

Constantine (272-337AD) and the Council of Nicea 325AD

1. End of the Tetrachy
 1. Constantine's dad was one of the Tetrarchs
 2. Constantine was not allowed to be a Tetrarch – but his army disagreed and supported him anyway
 3. Conquers other Tetrachs – Defeats Maxentius at the Battle of Milvian bridge, N Italy
 1. Night before Oct 28, 312AD – Constantine has a “vision” of Christ
 2. ‘Chi-Rho’ The Christogram, XP superimposed – Constantine was told to put this on his banner, and he will win – *In hoc signo vinces* “In this sign conquer”
 3. Seen Christ and has divine command to rule – Told as a Christian vs a pagan
 4. Eusebius wrote “*Life of Constantine*” - interviewed Constantine
 5. Archaeological evidence the symbol was on the banners, art and coins
 6. Christianity was a scarce minority – Diocletian had removed from army and nobility
 1. Contrary to Western world at that time
2. Edit of Milan
 1. Christianity becomes a legal religion – *licit religion*
 2. Not compelled, but allowed – Still some involvement in pagan activities by Constantine
 3. Constantine, a new believer in Christ, ruling over a pagan Western Empire
 4. Supports the Christian faith as emperor
3. Constantine and Church
 1. A double edged sword – stability in the church / power corrupts the church
 2. Bishops in the Church take on new role – replacing pagan religious officials
 1. Free of taxation, access to the emperor, some secular authority
 2. Moved from church based authority to political regions – Diocesan system (Diocese)
 3. New architecture for Church – More like the Senate house, political – Basilica
4. Conversion
 1. No mass conversion of pagans immediately
 2. Increasingly, to be in government, Christian faith required
5. Council of Nicea – 325AD
 1. Constantine attends at times
 1. Did not run the debate
 2. Gave power of the state to the decisions of the Church
 3. Constantine does not act as enforcer – supportive of the Church's decision
 2. Popular view – only in the last 100 years
 1. Church did not have consensus – not true
 2. Political intervention – not true
 3. Who came and how done
 1. The bishops who were there, many of whom held the scars of torture for the days of Diocletian
 2. 1800 possible attendees, ~300 showed up – no need for quorum
 3. Not attending meant agreeing with the decision, or that further discussion could be had and changes could be made
 4. Shouting and even some fighting – Two camps (Non-Arians and Arians)
 5. St Nicholas of Myra – had scars from Diocletian – slapped an Arian
 4. The Arian Controversy – A Christological heresy
 1. Creator / Creation distinction
 2. Christ is as close to Creator w/o being on the creator side
 5. Church responds

1. How to describe Jesus as God w/o resorting to Modalism
2. Consensus on saying Jesus is divine, but not the Father
3. Problem of verbiage, not concept
4. Athanasius begins to stand up to Arius
6. Formation of the Nicean Creed as a rejection of Arianism
 1. We believe in one God, the Father Almighty, Maker of all things visible and invisible.
 2. And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father; By whom all things were made [both in heaven and on earth];
 3. Who for us men, and for our salvation, came down and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven; From thence he shall come to judge the quick and the dead. And in the Holy Ghost.
 4. [But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]
6. Fallout of Nicea
 1. Arius is exiled along with some supporters
 2. Eusebius of Caesarea (Church historian) – had signed the creed, but saw a gap in the wording - “*homousias*” (exactly similar) could be pressed to Modalism – concerned
 3. Various gradations of interpretation, acceptance and rejection
 4. Athanasias rises as the defender of the Nicean Creed
 1. Brings unity among all but the covert Arians
 5. Constantine led to believe that Church was being too harsh on Arians
 1. Arias invited back, provided he write a statement of agreement
 2. Athanasias skeptical – Constantine upset that Athanasias not accepting of Arius
 3. Attacks in Athanasias – Constantine puts him under house arrest to cool off
 1. Attackers proved false – Constantine upset with them – releases Athanasias
 6. Later councils Alexandria and Jerusalem 362AD form consensus
 1. Athanasias brings consensus
 7. The Capodocian Fathers – Gregory Nazianzus, Gregory of Nyssa, Basil the Great
 1. one *ousia* in three *hypostasis* – Clarified the divinity of the Holy Spirit as well
 2. Led to The Council of Constantinople 381AD
 1. Expands and Clarifies the Nicean Creed, issue finally settled
 2. Arianism survives in West, among the Goths
7. Constantine founds Constantinople 330AD
 1. The Empire had moved East
 2. Went to church (Hagia Sophia) and worship God as part of coronation
 1. First to do so
 2. Constantinople was founded as a Christian city
 3. Council of Constantinople – Elevates Bishop of Constantinople as equal to Bishop of Rome

