

A New Epitome of Church History

An epitome is what we would now term a ‘time-line’, a book that gives the dates and key events of a historical period. These used to be common, at one time, and were very useful in giving believers a broad-brush understanding of the process of church history; sadly these are no longer published (to my knowledge). Timelines available in other formats tend to be either too sparse and general, with not enough events; or are ecumenically oriented or are too full of unnecessary information. I believe that there is a need for a detailed epitome from a Protestant, evangelical perspective. This is my attempt at one.

Key

- **Red entry** = a significant period of persecution.
- **Green entry** = a major heresy, heretic or aberrant movement.
- **Bold entry** = an important character or event.

The Early Church: 30-95 AD

37-41	Caligula emperor.
41-54	Claudius emperor.
42	James (brother of John) beheaded (Acts 12:2).
43	Emperor Claudius conquers Britain (41-54).
44	Death of Herod Agrippa I.
40-44	James [local tradition] preached the Gospel in Spain; returned to Judea and beheaded by Herod Agrippa I.
44-46	Theudas beheaded by Procurator Cuspius Fadus for saying he would part the Jordan river.
45-49	Mission of Barnabas and Paul, (Acts 13:1-14:28), to Cyprus, Pisidian Antioch, Iconium, Lystra and Derbe then back to Syrian Antioch.
45	The Antioch church sends famine relief to Judaea via Paul & Barnabas.
48	Herod Agrippa II appointed King of the Jews by Claudius, seventh and last of the Herodians.
49	Expulsion of Jews from Rome by Claudius.
49-50	Council of Jerusalem (Acts 15).
50	Passover riot in Jerusalem, 20-30,000 killed.
50-53	Paul's second missionary journey began (Acts 15:40).
51	Letters to the Thessalonians written from Corinth.
52	Thomas evangelises India. Establishes many churches..
53	Galatians written from Antioch.
54-68	Claudius poisoned, Nero becomes emperor.
53-57	Paul's 3rd mission , (Acts 18:23-22:30), to Galatia, Phrygia, Corinth, Ephesus, Macedonia, Greece, and Jerusalem.
54	1 Corinthians written from Ephesus.
55-56	2 Corinthians written from Macedonia.
56	Romans written from Corinth.
58	Buddhism introduced into China.
60	Paul in Rome.
c.60	1 Peter written.
61-62	Philemon, Colossians, Ephesians & Philippians written from Rome.
62	James, elder of Jerusalem, killed in temple by a mob with a hammer.
63	Bartholomew killed in India; flayed and crucified.
63-66	Paul travelled to Macedonia, Asia Minor, Crete and perhaps Spain.
63-66	1 Timothy & Titus written.
64	First persecution of church by Nero. Peter crucified upside down at some point.
64	Church in Alexandria founded by Mark (disciple of Peter).
64	Temple in Jerusalem completed.

64	Hebrews written.
66	Jewish rebellion began.
67	Paul's second trial in Rome; 2 Timothy written.
67-68	Paul martyred (beheaded by sword) on Ostia road.
69	Ignatius becomes bishop of Antioch in Syria.
70	Jerusalem (and temple) destroyed.
70+	Ebionism develops. emphasise law and circumcision; rejects Pauline letters, develop in heresy.
72	Martyrdom of Thomas the Apostle at Chinnamala (India).
79	Traditionally, Jude and Simon torn apart by a Persian mob.
c.80	<i>Didache</i> written.
90	Jewish Synod of Jamnia established Hebrew canon.
90	Traditionally, Philip was crucified upside down (like Peter).
90	Matthew died a natural death in Persia (according to Hippolytus).
91	Clement becomes bishop of Rome.
92	2nd persecution of church by Domitian (81-96).
93	John banished to Patmos.
93	Josephus published <i>Antiquities of the Jews</i> .

The Post (Sub) Apostolic church: 95-140

95	John's Gospel, John's letters, Revelation written around this time.
98	Roman Empire at its largest extent under Trajan.
100	John dies sometime around this date.
100	Heresies of Cerinthus (a hedonistic Gnostic) appearing.
c.100	Jude written.
c.100	Letter of Barnabas.
107	Third persecution of church under Trajan (98-117).
107	Ignatius of Antioch martyred in Rome.
107	Prevalence of many heretical sects.
110	Marcion (leader of a heretical sect) born (died 165).
110	Papias lived at this time (source that <i>Mark</i> was Peter's testimony).
111	<i>Letter to Trajan</i> by Pliny the Younger regarding Christians.
117	Tacitus' <i>Histories</i> .
118	Fourth persecution of church under Hadrian (117-138).
122-127	Hadrian builds wall to keep out the Picts on Scottish border.
124	Anonymous <i>Epistle to Diognetus, an apology for Christianity</i> , written.
125	<i>Papyrus 52</i> (oldest NT fragment) written.
126	Quadratus wrote his apology for Christianity to Hadrian.
127-142	Ptolemy (the scientist) worked in Alexandria.
130	Emperor Aelius Hadrian rebuilds Jerusalem as 'Aelia Capitolina'.
135	Bar-Cochba Jewish revolt.
136	Second destruction of Jerusalem by Romans. 500,000 killed. Jews dispersed.
140	Valentinus (a Gnostic) left the church at Rome, developing his theology.
140	Basilides (a Gnostic) develops his philosophy in Alexandria.
140	(or 150?) Justin Martyr wrote his Apology (defence of Christianity) to Emperor Antonius Pius (138-161).
140+	Mithraism becoming increasingly popular in Roman Empire.
c.142	Marcion of Sinope went to Rome, upon rejection as bishop, formed his own church in Rome, hence Marcionism . Rejected OT, accepted one Gospel, one Apostolicon (10 Letters of Paul). [Anti-Ebionism.]
c.144	Marcion excommunicated.

The Early Church Fathers: 140-230

c.149	Tatian publishes a harmony of the Gospels (<i>Diatessaron</i>).
c.150	<i>Shepherd of Hermas</i> , written in Rome.
155	Polycarp , beloved bishop of Smyrna and friend of John, burned at the stake.
156	Montanus leads new sect in Phrygia (Montanism).
164	Oldest Maya monuments.
166	Tatian succumbs to a restrained Gnosticism in Antioch; dies 172.
167	A British king seeks baptism from Eleutherus (Bede).
170	Church historian Hegesippus writing around this time.
177	Irenaeus (pupil of Polycarp) becomes bishop of Lyons and combats heresies.
177	Fifth persecution of the church under Marcus Aurelius (161-180) .
177	Melito of Sardis died under Aurelian persecution.
185	Conversion of Tertullian (160-230); first Latin (writing) father.
189	Monarchian Controversy; includes the modalism of Sabellianism (east) and Patripassianism (west) .
190	Clement of Alexandria leads Alexandrian school.
200	Tertullian adopts Montanism .
200	The Muratorian Canon – a list of NT books in Latin. 1st extant canon for NT after Marcion, excludes Hebrews, James, 1-2 Peter, 3 John; includes Wisdom of Solomon, Apocalypse of Peter.
201	Alban killed in Verulamium – first British martyr .
202	6th persecution of the church under Septimus Severus (198-211) .
203	Perpetua and Felicitas martyred in Carthage by wild beasts .
205	Origen begins writing.
211	Origen becomes head of the catechetical school at Alexandria.
215-217	Hippolytus is the last Roman theologian to write in Greek; writes <i>The Apostolic Tradition</i> .
c.216	Hippolytus states that Jesus was born on 25 December / 14 Nisan (<i>Comm. on Daniel</i>).
217	In Monarchian Controversy Tertullian argues that God is one substance in three persons.
220	Goths invade Asia Minor and Balkans.
220	End of Han dynasty in China.

The Later Church Fathers: 230-476

231	A house on Euphrates adapted for Christian worship; earliest religious pictures on walls.
235	7th Persecution of church under Maximus the Thracian (235-238) .
238	Hippolytus dies.
244	Plotinus (Neo-Platonist) opens school in Rome .
247	Dionysius becomes bishop of Alexandria.
248	Spontaneous persecution of Christians in Alexandria by pagans .
248	Cyprian becomes bishop of Carthage (248-258).
249-251	8th persecution of the church by Emperor Decius (249-251) .
249	Cyprian starts Donatist Schism by denying apostates repentance.
250	Dionysius of Alexandria mentions Mary as 'Theotokos'.
250	Goths raid Asia Minor.
255	Dionysius rejects chiliasm in Alexandria.
256	The Franks crossed the Rhine.
256	The Persians sacked Syrian Antioch.
257	9th persecution of the church under Valerian (253-259) .
258	Cyprian martyred .
258	The Alemanni break through the Alps into the Po valley.
260	Paul of Samosota (bishop of Antioch) teaches Adoptionism .
261	Emperor Gallienus proclaimed toleration for Christians.
262	The temple of Artemis in Ephesus is destroyed by Gothic invaders.
268	Paul condemned by a synod in Antioch.
268	The Juthurigi and the Alemanni advance to within 70 miles of Rome.
269	The Goths invaded the Balkans; but defeated by Rome.
270	Antony begins life as a hermit and launches monasticism .
270	Plotinus dies (b. 205) father of Neo-Platonism.

270	Goths permitted to settle in Dacia, north of the Danube.
274	Death of Mani (founder of Manichaeism).
285	Antony starts first monastic community in Egypt.
285-6	Diocletian divided the empire into East and West, appointing Maximian Augustus in the west.
300-301	Armenia becomes the first Christian nation after Gregory the Illuminator converts King Tiridates III.
300	Early 4 th c. the Roman sun god's birthday (25 December) celebrated as Christ's birthday.
300	Earliest religious plays.
300	<i>The Apostolic Constitutions</i> written.
c.301	The Eastern Church began singing the <i>Gloria In Excelsis</i> in Greek; adopted in the West during Matins.
303-312	10th persecution of the Church, under Diocletian.
303	Council of Elvira (near Granada). The first in Spain.
304	George (of Cappadocia) martyred.
305	Diocletian, and his co-emperor Maximian, abdicated.
306	Flavius Constantius, Caesar in the West (Maximian's subordinate), died at York (Eburacum).
306	The army proclaimed Constantius' son, Constantine, Emperor.
311	The Emperor Galerius legalises Christianity and Christian assemblies.
311	Death of Methodius, ex bishop of Olympus and Patara in Lycia, who had attacked Origen's heresies.
312	Exegetical school at Antioch founded by Lucian. Produced an edition of the NT, but adoptionist.
312	Constantine converted. Defeated rival Maxentius at Milvian bridge (Rome).
312	Constantine becomes Emperor in the West.
313	Licinius consolidated power in the East.
313	Constantine issued Edict of Milan; Christianity had legalised status equal to paganism.
313	The bishop of Alexandria called 'the Pope' in this period, above other bishops,
314	King Urnayr of Caucasian Albania adopts Christianity as official religion.
314	Council of Arles for the western church; attended also by three British bishops.
314	Pachomius built the first monastic enclosure and wrote a rule for daily work and prayer. By his death in 346, he founded 11 monasteries with more than 7000 monks and nuns.
318	Arius, a presbyter in Alexandria, begins teaching Arianism.
321	Constantine decrees all subjects of Rome to observe Sunday as a day of rest.
323	Constantine defeated Licinius at Chrysopolis, becoming sole emperor.
323	A synod in Alexandria condemned Arianism. Eusebius of Nicomedia held a synod at Bithynia cancelling this.
325	A synod in Antioch excommunicated Eusebius of Caesarea, and others for Arianism.
325	FIRST ECUMENICAL COUNCIL OF NICEA. Called by Constantine to settle Arianism problem.
325	By this time patriarchates appeared (bishops with power over larger areas, e.g. Rome, Alexandria and Antioch).
325	Kingdom of Aksum (Ethiopia & Eritrea) declares Christianity as the official state Religion.
328	Athanasius succeeded Alexander as bishop of Alexandria.
330	Founding of the city of Constantinople.
335	First of Athanasius' banishments on trumped up charges by Arians.
336	First mention in an almanac of the Feast of Nativity (Christmas) being celebrated in this year.
336	Death of Arius, the day before he was to be received back into communion.
337	Constantine was baptised by Eusebius of Nicomedia, and died.
337	Constantine II tells Alexandrians that Athanasius was being restored as their bishop.
337	Constantius became emperor in the East.
337	Eusebius, Arian bishop of Nicomedia, made bishop of Constantinople by a synod organised by Constantius.
337	Persians under Shapur II war with Rome for Mesopotamia until 350. In doing so they persecuted Christians.
337	Iberia (Georgia) adopts Christianity.
338	Athanasius wrote a letter to Julius at Rome dealing with the charges against him. The Eusebian deacons asked Julius to call a council to settle the issue. Julius agreed.
339	Council in Antioch, Eusebians act against Athanasius. Roman delegates miss the council.
339	Athanasius fled Alexandria to Rome after being deposed by Arians. Starts monasticism in the west.
340	Constantine II killed by Constans' forces near Aquileia after invading Italy.
340	A council convened by Julius in Rome pronounced Athanasius innocent of all charges.
340	Death of Eusebius of Caesarea; succeeded by Acacius, leader of the Arians in the East.
341-379	Shapur II persecutes Persian Christians.
341	Arian Eusebius of Constantinople consecrated Ulfilas as bishop to the Goths.
342	Eusebius of Constantinople died. After a riot, Emperor Constantius allowed Arian Macedonius to stay bishop.
342	Rivalry between east and west churches over Arianism continues in various synods.
343	Photinus, bishop of Sirmium, denies pre-existence of the Son, Son and Logos are different. Christ slowly attained to divinity. Condemned by the council of Sirmium in 351.
346	After pressure from Constans, Constantius readmitted Athanasius to his see in Alexandria.

347	Psalm singing with short response choruses promoted in Antioch.
347	Ulfilas leaves Gothic lands (with a large company) after persecution by Tervingi. Settles in Nicopolis.
350	Ulfilas, Arian apostle to the Goths, translated Greek NT into Gothic .
350	Codex Sinaiticus (S, or Aleph) written in Alexandria.
350	Constans, emperor in the West, murdered by the usurper Magnus Magnentius.
350	Constantius becomes the sole emperor.
350	Cyril of Jerusalem elected bishop.
c.350	Codex Vaticanus (B) written in Alexandria. Scrolls gradually go out of fashion.
351	Constantius persecutes Nicene bishops.
353	Hilary became bishop of Poitiers.
353	Council of Arles led by Arian Saturninus (called by Constantius) condemns Athanasius.
354	Augustine was born in Thagaste, Numidia (now Algeria).
354	Constantius calls council at Milan to condemn Athanasius; bishops who disagreed were exiled.
354	Hilary influences bishops of Gaul to separate from Arian bishops.
356	Hilary exiled to Asia. Many others who refused to condemn Athanasius also exiled.
356	Athanasius ejected from see; Arian George becomes bishop of Alexandria.
357	Macedonius of Constantinople led a group (the Pneumatomachi, or 'Spirit Fighters') opposed to the divinity of the Spirit. Athanasius wrote <i>Letters to Serapion</i>, arguing for the Spirit's divinity.
358	Eudoxius (new bishop of Antioch) taught the <i>anomoios</i> (dissimilar) theology of Aetius (Jesus was not divine). Those who advocated this view are called Anomoeans.
358	Basil of Ancyra held a council in Antioch asserting the essential likeness (<i>homoion kat' ousion</i>) of the Son to the Father contra Anomoeans. Basil supported the <i>homoiousion</i> (of like nature) party, with the majority of Eastern churchmen. They were concerned that the Nicene <i>homoousion</i> led to Sabellianism.
359	Valens issues formula, which stated that the Son is only like the Father; tries to sway emperor.
359	Third Council of Sirmium proposes that the Son is like the Father but prohibited the use of the term <i>ousia</i>.
359	Constantius called an ecumenical council to meet in two locations: the West in Italy at Rimini and the East at Seleucia. Arians were excommunicated. Nicea endorsed. But western deputies tricked into signing forged document by Valens – 'Son is like the Father'; satisfies Constantius.
362	Constantius died. Julian 'the Apostate' became last pagan emperor; dies in 363 fighting the Persians.
362	Athanasius restored to see; end of third and last prolonged exile..
362	Schism in Antioch. Paulinus elected bishop but Meletius (exisiting bishop) returned from exile. Both pro Nicea.
362	Athanasius calls a council in Alexandria to a) deal with readmission of Arians, b) schism in Antioch. Arians accepted on subscription to Nicene formula. Paulinus recognised as bishop of Antioch because he taught 'one hypostase' in Trinity not 'three hypostases'.
362	The Tropicis in Egypt denied deity of Holy Spirit. Condemned at the council in Alexandria.
363	Council of Laodicea lists the canon as we have it minus Revelation plus Baruch in OT.
364	Valentinian I (364-75) became Emperor; restored the division of the empire, entrusting the East to his brother Valens (364-78). Valens' wife swayed him in favour of Eudoxius, Arian bishop of Constantinople.
364	Basil ordained to priesthood. Wrote against Eunomius, follower of Aetius.
366	Damasus becomes bishop of Rome after a battle with rival. Authority of Rome's bishop being inflated, fellow bishops being called sons not brothers. Latin used in Roman liturgy for the first time.
367	Athanasius writes his Easter Letter listing the NT canon as it is today.
367	Britain invaded by Irish, Scots and Saxons.
367	Valentinian gives bishop of Rome the authority to judge other bishops.
c.368	John Chrysostom's baptism. Meletius, bishop of Antioch, probably presided. John was aide to Meletius.
370+	The 'Cappadocian Fathers' lead the post-Nicene debate. Basil became metropolitan of Caesarea, the metropolis of Cappadocia, replacing Eusebius. Appoints only orthodox church officers. Associated were his younger brother Gregory, who became bishop of Nyssa (372-75, 375-395), and his friend Gregory whose father [Gregory] was bishop of Nazianzus before him.
371	Martin becomes bishop of Tours. He had founded the first monastery in Gaul.
371	Valens forces Meletius into exile.
372	Valens split Cappadocia into two districts to reduce Basil's power.
373	Athanasius died.
373	Ambrose became bishop of Milan (then the seat of government). Has more influence over emperor than bishop of Rome.
375	Epiphanius (bishop of Salamis) attacks orthodoxy of Origen.
375	Valentinian I dies. Teenage son Gratian proclaimed emperor.
375+	Priscillian (bishop of Avila) teaches Gnostic type heresies (body created by Satan, angels divine emanations).
377	Huns push Goths across the Danube, who do a deal with Valens and become Arians. Burgundians, Ostrogoths, Sueves, and Vandals follow suite.
377	Apollinarius' Christology condemned by various synods in Alexandria and Antioch.

378	Jerome became a priest and a disciple of Gregory of Nazianzus.
378	Gratian supports bishop of Rome as authority over western bishops.
378	Valens died fighting Goths led by Fritigern.
378	Meletius of Antioch returned to his see after a seven-year exile (371-78).
379	Theodosius (379-95) became Eastern Roman emperor. Condemns heretics.
379	Basil the Great died.
380	The synod of Saragossa (Caesaraugusta), Spain, mentions Advent; condemns Priscillian.
380	Theodosius' edict establishes the bishops of Rome (Damasus) and Alexandria (Peter) as guardians of faith.
c.380	Christmas celebrated on 25 December for the first time in Antioch (some say in 386)..
380+	Theodosius uses the title 'Catholic Christians' to the orthodox that support Nicene Creed.
381	SECOND ECUMENICAL COUNCIL IN CONSTANTINOPLE - ends battle against Arianism. Meletius of Antioch (not in communion with Rome) president. No representatives from Rome. 'Homoousios' reasserted. Creed of the council = Nicene Creed. Apollinarianism condemned with Eunomians [Eudoxians], the semi-Arians [Pneumatomachi], the Sabellians, the Marcellians, and the Photinians. The bishop of Constantinople second after bishop of Rome.
381	Death of Meletius. Gregory presides over council.
381	Council instals Gregory of Nazianzus as bishop of Constantinople (against Arian majority).
381	Gregory deposed; replaced by Nectarius. Gregory lived as an ascetic until 389 in Ariazus.
381	Schism in Antioch continues with appointment of Flavian as bishop. Not recognised by Rome, Egypt, Arabia and Cyprus. Supported by Palestine, Phoenicia and Syria.
382	Emperor settles the Tervingi (Goths who defeated Valens) in Moesia after embassy from Ulfilas.
382	A council in Rome affirmed Roman primacy based on Christ's promise to Peter. Alexandria is second, third is Antioch. Constantinople not recognised until 869.
c.382	First orthodox monastery in Constantinople.
382	Jerome (340-420) became an adviser to Damasus in Rome. Earliest teacher saying that Peter was bishop of Rome for 25 years.
383	The western emperor Gratian was murdered at Lyon.
383	Growing barbarian problems cause Romans to start leaving Britain (see 409).
384	Siricius (384-99) became bishop of Rome; the first Roman bishop to use the title 'pope'.
384	A synod in Bourdeaux condemned Priscillian , who was executed by Emperor Magnus Maximus (383-88).
385	Priscillian, first heretic to be executed.
385-6	Siricius, bishop of Rome, commanded celibacy for priests.
386	Flavian, bishop of Antioch, ordained John Chrysostom to the priesthood. In a sermon John asserted that saints' shrines can produce miracles.
387	Augustine of Hippo converted. Baptised in Milan by Ambrose.
390	Ambrose (bishop of Milan) forced Theodosius into public penance for massacring Thessalonians.
390	Symeon the Stylite born. (d. 459). Lived on top of a column at the monastery in Telanissos in Syria.
390	Death of Gregory Nazianzus.
390	Death of Ephraim the Syrian (303-390).
390	Messalian heresy condemned at the Synod of Side (Satan - Christ's elder brother; created evil material world).
391	Theodosius made Christianity the official religion of the empire.
392	Theodore (392-429) became bishop of Mopsuestia in the Cilician plain.
392+	Theodore becomes head of the exegetical school at Antioch, focusing on literal interpretation. This is contra the allegorical school at Alexandria.
393	The canon was established by a council at Hippo along the lines suggested by Augustine - including the Deuterocanonical books [Tobias, Judith, I and II Maccabees, Wisdom, Ecclesiasticus.]
395	Death of Emperor Theodosius.
395	Augustine ordained bishop of Hippo (North Africa).
395	Huns crossed the Caucasus Mountains and raided Mesopotamia and Syria.
395	Alaric led the Visigoths on a raid into Macedonia and Thessaly. Later occupies as south as Sparta temporarily.
397	Ninian established a monastery on Whithorn Island in Scotland with a whitewashed stone church.
397+	Ninian labours in missions to Picts and Celts.
398	John Chrysostom ordained bishop of Constantinople.
398	John settles the schism at Antioch. Breach between Rome/Alexandria and Antioch healed.
400	Bishops of Rome commonly using the term 'pope'.
400	A council condemned Origen after various controversies about his orthodoxy for some years.
400	The Peshitta , a translation of the Bible into Aramaic, was completed.
401	Alaric, now chief of Visigoths, invades Italy and surrounded Milan.
402	Western capital moved from Milan to Ravenna.
402	Stilicho defeated the Visigoths at Pollentia, Italy. Alaric escaped. Visigoths moved back into Illyricum. Stilicho withdrew troops from the Rhine and Britain – they did not return.

403	Chrysostom deposed for offending empress Eudoxia. Church in Constantinople rejects successor.
403	Alaric again invades Italy but withdrew, though no decisive victory.
405	Jerome's Latin 'Vulgate' Bible version is completed. His OT relied on Hebrew instead of Septuagint (as in Old Latin version).
405	Moses the Ethiopian died in barbarian invasion.
405	Ostrogoths cross Danube and ravage Po valley. Stilicho massacred the Visigoths at Fiesole.
406	With weakened defences, Germanic tribes invaded the empire.
406	Vandals, Alans and Suevi crossed the frozen Rhine and invaded Gaul. The Franks emerged there afterwards.
408	Theodosius II (408-50) became emperor in the East. Stilicho, regent in the West, was executed.
408	Vandals invade Spain.
408	An imperial decree forbade Jews from burning crosses during the festival of Purim.
409	Roman legions left Britain completely, leaving it undefended. Britain and Gaul were under the control of Constantine, rather than the western emperor Honorius.
410	The Visigoths under Alaric sacked Rome.
410	John Cassian organised monastic communities on eastern model in France. Wrote against arbitrary predestination. Seen as an influence for Semi-Pelagianism.
411	Pelagius visited Rome on his way to the Holy Land. He denied that man's will has any intrinsic bias to evil. Denied any inward action of part of God on the soul. He believed that a man can observe God's commandments if he wills it.
411	Council of Carthage; Donatism condemned.
411+	Augustine entered into vehement conflict with Pelagius .
412	Visigoths move south from Rome but Alaric dies. Led by Ataulf they move into Gaul.
412	Cyril became Patriarch of Alexandria.
415	Visigoths moved from southern Gaul to Spain.
415	Hypatia (Neoplatonist philosopher) brutally murdered in Alexandria. [The first documented woman in maths.]
417	Pelagius excommunicated by Innocent I, bishop of Rome.
418	Emperor Honorius allowed the Gothic Tervingi [now calling themselves Visigoths] to settle as allies in Gaul (Aquitane). From there they spread into Spain. The Vandals fled to Mauretania.
418	Council of Carthage condemned Pelagianism , but did not completely endorse Augustine's doctrine.
420	Death of Jerome, in Bethlehem.
420	Persecution of Christians in Persia after a Zoroastrian fire temple destroyed. War with Rome ensued until 422 when Rome was victorious. Persecution stops.
423	Theodoret became bishop of Cyrrus (near Antioch).
427	Augustine publishes <i>City of God</i>.
428	Nestorius became patriarch of Constantinople. [Follower of Theodore of Mopsuestia.]
429	Vandals invaded Northern Africa.
431	THIRD ECUMENICAL COUNCIL AT EPHESUS. Led by Cyril, patriarch of Alexandria. Nestorius' Christology was condemned. It was claimed that Nestorius taught Jesus' human nature is an independent person beside the divine Logos; Mary may not be called theotokos (God-bearer). Nestorius was excommunicated. It is now thought that Nestorius was misunderstood and set up politically. Pelagianism and Messalians were also condemned.
431	John, patriarch of Antioch, held a simultaneous rival synod. Theodosius II arrested John and Cyril, and ordered the bishops in Ephesus to depart. They refused, a riot erupted in Constantinople. Theodosius II ruled in favour of Cyril. Nestorius was exiled and died in 451. His doctrine lived on amongst Nestorian Church.
431	Palladius sent by Celestine, bishop of Rome, to Christians in Ireland.
431	The Vandals, under Genseric, took Hippo, the year after Augustine's death.
432	Patrick returns to evangelise Ireland [was originally a captured Welsh slave taken to Ireland]. By his death, all Ireland is peaceably converted.
c.432	Christmas celebrated in Alexandria on 25 December for the first time.
433	Cyril of Alexandria and John of Antioch were reconciled. The instrument of reconciliation, the Symbol of Union , employed largely Antiochene terminology.
439	Vandals captured Carthage.
444	Eutyches taught that, after the incarnation, Christ had only one nature and was not of the same substance as other men, since it had been deified and subsumed into the divine nature.
448	Eusebius, bishop of Dorylaeum (Asia Minor), proclaimed Eutyches' Christology heretical.
449	Second 'Robber council' at Ephesus; run by Dioscorus of Alexandria. The 'two natures after the union' doctrine was condemned, i.e. Monophysite: Jesus was divine but not human. The major dyophysite leaders were deposed.
450	The Eastern emperor Theodosius II fell from his horse and died. He was succeeded by Marcian (451-7),
c.450	Angles, Saxons and Jutes invade England.
c.450	Codex Alexandrinus (A) was written.

451	FOURTH ECUMENICAL COUNCIL OF CHALCEDON. Settles the two natures of Christ. Legates from Rome presided. Dioscorus was deposed. The dyophysite leaders were restored, but Nestorius was condemned as a heretic. Creed of the Council of Chalcedon composed.
451	Because the creed is so Antiochene a large portion of the Eastern church began to drift away as Monophysites.
451	Theodoric I, with a Visigothic, Burgundian and Roman force, repulsed Attila at the battle of Chalons .
453	Attila died.
455	The Vandals under Genseric sacked Rome. Leo I prevented wholesale massacre.
457	Roman emperor Leo I is the first emperor to accept his crown from the hands of the patriarch of Constantinople.
467	Hilary (461-67), bishop of Rome, died.
468	The Vandals conquered Sicily.
476	The end of the Western Roman Empire. Emperor Romulus Augustus is deposed in Rome. Flavius Odoacer [King of Italy; leader of barbarians employed by Rome] chose to be simply the Eastern emperor's lieutenant in the West.

The Dark Ages: 477-1066

479	War between the Ostrogoths and the Roman empire (till 483).
483	Clovis became king of the Salian Franks; converted to Orthodox Christianity under the influence of his wife, Clotilde.
484-519	Acacian Schism, over Henoticon, divides Eastern (Greek) and Western (Latin) churches.
488	Italy given to the Ostrogoth Theodoric by Zeno.
491	Armenian Orthodox split from East (Greek) and West (Latin) churches.
495	'Vicar of Christ' decreed a title of Bishop of Rome by Pope Gelasius I.
496	Clovis, baptised , adopting Orthodox Christian faith rather than the Arianism common for the Germanic tribes.
500	Britons defeat Saxons at Mt Badon (under King Arthur?).
c.500	Incense introduced into church services.
506	Armenian church becomes Monophysite in Christology.
516	Sigismund (516-23) becomes king of the Burgundians; they renounced Arianism and became Orthodox.
518	Justin I (518-527) became Roman (Byzantine) emperor.
520	The schism over the Henoticon ended.
523	The Jews of Yemen, under Yusuf Dhu Nuwas, massacred the Christian population of that country. They were revenged by Elesbaan, King of Abyssinia, who conducted a terrible slaughter of Jews in Yemen.
524	Boethius, Roman Christian philosopher, wrote: ' <i>Theological Tractates</i> ', 'Consolation of Philosophy'.
526	Justinian (527-565) became Roman emperor.
526+	The title 'patriarch' began to be used of the bishops of the larger cities. However, they already had influence over broad areas surrounding their cities since before the council of Nicaea.
529	Justinian closed the university of Athens, replacing it with a Christian university; cities could no longer use council funds for pagan teachers. This marked the end of Neo-Platonic philosophy.
529	Council of Orange. Defeat of Semi-Pelagianism.
527-532	War between the Persian and Roman empires.
530	Justinian persecuted the Montanists. Their final persecution occurred in 722.
533	Justinian's general Belisarius defeated the Vandals in North Africa at Tricameron, Vandal kingdom destroyed.
535	Climate change caused by a volcanic eruption; 535-536 was one long winter.
536	The Roman empire recaptured southern Italy and Sicily, including Rome.
539	The Goths razed Milan, killing 300,000.
540	The Kutrigurs (a Bulgar tribe) captured 32 Roman fortresses in Illyricum and raided as far as Constantinople.
540-545	War between the Persian and Roman empires.
542	Justinian published a condemnation of Origenism and the mystical writings of Evagrius.
542	The bubonic plague hit Constantinople; tens of thousands died. [Facilitated by climate change in 535.]
542-700	Population of Europe dropped by 50 to 60% due to successive waves of bubonic plague.
544 or 546	Emperor Justinian's <i>Edict of the Three Chapters</i> ; condemns Theodore of Mopsuestia (died 428) and other writings of Hypostatic Union Christology of Council of Chalcedon. Emphasised the unity of Christ's nature(s).
545	Emperor Justinian suppressed the Manichaeans.
550	Beginnings of chess in India.
550	David converts Wales.
552	Justinian's general, Narses, destroyed the Ostrogoth kingdom at Battale of Taginae. Italy devastated.
553	5TH ECUMENICAL [SECOND] COUNCIL OF CONSTANTINOPLE. Origen condemned.

