. and 1280 A.D. During this period, the church experimented with the use of military force as a means of liberation and evangelism. This lesson deals not only with the Crusades as historical events, but also with the issues raised by these events such as church / state relations and several Christian traditions on the use of force.

Aim

When you have completed this lesson you will have:

- Listed the eight major crusades.
- Identified the three major positions on war that have been represented in the church and how each of these has viewed Romans 13.
- Examined the ways in which the Crusades contributed to the break between the Eastern and Western branches of the church.
- Described the motivations, such as penance and pilgrimage, etc., of those who participated in the Crusades.
- Identified the factors, other than Islam, that contributed to the Crusades.
- Described your own position on the use of coercion to bring about conversion.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 161-203

Optional: Dowley, pp. 260-287

Optional: Noll, pp. 129-150

Listen: Lecture 10 “The Crusades”

Ask:

1. Sketch three classic Christian perspectives on the waging of war. Describe the church’s shifting consensus on this question. What Scriptural passages does each camp appeal to? How does each view Romans 13?
2. Describe the underlying causes of the Crusades. What triggered Pope Urban II’s call? What was the response? What was the outcome of the First Crusade?

Develop

The year is 1099 A.D. You are a priest traveling with the forces of the First Crusade, serving as chaplain to the troops and evangelist to the non-Christian peoples among whom you are passing. Write a letter to your bishop reflecting on the campaign, noting its rationale and detailing the issues that arise as you encounter greater military resistance and little interest in conversion.

Lesson 11: Mystics and Scholastics

Ready

The desire to know God was the driving force behind two great movements of the Medieval Church: Mysticism and Scholasticism. Mysticism was concerned to cultivate a direct existential encounter with God. Scholasticism was concerned with knowing God through the use of the mind. This lesson explores the place that both of these ways of knowing God had within the Medieval Church.

Aim

When you have completed this lesson you will have:

- Explained the distinction between mysticism and scholasticism.
- Reviewed the common foundation of mysticism and scholasticism in Augustine.
- Listed the three main representatives of mysticism and their contribution to the movement and the church as a whole.
- Explained the connection between mysticism and action in the world.
- Described the respective methodologies for knowing God in mysticism and scholasticism and

explored the ways in which these methods are complementary.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 204-233

Optional: Dowley, pp. 287-315

Listen: Lecture 11 “Mystics and Scholastics”

Ask:

1. What is Christian mysticism? What are its processes and tendencies? Describe the mystic path to union with God. Name three prominent Christian mystics, noting the hallmarks of their respective approaches.
2. What is Christian scholasticism? Describe the scholastic method and sketch scholasticism’s history. Name four prominent Christian scholastics, noting the hallmarks of their respective approaches.

Develop

You are the dean of students at a small theological school well known for its commitment to the study of systematic theology. One of your students has come to you for advice. Although she is academically gifted, she can’t quite see the relevance of such scholarly pursuits to the goal of intimacy with God. Lay out for this student your own thinking about the integration of the mystical and scholastic paths to knowledge of God. How do they complement and complete one another?

Lesson 12: Heretics and Inquisitors

Ready

A positive conviction without accurate information is dangerous!!

The Early and Medieval Churches struggled throughout their histories with various forms of heresy. Some of these were genuine departures from the faith once delivered to the saints. Others, however, were efforts to call the church back to biblical truth. This lesson explores several movements of dissent which together have come to be known as the Great Free Church Tradition.

Aim

When you have completed this lesson you will have:

- Listed five free church movements prior to the Reformation.
- Identified the distinctive beliefs and practices which these free church movements held in completed this common.
- Described the response of the Roman Church to this dissent.

- Examined the Inquisition in terms of how it was carried out and its impact upon the church as a whole.
- Analyzed the value of the free church movement to the life of the church as a whole.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources

Optional: Dowley, pp. 316-350

Listen: Lecture 12 “Heretics and Inquisitors”

Write: 1. A one sentence definition of the word “heresy.”

2. Three words which capture your conception or images of “The Inquisition.”

Ask:

1. Compare and contrast the teachings, impact, and fate of the Montanists, Novatians, and Donatists. Compare and contrast the teachings, impact, and fate of the Paulicians, Albigensians, and Waldensians.
2. Describe the process by which Christian orthodoxy came to justify and even encourage the state’s forcible suppression of heterodox religious communities. How did the Inquisition come into being? What were its procedures? What was its impact?

Develop

The year is 1235 A.D. You are a priest serving a rural parish in southern France. The Albigensian church has many members in the region, and some of your own parishioners have been influenced by its teachings. You are troubled by these, and yet you recognize that they speak to deficiencies in the Catholic church. Your bishop has written to inform you of the pending arrival of a team of inquisitors charged with rooting out heretics and dissenters. Draft a response arguing for the value of dissent to the church’s spiritual health and raising concerns about the broader impact of an organized campaign against heresy.

Lesson 13: Reformation Patterns

Ready

The study of the history of the church is an exciting and engaging discipline. The pursuit of this discipline is based upon an openness to the best and worst moments in the life of the church, a rigorous examination of the historical evidence about the church and a strong commitment to the church as a work of God.

Aim

When you have completed this lesson you will have:

- Reviewed the foundations, guidelines and sources for the study of the history of the church (nature of truth, evidence, church).
- Identified the characteristics of the ideal and the real church.
- Reviewed the biblical data relating to the foundation of the church.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 235-263

Noll, 151-174

Optional: Dowley, pp. 352-378

Listen: Lecture 13 “Reformation Patterns”

Ask:

1. Describe three problematic approaches to church history. What do these have in common? Note a better-balanced alternative.
2. Why is it important that the church’s history be taken as it is, on its own terms? From what sources does this imperative spring?

Develop

Seated next to you on an airplane flight to Denver is a businessman from Atlanta with whom you are soon engaged in conversation. As the talk turns to religion, it becomes clear that this person has a deep and meaningful faith in Christ. You’re surprised, though, when he tells you that he’s not a member of any congregation: “Atlanta’s full of churches, but I have yet to find one that really practices what Jesus preached!” You have only fifteen minutes before landing in Denver. Based on the content of this lecture, outline what you might say to help him in coming to a more sympathetic view of the church’s nature.

Lesson 14: The Lutheran Tradition

Ready

It is neither safe nor prudent to do aught against conscience. Here I stand - I cannot do otherwise. God help me. Amen. Martin Luther, Speech at the Diet of Worms

Martin Luther’s intention had been to call attention to the need for reform of a number of abuses within the Catholic Church. He found himself instead at the center of a movement that eventually broke with the Roman Church. The focus of this lesson is upon the life of Luther, his pursuit of God and the religious tradition in which he was the dominant force.

Aim

When you have completed this lesson you will have:

- Reviewed the life of Martin Luther.
- Explored the three great theological tenets established by Luther as the foundation of the Reformation.
- Described Luther's "Circle of Despair."

Focus

While focusing on the learning objectives:

Read: Selections of interest; no reading assignment.

Listen: Lecture 14 "The Lutheran Tradition"

Optional: View Where Luther Walked video tape.

Ask:

1. Describe the theological background to the controversy over indulgences. On what did Martin Luther focus in his "95 Theses" of 1517? What were the basic teachings of this document? What was the response?
2. What are the three great theological principles of the Protestant Reformation? How did each of these challenge traditional Catholic teaching?

Develop

You and the elders of the congregation which you serve as pastor have gone on a planning retreat. You are taking a short walk with one of them when she confesses to you that she has almost given up on finding real forgiveness and love for God. Given what you know about Martin Luther's "circle of despair," how might you respond?

Lesson 15: The Reformed Tradition

Ready

He who lives a life of love and charity is constantly at worship.

The Presbyterian Reformed tradition took its form and energy from the life and thought of John Calvin. This lecture is designed to give you an overview of how that tradition, shaped by Calvin's model for ministry and ecclesiastical offices, developed and spread from Geneva, across Europe, and into England and Scotland.

Aim

When you have completed this lesson you will have:

- Described the characteristics of the Magisterial Reformers.
- Examined the differences between Reformed and Lutheran traditions.
- Traced the development of the Presbyterian Reformed tradition from its formative beginning with Zwingli and Calvin through its expansion across Western Europe.
- Reviewed Calvin's hierarchy of ecclesiastical offices and ministry: Worship, Education, Purity, Love and Mercy.

Focus

While focusing on the learning objectives:

Read: Selections of interest; no reading assignment.

Listen: Lecture 15 "The Reformed Tradition"

Ask:

1. Describe the alternative positions in regard to Christ's presence in the Eucharist taken by Ulrich Zwingli and Martin Luther. What were the ecclesiastical consequences of their disagreement?
2. Describe the pattern of ministry and order of ministers articulated by John Calvin's "Ecclesiastical Ordinances."

Develop

You are leading a study of the Epistle to the Romans. Tonight the group has, finally arrived at chapter 8. As you examine the implications of verses 29 and 30, one participant says, "Your ideas about predestination sound like Calvinism to me. Everybody knows that John Calvin was nothing but a neurotic lawyer. His ideas are pure theory: they have absolutely no bearing on the way anybody actually lives - and neither does your explanation of these verses." Leaving aside the deeper theological questions, how might you help this person to reassess his view of Calvin?

Lesson 16: The Anglican Tradition

Ready

There are two ways we can meet difficulty: either we can alter the difficulty or we can alter ourselves to meet it.

The stage for the reformation of the church in England was set by Henry VIII. Although acting primarily from political motives, his actions served to release the reforming forces that had been building in the Catholic Church in England. This lecture draws attention to the impact of those forces as they shaped

the faith and life of a distinctively Anglican Church.

Aim

When you have completed this lesson you will have:

- Traced the political events that led to the establishment of the Anglican Church.
- Explored the development of the Anglican tradition.
- Examined the growth of the Puritan movement in England.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 264-300

Noll, pp. 175-196

Optional: Dowley, pp. 379-434

Listen: Lecture 16 “The Anglican Tradition”

Optional: View God’s Outlaw videotape.

Ask:

1. Contrast the attitudes toward the reformation of the English church held by Henry VIII, Edward VI and his regents, and Elizabeth. How are these views reflected in Henry’s Six Articles, Edward’s 42 Articles, and Elizabeth’s 39 Articles?
2. What were the Puritans’ fundamental goals? When they failed to achieve these under the Stuart monarchy, how did they react? Describe their pursuit of the same ends through the period of Parliamentary rule and Cromwell’s term as Lord Protector. Were they any more successful? What was their final response?

Develop

The year is 1580. You are a professor of theology at Cambridge University, deeply committed to Anglican distinctives such as liturgical worship and the historic episcopacy. At the same time, you are sympathetic to the reform movement within the church that has come to be known as Puritanism. One of your students approaches you to express his alarm at the threat he feels is posed by these radicals. Given what you know about their goals, how might you respond?

Lesson 17: Eighteenth Century Renewal Movements

Ready

Every generation needs regeneration!!