Augustine of Hippo – 354-430AD

1. He stood between late antiquity and the medieval world
2. Very impactful writing –
 1. The Confessions (first of genre, story of spiritual journey, not just the good stuff)
 2. Wrote on Grace, Predestination, Justification, Works (On the Trinity)
 3. Against the Pelegians
 4. Church Life, the sacraments (sign and thing signified)
 5. Against the Donatists, break-off group
3. Augustine was born in Numidia (Thagaste, North Africa, modern Algeria) to a Roman colonist (Patricus) and a Burbur mother (Monica) in 354AD
 1. Christianity in N Africa was a dedicated, bible believing area at the time
 2. Grew up in the decline of Rome (a scary time)
 3. Nicaea-Constantinople creeds came before, Ephesus I and Chalcedon came after
4. A Pagan who converts to Christianity
 1. Confessions tell the story from 1-35 – Written after he has become a bishop
 2. Mother was a Christian and she pursued Augustine for Christ
 3. Stole some pears (he recalled a feeling of immense guilt) – Looking back this was a realization of his original sin.
 4. Was a lazy student until 17yo, but in Carthage he studied rhetoric (considered the supreme discipline)
 5. Augustine tried Manicheanism, a popular cult at the time (was syncretistic, communistic, dualistic, hyper literal Biblical interpretation, cut metaphorical passages from their bible)
 1. Helped A. develop his sense of differentiating literal passages from metaphorical ones
 6. At this point he is very free in his sexual ideas – takes a concubine (accepted arrangement of the day) Has a son named Adeodatus (given by God)
 1. Struggling in his paganism
5. Conversion
 1. Graduates and tries to teach rhetoric in Carthage
 2. Moves to Rome – opens school there
 3. Meets Symmachus who directs him to a job of professorship in Milan (seat of the imperial court)
 4. A. gets the post in 384AD at 30yo
 5. Abandoned Manicheanism to take up Neo Platonism
 6. Meets Ambrose in Milan – Ambrose is also skilled in rhetoric – A. is impressed
 1. They become friends
 7. Summer 386AD he converts in a garden – Reading the story of Jerome – Weeping and looking at the emptiness of his life – Hears the words *tolle lege, tolle lege* (pick it up and read it). Grabs a bible and finds Rom 13:13.
 8. Baptized by Ambrose in 387AD – in 388AD Monica dies
6. Moves back to N Africa
 1. 391AD is ordained a priest, then a bishop
 2. Became a leading theologian and major voice in the church
 3. Lived in Hippo Regius, Numidia (modern day Annaba, Algeria)
7. Theology of Augustine
 1. Sin, Grace and predestination
 1. Generous on Grace
 2. Needed in light of the Pelagian Controversy

1. Pelagias: from Britain – Emphasized works in the Christian life – Prosetalizing
 1. Sin is bad habits, patterns of thinking – Not a human trait
 2. Salvation is entirely by works – We just have to do well enough
 3. Perfection is possible and mandatory
 4. Does not recognize the work of Christ as the means to Salvation
2. Augustine opposed
 1. Doctrine of Anthropology – Original Sin, affects all
 2. “Not able not to sin” - Rooted in our pride
 3. We have an inner “concupiscence” toward sin, attraction or lust
 4. Sin = absence of good
 5. We do not have free will (meaning our will is imbalanced by sin)
3. Predestination
 1. There must be an outside action for us to come to salvation
 2. Not by works – Perfection is not achievable
2. Sacraments and the Church
 1. The Donatist Controversy – 4th-8th century
 1. The church is too mixed with sinners
 2. Only perfect people may be members
 3. Clergy must be perfect at the soul level – thoughts
 2. Augustine responds
 1. Recognized the mixture that is reality – Wheat and tares (God sorts it out)
 2. Desire for purity vs Reality of sin
 3. Clergy are flawed, but the work of God through the sacraments is not affected
 1. *ex opere operato* - “by the working of the work”
3. Christians and the culture
 1. Relationship of Christians to the world around them
 2. Book: *City of God*
 1. Critique of Christians who place their hope in government
 2. Power is fleeting
 3. Political order is used of God and needed, but our hope is in the Kingdom of Christ
 3. Violence and war
 1. Private violence – Christians are to be pacifists, except for self-defense in the immediate situation
 2. Public war or violence – Christians in the military, not a personal vendetta
 1. Christians must obey conscience and not commit atrocities
 3. Theory of a just war
 1. Only a defensive war – answering evil
 2. Not all violence is evil
 3. Christians fight for peace in a violent world
8. Final days
 1. Died in Hippo
 2. During a siege by the Germanic Vandals (a tribe that had converted to Arianism)
 3. Became ill – yet commanded that all the books in the church library be preserved
 4. Died Aug 28, 430
 5. Siege was lifted, Vandals left
 6. Then they returned and burned the city, however they left the Cathedral and library untouched.