559	Bulgar tribes attacked Macedonia but repulsed by Belisarius.
563	Columba [520-97] established Iona missionary centre. Evangelises Scots.
564	Death of Justinian.
565	Emperor Justin II, at some point, decreed that the birth Christ should be celebrated on 25 December in empire.
568	Lombards took control of northern Italy,
568	The Avars invaded Dalmatia. Justin II bought peace for 80,000 pieces of silver.
570	Mohammed born.
572	Lombards conquered south-central Italy, creating the duchies of Spolento and Benevento. The Byzantines retained control of a corridor between Ravenna and Rome, splitting the northern Lombard kingdom from its southern duchies.
573	Persians invaded the Roman Empire, seizing the city of Dara on the Tigris. 292,000 captives included 2000 Christian virgins the Persian emperor intended to give to the Turkish Khan [the first mention of the Turks in the history of the West]. The virgins drowned themselves in a river rather than enter the Khan's harem.
577	The West Saxon Ceawlin won battle at Deorham, cutting the Britons in Wales off from the Britons to the South.
581	Emperor Tiberius II Constantine (578-582) established an elite corp of 15,000 barbarians, which eventually developed into the Varangian Guards.
581	Slavs invaded the Balkans.
582	Athens sacked by Slavic invaders.
585	Armenian bishop Kardutsat's missionary trip to the steppes north of the Caucasians, converted many Huns.
585	Columbanus (545-615) left Bangor, Ireland, and established monasteries in Gaul: Annegray, Luxeil, and Les Fontaines, near the Vosges mountains. He later crossed the Alps in Italy, founding a monastery in Bobbio.
586	Slavs advance into Greece.
587+	Visigoths renounced the Arian heresy and became Orthodox through the work of Leander of Seville.
589	Third Council of Toledo. Filioque clause is added to Creed of Constantinople of 381.
589	Visigoths convert from Arianism to Catholicism.
590-604	Gregory I ('the Great') advances papacy, initiates Gregorian chanting.
596-7	Augustine sent by Pope Gregory to evangelise the Jutes, a Germanic tribe occupying SE England.
597	Death of Columba.
600	Gradual introduction of a new plough type, with a mouldboard to cut into thick soil. Led to population rise.
600-1200	Few literate laymen in the west.
601	Augustine became first Archbishop of Canterbury.
601	Use of breathing and accent marks in Greek manuscripts began to be general.
604	Saxon cathedral erected where St Paul's Cathedral now stands.
610	Herakleios (610-41; Heraclius) Byzantine emperor. Herakleios ended use of Latin replacing it with Greek.
611	Persians captured Antioch.
613	Aethelfrith of Northumbria won battle at Chester, cutting Wales off from the Britons to the north.
614	Khosrau II (Chosroes) of Persia conquered Damascus & Jerusalem (helped by Jews). Christians massacred mostly by Jews; 60,000 killed, 30,000 enslaved..
616	Persians captured Egypt.
617	Persians captured Chalcedon. Campaigns cause decline of cities and a more rural economy in Asia Minor.
620+	Visigoths conquer the Roman province of Spain.
622	Flight of Muhammad [Mohammed] to Medina.
623	Slavs of Bohemia, Moravia and Slovakia revolt against their Avar overlords.
624	Battle of Badr, beginning of Islamic Empire.
626	Persians and Avars besieging Constantinople were repulsed by the Roman emperor Herakleios.
626	Most of the Balkans lost to Slavic invaders. By eradicating Latin-speaking inhabitants of Illyricum and imposing a barbarian barrier between Constantinople and the West, the Slavic invaders of the late 6 th – 7 th centuries led to the cultural separation between East and West.
c.626	Herakleios invited the Croats, a Slavic tribe then living in Galicia, Silesia, and Bohemia, to settle in Illyricum. They were given the land between the Drava and the Adriatic for removing Avars. Serbs were allowed to move from their homeland north of the Carpathians to a territory east of the Croats.
627	Herakleios won a decisive victory over the Persians at Nineveh.
627	Paulinus converted Edwin, King of Northumbria. Paulinus became the first bishop of York.
631	Kyros (patriarch of Alexandria), emperor's viceroy in Egypt, persecutes non-Chalcedonian Coptic Christians.
632	Eorpwald of East Anglia baptised under influence of Edwin of Northumbria.
632	Death of Mohammed.
633	Arabs (Saracens) conquer Persia.
634	Saracens invaded the coast of Palestine as far as Caesarea.
635	King Oswald of Northumbria requested the Scots send him a bishop to convert his people. Aidan was sent, a monk of Iona, who established his see on the island of Lindisfarne ('Holy Isle').
635	Damascus fell to the Saracens. The Monophysites in Syria, persecuted by the Roman authorities, supported

	the invaders.
635	Cynegils of Wessex baptised by Bishop Birinus.
636	Antioch fell to the Saracens.
637	Jerusalem fell to the Arab invaders.
639	Thousands died in Palestine of famine and disease caused by the Saracen invasion.
639-641	Islamic conquest of Egypt. Burned the books at Alexandria (it took a year).
640	Saracens conquered the port of Caesarea in Palestine.
643	Saracens ransacked Tripoli.
648	Roman (Byzantine) emperor Constans II, forbade discussion of Monothelite doctrine, which had long raged.
649	Martin I, patriarch of Rome condemned Monothelite doctrine at the Lateran council in Rome. Exiled for this.
649	Saracens attacked Cyprus, killing or enslaving the population.
653	Wilfrid became abbot of the monastery in Rippon. Later, he became bishop of York (664). Supported Rome.
664	Synod of Whitby settles papal authority in Britain over original Celtic customs.
674	Saracens attacked Crete.
680	The Bulgars, who had crossed the Danube into Dobrudja (between the Danube and the Black Sea) during the previous decade, defeated the Roman forces sent out to expel them. From this point on, the Bulgars were permanent residents south of the Danube.
680	Lombards converted to Orthodoxy by this time.
680	King Eadfrith imprisoned Wilfrid, releasing him in 681 but exiling him from Northumbria.
680-681	6TH ECUMENICAL [THIRD] COUNCIL OF CONSTANTINOPLE against Monothelites.
681	Wilfrid converts Sussex.
684	The Maronites became an independent people when the armies of Justinian II were defeated by John Maron (later patriarch of Antioch from 685-707).
685	Caliph Abd al-Malik (685-705) established Arabic as the official language of the Umayyad empire.
686	Wilfrid returned to York under King Eadfrith's successor Aldfrith.
689	King Cadwalla of Wessex was baptised just before his death at age 30 while traveling to Rome.
692	Wilfrid exiled again.
698	Fall of Carthage to Saracen Arabs.
701	Roman liturgy was imposed on the Western church through this century.
707	Saracens conquered North Africa.
709	Wilfrid died in a monastery in Mercia.
711	Spain fell to the Saracens.
712	The Bulgars under Tervel invaded Thrace, advanced to Constantinople.
716	Boniface (Winfrith; 'Apostle of Germany') begins missions to Frisian and German tribes.
717	Saracens besieged Constantinople. Leo III (717-741) became emperor and defeated the Saracen fleet.
718	Leo again defeated Saracen fleet.
718	A Bulgar army attacked the Saracens, killing 22,000; they retreated to Cilicia.
719	A synod condemns the Paulicians, accusing them of Gnostic dualism and docetism.
721	Saracens invaded Aquitaine but were routed at Toulouse.
730	Roman (Byzantine) emperor Leo III (Leo the Isaurian, 717-741), demanded the removal of icons from churches. The edict had little effect outside Constantinople. The patriarchs of Rome, Alexandria, Antioch and Jerusalem declared themselves in favor of icons. Iconoclasm debates raged until 842.
731	Bede completes <i>Ecclesiastical History of the English People</i>.
732	Charles Martel holds Muslims invasion of Europe at Battle of Tours.
732	Leo confiscated the papal estates in Sicily and southern Italy, from which most of pope Gregory's income was derived. Leo also reorganized the church, removing the Greek-speaking provinces of Illyria, Sicily and southern Italy -- the archbishoprics of Thessalonica, Corinth, Syracuse, Reggio, Nicopolis, Athens and Patras -- from Gregory's jurisdiction, placing them under the patriarch of Constantinople. The papacy did not regain control over southern Italy until after the Norman conquest, around 1059.
737	A Saracen force defeated a Khazar army near the Volga. But the Saracens were forced to retreat, and the Khazars won a strategic victory . By holding the Caucasus against Islamic aggression, the Khazars delayed their conquest of eastern Europe and thwarted the Saracen's desire to attack Constantinople from the north.
740	Leo III defeated the Saracens at Akroinon, halting the Arab invasion at the Tarsus mountains in the East.
744	For relief from poll tax, 24,000 Coptic Christians converted to Islam. From this point Copts were a minority.
745	Boniface became bishop of Mainz.
746	Battle between the Irish monasteries of Durrow and Clonmacnois, two hundred monks of Durrow were slain
747	A Saracen fleet from Alexandria was destroyed at sea by a Roman fleet using Greek fire (a type of napalm).
750-800	Beginning of the Medieval Warm Period ('the little optimum') which lasted till c.1200. Population increase.
750	Battle of the Greater Zab River - Umayyad dynasty of Damascus crushed by Abbasids of Baghdad. Saracen pressure on empire diminished as Abbasids interested in the east.
751	Pepin III (751-68), Mayor of the Palace in France, turned to Rome for legal assistance in deposing the

	Merovingian king; crowned King of the Franks by Boniface.
751	Saracens conquered Samarkand this year, and acquired the secret to manufacturing paper.
754	Pepin defeated Aistulf and gave the lands of the old exarchate of Ravenna over to Pope Stephen. The pope became a secular ruler of independent states.
c.754	The Donation of Constantine was forged in this era to convince Pepin to provide land to the church.
754	Boniface killed with 53 members of household in Frisia.
754-5	Persecution of Christians by the caliph al-Mansur. He doubled the tribute due from Christians. The tax was extorted by torture.
757	Paulicians sect introduced into the Balkans.
774	The Lombard king Desiderius quarrelled with Hadrian, bishop of Rome, over ownership of cities from the former exarchate of Ravenna. Charlemagne conquered the Lombard kingdom and proclaimed himself king of the Franks and Lombards. By making himself king of the Lombards, Charlemagne contravened the Donation of Constantine. But the pope got his cities. One of Charlemagne's chief political aims was to prevent revolution from the non-Frankish indigenous population, who still considered themselves Romans and felt a loyalty to the Roman empire, still in existence and ruling from Constantinople.
780	Irene became Roman (Byzantine) empress (780-790). She restored icons in the Eastern churches. Veneration of icons allowed between 787 and 815, when a second period of iconoclasm began.
785	The synod of Cealchythe or Calcuith. Only instance where papal legates were present at a synod in Anglo-Saxon England. The council was called by Offa, king of Mercia.
785	After Frankish incursions, King Widukind of the Saxons submitted and accepted baptism. Forced conversion of the Saxons by Charlemagne.
787	7TH ECUMENICAL [SECOND] COUNCIL OF NICAEA. Condemned iconoclasts.
787	First Viking (Danish) raid on England.
787	England began to pay Peter's pence, an offering of alms to Rome.
789	Charlemagne appoints Alcuin (an Englishman) for educational and church reforms and standardisation of letter formation (letters were then culturally diverse). Modern Roman lower case resulted from this.
790	Charlemagne's theologians draft the <i>Capitulare adversus synod</i> critical of the 7 th Ecumenical Council.
792	The <i>Libri Carolini</i> was sent to the bishop of Rome by the Franks, criticising the 7 th Ecumenical Council,
793	Sacking of the monastery of Lindisfarne by Vikings.
794	Synod of Frankfort, called by Charlemagne, condemned 7 th Ecumenical Council. Veneration of images was forbidden.
796	Franks defeat Avars and annexe Pannonia (W. Hungary).
c.800	The bishop of Rome began to be termed 'Pope' ('father') exclusively (had been used of bishops for centuries).
800	Charlemagne (King of the Franks) crowned first Holy Roman emperor by Pope Leo III. This is an assertion of the pope's claim to the west.
800	Charlemagne endorses the filioque clause. Eastern monks shocked by the Frankish alteration to the creed.
802	Empress Irene was deposed.
805	Gottschalk born.
806	Monastery of St. Columba on Iona destroyed by Viking raiders. All the monks were killed.
810	The council of Aix-la-Chapelle referred the question of the filioque to the Pope. Leo accepted the teaching of the Fathers, quoted by the Franks, that the Holy Spirit proceeds from the Father and the Son, as taught by Augustine and Ambrose. However, he declared that the filioque must not be added to the Creed, as the Franks had done.
811	The Bulgar Khan Krum killed the Roman emperor Nicephorus I (802-11) and had his skull made into a goblet.
813	The Bulgars sacked Adrianople and burned the suburbs of Constantinople.
814	A treaty between the Romans (Byzantines) and the Franks guaranteed Venice's political independence from the German empire. By 840/41, Venice was acting independently of Constantinople as well.
814	Charlemagne died at Aachen.
815	Ascension of the Emperor Leo the Armenian (Leo V, 813-20) to the throne in Constantinople, icons were again banned within the Roman Empire.
817	The deposed patriarch of Constantinople, Nicephorus, wrote <i>Apologeticus major</i> , a defence of icons.
823	The King of Denmark, Harald Flak, accepts Christianity; baptised 826 in Germany.
827	The Aghlabid Amirs of Northern Africa invaded Sicily.
827-8	Muslims from Spain attacked Crete; enslaved the populace.
830	Emperor Theophilus I (829-42) re-establishes the University of Constantinople. Scholarly stream fuelled eastern Renaissance and prosperity, plus the conversion of the Slavs. Assisted by government and legal reforms
831	Revival in Moravia.
834	Sambat founds heretical sect called the Thonraki (similar to Paulicians); thrived until 19 th century.
842	Empress Theodora convenes synod which re-affirmed icon veneration.
846	Arabs sacked the suburbs of Rome.
847-61	Abbasid Empire (centred in Baghdad) persecutes Christians.

848	Gottschalk teaches double predestination, denies universalism, free will and Semi-Pelagianism and is condemned by the Synod of Mainz and Synod of Quiercy (849) .
849-865	Ansgar, Archbishop of Bremen, 'Apostle of the North', evangelises North Germany, Denmark, Sweden.
c.850s	The Khazars converted to Judaism, becoming the 'thirteenth tribe'.
851	Christians in Spain killed for apostasy from Islam.
851-58	Persecution of Coptic Christians increases.
856-62	Viking raids across northern France.
858	Roman (Byzantine) emperor Michael III (842-67) led an army against the Paulicians. Paulicians and Saracens defeat him.
858	Scottish king Kenneth mac Alpin buried at Iona, setting precedent for future burials.
860	The Rus, in two hundred ships, attacked Constantinople.
862	Irishman John Scotus (called Erigena) translated the works of various church fathers into Latin. His work on predestination was condemned by church. He also tried to unite theology with Neo-Platonism.
862	Boris, Khan of the Bulgars, met with King Louis the German proposing an alliance against the Romans (Byzantines) and accepted Christianity.
862-4	Rus ambassadors in Constantinople accepted Christianity.
863	Roman forces defeated the Saracens in Northern Anatolia.
863	Cyril & Methodius begin mission to Serbs. Cyril develops Cyrillic alphabet. The Balkans become a religious contention between Constantinople and Rome over the next years; Slavic also contested for church services.
864	Boris, king of Bulgaria, accepted Orthodoxy. His attempt to force baptism on his subjects caused rebellion.
864	The Franks invaded Moravia and compelled Ratislav to acknowledge their suzerainty.
865-76	Viking raids across eastern England.
866	Boris establishes relations with the pope.
867	Vikings raid York.
867	A synod at Constantinople condemned the Western doctrine of the Procession of the Spirit from the Father and the Son (<i>filioque</i>) and the practice of clerical celibacy.
867-8	Paulician leader John Chrysocheir led a raid into the empire as far as Smyrna.
867-74	The Serbs converted to Christianity.
868	Death of the West Frankish Benedictine monk Ratramnus . He had been condemned for anticipating several Reformation doctrines, such as the presence of Christ in the Supper was symbolic; argued for predestination of elect; for a natural birth of Christ (Mary did not remain a virgin) and for the filioque.
869	Emperor Basil I convened a synod (called the Eighth Ecumenical Council by the Latins), Photios condemned; pope acknowledged as head of all churches and councils; Constantinople second to Rome.
869	Death of Cyril. Pope Hadrian appointed Methodius bishop of all Slavonic churches in Moravia and Pannonia with the title of archbishop of Sirmium.
869	Gottschalk dies in prison.
870	Iceland settled from Norway.
870	Bulgaria was placed under the jurisdiction of Constantinople. Boris expelled the Latin clergy
871	Alfred the Great, a warrior and scholar, became king of the West Saxons.
872	The Roman emperor Basil I sent an army into Asia Minor, under his son-in-law Christopher, to deal with the Paulicians. The Paulicians were crushed at Bathyrhyax.
874	Pannonia annexed by the east Franks. German missionaries in Moravia and Pannonia opposed Methodius.
874	Patriarch Ignatios sent a bishop to the Rus.
876	The Roman Empire began the re-conquest of southern Italy from the Saracens.
878	The Aghlabids captured Syracuse, defeating its Roman (Byzantine) defenders; many killed.
878	Croatia first acknowledges Constantinople, then a new leader swears oath to the pope.
879	Emperor Basil restored Photios as patriarch of Constantinople.
879	A council met in Constantinople (the Eighth Ecumenical Council by Orthodox Christians). It reaffirmed the creed of A.D. 381 and declared any and all additions to the creed (i.e. filioque) invalid. It also placed Bulgaria formally under the jurisdiction of Constantinople. Rome and Constantinople agreed not to interfere in the internal affairs of the other.
885	Death of Methodius; his disciples expelled from Moravia. German priests & Latin liturgy prevailed in Moravia.
886	Due to continuing German persecution and Methodius's death, most of the Slavic clergy in Moravia and Pannonia relocated to Constantinople.
886	Leo VI, known as Leo the Wise or Leo the Philosopher, Roman (Byzantine) Emperor (886-912). Leo had been educated by Patriarch Photios. He produced a code of laws that became the legal code for the empire.
886	The Narentani (pirates) accepted Christianity; known as Pagani to Roman cities on the coast of Dalmatia. They were the last tribe in the northwestern Balkans to convert to Christianity.
889	The Magyars invaded Bessarabia and Moldavia.
890	The first reference to the use of a cam with a waterwheel. It was being used at the monastery of St. Gall in Switzerland to make beer for the monks.

893	Slavonic established as the official Bulgarian language, replacing Greek.
c.895	The earliest extant copy of the Masoretic text - the <i>Cairo Codex</i> of the Prophets.
896	'Synod horrenda' (see glossary) caused chaos in the Roman church.
899	The Magyars sacked Pavia in northern Italy, massacring the inhabitants and burning 43 churches.
900-907	The Magyars raided Bavaria.
901	The Magyars raided Carinthia (western Austria).
902	Saracens conquered Sicily, a part of the Roman (Byzantine) Empire.
906	The Magyars conquered Moravia.
906	Boris-Michael of Bulgaria (820-906) died.
907	The Russian prince Oleg made a treaty Constantinople (ratified in 911) establishing the privileges of Russian merchants in the empire.
910	William of Aquitaine founded the important monastery at Cluny.
911	First Norse settlement in what later became Normandy. The West Frankish King Charles the Simple (898-922) settled a group of Vikings under Rollo in the vicinity of Rouen.
913	Magyars raided Saxony, Thuringia, and Swabia.
913	Bulgaria wars with Constantinople on and off till 924.
917	The Magyars raided southern Germany and Alsace.
917	The Viking kingdom of East Anglia conquered by the king of Wessex.
918	Rollo invited the monks of St. Audoen to return to their monastery which Vikings had expelled in 876.
920	Byzantine emperor sends a priest named Gabriel as a missionary to the Magyars.
924	Bulgaria devastates Serbia.
924	Magyars attacked Pavia (south of Milan), sacking 44 churches. and defeated Germans near the Lech River.
926	Bulgar forces defeated by Croatsians.
929	Wencelaus (Vaclav, born c.907), king of Bohemia, murdered by his brother Boleslav at the door of a church while on his way to mass. Miracles began to occur at Wencelaus' tomb. The patron saint of Bohemia.
933	Magyars defeated at Gotha.
933	Bogomils appearing in Bulgaria.
936	Otto the Great (936-973) was crowned German Emperor in Aachen; given Charlemagne's sword, sceptre, and Sacred Lance. Controlled church offices.
940	Certain Magyar leaders begin to convert to Christianity.
943	Magyars invade Italy.
945	A Christian community and church building exists in Kiev.
950	The horse collar was in use in northern Europe allowing horses to replace oxen, increasing food production.
951	Emperor Otto I (Otto the Great) took control of northern Italy.
954	Death of Eric Bloodaxe, last Viking king of York, who had arrived in England in about 947 and died a Christian.
955	Magyars raided as far west as Burgundy. Otto I defeated them at the Battle of Lechfeld (near Augsburg). The Magyars then settled in Pannonia (Hungary).
957	Prince Igor of Kiev's widow, Olga, travelled to Constantinople and was baptised by the patriarch, taking the name Helen. When she returned to Kiev, she built a church.
c.958	Harald, the King of Denmark (which then controlled southern Sweden and Norway), converted to Christianity.
959	Olga of Kiev sent an embassy to Otto the Great, who sent a monk to Kiev.
961	The Roman (Byzantine) Empire recovered Crete.
962	The German Emperor Otto was crowned emperor in Rome by John XII. Thus began the Holy Roman Empire .
965	The Byzantine Roman Empire recovered Cyprus.
966	Mieszko, King of Poland, baptised, having been converted through the efforts of his Bohemian wife, Dobrava.
967	A Russian army under Svyatoslav, prince of Kiev, crossed the Danube (at request of the Roman emperor Nicephorus Phocas) and destroyed the Bulgarian army.
969	Beginning of the Fatimid rule over Egypt (to 1171), Shi'ites, who were tolerant of Jews and Christians.
971	The Roman emperor John Tzimisce (John I, 969-76) crushed Russian forces in the Balkans and restored the northern border of the empire to the Danube.
972	The Roman emperor John Tzimisce conquered eastern Bulgaria.
975	John Tzimisce transplanted Paulicians to Thrace, previously relocated to Thrace by Constantine V, c. 746.
976	Esato (Judith), a Jewish queen of Aksum (N. Ethiopia), oppressed the Christian population (its kings had converted to Christianity in the fourth century).
978	Vikings raided Santiago de Compostela in northwestern Spain.
980	Geza became the first Magyar (Hungarian) ruler to accept Christianity. East-west trade through the region grew.
980	The Norse ruler of Dublin, Olaf Cuaran, abdicated and went to Iona. Formerly king of York, Cuaran had been baptised in King Edmund of Wessex's court between 941 and 944.
982	Eric the Red discovered Greenland.
983	The Wends revolted against the Germans, who had raided their lands (east of the Elbe). They pushed the Germans back to Hamburg, destroying bishoprics.

985	Barcelona was burned down by Muslim raiders.
985	Toltecs control Mexico.
988-989	Vladimir, Prince of Kiev (son of Svyatoslav), establishes Orthodox Church for Russia. Conversion of Russia. He married the Roman princess Anna, sister of Emperor Basil II.
995	Olaf Tryggvason (converted to Christianity in England) travelled to Norway to become king, with a bishop.
995	Olaf, son of Eric the Victorious of Sweden, (converted by an English bishop) becomes King of Sweden.
995	King Olaf Tryggvason of Norway sent a German bishop named Thangbrand to convert the Icelanders.
995	King Olaf Tryggvason sailed to Orkney and forced Sigurd the Stout to accept Christianity.
997	Geza of Hungary's son Waik (Stephen) is a Christian and married Gisela, Duke Henry of Bavaria's sister.
998	Most of the Slavs in the Balkans are converted to Christianity by Orthodox missionaries.
994	Eric the Red's son Leif converted to Christianity during a trip to King Olaf Tryggvason's Norway.
1000	Iceland becomes Christian.
1000	Castile was burned by Muslims. Those escaping death were enslaved.
1000	Horse shoe invented.
1000	Invention of three-field crop rotation system. Better agriculture spreads northwards, population rises.
1000	Anno Domini dating system in use.
1001	Stephen (Waik) crowned king of Hungary.
1004-1013	Fatimid Caliph Hakim began a 10-year persecution of Christians in southern Syria and Palestine.
1014 [or 1008]	The Leningrad Codex dates to this year. It is the oldest complete copy of the Hebrew Old Testament and is the source document for most modern English Old Testament translations.
1014	Nicene Creed used in the liturgy at Rome for the first time , at the coronation of the German (Holy Roman) Emperor Henry II (1002-24). The creed included the filioque.
1014	The Roman (Byzantine) Emperor Basil II (963-1025) conquered western Bulgaria.
1015	King Olaf Haraldsson took Norway out from Danish control; brought clergy from England to Norway.
1015	King Canute conquered England. In 1019, he took Denmark, and Norway in 1028. Canute's empire fell apart at his death in 1035.
1016	Druze religion begins.
1018	Roman (Byzantine) Empire annexed Macedonia and Bulgaria.
1022	Christianity widespread in Sweden.
1022	Manichean heretics were put to death in Toulouse.
1027	Canute, king of England, journeyed to Rome as a pilgrim.
1028	William V, duke of Aquitaine, called a council to plan for suppression of Manicheans, introduced from Italy.
1030	A community of Cathars existed in Monteforte by this year.
1034	Euthymios produced an account of a heretical group known as the Phoundagiagitai (see glossary).
1034	The first native Russian to hold episcopal office (Luke) ordained bishop of Novgorod.
1045	The papacy in chaos again with profligate popes, three claims to the papacy, fornication, selling the papacy for gold, a pope being driven out of Rome etc.. Settled by ordination of Pope Damascus II.
1050	The investiture controversy on the role of laymen versus clergy and secular rulers versus pope. Sainly rulers (such as Henry III (1039-56) of Germany and Edward the Confessor (1042-66) of England) and nobles were a threat to the fleshly papacy. If common people are more holy than popes, the authority of popes is nullified.
1050	Berengar of Tours taught that in the eucharist the Lord was present in a spiritual sense only. He was excommunicated and imprisoned.
1050-1250	Most of Spain reconquered from Muslims. Granada and a small nearby territory held out until 1492.
1053	Only five bishops left in North Africa. In Augustine's time (circa 400), there had been over 600.
1053	Battle of Civitate. In June, the Normans took Pope Leo IX prisoner.
1054	Separation between east and west church. Causes were mostly complex and political, partly theological.
1056	Death of Jaroslav the Wise , son of Vladimir, prince of Kiev. His daughters had married the kings of Norway and Hungary.
1059	Restriction of papal election to a college of cardinals alone (not rulers).
1059	Norman conquest of Sicily and southern Italy.
1061	Richeldis, the lady of the manor at Little Walsingham, Norfolk, England, had three visions of the Virgin Mary.

The Middle Ages: 1066-1517

1066	Norman invasion of Britain. [Normans were Vikings who had become assimilated into Normandy.] Supported by the papacy. Later William refused to be a vassal to the pope.
1071	Turkish army defeated the Romans (Byzantines) at Manzikert , opening Asia Minor to invasion.
1073	Gregory VII (1073-1085), ' Hildebrand ', becomes pope.

1073	At a synod in Rome Hildebrand' affirmed the title of 'Pope' the sole and peculiar dignity of the Bishops of Rome.
1074	The first paper mill was set up in eastern Spain.
1080	King Inge of Sweden imposed the Christian faith on the country.
1080	German emperor Henry IV besieged Rome. Gregory found refuge at Castello Sant' Angelo.
1081	Roman (Byzantine) emperor holds off invasion by Normans led by Robert Guiscard.
1084	Henry IV drove Gregory from Rome.
1084-5	Norman Robert Guiscard sacked Rome.
1085	Gregory VII died in Salerno.
1085	Alfonso VI of Castile reconquered Toledo. It became a centre for the introduction of ancient Greek and more recent Arabic learning into the West. Beginning of the Renaissance.
1087	Death of Constantine the African (1020-1087). Who had collected books from Egypt, Persia, Chaldea and India, translated them into Latin, and placed them in Monte Cassino.
1091	Normans completed the conquest of Sicily, begun in 1061. Started collection of a number of ancient works in Greek, among them many writings of Plato, Aristotle, Ptolemy and Euclid.
1093	Anselm becomes Archbishop of Canterbury; writes <i>Cur Deus Homo?</i> Key work on atonement.
1094	Pope Urban initiates First Crusade.
1095-1291	10 Crusades, first called by Pope Urban II at Council of Clermont, to reconquer the Holy Land from Islam.
1096	Crusaders massacred 800 Jews in Worms (Germany).
1098	Crusaders captured Antioch; the Turks were massacred. Bohemund, a Norman, made himself prince of Antioch.
1098	Robert of Molesme led a group of Benedictine monks in the founding of the Cistercian order.
1099	The Crusaders took Jerusalem , slaughtering the Moslem inhabitants, and burning the Jews alive inside their synagogue. Godfrey of Lorraine was the first ruler of the Kingdom of Jerusalem, though he refused the title 'king'. He was succeeded by his brother Baldwin.
1102	Union of Croatia and Hungary.
1113	Knights Hospitaller founded (a.k.a. Sovereign Order of Saint John of Jerusalem of Rhodes and of Malta, Knights of Malta, Knights of Rhodes, and Chevaliers of Malta).
1115	Bernard sets up monastery at Clairvaux.
1118	Knights Templar founded, to defend Holy Land pilgrims.
1121	Peter Abelard's <i>Theologia</i> condemned for an erroneous view of the Trinity.
1122	The Concordat of Worms between German Henry V (1106-1125) and Pope Calixtus II (1119-1124) ended the investiture controversy. In this compromise, Henry abandoned lay investiture and the doctrine of theocratic kingship. But the pope granted the king the right to veto the appointments of bishops and abbots.
1124	Duke Boleslas III of Poland captured Pomerania (the northern part of modern Poland). Vratislav (Warcislaw) , a Pomeranian warlord, encouraged the spread of Christianity.
1125-1200	Greek and Arabic works were translated into Latin and became available to Western scholars. Gerard of Cremona translated over 70 ancient Greek works into Latin from the Arabic.
1127	Vizelin (Vicelinus) based in Faldera (Schleswig-Holstein) evangelises the Wends.
1130 (or 1126)	Peter de Bruys burned, Proto-Reformation reformer emphasising evangelical faith (Petrobusians).
1139	Second Lateran Council. - ended the schism caused by the election of Anacletus II as a rival pope to Innocent II. Declared marriages involving monks and major orders invalid. Supported King Stephen over Empress Matilda as sovereign of England.
1143	The Western Bogomils became known as Cathars (Cathari) and persecuted.
1144	Saracens conquered Edessa. Preaching of Bernard of Clairvaux initiates Second Crusade . Army destroyed.
1146	Bernard and Pope Eugenius III (1145-53) support Saxon crusade against the Wends (pagan Slavs).
1147	Pope sends Bernard to study heretics in Albi who were weavers, called Artriani.
1147	The Wendish Crusade begins. [Saxons had annexed Wend territory.] Bernard called for destruction of Wends. Wends defeated by combined Saxon army and Danish navy. Some Wends converted.
1148-51	Peter Lombard wrote <i>Four Books of Sentences</i> , a standard systematic theology textbook until the 1500s.
c.1150	Founding of universities of Oxford and Paris.
1157	Manichaeism heresy reported as evidenced in Rheims, brought in by travelling weavers, called Pobicani.
1160	Pribislav , the son of Nyklot, ruler of the Wends converted. Accepts lordship of Duke Henry the Lion of Saxony.
1160	Publicani, heretical sect opposing sacraments, arrive in England from Germany - branded on the forehead.
1161	Thomas a Becket , companion of King Henry II (1154-89) of England, became Archbishop of Canterbury.
1162	Publicani reach Flanders.
1162	Burning of Cathars at Cologne.
1165	Cathars of Languedoc very numerous, preach openly and defied the regional prelates.
1167	Group of Poplicani (also called Deonarii) tried in Burgundy. Seven were burned.
1167	Bogomil Papa Niquinta (Nicetas) , presided over Cathar assembly of Languedoc at Saint-Felix-de-Caraman (near Toulouse).
1168	Toltec capital fell to Aztecs.

1171	Becket murdered in Canterbury Cathedral by four knights.
1171	Pope encourages crusade against the pagan Estonians and Finns.
1173	Peter Waldo founds Waldensians , based on poverty and Scripture.
1179	Third Lateran Council. condemned Cathari; two-thirds majority of cardinals required for papal election.
1184	Pope Lucius III (1181-85) issues the bull <i>Ad Abolendam</i> , condemning Peter Valdes (Peter Waldo).
1185	Normans sacked Thessalonica.
1186	The Second Bulgarian Empire founded by John (Ivan) Asen I.
1187	Fatimid (Turkish) vizier Yusuf Ibn Eyub , known by title of Sala ed-Din , or Saladin , invades Palestine, defeating crusader King Guy at Tiberias, conquering Jerusalem. Ended Latin kingdom in Palestine then conquered Egypt insuring that Islam in the west was Sunni.
1189	Third Crusade under leadership of Richard of England (1189-1199), Philip Augustus of France (1180-1223), and Frederick Barbarosa of Germany (1152-1190) against wishes of Constantinople. Crusaders captured Cyprus and Acre in 1191. On his return, Richard captured by Leopold of Austria and held captive by Henry VI.
1191	Teutonic Knights founded, mostly from German knights of the Third Crusade, to protect Christians in Holy Land.
1194	The Norman kingdom in southern Italy became part of the German empire.
1198	Pope encourages crusade against Livonia (Latvia & Estonia) by Saxons.
1199	Bosnia becomes openly Bogomil state when Kulin , the Ban of Bosnia, and 10,000 subjects publicly proclaimed the Bogomil faith. They were known as Patarenes .
1200	' Little Ice Age ' in Western Europe, lasting 200 years; multiple famines in the early fourteenth century.
1203	Toulouse (Languedoc) persecutes the Cathars .
1203	Under Hungarian threat, Kulin of Bosnia renounced the Bogomil faith and accepted papal supremacy.
1204	Fourth Crusade resulted in the sack of Constantinople ; churches desecrated, nuns raped.
1205	Pope appointed Stephen Langton Archbishop of Canterbury; refused entry to Britain by King John. Langton divided the Bible books into chapters.
1206	Francis of Assisi (a layman) begins preaching and leading poor friars.
1207	Pope Innocent III encouraged the nobles of the north of France to enter into a crusade against those of the south who gave support to the Cathars.
1208	Start of the Albigensian Crusade against the Cathars . Led by Simon de Montfort .
1208	Innocent III placed England under interdict over the Langton affair.
1211	Bulgarian council of Tirnovo (the Bulgarian capital) condemned the Bogomils.
1211	Genghis Khan invaded China.
1212	The Children's Crusade.
1212	Interdict against England ended when John resigned kingship, receiving it back from the Roman legate.
1213	Albigensian Crusade -- Catholic crusaders defeated the Cathari at Muret .
1215	Fourth Lateran Council, declared Waldensians to be heretics. Seeks elimination of the Cathars. Transubstantiation defined; paedocommunion ended in West.
1215	John forced to sign the Magna Carta .
1216	Dominicans begin.
1218	Fifth Crusade .
1220-1263	Alexander Nevsky charismatic holy leader of Russia.
1220	As purpose in Holy Land dwindled, Teutonic Knights increasingly involved in Hungary and the Baltic region.
1226	German emperor Frederick II gave Hermann von Salza's Teutonic Knights territorial rights over Prussia.
1226	Albigensian Crusade : French King Louis VIII (1223-26) led army into the south of France to crush the southern nobles, captured Avignon, the nobles submitted (treaty of Meaux, April, 1227), agreed to persecute Cathars. The Inquisition was established in Toulouse, Narbonne, and Albi, many heretics were burned .
1229	German Emperor Frederick II succeeded in returning Jerusalem to Christian control (for 10 years) by treaty.
1229	Abu Sa'id, governor of Valencia, converted to Christianity.
1231 (or 1229)	Pope Gregory IX instituted the Papal Inquisition for the apprehension and trial of heretics.
1232	The Lord of Perelle gave the Cathars of southern France Montsegur as a stronghold.
1233	Many Cathars burned at the stake in Pisa .
1237	Mongols devastated Kievan Russia. Kiev sacked.
1239	Jerusalem again taken by the Saracens.
1240	Alexander Nevsky , Prince of Novgorod (died 1267), defeated the Swedes in battle. Paid tribute to Tartars (Mongols) to avoid war on two fronts. Tartars did not interfere with churches but westerners sought destruction of Orthodoxy.
1240	Many Cathars burned at the stake in Milan .
1241	Mongols under Batu invaded Europe , as far as Silesia and Hungary. Russia and Poland devastated.
1242	Cathars from Montsegur and Avignonet slaughtered a troop of Inquisitors who were on their way to attack.
1242	Nevsky defeated the Teutonic Knights .
1243-44	The Inquisition in s. France burned many Cathar heretics, including noblemen and women. In March 1244 Montsegur fell, 200 of the Cathari leaders burned by the inquisitorial without trial.

