

ADVENTURES IN CHURCH HISTORY
with Tom Taylor
at
Wilmington Bible Chapel, Wilmington, North Carolina
on
September 16-22, 2006

I. General Introduction

A. The Nature of our Study

History is the record of things done. It does not necessarily condemn, vindicate or even evaluate the events. It tells what happened. Historiography is the writing of history with the intended understanding, interpretation and application. If one wonders why these things are mentioned it is because our forays will enter both areas and it must be remembered that historical reference to a fact is one thing while societal understanding of the fact or its implications is something else. The first is an obvious matter, the second may be an assertion, an opinion, or a guess. This may seem confusing but if it were not necessary it would not be here! Too often too many people overlook the fact as they hunt for an interpretation.

In this short series we will draw on the data and make some applications but not try to present a complete history of the church! To do so would have some value but would mostly leave us with a high degree of confusion on most issues. We will touch on relevant periods and some key personnel and movements while reminding ourselves that the study of history *tells us what happened yesterday, guides us in understanding today, and prepares us in part for tomorrow*. It is a vastly important study and the significance of it is easily seen in Romans 15:4 and 1 Corinthians 10.

During our time together I will take relevant questions at any time...during our talks when we are "free". No arguments, please, I am not in a polemical mood. But note this: when we use the word "church" we are not using it in the New Testament sense but in the social sense of a committed religious community. In this regard we speak of the church as a body politic, not a spiritual company. The body politic we can comprehend, the spiritual company is known only to the Lord in specifics.

B. The ground to be covered in this study:

1. On Saturday:
 - a. Session # 1: The Basic Materials for the Church:
The Lord, the Bible, the Body Politic
 - b. Session # 2: The "Fathers" and development of
doctrine: Christian Truth
 - c. Session # 3: Divisiveness and Sectarianism: the
ways of the flesh, in most cases.
2. On Sunday:
 - a. Morning: The Lord's Use of History: Psalm 107
 - b. Evening: The Church's Need of History:
2 Peter 1
3. The following evenings:
 - a. The Ages of the Church
 - b. The Development and Growth of Ecclesiastical
Systems
 - c. The Search for Doctrinal Purity
 - d. The Church in Society
 - e. A "short history" of Testimony
4. Here are some recommended readings:
Broadbent: The Pilgrim Church
Cole: The Evangelical Churches
Johnson: History of the Christian Church
LaTourette: The Expansion of Christianity
Walker: History of the Christian Church
*There are many, many others. If you wish to
know of more or want my opinion on any,
opinions are given freely but be prepared for
a long and tedious monologue to which I will
expect your to listen carefully.*
5. And a word on my credentials...I served for many years
at Faith Seminary in the Old Testament and Practical
Theology field and for 23 years at Biblical Seminary as
Associate Professor of Church History and Old Testament.
There is a lot of material that I do not know but I have
enjoyed the field, found it very relevant and, as noted
before, I will be glad for questions in the areas of our
study and related things. You will quickly see how we
repeat past errors and forget the Head of the Church.

B. The Fathers and the Development (or Defining) of Doctrine: i.e. Christian Truth

1. The initial premises:

- a. The Bible is our source book--what we need to know of truth is there--what is required at this point is definition for understanding.
- b. The Holy Spirit is the Great Teacher and we are the learners, but---we easily reverse this fact and that becomes a major problem.
- c. Through the ages dependent saints have outlined programs of truth and hence have developed doctrinal statements and positions.
- d. The core truths are the same in every age but varied emphasis is applied as societal interest increases. (For example: the interest in the "end times" today)
- e. The "Fathers" therefore are the outliners and protectors of truth. And take a quick note on Matthew 23:9. When we speak of them as such we are referring to persons used of God in the establishment of the body politic and the maintenance of its order. They are divided into these groups: The Ante-Nicene (to 325), the Nicene (325-400), and the Post Nicene, (to 476). The dates are approximations and the term "Nicene" refers to the Council of Nicaea in 325..the great legal council early in the days of a legalized Christianity....called by Constantine to settle the Arian question among other things.