The Monastic Movement and Charlemagne 742-814AD

1. The Monastic background
 1. During the early church times there was the extreme test of persecution and martyrdom
 2. The hermit life came after – living alone (monos → monk)
 3. St Anthony 251-356AD – Biography by Athanasias
 1. Founder of monasticism – Eremitical (Hermit)
 2. Lived in the desert for ~13y – then old fort for 20y
 3. Survived on food brought by pilgrims – dispensed wisdom to them – Considered an “Athlete of God”
 4. Lifestyle of giving up things
 1. Abstain from marriage, property, food, comfort – in order to seek the sanctification
 2. Understood that things that were given up were not evil, changes over time
4. Development
 1. Pachomius 292-348AD – Roman soldier converts – Baptized in 314
 1. Cenobitic Monasticism – common life, living in community with others, caring for the poor and needy – Tebena Monastery, upper Nile in Egypt – 100 monks
 2. Seclusion – Collective worship – Abbot (Abba), head of a monastery
 3. *The Ascetica* – Rules for living in a Monastic community – held by Eastern Church
 2. St Benedict of Nursia, Italy 480-543AD – Important to Western Church
 1. Settled in Campania, found other “monks” who were not as zealous as he, they chased him off and settled again in Monte Cassino
 2. Biography by Gregory the Great
 3. Benedict is becoming a monk “to save the world”
 4. Benedict’s Rule (or Regula) – regular clergy – detailed description of monastic life
 1. Flexible for many situations (manual labor, daily prayer hours (7), study)
 2. Reformed a corrupting system
 3. Monasteries become places of learning and mission
 1. The Venerable Bede 672-735AD of Britain
 2. Alcuin of York 735-804AD of Britain – called by Charlemagne
 3. Bishop Ulphilas converting Franks – translating Bible and forming written script
 1. Had been baptized by Eusebius
 2. Went as a missionary to the Franks
2. Rise of Charlemagne
 1. Came out of the keepers of the Merovingian dynasty
 2. Frankish background (European forebears)
 3. Christmas 496AD first Merovingian King is baptized – Clovis
 4. Expansionist still – Problems of Progeniture – Mayor of the Castle begin to take over
 1. Pepin 635-714AD begins is strongly ruling
 2. Charles Martel 688-741AD (grandfather of Charlemagne) even more so
 1. Donates central Italy to Papacy
 2. Pope Zacharius declares the Carolingian line to be the *de facto* kings
3. Charlemagne – coronation on Christmas day 800AD – Emperor of the West
 1. Marked the beginning of the Holy Roman Empire – 800-1806AD
 2. Conquered and reunified the fractures – Most of modern Europe
 3. System of publishing edicts and laws to all parts of the Empire
 4. The Carolingian Renaissance – At Palace of Aachen (between Belgium and Germany)