1244	Mongol raiding party attacked Jerusalem and massacred Moslems and Christians .
1248	Ferdinand III forced Muslim inhabitants of Seville out of the city after his forces captured it.
1250	Dominican Thomas Aquinas (1225-72) integrates Aristotle into his theological system. Franciscan Bonaventure (1221-74), reasserted the Platonic-Augustinian system against the Aristotelian.
1252	Pope Innocent IV (1243-54) authorised the use of torture to obtain confessions and the names of other heretics
1260	Mongol empire checked by the Mamelukes at the battle of Ain Gelat. Mameluke rule extended from Egypt through Syria.
1261	Byzantines under Michael VIII Palaeologus conquered Constantinople , taking it back from the crusaders.
1272	Thomas Aquinas completes <i>Summa Theologica</i> .
1274	Council of Lyons fails to reconcile East and West. First dogmatic definition of purgatory by the Roman Catholic church .
1279	The Tartar Khan Mangu-Temir grants Orthodox Church tax exemption and declared Church lands protected.
1280	First reference to the spinning wheel in Europe, at Speyer.
1280	Water-powered paper mill in Fabriano in Italy. Inexpensive paper available.
1290	King Edward I forced the Jews out of England.
1291	Crusaders lost control of Acre, their last foothold in Palestine.
1300	Oxford Franciscan Duns Scotus (1266-1308) developed nominalist philosophy; opposed Thomistic determinism.
1301	The Muslim governor of Egypt ordered all churches to be closed.
1302	Pope Boniface VIII (1294-1303) issued the bull <i>Unum Sanctum</i> ; no salvation outside Romanism.
1305-1378	'Avignon Papacy', reside in Avignon, France for safety reasons; started when a Frenchman elected pope.
1306	Robert I Bruce became king of the Scots and led a Scottish revolt against England.
1307	Persecution and torture of the Knights Templar; confiscation of their property.
1307	King Philip IV of France had all Templars in France arrested and their property seized.
1308	Turks first crossed into Europe.
1311	The Catalans (mercenaries) siezed Athens from the Franks, then set up the Catalan Duchy of Athens and Thebes.
1312	Knights Templar suppressed in France, order dissolved, goods transferred to Orders of the Hospital.
1313	Formation of the Order of the Rose Cross (Rosicrucian Order), a mystic Christian fraternity .
1314	Scotland won independence at Bannockburn.
1321	Dante writes <i>The Divine Comedy</i> trilogy between 1308-1321.
1324	William of Occam (d. 1350), English Franciscan friar, defended his philosophy at the pope's court in Avignon.
1339	Start of Hundred Years War between England and France.
1340	Stephen Kotromanich, Ban of Bosnia, converted to Catholicism but refuses to persecute Patarenes.
1342	Louis the Great became Catholic king of Hungary (1342-82); alienated Slavic nations.
1346	Independent Orthodox patriarchate was established in Serbia.
1346	Casimir the Great (1333-70) provided for freedom of religion and protection for the Jews in Poland.
1347	Bubonic plague reached Constantinople, Cyprus, Sicily, Venice, Florence, Alexandria, Italy and France.
1347-8	The year of the Black Death . Plague reached Paris then London. Estimated 33% of the people of the Europe perished from the plague by 1350. The plague probably halted the Ottomomans (Turks) from colonising the Balkans.
1348	Jews expelled from Zurich.
1349	Strasburg burned 2000 Jews (accused of causing the plague). Jews were also massacred in Frankfurt-am-Main, Cologne, and Mainz. Many Jews emigrated eastward.
c.1350	Beginning of the Renaissance in European culture.
1357	Turks reach the Bulgarian frontier.
1360	King Louis of Hungary forced Stephen Tvrtko I, Ban of Bosnia, to exile the Patarenes.
1361-62	<i>Pestis Secunda</i> (<i>Pestis Puerorum</i>) . This plague outbreak killed 10 to 15% of Europe's population.
1369	<i>Pestis Tertia</i> . A third outbreak of plague in Europe killed 10 to 15% Europeans.
1371	Turks defeated the Serbs (allies of the Bulgarians) at Maritsa, gained control over Bulgaria.
1378 (or 1376)	Catherine of Siena influences papacy to return to Rome from Avignon.
1378-1418	Western Schism ('Great Schism') in Roman Catholicism.
1380	Russians, under the Grand Dukes of Moscow, defeated the Mongols at the battle of Kulikovo .
c.1380	Wycliffe (Wyclif) exiled from Oxford; oversees translation of the Bible into English.
1380-82	<i>Wycliffe's Bible</i> ; NT in 1380, OT (with Nicholas of Hereford) in 1382, translation into Middle English.
1381	Peasant's Revolt in England, triggered by the a tax on everyone over 16 years of age. The peasants captured London and beheaded the Archbishop of Canterbury.
1381	John Wycliffe published his <i>Confession</i> , denies transubstantiation in the mass, indulgences etc..
1382	The <i>Anno Domini</i> system of dating adopted in Castille.
1382	Tartars sacked and burned Moscow.
1384	Wycliffe dies.

1386	Grand duke of Lithuania baptised; Lithuania ceases to be the last pagan state in Europe.
1385	Geoffrey Chaucer began writing the <i>Canterbury Tales</i> .
1386	Turks conquered Thessalonica.
1388	Twenty-five Articles of the Lollards (followers of Wycliffe).
1389	Turks defeat Serbs, Romanians and Moldovians.
1390	First German paper mill established at Nuremberg.
1391	Massacre of one-third of the Jews in Spain. Another third were forced to convert to Christianity.
1394	Jews were expelled from France.
1396	Crusading army under John of Burgundy and King Sigismund of Hungary annihilated at Nicopolis by Turks.
1402	Battle of Bayezid . Turkish forces defeated by Timur of Samarkand's Mongols which moved through Asia Minor as far as Smyrna. Timur = Timur the Tartar and Timur Lenk, which means Timur the Lame (Tamburlaine). Timur's victory weakened the Turkish sultan allowing the Byzantine empire to continue for over fifty years.
1408	The Constitutions of Oxford made any translation of the Bible into English illegal.
1410	Turks raid Serbia massacring whole urban populations.
1410	Polish and Lithuanian forces defeated the Teutonic Knights at the Battle of Grunwald (Tannenberg) .
1414	Sir John Oldcastle led a Lollard rebellion, which failed to capture London.
1414-18	Council of Constance, asked Gregory XII, Benedict XIII, Pisan Pope John XXIII to resign their papal claims, then elected Pope Martin V; condemned John Wycliffe and Jan Hus.
1415	Jan Hus burned at the stake for preaching reform in Bohemia.
1429	Joan of Arc convinced the dauphin that she heard from God. She was given a troop and fought the English.
1431	Joan of Arc burned at the stake.
1431	Council of Basel decrees the doctrine of the Immaculate Conception .
1431	Bohemia had been in rebellion since the burning of Jan Hus, defeating armies. Council of Basel negotiates with Hussites. Moderate Hussites (Calixtines or Ultraquists) convinced council to agree to four articles (the Compacta: communion in both kinds, open preaching allowed, poverty of clergy, gross sin suppressed). Hard Hussites (Taborites) refused the deal. Calixtines defeated Taborites in 1434 but papacy refused to accept Compacta and voided it in 1460; however remained in force in Bohemia until 1567.
1433	Tvrtko II, Ban of Bosnia, fled to German emperor Sigismund while Patarene nobles ruled the country.
1438	French assembly issues the Pragmatic Sanction . It recognized decrees made at Basel and Constance affirming superiority of councils to popes; the rights of elections by cathedral chapters, collegiate churches, and monasteries; abolished annates and other papal taxes; and warned the pope against becoming involved in lower ecclesiastical trials before appeals. French independence of Rome was called ' Gallicanism '.
1438	Concordat of Vienna . Compromise between Pope Eugenius IV and the German Emperor Frederick III: papacy retained the collection of annates (tax), but cathedral chapters (not popes) permitted to choose new bishops.
1439	French Parlement made the Pragmatic Sanction a statute for France.
1441	Council of Florence : affirms salvation only in Romanism; doctrine of purgatory was defined; attempts at unity of East and West came to nothing in practice. [East needed military help.]
c.1443	Invention of the moveable type printing press .
1444	Turks crushed a Western force sent to aid the Byzantine empire at Varna.
1450	The papal nuncio urged the ruler of Bosnia to forbid Patarenes from worshipping. Bosnia, split into Catholics, Patarenes, and Orthodox, could not offer serious opposition to the invading Turks.
1453	Fall of Constantinople , overrun by Ottoman (Turk) Empire.
1453	The Hundred Years War ended; English expelled from France, except Calais.
1456	Gutenberg publishes the first Bible produced by moveable type . [Begun in 1452.]
1458	The Turks captured Athens. The Parthenon, a church since c.450, converted into a mosque.
1461	Turks conquered the empire of Trebizond which began after the crusader conquest of Constantinople in 1204.
1463	Turks conquered Bosnia. The Patarene church disappeared . (See 1199).
1466	Mentelin of Strasbourg printed a German Bible 56 years before Luther's German NT was published.
1470	Marsilio Ficino (1433-99) translated the works of Plato into Latin initiating the Florentine Platonic Renaissance (not published until 1484).
1472	Ivan III (the Great) married Sophia, niece of the last Byzantine emperor. The Grand Dukes of Moscow began to call themselves Tsar (Czar).
1472	Orthodox expelled from Yuryev (Tartu), Estonia, by Germans, many martyred .
1476	William Caxton set up a printing press at Westminster.
1478	The Spanish Inquisition established by King Ferdinand & Queen Isabella, authorised by Pope Sixtus IV.
1478-80	Severe plague in Europe; c.15% of England, France, and the Netherlands died.
1483	Herzegovina fell to the Turks.
1483	Nine different German translations of the Bible available in print by this time.
1483	Pope authorized Spanish to create a grand inquisitor; first is Dominican Tomas de Torquemada. 2000 persons were burned at the stake under his jurisdiction.
1483	Martin Luther born at Eisleben.

1484	Pope Innocent VIII (1484-92) condemned witchcraft.
1487	<i>Malleus Maleficarum</i> (a work against witchcraft) written by Heinrich Kramer and Jakob Sprenger.
1487	Crusade against the Waldensians instigated by Pope Innocent VIII.
1490	Judaising active in Russia for several years; Zosima (Judaiser) elected metropolitan of Moscow.
1490	Gennadi organised the translation of the Bible into Slavonic (known as the Ostrozhsky or Ostrong Bible – from the printers) but not published until 1580-82.
1491	Isabel of Castile ordered the expulsion of all Jews from Spain.
1492	Moslems were driven out of Spain.
1492	Ferdinand and Isabella forced Jews to be baptised or leave the country. 50,000 converted but 100,000 Sephardic (Spanish) Jews left Spain.
1492	Rodrigo Borgia became Pope Alexander VI (1492-1503); purchasing the votes of cardinals. As cardinal he had four children and in 1489 he began an affair with a 16 year-old.
1492	Christopher Columbus discovers Haiti. Opens up New World.
1493	Pope Alexander divided the new world between Spain and Portugal.
1494	A council deposed the Judaiser metropolitan of Moscow, Zosima, for sodomy, debauchery and heresies.
1494	King Charles VIII of France marched into Florence. This had been predicted two years before by Girolamo Savonarola. With the Medici driven out of Florence, Savonarola set up a democratic Republic.
1498	Vasco da Gama reaches India.
1498	Savonarola, reformer of Florence, executed.
1499	El Cid (Spanish warrior against Muslims) died.
1499	Erasmus befriends John Colet.
1500	Queen Isabel of Castile ordered the conversion of the Muslims in Granada.
1500	A translation of the Bible is available in France.
1500	Humanism becoming important in Germany.
1501	Luther enters University of Erfurt.
1502	Queen Isabel of Castile ordered the conversion of the Muslims in Castille.
1502	Da Vinci paints Mosa Lisa.
1503	Spanish forces conquered Naples and dominate central Italy.
1505	Luther graduates; enters Augustinian monastery in Erfurt.
1506	Publication of John Reuchlin's <i>Rudiments</i> marks birth of the study of Hebrew in Western theologians.
1507	Luther is ordained as a priest at Erfurt.
1508	Luther enters Wittenberg University.
1509	Erasmus publishes <i>Praise of Folly</i> .
1509	Luther graduates as Bachelor of Theology.
1509	John Calvin born.
1510	Luther sent to Rome on monastic business and witnesses the utter corruption of the church.
1512	Jacques Lefevre , prof. at the Univ. of Paris, published Latin translation of Paul's letters plus commentary stating that salvation is by grace through faith in Christ's sacrifice, not works. He also denied transubstantiation.
1512	Michelangelo finishes Sistine Chapel ceiling.
1512	Le Fevre publishes Latin translation and commentary on Pauline letters.
1512	Luther becomes doctor of theology.
1512	Portugese begin trade with China.
1512-17	The Fifth Lateran Council overturned the Council of Constance's decree which had made councils superior to the pope.
1514	John Knox born.
1515	During his sermons on Romans Luther understands justification by faith alone through God's grace.
1516	The Pragmatic Sanction abolished by the Concordat of Bologna (see 1438).
1516	Erasmus publishes first edition of the Greek NT.

The European Reformation: 1517-1603

1517	Martin Luther nails 95 Theses on Wittenberg Church door.
1517	Fourth volume of the Complutensian Polyglot printed. The OT has three columns: Hebrew, the Latin Vulgate, and the Septuagint with an interlinear Latin translation.
1517	Egypt brought under Ottoman rule.
1518	Heidelberg Disputation , Martin Luther defends his theology.
1519	Martin Luther debates Johann Eck at Leipzig.
1519	First voyage around the world by Magellan.

1519-56	Charles V (King of Spain) becomes Emperor of the Holy Roman Empire.
1520	Luther's great tracts: <i>To the Christian Nobility of the German Nation, On the Babylonian Captivity of the Church, and On the Freedom of a Christian.</i>
1520	Luther burned Pope Leo X's bull of excommunication.
1521	Diet of Worms. Luther on trial, refuses to recant, protected by Frederick, the elector of Saxony.
1521	Luther excommunicated.
1522	Charles V sent Inquisition to the Netherlands to destroy Protestantism.
1522	Luther's German NT translation.
1522	Turks capture Rhodes.
1523	Martin Bucer leads the Reformation in Strasbourg.
1523	Zwingli begins Swiss Reformation in Zurich.
1524	Zurich city council banned religious images and banned music from worship services.
1524	<i>The Freedom of the Will</i> published by Erasmus.
1524	Division of Luther and Humanist Movement.
1524	Anabaptist Movement ('The Radical Reformation') begins. Several groups, some heretical.
1525	<i>On the Bondage of the Will</i> published by Luther in response to Erasmus.
1525	Zwingli wrote <i>On Baptism</i> developed Luther's idea - infant baptism is justified as analogy to OT circumcision.
1525	Peasant's Revolt in Germany.
1525	Death of Frederick the Wise, succeeded by his brother John.
1525	Luther marries Katherine Von Bora.
1525	Territories of Albrecht, Grand Master of the Teutonic Order in Royal Prussia (Poland) become the first Lutheran state in Europe.
1526	Zwingli proposed the idea that Christ is only symbolically present in the Lord's Supper. Zurich bans the mass.
1526	Death of Conrad Grebel (Anabaptist).
1526	Invasion of Hungary by the Turks.
1526	Diet of Speier (Speyer).
1527	<i>Schleitheim Confession</i> (Anabaptist).
1527	Henry VIII appealed to Rome for annulment marriage to Catherine of Aragon, aunt of the Emperor Charles V.
1527	Spanish troops and German mercenaries under Charles V sacked Rome for conspiracy by pope.
1527	Martyrdom of Michael Sattler (Anabaptist).
1527	Martyrdom of Felix Manz (Anabaptist) by Swiss Protestants.
1528	Martyrdom of Balthasar Hubmaier (Anabaptist) by Prince Ferdinand in Bohemia.
1528	Berne accepted Protestantism after a public debate.
1529	The Marburg Colloquy; called by Philip of Hesse. Fails to reconcile Luther and Zwingli over Lord's Supper.
1529	Martyrdom of George Blaurock (Anabaptist).
1529	Publication of Luther's Catechisms.
1529	Turks invade Germany and besiege Vienna then retreat; massacred and burnt prisoners.
1530-1640	1,000,000 European Christians were enslaved by Islamic raiders from North Africa. Equals the number of African slaves transported westward by Europeans during the same period.
1530	Spinning wheel invented in Germany.
1530	Diet of Augsburg. Augsburg Confession of Lutheranism drafted by Melancthon.
1530	League of Smalkalden [Schmalkaldic League] formed for defence by German Protestant princes. Included: Hesse, Saxony, Brunswick, Anhalt, Mansfeld, Magdeburg, Bremen, Strassburg, and Ulm.
1531	Death of Zwingli during the Second War of Kappel (Protestant Swiss versus Catholic Swiss).
1531	Heinrich Bullinger succeeded Zwingli in Zurich.
1532	Truce of Nuremberg.
1532/3	Calvin's conversion.
1534	A Dutch Bible by Jacob van Liesveldt is first to segregate the apocryphal books.
1534	Twenty-four Protestants burned alive in Paris. Calvin and others leave the country.
1535	<i>First Helvetic Confession.</i>
1534	Anabaptists take over Munster. Millennial chaos reigns.
1535	After a year's siege Catholic and evangelical forces take Munster.
1535	Geneva declared itself independent of Savoy and accepted the Reformation.
1536	Calvin publishes <i>The Institutes of the Christian Religion</i> (1st edition).
1536	Wittenberg Concord. Philip Melancthon (Lutheran) and Martin Bucer (Reformed) agree statement on the Eucharist, but not accepted by the Swiss as too Lutheran.
1536	Jakob Hutter burned for heresy. Cultic Hutterite communities had been established in Moravia.
1536	Death of Erasmus.
1536	Menno Simons adopts Anabaptist ideas; develops a movement of pacifism.
1536	Calvin stops at Geneva en route to Strasbourg. Stays to aid Guillaume Farel in reformation work; both forced

	out of the city by licentious councillors.
1537	Christian III of Denmark decreed Lutheranism the state religion of Norway and Denmark.
1537	Luther writes <i>Smalcald Articles</i> .
1538	Charles V allies with French against the Turks.
1538-41	Calvin learns from Bucer at Strasbourg. Calvin's happiest years, where he married Idelette de Bure. Calvin was also the pastor of the French refugee church.
1540	Loyola's The Society of Jesus (Jesuits), founded in 1534, approved by the pope.
1541	John Calvin returns to Geneva and stays.
1541	Turks overrun Hungary.
1541	The Regensburg Colloquy. Attempt to unify Protestants and Catholics. Johann Gropper and Martin Bucer agree on the nature of justification; disagree on transubstantiation and auricular confession.
1542	Peter Martyr involved in a movement in Tuscany similar to Protestantism including evangelical preaching.
1542	Cardinal Gasparo Contarini died under house arrest, leader of the Catholics at the Regensburg Colloquy. The Spirituali fled: Ochino to Geneva, Peter Martyr joined Martin Bucer in Strasbourg.
1542	Clement Marot published first metrical psalter . Marot later a refugee in Geneva, singing psalms adopted.
1542	Roman Inquisition established by Pope Paul III to combat Protestantism. Mostly operating in Italy.
1542	Robert Bellarmine born - became a Cardinal Inquisitor under Pope Clement VIII. Early Dispensational ideas.
1543	Hermann von Weid , archbishop of Cologne, condemned the mass, endorsed justification by faith alone, denied prayer to saints and images. Died a Protestant in 1552.
1545-1563	Council of Trent initiates the Counter Reformation.
1545	Francis I, king of France (1515-47), allowed the Inquisition to persecute the Waldensees in Provence.
1546	Fourteen Lutherans were burned to death at Meaux, France; eight had tongues torn out first.
1546	Vulgate declared authoritative by Council of Trent.
1546	Charles V increases persecution of Protestants in the Low Countries. Many printers fled to England, thus able to spread evangelicalism under toleration of Edward VI in 1547.
1546	Death of Luther.
1546	Smalcaldic War. Protestants defeated.
1547	Strasbourg forced to let some parishes be Catholic. Peter Martyr left for England becoming a prof. at Oxford.
1547	Henry VIII dies (b.1509).
1547-53	Reign of Edward VI.
1548	Augsburg Interim [endorsed Catholic theology and worship but permitted married clergy and communion in both kinds]. Charles V's attempt to establish political union but denounced by the pope and Protestants.
1549	Martin Bucer left Strasbourg for England to become a professor at Cambridge.
1549	Consensus Tigurinus (Zurich & Calvin agree about the Lord's Supper & baptism).
1549	Jesuit Francis Xavier, with six others, arrived in Japan. By the time he left in 1551, there were 2000 converts.
1551	Bucer dies.
1551	War against the Hapsburg emperor Charles V by elector Moritz of Saxony and Henry II of France. German Protestants able to ignore the Interim.
1551	Consensus Genevensis (Calvin).
1552	Francis Xavier dies.
1552	Protestants make compact with France at Chambord.
1553-58	Reign of 'Bloody' Mary.
1553	Michael Servetus founder of Unitarianism , burned at the stake in Geneva. Calvin was not the instigator.
1553+	Protestants fleeing persecution in England find refuge in Geneva and elsewhere (inc. Knox).
1555	Peace of Augsburg gives religious freedom in Germany to Lutheran Protestants. Each prince allowed to determine his state's religion. Augsburg Confession applied, thus Reformed left out. Denounced by pope.
1555	Charles V resigns; Italy and The Netherlands to Philip II of Spain, Ferdinand German (Holy Roman) Emperor.
1558-1603	Reign of Elizabeth I.
1559	Galic (French) Confession. By Huguenots based on draft by Calvin.
1559	Roman Inquisition publishes Index of Forbidden Books , continued until 1966, forbids translations of the Bible and even some Latin editions. Spanish Inquisition produces its own.
1559	Electoral Frederick III of Palatine rejected Lutheran Protestantism for Reformed (Swiss).
1559	Last of five growing editions of Calvin's Institutes .
1560	Death of Philip Melancthon.
1560	Jacobus Arminius born.
1561	Menno Simons dies.
1561	Jakob Heraklides became ruler of Moldavia; introduced Reformed Protestantism to the country.
1561	Belgic Confession (Guido de Brès).
1561	Colloquy at Poissy. Catherine de Medici, regent of France, calls a discussion between Prots. and Catholics. Beza came from Geneva and Peter Martyr from Zurich. No compromise. Two million Huguenots by this time.
1562	Massacre of Vassy. First French religious war (1562-63). Started when the Duke of Guise killed 23 Huguenots.

1562	Beza published a French metrical Psalter.
1563	Ivan the Terrible slaughtered Jews and Protestants in Polotsk (Belarus).
1563	John of the Cross (1542-91) became a Carmelite monk at Medina del Campo in Spain writing mystical poetry.
1563	Heidelberg Catechism of Reformed churches published (Ursinus & Olevianus)..
1564	Maximilian II becomes Holy Roman emperor.
1564	Creed of the Council of Trent approved.
1564	2nd Helvetic Confession (Bullinger).
1564	Death of Calvin.
1567	Michael Baius (Louvain) anticipated Jansen adopting Augustinian theology; accused the Jesuits of Pelagianism and was condemned by the pope.
1567	An account of the Spanish Inquisition's cruelty published in Heidelberg.
1567-68	Second French religious war. Huguenots seize Orleans and La Rochelle, some Catholics massacred.
1568	Erastian Controversy in Heidelberg.
1568	Dutch Revolt against Spain; beginning of the Eighty Years' War (1568-1648). Resulted from Inquisition activity.
1568	Transylvanian Diet affirmed legal status of Catholic, Reformed & Lutheran preaching freely.
1568-70	Third French religious war. Huguenots advanced on Paris; Charled IX signed a peace treaty.
1569	Pope gave first official instructions regarding the Rosary (popular in northern Europe since the 15 th century).
1570	Roman Inquisition forced Italian Protestantism into hiding in remote valleys in the Alps.
1570	Turks conquered Cyprus from the Franks.
1571	Battle of Lepanto ; Venetian & Spanish fleet saves Christian Europe from the larger Muslim Ottoman navy.
1571	Tartars sacked Moscow.
1572	'Saint Bartholomew's Day Massacre' of Huguenots in France. 2000 murdered in Paris, 5000 in the provinces.
1572-3	Major cities in Holland, Zeeland, Gelderland and Orange openly support William of Orange. The coast secured by Orange's supporters. Northern Low Countries effectively independent of Spain.
1573	Compact (or Confederation) of Warsaw gives religious freedom in Poland.
1577	Formula of Concord adopted by German Lutherans; written by Jakob Andrea and Martin Chemnitz.
1579	Duke of Parma, sacked Maastricht. Four hundred people survived out of a population of 30,000.
1579	Dutch republic starts.
1582	Gregorian Calendar. Pope Gregory revised the calendar in sync with the seasons. Oct 5, 1582 became Oct 15. The beginning of the year was moved from 25 March to 1 January. Not adopted in England until 1752.
1584	William of Orange assassinated.
1587	Sigismund III of Sweden became king of Poland and reverses religious freedom.
1588	Defeat of Spanish Armada.
1588	Luis de Molina (1535-1600), Jesuit theologian, published <i>The Harmony of Free Will with the Gifts of Grace</i> , attempt to unite divine justice and mercy, predestination and damnation, and grace and human freedom. Molina incited a theological battle between Dominicans and Jesuits, which lasted for over 300 years.
1589	Forks first used in French court.
1589	Henry of Navarre, Protestant heir to the French throne, overcame Catholic forces and was able to take Paris. To overcome Parisian opposition to a Protestant king, Henry made a formal conversion to Catholicism. He was advised by the Duke of Sully that 'Paris is well worth a mass'.
1595	Jesuits expelled from France.
1596	Moses Amyrald born (founder of Amyraldism).
1596	Descartes, founder of rationalism, born.
1597	Dutch Anabaptist servant girl Anneke van den Hove buried alive by magistrates and Jesuits.
1598	Edict of Nantes, by Henry IV, grants Huguenots some religious freedoms.
1600	50 of the German (Holy Roman) Empire's 65 free cities had accepted Protestantism.
1603	Henry IV allowed the Jesuits to re-enter France.

The English Reformation: 1517-1603

1526	Tyndale's NT published at Worms.
1528	Patrick Hamilton burned in Scotland for teaching justification by faith.
1529	Henry VIII declared himself the head of the English church.
1531	Thomas Bilney martyred.

1533	Act of Appeals passed in England. Forbids appeals to the Pope on spiritual matters (including marriage). Matters relating to the king were to be decided by the Upper House of Convocation. Drafted by Cromwell.
1533	Thomas Cromwell becomes Henry VIII's chief minister,
1534	The Act of Supremacy makes Henry VIII head of Anglican Church. Various other acts denying papal power and taxes.
1535-37	<i>Miles Coverdale Bible</i> ; initially licensed but banned in 1546. First complete printed English Bible.
1535	Thomas More rejected Henry VIII as supreme head of the Church in England, and executed.
1536	Tyndale martyred.
1536-1540	Dissolution of the monasteries in England, Wales and Ireland.
1537-1551	<i>Matthew Bible</i> , by John Rogers, based on Tyndale and Coverdale.
1539	Henry VIII's Six Articles Act . defended transubstantiation, communion in one kind, clerical celibacy, vows of chastity, private masses, and auricular confession. Shows Henry a Catholic at heart.
1539-69	The <i>Great Bible</i> .
1540	Thomas Cromwell executed; was due to arranging marriage of Henry VIII to Anne of Cleves and pushing Lutheran theology.
1543	Knox converted by Thomas Gwilliam; then influenced by George Wishart.
1543	Parliament bans Tyndale's translation.
c.1546	Thomas Cranmer, archbishop of Canterbury, denied doctrine of the Real Presence in the Eucharist. Influenced by Nicholas Ridley, bishop of London, who had read Rattramus' <i>De Corpore et Sanguine Domini</i> .
1546	George Wishart was burned at St. Andrews, Scotland for Protestant doctrines.
1547	Edward VI becomes king. Initiates reforms. Son of Henry VIII and Jane Seymour. Only nine years old, the government was by guardians, first Somerset, then Northumberland.
1547	English Parliament decreed that the Eucharist be administered with both bread and wine.
1548	English Privy Council outlawed candles at Candlemas, ashes on Ash Wednesday, palms on Palm Sunday, repeatedly bowing before the cross on Good Friday, the use of holy water and the presence of images.
1548	John Knox captured by the French, spending 19 months as a galley slave.
1549	Clerical marriage legalised in England
1549	Cranmer publishes the <i>Book of Common Prayer</i> . Too Catholic for reformers.
1550	Nicholas Ridley, bishop of London, replaced stone altars with wooden tables oriented east-west (priest standing on the north side). Privy Council ordered all bishops to follow suit.
1550	A church for refugees (the Stranger Church) in London. Jan Laski, formerly chief pastor in Emden (until the Interim) appointed superintendent.
1551	Cranmer publishes Forty-two Articles of religion.
1552	Second English Book of Common Prayer published. Possibly influenced by Peter Martyr and Martin Bucer - Cranmer made changes e.g. this suggests that the presence of Christ in communion was only in the hearts of the believers. Other changes, such as simpler vestments.
1553	On death of Edward VI, Lady Jane Grey proclaimed queen of England by Duke of Northumberland, her reign lasts nine days. Mary, daughter of Henry VIII and Catherine of Aragon, becomes queen and restores Roman Catholic bishops in England.
1553-1558	Queen Mary persecutes reformers: including John Rogers, Hugh Latimer, Nicholas Ridley, Thomas Cranmer; 238 burned at the stake.
1554	Lady Jane Grey executed.
1554	About 800 Protestants fled to the continent , many to Emden, East Frisia where books printed. Also formed communities at Frankfurt, Wesel, Strasbourg and Zurich, later in Basel, Geneva and Aarau.
1555	Parliament restored Papal authority.
1555	John Knox allowed to preach in Scotland
1557	Cardinal Pole (who nearly became pope earlier, losing by one vote) loses job as papal legate in England, accused by pope Paul IV of heresy; queen refuses to let Pole go.
1557	Certain Scottish nobles signed a Covenant to oppose papacy, the first of several religious covenants.
1558	Queen Mary dies. Elizabeth I ascends to throne [daughter of Anne Boleyn]; repeal of Catholic legislation.
1558	Cardinal Reginald Pole died on the same day, Mary of stomach cancer, the cardinal of influenza.
1558	William Perkins is born.
1559	John Knox begins the Reformation in Scotland.
1559	John Foxe's <i>Book of Martyrs</i> published in Latin. English printing in 1563.
1559	Act of Uniformity requires use of Book of Common Prayer for public worship. Elizabeth head of the church.
1560	Treaty of Berwick between Elizabeth I and Scottish reformers. Treaty of Edinburgh between England, France, and Scotland.
1560	Geneva Bible . By a team led by William Whittingham and Antony Gilby, produced in Geneva. Text divided into verses for the first time.
1560	Treaty of Leith or Edinburgh which set up a provisional government. Scottish Protestants had allied themselves with English to force French troops out of Scotland. Scottish Parliament adopted confession of faith,

	abolished the authority of the Pope, reduced the number of sacraments to two, and authorised death penalty for anyone convicted three times of celebrating mass.
1560	Scots Confession.
1561	During the siege of Leith, the Queen Mother (mother of Mary, Queen of Scots, who was in France) had died. Mary returned to Scotland. John Knox met with her several times but their discussions were fruitless.
1563	Thirty-Nine Articles of the Church of England. The 42 articles of 1553 edited by Matthew Parker.
1564	Death of Calvin.
1564	Peace of Troyes between England and France.
1564	The word 'Puritan' appears for the first time; applied to seeking further Reform like Continental churches.
1567	Murder of Lord Darnley, husband of Mary Queen of Scots, probably by Earl of Bothwell. Mary Queen of Scots marries Bothwell, is imprisoned, and forced to abdicate. James VI, King of Scotland. Knox preaches at coronation i.e. victory for Scottish Protestantism.
1568	Mary Queen of Scots escapes to England and is imprisoned by Elizabeth I at Fotheringay Castle.
1568	<i>Bishops' Bible</i> , a revision of the <i>Great Bible</i> .
1569	Thomas Cartwright of Cambridge outlines the Puritan programme.
1570	Pope Pius V excommunicated Elizabeth I of England.
1570	Pipe organs removed from churches in England. Organs were no longer used in Scotland or in Zurich.
1570	Thomas Cartwright deprived of professorship at Cambridge for criticising Anglican liturgy and government and advocating Presbyterianism.
1571	Parliament approves Thirty-Nine Articles for English church.
1571	Parliament legislates against Catholic practice; submission to 39 Articles required.
1572	Scottish General Assembly re-introduced Episcopacy (Prelacy) opposed by Andrew Melville.
1572	John Knox, founds Scottish Presbyterian Church , separates from Lutherans.
1577	Teresa of Avila publishes <i>The Interior Castle</i> .
1577	Alliance between England and Netherlands. Francis Drake sails around the world.
1578	John of the Cross publishes <i>The Ascent of Mount Carmel</i> .
1580	General Assemblies in Scotland condemned Episcopacy. James VI's <i>Negative Confession</i> against Popery.
1580	Francis Drake, having circumnavigated the world, robbing Spanish ships, is knighted by Elizabeth on the deck of the Golden Hind in Deptford, London.
1581-90	78 Catholic priests and 25 laypersons were executed.
1583	John Whitgift becomes Archbishop of Canterbury.
1584	William of Orange is murdered and England sends aid to the Netherlands.
1584	Raleigh annexed Virginia.
1584	Conspiracy against Elizabeth I involving Mary Queen of Scots.
1586	Publication of William Perkins' <i>Treatise Tending unto a Declaration whether a man be in the estate of Damnation or in the estate of Grace and if he be in the first, how he may in time come out of it; if in the second, how he may discern it, and persevere in the same to the end.</i>
1587	Execution of Mary Queen of Scots.
1587	England at war with Spain; Drake destroys Spanish fleet at Cadiz.
1588	The Spanish Armada is defeated by the English fleet under Lord Howard of Effingham, Sir Francis Drake, and Sir John Hawkins: war between Spain and England continues until 1603.
1588	William Morgan translated the Bible into Welsh. It had an introduction identifying Celtic Christianity with Protestantism.
1595	Lambeth Articles (Whitgift).
1597	Irish rebellion under Earl of Tyrone; finally put down 1601.
1599	The first printing of an English OT (a Geneva Bible edition) without the Apocrypha.
1600	Elizabeth I grants charter to East India Company.
1601	Elizabethan Poor Law charges the parishes with providing for the needy.
1601	Essex attempts rebellion, and is executed.
1602	John Smyth , the father of the modern baptists, renounced Anglicanism and led of a group of Separatists.
1602	Death of William Perkins.
1603	Death of Elizabeth. James VI of Scotland becomes James I of England.