Renewal is a constant dynamic within the church. Institutions and movements of the church move through cycles of birth, growth, maturity, and death or renewal. The Eighteenth Century was a period during which three major sectors of the church experienced movements of renewal. This lesson is an opportunity to explore these renewal movements and understand similar movements within the church of the late Twentieth Century.

Aim

When you have completed this lesson you will have:

- Described the similarities and differences between the renewal movement within German Lutheranism called Continental Pietism, the Methodist renewal movement within the English Anglican Church and the Revivalist movements within American Puritanism.
- Reviewed the ways in which renewal movements can be seen as having been a constant force in the life of the church.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 301-330

Noll, pp. 221-244

Optional: Dowley, pp. 436-452

Listen: Lecture 17 “Eighteenth Century Renewal Movements”

Ask:

1. Describe the life cycle of the typical religious movement. What part did Continental Pietism, Methodism, and Revivalism play in the lives of other denominations? Were these agents of renewal themselves immune to the process of decay?
2. What similarities do you see between Continental Pietism and early Methodism? What differences? What bearing did these differences have on the groups’ respective life cycles?

Develop

You are leading your Sunday school class in a discussion of the problems now facing your own denomination. One of your students says, “Our church is beyond redemption. We’ve forgotten what’s really important, things like evangelism and social involvement. Rather than solving problems, we study them to death. We’re nothing but a bunch of dry bones. It’d be better if people who feel the way we do withdrew and organized a new denomination.” How do you respond?

Lesson 18: The Missionary Explosion of the 19th Century

Ready

Expect Great Things From God, Attempt Great Things for God!

William Carey

The 19th century has been labeled the “The Great Century” of Missionary expansion. This lesson examines the missionary enterprise of that century in terms of its foundations in earlier renewal movements and in terms of its impact on contemporary Christian missions.

Aim

When you have completed this lesson you will have:

- Explored the contribution of Continental Pietism (Halle and Moravian missions) to European-based missions under the leadership of Zinzendorf.
- Described the mission initiatives based in England and America.
- Identified some of the errors, failures and positive characteristics of modern missions movements.
- Identified four types of missionary organizations or movements.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 351-382

Optional: Dowley, pp. 466-506; 557-580

Listen: Lecture 18 “The Missionary Explosion of the 19th Century”

Ask:

1. Describe the contribution of Lutheran Pietism to Protestant missionary outreach. On what did Lutheran orthodoxy base its opposition? How did Zinzendorf’s Moravians respond? How did their missionaries differ from those of Halle?

2. Describe the institutions that energized the explosive missionary expansion of the 19th century. What movements have sustained this impulse into the present? How have these come to reinforce one another?

Develop

You are leading a Sunday school class on the missionary expansion of the church. In your final session, one of the students says, “What’s the use? When Western missionaries have gone to other lands, they’ve usually made a mess of things — and even with all the work that’s been done, Christians are a smaller and smaller percentage of the world’s population. We might as well throw in the towel!” How might you respond?

Lesson 19: The Rise of Modern Pentecostalism

Ready

Springing from the work of John and Charles Wesley, 18th and 19th century America was profoundly influenced by what has come to be called the Holiness Movement. This movement spawned a variety of denominational groups, including those which constitute classic Pentecostalism. This lesson explores these movements and their impact upon American Christianity.

Aim

When you have completed this lesson you will have:

- Surveyed the development of the Pentecostal Movement.
- Described the Azusa Street Revival and its significance for the church and the divisions that emerged out of this revival.
- Identified the distinctive characteristics of holiness theology.
- Described the characteristic response of Fundamentalists to Pentecostals.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 331-350

Optional: Dowley, pp. 453-465

Listen: Lecture 19 “The Rise of Modern Pentecostalism”

Ask:

1. What Wesleyan doctrine provided the impetus for the Holiness movement? What was the fate of this doctrine in mainline Methodism? What was the response? How was Wesley's "double cure" augmented by early Pentecostal leaders? How did other Pentecostals react to this teaching? What was the result of the ensuing controversy?
2. How were early Pentecostals received by other Christians? Why? How is Pentecostalism viewed today? What new problems does it face? What insights does it offer the universal church?

Develop

You are the leader of your church's ministry to teenagers. One Sunday night, following the youth group's regular meeting in your home, a boy stays late to talk with you. After some hesitation, he confides that recently, in his devotions, he has had an unusual experience -- what sounds to you like speaking in tongues — but he makes it clear that he has no idea what this may mean. Outline a response that will help him to grasp how some Christians have understood such things while reassuring him with the knowledge that he is not alone.

Lesson 20: The Rise of Fundamentalism

Ready

The difference between a conviction and a prejudice is that you can explain a conviction without getting angry.

The divergent Fundamentalist and Modernist movements developed in response to the intellectual and social movements of the late 19th and early 20th centuries. The conflict that developed between these movements is still present in many residual forms in the contemporary church. This lesson and lesson 17 focus upon the formation of these two movements, their conflict and their collapse.

Aim

When you have completed this lesson you will have:

- Examined the Fundamentalist-Modernist Controversy.
- Explored the contribution of Dispensationalism to Fundamentalism.
- Described the characteristics of Fundamentalism.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 383-404

Noll, pp. 245-268

Optional: Dowley, pp. 508-547.

Listen: Lecture 20 “The Rise of Fundamentalism”

Ask:

1. What is Fundamentalism’s theological lineage? What are the historical roots and theological distinctives of Dispensationalism? What were the source, leaders, and characteristic doctrine of the Princeton Theology? How did these two perspectives come together? What series of publications gave the resulting movement its name? What five doctrines were singled out by the 1910 Presbyterian General Assembly as essentials of the faith?
2. What new intellectual challenges confronted the church in the latter 19th century? How did Christians respond?

Develop

The year is 1920. You are the pastor of a mainline church in a large American city. Although you are sympathetic to Fundamentalism’s basic tenets, you are wary of its extreme manifestations. One of your members has recently returned from a Bible conference at a nearby resort, and although he is enthusiastic about much of what he experienced, he has many questions for you about matters like the leader’s ardent Zionism and scorn for your denomination. What might you say to help this member view such things in the proper historical and theological perspective?

Lesson 21a: Fundamentalism and Modernism in a Time of Transition

Aim

When you have completed this lesson you will have:

- Explored the cultural, social, political and economic changes of the United States during the late 19th century and early 20th century.
- Described the responses of Fundamentalists and Modernists to these changes.
- Reviewed the efforts of A. J. Gordon and Walter Rauschenbush to help the church deal with these changes.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 405-450

Optional: Dowley, pp. 548-556

Optional: Noll, pp. 269-294

Listen: Lecture 21a “Fundamentalism & Modernism in a Time of Transition”

Ask:

1. Describe the secular response to the problems brought about by urbanization and industrialization

in Gilded-Age America. Describe the liberal Protestant response. What emphases did Walter Rauschenbusch hold together in his work and writing? How?

2. Describe the process of polarization that characterized the Fundamentalist-Modernist controversy. What was the significance of the Scopes trial of 1925? Why was it a watershed?

Develop

The year is 1925. You are the pastor of a mainline church in a large American city. Although you are sympathetic to Fundamentalism's basic theological tenets, you share as well the concern for social justice that animates many liberals. The members of your congregation are very much aware of the Fundamentalist- Modernist controversy that is now rending your denomination, and a number of them are actively involved, some on one side and some on the other. Recently, representatives of both camps have asked you to take sides in the struggle by focusing the congregation's energies exclusively on community evangelism or social ministries. After much thought and prayer, though, you have concluded that this would be unwise. Outline a presentation that will help these members to understand your thinking.

Lesson 21b: The Fundamentalist / Modernist Controversies of the 1920's

Ready

The unfortunate thing about constructive criticism is that nobody really appreciates it as much as the one who is giving it.

The Fundamentalist / Modernist controversy during the early 20th Century in America led to a period of stagnation and immobilization. It produced a spiritual depression that roughly paralleled the economic depression of the times. This lesson reviews the causes for the controversy, the collapse of both parties to the controversy and the movements that have emerged from the collapse.

Aim

When you have completed this lesson you will have:

- Explored the polarizations and collapse of the Fundamentalist and Modernist movements.
- Described the attempts of Fundamentalists to stop Liberalism within denominational groups, education, and society.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources

Optional: Dowley, pp. 582-627

Listen: Lecture 21b "Fundamentalist / Modernist Controversies of the 1920's"

Ask:

1. Name several denominations that were already largely aligned with Fundamentalism or Modernism before the onset of open controversy in the 1920s. Which denominations were caught in the middle? Describe the course of the conflict in these churches.
2. Describe the social dimension of the Fundamentalist-Modernist controversy. What were the consequences of this clash for society and the church?

Develop

The year is 1933. You are the pastor of a mainline church in a large American city. Although you are sympathetic to Fundamentalism's basic theological tenets, you share as well the concern for social justice that animates many Liberals. After worship one Sunday, you are approached by a member who wants to know why you haven't preached more sermons on pressing social issues like lewd dancing and immodest dress. "When are you going to take a stand?" she asks. Outline a response that will impress on this person the consequences of taking the sort of stand she has in mind.

Lesson 22: Modern Catholicism

Aim

When you have completed this lesson you will have:

- Reviewed the reasons for and the results of the Council of Trent.
- Examined the pronouncements of Vatican I with regard to the Papacy.
- Reviewed the developments of The Second Vatican Council and their impact upon the church.

Focus

While focusing on the learning objectives:

Read: Shelley, pp. 451-495

Noll, pp. 197-220

Optional: Dowley, pp. 628-635

Listen: Lecture 22 "Modern Catholicism"

Ask:

1. How does the teaching of the Second Vatican Council differ from that of the Council of Trent on Scripture? on the possibility of salvation for non-Catholics?
2. How does the teaching of the Second Vatican Council complement that of the First Vatican Council on the authority of the Pope? What new emphasis does Vatican II strike in its doctrine of the church?

Develop

You are the pastor of an Evangelical church in a large American city. Your congregation has recently organized a thrift shop, a soup kitchen, and a shelter for the homeless in collaboration with the local Roman Catholic church. Now several of your members have come to you in protest. They argue that Rome is still Rome and the Pope is Antichrist himself: “We shouldn’t be cooperating with these people - they just don’t believe what we do.” How do you react? Compose a response that will help these people to grasp the magnitude of the change that has swept over Roman Catholicism in the past quarter-century.

Lesson 23: The Future of Evangelicalism

Ready

This lesson offers an assessment of the current status of the American Evangelical movement and its future prospects.

Aim

When you have completed this lesson you will have:

- Described the distinctive characteristics of the Evangelical movement.
- Examined the growing problems of Evangelicalism.
- Examined the connections between historic renewal movements in America and American Evangelicalism.