1. Charlemagne valued learning, arts and scholarship – Preservation and Advancement of knowledge
2. Building cathedrals and monasteries
3. Advanced handwriting and script work
 1. Upper case, lower case, punctuation
 2. Vastly improved records – impacted education, reformed it
5. Reform of the Church
 1. Arianism in N Europe – Charlemagne opposed
 2. Compelled the Nicene Creed in all churches
 3. Built the loyalty to the Papacy
 4. Education of clergy supported
 5. Uniform liturgy
 6. Mandatory tithe
6. Gave rise to Scholasticism
4. Church is highest rung of society in Medieval society – but had subdivisions
 1. Bishops of the Diocese and other higher clergy start to separate themselves from “lower” clergy and the laity – more engaged in government
 2. Priests and monks focused on ministry to the laity

The Great Schism 1054AD

1. Division between the Roman Catholic Church and the Eastern Orthodox Church
 1. Today RC = 1.5B, EO = 250M, Protestant = 800M
2. What caused the divide? - Political, Theological, Bozo Factor
3. Political issues
 1. There had been East-West unity under Christianity, Even Byzantines would have called themselves Roman
 2. Byzantine influence on the Papacy 300-800AD
 1. The papacy was uncomfortable on having to answer to the Emperor on who was Pope
 2. The coronation of Charlemagne was a move to raise the Papacy above the Emperors – Made the Eastern Emperor suspicious
 3. Different thought for structure
 1. Eastern thought was that there were “Patriarchs” that were all equal – Lead bishop over an area
 2. Western thought was there was one above all others – the Pope
 3. Who had authority? = root cause of the problem
4. Theological
 1. Disagreement over the use of icons
 1. 700’sAD call by the Byzantine Patriarchs to destroy all images in the Christian world, in churches – known as Iconoclasm
 2. The West disagreed
 2. Changes to the Nicene Creed
 1. The *filioque* - “And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son – *filio*= “son,” *que*= “and the”
 2. The Eastern Church does not use this – in the Greek from the Council of Constantinople, *filioque* was not there
 3. The Western Church does use *filioque* because of the ongoing fight with Arianism
 1. Started using in the 500’sAD
 2. Logically included – Double procession of the Spirit
 3. Pope in Rome unilaterally declared it, without a Council – question of authority
 4. In 2004, the Pallium Mass – Pope and Patriarch of Constantinople said the Nicene Creed in Greek w/o the *filioque*
 1. Agreement not to use the *filioque* when together – at least at that time
5. The Bozos of the day
 1. Surprising that it did not occur sooner
 2. Humbert of Silva Candida – Papal advisor – very well educated
 1. Became aware of a letter in Greek from Leo of Ochrid – Archbishop out East
 1. Condemned the *filioque*, the use of unleavened bread in the Communion
 2. Takes translated letter to Pope Leo IX, who is incensed – Humbert says, “look what these Easterns are saying about us”
 3. The Pope sends a letter back, but to Michael I (Patriarch of Constantinople)
 2. Humbert and others sent to Constantinople to settle things
 1. Hubert will not negotiate – There to assert the authority of the Papacy
 2. Michael will not negotiate
 3. A lot on arguing and shouting
 3. Then on Easter Sunday 1054AD
 1. Micheal is in Hagia Sophia performing a vigil for the Easter service

2. Humbert marches in and slams down a Papal Bull on the altar, excommunicating the Eastern Church
 3. Michael responds by excommunicating the Western Church
 4. No one thought this would hold
 1. But the events of the Crusades and further disagreements would cement this Schism to the present day
6. Check in with the Monasteries
1. Something was wrong
 2. Rising wealth – money and lands
 3. Nobles started sending secondary sons to the Monasteries
 4. Reform of the Mendicant Orders
 1. Were Jesus and Disciples poor? - Common conceptions were bending toward portraying them as wealthy
 2. Cluniac reforms – removing the bonds to political world, answer only to the Pope
 3. Carthusian Order – Vow of poverty – extreme
 4. Cistercians – Must live in obedience to the Rule (very popular) – 1098AD founding
 1. Bernard – 1112AD came to the Order
 2. Sent to open and new Cistercian Monastery in Clairvaux
 3. Very good preacher and writer

