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A LETTER FROM THE PRESIDENT

Dear Student,

Greetings in the wonderful name of the Lord Jesus Christ!

Allow me to commend you for your earnest desire to become more knowledgeable in the Word of God.

We are living in a dangerous time in human history and we must not allow ourselves to become complacent concerning the things of God. He is speaking to each of us through the Holy Spirit and is encouraging every believer to equip himself as a "workman who need not be ashamed" in order to help usher in the end-time harvest of souls.

Our goal here at Angelo Bible Institute is to "prepare the people of God for the work of God." This goal can only be accomplished through the balanced teaching of the Word of God.

It is our desire at Angelo Bible Institute to assist all students in gaining a thorough understanding of the truths of God's Word in order that they may go into all the world and preach the gospel to all creatures.

We are convinced that many of God's people hunger for a deeper knowledge of Him and His Word, but due to circumstances beyond their control are unable to take part in the traditional classroom setting. God has called Angelo Bible Institute to be a ministry tool for these dear ones in order that they may "feast" upon His Word and to learn of Him.

We are strongly committed to reaching those believers who otherwise would not have the opportunity to take part in an in-depth Bible study by offering all classes on video. In this way we can bring the Bible study to you. *on video*

Again, may I say welcome to Angelo Bible Institute. I pray that your spirit will be blessed, your heart encouraged and your mind challenged. Remember: Jesus is coming soon!

In His service,

Jerry V. Roach, D.D.S., Ph.D.

VICTORY CHRISTIAN CENTER
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OBJECTIVES

CHURCH HISTORY - PART II

1. You will learn about the factors which brought about the Protestant Reformation.
2. You will learn who the early reformers were and their impact on the Reformation.
3. You will learn about the leaders of the first Great Awakening.
4. You will learn about the leaders of the second Great Awakening.
5. You will receive a flow chart which traces the roots of the major denominations.
6. You will trace church history from the Reformation to the present day.
7. You will learn about the early revivalists.
8. You will see how God sovereignly placed the gifts of the Spirit and the importance of personal study of His Word back in the body of Christ.
9. You will learn about the great Azusa Street revival.
10. You will trace the church from 1900 to the present day.

ASPECTS OF THE REFORMATION

The Reformation was a series of reform attempts and movements which took place between the 14th and the 17th centuries. The political and cultural climate changed dramatically. The connection between church and state broke down. Some of the factors that led to the Reformation are:

1. Strong political leaders
2. Problems between church and state
3. New sources of money
4. Greater employment opportunities gave people mobility
5. Invention of the printing press
6. People became more literate.
7. People were more inquisitive.
8. Preachers began to show interest in different means of salvation.
9. The rise of humanism
10. The Renaissance

The Historical Situation

From the 4th to the 11th centuries the church in the West had struggled to survive and withstand political pressure and to convert the barbarian tribes to Christianity.

Most Europeans became Christians

From the 11th to the 14 centuries the western Catholic church consolidated its power.

Many felt that the church had too much power and they metted into the wrong issuers.

The kings of France and England resented papal intrusion into their political affairs. The

popes claimed they had power over the entire world (as vicars of Christ). These kings resented this power.

In 1302 King Philip IV of France and Pope Boniface VIII were in a power struggle over power and money. The Pope issued the document - "Unam Sanctam" which said that every human creature must submit to the pope for its salvation. The French arrested Boniface VIII and he died. The papacy became agents of the French king. Things had changed. King Philip ended the rule of the medieval popes.

Pope Gregory VII forced the Holy Roman Emperor to stand barefoot in the snow begging for papal forgiveness. Two hundred years later the pope is arrested for crimes.

In 1377 the papacy was moved back to Rome. The College of Cardinals was established. From 1378 to 1415 the Roman Catholic church was ruled by two popes - Urban VI and Clement VII. Also, this was the Great Western Schism when England and France and Scotland were divided. They were enemies of each other so they supported different popes. ✓

In 1340 the Black Death killed ½ of the European population. Many believed the plague was a divine judgment, therefore many were terrified about their survival and chances for salvation. Many movements began with massive repentance and people having visions of the end of the world. Many people were condemned to death as heretics.

In the 14th century there was a rebirth in classical learning. The printing press provided books and Greek manuscripts after the fall of Constantinople in 1453 which gave scholars new material.

Religious Reform Before Luther

The two most important reform movements in the 14th and 15 centuries were those of

John Wycliffe and John Hus. Wycliffe and Hus worked to free the church from the controls of the ecclesiastical officials, from complex creeds and dogmatic tests. They had a problem with authority.

John Wycliffe 1350 was in Oxford, England and John Hus 1400 was in Czechoslovakia. Wycliffe argued that religious authority should be from the righteous and not the pope. The pope should not have authority over people. He attacked the authority of the pope and extolled the authority of the Bible. He felt that the only way one could judge people was if they lived according to the Gospels, not by some office they held. Wycliffe dared to translate the Bible into English.

The Catholic Church had used the Latin translation called the "Vulgate." They felt only the church officials should interpret Scripture. Wycliffe wanted the people to read and interpret for themselves. He felt the Scripture was the highest authority for every Christian to live by. He felt the papacy was not to be found in Scripture. Wycliffe's followers were called "Lollards."

John Hus denounced the organization of the church and the universal clergy. He was burned at the stake in 1415. At this time lay people could not partake of the cup of communion. This caused the Hussite wars of the Reformation and the chalice became an emblem of resistance. The movement helped pave the way for the Protestant Reformation.

Humanism and the Renaissance

The rebirth and the goal was to rediscover the sources of the type of life portrayed in classical Greek and Roman documents. Revival of Latin and Greek Classics.

The popes began to be patrons of the arts and felt Rome should be the cultural capital of the universe.

Reformers felt that the medieval conception of the papacy had outlived its usefulness. Others felt it needed to be reformed. This was the heart of the Protestant Reformation. This Renaissance movement supported this reformation.

The Protestant Reformation

Four main channels of reformation:

1. The Lutheran Reformation

Martin Luther felt the entire teaching tradition of the church might be wrong, that teaching the authority of Scripture was the correct way. Luther attacked the old way of an abuse of the old system related to salvation and popular piety. He came against "indulgences." He came against the "doctrine of purgatory," a place where punishment due to sins could be worked off after death. The reasoning was that God's justice demands that sinners pay penalty (in this life or the next) for sins, while God's mercy will not allow a repentant (but not fully paid up) sinner to spend eternity in hell. Therefore, it was speculated that there must be a state en route to heaven where sinners could stop for a while and pay their penalties in full.