Focus

While focusing on the learning objectives:

Read: Noll, pp. 295-316

Optional: Dowley, pp. 635-672

Listen: Lecture 23 “The Future of Evangelicalism”

Ask:

1. What were classic Evangelicalism’s common antecedents? What were its common commitments? How was Evangelicalism transformed in the decades after the Civil War? What was the New Evangelicalism’s relation to the old Fundamentalism? How has Evangelicalism fared since the 1960s?
2. How would you characterize contemporary Evangelicalism? What difficulties does it confront? What is the key to overcoming these?

Lesson 24: The Challenge of Ministry in a New Millennium

Ready

This lesson explores some of the recent developments that have shaped today's church and focuses on six major challenges confronting those of us who seek to serve God in a new millennium.

Aim

When you have completed this lesson you will have:

- Examined the growth taking place in the Christian church in many regions of the world today.
- Examined the characteristics of some of the major historic Christian revivals across the globe.
- Identified six important challenges facing ministry in the new millennium.
- Identified ways Christians can prepare and fortify themselves in an increasingly hostile world.

Focus

While focusing on the learning objectives:

Read: Selections of interest from listed sources

Listen: Lecture 24 "The Challenge of Ministry in a New Millennium"

Ask:

1. In the lecture, Dr. Rosell states "A Christian with faith has nothing to fear from the facts. Indeed, the gospel frees us to pursue our studies without fear that such efforts might damage our faith." Do you agree? Why or why not? Why do you think many Christians have, according to Dr. Rosell, "stood . . . in the way of truth seeking?"
2. Of the six challenges facing ministry in a new millennium, as discussed by Dr. Rosell, which do you see as the most difficult to overcome? Why? What do you see as the key to overcoming this challenge?

Study Guide Credits

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Lecture Outlines

Lesson 01: The Birth of the Christian Church

I. Introduction

II. The Context

III. The Jewish Tradition

A. Judaism and Christianity (Suggested reading: *Our Father Abraham* by Marvin R. Wilson)

1. Jesus
2. Early converts and church leaders

B. Jerusalem: Center of Institutionalized Judaism (Suggested reading: *Jerusalem in the Time of Jesus* by Joachim Jeremias)

1. The temple system
 - a. Socio/economic Structures
 - b. Political Structures
 - c. Religious Structures
2. Jesus' threat to this system
3. The pilgrim festivals (Suggested reading: *First Christians* by Paul L. Maier)
 - a. Passover
 - b. The Festival of Weeks (Pentecost)
 - c. The Feast of Booths

III. The Event: The Birth of the Christian Church (Suggested reading: *The Message of Acts* by John Stott)

A. The setting

1. Upper Room
2. The 120 followers of Christ

B. The descent of the dove: Acts 2:1-13 (NIV) (Suggested reading: *Commentary on Acts* by F.F. Bruce)

1. External marks
2. Internal marks

C. The results

1. Some mocked
2. Others believed

3. Others persecuted

IV. The Aftermath: Life in the Jerusalem Church

A. Makeup of the Jerusalem Church

1. Hebrews
2. Hellenists
3. Proselytes
4. God-fearers

B. Tensions within the Jerusalem Church

1. The sharing of possessions: Ananias and Sapphira
2. The “Distribution”
3. Jerusalem Jews
 - a. Dependent on temple
 - b. Traditional
 - c. Cultured
 - d. Cool and calculating
 - e. Legalistic
4. Galileans
 - a. Self-supporting
 - b. Independent spirits
 - c. Simpler way of life
 - d. Hot-tempered
 - e. Innovative

C. Leadership in the Jerusalem Church (Suggested reading: *The Emergence of the Church* by Arthur Patzia)

D. Practices in the Jerusalem Church (Suggested reading: *Life and Practice in the Early Church: A Documentary Reader* by Steven A. McKinion)

Lesson 02: Growth of the Christian Church

I. Introduction

II. The Growth of Christianity in Asia (Suggested reading: *The Lost History of Christianity* by Phillip Jenkins, map on p. 23)

A. Persia

- B. India
- C. China
- D. Korea and Japan
- E. The decline of Christianity in Asia in 1500 CE
- F. Modern missions in Asia

II. The Growth of Christianity in Africa (Suggested reading: *How Africa Shaped the Christian Mind* by Thomas C. Oden)

A. Christianity's spread into Africa

1. Mark, the "Apostle to Africa"
2. Philip and the Ethiopian (Acts 8:26-40)
3. The African martyrs
4. Great African pastors/theologians/monks: Augustine, Tertullian, Cyprian, Anthony, Syncletia, Frumentius, Pachomius, Clement, Origen, Cassian, Macarius, Athanasius, Maurice, Meletius, and others

B. The rise of Islam (7th Century)

Lesson 03: The Spreading Flame

I. The Rise of the Gentile Mission (continued)

A. Paul and the Gentile mission (continued)

1. His enlistment in the persecution of Christians
2. His conversion
3. The "hidden years"
4. Barnabas and the church in Antioch
5. Paul's first missionary journey

B. The Jerusalem Council (AD 48)

1. Two accounts: Galatians 2 and Acts 15
2. The outcome
3. Ongoing struggles over inclusiveness

II. The Spreading Flame

A. From the circle to the ellipse

B. Estimates of early Christian growth and penetration of society

C. Explanations

1. Reductionist approaches

- a. Gibbon
- b. Renan

2. The spiritual dimension: The power of God's grace

D. Evangelism and mission in the early church

Lesson 04: Early Christian Life and Faith

I. Changing Patterns of Christian Faith and Life (AD 30–313)

- A. The reality of change
- B. Differing attitudes toward change
- C. Such change as a basis for subsequent Christian belief and practice

II. The Church Gathered for Fellowship, Training, and Worship

A. The development of church leadership

1. The apostolic church

- a. Every Christian free to pray, teach, or exhort as gifted and led
- b. Christ the sole high priest
- c. A universal priesthood of all believers

2. The post-apostolic emergence of a distinction between clergy and laity

- a. The Jewish example
- b. The Roman model
- c. Textual evidence

3. Major (ordained) offices

- a. Bishops (overseers)
- b. Priests (presbyters)
- c. Deacons

4. Minor offices

- a. Subdeacons (ordained)
- b. Readers
- c. Acolytes

- d. Exorcists
 - e. Precentors
 - f. Janitors (sextons)
 - g. Catechists
5. The emergence of the episcopate
 - a. Local house-church networks governed by elected presbyteries
 - b. Presbyteries come to view their presidents as bishops (overseers)
 - c. Bishops become pivotal figures as they buttress unity in the face of early persecution
 - d. In major cities, bishops grow in power, evolving into metropolitans, patriarchs, and pope
 6. Orders of the laity
 - a. The faithful: Baptized communicants
 - b. The catechumens: Those preparing for baptism
 7. Distinction deepens into division
 - a. The professionalization of the ministry
 - b. The setting apart of the clergy
 - c. Voices of protest: Tertullian
 - d. Clericalism's hold on the church
- B. The emergence of councils
1. Diocesan
 2. Provincial (metropolitan)
 3. Ecumenical (patriarchal)

Lesson 05: The Young Church in Action

- I. The Church Gathered for Fellowship, Training, and Worship (continued)
 - A. The appearance of church manuals
 1. The Didache
 2. The Apostolic Constitutions
 - B. The early Christian understanding of discipline
 1. Its purposes
 - a. Preservation of the church's purity

- b. Restoration to spiritual health of the fallen Christian
- 2. The ultimate sanction: Excommunication
- 3. The means of restoration: Penance
 - a. Stages in the process: Weepers, hearers, kneelers, standers
 - b. Clashing perspectives on access to restoration
 - (1) Hard-liners: Montanists, Donatists, etc.
 - (2) Moderates: The emerging mainstream
- C. The practice of worship
 - 1. Places of worship
 - 2. The Lord's Day
 - 3. Some elements of Christian worship
 - a. The reading of Scripture
 - b. The sermon
 - c. Prayer
 - d. Music
 - 4. The divided service (ca. AD 150–500)
 - a. The worship of the catechumens
 - b. The unbaptized and those under penance depart
 - c. The worship of the faithful
 - d. The deeper significance of the divided service
 - e. The phasing out of the divided service
 - 5. Communion
 - a. For the baptized only
 - b. Frequency of observance: Generally celebrated every Sunday
 - c. The service
 - d. Time of observance
 - 6. Baptism
 - a. The preparation: Candidates receive as much as 2 to 3 years of pre-baptismal instruction
 - b. The service

- c. Times of observance: Easter, Pentecost, other major feast days
- d. Dress: White, symbolizing purity and holiness

Lesson 06: The Martyr Faith

I. Persecution and Discipleship: A Time of Testing (AD 30–311)

A. The number and extent of persecutions

- 1. The problematic theory of 10 great persecutions
- 2. The two genuine empire-wide persecutions: Decius and Diocletian
- 3. The emperors and their edicts

B. The pattern of persecution in the third and fourth-century empire

- 1. Peace (AD 217–249)
- 2. Persecution: Decius (249–261)
 - a. The policy: One empire, one religion
 - b. The consequences
 - c. Further actions directed against Christians
- 3. Peace (261–303)
- 4. Persecution: Diocletian (303–311)
- 5. Peace (311–337)

II. The Sources of Persecution

A. Jewish persecution

- 1. During the apostolic age (AD 30–70)
- 2. After the destruction of the temple (AD 70)
 - a. The martyrdom of Polycarp
 - b. Bar Kochba's insurrection
- 3. Christian persecution of Jews after the Constantinian settlement

B. Roman persecution

- 1. Rome's usual policy: Toleration
- 2. Reasons for deviating from this policy with respect to Christianity
 - a. Christianity considered a threat to the state: Refused to participate in civil religion; averse to military service; little concern with politics
 - b. Christianity a threat to other religions: Accused of atheism, cannibalism, incest; rise of

apologists

c. Christianity a threat to the empire's economic stability

3. The result: Animosity

4. The response: Persecution

III. Christian Martyrdom

A. Three examples

1. Ignatius of Antioch (AD 117)

2. Polycarp of Smyrna (AD 155)

3. Perpetua and Felicitas (AD 203)

B. The rise of martyr veneration

Lesson 07: The Age of Constantine

I. Constantine's Rise to Power

A. His early life

B. His political career

C. The Battle of the Milvian Bridge (AD 312)

1. His vision: "In hoc signo vinces"

2. His victory over Maxentius

D. His subsequent instruction in the faith and conversion

II. The Triumph of Christianity

A. The Edict of Milan (AD 313) brings an end to persecution and religious freedom for all

B. Christian ascendancy

C. Ascendancy's consequences

1. The problem of mixed results

a. Historia triumphans: Yet God does not sanctify success

b. Historia negativa: Yet God does not delight in failure

2. Negative results

a. The rise of religious complacency

b. The cultural captivity of the churches

c. The move from martyr to inquisitor

- d. Revolutionized relations between church and state
- 3. Positive results for the churches
 - a. An end to persecution
 - b. The return or restoration of old church buildings and the construction of many new ones
 - c. The granting of special privileges to the clergy
 - d. State sanction for Sunday observance
- 4. Positive results for the state
 - a. The end of official sacrifices
 - b. Changes in specific state practices
- 5. Positive results for Christian theology
 - a. An increasing preoccupation with better defining the parameters of the faith
 - b. Concern no longer driven by external pressures but by internal conflicts: An increasing concern with heresy