Thomas Aquinas 1225-1274AD

1. Product of Scholasticism – heavy reliance on reason, Aristotle, mind
2. Born to lower noble house in the region of Aquino
 1. Father was the Duke of Aquino
 2. His Uncle was the Abbot at Monte Cassino – Cenobitic Monastic house
 3. 5yo sent to Naples and other special education
 4. Thomas was to be sent to Monte Cassino
3. Problem – The rise of the Dominican Monastic Order
 1. Recently recognized by the Pope in 1216AD
 2. Heretic hunters
 3. Focused on being Theological scholars and avid preachers – O.P. (Order of preachers)
 4. Thomas decides to join the Dominicans – refusing the comfortable life in Monte Cassin-Vow of poverty – beg for food
 1. His father had his brothers kidnap him and tempt him
 2. Thought was to break his commitment – Thomas endures
 3. His mother sets him free
 4. He goes to Paris as a Dominican – Meets Albert the Great
 1. Trains Thomas a teacher
 2. Thomas becomes a teacher in Paris, Cologne(Germany), Naples, Rome
 3. Died at age 49 – but wrote so much!
4. Thomism
 1. The balance of faith and reason
 2. Taking in Aristotle = knowledge is through sensory perception – as opposed to Platonic = Knowledge comes from the world of forms
 3. Two categories of knowledge
 1. Things that are factual and common, easily knowable
 2. Things that God reveals
 4. Grace perfecting nature –
 1. Image of God – Nature, yet corrupted
 1. We are created with a mind
 2. We can reason
 3. Ability to explore the “preambles” of faith
 4. The mysteries of faith require the Holy Spirit
 2. Sin requires grace
 1. God gives grace freely
 2. Needed in ongoing life
 3. Grace gives new content, as well as a new will, new intellect
 3. Grace does not overpower Nature – Grace perfects that which we already were (intended to be) – Nature is good, but sinful / Grace is powerful, but not eradicating of who we are
5. Ethics
 1. There is a change in the character of person by salvation
 2. How do we understand the ethics of the un-redeemed?
 1. Natural Virtues – Temperance, Fortitude, Wisdom and Justice
 1. Inherent to all humans – gives us common ground with anyone
 2. Attainable with practice
 2. Supernatural Virtues – Faith, Hope and Love

1. To be understood in the Spirit inspired sense
 2. Received by Grace – no common ground
6. Human speech about God
1. Epistemology – How do we know what we know
 2. Knowing God
 1. What can be known by Nature, By reason?
 1. Preambles of the Faith
 2. What can be know by Grace (Revelation, Scriptures)
 1. Mysteries of the Faith – That which is not Naturally observable
 3. Therefore, Grace can perfect our Natural knowledge of God

The Protestant Reformation 1500-1648AD

1. Setting of the Reformation
 1. Lorenzo Valla 1407-1457AD
 1. Well educated speaker
 2. Studied ancient documents – their origins
 1. *Donation of Constantine* (forged in 8th century)
 1. Lorenzo discovered the forgery
 2. Bequeaths temporal authority to the Church
 2. A rub between the Church and State
 2. Structural Changes in the Church
 1. There was something wrong in the Papacy
 1. Avignon Papacy (Babylonian Captivity of the Papacy) 1309-1377AD
 1. Pope move to Southern France
 2. Papal Schism 1378-1417AD
 1. Rival Popes, Italian and French Popes
 3. Weakened the confidence in the authority of the Church
 2. Moral corruption in general (but not everybody)
 1. Simony (after Simon Magus) – Pluralism – Absenteeism – Breakdown of celibacy – Concubines – Concubinage Fee, 25-33% of priests
 2. Greed – Particularly the Greed of Rome – Like a pyramid scheme
 3. Theological Issues
 1. Medieval approach to Salvation
 1. No official doctrine – seemed to be unwritten doctrine of justification by works
 1. Birth – Baptism – Named for Saint of that day – Regenerated by baptism – removal of Original Sin – State of Grace (Perfect in that moment) – Occasional sin – Confession (only to priest) – Penance – Return to State of Grace – Purgatory (make up the difference) – Heaven
 2. Indulgences – person does not have to do all the penance if they purchase
3. Luther's Reformation Breakthrough
 1. Martin Luther 1483-1546AD – born in Germany – Middle class
 1. Educated in Grammar School – University of Erfurt – Good student
 2. Masters in Arts – Focus in Law
 3. Thunderstorm in 1505AD – Fearful for life – Makes vow to St Anne (patron saint of miners), “I will become a monk”
 2. Becoming a monk meant pursuing the State of Grace with fervor – minimize penance
 3. Problem of Assurance
 1. How to have “good enough” penance? - How does one know it is right?
 2. Do you lose you salvation?
 4. Luther – Doctorate, at Teaching at Monastery at Wittenburg
 5. *Anfechtungen* – crisis, fear, anger, depression
 1. Obsessed with confessing rightly – he doesn't feel he has full conviction
 2. Felt he was doing everything he can do, yet feels farther away for State of grace
 6. ~1515 – Finally understands the Gospel message
 1. Reading Romans 1:17 - ‘For in the gospel the righteousness of God is revealed – a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.’