Indulgences was doing what the church suggested such as good works, prayers, and devotions. They then began to sell indulgences. The Catholic church taught that one was saved through a faith that activated itself in good works. People were confused about faith and works--riches, indulgences, pilgrimages--had they "done enough" for salvation.

Luther experienced God as a loving Father who freely forgave sin. "The just shall live by faith."

THE REFORMED TRADITION

Ulrich Zwingli - Swiss reformer 1520 AD - a follower of Luther. Influenced by Erasmus. Felt the Word alone was enough for salvation. Felt that Christians should only be bound by what they found in the Scriptures. Differed from Luther on the Eucharist. Felt the presence of Christ was in the hearts of believers instead of the bread and wine. The Eucharist is more of a memorial meal which unites the faithful with the Lord. Zwingli was killed in a religious war and his ideas were adopted by a second-generation reformer named John Calvin.

John Calvin (1509-1564) was a French Protestant theologian and the person most closely associated with the Reformed Tradition. He also differed with Luther on the Eucharist. He broke further from the Lutheran church in Germany to the Reformed Church (Calvinist). He moved to Geneva. Calvin's theology says that God's providence governs everything and the fate of everything and everyone in the world is in God's hands. He believed in the theory of divine election and predestination. God elected those to be saved and predestined those to be damned. Calvin felt that faith and salvation depended on election.

Jacob Arminius (1560-1609) was a follower of Calvin, but changed his mind about predestination. He and his followers in the Dutch Reformed Church argued for conditional predestination and a more liberal theology. Arminianism is usually associated with honoring the role of free will.

Five Major Points of the Reformed Calvinist Doctrine

1. Total depravity of humankind - Since the fall, people can only sin. They are incapable of sinless acts.
2. Unconditional election - Once a person is saved (by faith) that person is always

saved.

3. Limited atonement - Christ died to save the elect, not to save everyone.
4. Irresistible grace - There is no freedom to resist God's grace.
5. Perseverance of the saints - The elect must persevere to the end or rest in their

salvation.

Calvin proposed a form of church government - the presbyterianism. Much of these ideas of a godly society or divine sovereignty were the predominant influence on the Puritan founders in the American colonies.

THE TUDOR REFORMATION - (ANGLICAN)

This began in England - The main cause of this Tudor Reformation was a conflict between King Henry VIII (1491-1547) and the Pope about divorce. Henry declared he was to be head of the church of England, not the pope. Anglicans tried to find a middle ground between Roman Catholics and Protestants.

Mary Tudor became queen and she forbade the practice of the Protestant religion. She set up courts for the sentencing of heretics. She was known as "Bloody Mary."

Elizabeth I succeeded Mary Tudor. She was excommunicated by the Roman Pope - Pius V. She then declared Roman Catholics traitors. Forbade the Mass and set up England as a Protestant country in Europe.

THE RADICAL REFORMATION

Radical comes from a Latin word meaning "root." This group separated from other reformed groups because they felt that they had not returned to the roots of primitive Christian faith. Some of these reformers were called Anabaptists, a derogatory term from a Greek word

meaning to "re-baptize." Anabaptists did not believe that it was scriptural to baptize babies and so rebaptized one another and then baptized adults only. They wanted to restore apostolic Christianity, conform to Scripture, and have the faith of the first Christians. The Christian was to live as Jesus had lived. Two groups of Anabaptists formed in the 16th Century. The Mennonites and Hutterites. The Amish group was later formed from the Anabaptists.

Five Anabaptist beliefs:

1. Separation from the world
2. Refusal to swear oaths
3. Nonresistance - refused to fight in wars
4. Adult baptism
5. Community of goods - sharing one's goods with everyone

THE CATHOLIC REFORMATION - THE COUNTER-REFORMATION

Two offices were established. Inquisitions for heresy.

Index - official books - Roman Catholics were forbidden to read. The Jesuits were established. By the middle of the 16th Century Protestants and Catholics had begun wars against each other. Both groups persecuted the Anabaptists. These wars ended in 1648 under Elizabeth I. There were three groups: Roman Catholics, Anglicans, and Puritans.

The Puritans wanted a pure Christianity. Total break from Roman Catholicism.

There were two main groups of Puritan reformers: Presbyterians and Congregationalists.

(1) Congregationalists - each local church is truly and fully the church under the headship of Jesus Christ

(2) Presbyterians - Reformed church in England. Presbyterian church in England and

Scotland. The most dominant Puritan group in England. It was the English and Scottish branch of the Reformed Church founded by John Knox 1550.

Baptists - had Congregationalist roots. New view on baptism - only by immersion and for adults only. First group formed in Holland. John Smyth - 1612 - moved to Holland and formed the first Baptist congregation.

Quakers - the religious society of friends - founded by George Fox 1646 - doctrine of the "inner light" - all people have the voice of God within them. God speaks directly to the heart. Rejected all church institutions. Sacraments, ministers, hymn singing - all outward signs, refused oaths and war.

THE SCIENTIFIC REVOLUTION - THE ENLIGHTENMENT - DEISM

Deism - Combination of enlightenment with religion. A religion of logic that believes God is revealed in the natural world. There is no need for supernatural revelation.

Pietism - a group of reformed Lutherans in Germany. They were Bible-centered - faith. Sense of guilt and forgiveness felt in the heart. Personal conversion, practical holiness, simple Christian living.

Pietism inspired the formation of new religious groups.

A. The Brethren were an Anabaptist group formed in Germany by Andrew Mack - 1708 - Moved to Pennsylvania in 1735. They were called "Deindes" "Deinkards." Real name - Fraternity of German Baptists. They had a three-fold immersion at baptism- three-fold Holy Communion service: foot washing, the Lord's Super, and agape or fellowship meal - called a love feast.

B. Methodist - Methodism was a revivalist movement (Holy Spirit revival) within the

Anglican Church influenced by Pietists John Wesley, Charles Wesley and George Whitfield, 1732. They had a system of prayer and spiritual discipline - methods - Methodism. John Wesley was influenced by Moravians in Georgia - while a missionary. 1735 - religious experience (baptism of the Holy Spirit). Wesley built a significant religious movement. He rode 250,000 miles on horseback and delivered 40,000 outdoor sermons. Emphasis on personal conversion (regeneration), warm fellowship, singing of Methodist hymns. They desired inner holiness (sanctification). Prayer, discipline and fellowship. They were dependent on the Anglican Church for sacraments and ordination until 1897.

