



Church History
Teaching Notes

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Lesson 1: Introduction to Church History

Many people ask the question, how come today we have so many churches (denominations)? Why can't we all agree and have just one Church? And where did all these churches come from? This and the many other questions is what this course seeks to answer. In this introductory lesson then has two parts. The first part on the definition of Church History where we seek to simply answer the question what is Church History? And in the second part explore a brief history of the calendar system that church historians use today by looking at the Church historian's description of time.

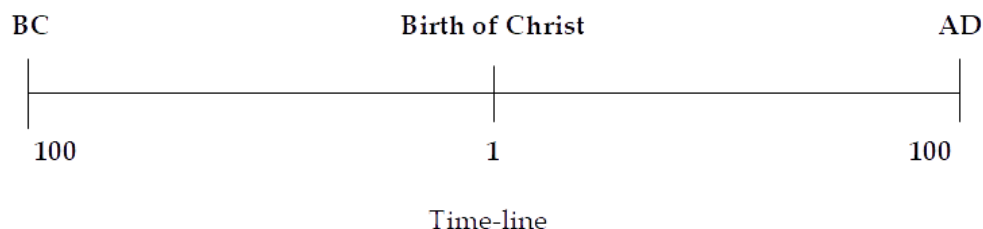
Part 1 - The Definition of Church History

- Question: Frequently the question in the minds of Christians is, how did the church get to be in the state that it is today? Where did the doctrines, practices and denominations in Christianity come from?
- What is Church History? Church History is the study of the life-story of the Church from its birth on Pentecost through its stages of development to the present day.
- Division: In this course, we will study this life-story of the Church under the five stages of development:
 1. The Age of Catholic Christianity (70 AD-312 AD)
 2. The Age of the Christian Roman Empire (312 AD-590 AD)
 3. The Age of the Medieval Church (590 -1517 AD)
 4. The Age of Reformation (1517 AD-1648 AD)
 5. The Age of Age of the Post Reformation (1648 AD-Date)

Part 2 - Church Historians Description of Time (The Dating System)

- BC and AD Dates
 - BC: These stand for "before Christ." These BC numbers get bigger the further back in time we go.
 - AD: These stand for "Anno Domini (Latin for "in the year of our Lord"). Unlike the BC numbers, these get bigger the further forward in time we go.

Note: In this course, all dates mentioned are AD, therefore the letters "AD" will not be included in date references from this point forward.



- Centuries
 - Division: Another important feature in this time-system is the division of years into centuries. A century is one hundred years. So when we refer to

the 1st Century AD, we mean the first hundred years after the birth of Christ-that is, from 1 AD to the year 100.

- Greater: The number of the century is always 1 greater than the number of the years which it contains:
 - 3rd Century AD: 201, 202, 203, etc.
 - 4th Century AD: 301, 302, 303, etc.
 - 5th Century AD: 401, 402, 403, etc.
- History of Church History Time-System
 - Inventor: Dionysius Exiguus, a Scythian monk who lived in Italy (Scythia was the ancient name for the area of southern Russia around the Black Sea). His time of birth is not known, however, he was active in the year 500 and died sometime after 525.
 - Work: Using the historical evidence at his disposal, Dionysius worked out that Christ must have been born 753 years after the city of Rome had been founded. So he called this “year 1”-or the year AD 1, the first year Anno Domini, “in the year of our Lord,” after Christ was born. Everything before that time was BC-before Christ.
 - Mistake: Dionysius was probably wrong in his dating of Christ’s birth. Historians today think that Christ was born several years earlier than Dionysius thought (between four and seven years earlier). However, since Dionysius’s date system became the accepted one, it means that we today use his dating system, with the odd result that today’s historians have to say that Christ was born in about 4 BC.
 - Adoption:
 - England adopted the Dionysian system at the synod in Whitby in 664.
 - In Rome, the papacy accepted it under Pope John XIII (pope from 956-972).
 - By the 11th Century, most Europe had embraced the Dionysian system.
 - It was not until the 15th Century that it was accepted in the Greek-speaking Eastern world of the Byzantine Empire.

Part 3 – Review

1. What is Church History?
2. What are the five stages of development under which we study the life-story of the Church?
3. What do BC and AD stand for our date system?
4. Who invented the time-system that we are using today?
5. With your classmates, discuss why according to history Christ was born in 4 AD when, as the center of our time-system, he should have been born in 1 AD.

-Soli Deo Gloria-

Lesson 2: The Time of the United Church (AD 70-312)

Do you know what happened in and to the Church after the time of the apostles? Who were the leaders of the Church after the apostles? This lesson explores the life-story of the church after the age of the apostles. This life-story of the Church is seen through the lives and ministries of the early church leaders (apostolic fathers) who succeeded the apostles. This lesson is therefore divided into four sections as follows:

- Part 1: The church leaders who succeeded the Apostles.
- Part 2 - The Church Leaders Who Defended the Church
- Part 3 - The Church Leaders Who Attacked Wrong Teachings
- Part 4 - The Church Leaders Who Organized Christian Doctrine

Part 1 - The Church Leaders Who Succeeded the Apostles (70-150)

- Who were they?
 - The apostolic fathers were the early Christian leaders who are thought to have known the apostles or disciples of the apostles.
 - They provided the earliest existing Christian writings after scripture itself.
 - The emphasis of their writing was practical and pastoral as opposed to doctrinal.
- What were the Characteristics of their writings?
 - Informal and practical: their writings concerned more with ministry than doctrine or philosophy.
 - Devotional: their writings were concerned with growth in Christian life.
 - Scripture: they emphasized the teachings of OT writings since the NT writings were only emerging.
 - Church Life: their writings were the earliest extra biblical descriptions of church life in the 2nd Cent. AD.
- Examples Of Their Writings
 - First Clement (97)
 - Shepherd of Hermas (140-145)
 - Epistle of Barnabas (135)
 - Letter of Ignatius (110)
 - Epistle of Polycarp to the Philippians (110)
 - The Letter of Polycarp (70-160)
 - Exposition of the sayings of the Lord (or The Fragments of Papias – 110-30)
 - Didache or Teaching of the 12 Apostles (100-120). As an example, Chapter 7 of the Didache gives the following directive on Baptism:

But concerning baptism, thus baptize ye: having first recited all these precepts, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in running water; ² but if thou hast not running water, baptize in some other water, and if thou canst not baptize in cold, in warm water; ³ but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit. ⁴ But before the baptism, let him who baptizeth and him who is baptized fast previously, and any others who may be able. And thou shalt command him who is baptized to fast one or two days before.

- Second Epistle of Clement (150)

Part 2 - The Church Leaders Who Defended the Church (150-200)

- Who are they?
 - They defended Christian faith against false charges (cannibalism, immorality, atheism, revolutionaries).
 - They defended the faith before educated leaders and rulers.
 - They helped develop rational theology (or doctrine) in their apologies.
 - They adopted the title Logos to describe Christ as God's mediator and Christian faith as the highest philosophy.
- What were the Characteristics of their writings?
 - Defensive: They defended the Christian faith against charges.
 - Offensive: They attacked Jewish legalism and pagan idolatry.
 - Constructive: They organized Christian beliefs into a rational system
 - Thesis: the purpose of philosophy is to know God, and since we know God fully in Christ, Christianity is the highest philosophy.
 - Emphasis: the value of philosophy for understanding and presentation, the description of Christ as the logos.
 - Purpose: to answer Jewish and pagan opponents, and appeal to rulers.
- Example: Justin Martyr who became a Christian through OT study after studying with various philosophers. As a Christian, he saw himself as a "true philosopher." He was martyred in Rome about 165.

Part 3 - The Church Leaders Who Attacked Wrong Teachings (200 – 250)

- Who are they?
 - These are Church fathers that opposed false teachings in the Church.
- What were the Characteristics of their Writings?
 - Offensive: They opposed Gnosticism, Marcionism, and Montanism.
 - Scripture: They emphasized the New Testament over the Old Testament as biblical authority.
 - Authority: They emphasized official church authority through the Apostles to the bishops and elders (Apostolic succession).
 - Salvation: They emphasized redemption over philosophy or revelation
- Examples of these Leaders
 - Irenaeus (130-202): One of the teachings of Irenaeus concerns the 'rule of faith' which was an informal, local statement of belief. He taught this to oppose Gnostic teachings. It was based upon apostolic tradition, Scripture, and church custom.
 - Tertullian (160–220): Concerning the Scriptures and in his hope to oppose heresy, Tertullian taught that Scriptures belong only to the Catholic (Universal) Church. Therefore, only the Catholic (universal) church has the right (authority or apostolic tradition) interpret and use them, and heretics do not. They are late comers who seek to change and use what legally belongs to the church.
 - Cyprian (200 – 258): On the unity of the Church, Cyprian taught this. The unity of the Church was found in the person and office of the bishop. "Where the bishop is, ...there is the Church." The apostles were the first

bishops; the bishops were the new apostles-not invested indeed with apostolic infallibility, but possessing absolute disciplinary authority over their congregations, and clothed with supernatural power to administer the life-giving sacraments of baptism and Holy Communion. To belong to the Catholic Church therefore a person had to be in fellowship with the local apostolic bishop.