2. Comes to see that the Medieval understanding is wrong – It is the righteousness of Christ Himself that comes to us and covers all – Good News!
3. Seed that blossoms into the Reformation struggle
4. Luther's Controversy with the Roman Catholic Church
 1. Begin with the St Peter's Basilica
 1. Pope Leo the VII and the Archbishop of Mainz lack funds, agree to sell indulgences in Germany in order to raise money to pay debts (buying the Mainz position) and build the basilica
 2. Johann Tetzel – Great salesman of indulgences
 1. Go with an entourage – Forerunners – Big posters – Fiery sermons to scare the people in fear of purgatory – slogan “As soon as a coin in the coffer rings, a soul from Purgatory springs” - Selling indulgences for dead relatives
 2. Many were unhappy with Tetzel – they did not know about the scheme
 2. On Oct 31, 1517 – Luther posts his 95 Theses to the door of the Wittenburg chapel
 1. Pretty normal event – Luther had no sense that this would cause a big problem
 1. It was an academic call for some debate – Posted in Latin
 2. It was an attack on the sale of indulgences – particularly in how Tetzel is doing it
 3. Translated into German and distributed to the people – This got the anger of the Church – Luther apologized and explained to the Archbishop of Mainz (Ooops)
 1. The Archbishop forwards it to the Pope – Anger – Luther digs in
 3. Leipzig Disputation – 1519AD
 1. Debates Johann Eck – Can Pope be wrong?
 2. Luther says “yes, if its between the Bible and the Pope, I'll choose the Bible”
 4. Luther branded a heretic – excommunicated
 1. The state was to put on trial and then execute
 2. Summoned to the Diet of Worms 1520AD – overseen by Emperor Charles V
 1. Demanded to recant – says, “Here I stand, I can do no other”
 2. Condemned to death – Leave – Frederick the Wise kidnapped him and hid him
 3. Translates NT to German – Returned to Wittenberg – Preaching and writing
5. Luther, Zwingli, Calvin, Bucer and Bullinger
 1. Much debate, some disagreement
 2. All in the face of Catholic armies seeking to eradicate this change
 3. Calvin arises to attempt to draw the sides together – French Lawyer
 1. Came to reformation in 1533AD – Biblical even before
 2. Traveling down to Starsborg to study with Bucer – Stopped in Geneva and is convinced to stay to Reform the city
 3. E.G. Wants the Church to be clergy led, rather than the city council – city rejects (it is under the city of Berne recently, formally under the Catholic Duchy of Savoy)
 4. Bucer becomes Calvin's mentor in Strassborg – helps become more level headed
 5. Writes *Reply to Sadoletto* – A defense to making the reformation an external effort
 4. 1549AD – *Consensus Tigerrinus* – Agreement of Zurich
 1. Calvin and Bullinger write down how they agree on the sacraments
 1. Issue of Transubstantiation – presence of Christ in the elements of communion
 2. Other core doctrines
6. Reformed communities pop up all over Europe
7. Wars and problems – Ends with The Peace of Westphalia
8. Protestant Work Ethic – Came to view all forms of work as sacred work before God
 1. Created an engine of industry, ingenuity, productivity
 2. All of life is sacred