AMERICA

1620 - Puritans and Presbyterians came to Plymouth for religious freedom. It was a rigid system which began to decline.

THE GREAT AWAKENING

The 18th Century began with a total religious decline. There began a movement of revivalism called the Great Awakening. There were a series of revivals which spread through the American colonies from 1725-1760. These revivals cut across all denominational lines and a spirit of religious cooperation based on the Spirit. There was several revivalists or charismatic preachers which caused the "Great Awakening."

Jonathan Edwards (1703-1758) one of the most noted. The revivals were also going on in England with John Wesley and George Whitfield. Whitfield was a strong Calvinist - Methodist.

American Evangelicalism was born in the Great Awakening. It emerged from the Reformed Tradition and the Puritan experience. It emphasized the "new birth," emotions and the sufficiency of God--the believer's absolute dependence on God.

DEISM IN AMERICA

Benjamin Franklin and Thomas Jefferson were both deeply affected by the rationalism of the Enlightenment. Both men believed that religion could be reduced to ethical consciousness and good moral conduct. In 1790 there were many denominations, but the Roman Catholics were not welcome in the English colonies. They were dominant in the Mississippi Basin - New Orleans and the Spanish territories.

NINETEENTH CENTURY AMERICAN EVANGELISM

The Second Great Awakening

Two new American religions were founded even though they are cults: Mormonism and Christian Science.

- A. Mormonism founded in 1830 by Joseph Smith
- B. Silver tablets given by an angel
- C. Christian Science started in Boston

The Civil War divided almost every church over the issue of slavery--black churches were spawned within the established denominations.

The new wave of revivalism started with many camp meetings. These camp meetings were very important in the Second Great Awakening. The central figure was Charles B. Finney (1792-1875), a lawyer whose religious experience transformed him into a preacher.

After the Civil War, Dwight L. Moody (1837-1899) applied business and advertising techniques to religious revivalism and developed large interdenominational meetings similar to the camp meetings. He founded Moody Bible Institute to train evangelical ministers.

The message was centered on the redemptive love of God in Jesus Christ and contained a strong call to repentance.

Limon Beecher and Billy Sunday were also evangelists during this time. Sunday was a baseball player turned preacher.

The American Bible Society was formed at this time. Liberal Protestantism started at this time: Unitarianism and Universalism came into being along with the Shakers, Seventh Day

Adventist, Jehovah's Witness.

Holiness Movement

After the Civil War, a series of Methodist revivals were preached stressing return to holiness and emphasizing "entire sanctification." Wesley believed that there were two distinct blessings in the Christian life--justification (which changes the condition of one's life because God forgives one's sins and restores fellowship with Him) and sanctification (which changes one's nature and helps one to live a life of perfect love). Sanctification or Christian perfection does not mean freedom from mistakes or illness, according to Wesley, but it is freedom from sin. The grace of God enables a person to be directed by love.

For the Methodists, sanctification is a gradual process attained throughout the Christian life. Those who became a part of the Holiness Movement, however, believed sanctification was a sudden acquisition by the action of the Holy Spirit. Within the Holiness Movement, people expected to receive entire sanctification--instantaneous holiness--at revival meetings.

In 1867 a group of like-minded individuals formed the National Camp Meeting Association for the Promotion of Holiness. From this came an interdenominational movement and the formation of the holiness churches. The two most widely known holiness churches are specific branches of the Church of God (Anderson, Indiana) and the Church of the Nazarene.

The Church of God is the oldest holiness church, but the church of the Nazarene is the largest. Holiness churches are usually grass roots movements that are evangelistic and fundamentalist. They stand for what is known as the Foursquare Gospel-Jesus is Savior, the Sanctifier, the Healer, the Coming Lord.

Pentecostalism

The lineal descendant of the Holiness Movement was the Pentecostal Movement.

Pentecostals believe in entire sanctification, but as a gradual, not instantaneous, process initiated by the baptism in the Holy Spirit. Baptism in the Holy Spirit is manifested in the gift of "glossolalia" which is speaking in tongues.

Pentecostals believe the Christian experience at Pentecost - the coming of the Holy Ghost, the gift of tongues, healing and prophecy--should be a continuing and normal experience within Christianity.

Pentecostals are united in their belief of the baptism in the Holy Spirit, speaking in tongues, fundamentalism in their interpretation of the Scriptures, having a strong dispensationalist leaning and are strong believers in the imminent second coming of the Lord Jesus Christ.

John Darby wrote a book on dispensationalism in 1830 which revived interest in the doctrine of the rapture of the church. The Scofield Bible, Charles Ryrie and R. A. Torrey also sparked interest in dispensationalism and the rapture.

Pentecostalism began in Topeka, Kansas in 1900 with Charles Parnam, a preacher in the Holiness Movement. He convinced his followers that the baptism in the Holy Spirit required for salvation was essentially connected with speaking in tongues. He felt that if you spoke in tongues, you surely were baptized in the Holy Spirit.

The most important source of Pentecostalism was the Azusa Street Revival held in Los Angeles, California in 1906 by W. J. Seymour, a Holiness (Nazarene) preacher.

Beginning in 1912, forty different Pentecostal denominations arose out of the Azusa Street Revival. Great men of God preached during the early Twentieth Century, such as Smith Wigglesworth and Andrew Murray - Dutch Reformed Church.

In the 1930's and 1940's Aimee Semple McPherson preached revivals and started the Four Square Gospel Church.

In the early 1950's we had the Voice of Healing Movement with Oral Roberts, Gordon Lindsey, Jack Coe, William Branham, A. A. Allan, Kathryn Kuhlman, R. W. Schambach Lester Sumrall, T. L. Osborn and Billy Sunday.

The largest group of Pentecostals are the Assemblies of God, 1914. The United Pentecostal Church is the largest "Jesus Only" (non-Trinitarian) group. Baptism is administered in the name of Jesus Christ only -- not in the name of the Father or in the name of the Holy Ghost.

Charismatic Renewal - Neopentecostalism

Those who seek and experience the gifts of the Holy Spirit outside the context of classical pentecostalism. They really do not seek the gift of tongues, but they want a tangible experience with God. They really do not want to separate themselves from their particular churches, they just want to experience the Holy Spirit.