Part 4 - The Church Leaders Who Organized Christian Doctrine (190–254)

- Who are they?
 - These are church leaders who came up with a method of presenting Christian teachings with the aim of helping the Church to understand.
- What were their Characteristics?
 - Purpose: They developed a system of presenting Christian doctrine for the purpose of understanding rather than defense or opposition to false teaching.
 - Theological approach: They used rational thought and non-literal interpretation (Allegory) to develop doctrine which combined the gospel truth and philosophy.
- Examples of these Leaders
 - Clement of Alexandria (150–215). He sought to reconcile Greek thought with Christianity. His approach was driven by his motto, “all truth is God’s truth wherever it may be found.” And thus Clement had a positive attitude to Greek Philosophy. He argued that philosophy prepared the Greeks to receive Christ, just as the OT prepared the Jews. The Logos (Word) had always been at work among all peoples, leading them by different paths towards the knowledge of the one true Creator God.
 - Origen (185-254). He wrote the first attempt at Systematic Christian Theology called “*First Principles*”. It was a writing that deals in an orderly manner with all aspects of Christian doctrine. He divided his book into four sections: God, creation, free-will and the scriptures. He said theology must not conflict with the ‘Rule of Faith’.

Part 5 – Review

1. Who are the apostolic fathers?
2. Name one of the church leaders who defended the church?
3. List one of the characteristics of the church leaders who organized Christian doctrine.
4. What is the “First Principles”?
5. What is one thing you found interesting or you did not understand in this lesson?

-Soli Deo Gloria-

Lesson 3: The Time of the Church in the Christian Roman Kingdom (312-590)

Have you ever heard of Constantine? This lesson introduces us to Constantine; Emperor of the Roman Empire, whose conversion to Christianity changed the condition of the Church from being a persecuted Church by the state to a favored Church by the state. This lesson then studies the conversion of Constantine the influence that this conversion had on the church. The lesson also studies other issues that developed in the Church after the conversion of Constantine. In this lesson, we will cover the following:

- Part 1 - The Persecution and Deliverance of the Church
- Part 2 - Major Debates in the Church
- Part 3 - The Rise of the Monks and Nuns and their Missionary Efforts (250)
- Part 4 - The Development of Teachings on Sacraments (600)
- Part 5 - The Rise of the Power of the Pope and its Impact on the Church

Part 1 - The Persecution and Deliverance of the Church

- The Church is Persecuted
 - The Decian Persecution: This began in 250 under Emperor Decius. Bishops were imprisoned and killed. The Emperor required all citizens to offer sacrifice to Caesar (The Emperor).
 - Diocletion Persecution: This began in 306 under Emperor Diocletion. Thousands of Christians died and gained public sympathy.
 - Reasons for persecution:
 - Distinctive lifestyle (Christian rejection of pagan gods, social events, and vocations and trades). Because of how idolatry and paganism had permeated every aspect of society in the Roman Empire, Christians withdraw from most activities of society for fear of participating in activities that defiled their faith. And for this it was easy to identify Christians making them an easy target of persecution.
 - Refusal to worship Caesar or Roman gods (atheists). At least once a year, every citizen in the Roman Empire were required to burn incense in honor of the Roman Emperor and thus proclaim: "Caesar is Lord." Christians refused to do this because they recognized only one Lord of their lives, Christ Jesus. And for this they were persecuted.
 - Charges of cannibalism (accusations against the Lord's Supper). Pagans misunderstood the Lord Supper, particularly eating and drinking the bread and wine which represented the body and blood respectively of Christ Jesus. In their persecution, Christians were charged with eating human flesh (Cannibalism).
 - Sexual immorality. The pagan society was also highly suspicious of Christians practicing sexual immorality because of two practices that pagans misunderstood. First was the agape (love) feast which because it was practiced to the exclusion of non-believers, pagan equated it to their own orgies (wild parties characterized by open

sexual activities). Second was the practice of the brotherly holy kiss as a way of greeting each other regardless of the gender.

- The Conversion of Constantine and its Impact on the Church
 - Conversion of Constantine: Constantine saw a vision of the cross before capturing Rome to become Emperor. He accepted Christian faith and granted freedom or official recognition to the Christian faith (312).
 - Results to the church:
 - New freedom and expansion for the church.
 - Masses joined the church, but many had political motives, and so commitment suffered.
 - Government influence over the church increased as Emperor saw bishops as government employees. This was the beginning of the alliance between the church and state, but also rivalry between the two.

Part 2 - Major Debates in the Church

- The Debate about the relationship between God the Father, God the Son, and God the Holy Spirit.
 - What was this debate?
 - This is called the **Trinitarian Debate**, and it concerned the nature of the relationship between God the Father, God the Son, and God the Holy Spirit.
 - This debate helped shape the growth of authority in the Catholic (Universal) Church and led to the Nicene Creed.
 - At the conclusion of this debate, the church affirmed three ideas: (1) Unity (2) Equality, and (3) Distinction among the Father, the Son, and the Holy Spirit as One God. The church did not explain this, but they simply affirmed it with the “We believe...” (Nicene Creed 325).
 - What were the wrong teachings in this debate?
 - Monarchianism: The name is from the Greek which means “Single Principle”. This teaching emphasized the unity or oneness of God. However, they denied the distinction of Father, Son, and Holy Spirit within the Trinity.
 - Arianism: The teaching is named after Arius, an elder in Alexandria who was educated in Antioch. He was excommunicated in Alexandria by the Bishop (because he emphasized the distinction of God). However, he was restored by a rival bishop (former classmate) in Antioch. He accepted only one ‘True God’ declaring the Son as a lesser god, and he denied the full divinity of the Son—ultimately denying the equality of God.
 - How did the Church conclude this debate? Council of Nicea (325)
 - Emperor Constantine called for a meeting of Bishops in his Palace in 325 to settle the debate. Over 300 Bishops attended. With Constantine’s encouragement, the Council passed the ‘Creed of Nicea’. This was supported by Athanasius.

- The Council took the following actions: (1) They rejected Arianism and its beliefs. (2) They adopted the creed of Nicea. (3) They recognized the role of the Holy Spirit in guiding the church through councils of bishops. (4) They recognized the authority of five regional bishops (Patriarchs; Jerusalem, Antioch, Alexandria, Constantinople and Rome).
 - Cappadocian Fathers (Basil the Great, Gregory of Nazianzus, and Gregory of Nyssa) helped to provide the final solution to the doctrine of the Trinity. Through their influence the church affirmed three ideas: (1) Unity (2) Equality; and (3) Distinction among the Father, the Son, and the Holy Spirit as One God.
- The Debate about the Relationship between the Divinity and the Humanity of Jesus Christ.
 - What was this debate?
 - It was a debate over the nature of the relationship between Christ's divinity and his humanity. This debate grew out of the previous debate on God and the Son.
 - The conclusion of this debate came at the meeting of Bishops in a city called Chalcedon. The Bishops produced a statement that affirmed 'Full/True Divinity and Full/True Humanity' of Christ, being one person with two natures.
 - The debate was actually shaped by competition among bishops, especially between the Bishop of Alexandria (in the Western side of the Church) and the Bishop of Constantinople (in the Eastern side of the Church).
 - What were some suggested solutions in this debate?
 - Bishop Appollonarius, a Pastor of Laodicea and a younger friend of Athanasius of the School of Alexandria, adopted a model of Body, Soul, and Spirit. He thus taught that Christ had human body and soul, but the Logos /Word replaced his human mind. He was convinced it was so because the human mind tends to lean towards sin. Appollonarius denied Christ's true humanity. He simply said Christ had a human body but had divine mind. His views were condemned at the Council of Constantinople in 381. The council emphasized that only a truly human Savior can save.
 - Nestorius, Bishop of Constantinople and of the School of Antioch, declared that Christ is a combination of human and divine natures, but not a union. The two natures were joined by Christ's will. His understanding seemed to threaten the One Person of Christ. In opposition to Nestorius' teaching on Christ, the Bishops of Antioch proposed a formula that declared that Christ had 'two complete natures, humanity and divinity, which were united without confusion. He is thus one person but with a union of two natures.
 - Eutyches, a monk from Alexandria and a spiritual leader of a monastery near Constantinople taught that after the incarnation, Christ had only one nature in which the human element was lost

- [or completely absorbed]. He gave example of a drop of honey into the ocean—humanity into divinity.
- How did the Church conclude this debate?
 - The meeting was called of 400 Bishops in Chalcedon in 451. This council condemned those who confuse the two natures (Eutyches); those who separated two natures (Nestorius); those who deny Christ's humanity (Appollonarius); and those who denied Christ's divinity (Arius). The council of Bishops further set limits or boundaries to the belief about Christ, but it did not prove or explain.
 - The Debate about the Relationship Between Sin and the Salvation of Man
 - What was this debate?
 - It was the debate over the relationship between man, sin and God's salvation.
 - The debate had two basic positions named for Pelagius who emphasized man's freedom and God's law, and Augustine who emphasized man's helplessness and God's grace.
 - Between the two positions, the Catholic Church supported Augustine publicly but gradually changed its teaching to include man's cooperation.
 - Who was Augustine?
 - Augustine was born in Algeria in 243 to a pagan father and Christian mother named Monica.
 - As he grew up he was influenced by a group called "**Men of Prayer**" who taught him about God's providence, Christ as Savior, and the future life.
 - He went to Carthage to study Law and Rhetoric (Oratory), but fell into sin. He took a girlfriend and had a son with her, but he never married her.
 - Augustine struggled with guilt over his failure to resist temptation and live a holy life like his mother. He continued with education, and still struggled with temptation.
 - He came to Milan, where he heard the Bishop Ambrose preach, and he was impressed with his speaking ability and interpretation of the Old Testament through allegory. Augustine studied the Christian faith but was unable to overcome his temptations and make a commitment to Christ.
 - Eventually, in 386, he heard of Christian Monks who left all for Christ and was filled with guilt over his failures. Entering a garden, he heard a voice of a child say, "Take up and read!" So he opened the Bible to Romans 13:13, 14. He experienced a dramatic, sudden conversion and was baptized on Easter Day of 387 by Bishop Ambrose.
 - After a brief period in a monastery, he reluctantly accepted ordination as Presbyter in 391, and later consecrated as bishop of Hippo in 395.
 - He became the greatest theologian of the early period of Church, writing books such as '*Confessions*'; '*City of God*'; and '*On the Trinity*'.