The Great Awakenings and the Mission Movement – 1730-1800'sAD

1. The First Great Awakening
 1. Ways to see it
 1. Origin of Fundamentalism – anti-intellectual
 2. Context of the American Revolution – pre-1776
 3. Rise of emotional revivalism
 2. Setting
 1. Colonies in America are prosperous
 2. Urbanization
 3. Religiously stagnant (relatively)
 4. The Enlightenment
 5. Beginning of the Melting Pot
 3. Key players
 1. John Wesley (1703-1791AD)
 1. Son of an Anglican Rector (Samuel Wesley) and Susanna Wesley
 2. Raised to be an Anglican minister and eventually studied at Oxford
 3. Became the leader of the Holy Clubs at Oxford, to pursue a holy life and encourage others to do the same – First referred to as Methodists here
 4. 1735AD Trip to Savannah Georgia –
 1. On board were some Moravian Pietists that greatly impressed Wesley with their confidence in God and deep faith – A storm came on the ship and Wesley feared for his life – The Moravians were not afraid.
 2. Intended to evangelize the native Americans
 1. Wound up spending most of his time dealing with the colonists
 2. Stayed for two years as a parish priest
 3. On returning to England – Wesley sought out a meeting of the Moravians and attended a meeting at Aldersgate Street in London – 1738
 1. Encountered the teaching of Martin Luther on Romans – came to realize that salvation is by faith alone and is for everybody. Changed everything.
 2. Began preaching this message
 3. Preached out doors when the church blocked his building
 4. Helped the Moravians for a time, but eventually broke with them and formed his own societies called the Methodist Society of England – grew into the Methodist Church
 2. George Whitfield (1714-1770AD)
 1. From Gloucester – 5th of 17 children
 2. Worked at Oxford and got to study as well (work scholarship)
 3. Joins a “Holy Club” - Meets John Wesley
 4. Goes to America – starts orphanages and preaches
 5. Non-denominational or inter-denominational revivals
 1. People came by the thousands
 2. Voice that could fill a field
 3. Jonathan Edwards (
 1. Preached in Boston and New England
 2. Preached to not trust in “special providences” miracles – God works in amazing ways all the time – God is in all and through all – God of the ordinary

4. The effects on the Church
 1. Old lights and new lights
 2. Split over the value of revival preaching
 3. Remains ambiguous as to who holds the power – eventually the people stream back into the American and British churches and have a lasting effect on each denomination
 4. Sparked an evangelical mission mindset that created the modern missionary movement
2. Missions
 1. Theology of missions
 1. The Roman Catholic notion of missions was Euro-centric and preoccupied with maintaining the “Christian Lands”
 2. Some of the protestant denominations discouraged missions because of doctrines of predestination
 3. The Catholic reformation that followed the Protestant reformation had renewed a missional urge in Catholic circles – This was paired with the colonialist movement to the Americas, Africa and eastern countries
 4. Evangelicals were still trying to figure out their own structure but were now ready to reach out
 2. William Carey (1761-1834AD)
 1. Early life
 1. Born in England to family of weavers in Pury End in the village of Paulerspury, Northamptonshire
 2. Naturally inquisitive he explored many studies and even taught himself Latin and Greek at a young age
 3. Married into a shoemaker family and eventually came to own the business, all while teaching himself Hebrew, Italian, Dutch, and French
 2. Began to ask the question, “How are those that have never heard going to receive the Gospel? - Some answered that if God wanted the heathento be saved He can do without you.
 1. Eventually became a schoolmaster and a pastor – wrote *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens*
 2. Formed a missionary society to send himself and other to Calcutta, India.
 3. Slogan was, “Expect great things from God; attempt great things for God”
 4. Set off in 1793AD
 1. Worked tirelessly, and with much loss
 2. Translated the New Testament to Bengali
 3. The Father of modern missions
 1. The practice of going to un-reached locations, in spite danger and discomfort
 2. Learning the local language and serving the local needs
 3. Hudson Taylor
 1. Early life
 1. China Inland Missions
 2. Innovations in missions
 1. Left the mission compound
 2. Adapted his culture to the indigenous (dress, food, living situation)
3. The multiplication of missionary societies
 1. Taking the trip with belonging packed in a coffin
 2. Stories of conversion, miracles,
 3. Unfortunate partnerships with companies and colonizing governments
4. The stream of benevolence as fiery preaching brought conviction