Lesson 08: St. Augustine of Hippo

I. Augustine's Times: Fourth-Century Africa

A. Thagaste

- 1. An agricultural community
- 2. On the empire's frontier

B. The province of Africa

- 1. Governed from Carthage
- 2. A backwater, largely ignored

II. Augustine's Life

A. His birth (AD 354) and early years

- 1. His parents: Patricius and Monica
- 2. His education
 - a. In rhetoric
 - b. In worldliness
- 3. His flirtation with Manichaeism

- a. Manichaean dualism: A way of accounting for the struggle between good and evil—in the

world and in his heart

b. Augustine's increasing disquiet at Manichaeism's inadequacies

4. Rome (AD 385): Augustine's circle of friends

B. Milan and after (386–390)

1. Ambrose and Simplicianus

a. Dealing with Augustine's sinfulness: Confrontation

b. Dealing with his intellectual questions: Platonism

2. Augustine's conversion (AD 386)

a. "Tolle, lege" and the aftermath

b. Early writings

3. His return to Thagaste

a. Involvement with a monastic community

b. Further writings

C. Hippo: Priest and Bishop (391–430)

1. Controversies

a. Manichaeism: Good and evil in the world

b. Donatism: Good and evil in the church

c. Pelagianism: Good and evil in the heart

2. Augustine as pastor and bishop

III. Augustine's Theology: The Triumph of Grace

A. Augustine's problem: The bondage of sin

1. The patristic backdrop: A stress on human freedom against classical fatalism

2. Augustine recaptures the Pauline stress on original sin

B. Augustine's discovery: The sovereign grace of God

1. What does grace do? Frees us to respond in repentance and faith

2. Where is grace dispensed? Only in the church, through the sacraments

a. Baptism washes away all sins

b. The Eucharist is life itself

c. No hope of salvation apart from these

Lesson 09: The Iconoclastic Controversy

I. The Origins of Christian Art

A. Early Christian attitudes toward art

1. Poetry and music: Carried over from Jewish practice
2. Sculpture and painting: Viewed as more problematic
 - a. Much weight given to the Jewish prohibition
 - b. Concern over a possible lapse into idolatry
 - c. Desire to avoid all show and vanity in light of expectations of Christ's imminent return

B. Signs and symbols: The earliest Christian art form

1. The cross

- a. Often used in conjunction with other symbols
- b. Seven basic forms
- c. The Chi-Rho monogram
- d. The sign of the cross: In use from the second century

2. The crucifix

- a. Only appears after the mid-sixth century
- b. Its appearance is the culmination of a process
 - (1) The second century: The cross alone
 - (2) The third century: The cross and the lamb
 - (3) The fourth century: Christ holding the cross
 - (4) The sixth century: Christ nailed to the cross

3. Other early symbols

- a. Dove (Matthew 3:16)
- b. Ship (Noah)
- c. Palm branch (Revelation 7:9)
- d. Anchor (Hebrews 6:19)
- e. Lyre (Ephesians 5:19)
- f. Rooster (Matthew 26:34)
- g. Heart (Psalm 42:1)

- h. Vine (John 15:1-6)
- i. The Good Shepherd (Luke 15:3-7)
- j. Phoenix
- k. Fish: The “Ichthus” acrostic

C. Considerations motivating the early Christian acceptance of religious art

1. Informational value
2. Religious value
3. Missionary value
4. The value before God of artistic skill and craft: As divine gift and vocation

II. The Rise of the Icon

A. Iconographic representations

1. Early images
 - a. Historical, typological, and allegorical scenes from Scripture
 - b. Christ represented, if at all, only symbolically
2. Pictures of Christ
 - a. At first, only functional representations: Shepherd, fisherman, etc.
 - b. Later, depictions of Christ as Christ
3. Pictures of Mary
 - a. At first, only functional representations
 - b. Later, especially after the Council of Ephesus (AD 431), depictions of Mary as Mary

B. Iconographic logic

1. The steady progression from sign to symbol to full representation
2. The argument that since Christ Himself is God, the image of Christ is God’s very image
3. The vesting of spiritual reality in such images
4. The consequent veneration of these

III. The Iconoclastic Controversy

A. The approaching storm

1. Growing superstition and abuse of icons
2. The reaction: Rejection of all Christian art

B. The clash

1. The “Mock Synod” (753–754): Iconoclastic anathemas
2. The Seventh Ecumenical Council (AD 787)
 - a. Defends Christian art as deriving its validity from, and in turn upholding, the reality of the incarnation
 - b. Argues that reverence accorded to the image is reverence accorded to the subject it represents

C. The ongoing debate

Lesson 10: The Crusades

I. Introduction: Contemporary Attitudes Toward the Crusades

II. Christian Attitudes Toward War

A. Competing perspectives

1. Insistence on nonresistance (pacifism)
2. Defense of the “Just War”
3. Justification of the Crusade (“Holy War”)

B. A shifting consensus

1. The early church

- a. Christian writers before the time of Constantine uniformly opposed to all Christian participation in war
- b. Some Christians nonetheless served in the military

2. The imperial church

- a. Constantine’s accession as a watershed
- b. Augustine and the “Just War”

(1) Criteria

- (a) Just in its overall intent: To restore peace
- (b) Just in its object: To vindicate justice
- (c) Just in its disposition: Waged in love
- (d) Just in its auspices: Waged under properly constituted authority
- (e) Just in its conduct: Specific rules derived from classical antiquity
- (f) Members of the clergy not to fight at all
- (g) Wars to be waged, not with joy and thanksgiving, but in a mournful mood

(2) With these met, the waging of war permitted to Christians

- c. Augustine's position dominant in church and society from Constantine to the Crusades
3. The crusader church: The rise to dominance of the desire to promote righteousness through the use of the sword

C. War and the Scriptures

1. Diverse citations in defense of—
 - a. The "Holy War": John 2:15; Matthew 10:34; Luke 22:35-38
 - b. The "Just War": Mark 12:17; Romans 13:1-6
 - c. Nonresistance: Luke 6; Matthew 5:38-42
2. Divergent interpretations of one central passage: Romans 13
 - a. Nonresistance: The Schleithem Confession
 - b. "Just War": The Augsburg Confession
 - c. "Holy War"

III. The Crusades

A. The causes

1. Pilgrimage and the rise of militant Islam
 - a. The idea of Christian pilgrimage
 - b. Threats to pilgrimage
2. Rising tensions between Eastern and Western Christendom

B. The call

1. The Emperor Alexius requests the Pope's aid against the Turks (1094)
2. Pope Urban II responds by calling for knights to participate in a small expeditionary force (1095)
 - a. Plenary indulgences offered
 - b. Hints dropped concerning material rewards

C. The advance

1. The crusaders swear an oath of allegiance to Alexius
2. They capture and restore to his control extensive territories in Asia Minor: Nicaea, etc.
3. They capture for themselves Jerusalem (1099) and other territories in Palestine and Asia Minor and establish the four principal crusader states
 - a. The kingdom of Jerusalem
 - b. The county of Tripoli

- c. The principality of Antioch
- d. The county of Edessa

D. Subsequent Crusades

1. The second (1148–1149): Responding to the fall of Edessa (1144)
2. The third (1189–1192): Responding to the fall of Jerusalem (1187)
3. The fourth (1202–1204): An attack on Constantinople
 - a. Results in the Latin empire of Constantinople (1204–1261)
 - b. Greatly weakens the Byzantine Empire
 - c. Further damages East-West relations
4. The Children's Crusade (1212)
5. The fifth (1218–1221): A failed assault on Egypt
6. The sixth (1228–1229)
7. The seventh (1248–1250)
8. The eighth (1270)

E. An assessment

1. All but the first Crusade: Military failures
 - a. Fail to overthrow the forces of Islam and retake the holy sites
 - b. Actually reinforce those forces' power and authority by galvanizing Islamic unity in the face of foreign invasion
2. Other sorts of missionary activity stimulated
 - a. A new consciousness of the East and other non-Christian religions
 - b. The emergence of new missionary strategies: cf. St. Francis
3. Colonization, trade, and mobility encouraged
4. Relations between Eastern- and Western-rite Christianity aggravated
5. Issues of war and peace crystallized within the church

Lesson 11: Mystics and Scholastics

I. The Way of the Heart: The Mystic Tradition

A. Mysticism

1. Definition: The belief that a person achieves knowledge of God primarily through direct awareness

or intuition as the soul comes into direct contact with the divine

2. Mystic processes

- a. Surrender or renunciation of self
- b. Asceticism
- c. Monastic discipline

3. Mystic tendencies

- a. The speculative: Meister Eckhart
- b. The affective: Bernard of Clairvaux

4. The mystic path

- a. The encounter with the divine
- b. The return to the world: Service to others
- c. A further quest for the divine: Repeating the cycle

B. Three mystics

1. Augustine of Hippo (354–430)

- a. Stress on the head: Mysticism's intellectual, contemplative dimension
- b. Seven steps in the movement toward encounter with God
 - (1) Poverty of spirit
 - (2) Piety and receptiveness to the Scriptures
 - (3) Awareness of one's failings
 - (4) The cultivation of personal righteousness
 - (5) Willingness to help others in need
 - (6) Preparation for the contemplative vision
 - (7) Wisdom or contemplation

2. Gregory the Great (540–604)

- a. Balancing the head and the heart
- b. The monastic framework as preparation for the experience of encounter with God

3. Bernard of Clairvaux (1090–1153)

- a. The primacy of the heart
 - (1) The distinction between scientia and sapientia

(2) Sensuous images

(a) The analogy of marriage

(b) The threefold kiss: Christ's feet—repentance; Christ's hand—grace and mercy; Christ's glory—union with the divine

b. Bernard's impact

II. The Way of the Mind: The Scholastic Tradition

A. Scholasticism

1. Definition: The belief that a person achieves knowledge of God primarily through reason and theological speculation

2. The scholastic method

a. Start with a disputed question

b. Pose and evaluate alternatives

c. Propose a solution

3. The quintessential scholastic institution: The university

4. Scholasticism's history

a. Its peak, ca. 1200

b. Its decline, after 1600

c. Its remnants: Thomistic theology

d. Its roots: St. Augustine

(1) To understand, one must believe

(2) To believe, one must understand

B. The schoolmen

1. John Scotus Erigena (810–877)

a. Distinguished between auctoritas and ratio

b. Applied this distinction in debate over the Eucharist

2. Anselm (1033–1109)

a. Formulated scholasticism's program

b. Preferred to defend Christianity by means of intellectual reasoning rather than appeals to Scripture or the writings of the fathers

c. Stressed the right of reason to inquire into the revealed truths of God

3. Peter Abelard (1079–1142)
 - a. Developed scholasticism’s strategy
 - (1) Begin with a disputed question
 - (2) List objections
 - (3) Answer these
 - (4) Arrive at a synthetic solution
 - b. Fought with Bernard of Clairvaux over the relation of reason to authority
4. Thomas Aquinas (1225–1274)
 - a. The Thomistic synthesis: Blending Augustine and Aristotle
 - b. Faith completes reason; reason upholds faith
 - c. Reason alone sufficient to establish God’s existence and certain of God’s attributes: The “Five Proofs”
 - d. Revelation needed to establish other matters: Incarnation, resurrection, etc., revealed only in Scripture and accepted only by faith