Part 3 - The Rise of the Monks and Nuns and their Missionary Efforts (250)

- Who were monks and nuns?
 - Men and women that emphasized withdrawal from the world and discipline of the body to free the soul, in order to find God.
 - Men were called “monks” (from the Greek monachos, a person who lives alone), and the women were called “nuns” (from the Latin word nonna which is the female form of the Latin word for a monk, nonnus).
 - Monks and nuns reacted against worldliness and enmity within the Church. They became the heroes and models for Christians replacing martyrs.
 - Monks and nuns were popular and continue to be popular in the Roman Catholic Church. However, they are usually discouraged by Protestants.
- How was their way of life?
 - They voluntarily gave up of some good practices (marriage and a life of luxury).
 - They adopted additional practices and disciplines (prayer, fasting, solitude etc).
 - They withdraw from everyday life.
- What were the reasons that gave rise to monks and nuns?
 - They reacted against the decline / lack of commitment to Christianity following the conversion of Constantine.
 - Their monastic life was a substitute for martyrdom.
 - Some withdrew from ordinary life to prepare for Christ’s imminent Second Coming /return.
 - Some sought to live like Apostles in order to seek God.
- Why aren’t there monks and nuns among Protestants?
 - Protestants have felt differently about monks and nuns. The Reformers said the practice of monks and nuns encouraged the idea of two roads to God, a higher and a lower.
 - The Reformers however emphasized that the gospel knows only one way to salvation. It is by faith alone in the Lord Jesus Christ. This faith is no dead faith, however; it is active in love for God and one’s neighbor.
- Who were the founders of this movement of monks and nuns?
 - Founder of this movement include the following:
 - Anthony
 - Simeon Stylites
 - Pachomius
 - Benedict of Nursia

Part 4 - The Development of Teachings on Sacraments (600)

- What is a Sacrament?
 - The term referred to anything that was sacred. Later, it referred to Christian rituals, especially ‘baptism’ and ‘Communion’. Seven Sacraments were adopted (Baptism, Confirmation, Eucharist, Penance, Marriage, Priesthood, Anointing of Oil), seen as means of

- grace and salvation, controlled by the Pope.
- According to Augustine's teaching, a sacrament is a 'visible means of the invisible grace and the actual vehicle of grace'. Sacraments were only performed by properly ordained priests, and later were controlled by the Pope.
- It was believed that the believer in the Church received grace through these Sacraments. They were to be received continually and performed by properly ordained priests, having received the power to do so through their ordination.
- Baptism was seen as essential for salvation and forgiveness. It was understood to remove the original sin, and the actual sins. It was the means of entering the Church family.
- Communion / Eucharist / Lord's Supper was a means to eternal life and Church unity. It was originally a 'thank offering' made by the congregation. By the time of Bishop Cyprian, it became a sacrifice made by the priest, which repeated the sacrifice made by Christ.
- Penance was a system of forgiveness and restoration for sins after baptism. It included three steps:
 - Contrition (Sorrow): One has to be genuinely sorrowful.
 - Confession: Private or public confession.
 - Satisfaction: This is an action which remedy (make right) the offense.
- Cult of Martyrs and Mary
 - This was developed to aid believers.
 - Prayers were offered to the Martyrs, Mary, and Saints.
 - Mary was eventually described as always virgin, born without original sin (Immaculate Conception), and received bodily into heaven. In the middle of the fourth century AD, theologians created the doctrine of Mary as "Mother of God" instead of "Mother of the Lord" and "Queen of Heaven".
 - Saints were added to the list of martyrs, who were recognized for their extra ordinary contribution to the Church (Roman Catholic Church continues adding—beatifying—Saints through the Pope).
 - The relics were said to have special powers to bless. These relics were simply objects (clothes, the cross, etc.) associated with Jesus Christ and the Saints.

Part 5 - The Rise of the Power of the Pope and its Impact on the Church

- The History of the Rise of the Office of Bishop

The rise of the office of Bishop underwent the following stages of development:

 - In the 1st Cen., Bishops and Elders led the congregation. They had equal authority.
 - By the 2nd Cent., a single bishop directed the work of local elders (priests) and his authority was based upon apostolic succession.
 - In the 4th Cent., Bishops in five major cities were called patriarchs (Rome, Alexandria, Constantinople, Jerusalem and Antioch). They granted authority for baptism and Eucharist.
- The Beginning the Supremacy of the Bishop of Rome
 - Reasons for the rise of the Roman Bishop

- Rome was the greatest city of the New Testament world and its Bishop had great power.
- The Roman Emperor, as the head of the state religious cult, held the title *Pontifex Maximus*. When the emperor had fallen, and after saving the city of Rome from the invading enemies, the Vandals, The Bishop of Rome then, Leo I, assumed this old heathen title.
- The Bishop of Rome claimed authority to define doctrine for the church.
- Rome was seen as the apostolic see (Administrative area of the Bishop). Rome was the place of the great apostolic tradition (were Paul and Peter died). Bishop of Rome claimed the authority of Peter.
- The Bishop of Rome gradually took civil administrative power over Rome when the capital moved to Constantinople.
- The early centuries of Christian history offer abundant evidence of Rome's prominence among the churches of the western regions of the empire. Honor surrounded her name for three reasons:
 - Rome was the imperial capital, the Eternal City; and the Church of Rome was the largest and wealthiest church, with reputation for orthodoxy and charity.
 - Despite persecutions of all kinds, the Roman congregation quickly grew in numbers and significance. By the middle of the third century its membership probably approached 30,000; it counted 150 clerics and 1500 widows and poor people.
 - Several early Christian writers, beginning with Irenaeus in the second century, referred to Peter and Paul as founders of the church in Rome and to subsequent bishops as successors of the apostles.
- The Church in Rome had strong Bishops of Rome: Leo I (440-461) and Gelasius (492-496).
- The Impact of the Supremacy of the Bishop of Rome
 - The Beginning of the Eastern Orthodox Church
 - What is the Eastern Orthodox Church?
 - This is the third major division of Christianity along with Roman Catholic and Protestant churches. It is the dominant Church in Greece and Russia.
 - They split from the western or Roman Catholic Church in 1054, led by the Patriarch of Constantinople.
 - What led to the split between the Roman Catholic Church and the Eastern Orthodox Church?
 - The conflict between eastern and western parts of the church led to the interference in each other's Churches by the Pope in the West and Patriarch of Constantinople in the East.
 - The Pope and the Patriarch excommunicated each other, leading the Church to split between the East and West.
 - There were a number of efforts of reconciliation, but they

- all failed. The crusades made the split final.
- The Call for Crusades
 - What were crusades?
 - The term 'crusade' means "to take up the Cross" and refers to the seven major military campaigns over a period of two hundred (200) years, aimed at expelling Muslims from Palestine. The Pope generally led them, failed and these crusades produced great sufferings.
 - What was the cause of these crusades?
 - In 689, Islamic armies captured Palestine and Jerusalem. For a time, Christians were free to visit holy sites.
 - Seljuk, a stricter Muslim, invaded the East and the Emperor asked the Pope for help.
 - What were the periods of the Crusades?
 - The First Crusade was called by Pope Urban II in 1095. The Pope promised forgiveness for all temporal penalties of sin to all those who would go to the crusades. If one was unable to go, he would pay for someone else to go in their place. Those who went to fight attacked both Jews and Christians on the way. They recaptured Jerusalem in 1099, and set up a Kingdom. However, the Muslims later recaptured the city.
 - The later Crusades were largely not successful and caused great sufferings.
 - What were the results of the Crusades?
 - As an effort to recapture Jerusalem and the spread of Islam, they were a failure.
 - Establishment of Semi-Monastic Military Orders (The Knight Templars) to protect Palestine. (These were soldiers who took vows like monks and led crusades to protect Palestine)
 - The power and influence of the Pope grew or expanded in Europe for unity purposes.

Part 6 – Review

1. Name the debate that Bishop Augustine and Pelagius were involved in. What was this debate about?
2. Who were monks and nuns?
3. In your own words, how would you define the Cult of Martyrs and Mary.
4. What do you remember about the title "*Pontifex Maximus*"?
5. Name one of the impacts of the supremacy of the bishop of Rome.

-Soli Deo Gloria-

Lesson 4: The Time of the Church from the Fall of Rome to the Reformation (590-1517)

The period from 590 to 1517 is the longest of the period in Church History. In this period significant events take place that prepare the church for the Protestant Reformation. Some of these events include the special alliance between the Church (Pope) and State (King) that is known as Christendom and the development of a special education system of the Church known as Scholasticism. This lesson is divided into five parts as follows:

- Part 1 - The First Pope in the Catholic Church: Gregory I (590-604)
- Part 2 - The Coming together of the Church and Government: Efforts to Restore the Kingdom of Rome
- Part 3 - The Education System in Church (Scholasticism)
- Part 4 - The Introduction of Poverty Movements in the Church
- Part 5 - The Lead Up to the Reformation

Part 1 - The First Pope in the Catholic Church: Gregory I (590-604)

Even though the Roman Catholic Church claims to that the apostle Peter is the first Pope, Gregory I is historically the first Pope in the sense that the papacy is understood today.