Memor

*Post Nicene 4:11
Ante Nicene 1:2:7
Nicene 6:2*

2. The early church (33AD until about 150...more or less)

- a. The church began as a body politic at Pentecost with the coming of the Holy Spirit and the fulfillment of the promise the Lord in Acts 1. It was a noble company: witnessing and growing and caring for one another in a dramatic fashion. It was surrounded by pagan philosophy: Stoicism, Platonism, Epicureanism, etc. and the idolatrous worship of that time
- b. There was soon an increase in cults that blended Christianity and Judaism (the Ebionites, etc.) and who borrowed freely from pagan ideas.
- c. It was a surprisingly literate world. The Hebrew

community had seen the "Apocrypha" and a lot of extra biblical writings. The output in legendary and/or pseudopigrapha materials was great and the fathers, as they studied the Holy Writ, would need to be able to set it apart over the literary output of unbelievers. Theirs was a necessary duty and for the most part it was well executed.. The work was made more difficult due to the lack of positive communication and consistency in reports and studies.

- f. Among these early scholars the group known as the "Apostolic Fathers" is particularly interesting. The term defines both persons who acted and some of the literatures left to us. The question before them related to the concepts of what Christians believed and what they practiced. All of these works are of great interest but the three that have most gripped this author are:
- the Shepherd of Hermas (Christian living)
 - the Didache (Christian belief and practice)
 - the Epistles of Ignatius

- g. The earliest versions of the "Apostles' Creed" and is dated about 130 (plus or minus) AD

3. The Nicene crisis and the definitive creeds (a brief note on "creeds" and "canons" and council decisions

- a. The legalization of Christianity: the Edict of Milan in 313 issued by Constantine, Emperor of the Western Empire and Licinius, Emperor in the East.
- the circumstances leading to the decree
 - the effect of the decree
- b. Ideological divisions: east and west
- c. The theological crisis: Arianism
- brief historical note
 - Nicene decision: The orthodoxy of Athanasius is upheld but...confusion continues. The issue is the essential deity of the Lord
- d. Subsequent issues and great doctrinal statements of the faith concerning the Lord Jesus
- Apollinarianism: The issue is the essential Humanity of the Lord
 - Nestorianism: The full person of the Lord
 - Eutychianism: The Divine/human nature of the Lord: The Chalcedonian Creed

But the lack of letters helps... do.

*shows
concern*

Reamers 6:17
Jrd 3

1 Timothy 1:15 & 3 and
2 Timothy 2: 8 & 3 and

II - A

1. c Isaiah 53

d. Christological debates

1st. 1

- Very good?

- Relation to the Father

- Humanity & Deity

2. a gathering of worshippers under a word
to commit themselves specifically to the
Son of God.

c. the "Revelation Church"

f. present setting

g. the future

- believers

- the preferred body.

3. a. Jn 9:29

Acts 7:44

d. John 16:13 14:26

e. Peter 1:1-4, Act 1

g. Paul & Theodor
Protocorynians

B. Syncretistic
center

II. The Discussions Proper

A. The Foundational (Basic) Truths

1. The Lord

- a. In the beginning...
- b. The Genesis promise--chapter 3
- c. The coming of the Lord Jesus Christ
 - (1) defining His character
 - (2) determining His ministry
 - (3) describing His Person
- d. The Christological debates (in brief)
- e. The established teaching: He is very God of Very God....The God-Man....Eternal
 - (1) The Nicene Creed
 - (2) The Chalcedonian Creed
- f. The present study

2. The Body Politic (the church, remember)

- a. By definition
- b. The Promise (Matthew 16) 1:18
- c. The enactment (Acts 1-2)
- d. The character (Ephesians 5)
- e. The development (Revelation 1-3)
- f. The present setting: visible ...invisible
- g. The ecclesiastical future *Rome & ecumenism*

*1: 8, 2: 155
25-27
Gul - broken*

3. The Bible

- a. God spoke by Moses....
- b. The Old Testament Canon: tested and approved
- c. Ancient spiritual readings not canonical
- d. The promise (John 15) 16:13
- e. The reality (Luke 1) 1-4
- f. The tests of truth
- g. The New Testament Canon:
 - (1) extra curricular books
 - (2) fantasy accounts
 - (3) questions on texts and ideals

*they fold test
18
come to pass
he and god
agreed well*

4. Summary:

We see the authority, order, and implementation of the church as a body politic, designed by the Divine will, executed by committed persons, and energized by the Spirit. The church is not just another societal institution: in its essence it is the Body of Christ while in its witness it is the mind of God.