The Second Reformation: 1604-1660

1604	Hampton Court Conference between the James I and church leaders after Puritan demands for reform
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	(Millenary Petition) . Led to a revision of the Prayer Book and later to the Authorized Version. Episcopacy remained.
1604	James I thwarts Puritan reforms expressed in their 'Millenary Petition'.
1605	Gunpowder Plot ; Guy Fawkes and other Roman Catholic conspirators fail to blow up Parliament and James I.
1605-6	Poles occupied Moscow, set up an heir to the throne of Muscovy (the False Dmitry).
1606	Harsh anti-Catholic legislation passed in England.
1606	John Smyth's congregation moved to Holland. Smyth defined the church as a collection of baptized believers.
1607	Norway became Lutheran.
1607	Founding of the Virginia colony.
1608	Puritan separatists from town of Scrooby migrate to Netherlands to avoid persecution.
1608	Formation of the Protestant Union of Protestant states in the Holy Roman Empire.
1608	John Milton is born.
1608-9	John Smith baptises first Baptists (by pouring). First Baptist church established in Amsterdam.
1609	Formation of the Catholic Union in Holy Roman Empire.
1609	Emperor Rudolph II guaranteed freedom for Protestant worship in Bohemia.
1609	Death of Jacobus Arminius .
1610	Henry Hudson reaches Hudson Bay.
1610	Francis de Sales , Catholic bishop of Geneva and successful missionary, founded the Visitation Nuns.
1610	King James restored the episcopacy to Scotland.
1611	Authorised Version (KJV) published .
1611	English and Scottish Protestant colonists settle in Ulster.
1611	Thomas Helwys leads part of the Amsterdam Baptist church to England; first Baptist (Arminian) congregation.
1612	Prince Dmitry Pozharski defeated Poles who were assaulting Moscow. Much of Russia recovered from Poles.
1612	Michael Romanov became the first tsar of the Romanov dynasty.
1614	<i>Fama Fraternitatis, the first Rosicrucian</i> ['The Fraternity of the Rose Cross'] manifesto.
1615	Irish Articles .
1616	Catholic Church declared the Copernican theory, supported by Galileo, as 'false and erroneous'.
1616	Richard Baxter and John Owen are born; William Shakespeare dies.
1618-1648	Thirty Years War . Started by fear of loss of religious freedom in Bohemia and over right of the diet to elect a new king. King Mathias supported a Jesuit educated Catholic; the diet supported a Protestant.
1619	Synod of Dort condemns Remonstrants (Arminians).
1620	Mayflower Pilgrims . Plymouth Colony founded in Massachusetts). Includes Scrooby separatists.
1621	Protestantism was eradicated in Bohemia.
1622	Heidelberg (centre of Reformed Protestantism) sacked by Catholics. University contents given to pope.
1623	King James I forbade discussions on predestination, due to attacks by Puritans, but withdrawn quickly.
1624	Elzevir's Greek NT published [Textus Receptus , or 'Received Text'].
1624	Cardinal Richelieu formed pacts with Dutch, English, Swedes, Danes, Savoy and Venice to contest Hapsburg power in the Low Countries and Germany.
1625	Charles I King of England .
1626	Charles I forbids discussions on predestination.
1627	Patriarch of Constantinople presented an uncial manuscript [Codex Alexandrinus (A)] to Charles I. It reflects the Byzantine text type in the gospels, but the Alexandrian in the rest of the New Testament.
1628	Jan Amos Comenius exiled from Moravia; wanders preaching.
1628	John Bunyan is born.
1628	French forces led by Richelieu took La Rochelle, the last Huguenot fortified city.
1628	William Laud is made bishop of London; persecutes Puritans .
1629	Charles I dissolves Parliament and rules despotically until 1640.
1629	Emperor Ferdinand II issued Edict of Restitution requiring Catholic property and offices restored to the Catholic Church. At this point Catholic forces under Wallenstein dominated Germany in Thirty Years War.
1630	Governor John Winthrop makes Boston the seat of colony.
1631	Catholics sack Magdeburg, 17,000 killed .
1631	Brandenburg and Saxony allied themselves with Sweden (under King Gustavus Adolphus). Combined Protestant forces defeat Tilly near Leipzig in the first major Protestant victory of the Thirty Years War.
1633	Galileo Galilei tried for heresy and forced to recant.
1633	William Laud appointed Archbishop of Canterbury ; persecutes Puritans . 'Great Migration' of Puritans to New England.
1636	Jean du Vergier de Hauranne [M. de St. Cyran] abbot of St. Cyran [Poitiers] became director of the nunnery at Port Royal . Friend of Augustinian Jansen; sought a focus for opposition to Jesuit teachings (see 1637).
1636	Harvard College founded; initially for clergy.
1637	Native Americans and Puritans battle in Pequot War. New Haven colony founded.
1637	Jansenism begins; an Augustinian reform movement in Catholicism. Blaise Pascal was a convert. One later

	branch of this falls into enthusiasm (Charismaticism) [see Convulsionaires, 1726].
1638	Particular (Reformed) Baptists established in London.
1638	Scottish National Covenant was signed in opposition to Charles I's Romanist 'Laud's Liturgy'.
1638	Anne Hutchinson banished as a heretic from Massachusetts.
1639	Roger Williams founded the first Baptist congregation in America, in Rhode Island.
1639	Dutch navy of 75 ships captured or destroyed all but seven of a Spanish Armada in English Channel.
1639-40	Scottish rebellion; start of Bishop's Wars. Scottish successes forced Charles to call the Long Parliament (1640).
1640	Cornelius Jansen's , bishop of Ypres, <i>Augustinus</i> published posthumously. Jansen died of plague in 1638. Prime source of conflict with Jesuits in this century.
1640	Charles I summons the Short Parliament; dissolved for refusal to grant money.
1640-53	The Long Parliament.
1641	Catholics in Ireland revolt massacring 12,000 or 30,000 (said to be 154,000 at the time) Protestants.
1641	Richard Baxter becomes pastor in Kidderminster.
1642	First English Civil War starts with Battle of Edgefield until 1645 (Battle of Naseby). There were three civil wars that blended into one between 1643-1652. Second English Civil War (1648-1649) and the Third English Civil War (1649-1651).
1643	Parliament calls assembly of Puritan leaders, who produce Westminster Confession of Faith , Larger and Shorter Catechisms, and Directory of Worship.
1643	Pope condemned Jansenism.
1643	Charles I allies with Scots against his own people. Treaty, The Solemn League and Covenant , emphasised preservation of the Reformed faith and the elimination of Popery.
1644	Puritan parliament forbids observance of holy days including Christmas day as pagan.
1644	First London Baptist Confession of Faith.
1644	Ming dynasty in China ends.
1645	The Long Parliament banned the Prayer Book replacing it with the Directory for the Public Worship of God.
1645	William Laud is beheaded for treason.
1645	Ussher's Body of Divinity.
1646	The Westminster Confession. Reformed in theology; Presbyterian in church polity.
1647	John Owen's The Death of Death in the Death of Christ.
1647	Rhode Island proclaims religious freedom.
1647	Charles I makes secret treaty with Scots.
1646-7	George Fox founds 'The Society of Friends' (Quakers).
1647	Westminster Confession approved by the Scottish Parliament.
1648	Westminster Confession approved by the English Parliament.
1648	Scots invade England and are defeated by Cromwell.
1648	Treaty of Westphalia ends Thirty Years' War.
1649	Maryland establishes religious freedom for all Christian sects.
1649	Cambridge Platform defines New England Congregationalism.
1649	Charles I is tried and executed. England is governed as a republic (The 'Protectorate' or Commonwealth), lasts until 1658. Cromwell harshly suppresses Catholic rebellions in Ireland.
1650	Quakerism begins in the Lake District; a key leader was George Fox.
1650	Tea first drunk in England.
1651	Final defeat of Royalist forces at Worcester, Cromwell becomes Protector.
1651	John Eliot founds village for praying Indians.
1653	Cromwell dissolves Rump Parliament, becomes Lord Protector.
1654	Blaise Pascal converted.
1656	First Quakers in Massachusetts arrested and banished.
1656	Richard Baxter publishes The Reformed Pastor.
1657	Blaise Pascal published <i>Provincial Letters</i> , a defence of Jansenists and satire on the Jesuits in France.
1658	Savoy Declaration (Congregational).
1658	Death of Oliver Cromwell ; succeeded by son Richard. England & France defeat Spain.
1659	Richard Cromwell forced to resign by army; Rump Parliament restored.
1660	Parliament restores Charles II to throne.

The Age of Mission & Revival 1661-1760

1661	Charles II passes series of repressive laws against Nonconformists.
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1660-1662	Persecution of English Puritans ; results in many emigrating to New England.
1662	Act of Uniformity passed in England; imposed revised Prayer Book. 2,000 clergy, including Richard Baxter, ejected from parishes.
1663	John Eliot published a Bible in Algonquin, the first Bible to be printed in America.
1664	England siezes New Amsterdam from the Dutch, renamed it New York.
1665	Five Mile Act forbids nonconformists from coming within five miles of former parishes or corporate towns.
1665	Great Plague in London kills c.70,000; kills 15-20% of European population.
1666	Great Fire of London ; 80% destroyed.
1667	Dutch fleet defeats English in Medway river; treaties of Breda (Netherlands, England, France, and Denmark).
1667	John Milton's <i>Paradise Lost</i> published.
1669	Persecution of French Jansenists ceased.
1670	Secret Treaty of Dover between Charles II of England and Louis XIV of France to restore Roman Catholicism to England.
1672	Third Anglo-Dutch war (until 1674); William III (of Orange) becomes ruler of Netherlands.
1675	John Bunyan wrote <i>The Pilgrim's Progress</i> in prison.
1675	Wampanoags and Puritans battle in King Philip's War.
1675	Philip Jacob Spener publishes <i>Pia Desideria</i> , starting Pietism .
1675	<i>Formula Consensus Helvetica</i> (Heidegger).
1677	William III, ruler of the Netherlands, marries Mary, daughter of James, Duke of York, heir to the English throne.
1678	John Bunyan's <i>Pilgrim's Progress</i> published.
1679	Charles II dismisses Parliament. Petitioners for new Parliament called 'Whigs', royalists are 'Tories'.
1682	William Penn (Quaker) received a royal charter for Pennsylvania with freedom of religion.
1682	Peter the Great (1682-1725) Czar of Russia.
1683	Turks' final siege of Vienna; destroyed by Polish troops. Turkish imperial power declined.
1683	Death of John Owen.
1685	James II (VII of Scotland) made king. Appoints Catholics to public office.
1685	Edict of Fontainebleau outlaws Protestantism in France. Revocation of the Edict of Nantes ; emigration of c.400,000 Huguenots mainly to Britain and Holland where they boosted the economy.
1685-86	Richard Baxter imprisoned for seeking toleration of moderate dissent in the Church of England.
1686	Hungary freed from Turkish rule (occupied since 1526).
1687	Isaac Newton's <i>Principia</i> . The three laws of motion and the elliptical orbits of planets. His mechanistic explanation encouraged the Deists but he was an 'evangelical' Arian.
1688	' Glorious Revolution '; William III of Orange is invited to save England from Roman Catholicism, lands in England, James II flees to France.
1688	Death of John Bunyan.
1688+	The French Prophets (Camisards, Cevenols); ecstatic sect.
1689	Second London Baptist Confession of faith (based on Westminster).
1689	' Glorious Revolution '. Convention Parliament issues Bill of Rights ; establishes a constitutional monarchy in Britain; bars Roman Catholics from the throne. William III and Mary II become joint monarchs of England and Scotland (to1694), Toleration Act grants freedom of worship to dissenters in England.
1689	Four hundred English and Scottish bishops refused to swear oath to William and Mary but supported James II; called: ' Nonjurors '.
1689	Episcopal Church disestablished in Scotland.
1689	Tsar Peter issues edict of toleration for Protestantism; invited Huguenots.
1690	Prebyterianism re-established in Scotland.
1691	Death of Richard Baxter.
1692	Salem witch trials in Colonial America (Massachusetts). Nineteen executed.
1695	English philosopher John Locke publishes key works.
1699	After visiting Europe, Tsar Peter changed Russian holy days, adopted AD system but not Gregorian calendar.
1700	Harvard liberals force out Increase Mather as college president.
1701	Yale University founded by orthodox Connecticut clergy.
1702	Cotton Mather publishes <i>Magnalia Christi Americana</i> , a history of early New England.
1705	Pope ends toleration of Jansenists.
1707	Act of Union (England & Scotland).
1707	Publication of Isaac Watts' <i>Hymns and Spiritual Songs</i> .
1709	Nuns of Port Royal [see 1636] were excommunicated, then dispersed; convent levelled. Victory of Jesuits over Jansenists.
1711	Wilhelmus à Brakel (Dutch Reformed theologian) dies.
1713	Pope Clement XI condemned Jansenism and banned vernacular Bibles. Strong opposition to this everywhere.
1721	JS Bach writes Brandenburg Concertos.
1726+	The radical Jansenists (Convulsionnaires) appear, a French ecstatic sect.

1727	Catherine I (1725-27) ordered Jews to leave Russia and Ukraine.
1727	Moravian Awakening (Moravian Brethren) begins at Herrnhut.
1730-1749	The Great Awakening begins in the American Colonies. In broad strokes, it lasted from 1725-1760 in a series of awakenings; earliest under TJ Frelinghuysen & Gilbert Tennent.
1734	Jonathan Edwards' preaching stimulates revival at Northampton and promotes the Great Awakening.
1735	Welsh Methodist revival; a Calvinistic movement separate to Wesleyanism.
1737-1741	George Whitefield preaching in America dominates Great Awakening.
1738	John Wesley's supposed conversion. <i>Beginnings of later Methodist Movement.</i>
1741	Jonathan Edwards' sermon, 'Sinners in the hands of an angry God'.
1742	Elizabeth (1741-62) evicted Jews from Russia.
1742	First Methodist Association meeting in Wales, two years before Wesley's first conference. The Calvinistic Methodists developed from the preaching of Griffith Jones [1683-1761], Howel Harris, Daniel Rowland, Howell Davies and William Williams. Later Whitefield would be most prominent leader.
1742+	<i>The New Light Prophets; New England Charismatics.</i>
1752	Gregorian calendar adopted in England.
1756-63	7 Years War.
1757	Pope Benedict XIV (1740-58) permitted the reading of Bible translations.

The Age of Deepening Mission & Revival; 1760-1880

	The attack on Christianity is stepped up in earnest under two branches. The first is an intellectual attack that is evidenced in Liberalism, Modernism, Deism and the more intellectual sects. The second is manifested in the more emotional and mystical attack in growing Charismaticism, mysticism and occult sects. This two-pronged attack covers most types of people.
1764	Empress Catherine II (1762-96) encourages immigration of Jews.
1764	Steam engine invented.
1768	Whitefield opens Countess of Huntingdon's Trevecca College for preachers.
1770	George Whitefield dies, one of the greatest ever preachers.
1770+	The Shakers. Followers of Ann Lee (1736-81) in the US, but originated in the Radical Quakers in UK.
1771	Emanuel Swedenborg, published <i>Universal Theology of the True Christian Religion</i> ; Swedenborgianism emerges from this.
1772	First partition of Poland – lands distributed to Austria, Prussia and Russia.
1776-83	American Revolution.
1779	First Universalist Church, in Gloucester, Massachusetts.
1780	Robert Raikes begins Sunday schools for the poor in England.
1789	French Revolution. Christianity proscribed.
1792	<i>Joanna Southcott; Methodist prophetess.</i>
1793	Louis XVI beheaded.
1793	William Carey sails to India.
1795	<i>Thomas Paine writes, The Age of Reason, advocates Deism.</i>
1797	Napoleon invades Italy.
1798	Pope exiled by French troops.
1800	Act of Union (England & Ireland).
1800	<i>Friedrich Schleiermacher publishes his first book, beginning Liberal Christianity.</i>
1801	Methodist Cane Ridge 'revival' ; start of frontier camp meetings. Many exhibited wild behaviour and sin.
1801	<i>Stone Movement wing of the Restoration Movement, emerges from Cane Ridge revival.</i>
1802	Georg Friderich Grotefend deciphered Sumerian cuneiform writing.
1804	Philosopher Kant dies.
1807	Slave trade abolished in England, due partly to William Wilberforce.
1811 (or 1809)	<i>The Campbells start 'The Disciples of Christ' Restoration movement.</i>
1812	Napoleon invaded Russia. Finding Moscow in flames the army retreated.
1812	Adoniram Judson sails to India, thence Burma.
1813-55	Development of existentialism by Kierkegaard.
1814	Abdication of Napoleon and exile to Elba.
1815	Return of Napoleon and Battle of Waterloo. Napoleon imprisoned on St. Helena.
1817	Elizabeth Fry begins mission to women prisoners.
1819-1901	Reign of Victoria.

1820	Joseph Smith had a vision in Palmyra, New York, later led to formation of Mormon sect.
1822	Edward Irving (originally a Church of Scotland [Presbyterian] minister) moved to London.
1824	English translation of Wilhelm Gesenius' ...Handwörterbuch...: <i>Hebrew-English Lexicon</i> .
1827	John Nelson Darby (1800-1882) left Anglican priesthood, writes tract on the church; began to meet with others in Dublin, leading to the Plymouth Brethren . He taught a separation between Israel and the church, laying groundwork for Dispensationalism.
1827	The British and Foreign Bible Society decided not to use Bibles containing the Apocrypha.
1829	Irving's journal <i>The Morning Watch</i> , which had a high eschatological content, was widely distributed.
1829	In 1829 <i>The Morning Watch</i> represented the most advanced prophetic ideas, including: a future tribulation and Antichrist; a literal rapture; a partial rapture (only those filled with the Spirit).
1830	Greece freed from Turkish rule.
1830	Charles Finney starts urban revivals; begins crusade evangelism.
1830+	Second Great Awakening in America, a mixed revival.
1831	Philosopher Hegel dies.
1831	Tongues and prophecies experienced in Irving's new Regents Square Presbyterian Church.
1830-33	Conferences held at Powerscourt House (Ireland) and subsequently Dublin and England. Prophetic studies formed a major part of the programmes of these conferences. Participants included: JG Bellett, JN Darby, Henry Craik, Capt. Percy Hall, George Muller, and BW Newton. Encouraged Dispensational ideas.
1830	Margaret MacDonald [a teenage, sick girl and a baby Christian] supplies missing link of a secret pre-trib rapture to development of Dispensational eschatology in Edward Irving's 'Morning Watch' teaching. It came in an occult vision. Margaret soon afterwards began speaking in tongues.
1830+	Several contemporary writers affirmed that the Irvingites initiated the teaching of Pretribulationism, including eminent Brethren writers, such as: SP Tregelles, JP Lange, Thomas Croskery, Edward Miller (Irvingite historian), William Reid, George Stokes and JS Teulon. Modern writers falsely claim that it was John Darby.
1830	Joseph Smith claimed to have received golden plates containing ancient scriptures. He translated these in 1830 as the Book of Mormon . First Mormon congregation instituted.
1830+	Many early Mormons spoke in tongues and prophesied. <i>The Mormon Articles of Belief</i> (no.7) affirms Charismatic gifts. Wild behaviour, including falling down, also evidenced.
1830+	Phoebe Palmer (1807-1874), preaching on sanctification. Precursor of Holiness Movement in US.
1832	The Stone Movement and the Disciples of Christ (Campbell Movement) merge to form the Stone-Campbell Restoration Movement.
1833	Irving expelled from Presbyterian church for heresy, then helped establish the Catholic Apostolic Church (as a deacon) which was fully charismatic, including a belief in the vital role of prophets and apostles.
Early-mid 1800s	120 Christian communities arose in US (e.g. Oneida Community). Mostly Charismatic.
1833	John Keeble initiates the Oxford Movement .
1836	PP Quimby discovered Mesmerism from Charles Poyen in New England.
1836+	Quimby develops New Thought philosophy – syncretism of occult, Hinduism, spiritism and Christianity.
1837	Abraham Kuyper born.
1840	John Wilson's <i>Lectures on Our Israelitish Origin</i> published; founding of the British-Israelite movement.
1840	The Seventh Day Adventists begin (Millerites).
1841	The Skye Revival. A genuine revival marred (as so often) by emotionalism.
1843+	Johann Christoph Blumhardt, Lutheran pastor and healer, established a 'faith home' for the sick. As so often, taught that sickness is always caused by sin and healing is in the atonement.
1843	Schism within the established Church of Scotland.
1844	The 'Great Disappointment', false prediction of Second Coming of Christ by Millerites.
1845	Southern Baptist Convention formed in Augusta, Georgia.
1847	Mormons under Brigham Young arrived in Utah.
1850	CH Spurgeon converted in a Primitive Methodist Chapel in Colchester.
1851	Dorothea Trudel; Swiss healer; opened many faith homes with Samuel Zeller.
1853-56	Crimean War. Conflict between Russia and Europe (Turks, France, Britain) over Orthodox rights in Holy Land.
1854	Hudson Taylor starts China Inland Mission.
1854	CH Spurgeon becomes a pastor in New Park St Baptist Chapel, London.
1857	David Livingstone publishes <i>Missionary Travels</i> .
1858	William Edwin Boardman publishes, <i>The Higher Christian Life</i> . Sanctification is by faith after justification.
1858	Vision of Mary to Bernadette at Lourdes.
1858+	Robert Pearsall Smith (1827-98) and Hanna Whitall Smith (1832-1911) become prominent Higher Life teachers.
1859	Darwin's <i>Origin of Species</i> .
1859	Tischendorf discovered Codex Sinaiticus (Aleph) at Monastery of Saint Catherine, at the foot of Mount Sinai.
1859	Metropolitan Tabernacle Chapel built for Spurgeon to house large congregation.
1859	Irish Revival ; typical Toronto type behaviour evidenced, some causing injuries.
1862	Quimby heals Mary Baker Eddy.

1863	Seventh-day Adventist Church officially formed.
1865	William Booth founds The Salvation Army .
1865	Hannah Whitall-Smith publishes, <i>The Christian's Secret of a Happy Life</i> .
1865	The current building of Westminster Chapel (seating 1500), was opened on 6 July 1865. The church was founded by Congregationalists in 1840.
1867	The 'National Holiness Camp Meeting Association', originated. Holiness Mvt. in full swing.
1867	Karl Marx predicts a proletariat takeover in <i>Das Kapital</i> .
1867+	Otto Stockmeyer, started healing ministry after being healed by Zeller. Considered an authority on healing.
1870	First Vatican Council , Pope Pius IX proclaims Papal Infallibility.
1870	Papal States cease after invasion by Italian troops.
1870	Darby teaches pre-trib. Dispensationalism based upon plagiarising ideas from Irvingites and others.
1871	Vision of Mary at Portmain, France.
1873	DL Moody (with Ira Sankey, singer) begin two year evangelistic tour of UK . Attendance at the London meetings was over 2.5 million.
1874	Abraham Kuyper elected to Dutch parliament.
1875	Charles Finney and Asa Mahan develop Oberlin theology, a unique understanding of sanctification.
1879	Vision of Mary at Knock, Ireland.
1875	Higher Life teachings centre in Keswick Conference annually. Teachings vary from person to person; some erroneous others more evangelical. FB Meyer [Baptist], AT Pierson, J Elder Cumming, and George HC Macgregor [Presbyterians], Andrew Murray [Dutch Reformed Church], HCG. Moule, HW Webb-Peploe, HW Griffith Thomas, and J Stuart Holden [Anglicans]. Others include: Evan Hopkins, CI Scofield, AW Tozer, Alan Redpath, Stephen Olford, Major Ian Thomas, Ruth Paxson, Harry Ironside, Vance Havner, Theodore Epp, Lewis Sperry Chafer, James O Buswell III, John Walvord, Kenneth Wuest, Charles Feinberg, Arthur Glasser, LE Maxwell and Harold J Ockenga.
1875+	Holiness Movement centred in the post-Wesleyan revivalism in the US (Holiness Movement) and Higher Life in Britain.
1876	The Alamo.
1876	Mary Slessor sailed to Nigeria; successfully fought against pagan customs and evangelised.
1877	Thomas Edison invents the phonograph.
1879	Church of Christ, Scientist founded in Boston by Mary Baker Eddy .
1879	Isaiah Reed forms the largest holiness association in America, the Iowa Holiness Association.

The Modern Age 1: 1880-1950

1880	Maria Beulah Woodworth-Etter , Holiness preacher and prophetess, has unusual manifestations in her meetings (inc. 'slain in the Spirit'). Often stayed in a motionless trance for long periods in meeting. Derisively called, 'the voodoo priestess'. Many notable false prophecies.
1880	Abraham Kuyper started orthodox Calvinist Free University
1881-94	<i>Revised Version of Westcott and Hort</i> .
1884	Petrol engine (Daimler).
1884	Charles Taze Russell founded Bible Student movement (later Jehovah's Witnesses).
1886	Moody Bible Institute established.
1886	Kuyper led an exodus of 100,000 orthodox from the Reformed Church (the 'Doleantie') joining with an earlier separatist group to form the 'Gereformeerde Kerk', the second largest Protestant group in the Netherlands.
1887	Edison/Swan light bulb.
1887	AB Simpson founds the Christian and Missionary Alliance to promote the Holiness 'Fourfold Gospel'.
1887-89	Spurgeon involved in the 'Downgrade Controversy'. He protests against unorthodox teaching and then leaves the Baptist Union (1887).
1882	Friedrich Nietzsche declared in <i>The Gay Science</i> that 'God is dead'.
1891	EW Kenyon (1867-1948) attended the Emerson school of oratory in Boston which was devoted to New Thought metaphysics.
1891+	Kenyon develops theology based on New Thought / Unity; stressed positive confession and identification with God. His many deep errors influenced Latter Rain, Word Faith many Pentecostals and Charismatics.
1892	CH Spurgeon dies.
1893+	Frank W. Sandford ; Holiness teacher; established cult healing commune at Shiloh (Maine).
1895	BH Irwin teaches a third blessing 'baptism of Fire'splitting the Iowa Holiness Association and forming the Iowa Fire-Baptized Holiness Association.
1896	X Rays.

1896	Scheerer Schoolhouse Fire-Baptized Holiness revival experiences tongues.
1897	Charles H Mason and CT Jones form the Church of God in Christ.
1898	First congregation of the Pentecostal Holiness Church in Goldsboro, North Carolina – historical birth of Pentecostalism.
1899-1902	Boer War.
1899	Death of DL Moody.
1899	Gideons International founded.
1900	Sigmund Freud publishes <i>The Interpretation of Dreams</i> .
1900	Adolf Harnack writes <i>What is Christianity</i> ; denies the supernatural in the Gospels.
1901	Abraham Kuyper becomes Prime Minister of the Netherlands.
1901	American Edition of Revised Version published as the American Standard Version.
1901	Guglielmo Marconi sends the first wireless message across the Atlantic.
1901+	Topeka 'revival' under Charles Parham; first popularised tongue speaking (Agnes Ozman).
1902	First congregation of the Church of God formed at Camp Creek, North Carolina.
1903	First manned flight by Orville and Wilbur Wright.
1904	The Welsh Revival. Good and bad effects. Emotional manifestations helped kick-start Pentecostalism.
1905	William Seymour accepts Pentecostal doctrine from Parham in Houston, Texas.
1905	Albert Einstein publishes his theory of relativity.
1906-09	Azusa Street 'revival' initiates Pentecost revival. Led by William Seymour . Totally chaotic, fleshly, sinful meetings that even had witches and mediums present without control.
1906	First General Assembly of the Church of God.
1906	Albert Schweitzer publishes <i>The Quest of the Historical Jesus</i> .
1906	Frank Bartleman publicised Azusa St events. Later avoided Pentecostalism; worked as evangelist.
1907	Parham's standing was damaged by his arrest for sodomy in Texas.
1907	TB Barratt opens Pentecostal meetings in Oslo, thence Scandinavia, Germany and England.
1906-9	Azusa St fire spreads to other countries around the world.
1907	The first Pentecostal manifestations in England took place in All Saints church, Monkwearmouth, Sunderland, under the leadership of vicar AA Boddy who had been to Azusa St.
1907	G B Cashwell spreads Pentecostalism in the Deep South (America).
1907	The Church of God in Christ was formed as a Pentecostal denomination.
1908	Wright flies 30 miles.
1908	Church of God adopts Pentecostalism under A J Tomlinson.
1908	John G. Lake begins South African Apostolic Faith Mission.
1908-1911	Seymour's closest female colleagues split movement and start new denominations.
1908	Church of the Nazarene founded.
1908	Ford produces the first mass-produced automobile, the Model T.
1909	German evangelical churches condemn Pentecostalism (' <i>Berlin Declaration</i> ').
1909	<i>Scofield Reference Bible</i> with Dispensational notes .
1909	The Rosicrucian Fellowship, an international association of Esoteric Christian mystics, founded at Mount Ecclesia.
1910	Death of Mary Baker Eddy (1821-1910), founder of Christian Science.
1910	Norman Grubb founds <i>Cambridge Inter-Collegiate Christian Union</i> (CICCU) in opposition to the liberal SCM (<i>Students Christian Movement</i>).
1910	The first abstract painting, 'Improvisation XIV', by German artist Vasily Kandinsky.
1911	Churches of Christ (Holiness) split from Church of God in Christ.
1910-1915	The Fundamentals are published to counter Modernism in USA.
1912	Titanic sinks.
1912	Maria Woodworth-Etter - a famous Pentecostal preacher in Dallas.
1913	Stephen and George Jeffreys conducting Pentecostal missions in Wales.
1914	William Durham separates from Seymour to form Assemblies of God . Azusa St mission gradually faded away.
1914-1918	The First World War.
1915-1923	Armenian Genocide in a series of massacres; up to 1.5 million killed.
1915	George Jeffreys forms Elim Evangelistic Band (later Elim Pentecostal Alliance).
1915-17	Visions of Mary at Fatima, Portugal.
1916	First Elim Church in Belfast.
1916	The Oneness Movement (anti-Trinitarian) splits the AOG.
1917	The Russian Revolution.
1917	Persecution of Orthodox Church in Russia. 95,000 were executed by firing squad.
1917	Balfour declaration gave British support to establishment of Jews in Palestine.
1918	3000 Orthodox clergymen executed in Russia, some by freezing.