The Restoration Movement

In 1801 Barton Stone, who participated in the Cane Ridge Camp Meeting, was led to dissolve his association with the Presbyterian congregation so they could be "simple Christians." Other leaders such as James O'Kelly broke away from the Congregational Methodist Church to accept the Bible as their only creed.

Thomas Campbell left the Presbyterian Church to form the Christian Association.

Their aim was to restore ancient, primitive Christianity. They removed emotional revivalism, Sunday School, instrumental music in worship and missionary activity.

Alexander Campbell called his followers the Disciples of Christ and their churches were known as the Churches of Christ. This group splintered over the music and Sunday School issues and formed the Christian Church Disciples of Christ and became a separate denomination from the Church of Christ.

In 1844 the YMCA was founded in London to win young men to Christ through athletic activities.

The Electronic Church

In the 1950's radio and television evangelism began with Oral Roberts, Rex Humbard, Billy Graham, Pat Robertson and Paul Crouch. These men brought the Gospel of the Lord Jesus into the living room.

1800-Second Awakening- Revival among frontier settlements

*myself was
this meeting* August 1801- Cane Ridge 10,000 people present-"accompanied
-by strange phenomenon-falling, jerking, dancing."

Denomination organized.

1830-Charles Finney-New York meeting influenced many

1857-1858-"Prayer meeting revival" started Sept. 23 1857.

6 present, 6 months later 10,000 were meeting in noon
day prayer meetings. In one years time between 500,000
and 1,000,000 came into the churches.

1863-Civil War-Some rumblings of revival. 1864 a revival

broke out in the Confederate army at Richmond.

150,000 converts claimed.

1873-Dwight L. Moody- ushered in "modern" techniques

of professional organized mass evangelism. Used public
halls *not good*

*Tyranny
useth* → 1900-Idea of "Fatherhood of God and Brotherhood of Man"
prevailed in many colleges, and churches

Charles Parham opened a Bible school in October 1900

32. Four Major Reformers

	MARTIN LUTHER	ULRICH ZWINGLI	JOHN CALVIN	JOHN KNOX
DATES	1483-1546	1484-1531	1509-1564	c.1514-1572
BIRTHPLACE	Eisleben, Germany	Upper Toggenburg, Switzerland	Noyon, France	Haddington, Scotland
EDUCATION	Leipzig	Vienna, Basel	Paris, Orleans	St. Andrews
ENTERED PRIESTHOOD	1507	1506		1536
REPRESENTATIVE WRITINGS	Ninety-five Theses On the Papacy at Rome Address to the German nobility The Babylonian Captivity of the Church The Bondage of the Will Larger Catechism Smaller Catechism Lectures on Romans Lectures on Galatians Table Talk	Concerning Freedom and Choice of Food Sixty-seven Conclusions	Institutes of the Christian Religion Commentaries on 49 books of Scripture	The First Blast of the Trumpet Against the Monstrous Regiment of Women History of the Reformation of Religion Within the Realm of Scotland
NOTABLE FACTS	Was influenced by Brethren of the Common Life. In 1505 entered Augustinian monastery. In 1508 began teaching at University of Wittenberg. In 1517 posted Ninety-five Theses. In 1520 was excommunicated. In 1521 was called to Diet of Worms. In 1521-34 translated Bible into German. In 1525 opposed Peasants' Revolt. In 1525 married Katherine von Bora.	Was influenced by Erasmus. Entered priesthood as respectable career. Opposed sale of mercenaries by Swiss. In 1518 was called to Zurich. His reformation went far beyond that of Luther. Some followers broke away to form Anabaptists, whom he persecuted. Was killed in battle against Catholic cantons.	Turned to Protestantism while studying in Paris. In 1533 was forced to flee Paris. In 1536 was persuaded by Farel to help in reforming Geneva. Was forced out of Geneva, settled in Strasbourg, where he married. In 1541 returned to Geneva, led Reformation there. Protestant refugees from all over Europe came to Geneva, took Calvin's ideas with them.	Was influenced by Thomas Gwiliam, George Wishart. Spent 1½ years as a galley slave. In 1549 went to England, preached against Catholicism. In 1553 went to Geneva, influenced by Calvin. In 1558 published <i>The First Blast</i> just as Elizabeth ascended throne. In 1559 returned to Scotland, led Reformation there.

41. Theological Issues—Protestant vs. Catholic

AREA	ISSUE	PROTESTANT POSITION	CATHOLIC POSITION
SCRIPTURE	SUFFICIENCY	<i>Sola Scriptura</i>	tradition of equal authority with Scripture
	APOCRYPHA	rejected	accepted
ANTHRO-POLOGY	ORIGINAL SIN	total depravity and guilt inherited from Adam	corruption and predisposition to evil inherited from Adam
	HUMAN WILL	in bondage to sin	free to do spiritual good
SOTERIOLOGY	PREDESTINATION	rooted in God's decrees	rooted in God's foreknowledge
	ATONEMENT	Christ's death a substitutionary penal sacrifice	Christ's death the merit for blessings of salvation—blessings passed on to sinners through sacraments
	GRACE OF GOD	common grace given to all; saving grace given to elect	prevenient grace, given at baptism, enabling one to believe; efficacious grace cooperating with the will, enabling one to obey
	GOOD WORKS	produced by the grace of God, unworthy of merit of any kind	meritorious
	REGENERATION	work of the Holy Spirit in the elect	grace infused at baptism
	JUSTIFICATION	objective, final, judicial act of God	forgiveness of sins received at baptism, may be lost by committing mortal sin, regained by penance
ECCLÉSIOLOGY	CHURCH AND SALVATION	distinction between visible and invisible church	outside the (visible) church there is no salvation
	SACRAMENTS	means of grace only as received by faith	convey justifying and sanctifying grace <i>ex opere operato</i>
	PRIESTHOOD	all believers priests	mediators between God and man
	TRANSUBSTANTIATION	rejected	affirmed
ESCHA-TOLOGY	PURGATORY	denied	affirmed