4. The Later Fathers: just a quick note on some of the leading persons in this age:
 - a. Origen, Irenaeus, Tertullian
 - b. Jerome
 - c. Augustine
 - d. Chrysostom
 - e. Leo

Sorry for just giving a list of names...that is what these persons have come to be and while they all had their failures (as we do) they were greatly used of God for the keeping of the truth.

5. And the doctrinal search continues to this day and note how the emphasis changes from one age to another. I will talk about this at some length....probably much more than needed but it is one of my favorite studies!

C. The Cause of Division and the Reality of Sectarianism

1. The desire of the Lord

- a. John 17---oneness
- b. Ephesians ---holiness
- c. Acts 1---witness
- d. Hebrews 10---worship

*20-22
4:1-3
1:8
v. 1955 John 4*

The reality of the ideal is easily seen but the implementation is something else.

2. The causes of Division (not all bad!)

a. Biblical cause, general use:

- 1 Timothy 6:3-6: doctrinal impurity
- 2 Thessalonians 3:14: rebellious ideology
- 1 Corinthians 5:1-7, purity of life

b. Biblical scenes not prescribed:

- legalism (Galatians)
- dissension (Philippians)
- ideology (Colossians)
- apostasy (Jude)
- troubling brethren (3 John)

*2 Peter
ch 1
ch 2
v. 8-12
Diatribe v. 9*

and many similar things.....

- c. Summary: Where proper issues call for a separation division seems proper. But personal issues with little real doctrinal support are more often the cause!

3. The reality of Sectarianism

a. Defining a sect (and maybe a cult as well)

A sect is a dividing group identifying itself in an individual way apart from the totality of the body

of Christ (A cult is a dividing following a seminal point that leads to a corruption of the body.). Biblical example of a sect: 1 Corinthians 1 ¹² (some are Paulists, etc.); of a cult the dreamers spoken of in Jude. 8

b. Causes:

- Identity needs (a name)
- authority needs (are one)
- defense needs (protection)
- societal needs (status)

I will probably ramble about these until everyone who thought they understood the subject is thoroughly confused. But sects develop quickly and easily....cults take more time and effort and are more deadly to the testimony.

4. The challenge in our day, as I see it, is to be the Lord's alone but not such that limits the reality of grace. We worship and serve the Lord with all who love Him and our commitment is to Him as a foundation and to others as a fellowship.

D. Summary of this Day:

We have viewed the authority by which the church exists while seeking to grasp the wonder of its purpose, the core of its beliefs, and the cohesiveness that should define its character.

use of beliefs
need of thinking

IV. Adventures in Church History Through the week

A. Introductory Note

The scope of this study is impossibly large and I have selected five items of particular interest to me (selfishness is a pedagogical privilege) to share with this audience. Any one of them is a course in itself and the brevity of treatment does not suggest a lessening of importance.

B. The Ages of the Church

1. The founding period (33AD?--313)

- a. The purpose of God...
- b. The promise of the Lord: Matthew 16
- c. The coming of the Spirit Acts 2:1 ff
The church, as a body politic, is born at Pentecost.
- d. The rapid spread of the message:
 - the movements of the Apostles (traced quickly)
 - the witness of the martyrs (Stephen and onward)
 - the growth of the fellowship Acts 2:41, 47
 - the development of missions Acts 13

e. Threats to the testimony:

- internal Acts 5:2 ff and 6:1
- external Acts 4:16 ff
- schismatic inclination 1 Corinthians 1

These factors will multiply in the decades following the birth of the church and in some measure continue to this very day.

- f. Summary note: The peculiar characteristic of the church in this period was the general concept of unity of spirit and oneness in intention. It was not perfect then...but better realized than ever since so far as the totality of the church is concerned. You will sometimes see it on a smaller scale today when either disaster or opportunity will come to a part of the family.