1918-20	Spanish Flu pandemic. More died from flu than were killed in WWI.
1919-32	(George) Campbell Morgan preaching, travels to large crowds.
1919	Karl Barth publishes <i>Commentary on Romans</i> , critiquing modernism and starting Neo-Orthodoxy .
1920	Abraham Kuypers dies.
1920	First Christian radio broadcast in Pittsburgh.
1921-22	Second persecution of the Church in Russia. The world's first concentration camp established in the Solovki Islands in the White Sea; many died there.
1921	Herman Bavinck dies.
1921	BB Warfield dies.
1923	A J Tomlinson forms the Church of God of Prophecy.
1923	J. Gresham Machen writes <i>Christianity and Liberalism</i> .
1923	Aimee Semple McPherson built Angelus Temple .
1923	T Austin-Sparks published bi-monthly magazine, <i>A Witness and a Testimony</i> which ran till his death in 1971.
1924	Gregorian Calendar introduced to the Orthodox Church.
1924	Common Grace controversy in the American Christian Reformed Church. The Synod of Kalamazoo, Michigan, forces Herman Hoeksema to leave the CRC despite his noteworthy status as a theologian. The three principles of Common Grace (adopted from Dutch theologians) becomes orthodox and enters most evangelical churches, leading to the Free Offer being adopted via John Murray and Ned Stonehouse.
1924	Herman Hoeksema founds the Protestant Reformed Church denomination, which eventually becomes the only Reformed church which upholds consistent Calvinism (supralapsarian, double predestination). Over time the other American Reformed denominations fall into greater and greater apostasy.
1924	Smith Wigglesworth publishes <i>Ever Increasing Faith</i> .
1925	'Scope's Monkey Trial' brings national attention to Fundamentalism in US. Scopes violated 'creationism only' in state's school. Clarence Darrow's defence turned public opinion in Scopes's favour.
1925-34	George Jeffreys conducts evangelistic meetings attracting crowds. 10,000 converts in Birmingham.
1926	John Logie Baird invents the television.
1926	T Austin-Sparks broke with The Overcomer Testimony (Jessie Penn-Lewis) and resigned his Baptist ordination to establish a conference and training centre at Honor Oak in southeast London.
1926-28	Stephen Jeffreys conducts large evangelistic meetings for AOG. Miracles occurred. Churches planted.
1927	Charles Lindbergh crosses the Atlantic Ocean in a solo flight in the 'Spirit of St. Louis' airplane.
1927	Aimee Semple McPherson forms the International Church of the Foursquare Gospel in Los Angeles.
1928	Donald Gee publishes <i>Concerning Spiritual Gifts</i> .
1928	Economic persecution of Russian church, many taxed above their income. Monks executed.
1928	First all-electronic TV patented.
1928	IVF (Inter Varsity Fellowship) founded.
1928	Mary Rumsey opens first Pentecostal missions to Korea and Japan.
1929	Soviet government began attack on all religions. Approximately 40,000 Orthodox clergy and millions of laymen were killed for their faith between 1917 and 1940. Orthodox Churches in Russian fell from 29,584 to 200-300.
1929	Machen and others found Westminster Seminary after Princeton is lost to the liberals
1929	AN Whitehead expounds process philosophy in <i>Process and Reality</i> .
1930	Chester Beatty Papyri purchased (P45, 46 and 47).
1930	Rastafari movement founded.
1931	Pope relinquished claims to territory in Italy except for Vatican City.
1931	Jehovah's Witnesses founded [see 1884].
1933-45	Campbell Morgan's (Congregational) second period at Westminster Chapel. Many books published.
1934	Harold Horton publishes <i>The Gifts of the Spirit</i> .
1934	Herbert W Armstrong founded Radio Church of God.
1935	Billy Sunday , US radio evangelist, active.
1936	Stalin begins purge; millions die.
1937	Bahkt Singh brings revival to India, builds NT churches; effective Bible teacher.
1938	Superman first appeared in DC's Action Comics #1 (June). Later influences Latter Rain ideas.
1939	Campbell Morgan succeeded by Martyn Lloyd-Jones in Westminster Chapel.
1939-45	Hitler invades Poland; World War II begins.
1939-45	During War 700,000 Serbs killed by Catholic Croats. Orthodox in Poland forcibly converted to Catholicism.
1940	Wycliffe Bible Translators founded.
1940	George Jeffreys resigns from Elim over church order and founds Bible Pattern Church (congregational).
1941	Japanese attack Pearl Harbour.
1941	Rudolf Bultmann publishes <i>New Testament and Mythology</i> ; denies accurate Biblical history.
1941	David Lillie baptised in the Spirit.
1942	Friar Tomislav Pilipovic Majstorovic led Croatian forces to kill 2500 Serbian residents of Banja Luka.

1943	American Pentecostal churches accepted as charter members of the National Association of Evangelicals.
1945	Campbell Morgan dies.
1945	The United Pentecostal Church formed from several churches.
1946	The Nag Hammadi library is discovered [Gnostic mss.].
1945	World War II ends; US drops atomic bombs on Japan.
1945	Dietrich Bonhoeffer executed by the Nazis.
1946	Franklin Hall published the influential <i>Atomic Power with God Through Prayer and Fasting</i> .
1946	<i>Revised Standard Version</i> , revision of AV [1946-1952].
1947	Start of Flying Saucer observations.
1947	William Branham initiated the post WWII healing revival in 1947, being greatly influenced by Hall and Kenyon.
1947	Gordon Lindsay became the manager of William Branham's campaigns and established magazines to promote them like the <i>Voice of Healing</i> in 1948.
1947	Oral Roberts founded Evangelistic Association.
c.1947	GH Lang condemns Pentecostalism in <i>The Tongues Movement</i> .
1947	Dead Sea scrolls discovered.
1947	Transistor invented at AT&T's Bell Laboratories.
1948	Healing crusades begin under William Branham and Oral Roberts.
1948	Branham separates from Lindsay; Lindsay continues to promote healing movement.
1948	Latter Rain 'revival begins in North Battleford, Saskatchewan. Herrick Holt, George and Ern Hawtin, George Warnock and Percy Hunt. Influenced by Hall and laid hands on by Branham.
1948	World Council of Churches established.
1948	EW Kenyon dies, father of Word Faith.
1948	Declaration of the Establishment of the State of Israel.
1948	New Evangelicalism begins when Harold Ockenga uses term in speech at Fuller Seminary.
1949	Bill Britton joined Latter Rain in Missouri; develops teaching on Sonship and manchild (Rev 12).
1949	Manifest Sons of God teaching emerges; a mystical branch of Latter Rain – goal is to be God by mystical steps. Several Restorationist sects. Paul Cain's teaching on 'Joel's Army' and the 'Dreaded Breed' are examples of this nonsense. Sinless perfection leads to physical immortality and super powers.
1949	Assemblies of God condemned the 'New Order of the Latter Rain' for aberrant doctrines and practices.
1949	Billy Graham's first Los Angeles Crusade.
1949	Communist Mao Tse-tung emerges as the leader of the People's Republic of China.
1949	Western powers found NATO.
1949	Lillie begins house church at Countess Wear, Devon. Influenced by GH Lang.
1949-1951	Cecil Cousen a Pentecostal pastor in Ontario; influenced by Latter Rain.

The Modern Age 2: growing apostasy; 1950-2013

1950	Doctrine of the Assumption of Mary decreed by Pope Pius XII.
1950	CS Lewis writes <i>The Lion, the Witch, and the Wardrobe</i> , the first of <i>The Chronicles of Narnia</i> .
1950+	Kathryn Kuhlman grows in popularity as a Pentecostal healer, with public infamy.
1951	Oral Roberts supported Demos Shakarian, a follower of Branham, to found the Full Gospel Business Men's Fellowship Int. The purpose was to take Pentecostalism into areas outside the Pentecostal churches.
1951	Sid Purse baptised in the Spirit; left Brethren to form a house church in Chard; influenced by 'Henry's Revival'.
1951	Korean War.
1951	Campus Crusade for Christ founded at UCLA. (Influential Arminian evangelistic association.)
1951	Lillie and Arthur Wallis become friends. Lillie influences Wallis about restoring NT churches.
1952	C. S. Lewis' <i>Mere Christianity</i> .
1952	Colonel Gamal Abdel Nasser led a coup that replaced Egypt's monarchy. Economic reforms transferred wealth from Coptic minority.
1952	Death of AW Pink .
1952	Watchman Nee imprisoned by Chinese government. He remained in prison until his death twenty years later.
1953	Church of Scientology is formally incorporated in Camden, New Jersey by L. Ron Hubbard.
1953	David Lillie met Cecil Cousen – a direct link to Latter Rain ideas.
1954	Billy Graham Crusade in Haringey, London . Controversy about sharing Graham's Arminian platform.
1955	Francis Schaeffer founds L'Abri Fellowship.
1956	Suez Crisis.
1956	Jean-Paul Sartre writes nihilistic existentialism's <i>Being and Nothingness</i> .
1956	Wallis writes, <i>In the Day of Thy Power</i> , on revivals. This was his key concern.
1957	English translation of Walter Bauer's Wörterbuch ...: <i>A Greek-English Lexicon of the New Testament</i>

	<i>and Other Early Christian Literature</i> , University of Chicago Press.
1957	Russians launch 'Sputnik'; start the 'space race'.
1958	David Lillie's first church conference in Exeter, Devon regarding the pattern of the NT church.
1959	M1 partially opened.
1959	Methodist Edgar Trout started house church.
1960	Edgar Trout begins healing ministry.
1960	Charismatic Movement begins in America. Dennis and Rita Bennett. Pentecostalism in evangelical churches.
1961	Structure of DNA discovered.
1961	Yuri Gagarin first man in space.
1961	Lillie's second conference at Belstone, Exeter.
1961	Wallis first begins to speak in tongues.
1962	Rachel Carson's <i>Silent Spring</i> initiates the environmental movement.
1962	Lillie's third conference at Mamhead Park, Exeter (where Wallis first met Bryn Jones). Wallis and Lillie's idea was a NT church similar to the Brethren but with Charismatic gifts as per Pentecostals.
1962	Second Vatican Council begins (1962-65); new attitudes in Romanism.
1963	Martin Luther King leads a civil rights march in Washington, D.C.
1963	Oral Roberts University founded.
1963	Assassination of President John F Kennedy .
1963	CS Lewis dies.
c.1964+	Start of Youth Culture.
1964	Gulf of Tonkin resolution commits American troops to Vietnam (until 1973).
1964	Michael Harper formed the Fountain Trust to promote renewal in the churches.
1964	David du Plessis visited England as a Pentecostal ambassador.
1965	GW North moves from Bradford to the Wirral; a precursor of the House Church Movement.
1965	Rousas John Rushdoony founds Chalcedon Foundation, starts Reconstructionism in US .
1965	Ex-Brethren David Tomlinson was baptised in the Spirit in 1965 in one GW North's meetings.
1965	Lillie's last conference on the theme of apostleship. Co-conveners: Campbell McAlpine & Arthur Wallis.
1965	Rapprochement between Catholic and Orthodox Churches begins.
1965+	GW North plants house churches in London ('The Great North Circular').
1966	Fountain Trust's <i>Renewal magazine</i> begins.
1966	Split between John Stott and Lloyd-Jones over apostate church membership.
1967	Albania prohibited all religions.
1967	Maurice Smith, with Ted Crick, established an influential non-denominational work in Canterbury.
Mid 60s	Ex-Salvationist John Noble emerging as a significant leader in the Essex region.
1968	Assassination of Robert Kennedy.
1968	Karl Barth dies.
1968	Liberation Theology comes to prominence in the second Conference of Latin American Bishops.
1968	Martyn Lloyd-Jones retires from pastorate of Westminster Chapel. Concentrates on books and preaching. Initially succeeded by Mr J Glyn-Owen.
1968	Francis Schaeffer writes <i>The God Who is There</i> .
1969	Woodstock festival; height of hippie movement.
1969	The US moon landings.
1969+	Jesus Movement ('Jesus People') in America, revival amongst Hippies and students.
1970	<i>Our Generation</i> conference in Paignton for 50 leaders, comprising all men later leading key Restoration works.
1970	Graham Perrins, Gerald Coates, David Mansell, John Noble, Mike Pusey, John MacLauchlan, George Tarleton and Maurice Smith gathering into a loose unit; associated with <i>Fulness</i> magazine.
1970	<i>Fulness</i> magazine published from 1970-1982. 'London Brothers': Gerald Coates, George Tarleton, Maurice Smith, Graham Perrins and John Noble.
1970	'The London Brothers' develop under Noble as key leader, which initially included Terry Virgo. Men on the sideline include Henry Tyler and Frederick Serjeant.
1970	First Chapel Bible Week (1970-76). Mixed theology.
1970	<i>The Late, Great Planet Earth</i> futurist Dispensational book by Hal Lindsey.
1970+	House church movement ; an ad hoc explosion of UK house churches; some orthodox some not.
1970+	Shepherding Mvt. begins in USA. The Fort Lauderdale Five: Bob Mumford (AOG/Elim), Derek Prince (FGBMFI), Don Basham (Disciples of Christ), Ern Baxter (Independent) and Charles Simpson (Southern Baptist). <i>New Wine</i> magazine. Authoritarianism led to mistakes and condemnation; ended by 1979.
1971	Disciples of Christ pastor Don Basham publishes <i>A Handbook on Tongues</i> .
1971	Episcopalians Dennis and Rita Bennett publish <i>The Holy Spirit and You</i> .
1971	Gordon Lindsay laid hands on Benson Idahosa (passing on Branham's legacy). He begins to see people fall down in ministry.
1971	<i>New American Standard Bible</i> .

1971	Death of T Austin Sparks. Harry Foster continues the magazine as <i>Toward the Mark</i> .
1971	Intel produces the microprocessor.
1971	Fountain Trust's 'The International Conference' in Guildford hosts Catholic speakers.
1972	Death of Watchman Nee.
1972	Arthur Wallis gathers seven men to study prophetic Scriptures – the foundation of Restorationism: Bryn Jones, Peter Lyne, David Mansell, Graham Perrins Hugh Thompson and John Noble. Prophetic outburst.
1972+	Wallis' seven are augmented to 14 with Gerald Coates, George Tarleton, Barney Coombs, Maurice Smith, Ian McCulloch, John MacLauchlan & Campbell McAlpine.
1972+?	Proto Restorationist leaders link up with Fort Lauderdale Five.
1973	UK joins Common Market.
1973	Abortion is declared a woman's 'fundamental right' by the US Supreme Court in Roe v. Wade.
1973	<i>New International Version</i> of the Bible is first published (revised in 1978,1984).
1973-4	Bryn Jones gathers three groups together into the Bradford Church. [Ex-Baptist Charismatics; Peter Parris' housegroup of the remains of GW North's Calvary Holiness Bradford church; and David Matthews' ex-Brethren assembly.]
1975	The Bradford Church formally constituted in October; 150 members. Jones as apostle; elders: Keri Jones, Peter Parris, David Matthews. Later this team known as 'Harvestime' from their publishing house.
1975	Bruce Metzger's <i>Textual Commentary on the Greek New Testament</i> .
1975	Bryn Jones starts Restoration magazine. The formal start of Restorationism (apostolic authority).
1976	First Dales Bible Week in Harrogate. The Restoration Bible Weeks became an effective tool for sheep-stealing.
1976	The 14 split making two (often antagonistic) streams. Mainly due to disagreement on American influences. The London Brothers (under Noble) in the south and the brethren centred on Jones in the north.
1977	RT Kendall becomes pastor of Westminster Chapel.
1977	Jim Jones moves his cult to Guyana, South America.
1977	Focus on the Family founded by James Dobson.
Late 70s-early 80s	Terry Virgo establishes large celebrations that push Charismatic / Restorationist practices and doctrine. Meets first at Brighton Art College then at Hove Town Hall (seating 3,000). However, with Virgo at Seaford, there is no church in Brighton/Hove to gather interested people (stolen sheep). Leaders sharing the stage included: David Fellingham and Henry Tyler. For many years Virgo led worship while visting leaders preached. Later Fellingham led worship with Virgo and others preaching.
1978	Henry Tyler (splitting Hangleton Valley Baptist Church under Charles Pocock) starts church at the Connaught School in Hove with 38 people, following Restorationist ideas of NT churches, linked to Terry Virgo.
1979	Formal association of the 14 with the Fort Lauderdale group severed.
1979	Bryn Jones centres in north in Bradford; Coates / Noble centred in the south (Cobham / Romford).
1979	Downs Bible Week (Terry Virgo) begins.
1979	New King James Version , complete revision of 1611 AV [1979-1092].
1979	First version of the <i>Alpha Course</i> written by Charles Marnham as training for new members at Holy Trinity Brompton Church, West London (a centre for the later Toronto Blessing). Over the years it was re-written by curate Nicky Gumbel, providing different versions for different people types. It is superficial, mystical, Pro-Arminian; pro-Roman Catholic; pro-radical Charismatic.
1979	Dave Fellingham (splitting St Luke's, Brighton under Ian Barclay) joins Tyler's church in Hove which later becomes Clarendon Church in Clarendon Villas, Hove.
1979	Spring Harvest Bible convention begins. Very mixed inter-denominational work
1979	Mother Teresa is awarded the Nobel Peace Prize.
1979	Kenneth and Gloria Copeland launch tv ministry.
1980	Paul Fahy joins his small Brighton house church to Clarendon Church. The three united groups (Tyler / Fellingham / Fahy) quickly grows to 200-300 (large for the time). Key theme 'a church in every street', i.e. the church was a preparation for expansion of house churches. Under Tyler's pastorship the focus was community and edification. This would change under Virgo to be mission oriented.
1980	Terry Virgo joins and leads Clarendon Church (from Seaford Baptist); starts Coastlands (Newfrontiers).
1980	Rousas Rushdoony writes <i>Institutes of Biblical law</i> .
1981	AIDS identified.
1981	Death of Martyn Lloyd-Jones ; famous pastor of Westminster Chapel.
1981	Tony Morton starts 'Cornerstone' church in Southampton.
1981	IBM launches the first personal computer.
1982	Falklands War.
1983	Bryn Jones starts Wales Bible Week .
1984	Clarendon Church divides into five local congregations after much pressure from the grassroots.
1984	David Watson dies.
c. 1984+	Word of Faith develops in USA into influential movement through TV and magazines.
1985	The Bradford Church peaks at 650. Ministry renamed as Covenant Ministries, later Cov. Min. Int. (CMI).

1985	Terry Virgo (based in Hove), Tony Morton (Southampton) and David Tomlinson (Middlesbrough) had cemented covenant relationship with Bryn Jones as apostle for some years. Now Jones formally released Virgo and Morton to develop their own teams (which had been going on in practice for four years anyway).
1985	EP Sanders' <i>Jesus and Judaism</i> – origins of Federal Vision.
1985	Hard core Restorationists peaked at around 40,000 in 1984-5 according to Andrew Walker.
1985	Gorbachev comes to power in USSR.
1985	Jesus Seminar founded.
1985?	Paul Fahy (Clarendon Church) leads first rock worship band on Songs of Praise, BBC TV on Brighton seafront.
1985	Graham Kendrick starts Praise Marches in Soho (London). Soon other churches copy this idea.
1986+	John Wimber brings Signs & Wonders conferences to Britain.
c. 1987	Three church groups: Pioneer , led by Gerald Coates; Ichthus led by Roger Forster; and Youth with a Mission led by Lynn Green cement relationship in London area.
1987	Broadcasting empire (Heritage USA, PTL) is rocked by scandal when founder Jim Bakker is discovered to be sexually involved with his secretary. Later imprisoned for embezzlement and fraud.
1987	Jimmy Swaggert is arrested for soliciting a prostitute.
1987	Kendrick's March For Jesus . National ecumenical praise march.
1987	Cornelius Van Til dies . Theologian and writer responsible for errors on common grace and apologetics.
1987	Growing tensions in Clarendon Church's five congregations between local church interests and Virgo's apostolic expansionist policies and centralising emphasis.
c. 1988	American Buddy Harrison (son-in-law to Kenneth Hagin) introduced prosperity teaching to Bryn Jones network
1988	Virgo's five local congregations are amalgamated into a central church meeting in the Odeon cinema Brighton 'to authenticate' his apostolic ministry. Paul Fahy confronts Virgo in 3-hour meeting contending against this move towards authoritarian centralisation; resigns leadership. First of the UK's mega-churches (later 'CCK') .
1988-89	110 mature members leave centralised Clarendon Church in first ten months (including Fahy and three elders).
1988	Death of Arthur Wallis.
1988-90	Kansas City Prophets (KCP) widely promoted.
1988	John Wimber meets Mike Bickle through Paul Cain.
1989	Bryn Jones moves CMI ministry to Nettle Hill, Coventry.
1989	Soviet troops leave Afghanistan.
1989	The destruction of the Berlin Wall marks the end of the Cold War.
1989	<i>New Revised Standard Version</i> .
1990	Germany re-unified.
1990	South Africa dismantles apartheid.
1990	Gulf War.
1989	The Kansas City Prophets were incorporated into the Vineyard.
1990	Kenneth Copeland, Fred Price and others popularise teaching about faith and financial blessings.
1990	Spring Harvest attracting 80,000 people.
1990	July; Wimber brings Bob Jones (KCP) to England to prophesy over Charismatic leaders despite several prior accusations of error and scandal. David Pytches and Sandy Millar (HT, Brompton) sponsor the tour.
1990	July; UK Charismatic leaders sign a statement of support for KCP saying ' <i>we have no doubt about the validity of their ministry</i> '. Signatories included the EA, Terry Virgo, Gerald Coates, Lynn Green, Roger Forster, Sandy Millar. This was despite the KCP formally confessing to 15 errors a month earlier. This is the beginning of a serious level of deception invading major Charismatic churches, which later led to the Toronto Experience.
1990	Paul Cain active as 'prophet' in UK (through Wimber) and amongst Vineyard churches.
1990	After meetings with detractors, The Vineyard publicly rebuked Bickle and the KCF leadership for various aberrant practices.
1990	Virgo's NFI (Newfrontiers) churches grow increasingly radically Charismatic and apostate.
1990	Paul Cain predicts global revival beginning in London in October; supported with further prophecies by Bob Jones and John Paul Jackson. Wimber hosts Docklands conference – no revival.
1990	David Pytches writes book recommending the KCP, <i>Some Said It Thundered</i> . Filled with errors, according to Wimber, who advised against publication.
1990+	Teaching begins to appear on Charismatic spiritual warfare based on confronting demons in towns.
1991	USSR breaks into republics. Warsaw pact disbanded.
1991	Clarendon Church relocates from the Odeon to the refurbished Comet warehouse in New England St, Brighton at a cost of over a million pounds. Name changed to CCK (Church of Christ the King).
1991	Bob Jones (KCP) exposed in a sexual scandal and removed from public ministry by Vineyard/KCF.
1991	Gerald Coates prophesied an earthquake in New Zealand which prompted emergency measures by many Christians, including warning the nation in the media. When it did not occur, the cause of God was ridiculed nationally and Coates was asked to leave the country.
1991	The Vineyard leaders began advising the KCP to leave the Vineyard due to fears of error. They refused.

1991	Terry Virgo organises the Brighton 91 Conference, 'That the World May Believe', sponsored by the International Charismatic Consultation on World Evangelism, which is thoroughly ecumenical, including priests holding a mass. Largest attendees were Catholics. Senior Papal ministers shared platforms/responsibility with Graham Kendrick, Terry Virgo, Michael Green, Michael Harper, Larry Christenson, Vinson Synan, Jack Hayford and Kriengsak Chareonwongsak.
1992	Yugoslavia breaks into republics amid civil war. Czechoslovakia splits into two.
c.1992	The Bible Code. Researchers use super computers to isolate recurring patterns within the Bible.
1991-3	Paul Cain invited to share ministry with RT Kendall in Westminster Chapel.
1993	Internet begins with the creation of the Mosaic browser.
1994	First Global March for Jesus in every time zone with over ten million Christians from over 170 nations.
1994	Evangelicals & Catholics Together document.
1994	Bishop TD Jakes hosts his 'Woman Thou Art Loosed' convocation in North Carolina which catapults him into the national spotlight.
1994	Clark Pinnock develops Open Theism ; publishes <i>The Openness of God</i> .
1994-96	' The Toronto Blessing ' impacts churches world-wide. Irreverent behaviour floods churches.
1994-96	' Jewish Root Movement ' takes hold in UK; notably with Jacob Prasch.
1995	20 April: 1995 Gerald Coates prophesied a specifically timed revival in Westminster which did not happen.
1995	Summer: Wimber repudiates Kansas City Prophets, regrets getting involved; said his brain was switched off for two years
1995	Pensacola 'revival' begins at Brownsville Assembly of God in Pensacola, Florida.
1995	Dec: Wimber forced to deal with growing criticism about the Toronto Blessing. Toronto Vineyard church expelled. Wimber said, ' <i>there is no biblical or theological framework for such phenomena ... I cannot endorse or even encourage this experience in our movement and ministry.</i> '
1996	August: the Metro Vineyard Church resigned from the Association of Vineyard Churches due to irreconcilable differences. Mike Bickle forms Metro Christian Fellowship.
1996	Mike Bickle publishes <i>Growing in the Prophetic</i> .
1996	<i>Cambridge Declaration</i> - Alliance of Confessing Evangelicals.
1997	John Wimber dies.
c.1997	The Alpha Course (see 1979) begins to be universal and dominate all church types.
1997	C Peter Wagner writes <i>Confronting the Powers: How the New Testament Church Experienced the Power of Strategic-Level Spiritual Warfare and Engaging the Enemy</i> .
1997	Paul Cain moves to Kansas City; joins Bickle.
1997	' New Perspective on Paul ' develops with writings by NT Wright ; becomes an issue.
1998	TBN (Trinity Broadcast Network) expands its cable, broadcast and satellite coverage, becoming the largest Christian television network in the world.
c.1998	' New Covenant Theology ' develops in USA; based on earlier ideas by Jon Zens and others. Mixed theology.
1998	Persecution of Christians in Egypt by police. Many tortured, 19 dead.
1999	International Houses of Prayer (IHOP) started by Bickle and Grace Ministries on the Tabernacle of David model.
1999	'Gold teeth', gold aura, gold dust deceptions begin at Toronto Airport Christian Fellowship.
1999	The twentieth century had more Christian martyrs than all the other centuries combined. Some historians estimate that 50 million Christians were killed primarily in Communist Russia and China.
2000	Mike Bickle hands over leadership of Metro Christian Fellowship to Floyd McClung, former YWAM international director, to concentrate on his vision for the IHOP and other Shiloh Ministries.
c.2000	Charismatic revivalism hardens into the 'Prophetic Movement'. Many claim to be OT type prophets.
2002	Greg Haslam (linked to Newfrontiers) succeeds RT Kendall as pastor of Westminster Chapel, which is now a shadow of what it was under Lloyd-Jones.
2002+	The Roman Catholic Church is forced to address cases of sexual abuse and misconduct among its priests.
2003	Bryn Jones dies suddenly.
2003	Federal Vision begins to develop in the USA.
2004	Oct: Paul Cain exposed for gross sin (homosexuality & alcoholism). Initially refuses to submit to counselling.
2005	German-born Cardinal Joseph Alois Ratzinger is elected as Pope Benedict XVI.
2007	<i>The Declaration of Ravenna</i> ; an attempted reconciliation between the Eastern and Western Church.
2007	Paul Cain re-emerges in ministry.
2008+	New Calvinism develops in USA.
2008	Lakeland 'Revival' under false prophet Todd Bentley. False revival connected to Toronto personnel.
2008	Todd Bentley exposed as adulterer; divorces wife. He refused to submit to a counselling team of leaders.
2009	Todd Bentley remarried.
2009	<i>Manhattan Declaration</i> , A Call of Christian Conscience issued, signed by 150+ American religious leaders.
2010	31 October: Attack on Baghdad church results in 52 deaths.

2011	Wagner founds the New Apostolic Reformation , a formal development of the 'Prophetic Movement'.
2011	A church in Alexandria, Egypt is bombed, on January 1, 2011, killing 21 people, mostly Christians.
2013	Archbishop Welby declares that Christians are the most persecuted group in the world.

Observations

It seemed appropriate to make some comment on this, admittedly subjective, collation of events.

The papacy

It is rationally impossible for anyone to read the history of the papacy and think anything other than that it is one of the most corrupt, foul, degenerate, manipulative, wicked institutions on earth. The pope is decreed infallible, yet there were many decades when there were two or more popes (not just in the Western Schism) opposing each other. The pope is decreed to be the vicar of God and the head of the only system of salvation on earth; yet most popes were vile, iniquitous creatures. They murdered, they tortured, they fornicated, they craved riches, they colluded with criminals, they strived for temporal power over kings, they were drunkards, they were gluttons, they lied, they used fraud, they reneged on oaths, they conspired – the list is endless. Worst of all – they killed thousands of godly Christians, let alone authorising the wholesale massacres of pagans.

Millennialism

It seems that there is good reason why inhabitants of every age could imagine that theirs could be the last. Jesus had warned of the end being a time of war, rumours of war, pestilence, social unrest and church apostasy etc. Apart from the early church, these characteristics appeared in every age to a greater or lesser degree. The key factor of the end missing from earlier ages is the Gospel being proclaimed to the whole world. This is what makes our age different.

God's judgment

There are cases where God's temporal judgment can be reasonably inferred when social calamities appear immediately following political attacks on the genuine church. See, for instance, the events after 1660 in England.

Apostasy

The proliferation of green entries as we approach the modern age is clearly evident. There can be no doubt that we are in the most heretical period of church history.

Cycles

Some things seem to appear in a cyclic form. One example is the pendulum effect of the church first favouring intellectual rationality, which then hardens into hard dogmatism; then the pendulum swings to the opposite direction of increasing mysticism and a demand for good works.

Godliness

History demonstrates that where a king or country genuinely seeks godliness, and starts by promoting Bible translation, Bible study, Biblical education, Gospel preaching, charitable works and church building, the knock-on effect in the country is prosperity and security. A good example is Alfred the Great in England; another is Oliver Cromwell (despite his mistakes). The best kings were also great saints.

Trust in historical documents

When a movement was persecuted to the point of wiping out all the adherents, there is doubt about its history when the only information available is that written by its enemies. For example, there is great debate about what the Paulicians, Cathars, Bogomils, and Albigenses actually believed. Catholics affirm that they were Gnostic type heretics; some Baptist authors aver that they were evangelicals seeking separation from Romanism.

Zeal

Some teachers, church leaders and theologians are honoured especially because they were focused on irenic principles. The fact that they sought peace and unity above all else endears them to modern readers (for example Martin Bucer). However, a reading of history shows that these people achieved far less than those who, while hoping for peace and unity where possible, were zealous for truth above all else (such as Luther, Knox and Calvin). Irenic alliances often led to compromise.

Standards

Where there was a successful period of church reform and a preaching of Biblical doctrines, there was also a flurry of written standards (confessions, catechisms and creeds). Each nation needed to appropriate the truth and explain it in a manner that was suitable to its own people, dealing with the events of the time. While it is good to honour the evangelical standards and not ignore them, there will always be a need for new catechisms, and possibly confessions, in every age; not least is the need for vernacular publications. Rejecting such is foolish.

Politics and religion

There were occasions when a foolish religious decision, such as to persecute a people, led to immediate disastrous consequences for all. For example the 1450 papal decision to forbid the Patariens from holding worship services (applied by the ruler Stephen Thomas) resulted in Bosnia being split among Catholics, Patariens, and Orthodox and leaving the country open to Turkish invasion of a divided community. Unrighteous political decisions never did any good to a nation.

Invasive waves

An overview of history reveals wave after wave of invasive forces seeking to extend or create an empire. This is virtually non-stop in every century. There are smaller waves, such as within central Europe where tribes seek a nation; then there are larger waves where tribes seek to conquer the world (such as the Mongols, the Turks, Moslems etc.). This is evidence for the Biblical explanation of the work of the devil trying to unite humanity in a wicked global empire under his control. The waves result from God's halting of an empire, at a certain point, so that it does not become worldwide.

Time

The activity of God seems to come in apparent (to us) arbitrary intensification. There are periods where very little happens for many years and then suddenly there are very intense periods where so much is happening in a short time that it is hard to credit it all. This should comfort people in times of small things when, despite their hard work, little seems to be happening. Thus the earnest reform works of Hus or Jerome failed to change the world, but an initially lesser action by Luther broke open Roman Catholicism almost overnight.

Tenure

There are many examples of men who preached the truth and worked hard but were quickly shut down, imprisoned and killed so that little came of their efforts, such as Gottschalk or Savonarola. Then there are others who strived openly and radically in the

face of opposition and yet seemed impervious to death threats (such as Luther or Calvin). Each man's work is apportioned by God and is judged according to his plan. God determines our tenure of ministry and what measures success.

Lists

Of necessity, these lists will be a fairly arbitrary choice based upon the predilections of the author. However, I trust I will not omit anyone important; in fact I aim to give more information on the less well-known, since there are many resources available dealing with the famous names.

Foxe's list of persecutions of the early church

***Book of Martyrs*, 'The Ten Primitive Persecutions', Chapter 2, Part 1 and 2**

- First Persecution under Nero, 67.
- Second Persecution under Domitian, 81.
- Third Persecution under Trajan, 108.
- Fourth Persecution under Marcus Aurelius Antoninus, 162.
- Fifth Persecution commencing with Severus, 192.
- Sixth Persecution under Maximus, 235.
- Seventh Persecution under Decius, 249.
- Eighth Persecution under Valerian, 257.
- Ninth Persecution under Aurelian, 274.
- Tenth Persecution under Diocletian, 303.

Readers will note that my list and dating is slightly different; it adds Hadrian and omits Aurelian because although Aurelian established the sun cult in the empire, Hadrian's persecution was more severe and widespread.

64	First persecution of church by Nero. Peter crucified upside down at some point.
92	2 nd persecution of church by Domitian (81-96).
107	Third persecution of church under Trajan (98-117).
118	Fourth persecution of church under Hadrian (117-138).
177	Fifth persecution of the church under Marcus Aurelius (161-180).
202	6 th persecution of the church under Septimus Severus (198-211).
235	7 th Persecution of church under Maximus the Thracian (235-238).
249-251	8 th persecution of the church by Emperor Decius (249-251).
257	9 th persecution of the church under Valerian (253-259).
303-312	10 th persecution of the Church, under Diocletian.