- **Early Life:** he was born in a wealthy political family. He was appointed the mayor of Rome and was responsible for the civil administration of the city. His father died and he sold all his property and started seven monasteries. He became a monk. He later became an ambassador to the imperial court in Constantinople. He became an Abbott after returning from Constantinople. He was elected Pope in 590.
- **Political Ruler:** gradually Gregory takes over administration in Italy as imperial power declined. He made an alliance with the German Franks for military support.
- **Spiritual Ruler:**
 - **Missions:** he sent missionaries to the Franks and to Britain. Augustine was archbishop of Canterbury.
 - **Relationship with other Bishops:** he opposed the use of the title "Universal Bishop" by the Patriarch of Constantinople. Gregory called himself the servant of the servants of Christ.
 - **Ministry:** he wrote a guidebook on pastoral care for the priest and was called the pastoral rule. He wrote homilies on Ezekiel, the Gospels, and Job.
- **Theologian:** he adopted Augustinian doctrine to the Middle Ages.
 - **Organization:** he organized Catholic doctrine into a single system.
 - **Salvation:** he said all are sinners and sin weakens the will. But man can cooperate with God in salvation through the sacraments.
 - **Popular faith:** he encouraged faith by means of:
 - **Relics:** (objects associated with Christ and the saints) for blessing.
 - **Prayers to the saints.**

- Purgatory (place of cleansing after death). The time was shortened through mass.
 - Sin: baptism removes all existing sin; later sins are cleansed through penance.
 - Eucharist: sacrifice performed by the priests and Christ's blood and body are truly present. It grants forgiveness for the lesser sins.
- Significance of Gregory I
 - He led the Catholic Church to adopt a political as well as a religious role.
 - He further developed monastic orders which were obedient to the pope.
 - He encouraged the use of relics, prayers to the saints and popular faith.

Part 2 - The Coming together of the Church and Government (Christendom): Efforts to Restore the Kingdom of Rome

- Beginnings of the Alliance between Church and State
 - Leader of the German Franks, Pepin the short, defeated the Lombards in Northern Italy and gave the land to the pope (Donation of Pepin). The Pope declared Pepin King of the Franks. There was a continuing alliance between the church and the Franks and this alliance was called Christendom.
- Climax of the Alliance between Church and State
 - On Christmas day in 800, the Pope, Leo III crowned Charlemagne Roman Emperor in the West. Charlemagne supported the Roman Catholic Church in Europe. The crowning of Charlemagne established Christendom.
- Results of the alliance between the Franks and the church
 - The authority was shared between the secular power (the Franks) and the church (spiritual power).
 - Conflict over final authority continued.
 - Creation of the papal states (land belonging to the church).
 - Encouraged the final division between eastern (Orthodox) and western (Roman Catholic) churches.
- Rise of Feudalism
 - Division: The death of Charlemagne led to the division of the kingdom and the rise of feudalism (Rule of Local Rulers).
 - What is Feudalism? Feudalism was a system in which local government was held by private persons, and not the kings.
 - Lord: The local ruler was called Lord. He gave support to his subjects, who were called 'vassals' by offering them land and protection.
 - Fief: This was land or the job loaned to the vassals by the 'Land Lord' in return for taxes, loyalty, and military protection / service.

- Government: The local Lords led the government and pledges were made by the vassals to remain loyal (homage), which held the society together in peace.
 - Feudal Church
 - The Bishops and Abbots-gained / received their office from the Lords and became vassals. This led to conflicts between the Papacy and the Lords.
 - Lay Investiture was a practice of Lords appointing Bishops and Abbots in their regions in return for money (Simony—sale of ecclesiastical power). The Bishop or Abbott’s loyalty was to the Lord and not Pope. This annoyed the pope.
 - Pope Gregory VII (Hildebrand 1073–1085)
 - He led Church Reform Movement called ‘Cluniac Reform’ to strengthen the church. These reforms included the support and development of Clerical Celibacy.
 - Pope Gregory VII claimed that the Pope had authority that was above that of kings and governments. He opposed ‘Simony’ and Lay Investiture.
 - This led to conflicts between the Papacy and Lords. The Pope imposed his will through: Excommunications, Interdicts (withdrawal of Sacraments from the subjects of disobedience, Lords or Kings), and release of vassals from loyalty to the Lords.
 - Compromise: Eventually, the Kings and Lords reached a compromise with the Pope, which was called “The Concordat of Worms.” This said that the Pope appointed the Bishops in the presence of the Lords’ representative.
 - Pope Boniface III (1294–1303) issued a Statement called “Unam Sanctum” (Greatest Statement of the Papal Authority). He said that the Spiritual Power (Pope) is one that judges earthly governments and only God judges the Spiritual Power. He declared that all must reverence and obey the Pope in order to gain salvation, since he controls Sacraments.
- Decline of Papal Power
 - Babylonian Captivity of the Church: This is a period of seventy-two (72) years (1305–1378) when the Papacy was held by six (6) different French Pope who lived in the city called ‘Avignon’ (not in Rome). These Popes obeyed French Kings.
 - Great Division (1378–1417):
 - This was a period of thirty-nine (39) years in which more than one leader simultaneously claimed to be Pope—three (3) claimed to be Pope.
 - This led to a great embarrassment and conflict in Europe.
 - The Council of Constance in 1417 established a single Pope, Martin V who rejected the authority of the councils over the papacy. The power of the papacy was permanently weakened.

- Counciliarism: This is an effort to reform the church through the Councils.
 - The settlement of the great schism increased the prestige of the authority of the Councils as instruments of reform.
 - The Supporters of Counciliarism declared that the Councils should meet regularly to reform and direct the Church.
 - Popes opposed this movement and eventually defeated it.
- Reasons for Papal Decline
 - Growing dissatisfaction with the Papacy
 - Rise of 'national' churches.

Part 3 - The Education System in Church (Scholasticism)

- What is Scholasticism?
 - This was the Distinctive Scholarship and Theology of the Middle–Ages, named after Cathedral Schools (Scholae), and fully developed into universities rather than Monasteries.
 - The purpose was the systematic organization of doctrine and its rational (reason) proof, and not new investigations.
 - The results of scholasticism tended to support the authority of the Papacy and introduced secular methods of study.
- Early Training
 - Cathedral Schools were begun in major Churches to train priests and later opened to all people. They followed a few Scholars called “authorities”.
 - Guilds were established which were cooperative groups of students and teachers who directed study.
 - Students gathered around a few teachers to form Universities.
 - Instruction was by lecture and debates between teachers (or between students).
 - The philosophy and study methods of Aristotle (use of physical senses and rational thoughts) replaced Plato’s approach (meditation and faith).
- Law and Doctrine (Theology)
 - Canon Law defined responsibilities of priests and lay persons in Church, and applied in Church Courts.
 - It covered many subjects including war, fasting, penance, marriage, care for widows, excommunication, etc.
 - It provided legal basis for the Papal authority.
 - Examples of Scholastic Theologians
 - Anselm of Canterbury (1033–1109) is the Father of Scholasticism. He said understanding (proof) begins with faith (believing). The believer can grasp and prove all Christian doctrine.
 - Peter Abelard’s (1079–1142) approach was different from Anselm. He said understanding begins with ‘questioning’. So, understanding comes before faith. He said “I understand in order that I may believe.”
 - Thomas Aquinas (“The Angelic Doctor”) (1224–1274) approach was that Faith and Reason are partners in

Christian truth. You start with faith, which completes reason.
Ability to prove things makes reasonable faith.

Part 4 - The Introduction of Poverty Movements in the Church

- **Principles of Poverty Movements**
 - These were a reaction of groups that rejected worldliness, wealth, and corruption within the Church.
 - Their emphasis was a life of dedication and preaching, voluntary poverty like the Apostles, and ministry to the poor.
 - The results of these movements is that some remained within the Monastic Movement, others broke away to form dissenting groups outside the authority of the Church.

- **Examples Poverty Movements**
 - Arnold of Brescia: He was an Abbott who called on the Church to give up all worldly wealth and power. The clergy should live lives of simplicity and poverty. He set up a Secular Government in Rome for ten (10) years. He was defeated and executed.
 - Waldenses: Named for Peter Waldo a wealthy merchant who gave up wealth and began ministry to the poor through preaching the Bible in local languages.
 - Followers: These were called “Waldenses” who required discipleship and poverty for all Christians, not just Monks.
 - Membership: He developed two (2) levels of membership:
 - Poor in Spirit: Vows of poverty, discipleship and ministry to the poor.
 - Friends: They supported the ‘Poor In Spirit’ but kept their own jobs and remained in the Roman Catholic Church.
 - Excommunication: Members were punished by excommunication for failing to get permission to preach from the bishops.

- **Response of the Church**
 - Dominicans: This was founded by Dominic Guzman who adopted an approach of poverty and preaching to reclaim these for the Church. They emphasized an educated clergy to oppose heresy, and began many schools and seminaries.
 - Inquisition: Official effort to discover and end heresy (denial of article of faith).
 - Franciscans: This was also known as the Order of Friars Minor (OFM). It was founded by Francis of Assissi, who left wealthy for a life of poverty, gathered a group of followers, and did service to the poor through preaching.

Part 5 - The Lead Up to the Reformation

The Background to the Reformation: Christendom

- What is Christendom?