2. The Imperial Period (313-476)

- a. Around 300 Diocletian divided the Roman Empire into an East/West system. An emperor ruled in each section and that is why we call it the Imperial Age. The time slot will end with the fall of Rome in the West although the eastern Empire will continue for nearly a thousand years....gradually getting weaker

in every age there are
some who are true,
some who are not, and
a lot who are confused

disagreement
authority

Edict of
Milan

Christ
Oversaw
Common Cause

Church

freedom
political wrangles

- and weaker and eventually falling to the Turks.
- b. Together Constantine and Licinius gave the Edict of Milan in 313...giving Christianity legal status and in many ways introducing it as a state religion. The state accepted the church and the church accepted the patronage of the state. No doubt a bad arrangement but if you had been there awaiting torture or martyrdom you might not have thought it so bad.
 - c. Great waves of dissent were soon apparent in the church as every ecclesiastical party sought the favor of the state. Church leaders began to look for imperial advancement and political power. The little band of believers had become a hotbed for troublemakers.
 - d. The results of the Edict of Milan, et al, were that there was greater freedom for Christians, less total commitment to the Lord, and a lot more seeking for prestige and power. Many great servants of God served in this period...they were often at variance with the "powers that were."

3. **The Mediaeval Period** (476-1500) There are several sub-divisions to this period but in a short course you just have to believe me....there is no time to demonstrate.

developing authority
mission zeal
ecclesiastical
synergy

- a. The Fall of Rome...it happened over a period of years and to a large degree the internal collapse enabled the coming of the external conquest. What is most noteworthy is that the church in Rome survived and the city of Rome survived. Lots of intrigue in this and I cannot resist telling some of the events.
- b. Politics east and west...Well, in the east the empire continued until 1453 AD. A host of rulers of varying skill governed the Empire and the church became increasingly dependent on the state. There was a very complete fusion of the position of the emperor and the ruling patriarch of the church. In the west the church will grow stronger...it has to in order to survive while in the east the church grows weaker, increasingly dependent on a mercurial government.
- c. Missions in this period are important:
 - "Greek" missions
 - "Celtic" (followers of Patrick)
 - "Roman"

Cyrl
Methodius

Russia
Luther

Pepin
Charles Martel

- d. This is the age of feudalism and eventually the Crusades. The latter were more difficult for the Hebrew peoples than for the Islamics. Feudalism modeled a governmental style that would be seen in the church...it is hard to know which came first.
- e. In the west there was chaos between the barbarians (!) and any point that seemed more cultivated. Eventually the Franks provided some political stability and Charlemagne laid the foundation of modern Europe. The Holy Roman empire developed out of the difficulties and monasticism grew as people sought some sort of release from the political and social grief. With Scholasticism and Humanism there were tiny ripples of revival with the works of Waldo, et al, on the continent and Wyckliffe in England.
- f. In summary: it was a confusing and difficult time with a little real progress made in the church but with the intrusion of heavy sacramentalism and synergism. Sure, I will try to explain them in ten seconds or less.



renewal

4. **The Reformation** (1500-1600...the dates are fluid)

This is taken up in greater detail in a later portion.

It was a time that challenged the unbelief as well as the false salvation ideas that had crept into the church. Most of the reformers went with a state church ideal...the Anabaptists did not and were soon persecuted by lots of other people. The invention of movable type for printing was a huge factor in this age as was the practical use of gunpowder that greatly helped bring about the collapse of the feudal system. When Calvin surveyed the outcome of the Reformation he noted that it had:

- restored the authority of Scripture
- renewed the teaching of justification by faith
- re-established the priesthood of believers.
- Lots of struggles but an exciting time!

5. **The Modern Period** (1600 --yesterday)

And another complicated age but we note these things:

- a. Colonial expansion
- b. Development of Missions: the Modern Period
- c. Development of State

[defection
resurgence]

(Established) Churches

- d. The Para-church movement
 - e. The resurgence of simple ideals: the brethren and the Pentecostals push this way.
 - f. The Growth of the Social Gospel
 - g. Theological liberalism and Modernism
6. Conclusion: A long history but for the grace of God and the promises of the Word we would have surely killed the church a long time ago.