43. Theological Issues—Calvinist vs. Arminian

ISSUE	CALVINIST POSITION	ARMINIAN POSITION
ORIGINAL SIN	total depravity and guilt inherited from Adam	weakness inherited from Adam
HUMAN WILL	in bondage to sin	free to do spiritual good
GRACE OF GOD	common grace given to all; saving grace given to elect	enabling grace given to all; saving grace given to those who believe; persevering grace given to those who obey
PREDESTINATION	rooted in God's decrees	rooted in God's fore-knowledge
REGENERATION	monergistic	synergistic
ATONEMENT	Christ's death a substitutionary penal sacrifice	Christ's death a sacrifice that God benevolently accepted in place of a penalty
EXTENT OF ATONEMENT	intended only for the elect	intended for all
APPLICATION OF ATONEMENT	by power of the Holy Spirit according to the will of God	by power of the Holy Spirit in response to the will of the sinner
ORDO SALUTIS	election, predestination, union with Christ, calling, regeneration, faith, repentance, justification, sanctification, glorification	calling, faith, repentance, regeneration, justification, perseverance, glorification
PERSEVERANCE	perseverance of all the elect by the grace of God	perseverance dependent on obedience

62. Major Nineteenth-Century American Cults (continued)

	MORMONS	ADVENTISTS	CHRISTIAN SCIENCE	JEHOVAH'S WITNESSES
HOLY SPIRIT	impersonal force	Orthodox	not distinguished from God	impersonal force
MAN	Man was preexist- ent and has in- nate goodness.	Orthodox (dichotomist)	Man is coeternal with God. Bodies are non- existent. Sin is imaginary.	Sin is not perva- sive, merely an imperfection.
SALVATION	Comes through faith, repent- ance, baptism, laying on of hands, keeping commandments.	Comes through faith, keeping Mosaic law (es- pecially Sabbath commandment).	Comes through re- alizing that sin and evil do not exist.	Comes through faith plus works to gain God's approval.
CHURCH	Exclusivist—After apostle John died, church ceased to exist until 1830; only their sacraments valid.	Formerly exclusiv- ist—Now teach that all true be- lievers will even- tually keep the Ten Command- ments.	Exclusivist	Exclusivist—All others will be annihilated.
INDIVIDUAL ESCHATOLOGY	There is a second chance after death; no eter- nal punishment; man eventually advances to Godhood.	Soul sleep and annihilation of wicked are taught.	There is probation after death, al- lowing growth into truth; oth- erwise, annihila- tion.	Soul sleep and annihilation of wicked are taught.
GENERAL ESCHATOLOGY	Israel (American Indians) will be restored. Millennial reign of Christ will take place from Jerusalem and Independ- ence, Missouri. All people will be assigned to one of three king- doms, according to degree of spiritual advancement.	Hold premillennial, posttribulational views. Righteous will spend eternity on renewed earth.		Christ returned in 1914. Millennial kingdom was to begin after Armageddon in 1975. The 144,000 will spend eternity in heaven, all other Witnesses in earthly Paradise.
PRACTICE	Practice absti- nence from liquor, tobacco, coffee, tea. Fasting, tithing, sabbath keep- ing are re- quired. Marriage is for time and eternity. Encourage bap- tism for dead relatives.	Adhere to Old Testament dietary laws. Practice Sabbath- keeping, believ- ers' baptism by immersion, foot- washing.	Have no sacra- ments. Church govern- ment and teach- ing cannot be changed without written permis- sion from Mrs. Eddy. All churches are linked to the Mother Church in Boston.	Teach total pacifism. Refuse to partici- pate in govern- ment (voting, holding office, saluting flag, taking oath, etc.). No blood transfu- sions are per- mitted.

62. Major Nineteenth-Century American Cults

	MORMONS	ADVENTISTS		CHRISTIAN SCIENCE	JEHOVAH'S WITNESSES
OFFICIAL NAME	Church of Jesus Christ of Latter-Day Saints	Seventh-Day Adventists		Church of Christ, Scientist	Watchtower Bible and Tract Society
FOUNDER(S)	Joseph Smith, Jr. (1805-1844)	William Miller (1782-1849) (Movement)	Former Followers of Miller (Church)	Mary Baker Glover Patterson Eddy (1821-1910)	Charles Taze Russell (1852-1916)
DATE	1830	1844	1860	1879	1884
PLACE	Harmony, Pa.	Northern N.Y.	Battle Creek, Mich.	Boston, Mass.	Pittsburgh, Pa.
OTHER MAJOR FIGURES	Brigham Young (1801-1877)	Hiram Edson Joseph Bates Ellen G. White (1827-1915)			Joseph F. Rutherford (1869-1942) Nathan H. Knorr (1905-1977)
EXTRABIBLICAL SOURCES OF AUTHORITY	<i>Book of Mormon Doctrine and Covenants Pearl of Great Price</i> Ongoing divine revelation through president of church	Writings of Ellen G. White Continuing gift of prophecy within church		<i>Science and Health With Key to the Scriptures</i>	<i>New World Translation of the Holy Scriptures</i> Writings produced by Brooklyn, N.Y., headquarters
DOCTRINE OF GOD	Polytheism—God was once man man becomes God. God has a body.	Orthodox		Pantheism—All is God. Matter does not exist.	Monotheism— Doctrine of the Trinity is denied.
PERSON OF CHRIST	Christ is divine, but not unique.	Orthodox		Distinguish between Jesus (a man) and Christ (a divine idea) cf. Gnosticism	Arian—Christ is unique but not divine, identified with Michael the Archangel, the first created being.
WORK OF CHRIST	Death of Christ erased effect of Adam's sin, thus providing for the resurrection of all people.	Atonement is substitutionary but not finished. Investigative judgment is now determining whose sins are to be blotted out.		Christ was the great example of a scientific healing practitioner.	Ransom removes original sin from all "good and faithful" people, providing them with opportunity for everlasting life.