- This was an alliance of the Christian Empire (Political) and Catholic Church which dominated Europe, from fourth to fourteenth Century AD.
- It is called 'The Uneasy Cooperation' between the Pope and Kings. The Pope gave recognition to Kings while Kings gave the Pope and the Church security.
- The struggle over final authority (between the Pope and Kings) weakened the alliance and the spiritual condition of the Church. This is warning to Church leaders today who mix Spiritual and Political service.
- The Factors Contributing To Protestant Reformation
 - Economic Factors
 - Decline of Feudalism: The decline of feudalism lead to decline of Church authority.
 - Rise of Cities: Independent Cities were based on business that did not require the Lords' lands. They developed independent governments.
 - Political Factors: The rise of Independent nations led to Kings with more authority. They resisted Papal claims of authority, and supported Church Reform.
 - Educational Factors: Renaissance was a revival of Scholarship research in the fourteenth and fifteenth Century AD. They encouraged the study of ancient biblical languages such as Hebrew, Greek, and Latin. This led to the translation of the Bible. Learning in Universities was more independent of the Church.
 - Church Factors:
 - Papacy: The Bishop of Rome ruled the church as king. He claimed authority from Christ over all secular and religious rulers. The corruption and abuse led to decline in Papal power/prestige.
 - Doctrine of salvation
 - Sacraments: Seven Sacraments (Baptism, Eucharist, Confirmation, Penance, Marriage, Holy Orders and Anointing of the sick) are adopted and seen as means of grace to salvation controlled by the Pope. These sacraments were to be received continually and performed by ordained priest.
 - Eucharist: provided forgiveness for venial (lesser) sins. The transubstantiation nature of bread and wine changed into body and blood of Christ though the appearance is unchanged. The change is permanent and remains so as long as the elements exist. In the Eucharist, Christ's sacrifice is repeated with every observance.
 - Penance: This provided forgiveness for more serious sins. The steps include: contrition, confession and absolution by the priest, satisfaction (performance of actions required by the priest. It removes temporal penalty on earth or in purgatory). Forgiveness comes from merits of Christ and saints which are stored in heaven and controlled by the pope.

- Indulgences: This is the declaration by the Pope, which removes temporal penalty of sins in this life and purgatory without acts of satisfaction. The indulgence was gained through acts of service, but later through cash payment. Indulgence could be used to aid those already in purgatory. Confession was still required but often ignored.
- Scholastic Theology: This was dominant theology of the medieval Catholic Church. It was based upon Catholic doctrines and Aristotelian philosophy.

Part 6 – Review

1. Who is believed to be the first Pope in the sense that we know the papacy today?
2. What is Christendom?
3. What is Scholasticism?
4. List one of the principles of the Poverty Movements in the Church.
5. Mention at least two factors that contributed to the Protestant Reformation.

-Soli Deo Gloria-

Lesson 5: The Time of the Church During and After the Reformation (1517 to Present)

Church History has a number of pivotal events; significant happenings that church the direction of the Church. One of these pivotal events is the Protestant Reformation. This lesson studies the four major branches of the Reformation and their leaders, and how the Catholic Church responded to it. The lesson explores how the church looked like after the Reformation. This lesson covers the following sections:

- Part 1 - The Protest of Martin Luther
- Part 2 - The Protest of the Reformed
- Part 3 - The Protest of the Anabaptists
- Part 4 - The Protest of the Church in England
- Part 5 - The Response of the Roman Catholic Church to the Reformation
- Part 6 - Revivals in the Church
- Part 7 - Christian Mission in the Church After the Reformation (1500–1800)
- Part 8 - Christian Missions in the 19th Century AD (Christian Century)
- Part 9 – Beginnings of Baptist Work and Others in Zambia

Part 1 - The Protest of Martin Luther

- The Life of Luther
 - He was born in present day Germany to a Saxon miner in 1483. He later entered training as lawyer. He left law school and entered the Augustinian monastery at Erfurt following a traumatic experience in a storm. He pursued an extremely strict monastic life, but found no peace through catholic practice and sacraments. In 1507 he was ordained a priest 1507.
 - In 1515, while preparing lectures for the Wittenberg University classes, he rediscovered justification by faith in Romans 1:17. He gained personal peace and questioned all mediation of the Catholic Church between God and man.
 - In 1517 he posted the 95 theses in opposition to the sale of indulgences. Four years later he was excommunicated, and later condemned at the meeting of Worms. He was hid in Wartburg Castle by Duke Frederick of Saxony, and here he translated the New Testament into German.
 - In 1522, he returned to Wittenberg and established a reformed church order (the Lutheranism) which became a model for many German regions.
- The Writings of Luther
 - *Ninety-Five (95) Theses*: He wrote them in Latin because the purpose was for debate among the Clergy on the Church Reform. He said indulgences do not remove guilty, did not free people from purgatory, and deceived people by offering forgiveness without repentance.
 - *To the Christian Nobility of the German Nation*

- He appealed to the German National Princes to call a Council in order to correct the abuses in the church.
 - He said the Pope had no authority over Kings in earthly matters, and was not the sole interpreter of Scripture.
 - He said that all believers are priests, and do not require a human mediator between themselves and God—Christ is (1 Timothy 2:5; Hebrew 8:6). Clergy have special tasks, not special status. He suggested a Church Reform program.
 - *On the Babylonian Captivity of the Church*
 - The Catholic system of sacraments held believers captives when they are free to come to Christ without the mediation of the priest.
 - He only approved baptism and Lord's Supper as the true sacraments since they are commanded by Jesus Christ. The purpose of the sacraments is to demonstrate and strengthen the Saving Faith.
 - He rejected Transubstantiation, sacrifice of Mass (Crucifix) and the withholding of the Cup (Wine) from the laity.
 - *Freedom of Christians / Believers*
 - Good works do not bring salvation, but are the results of salvation.
 - Those who serve God in their vocations are 'equally' blessed by God whether Clergy or Laity.
- The Doctrine of Luther
 - His Basic Principle was that Justification (make right) is by grace through faith in Jesus Christ as declared in Scripture (Paul, Augustine, and Luther had similar salvation experiences).
 - Salvation (Justification by Faith):
 - Luther said that man was a helpless sinner unable to contribute to his salvation. He expressed this idea in his book "*Bondage of the Will*". He said that God brings about faith in the elect through his Word.
 - The elect receive the righteousness of Christ through faith, and are declared to be just before God.
 - Church
 - The Church is found wherever the Word of God is rightly preached and Sacraments are properly observed—contrary to Patristic belief that Church is found wherever the bishop is found. The apostolic priesthood is not necessary.
 - The Church is composed of the elect in the Spiritual Fellowship. All believers are priests before God and to each other, while Jesus Christ is the head of the Church, and not the Pope.
 - The government has no authority over the Soul, but should support free preaching of the Word of God and discourage 'false teaching'.
 - Word of God: This is the only way that the Holy Spirit speaks to man and includes:
 - Scripture is inspired by the Holy Spirit and the only rule or standard of faith and practice.

- Christ is the eternal word and scripture is interpreted through the Gospel of Christ.
- Sacraments: express the word, and strengthen the faith.
 - Baptism: removes the original and begins sanctification for the elect.
 - Eucharist: Luther rejected transubstantiation. He said that Christ's body and blood are physically present with the bread and wine. This view is called the real presence. Modernly it is called consubstantiation.

Part 2 - The Protest of the Reformed

- Who are the Reformers?
This is the branch of Protestant Reformation which developed in Switzerland. It was led by John Calvin in Geneva, and Ulrich Zwingli in Zurich. The main principles were the same as the Lutheran Movement. But the local governments (City Councils) were used to enforce religious practice and discipline.
- Ulrich Zwingli ("People's Priest"):
 - His Life and Work
 - He was the "people's priest" in Zurich. He promoted reformation ideals through biblical sermons rather than confrontation like Luther.
 - He worked through City Councils to setup church reforms / laws. He explained his reforms in the "***Commentary on the True and False Religions***".
 - His principle of reform was different from that of Luther. He allowed only what the Bible directly approved (Regulative Principle), and did not allow whatever the Bible does not prohibit (Normative Principle-Luther's).
 - He wrote "*The Clarity and Certainty of the Word of God*". He said that the Bible is clear to those who read it with humility and the leadership of Holy Spirit.
 - His Doctrine
 - On Providence (Divine Direction of Events)
 - God is the direct cause of all events, even evil events.
 - God caused the Fall to show the difference between righteousness and unrighteousness. God is not guilty because he is above the law.
 - God predestines some to salvation based upon his choice alone-this might include pious heathens and unbaptized infants.
 - Communion (Memorial View)
 - Sacraments place an obligation upon believers, not just blessings.
 - Communion is a symbol of Christ's suffering. The bread and wine represent body and blood. Christ is not physically present in /with elements.

- He failed to reach agreement with Luther at a meeting in Marburg.
 - Church/State
 - He rejected Luther's view that the duties of church and government are separate.
 - He said earthly governments should be an OT theocracy in which government promoted Protestant Christianity and carried out discipline of the Church.
 - He supported infant baptism not for forgiveness of sin for infants are spiritually handicapped but not guilty at birth. Baptism was a sign of the covenant between the Christian family and God.
- John Calvin ("Father of the Reformed Tradition")
 - His Life and Work
 - He promoted reformation ideals in Geneva which became the centre of the Reformed Movement for the whole Europe.
 - He developed a Christian City based on strict laws enforced by the Local City Council (which included execution and excommunication of people).
 - He was trained as a lawyer and organized Protestant doctrine into a systematic work called "*Institutes of Christian Religion*." Calvin described Scripture as the divine law / code, and all we can know of the holy God.
 - Leaders were trained in Geneva who spread Protestant Reformation (esp. Reformed tradition) throughout Europe.
 - His Doctrine

There is a sharp contrast between the two Reformation Fathers: Luther believed in Justification by faith and forgiveness. Calvin believed in sovereignty of God and establishment of the kingdom on earth.