C. The Development of Ecclesiastical Systems

1. An Introductory Note:

An ecclesiastical system is a recognition of formalist thinking along church lines, structures or orders. It may require formal implementation or be purely theoretical, although the latter will not go far! It is impossible to exist without them and very difficult to contain them but there are many lessons in observing the nature of them and the impact they have in society.

I will put one in a box for you...I have gotten the box...you will need to do the writing if you wish! The categories of formalistic thinking are

liturgical
mystical
pragmatic

-11-

2. The Liturgical systems.

The best known of these are the Roman Catholic, Orthodox, Anglican, and smaller bodies developed from these.

- a. The Roman Catholic church...the largest by far in this class and the best known. I can only skeletonize it and point out similarities in other bodies.
 - the church in Rome, Romans 16, 1 Peter 5
 - the growth factor
 - development of a pastoral structure
 - an episcopos
 - many presbyters
 - development of worship forms to show unity
 - leadership selection: elections
 - recognized pastoral orders
 - mission churches and missionaries
 - political necessity: Gregory I
 - diplomatic necessity: the Vatican states
 - developments in liturgy: the sacraments
 - sacramental theology; synergism
 - Political recognition and the Holy Roman Empire
 - Summary: no one planned what we see today. The body we see today grew out of social necessity, political appeal, and clever invention.
 - The great defining bodies were the Council of

1 Cor 11: 23-26

The Proclamation
9 steps

Trent (16th century) and Vatican I, (19th)
and Vatican II (20th)

b. The Orthodox bodies:

---largely in the East and includes the Greek,
Russian, Armenian, Syrian, etc.

c. The Anglican Church

---historical claims
---established state
---descendent bodies: Methodist, etc.
---theological posture

d. Other modern bodies (what a category)

*Most
independent*

3. *Mystical*: The term is used in different ways in church history
and sometimes only means spiritual people. In this
discussion we are using it to define bodies that depend
professedly on the proximate direction of the Spirit.

a. Quakers, brethren, etc. Only God can order the
church...there is no clergy, no assigned ritual,
no external requirements....only that one is a
worshipper. (simple over-statement)

Our assembly fellowships are generally in this
class but many things change in time and a
ritual, may sneak up on one almost unnoticed.
If, however, it is not ordered....well, it may
be just one of those things.

b. Most Pentecostal bodies

c. Most independent bodies although they may have a
clerical order it is not usually uniform and is
left to local discretion.

d. Doctrinal statements in these bodies usually consist
of commonly understood doctrines...not in
formal statements. Church covenants may show
up but are not mandatory, as a rule. I hate to make
so many exceptions but there is no way out!

e. Summary: There is no overall rule to these groups save
the concept of the yieldedness to the Divine will
under the guidance of the Holy Spirit.

4. The *Pragmatic groups*

Well, nobody calls themselves this! But the concept is that
whatever will reach the people will be used and things that
don't reach will be shelved or discarded. This approach
has developed more in our years but it has been seen in
other ages as well.