Lesson 12: Heretics and Inquisitors

I. The Dissenting Tradition in History

- A. Popular mythology: “Irregular” Christianity vs. the “Faithful Remnant” (cf. J. M. Carroll, *The Trail of Blood*)
- B. Reality: An ever-present corrective force within the universal church

II. Guiding Principles Shared by Dissenting Christians

- A. Voluntary church membership
 1. The congregation not an all-inclusive parish
 2. Its members drawn from the regenerate only
 3. Conversion a requirement for membership
 4. Such conversion affirmed by the adult’s profession of faith
- B. Adult baptism upon profession of faith
 1. Infant baptism rejected
 2. Adult baptism required for church membership
- C. Separation from the world
 1. Radical obedience

2. Holy living
3. The church contrasted to the world

D. The separation of church and state

1. Commitment to the elimination of the Constantinian linkage
2. The church to have no relationship of any sort with the political authorities

E. Simplicity in church organization and worship

1. Organization
 - a. Wariness toward church hierarchies
 - b. Commitment to simplicity of organization and the independence of the local church
 - c. Commitment to the authority of the New Testament
2. Worship
 - a. Wariness toward trappings and symbols that can lead people astray
 - b. Commitment to simplicity of worship
 - c. Commitment to the authority of the New Testament

III. Case Studies in Dissent

A. The Montanists (second century)

1. Their teachings
 - a. Effort to restore primitive Christian practice
 - b. Stress on the prophetic office
 - c. Charismatic manifestations
 - d. Novel eschatological views
2. Their impact
 - a. The clash with local church authorities
 - b. The excommunication of Montanists by the Synod of Iconium (AD 230)
 - c. The establishment of a network of independent Montanist congregations
 - d. Wide missionary success: The conversion of Tertullian
 - e. Official persecution: The death penalty decreed for Donatists by the Emperor Honorius (407)
 - f. Continued flourishing well into the Middle Ages

B. The Novatians (mid-third century)

1. Their teachings

- a. An insistence on rigorous discipline in the face of spreading moral laxity
- b. A reaction to proposals for readmission to the church of those lapsed in the Decian persecution

2. Their impact

- a. Novatian elected Bishop of Rome (251)
- b. The Synod of Rome split by his election
- c. Novatian excommunicated by the Orthodox Synod
- d. Novatian and his followers develop an alternative network of congregations made up of the “Pure” (Catharoi)
- e. Montanists and others drawn to the Novatian Church
- f. Novatians come to rival the Orthodox Church in some regions well into the Middle Ages

C. The Donatists (North Africa, early fourth century)

1. Their teachings

- a. A reaction to proposals for readmission to the church of those lapsed in the Diocletian persecution
- b. A stress on the church’s purity

2. Their impact

- a. The trigger: Controversy over the election of a new Bishop of Carthage
- b. Those opposed to the election of a moderate choose a hard-line alternative: Donatus
- c. The Donatist Church soon dominant in much of North Africa
- d. The Donatists censured by Synods at Rome (313) and Arles (314), which give the emperor sanction to act against them
- e. Later, Augustine at the head of the opposition
- f. In spite of such persecution, Donatism continues to flourish for centuries

D. The Paulicians (Asia Minor, eighth century)

1. A stress on holy living

2. Separation from the general Christian community

- a. Dissatisfaction with the hierarchical church
- b. Opposition to a range of ceremonies and practices, including the use of the cross,

vestments, church buildings, and the celebration of the Mass

3. The Paulicians as “simple Christians,” looking to Paul for their justification

E. The Albigensians (Western Europe, eleventh century)

1. Teachings

- a. Opposition to the ceremony and trappings of orthodoxy
- b. A demand for holy living and separation from worldliness
- c. Openness to the reception of the gifts of the Holy Spirit
- d. Renunciation of worldly property, home, and even life itself
- e. Devotion to a life of piety and missionary activity

2. The Albigensian Church: Two tiers

- a. The Perfecti: Those having reached a certain level of holiness; following a very ascetic pattern of life
- b. The Credentes: Everyday believers living relatively normal lives

3. The orthodox response

- a. The Albigensian Wars (1209–1229): Many Albigensians killed
- b. The Inquisition

(1) The precursor: Pope Alexander III at the Council of Tours (1163)

(2) Instituted by Pope Gregory IX: Procedures established in a series of actions (1231–1235)

- (a) A town visited by Papal Inquisitors, Usually Dominicans or Franciscans
- (b) Heretics first given the chance to make voluntary confession; relatively light penalties
- (c) Systematic search for suspects then begun
- (d) For charges to be brought, only two witnesses needed; names kept secret
- (e) Although subjects granted counsel, no legal defense allowed
- (f) Torture allowed in order to elicit a confession
- (g) Penalties: Various acts of penance, confiscation of property, imprisonment, death

(3) Many Albigensians and Waldensians (see below) drawn into these courts and punished

4. The outcome: The Albigensian community devastated

F. The Waldensians (Western Europe, twelfth and thirteenth centuries)

1. Roots

- a. Peter Waldo's abandonment of his business and adoption of an ascetic lifestyle
- b. Waldo's condemnation of church custom and hierarchy (after 1170)
- c. His doubts concerning the validity of the sacraments, especially those administered by "unworthy priests"

2. Waldo's guiding principles: Portents of the Protestant Reformation

- a. The Bible as the only conclusive authority in matters of faith and practice for the Christian
- b. The greatest present need: The translation of the Bible into the vernacular

Lesson 13: Reformation Patterns

I. Introduction: Church History's "Bright Moments of Glory, Dark Valleys of Shame"

A. The danger: Addressing only one aspect

1. Focusing on the good, the right, the fit: Church history as the ultimate vindication of the Christian faith
2. Focusing on the corruptions, failures, defeats: Church history as the ultimate weapon against the Christian faith
3. Distinguishing between histories—"ours" (good) versus "theirs" (bad)

B. The task: Coming to terms with all aspects

1. Its meaning
2. Its importance springs from—
 - a. The nature of truth: Affirmations and implications
 - b. The nature of the evidence we use: Scripture and history
 - c. The nature of the church itself: human/divine; ideal/real; mandate of Christ

II. Comments on Resources: General Treatments

Lesson 14: The Lutheran Tradition

I. Martin Luther (1483–1546): Life and Work

A. Background

1. Born in Eisleben, Saxony
2. Early life and academic training
3. Religious commitments

- a. 1505: In fulfillment of a vow, enters the Chapter House of the Hermits of St. Augustine in Erfurt
 - b. 1507: Ordained a priest
 - 4. Academic Service
 - a. 1508: Transferred to the University of Wittenberg — lectures on Moral Theology and the Bible
 - b. 1512: Receives Th.D., permanent appointment to chair as Lecturer in Scripture at Wittenberg
 - 5. 1510: Visits Rome
- B. The indulgence controversy
- 1. Theological background: Purgatory
 - 2. Established as doctrine by church councils: Lateran IV (1215), Lyons (1274), Florence (1439)
 - 3. Indulgences offered as a way of shortening the period of purgation
 - 4. October 31, 1517: Luther’s “95 Theses” posted on the door of the Castle Church at Wittenberg
 - a. True penance implying true repentance
 - b. Mortification of the flesh useless without this
 - c. The merits of Christ, not the treasury of the saints, availing for forgiveness of sins
 - 5. Initial responses
 - a. Disputations: 1518—Heidelberg, Augsburg; 1519—Leipzig
 - b. 1520: Luther excommunicated
- C. The Watershed: 1521—The Diet of Worms
- 1. After the Diet, Luther, now an outlaw, “kidnapped”
 - 2. Kept in seclusion at the Wartburg
 - 3. Uses the time to translate the Bible into German, check church tradition against Scripture
- D. 1521–1529: A fascinating decade
- 1. Lutheran growth
 - 2. Lutheran crisis: 1524–1525—The Peasants’ Revolt
 - 3. 1525: Luther’s marriage to Katharina von Bora
- E. Imperial wrangling and resolution

1. 1526: German princes allowed by the Imperial Diet at Speyer to act as they think best in regard to their territorial churches
2. 1529: Emperor Charles V's attempt at the Diet of Speyer to overturn this agreement and enforce the terms of the Diet of Worms: Rapid Lutheran growth ended
3. 1542, 1544: Charles' stance softened at subsequent Diets of Speyer—needs the aid of Lutheran princes
4. 1555: Imperial recognition finally granted to Lutherans in the peace of Augsburg

II. The Theology of Reform

A. Justification by faith

1. The nature of sin: Luther's struggle
 - a. The sacrament of penance: Confession, contrition, and meritorious obedience
 - b. Luther's "Circle of Despair"—the problems of omission, genuineness, and inner motivation
2. The nature of grace: Luther's discovery that God—
 - a. Meets us in our need and sinfulness
 - b. Unconditionally frees us from our sins
 - c. Enables us to respond in repentance, faith, and obedience

B. The authority of Scripture

1. During the Middle Ages, the Bible the province especially of the clergy—Latin Vulgate
2. In the Reformation, the Bible put back in the hands of all believers—vernacular translations

C. The priesthood of all believers

1. Precedent for the priest as a mediator between God and humanity denied by the Reformers
2. No longer two levels of Christians but only one status before God for everyone
3. From this, the idea of Christian vocation

Lesson 15: The Reformed Tradition

I. Martin Luther: Primary and Secondary Sources

II. The Magisterial Reformation: Lutheran and Reformed, Both Characterized by

- A. Church-state integration
- B. Infant baptism
- C. Mixed membership: Allowance for "tares" as well as "wheat" within the church

D. Parish structure

E. State support for the church and its ministry

III. The Reformed Tradition

A. Zurich: Ulrich Zwingli (1484–1531)

1. His starting point: Not internal struggle, as with Luther, but external challenge

2. Background: Nationalism and the rise of the Swiss Confederacy

3. 1519: Crisis—nearly dies of the plague

4. Zwingli and Luther

a. Complete agreement on justification by faith

b. Strong disagreement on the Eucharist

5. Ulrich Zwingli: Primary and secondary sources

B. Geneva: John Calvin (1509–1564)

1. Contradictory contemporary assessments of Calvin

2. Getting to know Calvin: Primary and secondary sources

3. Early life and academic training

4. Religious commitments and scholarly service

a. 1533: Calvin's "unexpected conversion"

b. 1536: Publication of the first edition of His Institutes of the Christian Religion