 - Sovereignty of God
 - God is the direct cause of all events including salvation of the elect and damnation of the reprobate (double predestination).
 - Calvin described this damnation as a "terrible decree" but believed it to be a clear teaching of scripture.
 - Calvin described predestination as a message of assurance for elect.
 - Calvin said that the signs of probable election are profession of faith, sacrament participation, and living a holy life.
 - Salvation (Calvin's doctrine of salvation is summarized under the Acrostic-TULIP also known as the "*Five Points of Calvinism*"):
 - Total Depravity: Man is slave to sin. He can do nothing good in regard to salvation.
 - Unconditional Predestination: God alone has choice of the elect or reprobate.
 - Limited Atonement: Christ's death is only for the elect—though sufficient for all.

- Irresistible Grace: The elect will freely accept God’s grace in Christ.
 - Perseverance of the Saints: The elect continue in faith until death by a special grace from God.
- Church and State: Calvin said the Church and State are close partners. The Government promotes true faith and enforces the ruling of the Church through its laws. The Church must guide the government in Spiritual matters. Protestant Reformation laid the basis for representative government (or constitutional government).
- His Conflict with Arminianism: Calvin’s ideas on salvation were later opposed by Jacob Arminias in the “*Five Articles of Remonstrance*.”
 - Man: Arminias said man can respond in faith to the Gospel through grace (*Prevenient Grace*—given by God before the gospel is preached). Grace is given to all, and can be resisted (not irresistible).
 - Predestination: This is based upon God’s fore-knowledge of man’s free choice, which is made possible by the prevenient grace.
 - Choice: Man may accept or reject saving grace. As to whether he could lose salvation, Arminius was uncertain, but his follower generally said man can lose salvation, and sometimes does lose it.
- Synod/Council of Dort (1618–1619 AD): This was a meeting of Reformed Leaders to deal with the Calvinism—Arminianism Conflict. They condemned Arminianism (Remonstrance) and established strict Calvinism as the official doctrine of the Dutch Reformed Church.

Part 3 - The Protest of the Anabaptists

- Who were the Anabaptists?
 - Anabaptists were made-up of different groups desiring to reform the church beyond the reforms of Lutheran and Reformed leaders.
 - They tended to base their reforms and interpretation of the Scripture on the guidance of the Holy Spirit, rather than the tradition of the Catholic Church or Reformers.
 - They were supporters of religious liberty.
 - They were persecuted by the Catholics and Reformers.
- Zwickau prophets (Spiritual Anabaptists)
 - These were Prophets who arose in Wittenberg during Luther’s exile. They claimed direct inspiration of the Holy Spirit and destruction of established Church Order.
 - When Luther returned from exile, he expelled them, declaring that the Holy Spirit only speaks through the Word of God.
- Munsterites (Revolutionary Anabaptists): They took control of the City of Munster, adopted *Chiliasm* (Idea of imminent Second Coming of Christ) and declared Munster as ‘New Jerusalem of the Book of Revelation’. The City was surrounded and defeated by thousand soldiers and caused many followers’ deaths. This discredited Anabaptist ideas.

- Classic Anabaptists (Re-baptizers)
 - Their Basic Principle: Reformation through establishment of the Church on a New Testament pattern. Their primary concern was on what the Church should be according to scripture.
 - Their Principle Beliefs:
 - Regenerate Church Membership: The Church is composed of those who profess faith in Christ and then are baptized (voluntary Church). They rejected 'Infant baptism' and practiced "Believers' baptism" by 'Affusion' (Pouring). Felix Manz and George Blaurock were executed by drowning.
 - Congregational Government (Polity): The Church is composed of adult believers, and all participate in making church decisions. They practiced love for one another, and shared their property.
 - Separation of Church and State: They supported Religious Liberty or Freedom of Religion, and believed that the Government should not support any Church. They believed Christians should not be judges / Magistrates, bear arms or take oaths.
 - Violence: Most were pacifists (opposed to violence, even in self-defense).
 - Their Leadership: They were led by Menno Simon and were eventually called 'Mennonites'.
 - Their Writings
 - Balthasar Hubmaier: He was the greatest Anabaptist Theologian. He wrote "*Concerning Heretics and Those who Burn Them*". He declared that heresy is an offence against Scripture, not the Church. Heretics should be prayed for, not persecuted. People should have freedom to believe or not to believe.
 - Confession: The first Anabaptist Confession of Faith was called the Schleithem Confession-written at a place called Schleithem.

Part 4 - The Protest of the Church in England

- What was the Protest of the Church of England all About?
 - This was primarily a political, rather than religious movement caused by concern over a successor for King Henry VIII. There was no outstanding religious leader or *General Revival*. The movement created Anglican Church, but its doctrine remained Catholic.
- Henry VIII
 - He was a popular King. He wrote "*Assertion (declaration) of the Seven Sacraments,*" against Lutheranism. Pope gave him title "*Defender of the Faith*".
 - Henry VIII had no Son to succeed him by his wife Catherine (Aunt to Roman Emperor Charles), and only had one daughter, Mary. He sought annulment of marriage, but the Pope refused. Henry VIII divorced Catherine (after his case was debated by University Scholars)

- and married Anne Bolyn who was already pregnant. She gave birth to Elizabeth. The Pope excommunicated Henry.
- Parliament passed a Supreme Act making Henry VIII the head of the Anglican Church. He appointed Thomas Crammer, the Archbishop of Canterbury to direct the Church.
 - The doctrine remained Catholic with two exceptions found in the Six Articles. The government seized Monastic lands. Henry VIII authorized translation of the Bible-from Latin to English and was called “The Great Bible”.
 - William Tyndale (The Father of English Bible): He led in the translation of the New Testament Bible into English, and smuggled it into England. New translations were opposed because of their Protestant characteristics. Ninety percent (90%) of the King James Version and seventy five (75%) of the Revised Version came from the Tyndale New Testament. Tyndale was captured and executed in 1535 AD.
 - Continuing Reform in England:
 - Edward VI
 - He was Henry VIII’s son. He was ten years old when Henry VIII died and succeeded him as King of England. His Protestant Advisors lead the country.
 - Hi advisors, led by Thomas Crammer, repealed the ‘Six Articles’ and brought Protestant reforms. They adopted / included Lutheran doctrine, and introduced English Liturgy (Language of Worship). Reforms were in forty two (42) Articles. Edward died six years later because of the persistent the illness he was born with.
 - Mary Tudor [“Blood Mary”] (1553–1558 AD)
 - Mary, daughter of Henry VIII and Catherine, became Queen and seeks to return Anglican to Roman Catholic. She executed many of Protestant leaders.
 - The executions were described in Foxe’s “*Book of Martyrs and Records of the Executions / Persecution of Protestant Leaders*”. The book became popular and ruined Catholicism in England. Mary steps down as Queen.
 - Elizabeth I: Daughter of Henry and Anne Bolyn became Queen (1558–1603 AD)
 - She settled for the Middle Way which was a compromise developed under Elizabeth between the Roman Catholic Church and Protestant Faith. It was called the “Elizabethan Settlement”.
 - Elizabeth was declared Supreme Governor (not Head) of the Anglican Church. The Pope excommunicated her.
 - The Anglican doctrine was based upon Thirty–nine (39) Articles, which included: Protestant Theology, Protestant / Catholic Liturgy, and Church government by bishops in Apostolic Succession (Episcopal Polity).
 - Deeper Spiritual Reforms came in the next century through the Puritans.

Part 5 - The Response of the Roman Catholic Church to the Reformation

- What was the Roman Catholic Church's Response to the Reformation?
As a response to the Protestant Reformation, a movement emerged within the Catholic Church for reform which desired revival in the Church and a counter-attack on the Protestants. This movement responded (in several ways) by emphasizing the power of the Pope, Conservative definition of doctrine, and correcting abuses within the Church. The movement led to new Church Councils, new Monastic Orders (such as Jesuits), and marked the beginning of modern Catholicism.
- Early Efforts at Reform
 - As early as 1517 there was a small group of leaders in Rome who sought reform and renewal. They were called the 'Oratory of Divine Love.'
 - After the reformation, there was consultation at Kegensburg with Protestant leaders seeking reconciliation. This meeting failed and the stricter leaders of Catholicism triumphed.
- Council of Trent (1545–1563)
 - What was this Council? The Council was called by Pope Paul III to effect reforms and respond to Protestants. They established Scholastic Theology as Orthodox Catholic Faith. They stated Catholic beliefs in decrees and condemned Protestant beliefs in Canons. The decrees were compromised statements to unite Catholics against Protestants and reform the Church.
 - Major Decrees:
 - The source of belief and practice was scripture and/or tradition (Church teaching in addition to scripture) and the Church interprets both.
 - Salvation is through faith and works. Justification is a continuation of righteousness based on faith alone. It is built upon man's preparation and is kept by good works.
- Society of Jesus (Jesuits)
 - Who are the Jesuits?
 - New Monastic Order founded by converted soldier called Ignatius Loyola. Pope Paul III approved it in 1540.
 - He organized the order on a military pattern under a Superior General, and gave absolute devotion to the Pope.
 - The society emphasized education, opposition to protestantism, missionary expansion, and discipleship through 'Spiritual Exercises'.
 - Spiritual Exercises
 - This was a discipleship program based on Ignatius' conversion employing meditation and imagination.
 - It was divided into 'Four Weeks' based on sin / hell, ministry of Jesus Christ, and the death, resurrection and ascension of Jesus.
 - The result was a deeper commitment to Christ, the Catholic Church, and the Pope.
 - Influence of the Jesuits
 - They won approval for their belief that salvation is a combination of divine and human effort (synergism).

- They won many converts to Catholicism especially through education, and won back many Protestant regions to Catholicism.
- They sent missionaries to Africa, Asia, and North America.
- They promoted doctrines on tradition or consensus alone.
 - Immaculate Conception of Mary: This was adopted in 1854, claiming that Mary was conceived without sin by a special act of God. This was accepted based on consensus, not scripture or tradition.
 - Papal Infallibility: Pope is infallible when he makes official statement on faith and morals (Ex-cathedra) adopted in 1870.