4. Conclusion: The development challenge is to be faithful to
the Lord and to meet the needs of His people

Jude 1-3
2 Tim 1:13, Titus 1:9, Heb 10:23
Jm 1:15-7

D. The Quest for Doctrinal Purity

1. Introducing the subject.

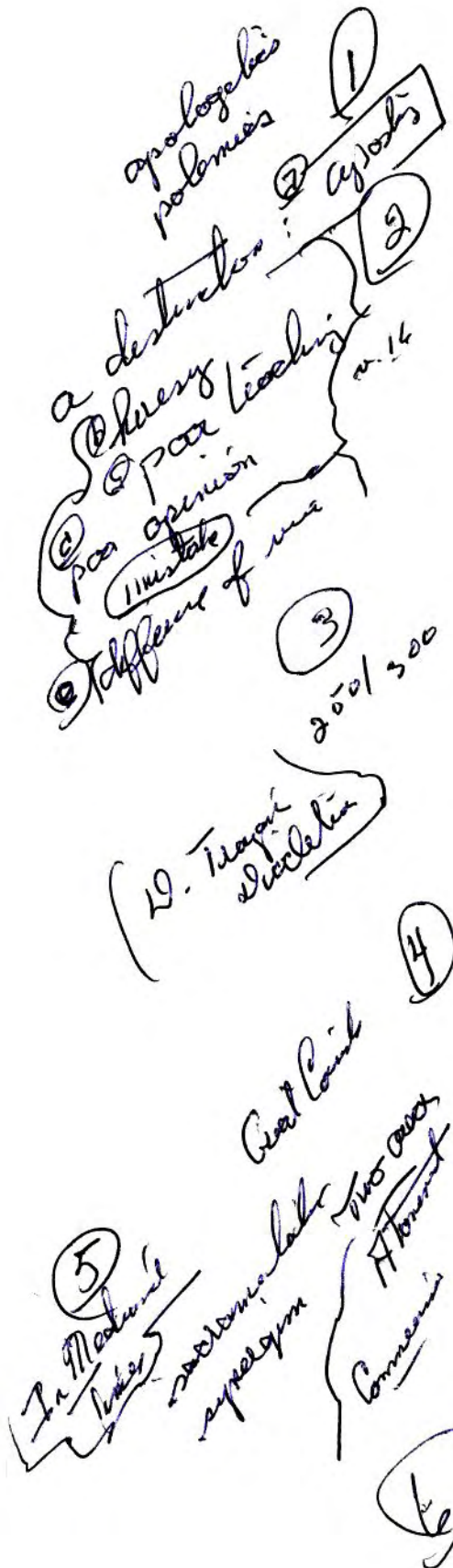
Doctrinal purity is the concept of teaching truth as it is given in the Word of God. It seeks to display and defend the matters taught in the Bible. Since all teaching is accompanied by some opinion, some ideas, some material less relevant it is always possible to inject something that will cloud the truth! It is something for which we work and pray....that we will be faithful to the revealed truth given us in the Word of God.

Our quest begins in 1 Timothy 4¹⁴ and finds a sticker point in 1 Corinthians 16:22. Most polemical discussions arise out of a search for doctrinal purity (although some arise simply out of human oneriness). My discussions will generally focus on times of issues when the purity of the doctrine or life practice was thought to be (or really was) in jeopardy.

2. The Novatian and Donatist schisms...the two problems were separated by about fifty years but had the same basic problem. The dispute came with the matter of dealing with persons who had denied their faith in some way to avoid persecution. The more rigid group argued that such persons could not be restored for a long time and after much penance. The softer bodies argued to receive them immediately with thanks and forget their failures. The quest for doctrinal purity and life that conformed to it brought a division in Rome (Novatianism) and later in North Africa (Donatism) The former ended in peace after the Milan Edict while the latter continued until the Muslim conquest of northern Africa.

3. Following the Christological controversies and the Great Councils, the doctrinal studies declined somewhat until the scholastic movement on the 12-14th period. The nature of the atonement was a key problem and the resolution offered by Anselm eventually became the standard in the church...it is known as the vicarious theory of the atonement. The scholastic scholars spent a lot of time "splitting hairs" and while there was some genuine godliness apparent, there was a lot of arguing for argument's sake, in my opinion.

4. The Reformation (1500-1600) offered a great deal of truth



objections to study 1517

ignorance
economic oppression
superstition

searching. The best known thinkers were:

Luther....arguing for a gracious salvation, etc,
Zwingli....arguing against the mass and sacerdotalism
Calvin....a plea for sovereignty and salvation by faith
Simons...arguing for every man's personal freedom to
serve God.

There were many others and these summary statements
are only fragmentary touches on the total. But the church
had become so encrusted with superstition and humanistic
philosophy that the saving message was badly confused.
The Reformation watchwords in a doctrinal sequence
looked like this:

sola fidei....only by faith

sola gratia....only by grace

sola scriptura...only by the Word of God

The major reformers (except Simons) devised theological
treatises and systems and took varying positions on
liturgy. But they all stood against sacerdotalism and
synergism and made strong statements and led powerful
movements in the cause of faith and simple belief.

The Reformation was followed by the Puritan period in
which successive generations attempted to remove all
accretions from the message of the church and preserve
a true Gospel. The push for doctrinal purity, however,
at times became a witch hunt for persons simply of
different opinions on small issues.