The Church Fathers

- Ambrose of Milan [d.397, one of the Four Great Doctors of the Western Church.]
- Athanasius [373, one of the Four Great Doctors of the Eastern Church.]
- Athenagoras of Athens [190]
- Augustine of Hippo [430, one of the Four Great Doctors of the Western Church.]
- Basil the Great of Caesarea [379, one of the Four Great Doctors of the Eastern Church.]

- Clement of Alexandria [c. 210]
- Clement of Rome [c.90]
- Cyprian of Carthage [258]
- Cyril of Alexandria [444]
- Cyril of Jerusalem [386]
- Dionysius the Areopagite
- Ephraem the Syrian [373]
- Epiphanius of Salamis [403]
- Eusebius of Caesarea [339; father of church history.]
- Eusebius of Nicomedia [341; friend and supporter of Arius. Attacked Nicene Creed despite signing it.]
- Eusebius of Emesa [360; Arian bishop of Emessa.]
- Eusebius of Vercilli [371; strong defender of Nicene orthodoxy.]
- Eusebius of Samosata [380; champion of Nice orthodoxy.]
- Pope Gregory I the Great [604, one of the Four Great Doctors of the Western Church.]
- Gregory of Nazianzus [389, one of the Four Great Doctors of the Eastern Church; one of three Orthodox saints honoured with the title ‘The Theologian’.]
- Gregory of Nyssa [394]
- Gregory of Tours [594]
- Gregory Thaumaturgus [270]
- Hegesippus of Palestine [180]
- Hilary of Poitiers [367]
- Hippolytus of Rome [235]
- Ignatius of Antioch [107]
- Irenaeus [late 2nd c.]
- Jerome [420, one of the Four Great Doctors of the Western Church.]
- John Chrysostom [407, one of the Four Great Doctors of the Eastern Church.]
- John of Damascus [749]
- Justin Martyr [165]
- Lactantius [320]
- Martin of Tours [397]
- Origen of Alexandria [254, anathematised at Fifth Ecumenical Council (533).]
- Pachomius [348, Father of Christian cenobitic (communal) monasticism.]
- Papias [155, disciple of John the Evangelist.]
- Polycarp [155]
- Prosper of Aquitaine [455]
- Pseudo-Dionysius the Areopagite
- Quadratus of Athens [2nd century]
- Tatian [185]
- Tertullian [222]
- Theodore of Mopsuestia [428]
- Theodoret of Cyrus [457]
- Theophilus of Antioch [180s]

Four Great Doctors of the Western Church [Latin Fathers]

- Ambrose of Milan [d.397]
- Jerome [d.420]
- Augustine of Hippo [d.430]
- Gregory I, the Great [d.604]

Four Great Doctors of the Eastern Church [Greek Fathers]

- Athanasius [d.373]
- Basil the Great of Caesarea [d.379]
- Gregory of Nazianzus [d.389]
- John Chrysostom [d.407]

Early Church Councils

The ecumenical councils are in capitals and centred.

Council of Antioch (268)

- Deposes Paul of Samosata.
- Condemns Sabellianism (i.e. modalism: the Father, Son and Holy Spirit are temporary manifestations of the same being).

Council of Arles (314)

- Condemns Donatism, which insisted on unswerving loyalty of church members.
- Overturns Novatian's teaching that the lapsed should not be re-admitted to church.

COUNCIL OF NICEA (325)

- 1800 bishops invited by Constantine, less than 400 attended.
- Key participants: Arius, Alexander, Eusebius of Nicomedia, Eusebius of Caesarea, Hosius, Athanasius (though only a deacon at this stage).
- Purpose: to resolve the Arian conflict.
- Affirms the divinity of Christ. The Son is *homoousios* (i.e. co-equal, consubstantial and co-eternal with the Father).
- Condemned: Arianism.
- Drafted: first version of Nicene Creed.
- Accepts: Alexandrian method of determining Easter.

COUNCIL OF CONSTANTINOPLE (381)

- Key participants: Meletius, Gregory of Nazianzus, Gregory of Nyssa.
- Condemns Apollinarianism, plus Eunomians [Eudoxians], semi-Arians [Pneumatomachi], Sabellians, Marcellians, and Photinians.
- Affirms: Nicene orthodoxy & deity of the Holy Spirit.
- Cappadocian fathers finalise Trinitarian doctrine to end Trinitarian and Arian controversy. '*Homoousios*' reasserted.

Council of Carthage (418)

- Affirms: Augustine's teaching.

COUNCIL OF EPHESUS (431)

- Key participants: Cyril, Nestorius.
- Condemns: Pelagianism & Nestorius.
- Accepts: Alexandrian Christology.
- Declares: Mary as Theotokos.

COUNCIL OF CHALCEDON (451)

- Key participants: Leo 1, Dioscurus, Eutyches, 400 bishops.
- Sets forth classical orthodoxy to settle the two natures of Christ.
- Condemns: Monophysitism, Eutychianism.
- Affirms against Apollinarius that Jesus was truly man.
- Affirms against Eutyches that Jesus' deity and humanity were not changed into something else.
- Affirms against Nestorianism that Jesus was not divided but was one person.
- Composed creed of Chalcedon.

Chalcedon left the mystery of Jesus' nature intact, he is unique; it gives no explanation but denies the Greek conception of God as remote. Since Jesus is a man, he could fulfil God's righteous demands in the law. Since he was God, his death satisfies divine wrath for all the elect. Christ's two natures are unmixed, unchanged, undivided and inseparable.

Council of Orange (529)

- Condemns Pelagianism and the heresy formally dies out.

COUNCIL OF CONSTANTINOPLE (553)

- Key Participant: Eutychius.
- Condemned: '3 Chapters' to gain support of Monophysites.
- Condemned Origen.
- Affirmed: Cyrillian interpretation of Chalcedon.

COUNCIL OF CONSTANTINOPLE (680-681)

- Rejected: Monothelitism.
- Condemned: Pope Honorius (d. 638) as heretical.

COUNCIL OF NICEA (787)

- Declared: veneration of icons and statues legitimate.

Early Christological Heresies

For more detailed information, see my paper, '*Early Christological Heresies*'.

Gnosticism

- THE NAME: comes from the Greek *gnosis*, meaning 'to know'.
- CHRISTOLOGICAL TEACHING: Christ is not the Supreme Being.

- OTHER TEACHING: a complex syncretism of paganism, Oriental mysticism, occultism (astrology, magic), Christianity, Platonic dualism and other religions. Basic premise is that matter is evil, the spirit is good (dualism).
- TIMESCALE: a significant problem from the time of the apostles to the third century (though remnants continued later than this).

Docetism

This was a facet of many Gnostics. Since matter is evil, then Christ could not have become flesh. Therefore, his body was only an appearance of human flesh, or a phantom. Christ did not die on the cross but exchanged places with Simon of Cyrene at the last minute.

Marcionism

Gnostic dualism. Chief emphasis was that the OT God is not the same as the NT God. Taught by Marcion (d. 160). Being a Docetist he denied Jesus' human nature, but he also denied Jesus' deity. Marcion was anti OT and anti-Semitic. He was opposed by Polycarp, Bishop of Smyrna (70-155) and Irenaeus. Marcion is famous for creating his own canon (centred on Paul's writings), forcing the church to consider a formal canon.

Manichaeism

A 3rd century form of dualistic Gnosticism propounded by Mani (216-276), or Manes, which became a world religion reaching as far as China by the 8th century. It became the state religion of the Turkic Uigurs in the late 8th century. Certain Christian groups (the Bogomils in the Balkans and Cathari in southern France) have been accused of being Gnostic and Manichaean but a true historical connection is doubtful and more likely to be Romanist propaganda utilised in its persecutions.

Mani's view of Christ was Gnostic and denied his resurrection, though Mani claimed to be Christ's successor. Christ was called 'the Brilliant Light' and the story of Jesus in the Gospels is but an instance of the suffering of imprisoned eternal Light in matter (battle of dualism). Disciples were ascetics (abstaining from meat and sex) seeking gradual liberation. He also taught a millennial reign of Jesus after which the elect are reunited with the Light. His deeply mythological teaching managed to absorb many Marcionites.

Ebionism

- THE NAME: means 'poor' (Hebrew / Aramaic *Ebion*, *ebyonim*).
- CHRISTOLOGICAL TEACHING: Christ is just a man; though he is a prophet.
- OTHER TEACHING: Christian Judaisers who lived an ascetic life and celebrated a Saturday Sabbath; salvation was by keeping the Jewish law. They rejected most of the Bible, especially Paul's letters; though they did use Matthew's Gospel. They also rejected the virgin birth and wrote their own scriptures, such as '*The Gospel according to the Hebrews*'.
- TIMESCALE: from early church times to the 5th century.

Dynamic Monarchianism [or Adoptionism]

- THE NAME: 'One ruler'. 'Monarchianism' is used to denote the primacy of God the Father. A defence of the unity (monarchy) of the Godhead.
- CHRISTOLOGICAL TEACHING: Jesus was a 'mere man' until he was adopted by God to be his Son. Christ was only a man under the influence of God.
- OTHER TEACHING: Chief doctrine is that there is only one God (monotheism) in an effort to reject the polytheism of Gnosticism, which taught that Christ was an immaterial aeon.

- **TIMESCALE:** Arose about 190 in Rome; developed in 3rd century.

Modalistic Monarchianism or Modalism or Patripassianism or Sabellianism

- **THE NAME:** Patripassianism means, 'the father suffers'. This is because what happens to the Son happens to the Father also, since they are one and the same. Sabellianism arises from the heretic Sabellius.
- **CHRISTOLOGICAL TEACHING:** Christ is simply a mode of the one God with no personal existence of his own.
- **OTHER TEACHING:** God is one; the Father, Son and Spirit are modes of working (or expressions) of the one God.
- **TIMESCALE:** 3rd century.

Arianism

- **THE NAME:** derives from its founder, Arius.
- **CHRISTOLOGICAL TEACHING:** The Son was created by God the Father, before time and from nothing, therefore, the Son cannot be pre-existent or eternal; he is a creature but not one of the creatures. It denied that the Son was of one essence with the Father.
- The Logos is a created, divine manifestation ('reason'), not Christ, and is a different substance from the Father.
- Two parties developed: the first taught that Christ was created of like substance (*homoiousios*) to the Father (led by Arius); the other that Christ was made of a substance unlike (*anomoios*) that of the Father (led by Aetius & Eunomius in the 350s; i.e. 'Eunomianism' and 'Anomoeans').
- The Spirit is a created being.
- Despite this Arius called for prayer and worship to the Son and the Spirit and Arians baptised in the name of the Father, Son and Holy Spirit.
- **Intentions:** to preserve monotheism and God's transcendence.
- **TIMESCALE:** The period of the main controversy was 318-381 but the problems caused by Arianism continued for centuries.

Apollinarianism

- **THE NAME:** comes from its founder, Apollinaris.
- **CHRISTOLOGICAL TEACHING:** The two natures of Christ could not exist within one person, therefore, the human nature had to be diminished; Christ cannot be fully God and fully man at the same time. Therefore, Christ had one active principle alone, the divine Logos. Christ's human flesh had no independent mind or will; the Logos replaced Christ's human spirit. This denies that Christ had a human personality. The result is that Christ is neither God nor man.
- **TIMESCALE:** Apollinaris came to prominence after the middle of the 4th century and was at first respected. After the Council of Rome in 376 his heresy became clear. Further councils at Rome in the west (377, 381) and others in the east, plus Constantinople (381) denounced his views. Apollinarianism gradually faded away after this.

Nestorianism

- **THE NAME:** comes from Nestorius, Patriarch (Archbishop) of Constantinople.
- **CHRISTOLOGICAL TEACHING:** The heresy attributed (falsely) to Nestorius is that Jesus is two persons. The heresy fails to do justice to the union of Christ's two natures in one person and the union of the logos with a human nature in Christ. There are two natures but not a real union between the two.

- **HISTORICAL BACKGROUND:** In the 3rd century the Alexandrian theological tradition emphasised the divinity of Christ while the Antiochene (Syrian) theological tradition stressed the humanity of Christ. In Biblical theology, Antioch was more rational, historical and literal; Alexandrian methodology was more allegorical and mystical. Philosophically, Antioch was more Aristotelian and empirical, while Alexandria was more Platonic and mystical.
- **OTHER TEACHING:** Nestorius taught against the prevailing use of the title '*Theotokos*' for Mary as the 'Mother of God'¹ as being loose thinking,² and thus entered into controversy with powerful leaders. He suggested a better title was 'Christ-bearing' (*Christotokos*). The vehement way he expressed this upset Cyril of Alexandria.
- **THE CHIEF ISSUE FOR NESTORIUS:** The salvation of men requires both the human and divine natures of Christ. This also protects the divine Logos from the assertion that God could suffer. Thus he taught that Jesus is one Lord, indivisible in his person (*prosopon*) but containing two natures (*ousiai*) – the divine and the human. The union and the separation exist in two distinct spheres of existence, just as in the Trinity – there is one nature (*ousia*) in three persons (*prosopa*). This is orthodox. Nestorius considered that the decision made at Chalcedon in 451 vindicated his position totally; the Monophysites agreed.

Eutychianism

- **THE NAME:** derives from its founder, Eutyches of Constantinople (378-454).
- **CHRISTOLOGICAL TEACHING:** Jesus had neither a divine nature, nor a human nature, but a composite new sort of nature that was part human – part divine. It is an early type of Monophysitism (Jesus only had one nature).
- **TIMESCALE:** Politics were involved in the treatment of Eutyches. First he was deposed at a synod in Constantinople in 448 chaired by Flavian. However, in 449 in Ephesus a large number of Egyptian monks attended this council; Dioscorus of Alexandria, reinstated Eutyches and deposed Flavian (who was subsequently beaten to death). The west (especially the papacy) and the Antiochene supporters were incensed. After the death of Emperor Theodosius, the fourth plenary council at Chalcedon in 451 wrote off the 449 synod of Ephesus calling it a 'robber synod'; nullifying its decisions. The Chalcedonian formula gave a clear and precise statement of Christology: the two natures were united in Christ without any alteration, absorption, division or confusion. Jesus is fully God and fully man. After 451 Eutychianism made inroads into Syria. In the 6th century Eutychianism united with existing Monophysites to create the Syrian Orthodox Church.

Monophysitism

- **THE NAME:** means 'one-nature' in Greek (*monos, physis*); compare Dyophysitism ('two natures').
- **CHRISTOLOGICAL TEACHING:** Christ only has one nature. This was emphasised to protect the unity of Christ's person. Christ's human nature is diminished.
- **OTHER TEACHING:** To ascribe two natures to Christ meant, they believed, that man could not attain oneness with God, which was the goal of salvation.
- **TIMESCALE:** The declaration of Chalcedon did not fix the political problem and a dispute arose which lasted two hundred years, which nearly tore the empire apart.

¹ Actually *Theotokos* means 'God-bearing One', not 'Mother of God' as frequently claimed.

² Implying that Jesus was not really a man, something the Antiochene school sought to affirm.

- **VARIETIES:** Monophysitism covers a broad spectrum including heretics and some important theologians. Arianism, Apollinarianism and Eutychianism are essentially Monophysite. But other Monophysites included Cyril of Alexandria [*‘one nature in the Word made flesh’*; though he accepted Chalcedon] and Severus of Antioch. It later manifested itself as Monothelitism.

Monothelitism

- **THE NAME:** means ‘one will’ in Greek (*hen thelema*).
- **CHRISTOLOGICAL TEACHING:** Monothelites were Monophysites who particularly opposed the idea of two wills in Christ, as well as two natures. They taught that Christ only had one will.
- **OTHER TEACHING:** Some held to a fusion of the divine and human will, creating a third type of will; others that the human will was absorbed into the divine will. They held that ‘nature’ and ‘person’ are synonymous.
- **TIMESCALE:** The Council of Constantinople in 680 stated that Christ had two natures and therefore two wills, divine and human (Dyothelitism). The human will is always subordinate to the divine will but also in harmony with it, though it did not cease to be human.

Important Greek theological words in the Christological debate

Homoiousios = ‘of similar nature’, ‘of like substance’. The term used by the Arian party to describe the relation of the Son to the Father.

Homoousios = ‘of one substance’, ‘of the same substance’, ‘consubstantial’. The orthodox term used to identify the unity of essence of the persons of the Trinity. A central motif for Athanasius against Arius.

Hypostasis = person, or more accurately, subsistence, ‘concrete reality’, ‘individual reality’.

Physis and *hypostasis* were differentiated for the first time in Christology at Chalcedon.

Ousia = essence, substance.

Physis = ‘nature’.

Prosopon = person, more accurately, ‘that which can be seen’.

Theotokos = ‘God-bearer’.

Early Christological Heresies Chart

OVERSTATED HUMANITY	OVERSTATED DEITY
Ebionism: Jesus was just a man.	Gnosticism: Jesus was an aeon (angel).
Dynamic Monarchianism: Jesus was adopted as God’s Son.	Docetism: Jesus was not a real human.
Arianism: Jesus created subordinate to the Father.	Modal Monarchianism: Jesus was a mode of the one God.
Council of Nicaea 325 Rejects Arianism. Adopts ‘ <i>homoousios</i> ’.	
	Apollinarianism: The Logos took the place of Jesus’ human spirit.
Council of Constantinople 381 Rejects Arianism & Apollinarianism	
Nestorianism: Jesus is two persons.	Eutychianism: Jesus has one compound nature.
Council of Ephesus 431 Rejects Nestorianism	
	Monophysitism: Jesus is one nature.
Council of Chalcedon 451 Final Christological formulation.	
	Monothelitism: Jesus has one will.

Council of Constantinople 680	
Clarification: Christ has two natures and two wills.	

The chief schools of 3rd - 5th century theological development

Alexandria	Antioch
Less consistent.	More consistent.
More mystical.	More logical, historical and rational.
More Platonic.	More Aristotelian and empirical.
More allegorical in Biblical interpretation.	More literal and grammatical in Biblical interpretation.
Speculative.	Hostile to speculation and more rational.
Emphasis upon Jesus as divine.	Emphasis upon Jesus as a real man.
Emphasised the unity of the two natures in the person of Christ.	Emphasised a rigid separation between the two natures of Christ.
Focus on speculation about Jesus' natures.	Focus on the historic Jesus and what he did.
More ontological (concerned about metaphysics & 'being').	More psychological and ethical.
'Nature' interpreted as the 2 nd person of the Trinity; the Logos a concrete and complete entity (Cyril). Talk of two natures is confusing and implies two persons.	'Nature' interpreted as a quality or character not a concrete entity. Human nature was the quality of being human, not an individual person.
Tendency to Apollinarianism and Monophysitism. The Logos became flesh; the Word of God became Jesus.	Tendency to Nestorianism. The Logos entered man (as the Spirit entered the prophets, but more full, as a Son). The Logos took on a human person. An indwelling of the Son in Christ which imparts his full glory (Theodore of Mopsuestia).
Theologians include: head: Pantaenus, Athanasius , Cyril, Origen .	Head: Diodore, bishop of Tarsus, the teacher of John Chrysostom and Theodore of Mopsuestia . Nestorius. Theodoret of Cyrrhus .
Source of the modern eclectic Bible manuscripts. Thus modern Bible Versions.	Source of the Byzantine textual family, the Textus Receptus and the Majority Text. Thus the AV and the NKJV.
The main 4th century tradition: The Cappadocian Fathers	
Basil the Great [329-379]	
Gregory of Nazianzus (friend of Basil) [330-389]	
Gregory of Nyssa (brother of Basil) [330-395]	

Theology in the Middle Ages - Scholasticism

Evaluating this in detail can become extremely complex and purposeless since Scholasticism is basically the combination of Christian theology with a type of secular (Greek) philosophy (either Platonic or Aristotelian) leading to a fragmentation of ideas and positions. Thus we will try to keep this overview both simple and concise.

Medieval Scholasticism in general

This is the academic theology and philosophy taught in medieval schools from the 11th to the 14th century – a method of education and research. It was prompted by the recent translation of Greek writings (from the 10th century onwards, particularly in Spain), lost to most of Latin Europe for centuries, and the rise of church schools and universities.

Its foundation was the desire to reconcile reason with faith and thus often sought to apply Greek philosophy to explain Biblical truth. The development of medieval logic was therefore applied to Biblical theology. Eventually, the rise of 15th century humanism and

then 16th century Reformation theology destroyed the medieval synthesis (though the Reformation produced a 17th century Protestant scholasticism of its own; e.g. in Turretin).

Early medieval scholastics include Anselm of Canterbury, John Scotus Erigena, Peter Lombard (his work *Sentences* [1155] were hugely influential) and Peter Abelard. It was Abelard, in particular, who denied that tradition and church authority were sufficient to establish faith. He showed that authorities supported both sides of key questions (such as, 'Is God a substance?'); thus teachers were necessary. Anselm averred that faith sought out understanding and applied an Augustinian theological commentary on key philosophical issues.

Nominalism

We must mention nominalism, deriving from the Latin for 'name'. This is a philosophical position, which was prominent in the late Middle Ages, which asserts that everything that exists is a real thing (as opposed to nihilism, which denies the existence of everything). In simple terms, it is the denial of the existence of abstract entities of any kind, including numbers and properties. Abstract things are those which do not exist in the world of concrete things in space and time.

Most hold that physical things (particulars) are real and Aristotle's 'universals' (common things, abstract objects, e.g. humanity) either don't exist or exist as a result of physical things. Thus they affirm that certain particulars are abstract (e.g. numbers, colour) and don't exist while others are concrete (e.g. a chair) and do exist.

In opposition, Realists would affirm that reality is independent of our conception of it. Mathematics is vital to scientific explanation of the natural world and therefore science affirms the existence of abstracts, such as numbers.

The complex thinking around these issues of being relate to Platonism and Plato's world of immaterial universal ideals. Nominalism became important in the 14th century since it was then taught at the university of Paris (the Sorbonne). Calvin was critical of these particular scholastics in his *Institutes*.

The first true scholastic – John Scotus Erigena

[815-877] An Irish philosopher-theologian monk ['Erigena' or Eriugena' means 'Ireland'; 'Scotus' meant 'Gaelic']. He used an educational system based on Greek thought and relied on the use of reason in studying revelation. He sought to combine Biblical theology with Neoplatonism. He had enormous influence on European thinking, both for his individualistic comment and his knowledge of Greek sources, which had remained in the monasteries of Ireland when lost elsewhere.

Thomism – The Bible plus Aristotle.

This is the system of Italian Thomas Aquinas [1225–74], and it is the chief system adopted by the medieval Catholic Church; thus he was called 'The Angelic Doctor'; in fact Aquinas was canonised in 1326.

Aquinas was a Dominican, philosopher-theologian. As well as the greatest proponent of scholasticism, his work became the official basis of Catholic doctrine, authorised by Pope Leo XIII. His *Summa Theologica* was his greatest scholastic work, a refined organisation of knowledge.

Essentially Aquinas explained Biblical theology in terms of Aristotelianism; thus his metaphysics, study of the human mind, and moral philosophy were a development of Aristotle's. His apologetic for the existence of God ('the Five Ways') was based on Aristotle

and Arabic philosophers. For Aquinas, the Aristotelian order in the universe is but a reflection of the divine mind that orders it rationally. Scotists questioned whether the use of Aristotle was appropriate.

‘Scotism’ - nominalist philosophy.

This is the system of John Duns Scotus [c.1265-1308], who was a Scottish theologian and Oxford Franciscan scholar, who was the first major theologian to defend the theory of the Immaculate Conception.

He was extremely influential in the Middle Ages and famous for opposing Aquinas’ Thomist determinism in arguing that faith was a matter of will rather than something dependent on logical proofs. Biblical truths must be accepted by faith. His system was accepted by the Franciscans as the basis of their theology.

Renaissance humanistic thinkers and some Reformers ridiculed Scotists for their unfashionable position, giving rise to the word ‘dunce’.

William of Ockham (or Occam)

[c.1290–c.1347] An English Franciscan theologian-philosopher. He developed an anti-papal theory of the state, denying the pope any secular authority. Upon being excommunicated in 1328, he was protected by the Emperor Louis IV in Munich.

He taught a form of nominalist philosophy that saw God as beyond human powers of reasoning, and things as provable only by experience or by scriptural authority. Reason could not discover truths about God and faith; these come by revelation and personal experience. Faith and reason cannot be reconciled. His teaching fed mysticism.

He is famous for his maxim, ‘*Ockham’s razor*’, that the fewest possible assumptions should be made in explaining a thing.

Bonaventura

Giovanni di Fidanza (‘the Seraphic Doctor’) [1221–74]; was a Franciscan theologian and mystic who was canonised in 1482. He reasserted the Platonic-Augustinian system against the Aristotelian system of Aquinas in a mystical way. He wisely asserted that reason is helpful to explain spiritual truths but is not the source of knowledge. True knowledge is divine and reason can only discover truth when philosophy is illuminated by true faith and Biblical theology. In this he followed both Augustine and Anselm. Bonaventura was hugely influential and respected and chiefly used Platonism as his tool, but also some Neo-Platonism elements and even a few Aristotelian elements (in connection with the illumination of the intellect).

Summary of contrasts

Thomism	Anti-Thomism
Chiefly Dominican.	Chiefly Franciscan.
Aristotelian.	Platonic.
Aquinas, Albertus Magnus.	Bonaventura, nominalists Wm. Of Ockham, John Duns Scotus.
Emphasis on reason (Greek rationalism).	Emphasis on faith and revelation of God.
Focuses on God’s immanence.	Focuses on God’s transcendence.
Faith dependent on reason.	Faith dependent on the will.
	Augustinian.
Tends towards clinical rationalism.	Tends towards mysticism.

Conclusion

The truth is that faith is neither a matter of will (Scotism), nor is it dependent on logical, philosophical proofs (Thomism), but rather it is a gift of God's grace to the elect. Faith is not understood by non-Christians.

Scholasticism famously degenerated into greater and greater rationalistic speculation that was totally pointless, such as trying to fathom how many angels could dance on the head of a pin. The breakthrough of the Reformation was a breath of fresh air and common sense, seeking to expound what the Bible actually said and avoiding rationalistic speculation. However, this is not to say that there were no nuggets of wisdom in the best medieval scholastic writings. While critical of some scholastic processes, the Reformers supported the scholastics when they correctly applied Biblical theology.

Precursors of the Reformation

Peter Waldo [1140-1217]

Originally a wealthy merchant who lived in Lyon, France. After conversion he lived a life of poverty and service. His followers became known as Waldensians. They held that the Bible was the only source of authority and rejected the organisation of Romanism and much of Roman Catholic teaching. They were persecuted for centuries for their radical beliefs.

John Wycliffe [1329-1384]

He was a leading theologian at Oxford University, invited to serve at court by John of Gaunt but conflicted with the church. After teaching that the government should seize the property of corrupt clergymen, the Pope condemned him in 1377, and in 1382 he was sent from Oxford to Lutterworth. His major achievement was the launching of a new translation of the Late Vulgate Bible into English. His followers became known as 'Lollards'.

John (Jan) Hus [1374-1415]

Taught at University of Prague. Strongly influenced by Wycliffe, he stressed the role of Scripture as an authority in the church and that only God was able to forgive sin. Condemned at Council of Constance in 1415; burnt at the stake without an opportunity to explain his beliefs.

Jerome of Prague [1371-1416]

Bohemian reformer. A brilliant orator and debater; disciple and friend of Jan Hus; supporter of Wycliffe. Supported Hus at Council of Constance but arrested and burned as a heretic at Constance in 1416.

Girolamo Savonarola [1452-1498]

A Dominican monk who lived in Florence; a fiery preacher who spoke out against the church, demanding repentance. During the Florentine carnival in 1497, he organised the 'bonfire of the vanities'. He was hanged and burnt in Piazza Signoria in Florence on 23 May 1498.

Jacques Lefèvre d'Étaples [1455-1536]

French theologian / humanist and precursor of the Reformation in France who remained a Catholic and sought reforms of the church. A professor who taught Farel in preacher training. He published a French version of the NT in 1523 – the basis of all subsequent French versions. The complete Bible appeared in 1530 based on the Vulgate but a revised edition based on Hebrew and Greek texts appeared in 1534. He averred that the Bible was

the only source of doctrine and taught justification by faith alone. Despite church opposition, he was protected by Francis I.

John Colet [1467-1519]

English scholar, Renaissance humanist and theologian. He was Dean of St Paul's cathedral, London. He preached against moral laxity of priests and pushed for church reforms. Despite his stance he was favoured by Henry VIII. As an important leader of humanism, he greatly influenced, befriended and supported Erasmus. Colet bridges Christian Renaissance humanism and Reformation theology and was the most noteworthy preacher of Biblical faith.

Magisterial Reformers

The Magisterial Reformation refers to the Continental Reformation which centred on the duty of magistrates (local governors of any rank) to support churches politically and economically, and decide on issues of doctrine to judge heretics seeking to damage churches [this was the system that had prevailed for centuries]. It does not refer to the Latin word meaning 'master', thus 'to have great authority'; so it does not mean the 'masterful reformers'.

Here we will concentrate on the less well-known reformers.

Theodore Beza [1519-1605]

Born in Burgundy. Succeeded Calvin as religious leader of Geneva. Further systematised and defended Calvinism. Discovered *Codex Bezae*, and important Biblical manuscript underlying the King James Version.

Martin Bucer [1491-1551]

Irenic Reformer and Biblical commentator. Abandoned his Dominican humanism and became a follower of Luther after Luther's disputation of 1518. One of the first reformers to marry (1522). Led initial Reformation in Strasbourg after 1523, with Wolfgang Capito, Matthew Zell and Caspar Hedio, emphasising love, holiness and service. Influenced Calvin between 1538-41; Strasbourg's liturgy and church order shaped that in Geneva and Scotland. Became the leading diplomatic statesman of European Reformation. Tried to reconcile Lutherans, Reformed and Catholics. Involved in the English Reformation and befriended Cranmer, becoming Regius professor at Cambridge in 1548 and influencing Edward VI, John Bradford, Matthew Parker and John Whitgift.

Johann Heinrich Bullinger [1504-1575]

Influenced by Luther, Erasmus and Melancthon at university in Cologne, he returned to Switzerland in 1523 to join with Zwingli; succeeding Zwingli at Zurich in 1531. His ministry was like a Reformed bishop, presiding over a synod, mediating between the council and the clergy. He reformed the school system and the central administration. He wrote many works, most notably *The Decades* (fifty sermons on doctrine). He managed to successfully mediate in Reformed churches but failed to achieve a theological alliance with the Lutherans. His predestination doctrine was more moderate (weak) than Calvin's but, as an Erastian, he opposed Calvin's ecclesiology and all presbyterian church polity. He was an early proponent of a proto-Covenant Theology. He developed Zwingli's Eucharist doctrine, agreeing that it is a memorial but affirming that God does work through it. He also had close relations with England.

John Calvin [1509-1564]

A Frenchman (Jean Cauvin) from Picardy ('Calvin' is from the Latinised name 'Calvinus' – the protocol for writers in Latin). The great systematiser of the Reformation, developing Reformed Theology based on the glory and sovereignty of God. Led the later Reformation in Geneva.

Andreas von Carlstadt [1477-1541]

Born in Bavaria. Condemned in the same papal bull (*Exsurge Domine*) as Luther. In the early Reformation, he was more evangelical than Luther (in 1521 he advocated communion in both kinds, marriage of priests, denied infant baptism and refused music in liturgy). However, he veered into prophetic enthusiasm and later became a Radical Reformer. After conflicting with Luther he settled in Switzerland and associated with Zwingli, then Bullinger. Some see him as a forerunner of Puritanism.

Wolfgang Fabricius Capito [1478-1541]

Scholar and Reformer; published a Hebrew grammar. Initially a supporter of moderate Anabaptists and influenced by Sattler. Worked with Bucer in Strasbourg. Failed to live up to his gifts.

Martin Chemnitz [1522-1586]

Lutheran theologian; friend of Melanchthon. Wrote a four-volume book examining the Council of Trent, plus other theological works. Sought to reconcile doctrinal controversies amongst German Lutherans. Co-author of the *Formula of Concord* (1577). Considered to be a theological support for Luther.

Guillaume (William) Farel [1489-1565]

French reformer. Originally studied under Jacques Lefèvre d'Étaples. Persecution forced him to leave reforming work in France and he visited various cities, including supporting Oecolampadius in a disputation in Basle (1524). From 1526 led a band of French evangelists in Switzerland. Was involved in the 1528 disputation that won Berne for the Reformers, and was thenceforward supported by Berne in ministry. Began evangelising in Geneva and initiated the Reformation there (1535), calling upon Calvin for support in 1536. Both were expelled in 1538 and he settled in Neuchatel and married.

Matthias Flacius [1520-1575]

German Lutheran theologian. Converted at Wittenberg University through contact with Luther. Became professor of Hebrew (1544). Disagreed with Melanchthon on the Augsburg Interim (1548), then wandered Europe until his death in Frankfurt. Famous for his books *Clavis* (a key to the Scriptures) and the *Magdeburg Centuries* (church history) which shaped Protestant thought.

Wolfgang Musculus (Mauslein) [1497-1563]

A humanist Benedictine monk who met Bucer, who sent him Luther's writings, whereupon he became a Lutheran preacher. Went to Strasbourg in 1527, becoming Bucer's secretary and a deacon under Matthew Zell. In 1531 he went as a preacher to Augsburg till 1548. Bullinger helped him become a professor of theology in Bern in 1549. Published an extensive commentary on the Psalms in 1550. His various commentaries had a widespread influence, particularly in the Low Countries, Germany, Switzerland, Hungary and England

John Knox [1514-1572]

Led the Scottish Reformation after being influenced by Calvin in Geneva.