Part 6 - Revivals in the Church

- Reactions to the Protestant Reformation in Europe
 - Germany Pietism
 - What was German Pietism?
 - It was a movement of Spiritual Renewal in Germany, which reacted against the Lutheran emphasis on doctrine and ritual ceremonies (Protestant Scholasticism).
 - It emphasized a definite conversion experience, spiritual growth, and practical service by all believers.
 - Its leaders included Philip Jacob Spener (Lutheran Pastor) and August Francke (University Professor who became president of the University of Halle).
 - Characteristics of Pietism
 - Faith: True faith begins at conversion including practical service and a sanctified life, which is the mark of a true Church.
 - Preaching: They called for simple practical sermons not doctrinal lectures.
 - Prayer: They emphasized home Bible studies for prayers among believers to promote Church Renewal.
 - Ministry: They encouraged ministry by lay persons including orphanages, clinics, and homes for the widows, schools for the poor, etc.
 - Missions: They joined the Moravians (Brethren) at Hernhutt to form the first large Protestant Mission Organization.
 - Contributions of Pietism
 - Emphasis on necessity of conversion experience.
 - Promoted Pastoral Care and Practical Preaching.
 - Emphasis on spiritual renewal through the laity.
 - Advance in Christian Music.
 - Foundation of the modern Revival Movement.
 - English Puritans
 - Who were the English Puritans?

- These were British Protestants who declared that the Elizabethan Settlement (Middle way) was insufficient and called for the removal of all Catholic elements from the Anglican Church (Church of England).
- They called for “Pure” Calvinist doctrine and Christian living, and personal conversion experience. They were concerned for a Biblical Church Government / Polity.
- Puritans ruled England briefly during the commonwealth period and sought to establish a Christian nation on earth.
- Puritan Reform (Thomas Cartwright)
 - Method was reformation of the Church of England from within. They advocated conversion experience, pure Calvinist doctrine, simple liturgy and strict discipline on the pattern of Geneva.
 - Proposals of the puritans were rejected by King James except a new Bible Translation (Authorised Version 1611).
 - Biblical pattern of church governance is the rule by elders chosen by members. You join church by entering into a covenant of brotherhood and worship.
- Anglican Polity (Episcopal): This is rule by Bishops chosen by the King, who is head of the Church / Supreme Governor. Joining Church was through infant baptism and later confirmation. Supporters of this ministry were called “Prelatists” (Ministers).
- Independents and Separatists
 - They were led by Robert Browne, who said Anglican Church was not a true Church and called for separation. He wrote “*Reformation without Tarrying for any*”.
 - One of these separatist groups was Baptists who developed out of the separatists under John Smyth and Thomas Helwys. They supported regenerate Church Membership and Believers’ baptism by immersion.
 - The biblical pattern of church government is rule by the will of the congregation led by the Clergy who had no special authority. Each congregation is independent (autonomous), but should freely cooperate in ministry (congregational polity).
- Westminster Confession
 - This was a Confession written by the clergy at Westminster, England in 1643–1649.
 - The conference was called by English Parliament that was dominated by Puritan Members. They reformed polity, doctrine, and liturgy of the Church.
 - The results of the conference were: Westminster confession of Calvinistic doctrine, Presbyterian Polity

and compromised liturgy, which was adopted by Reformed Churches.

- Society of Friends (Quakers)
 - This was a renewal movement began by George Fox emphasizing direct guidance and experience of the Holy Spirit (Inner light). They rejected all forms of external authority: Clergy, Creeds and Rituals, which might hinder the inner experience.
 - They opposed many social evils such as slavery (John Woolman), war, and supported religious liberty (William Penn).
- Evangelical Revival (Great Awakening in North America)
 - What was the Evangelical Revival?
 - This was a powerful renewal of Church life and evangelism in England, which replaced lifeless preaching, low moral standards, and lack of concern for the lost.
 - Basic beliefs came from Puritanism including evangelistic preaching and some Arminian beliefs.
 - The supporters of the revival were called 'Evangelicals' and included Wesleyan Methodists, Calvinistic Methodists, and Anglican Evangelicals.
 - Early Influence
 - William Law: He wrote "*A Serious Call to a Devout and Holy Life*." He influenced John Wesley.
 - Isaac Watts ("Father of English Hymnody"): He overcame opposition to congregational singing.
 - Societies: These were small groups of Christians from various Churches who met for prayer, Bible study, and ministry.
- Wesleyan Methodism
 - Founder: The founder of this movement was John Wesley. He was a son of Anglican Minister, educated at Oxford University (became a member of a group nicknamed 'Holy Club'). He was ordained as Anglican minister and had a dramatic experience of renewal or conversion.
 - Methods:
 - Evangelistic Preaching often done outside the Church to the working class, calling for immediate conversion. There was tremendous response by thousands of people.
 - Employed Societies (Classes) which were made up of new converts, led by a Spiritual leader (per group of twelve men) following a course of Spiritual disciplines. Continuing participation required faithfulness in the societies.
 - Travelling Lay Ministers visited the classes under the direction of the Superintendent, and all met at the Annual Conference.
 - All societies stayed in the Anglican Church, but were often criticized and called Methodists (nick name later became denomination name).
 - Doctrine
 - Wesley rejected some Calvinistic beliefs such as Limited Atonement and Unconditional Predestination, and promoted

- instantaneous conversion through prevenient grace and Christ's death for all (General Atonement-Like Arminius).
 - His concern for Holy Living led Wesley to declare that a Christian could reach perfect love for God in this life and would not purposely sin-idea that was emphasized by Pentecost Holiness Church (Doctrine of Perfection).
 - Movement became the Methodist Denomination after Wesley died.
- Calvinistic Methodism
 - This is a separate movement cooperating with Wesley in the Evangelical Revival. This became the Welsh Calvinistic Methodist Church.
 - The movement was led by George Whitfield. He was a powerful preacher, who also spread the Revival to North America (Great Awakening).
 - In regards to their methods, they were evangelistically similar to Wesley, supported the need for conversion, but doctrine was more Calvinistic. He did not emphasize societies as much.
- Anglican Evangelicals
 - This was a movement within the Anglican Church, which accepted the need for conversion, but did not employ the Wesleyan evangelistic methods or doctrine of perfection.
 - The leadership of this movement included: John Newton (author of 'Amazing Grace'-except the last stanza written by an anonymous person), and Robert Raikes (the initiator of Sunday school for children and people who work throughout the week except on Sundays, the day on which he taught them how to read and write).
 - They supported missions and began the Church Missionary Society.
- Effects of the Evangelical Revival
 - Its effects on the Church: It strengthened lay people, reformed Clergy and emphasized Pastoral Care.
 - Its effects on Ministry: The revival saw emergence of new ministries such as Missions, Bible and Tract Societies (to promote scripture availability), and Sunday School Movement.
 - Its effects on Social Concerns: Opposition to slavery (John Newton-former slave ship Captain and William Wilberforce) and emphasized prison reform (John Howard).

Part 7 - Christian Mission in the Church After the Reformation (1500–1800)

- Catholic Patronage Missions

The Pope divided the world between Spain and Portugal for the purpose of missions. The Kings were responsible for establishing the Catholic Faith in all conquered lands. Spanish conquests in South America were evangelized along with Portuguese trading centers on the coasts of Africa and Asia. Kings appointed priests who travelled with traders and soldiers. There was little concern for local languages, and did not train indigenous leaders.

- Papal Missions
The Pope opposed the abuses of the patronage system and founded the sacred congregation for propagation of the faith. Dominicans, Jesuits, and Franciscan Missionaries were sent. These were responsible only to the Pope, not local bishops. These showed more concern for customs and languages, and trained indigenous leaders. This movement is often called the 'Golden Age of Catholic Missions,' which ended in the eighteenth (18th) Century AD.
- Early Protestant Missions
Luther and Calvin did little towards Missions due to concerns for the Reformation. The English and Dutch established trading companies that employed Chaplains, but the Companies were concerned with profits and did not encourage evangelistic efforts among indigenous people. The Moravians sent out missionaries who set up schools and Churches.

Part 8 - Christian Missions in the 19th Century AD (Christian Century)

- Causes of Protestant Missionary Expansion
 - The Industrial Revolution in Europe created the need for new markets for manufactured goods in colonies.
 - The Evangelical Revival led to increased concern for Evangelism and Humanitarian ministry.
 - The Voluntary Societies raised funds and mission leaders in response to the opposition from denominations.
- The First English Missionary Society
 - This was the society for propagation of the Gospel in New England (North America). The Society financed the work of John Elliott among the American Indians, and produced a vernacular translation of the Bible. The society established "Praying Towns," where Indian converts came for education, especially Indian Evangelists.
- William Carey ("Father of modern Mission")
 - He was a Baptist shoemaker who overcame opposition to missions from Calvinistic Baptists and English trading companies. Wrote "*Enquiry into the Obligation of Christians to Use means for Conversion of the Heathen*" in order to promote missionary sending groups.
 - Carey helped begin the Baptist missionary Society in 1792 with the help of Theologian, Andrew Fuller. The Society sent Carey and others to India where they established a mission at Serampore.
- Other Missionary Societies
 - The other Societies in England and the United States of America sent David Livingstone (Africa), Henry Martyn (India), and Robert Morrison (China).