8

16th
17th

5. The Great Revivals produce a surge of salvation truth
under the teaching of Edwards (and many others) in the
English colonies as was true in England with the work of
Wesley and Whitefield. (late Finner, Moody)

do not
always
adhere
doctrines

9

6. The great controversy in the 19th and 20th centuries has been
the validity and integrity of the Word of God. Modernism
and Liberalism have infiltrated many religious bodies and
have made the sacred Scripture little better than Aesop's
Fables. Today the arguments about creation, etc. are a
by-product of these disputes.

James
H. Webb

10

7. Summary: In all the foregoing material of this division the
search for truth has been dominant. Why, then, do persons
not come to a common ending? The largest single factor
is the inability to discount determined positions that
mitigate against honest conclusions. We tend to form ideas

and then go to the Bible to prove them. The mind is not described as tabula rasa (Locke) and it is very difficult, if not impossible, to yield one's primary opinions with the understanding that one might be proven wrong and have to alter a cherished ideal! (or some dumb thought)

-15-

reach the Scapula
John 5:39

Jesus

mt 5:13-16

E. The Church in Society...it is in the world but not of the world

1. An Introductory Note:

The church is a social institution meaning it is comprised of people, not buildings nor ornaments, but people. It does have a role in society (1 Peter 2, Galatians 6:10, Romans 13-14, etc.) but it is not a governmental or a judicial role. It has its place in representing the Lord to the masses of people and it has varied means for filling that role. Since this is a history class I can tell what has been done but not detail what it should have done--or at least I should try avoiding that in any definitive sense...I am allowed my own ideas but one can not exercise them on time past.

2. The early church was concerned with survival and witness so it did not enter into the world about it with social programs but notice how careful it was to tend to its own and benefit each other (Acts 1-4)

3. Up until the Edict of Milan the church had little to show to society, survival was the issue, although it did set up some schools and other things of public interest and service. But following Nicaea it moved into the social order and eventually brought an end to the Olympic games for what it regarded as indecency and it also had a strong position on many other amusements. But in both the western and eastern world it quickly became a founder of schools and some outreach to slaves and impoverished. The hospital work will come much later but will be a product of the Gospel's interest in the welfare of mankind. Several of the monastic orders (a bit later) were developed chiefly as helpers to the economy and the poor and needy. *Charlemagne (Liber)*

4. In the middle ages the church became a "patron of the arts" in literature, architecture, etc. Contributions in these fields went more to the "upper classes" but there was a trickle down in agriculture and medicine. *little help for the poor*

5. The scholastics employed mediaeval humanism to enable them to reach out to the masses and offer life advice. A lot of it was too high for the masses but the view was that man was created by God and he needed to be treated better, Social

mt 5

Matthew
25:34

the Church clearly
the Olympics

from the Crusades
whole order
Hospitals

The Monasteries
St. Francis

customs were hard on the masses...feudalism kept them in an impoverished state and the unsettled economy made life hard. The church did not take the role we might have wished for it, but whatever was done in education, medicine, etc., the church of that time was a major player.

6. The Reformers were greatly concerned with the Gospel but all favored education and relief from social oppression. Luther did not favor the revolution of the working class in Germany (the Peasants revolt in the 16th century) but he was a "law and order" man and while he decried the action of the masses he preached an equality of persons that showed a great concern. Calvin refused to flee Geneva when the Black Death plague came to the city...he stayed in town to preach and minister to the sick in a forceful manner. The Reformers were very much set against the economic situation pressed by the Papacy in which the welfare of the people did not mean much if the cathedral was sufficiently glorious.

Geneva Academy

7. Perhaps the greatest impetus came in the 19th century with the work of the Booths (Salvation Army) and the growth of Raikes' Sunday School movement. The missionary work of Carey, et al, provided the Gospel but also economic and industrial help and relief in many poor territories.

YMCA

8. Shortly thereafter the "Social Gospel" became a great issue and soon became a thorn in the flesh to evangelicals as it tended to replace the Gospel with humanitarian works rather than use humanitarian works to augment the testimony. It was a big force behind the Volstead Act in the United States. Not a part of the movement, rescue missions, hospitals, schools, etc., had become a standard part of church life and mission activity. No doubt some of it was misused but a lot of it went to the relief and care of disadvantaged people.