Jan Laski (Jan à Lasco) [1499-1560]

Polish theologian who declined a bishopric after converting to Protestantism. Friend of Zwingli and Oecolampadius. Worked in several countries including England. Published important works on church order, a confession of faith and a catechism. Friend of John Hooper but forced to leave England after the death of Edward VI. Thence was Superintendent of southern Polish churches.

Martin Luther [1483-1546]

The giant of the Reformation and the hammer that broke open Roman Catholicism. Initiated the German Reformation with his *95 Theses* in Wittenberg. Founded the Lutheran Church. Translated Bible into German and kick-started German literature. Wrote many books.

Philipp Melancthon [1497-1560]

Luther's colleague at Wittenberg. Attempted reconciliation with Reformed and Catholics. He was a scholarly theologian who systematised Luther's theology but succumbed to compromise in the interests of peace. Wrote various confessions (e.g. *Augsburg Confession, Wittenberg Articles*) and theological works (e.g. *Loci Communes* – dogmatic Lutheranism).

Johannes Oecolampadius (Hauschein) [1482-1531]

German Reformer of the Palatinate. Became the leading Reformer of Basle and a brilliant philologist in Latin, Hebrew and Greek who had assisted Erasmus on his Greek NT. Later, a pastor at Augsburg and absorbed Luther's ideas. Was temporarily a court chaplain but returned to Basle lecturing in Scripture at the university in 1523, later becoming a minister helping to establish the Reformed church. His writings and disputations promoted Protestantism throughout Switzerland. He defended his friend Zwingli at the Colloquy of Marburg.

Bernadino Ochino [1487-1564]

Italian Reformer. Was a Franciscan (1504) and then a Capuchin monk (1534) and vicar-general (1538-42). After meeting Juan de Valdes (a Catholic reformer) in 1536 he realised that the church cannot dispense salvation. He criticised the Inquisition in 1542 and was summoned to Rome but escaped to Geneva and was received by Calvin. In Geneva he ministered to Italians and published several books. In 1545 he went to Augsburg and pastored an Italian church. When the city fell to imperial forces he escaped to Basle then Strasbourg and then England (1547-53) where Cranmer secured him a prebendry in Canterbury. There he preached to Italians in London and wrote a work against predestination. On Mary's accession, he returned to the continent, ministering in Zurich and publishing a book that was heterodox on the Trinity, causing his expulsion. He then moved to Poland and then settled in Moravia where he died of plague.

Peter Martyr Vermigli [1499-1562]

Italian theologian who converted to Protestantism. Influential in the early continental and English Reformation. Professor of Hebrew and Old Testament in Strasbourg with Martin Bucer's support, succeeding Wolfgang Capito. Cranmer invited him to a professorship at Oxford University. Fleeing the Marian persecution, he taught again at Strasbourg, now under Lutheran establishment. However, Vermigli maintained a strong doctrine of double predestination. In 1556 he taught theology at Zurich (offered by Heinrich Bullinger). John Calvin himself regarded Peter Martyr as one of the greatest expounders of the doctrine of the Eucharist in Protestantism.

Pierre Viret [1511-1571]

Influenced by Farel. A preacher and writer in various towns then joined Farel in Geneva in 1534. His health was damaged by an attempt to poison him. Founded a Reformed church and academy in Lausanne. A trusted friend and associate of Calvin (1541-42 and 1559-61). He ended up in southern France and presided over a synod at Lyons (1563). He wrote a defence of Calvinism in dialogue form.

Huldrych Zwingli [1484-1531]

Introduced the Reformation to Zurich and Switzerland. Argued with Luther over the Lord's Supper. Persecuted Anabaptists.

Radical Reformers

The Radical Reformation refers to the various groups and types of Anabaptists who did not think that the Magisterial Reformers had gone far enough. However, many of these contained both heretics and millennial, anarchist Charismatics (as evidenced at Münster). Sadly this caused persecution by Protestants and Catholics, even of good, orthodox Anabaptists. They were radical, principally, because they did not support the role of governors ruling the church and denied infant baptism.

The representative men below are not generally united, and indeed most are at variance with each other, though some were friends. Only a few could be said to be in the same movement. This shows the wide variety of theology and opinions expressed in the Radical Reformation.

Thomas Müntzer

[c.1489-1525] A proto-Anabaptist from Thuringia who denied infant baptism. He started as a Protestant theologian but subsequently politicised Lutheran ideas to Luther's dismay. Travelling widely he became a pastor in Zwickau in 1520, but the authorities expelled him the next year, as his ideas became more radical. Arriving in Prague he was initially welcomed as a theologian but was soon out of favour. In 1523 he took on a pastorate in Allstedt, marrying a former nun and here he wrote the first German liturgy. A proposed debate with Luther never materialised.

Luther attacked Müntzer and Andreas Karlstadt in a letter to the princes in 1524 and Müntzer was called before Duke John of Saxony, but he fled. He then (1524) became a rebel leader in the Peasants' War ('Revolt') and started writing against Luther, supporting Anabaptists. He established a communist experiment in Mühlhausen, propounding a millennial kingdom opposed to political and spiritual oppression, then formed an army of peasants expecting miraculous aid against the establishment. Instead he was completely routed in the Battle of Frankenhausen (1525), tortured and decapitated after recanting and accepting mass.

Müntzer is complex. Although he had heretical views (such as teaching that Mary is a mediatrix and Queen-Priest, or the necessity of prophetic revelation) he was more Biblical than Luther on the Lord's presence in the Supper, infant baptism, and the necessity of good works after justification (but he gets close to meritorious works). However he also held a form of revolutionary Liberation Theology, averring that religion changes the social order; as such he was adopted by Friedrich Engels, East German Communists and Socialism. In reality he was '*an impractical mystical dreamer*' [Diarmaid MacCulloch] who did nothing to better the poor.

John of Leiden

John of Leiden [Jan van Leiden, Jan Beukelsz or Jan Beukelszoon; c.1509–1536], was an Anabaptist leader from the Dutch city of Leiden who presided over the worst case of Anabaptist anarchy at the time. He went to Münster in Germany in 1533 because there were inspired preachers there and sent for Jan Matthys. Matthys was recognised as a prophet and became the leader of the city. Matthys died in 1534 during a military attack and John became King of Münster until its fall presiding over all sorts of licentiousness, polygamy and heresy.

Münster was defeated in 1535 by the prince bishop Franz von Waldeck, and John was captured. In 1536 he was tortured and then executed with two others by being attached to a pole by an iron-spiked collar and his body ripped with red-hot tongs for the space of an hour. Then their tongues were pulled out with tongs before being killed with a burning dagger in the heart. The bodies were left to rot in three cages hanging from a church steeple, which remain today.

Kaspar von Ossig Schwenkfeld

[1489-1561] A heretical enthusiast. Kaspar (Caspar) Schwenkfeld was a German lay theologian and diplomat, who led the Protestant Reformation in Silesia (until forced to flee in 1529). He was a Radical Spiritualist ('Inspirationist'; i.e. Charismatic) but also an opponent of the Anabaptists. After first embracing Lutheranism, Schwenkfeld fell out with Luther (and everyone else) over several vital issues. Though he had some sound teachings, he held heretical doctrines, such as: he did not consider the implementation of the New Testament pattern to be desirable. He believed in prayer groups instead of church meetings. He taught the cancellation of the Lord's Supper. He considered baptism to be a mere superstitious act. He did not accept the fundamental doctrine of justification by faith. He taught a progressive deification. As an Inspirationist, he taught that the leading of the Spirit was to be followed at the expense of the Bible and this led to a mystical understanding of the faith. He taught the deification of Christ's humanity, and he was accused by Luther of Eutychianism (this is the idea that Christ had only one compound nature). In many ways he was a precursor of the Quakers. He was denounced by Zwingli, Melancthon, Catholics and even by the tolerant Bucer, and was anathematised by the Lutheran Schmalkaldic league of Protestant princes. [The modern proposal by Jacob Prasch that he was the most sound Reformer is laughable; indeed it is likely that Schwenkfeld was not even a genuine believer.]

Sebastian Franck

[1499-1543] A mystical humanist opposed by Luther. He met Bucer while at university in Heidelberg and was ordained a priest in 1525. He adopted Reformed theology becoming a preacher at Gustenfelden and married. He travelled to Strasbourg in 1529, producing various books, particularly upholding the universal, invisible church as opposed to sects on earth. In Strasbourg he befriended Schwenkfeld and wrote in support of free speech, expressing sympathy with heretics. This resulted in imprisonment and being driven out of town. He went to Ulm for manual labour but more books got him into trouble again and was forced out of Ulm in 1539. He died working as a printer in Basel. His erroneous ideas included teaching that all men retain part of God in their soul and God communicates through this. In addition he opposed theology and Scripture (as hindering spiritual revelation) and the external church.

Menno Simons

[1496-1591] An important Anabaptist reformer born in war-ravaged Friesland in the Low Countries, who became the leader of the Mennonites. He was ordained a priest in 1514 but knew nothing of the Bible until forced to study it to resolve questions about

transubstantiation. As a result he became an evangelical humanist (common at the time). In 1531 he learned about rebaptism after the beheading of a local Anabaptist for this 'sin'. After studying Scripture, the Fathers and the Reformers, he realised that infant baptism was not Biblical. Then he was transferred to Witmarsum where he heard the preaching of Anabaptists; in fact, his brother was killed as an Anabaptist in 1535. This produced a spiritual crisis causing him to search his heart and seek God. The result was that he left the Catholic Church in 1536 and became an Anabaptist.

He was ordained in 1537 by Anabaptists who were moderate disciples of Melchior Hoffman leader of the first Anabaptist church in the Netherlands (whose more fanatical followers had been in the Münster anarchy). Simmons rejected violence, emphasising separation from the world and good works. Although Inspirationists had been predominant in The Netherlands up to 1540, by 1544 Simmons had been so successful that the term Mennonite was being used to refer to Dutch Anabaptists. Simons married and had children and died in Holstein in 1561.

Historians see Simmons as extremely important in Dutch church history; some even compare him with Calvin, though they differed in significant ways, mainly on the matter of the church and the state; Simmons insisted that the church and state must be separate. His followers, unlike other Dutch Anabaptists, were renowned for their piety and pacifism.

Hans Denck

[1495–1527] A school headmaster who came into contact with Anabaptism after meeting Müntzer in Nuremberg, which resulted in his banishment in 1524, forcing him to be a wanderer until his death of bubonic plague. He wrote against the Reformers and taught the importance of the Spirit over Scripture (i.e. an Inspirationist). He denied the value of the Bible as a source of truth and the sacraments were merely symbolic. He was accused of being Anti-Trinitarian, his Christology was flawed and his views of salvation are erroneous.

Conrad Grebel

[c.1498–1526] Co-founder of the Swiss Anabaptist Brethren. Born and grew up in the Canton of Zurich, but studied elsewhere – though failing to get a degree. He joined a study group under Zwingli in 1521 and befriended Felix Manz. Converted in 1522 his personality changed and became zealous for Zwingli's reforms, rising to leadership. However, after the Second Disputation of 1523 he broke with Zwingli who capitulated to the council and kept the mass and images. Grebel's zeal could not cope with this compromise. Grebel met with others who felt the same, for prayer and Bible study; he also corresponded with Reformers outside Switzerland, including Luther, but no alliances were forthcoming.

Grebel decided to break with Zwingli over the issue of infant baptism. In a public debate Zwingli debated with Grebel, Manz and Blaurock but the council decided for Zwingli and demanded that Grebel's group break up and that their children be baptised in 8 days. They continued meeting and re-baptised each other as adults, determined to fully obey the NT. Grebel then set out evangelising other cities with much success (Wolfgang Ulimann worked with him part of the time) but was arrested in late 1525. He wrote a defence of Anabaptism and escaped in early 1526, getting his pamphlet printed. After relocation to the Canton of Grisons he died less than thirty-years old and his ministry less than four years, only 18 months as an Anabaptist.

He was the first person in the Reformation to perform an adult baptism and is called 'the Father of Anabaptists'. Ironically, Zwingli accepted that there were no major theological points of difference between them, just secondary matters of infant /adult baptism and Christians being magistrates.

Balthasar Hubmaier

[c.1480–1528] A notable and greatly respected Moravian Anabaptist leader. After receiving a PhD. (under John Eck) he became vice-rector of the University of Ingolstadt in 1515. He was noted as a great preacher and became a pastor in 1516 at Regensburg. He met Zwingli and others in 1523 in Zurich and was led to abandon infant baptism as unbiblical. In 1524 he married. He was baptised by Wilhelm Reublin in 1525 with 60 others in Waldshut and his increasingly Anabaptist views led him into conflict with Prince Ferdinand. Fleeing to Schaffhausen and then Zurich, Zwingli had him arrested. In a disputation with Zwingli (which he won) the council supported Zwingli, forcing a demoralised Hübmaier to recant, which he reversed the next day; however he was tortured on the rack until he did recant. He was then allowed to leave for Moravia, though greatly troubled about his recantation.

His preaching in Nikolsburg gained a following but Prince Ferdinand gained control of Bohemia and arrested him and his wife, taking them to prison in Vienna until 1528. He was tortured, tried for heresy and burned to death; his wife was drowned.

Hubmaier was more sound than some Anabaptists (especially on the Trinity) and practised baptism by affusion (not all the Anabaptists were immersionists, which was a later development). However, he remained a believer in the perpetual virginity of Mary and affirmed her as *theotokos* ('God bearer'). Despite being a Latin scholar, he wrote his works in German for the common people.

Felix Manz

[c.1498–1527] Manz became a follower of Zwingli after he came to Zürich in 1519 and befriended Conrad Grebel in 1521. They questioned the mass, the nature of church and state connections, and infant baptism. After the Second Disputation of Zürich in 1523, they felt that Zwingli's reforms had been compromised. With others they defended their views, considered too radical by most. However, several parents then refused to have their children baptised. The council determined to support Zwingli after a public debate in 1525. Sanctions were applied to them and they were ordered to baptise their children. Instead the brethren baptised each other; Grebel baptised George Blaurock, and Blaurock in turn baptised the rest. Thus was born the Anabaptist Movement which spread quickly, especially with the language skills of Manz translating texts for the people. All were prolific evangelists. After being arrested several times, Manz was captured with Blaurock and imprisoned in Zurich. Re-baptism had recently been made a capital crime and Manz was executed by drowning; the first Swiss Anabaptist to be killed by Protestants.

George Blaurock ['Blue Rock']

[c.1491–1529] Real name Jörg von Haus Jacob. A co-founder of the Swiss Brethren in Zürich with Conrad Grebel and Felix Manz. Originally a Catholic priest but had left the order before he came to Zurich in 1524 where he befriended the radical followers of Zwingli who rejected the mass, images, and infant baptism (see Grebel and Manz).

On the day Manz was killed, Blaurock was severely beaten and exiled from Zurich. He travelled widely preaching, at Bern, Biel, the Grisons, and Appenzell. He was arrested and banishment a fourth time in 1527, whereupon he left Switzerland forever. He pastored in the Tyrol in 1529, labouring successfully. However, he was arrested, tortured and burned at the stake in September 1529 with Hans Langegger.

Michael Sattler

[1495–1527] Originally a Benedictine monk, he was a notable and godly leader of the Anabaptist Brethren who was executed as a heretic by Catholics. He had been expelled from Zurich in 1525 with other Anabaptists and evangelised in Horb and Rottenburg, then travelled to Strasbourg. In 1527 he chaired a meeting of the Swiss Brethren at Schleithem.

His persecution, trial and martyrdom had a profound effect upon the people who read the details published by Wilhelm Reublin. During this unjust trial he was patient, respectful, wise and godly but his execution was appalling. His wife and other colleagues were also killed. Sattler was largely responsible for the *Schleitheim document*.

Schleitheim Confession (1527)

The only real written summary of common belief of the evangelical Anabaptists is the *Schleitheim Confession* of 1527; although this is more of a church manual than a doctrinal confession. Another (containing errors) is the *Waterland Confession*.

Note

Some modern Christian commentators have criticised the Magisterial Reformers for not going far enough and have lauded the Radical Reformers. In fact, some believers, who should know better, have been extremely disparaging about the chief Reformers, blaming them for all sorts of modern ills. This needs comment.

God knows what he is doing in his control of history. The Reformers deserve huge praise for the monumental achievements that they delivered, and ones that modern folk fail to understand. Without these men raised up by God we would all now be living in a Roman Catholic empire.

The society at that time could only cope with a certain amount of social revolution and the Reformation stretched that to breaking point as it was. For over a thousand years the state had either controlled the church or had been closely involved in its decisions. The security of the people lay in the protection of their religion by the ruling powers in their state. Virtually everyone accepted this, as they accepted that infant baptism was the sign of being involved in the state church. To separate the church and the state at once would have been a bridge too far for the common man and the Reformation would have floundered and stopped. Not only that but in many cases the power of the state was necessary to protect the Reformation from a variety of enemies, both without and within. Without the support of men like Frederick III the Reformation would never have got off the ground.

It took enormous courage and resilience from men like Luther, Farel, Bucer, Zwingli and Calvin to deal with the matters they faced, without considering more radical reforms – which, of necessity, would have to come later in history. At many times the security of the Reformation was balanced on a knife-edge and only just scraped through. It was extremely difficult for the Reformers to actually succeed in the matters that they focused on – breaking Catholic superstition, preaching a pure Gospel of grace, opening up a vernacular Bible for the people, teaching sound Christian doctrine from Scripture in church, catechising the people in theology and practical godliness, establishing a local church for the people in the vernacular, dissolving Catholic liturgy and hierarchical structures etc.

These were gains enough for the time. Yes, the better Radical Reformers sought even more Biblical changes, and yes the Magisterial Reformers were too weak on matters like Erastianism, but the time could not have coped with these further radical reforms. Apart from that, many of the Anabaptists were fanatics and Inspirationists that needed to be condemned for the protection of the church. Having seen what happened at Munster, it is not surprising that all the Magisterial Reformers were hard on Anabaptists; however, the executions of brethren that took place cannot be excused – even though that was normal practice at the time.

We can all admit that even the best Reformers made mistakes, particularly Zwingli, but their achievements were enormous and must be understood in the light of the world in those days, not today.

British Reformers

Thomas Cranmer

[1489-1556] Archbishop of Canterbury from 1533. Played large role in English Reformation. Involved in Henry VIII's divorce; was burned at the stake under Queen Mary after recanting his recantation.

Thomas Cromwell

[1485-1540] Statesman under Henry VIII. Vicar-General in 1535 (in charge of the church). Supervised dissolution of monasteries. Earl of Essex (1540). Encouraged the publication of the Great Bible (1539). Attempted marriage alliance between Henry VIII and German Lutheran princes, which resulted in his beheading for treason.

John Knox

[1514-1572] Went to Geneva in 1553, influenced by Calvin. Returned to Scotland in 1559 and led the Scottish Reformation.

Hugh Latimer

[1485-1555] Bishop of Worcester. Twice imprisoned by Henry VIII. Leading preacher under Edward VI. Burned at the stake under Mary Tudor.

Nicholas Ridley

[1500-1555] Former Chaplain to the King, then Bishop of London. Burned at the stake with Latimer.

William Tyndale

[1494-1536] English Reformer and Bible translator. Hounded and persecuted by Henry VIII. Lived in exile on the Continent, where he translated parts of the OT, published English NT, tracts and commentaries. Executed in Belgium near Brussels.

Thomas Bilney

[1405-1531] Fellow of Trinity Hall, Cambridge. Converted Hugh Latimer. First of the Cambridge Protestants to be martyred for preaching the Gospel under Henry VIII.

John Hooper

[d. 1555] Friend of Bullinger, having fled England in 1546; corresponded with Bucer and Jan Laski. In 1549 returned to England as chaplain to Protector Somerset; became a popular Reformed teacher. Made Anglican bishop of Worcester/Gloucester in 1552, preaching several times a day and visiting his parishes urging people to read Scripture. Imprisoned by Queen Mary then burned.

The White Horse Group

A group in Cambridge, which met at the White Horse tavern from the mid-1520s which became known as 'Little Germany' and soon became influential. It included: Robert Barnes, Hugh Latimer, John Frith and Thomas Bilney; all eventually burned as heretics.

Leading Puritans

'Puritan' was originally a name given to those who wished to see a more radical Reformation (purification) of the Church of England under Elizabeth I, according to the lines of the Swiss Reformation. In short they wanted a Reformed (Presbyterian) church not an Anglican episcopacy. Monarchs, however, (as James I observed) require the support of bishops (*'no bishop, no crown'*) and oppose a full Reformation.

The modern person has a caricature of the Puritans in his mind. He sees them as black-suited, no-frills, tall-hatted people of Cromwell's time who were dour, moody, kill-joys. In fact, though opposed to a worldliness which included frivolous dancing, they were godly, normal people who could play and have fun with their children and were the backbone of a decent British society. Remember that John Bunyan was a Puritan and he does not fit this dour image. They were kind-hearted, pious, good souls who were zealously on fire for God's glory and sought to live in the good of that. They were also industrious, resilient people, of the sort that made a new country in the American colonies, despite many privations.

Though not all Puritan doctrines are helpful (they were weak on 'Preparationism' and assurance as an experiential second blessing for instance; they also had a tendency to legalism through Covenant Theology), in the main they were one of the greatest gatherings of godly saints in history. Their disciplined godliness and the assiduous Bible study made them into great preachers, pastors, missionaries and theologians; some of the best brains that ever lived. They were truly giants of spirituality. Their books are still popular and form a library of some of the greatest works in history. In fact the Westminster Confession (a Puritan work) is still the doctrinal basis of many modern denominations. Writing them off is exceedingly foolish.

Joseph Alleine

[1634-1668] Converted after a spiritual crisis upon the death of his brother. Became a tutor, preacher and chaplain at Oxford in the company of John Owen. Assistant minister in Taunton where he catechised assiduously. Ejected in 1662 and imprisoned in 1663 for singing Psalms in his own house and preaching to his own family. Became one of the best known Nonconformist preachers and writers. Most famous for his book, *An Alarm to the Unconverted* (1672), which influenced Spurgeon and Whitefield and is still available today.

William Ames

[1576-1633] Tutored, and heavily influenced, at Cambridge by William Perkins. Became a chaplain to an aristocrat based in Holland after being persecuted for his zealous preaching in England. Was an observer at the Synod of Dort, thence professor of theology at Franeker in 1622 and rector in 1626. Ill health forced his retirement and death. His reputation as a theological teacher attracted students from all over Europe. Strongly polemical. His *Marrow of Theology* was enormously influential and in colonial times was more quoted by theologians than either Luther or Calvin. Thomas Hooker and Increase Mather reckoned that the Marrow was the only book necessary, other than the Bible, to make a man a good theologian. It is still available today published by Baker.

Richard Baxter

[1615-1691] Largely self-educated. In 1638 ordained and in 1639 appointed master of the Free Grammar School, Bridgnorth. He rejected episcopalianism. From 1641-1660 served the parish of Kidderminster. An Amyraldian and Latitudinarian, but an effective pastor. Broadly supported Parliament in the Civil War but opposed the *Solemn League & Covenant* and some of Cromwell's strategies. Later became chaplain to Charles II but rejected a bishopric. Ejected in 1662 he married; his wife's wealth enabled him to continue. His preaching led to imprisonment in 1685-6. He was involved in the abdication of James II and welcomed the Toleration Act. He virtually single-handedly changed the market town of Kidderminster by tireless house-to-house visitation and catechising. Wrote the standard work, *The Reformed Pastor* (1656, that is, a pastor who reforms himself to be effective) and the devotional *The Saints Everlasting Rest* (1650) His *Practical Writings* are still very helpful. However, his Amyraldism makes him very unsound on the doctrines of grace.

Samuel Bolton

[1606-1654] a member of the Westminster Assembly. Minister of churches in London then Master of Christ's College, Cambridge. Preached to the House of Commons. Noted today for his book, *The True Bounds of Christian Freedom* (1645).

Thomas Boston

[1676-1732] Noted Scottish churchman. Born at Duns of a Covenanting family, then educated at Edinburgh. Became a schoolmaster in Glencairn then minister in Simprin in 1699. In 1704 he read, *the Marrow of Modern Divinity*, by Edward Fisher, an Amyraldian leaning compendium of Reformation divines on the offer of the Gospel, which initiated the Marrow Controversy, exaggerating free grace and minimising conviction and repentance. James Hog reprinted *The Marrow* in 1718 after Boston's recommendation; later publishing his own edition with notes. Famous for, *The Fourfold State*, *The Crook in the Lot*, and *Body of Divinity*, which had considerable influence in Scotland.

William Bridge

[c. 1600-1670] studied at Emmanuel College, Cambridge. A preacher at Colchester, though opposed by William Laud. From 1637, he was a rector in Norwich but went into exile in Rotterdam. He returned to Great Yarmouth and became one of the Dissenting Brethren in the Westminster Assembly. In 1643 he preached in front of Charles I directly attacking the Queen. He was Minister at the Old Meeting House, Norwich for several years up to his death. Famous for *A Lifting Up for the Downcast*.

Thomas Brooks

[1608-1680] A favourite Nonconformist Puritan of many due to his effective writing. Educated at Cambridge, he became a Congregationalist. He served in the Civil War as a chaplain, becoming a rector in London in 1648 (though explaining his principles). He preached to Parliament several times. In 1660 he was ejected but remained in London preaching as a Nonconformist. In 1672 he was licensed to preach in Lime Street. He wrote several books and all his works are available as a set by Banner of Truth.

John Bunyan

[1628-1688] Bunyan was born near Bedford into a poor family, learning to read from the Bible. He fought for the Roundheads, marrying in 1649. In 1653 he joined an Independent church in Bedford and began to preach and was remanded by the magistrate for doing this. He was intermittently in prison between 1660 to 1672, which was where he wrote *The Pilgrim's Progress*. After his release he spent his time preaching and evangelising in the Bedford area. His books, including also *The Holy War* and *Grace Abounding*, are amongst the most beloved in all history and his simple preaching style endeared him to everybody, including the intellectual giant John Owen. Bunyan was a Calvinist in theology and a Separatist regarding church polity and baptism. All his works are available in print in various formats. What is amazing is that the most popular and useful Puritan writer was a poor man with a weak education; this testifies of grace.

Jeremiah (Jeremy) Burroughs

[1599-1646] An Independent, educated at Cambridge, who began his ministry as the associate of Calamy at Bury St Edmunds. He became a rector in Norfolk in 1631 but was suspended in 1636. He sought refuge in Rotterdam, preaching in the English Congregational church where William Bridge was pastor. He returned in 1641 and became famous as a lecturer at Stepney and Cripplegate. He was one of the Dissenting Brethren at the Westminster Assembly, but died before the confession was finished.

Edmund Calamy

[1600-1666] Educated at Cambridge and became a bishop's chaplain, then vicar and finally a lecturer at Bury St Edmunds where he opposed Laud's reforms. In 1639 he was elected to be curate at Aldermanbury. He was prominent in the Westminster Assembly but opposed the execution of the king. After welcoming Charles II he participated in the Savoy Conference of 1661 seeking a broad based national church. He was ejected in 1662 and briefly imprisoned in 1663 for disobeying the Act of Uniformity. He died in retirement.

Thomas Cartwright

[1535-1603] Educated at Clare Hall, Cambridge then a scholar at St John's (1550) until ejected under Mary's accession. Returning after her death he became a fellow of Trinity (1562) then professor of Divinity. After criticising the Church of England he was deposed by Whitgift. He stayed with Beza in Geneva, briefly returning in 1572 but leaving again after a controversy about Presbyterianism. He spent time in Heidelberg and pastored an English church in Antwerp, finding time to marry. On return to England he was arrested and imprisoned but released to retire in Warwick where he assisted with the Millenary Petition.

Joseph Caryl

[1602-1673] A Nonconformist pastor who was born in London and graduated at Oxford, becoming a preacher at Lincoln's Inn. He frequently preached to the Long Parliament and was part of the Westminster Assembly. He was chaplain to the imprisoned Charles I and in 1650 was sent with John Owen to accompany Cromwell to Scotland. In 1662 he was ejected from his church in London but ministered to an Independent congregation in London till his death in March 1673, when John Owen succeeded him. He is noted for his commentary on Job which demonstrates both his learning and piety.

Stephen Charnock

[1628-1680] Educated at Cambridge then a fellow of New College, Oxford. Became chaplain to Henry Cromwell, governor of Ireland, in 1655 and famed for preaching in Dublin. After 1675 he pastored a Presbyterian church in London. All his works, especially the *Existence and Attributes of God*, are available as a set by Banner of Truth.

Philip Doddridge

[1702-1751] Nonconformist born in London. From 1723-1729 was minister of Kibworth. Set up an academy for training ministers first at Market Harborough then Northampton. He was a 'modified Calvinist' (Amyraldian) following Baxter and Calamy, though was accused of Sabellianism (probably due to misunderstanding his convoluted theology). However most of his students became liberal Presbyterians. He was the composer of many hymns and wrote *The Rise and Progress of Religion in the Soul*, called 'the last great Puritan autobiography'.

John Flavel

[d.1691] Nonconformist theologian and pastor. Educated at Oxford he became a curate in Devon then a lecturer in Dartmouth. Ejected in 1662 he led a Congregational church in his own house. Suffering persecution, he moved to London in 1682 but returned to Devon where he promoted unity between Congregationalists and Presbyterians. All his works, which are practical and devotional, are available as a set by Banner of Truth; some of these are considered to be classics of Puritan literature.

John Foxe

[1516-1587] A famous Protestant historian and noted for his *Book of Martyrs*. Born in Boston, Lincs. Studied at Oxford and became a fellow of Magdalen (1539-45). He then became a tutor and subsequently ordained deacon by Nicholas Ridley. Fled to the

Continent upon Mary's accession (1554). His Martyrology was published in Latin in 1559 based upon a work by his friend Edmund Grindal. Returning to England he was ordained priest by Grindal, now bishop of London. An English edition of his book was published in 1563 as *Actes and Monumentes*, (better known as *Foxe's Book of Martyrs*). This work profoundly influenced Elizabethan England.

George Gillespie

[1613-1649] Scottish church leader ordained in 1638. In 1641 he was a minister in Edinburgh noted for his championing of the National Covenant (supporting Presbyterianism), who was a vocal member of the Westminster Assembly. He had chronic ill health, which led to an early death, but was one of the most learned and prolific of the Covenanter writers. Noted for his work, *Aaron's Rod Blossoming* (1646) a study of the Erastian controversy which angered the Episcopalians so much that when they regained power in 1661 they had his tombstone formally smashed by the public hangman.

Thomas Goodwin

[1600-1680] Congregational leader and favourite Puritan of many. Born in Norfolk and educated at Cambridge. He became a fellow, then vicar, but resigned when he became a Congregationalist in 1634 and moved to London. He fled to Holland in 1639 where he became a pastor at Arnheim but returned to London when the Long Parliament began and formed a church. He was the leader of the Dissenting Brethren in the Westminster Assembly. In 1649 was appointed chaplain to the Council of State and in 1650 President of Magdalen College, Oxford. From 1656 he was a confidant of Cromwell. He was a leader in the Savoy Assembly and was generally greatly esteemed by all. After the Restoration, he moved to London to pastor a church. His works have been published many times by several publishers.

William Guthrie

[1620-1665] A Scottish Covenanter, cousin of James Guthrie [1612-1661]. John Owen considered him one of the greatest writers. He studied under both his cousin and Samuel Rutherford. He became a tutor and then a minister in Fenwick (1644) where he was a diligent pastor whose preaching drew crowds. When episcopalianism was enforced at the Restoration, William was overlooked until 1664, leaving Fenwick in 1665. He died that year in Brechin, having long suffered from kidney disease. Noted for his book, *The Christian's Great Interest* (1658).

Matthew Henry

[1662-1714] Extremely well-known and popular commentator, beloved of Spurgeon. Son of Puritan minister Philip Henry [1631-1696]. Studied at a Nonconformist academy in London and read law at Gray's Inn. Later ordained as a Presbyterian minister, securing a pastorate at Chester in 1687, then Hackney in 1712. Greatly influenced by earlier Puritans, he began his exposition of the Bible in 1704, starting at four or five o'clock each day. He finished his commentary up to the end of Acts and the seven-volume work was continued by others, based on his notes. His commentary is available in various forms, full and abridged, by many publishers and a version is available freely on the E-Sword software.

Thomas Hooker

[1586-1647] Puritan minister and founder of Connecticut. Born in Leicester and educated at Cambridge becoming a popular lecturer at St Mary's Chelmsford, but was retired for his Puritan sympathies. Fled to Holland in 1660, then to Massachusetts, and then to Connecticut in 1636. He created the framework for government in local communities, becoming a virtual dictator and the most powerful orator of his day. His works are mostly sermonic but include instructions on Congregational polity.

Thomas Manton

[1620-1677] A notable Puritan minister born in Somerset and educated at Oxford. He was ordained a deacon by Joseph Hall in 1640 then appointed a lecturer in Devon until 1645. He then relocated to Stoke Newington, just outside London, where his lectures gained him favour, especially on Isaiah 53, James and Jude. Parliament invited him to preach on six occasions. He participated in the Westminster Assembly as a clerk, wrote a preface to the Confession in 1658 and became Cromwell's chaplain and a trier (one of the examiners of men for ministry). In 1656 he became a lecturer at Westminster Abbey and rector of St Paul's, Covent Garden, succeeding Obadiah Sedgwick. Unusually, Manton supported the Restoration. He was also involved in the Savoy Conference. Despite being offered a Deanery by Charles II, Manton declined on grounds of conscience due to the persecution of Puritans resulting from the 1662 Act of Uniformity. He was subsequently imprisoned for refusing to co-operate with the Conventicle Act (1670); however, he was later allowed to lecture occasionally until his death.