5. Calvin and Geneva

a. 1536: Calvin given pastoral responsibilities by William Farel, leader of the Protestant community in Geneva

b. 1538: Calvin and Farel banished; Calvin goes to Strasbourg and works as pastor and scholar

c. 1540: Calvin marries Idelette de Bure

d. 1540: Publication of Calvin's Commentary on the Epistle to the Romans

e. 1540: Calvin's return sought by a delegation from Geneva

f. 1541: Calvin's return to Geneva

g. 1541: Calvin's "Ecclesiastical Ordinances" adopted by the Genevan government—a model for subsequent Presbyterian polity

- h. Church-state relations: Calvin appointed and paid by the city council
- i. Reformed worship in Geneva
- j. Geneva a receiving center for Protestant refugees from across Europe
- k. Calvin's final years and death

C. The spread of Reformed/Presbyterian Christianity

1. France

- a. 1555: Organization of the first French Protestant congregation
- b. 1559: Organization of the First Synod of the French Reformed Church: Adopts Calvin's Confession of Faith and Book of Discipline
- c. 1571: The Synod of La Rochelle the Huguenots' high-water mark—over 2,000 congregations
- d. Bitter persecution: Massacres lead to religious war, steep numerical decline
- e. Huguenots scattered
- f. A continuing Huguenot presence in France to this day

2. The Netherlands: Modern Holland and Belgium

- a. Ruled by Spain at the time of the Reformation
- b. The first arrival of Reformation thought: Early Protestant martyrs
- c. The formative influence of Calvin and Geneva
- d. The church strengthened by persecution
- e. Late 16th century: Holland and Belgium divided
- f. Official toleration for all churches granted by William of Orange
- g. Theological controversy: Jacob Arminius
- h. The Netherlands central to the global expansion of Presbyterianism
- i. The Dutch Reformed Church's continuing strength

3. Elsewhere on the continent

- a. Germany: Dominated by Lutheranism
- b. Bohemia (Czechoslovakia): Calvinist
- c. Hungary: Lutheranism replaced by Calvinism
- d. Greece, Yugoslavia, Romania: Small Reformed communities

- e. Austria, Italy, Spain, Portugal, Belgium, Poland: Heavily Roman Catholic, but with a number of Reformed Christians
4. Scotland: John Knox (c. 1514–1572)
- a. Early career: Capture by the French, sentence as a galley slave, extended period of exile
 - b. 1559: Return to Scotland
 - c. Religious conflict, with England aiding the Protestants: The French finally driven out
 - d. 1560: Roman Catholicism abolished, Presbyterianism established by the Scottish Parliament
 - e. 1561: Queen Mary's confrontation with Knox
5. Subsequent developments
- a. 1603: King James VI (1566–1625) crowned King James I of England
 - b. Attempts made to change the church's form from Presbyterian to Episcopalian
 - c. 1637: Strict form of worship introduced into the church by James' son, King Charles I
 - d. 1638: The National Covenant drafted: The doctrine and discipline of the Presbyterian Church strongly adopted
 - e. 1643: The Solemn League and Covenant established, joining England (Parliament) and Scotland against the king
 - f. 1649: Charles executed
 - g. 1653: Oliver Cromwell (1599–1658) installed as Lord Protector
 - h. On Cromwell's death, the old line reestablished with Charles II
 - i. The Covenanters: Leaders of the opposition to the reinstatement of Episcopalianism in Scotland, repeatedly clashing with Charles
 - j. 1688: The Glorious Revolution: William of Orange and his wife Mary, both Protestants, offered the throne
 - k. 1689: Presbyterianism declared to be the official religion of Scotland
 - l. Church of Scotland still following Presbyterian practice today
 - m. Presbyterianism carried to Ireland, Wales, America

Lesson 16: The Anglican Tradition

I. The English Reformation

A. Henry VIII (ruled 1509–1547)

- 1. England tranquil, prosperous

2. The English Church headed by Thomas Cardinal Wolsey—Lord Chancellor, Archbishop of York, and papal legate
3. 1527: Henry determined to seek a divorce from Catherine of Aragon
4. 1529: Negotiations for Henry's divorce fail
5. Henry's response: A series of acts—
 - a. Splitting from Rome
 - b. Declaring Henry the supreme head of the English church
 - c. Taking over and liquidating the Monastic establishment
6. All of this done without reforming fervor or theological justification
7. 1547: By the time of Henry's death, the English church revolutionized but not yet reformed
8. The Reformation's creeping influence
 - a. At Cambridge: The impact of Luther's writings
 - b. As vernacular Bibles began to circulate: Tyndale, Coverdale, etc.
 - c. As liturgical reform is begun: Cranmer's Great Litany of 1544
 - d. As Henry's son and successor is placed under Protestant Tutelage

B. Edward VI (ruled 1547–1553)

1. Protestant upbringing: Hailed by some as a new Josiah
2. His two regencies mostly interested in political and economic matters, but open to some religious change
 - a. Duke of Somerset, moderate church reform
 - b. Duke of Northumberland, a more radical approach
3. Deepening Protestant influence
4. 1547: Reformed influence evident in Archbishop Thomas Cranmer's 12 "Edwardian Homilies"
5. 1549, 1552: New prayer books reflect Reformed perspective
6. 1553: The 42 Articles—heavily influenced by Reformed thought
7. By the time of Edward's death, Reformed figures in the ascendancy and the groundwork for English Puritanism already laid

C. Mary (ruled 1553–1558)

1. The superficiality of the Edwardian reforms demonstrated
2. Mary's goal: The complete purge of English Protestantism and a full return to Rome

3. Mounting popular displeasure, intensified by Mary's marriage to Philip II of Spain

D. Elizabeth (ruled 1558–1603)

1. Her policy: Compromise, no full satisfaction to anyone, but a measure of satisfaction to everyone

2. The Elizabethan settlement

a. 1559: An apostolic episcopate

b. 1559: The act of supremacy

c. 1559: The act of uniformity

d. 1563: The 39 Articles

e. 1563: The Book of Common Prayer

II. The Age of Puritanism

A. Puritan goals: Negative and positive

B. Puritan roots

1. Continental reformers, esp. John Calvin

2. The Bible itself

3. Scripture central to their life and faith

4. Translations of the Bible into English

a. 1380: John Wyclif's translation from the Latin

b. 1526: William Tyndale's translation of the Greek text of Erasmus

c. 1535: Miles Coverdale's translation: The first complete English Bible

d. 1537: John Rogers' translation, "Matthew's Bible"

e. 1539: The Great Bible

f. 1560: The Geneva Bible

g. The Douai-Rheims Bible

h. 1604 (issued in 1611): The King James Version

C. The Puritans' rapid growth

1. Under Elizabeth

a. Puritanism's first real impact

b. Its theological leader: Thomas Cartwright

2. Under James I (ruled 1603–1625)

- a. Royal opposition to Puritanism increasingly overt
 - b. Some discouraged: John Foxe's response—England an elect nation, its task to save the Reformation
3. Under Charles I (ruled 1625–c. 1640; died 1649)
- a. The Puritans' fading hopes
 - b. The Puritan response: Migration and resistance
4. Under the Long Parliament (1640–1652)
- a. Episcopacy abolished
 - b. The Westminster Assembly convened
 - c. A Reformed directory of worship prepared and enacted
 - d. A Presbyterian form of church government prescribed and partially enacted
 - e. 1645: Archbishop Laud executed
 - f. The Westminster Confession and Catechisms completed
 - g. 1649: Charles executed
5. Under Oliver Cromwell, "Lord Protector" (governed 1653–1658)
- a. Congregational independency flourishing
 - b. The Baptists growing
 - c. Left-wing sectarian movements proliferating
 - d. Chaos in government and church alike
 - e. The Response: After Cromwell's death, Presbyterians allied with Anglicans and Catholics to engineer the restoration of the monarchy
6. Under Charles II (ruled 1660–1685)
- a. Restoration Puritanism: Persecuted
 - b. Restoration Anglicanism: More tightly defined

Lesson 17: Eighteenth-Century Renewal Movements

I. Church Renewal: Primary and Secondary Sources

II. Church Life Cycles

A. Birth

B. Growth and development

C. Consolidation and maturity

D. Decline and death: Possible results—

1. Continued struggle and institutional impotence
2. Final institutional death
3. Institutional rebirth or revitalization

III. The Renewal of German Lutheranism: Continental Pietism

A. Lutheranism's drift toward Protestant scholasticism

1. An increasing stress on right belief: Assent to doctrine
2. An increasing reliance on formal structures
3. A loss of focus on the centrality of experiential faith

B. Continental Pietism's response

1. Pietism's origins

- a. Philip Jacob Spener (1635–1705)
- b. August Hermann Francke (1663–1727)

2. Pietist characteristics

- a. Conversion
- b. Holy living
- c. Bible reading and prayer
- d. Reform of the church and its educational institutions
- e. Lay leadership—the priesthood of all believers
- f. Social responsibility
- g. Disinterested in theological speculation

3. Pietist gatherings: “Collegia Pietatis”—characterized by ardent prayer, Bible study, and lay involvement

4. Pietism's hub: The University of Halle

- a. Its founding and growth
- b. Its social involvement
- c. Its clash with the University of Wittenberg, the citadel of Protestant scholasticism

5. Pietism's impact: A revitalized Lutheranism

6. Pietism's decline
7. Pietism's renewal: The Moravian Brethren ("Unitas Fratrum") as a second wave
 - a. The leading role of Count Zinzendorf (1700–1760), Spener's godson and Francke's student
 - b. Moravian emphases: Sectarianism, intense spirituality, Zinzendorf's own "Passion Mysticism"
 - c. Moravian hymnody's elaboration of these emphases
 - d. Moravianism's distinctive liturgy, dress, and language
 - e. Moravianism's evangelistic emphasis and consequent rapid spread
8. Pietism's later decay
 - a. Distinguishing between the secular and the sacred, internalizing and spiritualizing the faith
 - b. Departing from the early Pietists' integrated vision

IV. The Renewal of English Anglicanism: Methodism

A. Post-Reformation Anglicanism's decline

1. Rationalism and deism
2. Elitism and neglect of the needy
3. A lack of vital piety

B. The Methodist response

1. The Wesleys: John (1703–1791) and Charles (1707–1788)
 - a. Their early life: Family and early impact on later ministry
 - b. John and Charles at Oxford: Study and practice of mystic tradition
 - c. 1735–1738: John and Charles in Georgia—difficult time in ministry
 - d. 1738: John's involvement with a prayer meeting on Aldersgate Street: His conversion
 - e. John's ministry as an itinerant evangelist
 - f. John's contact with the Moravians
 - g. John's relationship with George Whitefield
 - h. John's gift for organization
2. Methodist growth
3. Methodism in America: Francis Asbury (1745–1816)