Doerflinger

9. Summary: There are times in church history for which we feel no pride...times when abuse was more common than kindness. But on the whole, an enormous number of societal aids originated in the Christian community and we can feel thankful for that!

Curtis

F. A Short History of "Testimony"

John

I am not sure I can define this in a good way but the idea is a record of Gospel witness through the ages. There is no consistent church group that has continuously existed since Pentecost...although there are some that claim to be such in spite of the lack of concrete evidence, but there has been no time when the totality of the Gospel was lost! I am going to be very sketchy again and do more talking than usual...well, maybe not! I will work with the definition, however, orally.

*Eckhart
John
Polycarp*

1. The New Testament martyrs and those who followed
2. The consistent witness in the book of Acts and the actual establishing of churches
3. Some unknown sources that may have been deeply oriented to the testimony or may not have been....the total material is slight. Consider
 - the Paulicians (10th century)
 - the Albigensians (13th century) (the Cathari)
 - the Boskoi (12th century)

These are shadow figures. What we do know of them arouses our suspicions. That they were persecuted is also clear...and the dates are generalized...when one does not have an exact history citing one does as well as one can.

1176

4. Peter Waldo (the Waldensians) This is a different matter. We know who they were, what their doctrines were and how they proceeded with their ministry. Strongly evangelical and suspicious of liturgy (12th century onward) they moved through southern France, northern Italy, etc. on a two by two basis preaching the saving message.

1300's

5. The German mystics (Brethren of the Common Life) in the pre-Reformation years bore a strong testimony. They were on the ascetic side but their writings and data provide good insights on the witness of the companies/

1375

6. Wyckliff...I will talk more about him and the Lollards..a great movement in England that suffered a lot of persecution but proved to be a winner.

Reformation

17th 7. Jansen in the 17th century...at a monastery had a very clear Gospel witness although he remained in the Roman church. His best known supporter was the physicist Pascal. There are still Jansenist and Waldensian churches in Europe or at least there were some when I was there....forty years ago.

18th 8. Pietism in Germany...associated with Francke and the school at Halle. 18th century

18th 9. Quietism: similar time with Madame Guyon and Archbishop Fenelon

19 10. Our assembly people and others in the 19th century and continuing until today

But remember, it is not your ecclesiastical position that makes you a member of the family of God...it is faith in the Lord Jesus Christ and the acceptance of the salvation He gives to those who believe in Him

V. Conclusion

I will say a few words in conclusion but nothing dynamic, I fear. Church History is a vital study and the history of doctrine (Historical Theology) is likewise challenging and informing. We do not study these matters enough and the result is that we have difficulty gripping the really important things today and consequently we fight obscure battles while the real battles are often unattended. But, be patient for soon we will be history ourselves so we ought to leave something meaningful for the next generation to study. Thanks for joining us for this study and may the Lord bless your study efforts in history, the Bible, and all the other needed facets of life.

The Church's Role in Society

Mat. 5:13-16

Introduction

Revolutions
churches
emerging

→ always a social institution: believe

1. Peter 2, Romans 14. But of
a church... This 2:7, 3:8

→ as an institution - 1. The early church - etc.

Acts 5, 6:1

2. 33 - 313

3. After Milan...

Olympias, Athenian Academy
- Charlemagne (schools)

4. Middle Ages

- imitation of the arts
literature, architecture
(little help to poor)

- Crusades...

- orders of Knights

- Monasteries

St. Francis, etc.
mendicant, works

- Schools

- Black Death - medical help.

5. The Reformers...

Luther - German poor

Calvin - Geneva

Crosses - school...

- Movable type... printing

- Payson

6. 19th century

1.11 C.A. ...

Salvation Army

the Missions: David Mackintosh

Bury (India)

Rankes...

Coastal outreach: natives

7. Social Gospel - 19th late 20th

the idea

the outreach

Panchofurch...

the problems...

humanitarian
works

hospitals...
schools...

(Jim Callaghan)

(the emergency ships) CC

8. Existential crisis?

the Gospel... best help in life
affairs is vitally important
Who is my neighbor.