64. Key Figures in the Dissemination of Dispensationalism in America

NAME	DATES	CHURCH AFFILIATION	REPRESENTATIVE WRITINGS	SCHOOLS FOUNDED AND/OR TAUGHT AT	NOTABLE FACTS
JOHN NELSON DARBY	1800-1882	Church of Ireland Plymouth Brethren	On the Nature and Unity of the Church of Christ		Studied law. Was ordained to priesthood in 1825. Was greatest popularizer of Plymouth Brethren. Visited America seven times.
JAMES H. BROOKES	1830-1897	Presbyterian	Maranatha Israel and the Church Is the Bible Inspired?		Organized Niagara Bible Conferences. Influenced Scofield. Studied at Miami University of Ohio, Princeton Theological Seminary. Served as pastor in Dayton and St. Louis.
WILLIAM E. BLACKSTONE	1841-1935	Methodist	Jesus Is Coming		Helped start Chicago Hebrew Mission. Supported Zionism. Has forest named after him in Israel.
CYRUS INGERSON SCOTFIELD	1843-1921	Congregational	Scofield Reference Bible Rightly Dividing the Word of Truth	Philadelphia School of the Bible (helped found, 1914)	Served in Confederate army. Studied law. Served in Kansas House of Representatives. Was influenced by Brookes. Served as pastor in Dallas, Tex., and Northfield, Mass. Founded Central American Mission. Spread dispensationalism through his annotated reference Bible.
ARNO C. GAEBELEIN	1861-1945	Methodist	The Annotated Bible Revelation, an Analysis and Exposition Current Events in the Light of the Bible		Was born in Germany. Founded and edited <i>Our Hope</i> magazine. Served as pastor in Baltimore, New York, Hoboken. Superintended Hope of Israel Mission.
LEWIS SPERRY CHAFER	1871-1952	Presbyterian	Systematic Theology The Kingdom in History and Prophecy Major Bible Themes	Philadelphia School of the Bible (co-founder and teacher, 1914-1923) Dallas Theological Seminary (founder and teacher, 1924-1952)	Studied music at Oberlin College. Taught at Mt. Hermon School for Boys. Served as pastor at Scofield Memorial Church in Dallas. Edited <i>Bibliotheca Sacra</i> .

63. Late-Nineteenth- and Early-Twentieth-Century Revivalists

NAME	DATES	BIRTHPLACE	CHURCH AFFILIATION	SCHOOLS FOUNDED AND/OR TAUGHT AT	NOTABLE FACTS
DWIGHT L. MOODY	1837–1896	Northfield, Massachusetts	Independent	Northfield Seminary (school for girls; founder–1879) Mt. Hermon School (school for boys; founder–1881) Chicago Evangelization Society (now Moody Bible Institute; founder–1886)	Dropped out of school in seventh grade. Was converted at age 18. Became shoe salesman in Boston, then Chicago. Organized Sunday school in Chicago. Began preaching among soldiers during Civil War. Gained prominence with 1873–1875 crusade in the British Isles. Was never ordained. Held crusades all over America until his death in 1899.
SAMUEL PORTER JONES	1847–1906	Oak Bowery, Alabama	Methodist		Never attended college. Was converted after bout with alcoholism. Supported Prohibition. Became known as the “Moody of the South.”
REUBEN A. TORREY	1856–1928	Hoboken, New Jersey	Congregational	Moody Bible Institute (president 1889–1908) Bible Institute of Los Angeles (dean 1912–1924)	Graduated from Yale College and Divinity School. Worked with Moody. Made several international preaching tours.
J. WILBUR CHAPMAN	1859–1918	Richmond, Indiana	Presbyterian		Attended Oberlin College, Lake Forest University, Lane Theological Seminary. Assisted Moody in some of his crusades. Was director of Winona Lake Bible Conference.
BILLY SUNDAY	1862–1935	Ames, Iowa	Presbyterian		Was professional baseball player, 1883–1891. Was converted through Pacific Garden Mission in Chicago in 1886. Assisted J. Wilbur Chapman in some of his crusades. Began independent crusades in 1896. Had a highly sensational, dramatic preaching style. Advocated temperance. Opposed theory of evolution.

80. Prominent Protestant Missionaries (continued)

NAME	DATES	AREAS OF MINISTRY	HOME COUNTRY	CHURCH AFFILIATION	MISSION ORGANIZATION
JOHANN KRAPF	1810-1881	East Africa	Germany	Lutheran	Church Missionary Society
DAVID LIVINGSTONE	1813-1873	Africa	Scotland	Independent	London Missionary Society
WILLIAM C. BURNS	1815-1868	China	Scotland	Presbyterian	English Presbyterian Church
JOHANNES REBMANN	1819-1876	East Africa	Germany	Lutheran	Church Missionary Society
JOHN G. PATON	1824-1907	New Hebrides	Scotland	Reformed Presbyterian	Reformed Presbyterian Church of Scotland
JOHN L. NEVIUS	1829-1893	China	United States	Presbyterian	Presbyterian Board of Foreign Missions
J. HUDSON TAYLOR	1832-1905	China	England	Wesleyan	China Inland Mission (founder)
H. GRATTAN GUINNESS	1835-1910	Congo	Ireland	Church of Ireland	Livingstone Inland Mission (founder) North Africa Mission (founder) Regions Beyond Missionary Union (founder)
MARY SLESSOR	1848-1915	West Africa	Scotland	Presbyterian	United Presbyterian Church of Scotland
C. T. STUDD	1862-1931	China India Congo	England	Anglican	China Inland Mission Heart of Africa Mission (founder)
ALBERT SCHWEITZER	1875-1965	French Equatorial Africa	Germany	Lutheran	Paris Society of Evangelical Missions

80. Prominent Protestant Missionaries

NAME	DATES	AREAS OF MINISTRY	HOME COUNTRY	CHURCH AFFILIATION	MISSION ORGANIZATION
JOHN ELIOT	1604-1690	North American Indians	England	Congregational	Society for the Propagation of the Gospel in New England
THOMAS BRAY	1656-1730	British North America	England	Anglican	Society for Promoting Christian Knowledge (founder) Society for the Propagation of the Gospel in Foreign Parts (founder)
BARTHOLOMAUS ZIEGENBALG	1684-1719	India	Germany	Lutheran	Danish-Halle Mission
DAVID BRAINERD	1718-1747	North American Indians	Connecticut Colony	Congregational	Scotch Society for Propagating Christian Knowledge
CHRISTIAN FRIEDRICH SCHWARTZ	1726-1798	India	Germany	Lutheran	Danish-Halle Mission
WILLIAM CAREY	1761-1834	India	England	Baptist	Baptist Missionary Society (founder)
HENRY MARTYN	1781-1812	India Persia	England	Anglican	British East India Company (chaplain)
ROBERT MORRISON	1782-1834	China	England	Anglican	London Missionary Society
ADONIRAM JUDSON	1788-1850	Burma	United States	Baptist	American Board of Commissioners for Foreign Missions (founder)
ROBERT MOFFAT	1795-1883	South Africa	Scotland	Wesleyan	London Missionary Society
ELIJAH C. BRIDGMAN	1801-1861	China	United States	Congregational	American Board of Commissioners for Foreign Missions
ALEXANDER DUFF	1806-1878	India	Scotland	Presbyterian	Church of Scotland
SAMUEL A. CROWTHER	c.1806-1891	Nigeria	Nigeria	Anglican	Church Missionary Society