Modern Evangelism, Pentecostalism and The Post-Modern Church 1850AD-Present

1. Rise of the Evangelist/Revivalist
 1. Billy Sunday (1862-1935AD)
 1. Began as the son of poor brick-layer
 2. Worked hard and eventually tried out as a professional baseball player (back when outfielders didn't use gloves)
 3. Got saved at the Pacific Garden Mission in Chicago, IL. 1886AD
 4. Soon began preaching at churches and YMCA's – expanded to the "Kerosene Circuit" (small town with no electricity)
 5. Eventually crowds grew so large that that he required communities to build large wooden tabernacles for the meetings
 6. Preach hell fire and brimstone with graphic descriptions of sin and Hell
 7. Effective and well supported up until the 1920's – Coast to coast in America
 8. Theology
 1. A conservative evangelical - "He affirmed and preached the inerrancy of the Bible, the virgin birth of Christ, the doctrine of substitutionary atonement, the bodily resurrection of Christ, a literal devil and hell, and the imminent return of Jesus Christ.
 2. He was ecumenical. Never attacking another denomination, even those he strongly disagreed with
 3. Ordained a Presbyterian minister in 1903AD – Yet not fully a Calvinist
 2. Billy Graham (1918-2018AD)
 1. Born into a dairy farming family, Graham grew to be inspired by evangelists of his day (Like Mordecai Ham)
 2. Went to Wheaton College and had a dramatic wrestle with god over the innerency of the Bible
 3. Began preaching and managing various evangelistic posts (Youth for Christ, Northwest Bible College) and operating a radio show
 4. Finally started doing "Crusades" in big tents
 5. Expanded rapidly – internationally - "Graham had crusades in London, which lasted 12 weeks, and a New York City crusade in Madison Square Garden in 1957, which ran nightly for 16 weeks."
 6. "As of 2008, Graham's estimated lifetime audience, including radio and television broadcasts, topped 2.2 billion." Preached to more people than any Christian in history
 7. Involved in social justice and partnered with Dr Martin Luther King
 8. Theology
 1. Focused on the Gospel – biblical innerancy – Ecumenical
 2. Basically a conservative with as much fire and brimstone
 3. Reinhard Bonnke 1940-2019AD
 1. German-American Pentecostal Evangelist, particularly in Africa since 1967AD
 2. Had a vision of the African continent "washed in the blood of Jesus."
 3. The Billy Graham of Africa" - Established "Christ for All Nations"
 4. Crusades and Conferences drew crowds in the 100's of thousands
 5. Claims to have led 79 million to Christ over his career
 6. 'Deliberate about avoiding "name it, claim it" theology in his own preaching and about being open to financial oversight.' - Christianity Today

2. Pentecostalism
 1. Definition – Belief that there is second work of Grace that endows a believer with additional power and signs to do the work of Christ in this world
 2. Elements of the Pentecostal idea came in various forms in different areas of the Christian world
 1. The Quakers and Shakers would have moments would specifically wait for a “move of God” to overcome a member and they would act or speak
 2. Some of John Wesley’s meetings would have “ecstatic utterances”
 3. d
 3. Question of whether or not the “Gifts of the Spirit” are still active today
 1. Opposed by Cessationists
 2. Discussed and tried 1901AD
 3. Azusa Street Revival in California
 4. The idea spread and resulted in new parts of the Church
 1. Some stayed within their denominations and are called Charismatics
 2. Some left and started their own denominations and are called Pentecostals
 1. Assembly of God
 2. United Petecostal Church
 3. FCA
 4. And many more
 5. Radically changed the Church
 1. Division and separation
 2. Eventual healing and tolerance in most places
3. The Postmodern Church
 1. Definition of postmodernism – The belief that there is no large scale narrative to believe in and that many ideals of the history and the Modern era are subjective at best and deceptive at worst. All ideas are to be treated with skepticism and irony.
 2. Culturally in the west this has been applied to the Church.
 3. The culture is moving into a purely secular age – It is post-Christian
 4. Begun in culture with the Enlightenment that followed the Reformation
 1. Philosophers began to tear apart the assumptions and beliefs about the world and God
 2. Humanism, Darwinism, Secularism
 5. Entered Christian theology with German Higher criticism theologians in the 1800’s
 1. Claimed to disprove many of the Biblical stories and characters (Which have proven to be true today)
 2. Undermined the authority of the Bible
 3. Placed Christianity in the same category as any other human religion
 6. Left to the chaos of disintegrating world views, people are looking for something firm to hold onto
4. The decline of the Western Church and the rise of the New Church
 1. The Church in the West is dying (for now)
 2. The Church in Africa, S. America and Asia is growing
 3. It will up to them to carry on and evangelize the West again