- a. Asbury's ministry
 - b. Asbury's leadership
 - C. The results of the Wesleyan revival
 - 1. Reinvigorated Anglicanism
 - 2. Methodism as a distinct denomination
- V. The Renewal of American Puritanism: Revivalism
 - A. American revivalism: Primary and secondary sources
 - B. Revivalism's contours
 - 1. Countless local revivals
 - 2. General revivals: Only four—"Awakenings"
 - a. The (First) Great Awakening: 1720–early 1740s
 - b. The Second Great Awakening: 1796–1850s
 - c. The Third Great Awakening: 1857–1920s
 - d. The Fourth Great Awakening: Late 1930s–early 1960s
 - C. The demise of the Puritans' dream
 - 1. Widespread recognition of spiritual decline
 - 2. Preachers' calls for a return to faith: "Jeremiads"
 - D. The coming of renewal: The Great Awakening
 - 1. Its beginning: Theodore Frelinghuysen in New Jersey's Raritan Valley
 - 2. Its spread: Jonathan Edwards, Samuel Davies, Devereux Jarratt, and George Whitefield

Lesson 18: The Missionary Explosion of the 19th Century

- I. Roots: Pre-Reformation Missionary Expansion
- II. Continental Pietist Missions
 - A. Lutheran missions
 - 1. The fountainhead: The University of Halle
 - 2. The first Protestant missionary society: The Danish-Halle Mission
 - B. Moravian missions
 - 1. The center: Count Zinzendorf's Herrnhut
 - 2. The driving force: Community commitment to world evangelization

3. The missionaries: Unlike those from Halle, generally having little or no formal training

III. British Missions

A. Early mission societies focusing on North America

1. The Society for the Propagation of the Gospel in New England (1649)
2. The Society for Promoting Christian Knowledge (1698)
3. The Society for the Propagation of the Gospel in Foreign Parts (1701)

B. The birth of the modern missionary movement

1. Preliminaries

- a. 1723: Publication of Robert Miller's "A History of the Propagation of Christianity and the Overthrow of Paganism"
- b. 1746: A seven-year "Concert of Prayer" for world missions proposed by British Christians to those in Boston

2. The father of modern missions: William Carey (1761–1834)

- a. Carey's early life, religious experience, and ministry as a particular Baptist
- b. The kindling of his interest in missions
- c. 1792: Publication of His "Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens"
- d. 1792: Delivery of His sermon on Isaiah 54, "Expect Great Things from God; Attempt Great Things for God"
- e. 1793: After long opposition, establishment of the Particular Baptist Society for Propagating the Gospel Among the Heathen
- f. 1793: Carey's departure for India
- g. The impact of his labors

3. Mission Societies Founded in Response to Carey's Example

IV. American Missions

A. Samuel Mills (1783–1818) and the Haystack Prayer Meeting

B. Adoniram Judson (1788–1850) and Andover Seminary

1. Judson Leads in organizing the Society of Inquiry into the Subject of Missions
2. 1810: Judson, Mills, and others volunteer for service as missionaries with the General Association of Congregational Ministers of Massachusetts

C. Judson and the American Board of Commissioners for Foreign Missions

1. 1810: The ABCFM established by Massachusetts Congregationalists
2. 1812: Judson and others sent out for mission work in Burma
3. Judson's ties to the ABCFM severed after his conversion to Baptist views
4. 1814: The American Baptist Missionary Union established, with Judson its first missionary

D. Other mission societies soon established by—

1. The Methodist Episcopal Church (1819)
2. The Protestant Episcopal Church (1821)
3. The Presbyterian Church (1831)
4. The Evangelical Lutheran Church (1837)

V. 19th-Century Missionary Expansion

A. Mission societies

1. Interdenominational missions: LMS, ABCFM, etc.
2. Denominational missions
3. Faith missions
4. Specialized missions: Focused on specific peoples, needs

B. The United Bible Societies

C. Thousands of individual missionaries

VI. 20th-Century Developments

A. The Faith Mission Movement

1. Founded on trust in God for their support: No incursion of debt, no solicitation of funds
2. Interdenominational, lacking natural constituencies, mostly Evangelical in commitment, sometimes numbering thousands of members

B. The Bible Institute/College Movement

1. 1882: Nyack Bible Institute
2. 1886: Moody Bible Institute
3. 1889: Boston Missionary Training School

C. The Student Volunteer Movement

1. Inspired by the vision of Robert Wilder, energized by the preaching of D. L. Moody, organized by John R. Mott

2. 1886: The “Princeton Pledge”—the SVM born
3. The SVM’s watchword: “The Evangelization of the World in This Generation”
4. 1936: The SVM’s last convention
5. In 50 years, helped to send over 20,000 missionaries to the field
6. This work carried on today by IVCF and SFMF

D. Changing patterns of missionary involvement

E. Other key missionary elements

1. Missionary radio: HCJB, FEBC, ELWA, HLKY, etc.
2. The Church Growth School: Donald McGavran
3. Evangelism in depth: Kenneth Strachan
4. Theological education by extension: Ralph Winter
5. IVCF’s Triennial Student Missionary Conferences at Urbana, IL

F. The growth of missions involvement on the part of third-world churches

VII. Christian Missions: An Assessment

A. Areas of failure

1. Needless depreciation of pagan religions
2. Attitudes of superiority toward other cultures
3. Failure to distinguish adequately between Christianity and Western culture
4. The export of denominationalism
5. Failure to encourage indigenization and the development of national leadership
6. Paternalistic attitudes
7. Identification with the colonial system

B. Areas of success

1. Following the call of God in spite of great personal cost and even peril to their own lives
2. Showing genuine love for people and appreciation of indigenous cultures
3. Learning languages and translating the Scriptures
4. Developing national leadership
5. Opening hospitals and schools
6. Introducing social and political reforms

7. Providing clean water and a safer environment

C. Present-day problems

1. Global inflation
2. Nationalism
3. Universalism
4. Ethnocentrism

D. The demographic dilemma

1. The steady rise of the world's population: Today approx. 4.5 billion
2. The decline of Christianity as a percentage of the total: In 1960, 33 percent; in 1970, 30 percent; in 1980, 26 percent
3. Out of 1.2 billion Christians today, only 85,000 career and short-term missionaries

E. The challenge: The Lausanne Covenant

Lesson 19: The Rise of Modern Pentecostalism

I. Pentecostalism's Present-Day Penetration

- A. Henry Van Dusen's prediction: The latter half of the 20th century as the age of Pentecostal Charismatic Christianity
- B. The reality: 1980 Gallup Poll—19 percent of adult Americans Pentecostal or Charismatic Christians

II. Source Material for the Study of Pentecostal and Charismatic Christianity

III. Pentecostalism's Roots in the Holiness Movement

A. John Wesley and the "Double Cure"

1. His passion for holiness
2. His "Plain Account of Christian Perfection": Justification and sanctification

B. Holiness doctrine and denominationalism

1. The Methodist Church the first Holiness body
2. With Methodism's drift into liberalism, the emergence of a party promoting Wesleyan Holiness
 - a. 1867: Establishment of the National Camp Meeting Association for the Promotion of Holiness
 - b. By 1887, 67 national camp meetings in 16 states, 28 national campgrounds, 206 Holiness Evangelists, 354 weekday Holiness meetings in private homes, 41 Holiness periodicals
 - c. International impact through the Salvation Army, the Keswick Movement, etc.

3. The eventual development of a split within the Methodist Church
4. The “Come-Outers”: In the last decade of the 19th century, 23 new Holiness denominations formed

IV. The Advent of Pentecostalism

A. Charles F. Parham (1873–1929)

1. Parham’s early life and work
2. 1898: Found the Bethel Healing Home in Topeka, Kansas
3. 1900: Found the Bethel Bible School, also in Topeka
4. The school’s break-Up: Parham on the road
5. 1905: Opens a new Bible School in Houston, Texas

B. William D. Seymour (1870–1922)

1. Upbringing as a black Baptist
2. His acceptance of Holiness teaching as augmented by Parham: The “triple cure”
 - a. Justification
 - b. Sanctification
 - c. The baptism of the Holy Spirit: Power for ministry
3. His move to Los Angeles to pastor a small Nazarene Church
4. 1906: Under his leadership, the start of the Azusa Street Revival —the birth of modern Pentecostalism

C. Pentecostalism’s early spread D. Internal controversies

1. The “finished work” question
 - a. Early Pentecostal leaders from the Holiness tradition influenced by Wesley’s “double cure”
 - b. Other early Pentecostals see justification and sanctification as aspects of a single experience: The “finished work,” with baptism in the Spirit as attested by tongues as the second work of grace
 - c. Division in the ranks of Pentecostalism
2. The “Jesus only” question
 - a. Stems from the preaching of R. E. McAlister and Frank Ewart
 - b. Teaching: A godhead of one Person, Jesus only, with “Father” and “Holy Spirit” mere titles used to designate aspects of Christ’s Person; Trinitarian doctrine false
 - c. Consequences: Widespread rebaptism, permanent division

E. External hostility from Fundamentalists and Evangelicals

1. Criticisms

- a. Dispensationalism
- b. Pentecostal excesses
- c. Pentecostal acceptance of women as ministers

2. Results in Pentecostals' ostracism

3. Hostility gradually overcome through the ministry of—

- a. Aimee Semple McPherson (1890–1944): Founder of the International Church of the Foursquare Gospel
- b. Oral Roberts (1918–): Founder, with R. O. Corvin, of Oral Roberts University

F. Pentecostalism today

1. Wide acceptance: Received into the National Association of Evangelicals
2. New problems: Moving out of the slums, into the suburbs

V. The Coming of the Charismatic Renewal

- A. 1960–1967: Pentecostalism in the mainline Protestant denominations
- B. Since 1967: Catholic Pentecostals and the Jesus People

VI. Pentecostal Lessons for the Universal Church

- A. Emphasis on holy living
- B. Need for the Holy Spirit's empowerment for ministry

Lesson 20: The Rise of Fundamentalism

I. The Fundamentalist-Modernist Controversy: An Overview

II. Source Material for the Study of Fundamentalism

III. The Rise of Fundamentalism

- A. Fundamentalism: Stereotypes and substance
- B. Scholarly accounts of Fundamentalism
 1. Early treatments: Fundamentalism as a sociological phenomenon
 2. Ernest Sandeen's breakthrough: Fundamentalism as a theological movement, shaped by the conjunction of Dispensationalism and the Princeton Theology
- C. Dispensationalism

1. Its roots in the Plymouth Brethren
 - a. Their origins: England and Ireland during the 1820s
 - b. Their most notable leader: John Nelson Darby (1800–1882)
2. Its distinctive theology
 - a. Darby’s eschatological expectation: Rapture, tribulation, Christ’s return
 - b. His periodization of history
 - c. Theological consequences
3. Its spread to the United States and Canada