84. Notable Protestant Historians of the Church

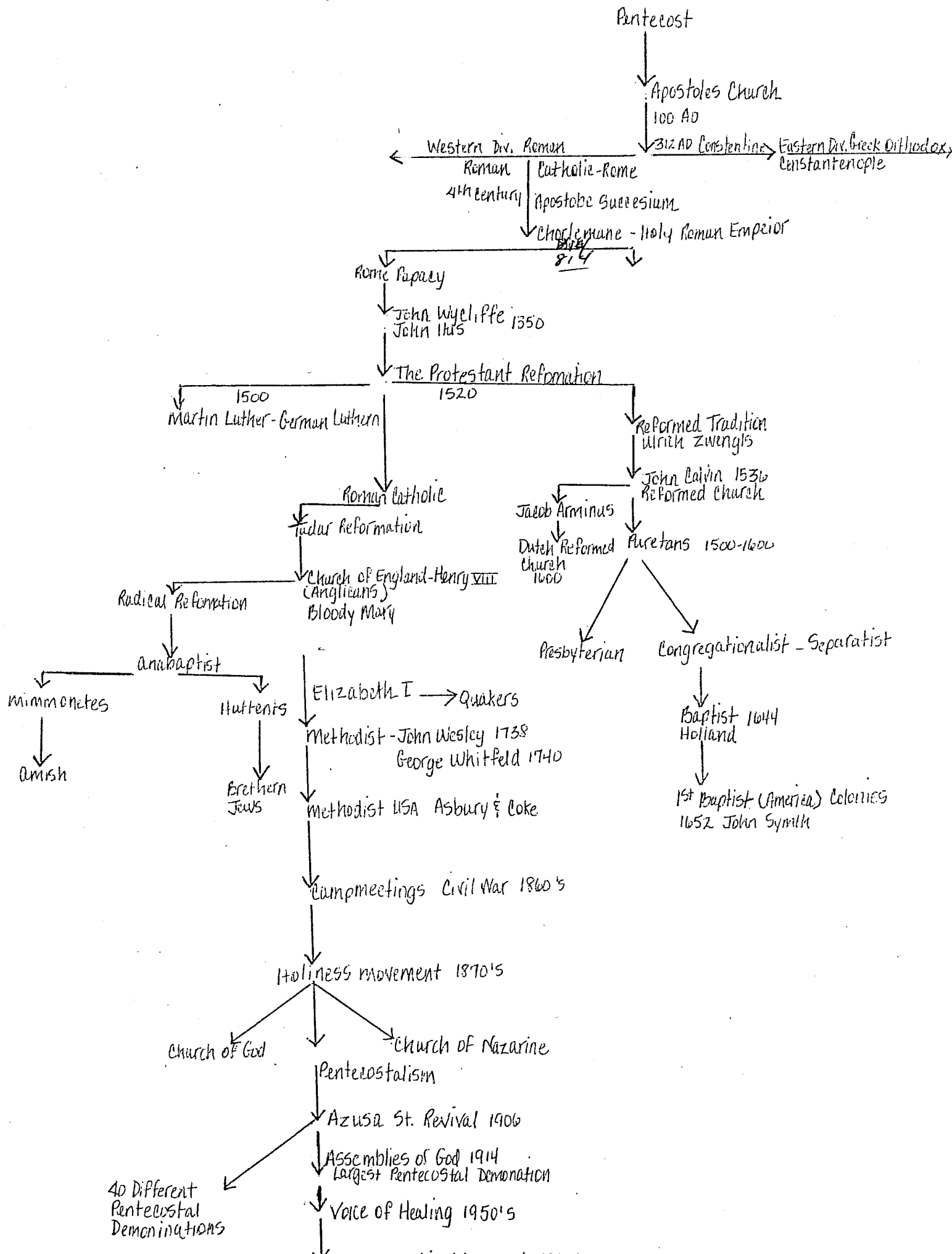
NAME	DATES	BIRTHPLACE	CHURCH AFFILIATION	PERIOD CHRONICLED	REPRESENTATIVE HISTORICAL WORKS
JOHN FOXE	1516–1587	Lincolnshire, England	Anglican	Early church to 1556, concentrating on Marian persecution in England	The Acts and Monuments of the Church (Foxe's Book of Martyrs)
MATTHIAS FLACIUS ILLYRICUS	1520–1575	Illyria	Lutheran	Complete to Reformation	The Magdeburg Centuries (editor)—13 vols.
COTTON MATHER	1663–1728	Boston, Massachusetts	Congregational	17th-century Puritan New England	Magnalia Christi Americana
J. A. W. NEANDER	1789–1850	Göttingen, Germany	Lutheran	Complete	General History of the Christian Religion and Church—6 vols.
J. H. MERLE D'AUBIGNE	1794–1872	Geneva, Switzerland	Evangelical Church of Switzerland	Reformation	History of the Reformation of the Sixteenth Century—5 vols. History of the Reformation in Europe at the Time of Calvin—8 vols. History of the Reformation in England—2 vols.
WILLIAM GUNNINGHAM	1805–1861	Hamilton, Scotland	Free Church of Scotland	History of Theology	Historical Theology The Reformers and the Theology of the Reformation
PHILIP SCHAFF	1819–1893	Chur, Switzerland	German Reformed	Apostolic Age Through Reformation	History of the Christian Church—8 vols. The Creeds of Christendom—3 vols.
ADOLF VON HARNACK	1851–1930	Dorpat, Estonia	Lutheran	Ante-Nicene Period	History of Dogma The Mission and Expansion of Christianity in the First Three Centuries
WILLISTON WALKER	1860–1922	Portland, Maine	Congregational	Complete	History of the Christian Church A History of the Congregational Churches in the United States The Reformation
WILLIAM W. SWEET	1881–1959	Baldwin, Kansas	Methodist	American Church History	The Story of Religion in America Religion on the American Frontier Methodism in American History
KENNETH SCOTT LATOURETTE	1884–1968	Oregon	Baptist	Complete	A History of Christianity History of the Expansion of Christianity—7 vols. Christianity in a Revolutionary Age—5 vols.