Part 9 – Beginnings of Baptist Work in Zambia

- The First Baptist Mission
 - The first Baptist mission in Zambia was started at Kafulafuta in Lamba land, Copperbelt, in 1905. The first Baptist missionaries came from Nyasaland (Modern day, Malawi) and were British. They had been sent to Nyasaland by the Baptist Industrial Mission (BIM). The two British missionaries were William Arthur Philips and Henry Masters. Philips was a member of the Metropolitan Tabernacle when the famous Baptist preacher, Charles Haddon Spurgeon was pastor. He arrived in Nyasaland, to commence his work in 1901, aged only 18 years.
 - The two missionaries, Philips and Masters walked for 1200 km, all the way from Malawi to the Copperbelt and established the first Baptist missionary post in Kafulafuta, some 30 km outside modern day Ndola in 1905.
 - Because the work at the Kafulafuta Mission was difficult and the two missionaries being unable to sustain support for it, they received support from the Baptist mission in South Africa. Joseph Doke, a Baptist pastor at Grahams Town Baptist Church with the help of his son and daughter, Clement Doke and Olive Doke agreed to take over the support of the Kafulafuta Mission.
 - Joseph Doke and his 20 years old son, Clement Doke did the first exploratory visit of the Zambian mission station, leaving Johannesburg on the 2nd of July 1913. They visited Kafulafuta mission, Lwamala Mission and walked to Broken Hill (Kabwe), returning from there by train to South Africa. Upon their return to South Africa, however, Joseph Doke fell gravely ill, and later died in 1913 on the way back to Umtali, Southern Rhodesia (Zimbabwe).
 - In spite of this misfortune, his son Clement Doke rallied support for work in Zambia through the Baptist Union of South Africa. This enabled him to return to Ndola on 16th July 1913. Due to the wife's (Hilda Lehman) severe malaria, he was advised to leave the Lamba land Mission for the good of her health.
 - Clement was replaced by another missionary, Arthur J Cross and his wife Freda Stern in 1921. The Crosses were to have a lasting influence on the establishment of the urban Baptist Churches in Zambia.
 - Clement Doke's sister, Olive, came to Kafulafuta three years later following her brother in 1916, and with her coming, the Baptist work in Lamba land experienced much progress. With her contribution, the

establishment of the mission work moved into a phase of training and empowering the local people for Christian service. The most prominent of the indigenous Christians to take leadership roles at the mission was Paul Kasonga.

- Southern Baptist Mission Work in Zambia
 - Since the Southern Baptist missions started in Zimbabwe (Southern Rhodesia) George Sadler reported that there was a likelihood that the works would expand into Zambia - then known as Northern Rhodesia - and Malawi which was known as Nyasaland. This report was given in the year 1956, on the 3rd of April. At a mission meeting it was agreed that mission work should begin in the areas as proposed by Sadler. The decision was that Northern Rhodesia would be considered a priority.
 - Three men were chosen to visit these areas that Sadler suggested. Clyde Dotson, Bill Wester, and Gerald Harvey were the men who were chosen for this work. The group also included two African leaders, Lazarus Green Malunga and Jeremiah. These five men visited Luanshya, Chingola, Bancroft Mine, Mufurula, Kitwe, Fort Rosebery, Kasama, Abercorn, Tunduma, Lilongwe, Fort Johnston, and Blantyre, and upon their return recommended that missionaries should be sent in Northern Rhodesia and Nyasaland.
 - In response to the report and recommendations, the Southern Baptist sent two couples from Southern Rhodesia (Zimbabwe), to Northern Rhodesia (Zambia) in 1959. Their names are as follows: Tom and Mary Small, and Zed and Evelyn Moss. The first place they went to was Kitwe and this is where they began to live. The coming of Tom and Mary Small, and Zed and Evelyn Moss into Zambia marked the very beginning of the Southern Baptist mission work.
 - The Southern Baptist mission works progressed and was boosted when another couple joined them from America. The names of the couple who were included are Ted and Verna Savage. The coming of the Savages allowed for the opening of another station in Mufurila. This family came in the year 1960, and in 1961 another couple was sent from Indonesia to Lusaka. The names of the couple from Indonesia were Douglas and Katherine Kendall. The Kendalls did not stay long in Lusaka but were moved to Kabwe then Broken Hill. By that time they were tasked to develop a publishing house because the literature which was coming from Zimbabwe could not meet the needs of the developing churches.
 - The development of the publishing house brought about the program of Bible correspondence course which proved to be an effective tool for the

work of Evangelism. The publishing house was moved from Kabwe to Lusaka in the year 1966. In Kabwe the place used for this publishing house was a rented one and so when they moved to Lusaka they found a permanent. They secured the place and made it a property of the Southern Baptist. This place is the Baptist Building.

- Churches were started by the missionaries in Copperbelt. The first church to be opened by the Southern Baptist was Chamboli Baptist in Kitwe in 1960. In Lusaka the first Church to be opened was Matero Baptist.
- A few trained African pastors from Rhodesia served Zambian churches, but it was soon apparent that a theological seminary with the country was necessary. A choice site was obtained at the edge of Lusaka, and the seminary opened its doors in the fall of 1967, with the Missionary Tom Small as principal, assisted by Norman Wood and Dutton Bonnell.

Part 10 – Review

1. List three key leaders of the Protestant Reformation.
2. Who are the Jesuits?
3. What was the Evangelical Revival?
4. Who is known as the Father of Modern Missions?
5. Fill in the blanks. The Pope divided the world between _____ and _____ for the purpose of missions.
6. Where was the first Baptist Mission work started in Zambia?

-Soli Deo Gloria-

Appendix 1

The Creed of Nicea¹

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic² and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.

Amen.

¹ This creed was first formulated at the First Ecumenical Council, held at Nicea, located in what is now Turkey, in 325, as a response to the Arian heresy, which denied the divinity of Christ. It was revised at the Second Ecumenical Council, held at Constantinople in 381 as a response to the Macedonian or Pneumatomachian heresy, which denied the divinity of the Holy Spirit.

² The word "catholic" with a lower case 'c' does not mean the Roman Catholic Church, but the universal Christian Church as a whole.

Appendix 2

The Creed of Chalcedon³

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

³ This creed was adopted at the Fourth Ecumenical Council, held at Chalcedon, located in what is now Turkey, in 451, as a response to certain heretical views concerning the nature of Christ. It established the orthodox view that Christ has two natures (human and divine) that are unified in one person.

Church History

Final Exam

1. What is Church History?

2. What are the five stages of development under which we study the life-story of the Church?
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3. Name one of the church leaders who defended the church in the 2nd Century?

4. List and explain one of the characteristics of the church leaders who organized Christian doctrine.

5. Name the debate that Bishop Augustine and Pelagius were involved in. What was this debate about?

6. Name one of the impacts of the supremacy of the bishop of Rome.

7. Who is believed to be the first Pope in the sense that we know the papacy today?

8. What is Christendom?

9. Mention at least two factors that contributed to the Protestant Reformation.
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10. List three key leaders of the Protestant Reformation.

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11. What was the Evangelical Revival?

12. Who is known as the Father of Modern Missions?

13. Fill in the blanks. The Pope divided the world between _____ and _____ for the purpose of missions.

14. Where was the first Baptist Mission work started in Zambia?

Church History

Final Exam – Master Copy

Correct answers are in bold. Total points on this exam: 20. Students must score 10 or more points out of 20 to receive a passing grade for the course.

1. What is Church History? (1 point)

Church History is the study of the life-story of the Church from its birth on Pentecost through its stages of development to the present day.

2. What are the five stages of development under which we study the life-story of the Church? (3 points if the student gets all 5)

- **The Age of Catholic Christianity (70 AD-312 AD)**
- **The Age of the Christian Roman Empire (312 AD-590 AD)**
- **The Age of the Medieval Church (590 -1517 AD)**
- **The Age of Reformation (1517 AD-1648 AD)**
- **The Age of Age of the Post Reformation (1648 AD-Present Date)**

3. Name one of the church leaders who defended the church in the 2nd Century? (1 point)

Justin Martyr

4. List and explain one of the characteristics of the church leaders who organized Christian doctrine. (1 points)

Students should list 1 of these 2 characteristics:

- **Purpose: They developed a system of presenting Christian doctrine for the purpose of understanding rather than defense or opposition to false teaching.**
- **Theological approach: They used rational thought and non–literal interpretation (Allegory) to develop doctrine which combined the gospel truth and philosophy.**

5. Name the debate that Bishop Augustine and Pelagius were involved in. What was this debate about? (2 points)

The debate about the relationship between sin and the salvation of man. The debate had two basic positions named for Pelagius who emphasized man’s freedom and God’s law, and Augustine who emphasized man’s helplessness and God’s grace.

6. Name one of the impacts of the supremacy of the bishop of Rome. (1 point)

- **The beginning of the Eastern Orthodox Church**

- Call for the Crusades

7. Who is believed to be the first Pope in the sense that we know the papacy today? (1 point)

Gregory I

8. What is Christendom? (1 point)

The Coming together of the Church and Government

9. Mention at least two factors that contributed to the Protestant Reformation. (2 points)

- Economic factors

- Political Factors

- Educational Factors

- Church Factors

10. List three key leaders of the Protestant Reformation. (3 points)

- Martin Luther

- Ulrich Zwingli

- John Calvin

- Menno Simon

- Balthasar Hubmaier

- William Tyndale

11. What was the Evangelical Revival? (1 point)

This was a powerful renewal of Church life and evangelism in England, which replaced lifeless preaching, low moral standards, and lack of concern for the lost.

12. Who is known as the Father of Modern Missions? (1 point)

William Carey

13. Fill in the blanks. The Pope divided the world between

Spain and Portugal for the purpose of missions. (1 point)

14. Where was the first Baptist Mission work started in Zambia? (1 point)

- First Baptist work was in Kafulafuta.

- First Southern Baptist missionaries went to Kitwe.

Either answer is acceptable for this question.