D. The Princeton Theology

1. Its source: Princeton Theological Seminary, founded in 1812
2. Its leaders: Princeton’s professors—Archibald Alexander, Charles Hodge, A. A. Hodge, B. B. Warfield, J. Gresham Machen, etc.
3. Its doctrine: The inerrancy of Scripture

E. The merger of Dispensationalism and the Princeton Theology on the summer Bible-conference circuit

F. Fundamentalism’s characteristics

1. Strong intellectual leadership
2. A pronounced urban orientation

G. Fundamentalism’s definition

1. 1910–1915: Lyman and Milton Stewart’s pamphlet series, “The Fundamentals”
2. The summing up of these basics in the 1910 Presbyterian General Assembly’s “Five Fundamentals”

IV. The Rise of Liberalism

A. Intellectual challenges to the church

1. Geology and the origin of the universe
 - a. Early challenges to the Genesis narrative: James Hutton and Sir Charles Lyells
 - b. Challenges to the traditional chronology of Genesis (Abp. Ussher’s dates): The fossil record
 - c. Early reaction
2. Biology and the origin of species
 - a. Early evolutionary speculation: Lamarck, Spencer
 - b. 1858: Presentations to the Royal Society by Charles Darwin, Alfred Wallace

- c. 1859: Darwin's Origin of Species
 - d. 1871: Darwin's Descent of Man
 - e. Scholarly responses: Rejection; critique; uncritical embrace
 - f. The church's reaction: Polarization
3. Historical criticism and the origin of Scripture
- a. The appearance of studies refusing to give religious topics special treatment
 - b. The emergence of new methodologies: Higher and lower criticism
 - c. The rise of questions about the authorship, dating, and authority of various parts of the Bible
- B. Other challenges to the church's ministry
- 1. Urbanization: The lure of the city
 - 2. Immigration: The lure of the nation
 - 3. Industrialization: The lure of the factory

Lesson 21, Lecture a: Fundamentalism and Modernism in Transition

I. The Rise of Liberalism (continued)

A. Other challenges to the church's ministry (continued)

- 1. Urbanization: The federal census of 1920
- 2. Industrialization: The advent of new heroes—Rockefeller, Ford, Carnegie, Morgan

B. Secular responses

- 1. Embrace: Herbert Spencer's Social Darwinism
- 2. Ambivalence: Andrew Carnegie's Philanthropy
- 3. Opposition
 - a. Protest movements
 - b. Prophetic warnings
 - c. Scholarly critiques
 - d. The muckrakers

C. Liberal Protestant responses

- 1. Individual morality
- 2. Corporate responsibility

II. The Fundamentalist-Modernist Controversy

A. Protestant polarization

1. The Fundamentalist abandonment of social justice
2. The Modernist abandonment of biblical Christianity and personal piety

B. The struggle for control of the American educational system

Lesson 21, Lecture b: The Fundamentalist-Modernist Controversies of the 1920s

I. The Fundamentalist-Modernist Controversy (continued)

A. The struggle for control of the denominations and their seminaries

1. Preliminary denominational alignments
2. The Presbyterian battles
 - a. 1916: Ministerial candidates required by the Presbyterian General Assembly to subscribe to the “Five Fundamentals” of the 1910 General Assembly
 - b. 1922: Harry Emerson Fosdick (1878–1969) emerges as America’s most influential preacher
 - c. 1924: The Auburn Affirmation, signed by over 1,200 Presbyterians, condemns the denomination’s “Biblical Literalism” and stress on the “Five Fundamentals”
 - d. 1929: Princeton Theological Seminary reorganized, with a broader representation of theological positions
 - e. The Conservative response
3. The Baptist battles
 - a. Many Baptist leaders Liberals, Baptist seminaries centers of Liberal thought
 - b. The Conservative response

B. The struggle for control of society and its behavioral standards

1. The Temperance Movement

- a. In the early 19th century, first calls for moderation
- b. A gradual shift to the equation of temperance with prohibition
- c. The post-Civil War energizing of the movement by the Woman’s Christian Temperance Union, D. L. Moody, and Billy Sunday
- d. The growing identification of prohibition with Fundamentalism
- e. 1919: Prohibition enacted by the 18th Amendment; 1933: Prohibition repealed by the 21st Amendment

2. “Flappers” and the Roaring 20s

- a. 19th-century patterns: cf. Mt. Holyoke parietals
- b. 20th-century alterations: The entry of increasing numbers of women into the work force reflected in changing media images
- c. Challenges to the old moral code
- d. The growing identification of Victorian standards with Fundamentalism and current practices with Modernism

C. The result: Modernists and Fundamentalists polarized on a wide range of cultural and theological issues

1. New moral standards vs. old Victorian ideals
2. Social gospel vs. personal piety
3. Openness vs. opposition to new scientific insights
4. Expectation of the kingdom coming to earth vs. longing for the church’s rapture
5. Respect for learning vs. distrust of Liberal academic institutions and reliance on Bible schools
6. Political liberalism vs. political conservatism or opposition to politics
7. Orientation toward community vs. stress on rugged individualism

II. The Aftermath: General Collapse

- A. With the Liberal victory, widespread disillusionment
- B. After 1929, spiritual depression

Lesson 22: Modern Catholicism

I. The Council of Trent: 1545–1563

- A. The council’s significance: Theological and ecclesiastical
- B. Source material on the council
- C. The creed of the Council of Trent
 1. Promulgated by Pope Pius IV in 1564
 2. Summarizing the council’s position on points of doctrine and practice:
 - a. The Bible important, but to be interpreted by the church
 - b. The seven sacraments: Conferring grace, necessary to salvation
 - c. All humanity sharing in original sin through Adam and offered justification through Christ by means of the sacraments mediated by the church
 - d. The Mass a propitiatory sacrifice, with Christ’s body and blood truly present by means of

the elements' transubstantiation

- e. Purgatory a real place, and the souls detained there helped by the prayers of the faithful
- f. The saints to be invoked and their relics venerated
- g. Mary perpetually virgin
- h. The granting of indulgences legitimate and beneficial
- i. The Church of Rome the one true church, mother and teacher of all churches, with obedience owed to the Roman pontiff
- j. The Pope infallible in his teaching office: Added to the creed after Vatican I
- k. Assent to the faith as defined by the councils, and especially by Trent (later Vatican I also), necessary to salvation

II. The First Vatican Council: 1869–1870

- A. Prior debate between Ultramontanists, upholding absolute papal authority; and Gallicans, asserting the superior authority of councils
- B. The Council's actions:
 - 1. The infallibility and irreformability of the Pope's teaching affirmed
 - 2. The Council's other pronouncements set forth in the constitution on the Catholic faith, and the constitution on the church of Christ
 - 3. Vatican I's repudiation of Modernism in church and society

III. The Second Vatican Council: 1962–1965

- A. The convening of the Council
- B. Source material on the Council
- C. The Council's pronouncements: Constitutions
 - 1. The church
 - 2. Revelation
 - 3. Liturgy
 - 4. The church and the world
- D. The Council's pronouncements: Declarations
 - 1. Religious freedom
 - 2. Non-Christian religions
 - 3. Christian education

E. The Council's pronouncements: Decrees

1. Ecumenism
2. Communication
3. Eastern Catholic (Uniate) Churches
4. Missions
5. The lay apostolate
6. Bishops
7. The renewal of religious life
8. Priests
9. Priestly formation

IV. Ongoing issues

- A. Reconciling theological change with a church hierarchy that asserts its own infallibility
- B. Relating tradition and Scripture
- C. Linking authority structures to the life of the church

Lesson 23: The Future of Evangelicalism

I. Evangelicalism today

A. Characteristics

1. Numerous
2. Varied
3. The object of burgeoning media and academic attention
4. Troubled

B. The need for spiritual renewal: Prayer for revival

II. Evangelicalism yesterday

A. Classic Evangelicalism: The late-18th and early-19th centuries

1. Common antecedents

- a. The Protestant Reformation
- b. Continental Pietism
- c. Puritan Calvinism
- d. Wesleyan Arminianism

2. Common commitments
 - a. A shared authority: The Bible
 - b. A shared experience: Conversion
 - c. A shared task: Worldwide mission and evangelism
 - d. A shared vision: The establishment of God's kingdom on Earth

B. Post-Civil War transformation

1. Polarization: The Fundamentalist-Modernist controversy
2. Collapse: The spiritual depression of the 1930s
3. Renewal: The rise of the new Evangelicalism
4. Consolidation: The establishment of an enormous network of Evangelical institutions led by a relatively small circle of individuals

C. The new Evangelicalism's relation to the old Fundamentalism

1. Continuities: Doctrinal orthodoxy
2. Discontinuities: Evangelicalism's reengagement with—
 - a. The life of the mind
 - b. Mainline church life
 - c. Issues of social justice

D. American Evangelicalism since the 1960s

1. Growth and prosperity
2. Fragmentation
 - a. New Evangelicals
 - b. Peace-and-justice Evangelicals
 - c. Fundamentalists
 - d. Charismatics
 - e. Old Evangelicals

III. Evangelicalism tomorrow

A. Recapturing our sense of mission

1. Our focus: The glory of God
2. Our task: The Great Commission

- 3. Our guide: The Scriptures
- B. Rediscovering our overarching unity
- C. Responding to new challenges in church and society

Lesson 24: The Challenge of Ministry in a New Millennium

I. Introduction

II. Twentieth Century Revivals

- A. East African revivals in the 1930s and 40s
- B. Awakenings in Brazil, India, and China
- C. Korean revival in 1907

III. Growth of the Christian church around the globe

- A. God's continual work of renewal
- B. "The surprising work of God"

IV. Patterns of spiritual awakening around the globe

- A. Faithful proclamation of the Bible
- B. United believing prayer
- C. Genuine repentance from our sins

V. Six important challenges facing ministry in the new millennium

A. Relativism

1. The Closing of the American Mind (Allan Bloom)
2. On Looking Into the Abyss (Gertrude Himmelfarb)
3. Christ is the Truth
4. The Christian pursuit of truth
5. Mark Noll and Harold John Ockenga

B. Individualism

1. Habits of the Heart (Robert Bellah)
2. American individualism
3. The need for community in the Christian Church

C. Fragmentation: Five major groupings of evangelicals (The Religious Right and Christian Faith by Gabe Fackre)

D. Divisions within evangelical ranks

1. Those who tend to favor the head
2. Those who tend to favor the heart
3. *A Quest for Godliness* (J.I. Packer)
4. God calls us to unity

E. Self-centeredness

1. We are called to love God with all our heart, soul, mind, and strength.
2. God blesses us when we center our lives around him.
3. God is the center of the universe.

F. Growing hostility toward people of faith

1. The age of Christendom
2. New era of “post-Christendom” or “post-denominationalism”
3. Preparing ourselves for an increasingly hostile world

VI. God continues to build His Church