83. Translations of the Bible Into English (continued)

TRANSLATION	DATE	TRANSLATORS	COMMENTS
REVISED STANDARD VERSION	1946-NT 1952-OT	32 American scholars, largely ecumenical in outlook	Sponsored by National Council of Churches; revision of the American Standard Version
THE NEW TESTAMENT: A New Translation in Plain English	1952	C. K. Williams	Emphasized simplicity of vocabulary
NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES	1955 (revised 1961)	Nathan H. Knorr Frederick W. Franz and others	Jehovah's Witnesses translation, emphasizing their theological distinctives
THE NEW TESTAMENT IN MODERN ENGLISH	1958 (revised 1972)	J. B. Phillips	Free translation, lively language
BERKELEY VERSION	1946-NT 1959-OT	Gerrit Verkuyl (NT) 20 conservative scholars (OT)	Compiled in Berkeley, Calif.; also known as Modern Language Bible
AMPLIFIED BIBLE	1958-NT 1965-OT	12 editors	Produced in California; a smorgasbord of variant wordings
JERUSALEM BIBLE	1966	Roman Catholic School of Biblical Studies in Jerusalem	First Catholic Bible in English to rely extensively on original-language MSS
BARCLAY NEW TESTAMENT	1969	William Barclay	Translation by popular British preacher and writer
NEW ENGLISH BIBLE	1961-NT 1970-OT	G. H. Dodd and other British scholars of varying theological convictions	Sponsored by churches and Bible societies in Great Britain; makes extensive use of textual emendations
NEW AMERICAN BIBLE	1970	Catholic scholars of the Episcopal Confraternity of Christian Doctrine	Revision of Confraternity Version, more formal than Jerusalem Bible
NEW AMERICAN STANDARD BIBLE	1963-NT 1971-OT	Evangelical scholars	Revision of American Standard Version; sponsored by Lockman Foundation; most literal of mid-twentieth-century translations
LIVING BIBLE	1971	Kenneth Taylor	Loose but highly readable paraphrase
GOOD NEWS BIBLE (Today's English Version)	1966-NT 1976-OT	Robert Bratcher	Sponsored by American Bible Society; uses principle of "dynamic equivalence"; simplified vocabulary
NEW INTERNATIONAL VERSION	1973-NT 1978-OT	Edwin Palmer and 115 other evangelical scholars	Sponsored by the New York Bible Society (now the International Bible Society); translators from many English-speaking countries; combines accuracy and readability
NEW KING JAMES VERSION	1982	Arthur L. Farstad and 130 other evangelical scholars	Sponsored by Thomas Nelson Publishers; update of KJV, using Textus Receptus
READER'S DIGEST BIBLE	1982	Bruce Metzger and others	Condensed to about 60% of original length; reflects critical scholarship in introductions

83. Translations of the Bible Into English

TRANSLATION	DATE	TRANSLATORS	COMMENTS
WYCLIFFE BIBLE	1380–1384	John Wycliffe and associates	Based on Latin Vulgate
TYNDALE BIBLE	1525–1530	William Tyndale	N.T. and Pentateuch; based on original-language MSS
COVERDALE BIBLE	1535	Miles Coverdale	Completion of Tyndale's work
MATTHEW'S BIBLE	1537	John Rogers	Used work of Tyndale and Coverdale
GREAT BIBLE	1539	Miles Coverdale	Revision of Matthew's Bible commissioned by Henry VIII
GENEVA BIBLE	1560	English Puritans in Geneva	Revision of Great Bible with Calvinistic notes
BISHOPS' BIBLE	1568	Matthew Parker and others	Revision of Great Bible; reaction against Puritanism of Geneva Bible
RHEIMS–DOUAI VERSION	1582–NT 1610–OT	Gregory Martin and other English Catholic scholars	Roman Catholic, based on Latin Vulgate, produced by English College in Rheims and later Douai
AUTHORIZED VERSION (King James Version)	1604–1611	54 English scholars of varying theological convictions	Commissioned by James I after Hampton Court Conference of 1604; elevated prose designed for oral reading; based on Textus Receptus
CHALLONER REVISION	1749–1750	Richard Challoner	Roman Catholic revision of Rheims–Douai Version; language similar to that of KJV
ALFORD TRANSLATION	1861–NT 1869–OT	Henry Alford	Produced by Dean of Canterbury Cathedral
DARBY TRANSLATION	1871	John Nelson Darby	Translation by early Plymouth Brethren leader and originator of dispensationalism
ENGLISH REVISED VERSION	1881–1885	65 English scholars of varying theological convictions	Used textual principles of Westcott and Hort; very literal.
AMERICAN STANDARD VERSION	1901	American scholars working concurrently with English translators of Revised Version	Slight modification of English Revised Version, reflecting preferences of American scholars
THE NEW TESTAMENT IN MODERN SPEECH	1903	Richard F. Weymouth	Translation by a scholar of classical Greek
A NEW TRANSLATION OF THE BIBLE	1913–NT 1924–OT	James Moffatt	Free translation, not always faithful to text, very popular in Britain
THE COMPLETE BIBLE: An American Translation	1923–NT 1927–OT	J. M. P. Smith E. J. Goodspeed	Highly readable translation by two American scholars
KNOX VERSION	1944–NT 1949–OT	Ronald Knox	Roman Catholic, based on Vulgate



Exit Outcome Competencies for Church History II

1. Who was the most noted leader of the Reformation?
2. What is "transubstantiation"?
3. Name two of the early church reformers.
4. What were the two divisions (countries) of the Reformation?
5. Name two of the early revivalists who were Anglicans.
6. Who was an early leader of the First Great Awakening?
7. Who was a leader of the Second Great Awakening?
8. In what country did the Baptist church have its beginnings?
9. What denomination is the root for the Holiness or Pentecostal Movement?
10. What great revival in 1906 started the Great Pentecostal movement?
11. Write a two-page paper describing the Protestant Reformation.
12. Write a two-page paper on the following early revivalists: John Wesley, George Whitefield and Charles G. Finney.
13. Write a two-page paper explaining the difference between the Protestant and Catholic churches.
14. Write one page listing the leaders of the Second Great Awakening.
15. Write a two-page paper tracing the changes in the church from Pentecost to the present day.