Francis Marbury

[1555-1611] A less well-known Puritan and author; the father of Anne Hutchinson (the infamous and controversial dissident in the Antinomian Controversy in Colonial America). Educated at Cambridge he became a clergyman, schoolmaster and playwright. He criticised church leadership for poorly trained clergy and useless bishops. He served two short jail sentences but ignored restrictions on him and was imprisoned for two years for impudence. In preaching again he continued his attacks and was put under house arrest for a time. Controlling his tongue he became a preacher again in Alford and then London but died unexpectedly aged 55.

Walter Marshall

[1628-1680] A Nonconformist Puritan and author, famous for his book, *The Gospel Mystery of Sanctification*. He was a fellow in Oxford in 1648 and appointed vicar in Hampshire in 1656. Ejected in 1662, he became leader of an independent assembly in Gosport, serving for 18 years. On suffering spiritual depression, he sought help from men like Richard Baxter, but was changed after a conversation with Thomas Goodwin. It seems that this counsel concerned learning to deny the power of the self-life and trust in Christ's spiritual power. These principles are expounded in his book, considered the greatest Puritan work on sanctification.

Cotton Mather

[1663-1725] Noted American Puritan minister and eldest son of Increase Mather. Born in Boston and educated at Harvard. Served as his father's colleague as a minister and then as senior pastor. He became a fellow of Harvard in 1690 then a prolific writer of over 400 theological and historical works. His history of Christianity in America (*Magnalia Christi America*, 1702) is still widely used as a textbook. He also did many good works such as sponsoring a school for slaves. Sadly he moved from pure Calvinism in later life (e.g. *Christian Philosophy*, 1721).

John Milton

[1608-1674] Famous Puritan poet. Born in London and educated at Cambridge; a profound thinker and poet from an early age. Married three times. A Parliamentary pamphleteer in the Civil War and secretary for the government under Cromwell. Endangered as a regicide, and blind, he nevertheless was given amnesty at the Restoration and he began writing poetry again after a break of twenty years. *Paradise Lost* appeared in 1667. Like Dante, his poetry on the fall and sin is far better than his subsequent works (*Paradise Regained*).

John Owen

[1616-1683] Famous Congregational Puritan and deep Reformed thinker. Educated at Oxford then became a pastor at Fordham, Essex (1643). Here he changed his original Presbyterian views after reading John Cotton. In his next pastorate at Coggeshall he formed a 'gathered church'. In the war he accompanied Cromwell in his expeditions to Ireland and Scotland as chaplain. In 1651 Parliament appointed him dean of Christ Church, Oxford; the next year Cromwell made him vice-chancellor. He worked to produce godly leaders and reformed the university, yet he found time to serve on many state committees; he also helped to draft the Savoy declaration. In 1660 he was ejected and started a home church in Stadthampton. For the next twenty years he was the leader of the Nonconformists and became pastor of a church in London. His works (though dense) were considered priceless by many, especially Dissenters, and they were reprinted many times. All his works are currently available as a set by Banner of Truth.

William Perkins

[1558-1602] A giant of the Reformation and able defender of double-predestination. A Puritan scholar that strongly influenced many that followed him, such as William Ames. Born in Warwickshire and educated at Cambridge, becoming a fellow until 1595. He then became a lecturer until his death. He was a popular preacher and pastor. However, he never publicly advocated Presbyterian polity. He was able to present complex theological issues in a simple manner and especially practical divinity. Most famous for, *A Golden Chaine* (1590) and *On Predestination* (1597).

Matthew Poole

[1624-1679] Famous for his Bible commentary, second only to that of Matthew Henry. Born in York and educated at Cambridge, he became rector of a church in London where he developed a training scheme for pastors. He was ejected for his Presbyterian sympathies in 1662. Instead of preaching in Nonconformist chapels he devoted his energies to Bible commentaries – a textual one in 1669-76 and *Annotations of the Holy Bible*, which was completed by friends after his death in Holland.

John Preston

[1587-1628] An Anglican clergyman and master of Emmanuel College, Cambridge. Though less well-known today, he held high political office in his day. Born in Northamptonshire, he was educated at Cambridge where he studied a variety of subjects but after hearing John Cotton preach he began to study Divinity, mastering the Scholastics and subsequently Calvin. He later wrote many works defending Calvinism, which later Puritans edited and published (e.g. Sibbes and T. Goodwin). He devoted himself to the training of ministers, becoming a dean and catechist. He impressed King James I several times, including as a preacher against Arminianism and was made chaplain to Prince Charles. In 1622 he succeeded John Donne as preacher at Lincoln's Inn where many flocked to hear him. After this he became Master of Emmanuel, following some political intrigue, but continued preaching (with some political difficulties) at Lincoln's Inn; he also became lecturer at Trinity Church, Cambridge. He accompanied Charles to Whitehall at his accession to the throne and used his influence to advance the cause of Puritans. Subsequently, he was opposed by Laud and involved in various political issues.

Samuel Rutherford

[1600-1661] Beloved Scottish pastor, scholar and theologian. Born into a farming family, he showed signs of spiritual life in boyhood. Educated at Edinburgh University, then appointed professor of Latin and literature. He resigned and studied theology, being ordained in 1627, continuing a faithful ministry in Anwoth until 1636 when he was imprisoned for his Nonconformity. There he wrote his famous letters, now a classic of

devotional writing. He was released in 1638 and later appointed professor of Divinity at St Andrews. In 1643 he was a commissioner at the Westminster Assembly where he made a significant contribution. In his four-year absence, two of his children died. He was famous for *Lex Rex*, a classic on godly constitutional government, which embodied the 1690 Revolution Settlement. In 1647 he was appointed principal of St Mary's at St Andrews, then rector of the university. He was ejected at the Restoration but died before the full storm of persecution.

Obadiah Sedgwick

[c.1600-1658] Born at Marlborough the son of a vicar. Graduated M.A. in 1623 at Magdalen Hall, Oxford. Became chaplain to Baron Vere of Tilbury, travelling to the Low Countries. Back in Oxford, he commenced B.D. in 1630 then lecturer at St. Mildred's, Bread Street, London. In 1639 he became vicar at Coggeshall, Essex.

He was a member of the Westminster Assembly (1643), and in the same year was appointed a licenser of the press. He was later appointed to the rectory of St. Paul's, Covent Garden, and resigned Coggeshall where John Owen succeeded him. He resigned St Paul's due to failing health in 1656, and was succeeded by his son-in-law, Thomas Manton. He was a man of property, being lord of the manor of Ashmansworth, Hampshire. He died in Marlborough in 1658.

Richard Sibbes

[1577-1635] Born in Suffolk, possibly in Sudbury. Educated at Cambridge and then lecturer at Holy Trinity College, Cambridge. Preacher at Gray's Inn, London, from 1617 but became Master of Catherine Hall, Cambridge in 1626, keeping the London position. He tirelessly sought to put preachers into ministries and raised money for the victims of the Thirty Year's War. He was a conforming, non-Presbyterian minister of the Elizabethan church and known for moderate views and religious toleration. Often called, '*the heavenly doctor Sibbes*' and beloved of Martyn Lloyd-Jones. Sibbes' sermon, *the Bruised Reed*, greatly helped the Welsh preacher in a time of spiritual depression. All his works are available as a set by Banner of Truth.

William Twisse

[1578-1646] Prolocutor (chairman) of the Westminster Assembly and a high (supralapsarian) Calvinist. Described by a Robert Baillie as '*very good, beloved of all, and highlie esteemed*'. Temporarily chaplain to Elizabeth of Bohemia (daughter of James I) in 1612 but returned to England from Heidelberg in 1613. Vicar of Newbury from 1620 and a vocal opponent of Laud. Wrote against Arminius. In *Dissertatio de scientia media* (1639) he adopted some Dominican arguments on justification. He was also a Premillennialist.

Thomas Vincent

[1634-1678] Born at Hertford in 1634 and educated at Westminster School and Felsted grammar school, he gained an M.A. at Oxford in 1654. He became chaplain to the Earl of Leicester then rector of St. Mary Magdalene, London until the Uniformity Act of 1662 ejected him. He then preached privately and assisted Thomas Doolittle in his school at Bunhill Fields. During the Great Plague of London he preached constantly in parish churches. Later he gathered a large congregation at Hoxton which met in a wooden hall. At some point he was imprisoned for Nonconformity. He died on 15 October 1678, and was buried in St Giles-without-Cripplegate. Most well known for, *An Explanation of the Assembly's Shorter Catechism* (1675).

Thomas Watson

[c.1620-1686] Cambridge educated, in 1646 he began a sixteen-year pastorate at Walbrook. Though Presbyterian he held an attachment to the king, and in 1651 was one of

the clergymen imprisoned for involvement in Christopher Love's plot to put Charles II on the throne, being released in 1652. His preaching was extremely popular but was ejected in the Restoration for Nonconformity. He continued his ministry in private. After the Declaration of Indulgence (1672) preached at Crosby House for several years until bad health forced his retirement to Barnston, Essex, where he died suddenly while praying in 1686. Famous for his excellent work, *A Body of Divinity*. All his works are available as a set by Banner of Truth.

The Westminster Assembly

There have been many theological synods and assemblies, but this one is one of the most important after Dort and especially important in English history. It was established by the Long Parliament to restructure the Church of England in defiance of Charles II, who would only assent to Parliament's desire for such an assembly if the clergy had chosen all the participants.

Parliament appointed 121 divines (theologians or church leaders) from every county; two from each county (including Welsh counties), four for London, and two for each university. The French 'stranger churches' sent two ministers in place of those from the Channel Islands]. There were also 30 lay assessors (10 nobles and 20 commoners), and 6 Commissioners from the Church of Scotland. 80% of the divines had obtained university degrees and the assembly represented the top echelons of intellectual life in the country. 21 additional ministers were added ('the Super-added Divines') to replace 25 members who failed to arrive due to death [22 died before 1649], illness or royalist sympathies (Episcopalians). Parliament paid four shillings per day in expenses.

The Assembly met for ten years during the Civil War (1643–53), most of the work being done by 1649 in producing the Westminster Standards, which are the major Confessional Standards of many Presbyterian denominations. These included, the *Westminster Confession of Faith*, the *Westminster Larger Catechism* (instruction based on the confession), the *Westminster Shorter Catechism* (for children), and the *Directory of Public Worship* (which replaced the Prayer Book). It achieved its set parliamentary goals by April 1648 with the final draft of the standards, and the Scottish commissioners had left by the end of 1647. However, the assembly continued meeting for practical purposes, such as examining ministers for ordination. Newspapers reported on the assembly's proceedings until March 1653.

The average daily attendance was between sixty and eighty members. The Assembly's first meeting was in the Henry VII Lady Chapel of Westminster Abbey on July 1, 1643. It later moved to the warmer, more private Jerusalem Chamber of Westminster. It met 1,163 times between 1643 and 1649, and was never formally dissolved by Parliament.

The assembly was organised into three committees, open to any member, which was assigned subjects and had to prepare propositions for debate in the full assembly following each morning of committee meetings.

The first task was the revision of the Thirty-Nine Articles. However, after ten weeks of debate, on October 12, 1643, the Assembly was directed by Parliament to produce a better agreement with the Reformed churches abroad and Scotland. Work on the Thirty-Nine Articles was abandoned and the new set of documents was produced over the next four years. The assembly also approved the use of Rouse's metrical version of the Psalter.

At the Restoration, the Westminster standards were revoked but continued to be used by Scotland and other countries.

The denominational factions are thus:

- Episcopalians: included James Ussher, Archbishop of Armagh. The Episcopalian group usually did not attend the sessions, because the king had not authorised them.
- ‘Primitive Episcopalians’: about twenty members including William Twisse. They supported episcopalianism but with a reduced role for bishops combined with elements of Presbyterianism. Remember that prelacy had brought about the Bishop’s Wars in Scotland and helped start the Civil War as Charles II favoured Romanism.
- Presbyterians: the largest group, included Edward Reynolds, George Gillespie and Samuel Rutherford.
- Independents or ‘dissenting brethren’ (they disliked the term ‘independent’): were mostly congregationalists including Thomas Goodwin, Jeremiah Burroughs, William Bridge, Philip Nye and Sidrach Simpson. Oliver Cromwell sympathised with this group. They are not to be confused with separatists and Brownists (who later became Baptists), as they had accepted episcopal ordination and remained in the Church of England.
- Erastians: (these supported the primacy of the state over the church); there were two members - John Lightfoot and Thomas Coleman. In a sense the assembly was Erastian since it was called and controlled by Parliament, but pure Erastians sought the continued control of the church by the state and not clergymen. Ironically, these supported the independents since they feared a Presbyterian system would lead to intolerance. It had a greater influence with the vocal support of MPs like John Selden present.
- Amyraldians: a small minority sympathised with the Amyraldian ‘Hypothetical Universalism’ theological system. Edmund Calamy was a follower of the John Davenant school of Amyraldism and attempted to insert it into the Catechism; others included Arrowsmith, Vines and Seaman (according to Philip Schaff, *The Creeds of Christendom*, Sixth Ed. p770). Richard Baxter was unhappy with the assembly for not including Amyraldian doctrines concerning the gracious and well-meant offer of the Gospel and a universality of the atonement of Christ. The case for Amyraldism was strenuously argued in the Assembly and was rejected by the majority of the delegates.

Though the assembly majority fought for national Presbyterianism in church polity and formally agreed on this, (despite the protests of the dissenters), in fact England never became Presbyterian due to political exigencies. As Cromwell became more powerful he introduced religious toleration and disfavoured Presbyterianism. Regional Presbyterian classes were only established in fourteen out of forty counties. At the Restoration compulsory Episcopalianism was re-introduced.

Non-voting secretaries

- 1643–1652 Adoniram Byfield (d.1660)
- 1643–1649 Henry Roborough (d. 1649)
- 1643–1649 John Wallis (1616–1703)

Divines

- [Period of service] [Name] [Lifespan]
- 1643–1649 John Arrowsmith (1602–1659)
- 1643–1649 Simeon Ashe (d.1662)

- 1643–1649 Theodore Bathurst (c.1587–1651)
- 1643–1649 Thomas Baylie (1581–1663)
- 1647–1649 **Samuel Bolton** (1605–1654) Super-added.
- 1644–1652 John Bond (1612–1676) Super-added.
- 1643–1644 Oliver Bowles (c.1577–1644)
- 1643–1649 **William Bridge** (1600–1671)
 - Ralph Brownrigg (1592–1659)
 - Richard Buckley (c.1608–1653)
- 1643–1649 Anthony Burges (d.1664)
- 1643–1649 Cornelius Burges (d.1665)
- 1643–1646 **Jeremiah Burroughs** (c.1601–1646)
- 1645–1649 Richard Byfield (c.1598–1664) Super-added.
- 1643–1649 **Edward Calamy** (1600–1666)
 - Richard Capel (1586–1656)
- 1643–1645/6 John Carter (d.1646)
- 1643–1652 Thomas Carter (b.1585)
- 1643–1652 William Carter (1605–1658)
- 1643–1652 **Joseph Caryl** (1602–1673)
- 1643–1649 **Thomas Case** (c.1598–1682)
- 1643–1649 Daniel (John) Cawdrey (1587–1664) Super-added.
- 1643–1649 Humphrey Chambers (c.1599–1662)
- 1643–1649 Francis Cheynell (c.1608–1665)
- 1643–1649 Peter Clark (b.1606)
- 1643–1649 Richard Clayton (1597–1671)
 - Thomas Clendon (d.1677)
 - Francis Coke (c.1600–1682)
- 1643–1646 Thomas Coleman (1597–1646)
- 1643–1652 John Conant, D. D. (1608–1694)
- 1645–1649 Edward Corbet (b.15991)
- 1643–1652 Edward Corbet (1601–1658)
- 1643–1649 Robert Crosse (1604–1683)
- 1645–1649 Philippé Delmé (d.1653) Super-added.
 - Calybute Downing (1606–1644)
 - William Dunning (b.1599)
- 1645–1652 John Dury (1596–1680) Super-added.
 - John Earle (1601–1665)
 - Edward Ellis (c.1603–1650)
- 1643 Daniel Featley (1582–1645)
- 1645–1649 Thomas Ford (1598–1674) Super-added.
- 1643–1649 John Foxcraft (1595–1662)
- 1643–1649 Hannibal Gammon (c.1582–1651)
- 1643–1649 Thomas Gataker (1574–1654)
- 1643–1649 John Gibbon (b.1587)
- 1643–1649 George Gibbs (c.1590–1654)

- 1643–1649 Samuel Gibson (b.1580)
- 1644–1649 William Good (Goad) (b.1600) Super-added.
- 1643–1649 **Thomas Goodwin** (1600–1680)
- 1643–1649 **William Gouge** (1575–1653)
- 1643–1649 Stanley Gower (c.1600–1660)
- 1643–1649? John Greene (d.1647)
- 1643–1649 **William Greenhill** (1597–1671)
- John Hacket (1592–1670)
- 1643–1644 Henry Hall (c.1604–1644)
- Henry Hammond (1605–1660)
- 1644–1649 Humphrey Hardwick (b.1602) Super-added.
- John Harris (1587–1658)
- 1643–1652 Robert Harris (1580–1658)
- 1643–1649 Charles Herle (1597–1659)
- 1643–1649 Richard Heyrick (1600–1667)
- 1643–1649 Gaspar Hickers (1605–1677)
- Samuel Hildersham (c.1594–1674)
- 1643–1649 Thomas Hill (d.1653)
- 1643–1649 Thomas Hodges (c.1600–1672)
- Richard Holdsworth (1590–1649)
- 1643–1649 Joshua Hoyle (c.1588–1654)
- Henry Hutton (d.1671)
- 1643–1648 John Jackson (1600–1648)
- 1646–1652 Robert Johnston (d.1670)
- 1643–1649 John Langley (1657)
- William Launce (c.1588–1666)
- 1643–1649 John Ley (1584–1662)
- 1643–1652 **John Lightfoot** (1602–1675)
- Richard Love (1596–1661) Super-added.
- William Lyford (1597–1653)
- 1643–1651 Jean de la Marche (1585–1651)
- 1643–1649 Stephen Marshall (1594–1655)
- 1643–1649 John Maynard (1600–1665) Super-added.
- 1643–1649 William Mew (1602–1659)
- 1643–1649 Thomas Micklethwaite (d.1663)
- William Moreton (d.1643)
- George Morley (1598–1684)
- 1643–1649 Matthew Newcomen (d.1669)
- William Nicholson (Newscore?) (1591–1672) Super-added.
- Henry Nye (1589–1643)
- 1643–1652 **Philip Nye** (c.1595–1672)
- 1643–1644 Henry Painter (c.1583–1644)
- 1643–1647 Herbert Palmer (1601–1647)
- 1643 Edward Peale (1583–1645)

- 1643–1649 Andrew Perne (c.1595–1654)
- 1643–1649 John Philips (c.1585–1663)
- 1643–1649 Benjamin Pickering (d.1649)
- 1643–1649 Samuel de la Place (1576–1658)
- 1643–1649 William Price (d.1666)
- 1643–1649 Nicholas Prophet (c.1599–1669)
- John Pyne (d.1678)
- 1643–1644 William Rathbone (d.1644)
- 1643–1652 William Rayner (c.1595–1666)
- 1643–1649 Edward Reynolds (1599–1676)
- 1643–1652 Arthur Sallaway (b.1606)
- Robert Sanderson (1587–1663)
- 1643–1649 **Henry Scudder** (d.1652)
- 1643–1649 Lazarus Seaman (d.1675)
- 1643–1649 **Obadiah Sedgwick** (1600–1658)
- Josias Shute (c.1588–1643)
- 1643–1652 **Sidrach Simpson** (c.1600–1655)
- 1643–1649 Peter Smith (1586–1653)
- 1643–1649 William Spurstowe (d.1666)
- 1643–1649 Edmund Staunton, (1600–1671)
- 1643–1652 Peter Sterry (1613–1672)
- 1643–1649 Matthias Stiles or Styles (1591–1652)
- 1644–1652 John Strickland (c.1601–1670) Super-added.
- 1646–1649 William Strong (d.1654) Super-added.
- 1643–1649 Francis Taylor (1589–1656)
- 1643–1649 Thomas Temple (c.1601–1661)
- 1643–1649 Thomas Thorowgood (c.1595–1669)
- 1643–1649 Christopher Tisdale (1592–1655)
- 1643–1649 Henry Tozer (c.1601–1650)
- 1643–1649 Anthony Tuckney (1599–1670)
- 1643–1646 **William Twisse** (1577/8–1646) Prolocutor from the start until his death.
- **James Ussher** (1581–1656)
- 1643–1649 Thomas Valentine (1586–1665)
- 1643–1649 Richard Vines (1600–1656)
- 1643–1649 George Walker (c.1582–1651)
- 1645 John Ward (1665) Super-added.
- Samuel Ward (1572–1643)
- 1643–1649 James Welby (d.1649)
- 1643 Thomas Westfield (1573–1644)
- Francis Whiddon (c.1599–1657)
- 1643–1649 Jeremiah Whitaker (1599–1654)
- 1643–1648 John White (1575–1648)
- 1643–1649 Henry Wilkinson the younger (1610–1675)
- 1643–1647 Henry Wilkinson the elder (1566–1647)

- 1643–1649 Thomas Wilson (c.1601–1653)
- 1643–1647 John Wincop (c.1602–1647)
- 1643–1649 Francis Woodcock (1614–1649)
- 1643–1649 Thomas Young (c.1587–1655)

Lay Assessors

Nobles

- 1643–1649 William Cecil, 2nd Earl of Salisbury (1591–1668)
- Edward Conway, 2nd Viscount Conway (c.1594–1655)
- 1644–1646 Robert Devereux, 3rd Earl of Essex (1591–1646)
- Basil Feilding, 2nd Earl of Denbigh (c.1608–1675)
- 1643–1649 William Fiennes, 1st Viscount Saye and Sele (1582–1662)
- William Grey, 1st Baron Grey of Werke (1593–1674)
- 1643–1649 Philip Herbert, 4th Earl of Pembroke (1584–1650)
- 1643–1649 Edward Howard, 1st Baron Howard of Escrick (d.1675)
- 1643–1649 Edward Montagu, 2nd Earl of Manchester (1602–1671)
- 1643–1649 Algernon Percy, 10th Earl of Northumberland (1602–1668)
- Henry Rich, 1st Earl of Holland (1591–1668)
- c.1644–1649 Robert Rich, 2nd Earl of Warwick (1587–1658)
- Oliver St John, 1st Earl of Bolingbroke (c.1584–1646)
- 1643–1649 Philip Wharton, 4th Baron Wharton (1613–1696)

Commoners

- 1644 Sir Thomas Barrington (c.1585–1644)
- 1643–1647 John Clotworthy, 1st Viscount Massereene (d.1665)
- 1643–1649 John Cooke (c.1608–1660)
- 1643–1649 Sir John Evelyn (1601–1685)
- 1643?–1649 Nathaniel Fiennes (1607–1669)
- 1643?–1649 Sir Gilbert Gerard (1587–1670)
- 1643?–1649 Sir John Glynne (1603–1666)
- 1644–1649 Sir Robert Harley (c.1579–1656)
- 1643–1649 Arthur Haselrig (1601–1661)
- 1644–1649 William Masham (1615–1654) Super-added.
- 1643?–1649 Sir John Maynard (1602–1690)
- 1643–1649 William Pierrepont (1607–1678)
- 1643–1649 Edmond Prideaux (1601–1659)
- 1643–1649 Sir Robert Pye (c.1585, d. 1662)
- 1643 John Pym (1584–1643)
- 1644–1649 Sir Robert Reynolds (c.1600–1678)
- 1643–1649 Francis Rous (1580–1659)
- 1643–1649 Sir Benjamin Rudyerd (1572–1658)
- 1643–1649 Oliver St John (c.1598–1673)
- 1643–1649 Humphrey Salwey (c.1575–1652)
- 1643–1649 **John Selden** (1584–1654)
- 1645 William Strode (c.1594–1645)

- 1644?–1649 Zouch Tate (1606–1650)
- 1643–1649 Sir Henry Vane the Younger (1613–1662)
- 1643–1649 Sir Henry Vane the Elder (1589–1655)
- 1643–1649 William Wheeler (c.1601–1666)
- 1643–1645 John White (1590–1645)
- 1643–1649 Bulstrode Whitelocke (1605–1675)
- John Wilde (1590–1669)
- Walter Yonge (c.1579–1649)

Scottish Commissioners

Ministers

- 1643–1647 **Robert Baillie** (1602–1662)
- Robert Blair (1593–1666)
- Robert Douglas (1594–1674)
- 1643–1647 **George Gillespie** (1613–1648)
- 1643–1645 **Alexander Henderson** (c.1583–1646)
- 1643–1647 **Samuel Rutherford** (c.1600–1661)

Church of Scotland elders

- 1646 Archibald Campbell, 1st Marquess of Argyll (1605–1661)
- 1644–1646 John Campbell, 1st Earl of Loudoun (1598–1662)
- 1644–1647 John Elphinstone, 2nd Lord Balmerino (d.1649)
- 1645 Sir Charles Erskine of Alva (d.1663)
- 1644–1646 Archibald Johnston, Lord Warriston (c.1611–1663)
- John Kennedy, 6th Earl of Cassilis (c.1601–1668)
- 1643–1648 John Maitland, Viscount Maitland (1616–1682)
- Robert Meldrum (d.1647)
- 1647 George Winram of Liberton, Lord Liberton (d.1650)

It must be said that the principal published book sources disagree about one or two names, there being confusion about who was ‘super-added’ and who was not and who failed to take their seat. These are based on two journals, one for the House of Commons the other for the House of Lords; no full transcription of the minutes was published until 2012, neither has Lightfoot’s journal (recently discovered) been published. Great confusion arises over Christopher Love; some books say he attended others that he did not; others have suggested that he is identified with Richard Love. Dr. Chad Van Dixhoorn, an expert on the Westminster Assembly, states that Love is mentioned in one or both of the journals of the House of Commons and Lords, but he was not actually approved by both Houses or took the oath.

Chad Van Dixhoorn's seven volume dissertation (which includes the first full draft transcription of the minutes) has been recently made available as a five-volume (3200 pages) book, *The Minutes and Papers of the Westminster Assembly, 1643-1652*, edited by Chad Van Dixhoorn; 2012, Oxford University Press.

Apparently no more than twenty spoke frequently, many being content to sit quietly, consider and vote. After the death of William Twisse, his place was taken by Charles Herle, with John White being his vice. Westminster was unusual in that it was not a Presbyterian synod, nor a General Assembly, nor convocation.

Some important kings and princes who helped to secure the Reformation

Elector Frederick of Saxony (Frederick III, 'the Wise')

Note: Electors were German princes who were responsible for determining who became Holy Roman Emperor.

[1463-1525] Frederick was noted for his sense of justice and reforming policies (hence, 'the Wise'). Influenced by the Renaissance, his court in Wittenberg was a centre of the arts. Refused the chance of standing for the position of emperor. Founded the University of Wittenberg in 1502 where Martin Luther and Melanchthon studied.

Frederick saved Luther's life, when he was summoned for trial in Rome in 1518, by insisting it occurred on German soil in Augsburg. He also refused to execute the papal bull *Exsurge Domine* against Luther in 1520. After Luther's condemnation at the Diet of Worms (1521), Frederick had Luther escorted to and guarded at the Wartburg Castle.

His spiritual situation is uncertain, as he maintained a devout interest in Catholic spirituality, but he partook of a Protestant communion service just before he died. Luther and Melanchthon preached at his funeral, commending him.

Elector Frederick of the Palatinate

[1515-1576] Eldest son of Duke John II. Married, Mary, a Lutheran in 1537 and eleven years later announced his evangelical conversion. He opposed the Augsburg Interim in 1548. In 1559 became heir to the electorate. After a study of the doctrine of the Lord's Supper, he adopted Calvinism in 1541, despite opposition from Lutheran princes. He then supported Calvinism in Heidelberg and commissioned the Heidelberg Catechism (1563). In 1570 he introduced Presbyterianism into the Palatinate. He gave aid both to the French Huguenots and the Dutch Calvinists.

Landgrave Philip of Hesse

[1504-1567] Considered the most able of Luther's defenders. He became Landgrave in 1519, just in time to assist Luther's work when needed. Though he met Luther at the Diet of Worms, he became a Protestant in 1524, encouraging the Reformation in his domain. He founded the University of Marburg in 1527. He formed a secret defensive league with other Protestant princes (Saxony, Nuremberg, Strasbourg and Ulm) and invited Zwingli to help promote unity between Lutherans and the Swiss Reformed. He helped to form the Smalkald League in 1530 as a defence against the emperor. After deserting his allies at one point, he later revived the league, resulting in the Smalkald war, but was defeated and imprisoned. The Interim was enforced upon Philip (which allowed Catholic practices). On being released he again tried to bring peace between Lutherans and Calvinists. He also supported the Huguenots.

James I of England (James VI of Scotland)

[1566-1625] Though motivated more by political necessity than Protestant conviction, James nevertheless presided over some important steps forward, not least the publication of the KJV (AV). Though deeply interested in theological issues and a fiercely intelligent author, it seems that James was not an evangelical but a very astute political player who thus allowed certain accessions to Puritan desires. The Gunpowder Plot led James to pursue harsh measures against Catholics, though he tolerated those who took the Oath of Allegiance, giving him greater authority than the Pope.

Edward VI of England

[1537-1553] The boy king, son of Henry VIII and Jane Seymour, raised by Protestant tutors and wise beyond his age. He ruled Britain from January 1547 (aged 9) until his death (6 years) during which he secured the political security of Reformed Protestantism. Government of the realm was overseen by a Regency Council, ostensibly until Edward should become an adult. The renunciation of Roman Catholic liturgy and doctrine occurred under Edward, including the abolition of clerical celibacy and the Mass. Church services also began to be conducted in English. Thomas Cranmer was Edward's chief architect of these reforms. Though Edward named his pious cousin Lady Jane Grey to be his heir, and excluded Mary, Jane was deposed within 13 days of his death and then executed. Mary then reversed Edward's reforms until her death led to the Elizabethan reforms.

Gustavus Adolphus of Sweden (Gustav II)

[1594-1632] One of the greatest ever military commanders and the saviour of the German Protestants in the Thirty Years War ('The Lion of the North'). King of Sweden from 1611-1632; a key monarch in his century. Forced into battle, he sought to build a Swedish empire in the Baltic area, defeating Denmark, Russia and Poland. He intervened in the Thirty Years War when it was going very badly for the Protestants in 1630. He defeated Tilly (the emperor's commander-in-chief) and restored the Protestant's freedom in south Germany. Fortunately for the emperor, Gustavus was killed on the battlefield after a victory.

At home, Gustavus reformed the judiciary, established schools, encouraged industry and built a strong economy, with help from his chancellor Oxenstierna.

William the Silent

[1533-1584] Prince of Orange from 1544; known as 'the silent' due to his absolute discretion. He was brought up at the court of Charles V and appointed governor of Holland by Philip of Spain in 1559. However, he was the leader of the revolt of the Netherlands against Spain from 1573, having become a Protestant. For a short time he united the Catholic south and the Protestant northern provinces, but the former provinces re-submitted to Spain. The Protestant provinces formed a federation in 1579 (Union of Utrecht) to fight oppressive Spanish suzerainty. He was assassinated by a Spanish agent.

William of Orange; William III (Holland)

[1650-1702] King of England. Born at The Hague and raised as a Calvinist. He was tolerant regarding religion but a shrewd and strong-willed politician. He successfully defended the United Provinces against France and sought to oppose Louis XIV's plans for a European hegemony. Thus he married Mary, the daughter of James II (England). William and Mary were invited to take over the throne when James II was forced to abdicate in 1689 (The Glorious Revolution). In his short reign he steered Britain to greatness and helped to secure the downfall of France in the War of Spanish Succession

The principal Reformed Confessions

Tetrapolitan Confession (1530)

[Also called the *Strasbourg Confession*, or *Swabian Confession*.] This was the confession of followers of Zwingli and the first confession of the Reformed church. 'Tetrapolitan' means 'four cities' and affected Strasbourg, Konstanz, Memmingen, and Lindau. Martin Bucer wrote most of it with assistance from Wolfgang Capito during the Diet of Augsburg, seeking theological consistency amongst Zwinglians (who were excluded from Lutheranism due to theological differences, especially on the Supper). It is similar to the

Augsburg Confession in format, theology and moderation. It was not as popular as the clearer, logical Calvinist confessions; in fact the cities signed it in order to be a part of the defensive Schmalkaldic League.

First Helvetic Confession (1535)

Also known as the *Second Confession of Basel*, drafted by a committee of Heinrich Bullinger, Leo Jud (Zürich), Kaspar Megander (Bern), Oswald Myconius, Simon Grynaeus (Basel), Martin Bucer, Wolfgang Capito (Strasbourg) and others. The first (Latin) draft was considered too Lutheran by Bullinger and Jud, but Jud's German translation was, however, accepted by all. It was then published in Latin.

Brief Outline of the Christian Faith (1537)

This was a concise resume of the first edition of the *Institutes of Christian Religion*, written by Calvin for the French churches. It was replaced by a catechism in 1542 and fell into disuse. However, it is now available as a paperback by Banner of Truth, (translated by Stuart Olyott) titled, *Truth For All Time* (1998).

Consensus Tigurinus (1549)

[Or *Consensus of Zurich*] was intended to facilitate unity amongst Protestant churches on the sacraments, particularly the Lord's Supper. Calvin (whose position was between the Lutheran view of Real Presence and the Zwinglian view of pure symbolism) wrote the first draft in 1548, with notes by Heinrich Bullinger. However, the Synod at Berne opposed the compromise. In May 1549, Calvin, Farel & Bullinger revised the document in Zurich, which was published in 1551. It tried to unite the Calvinist and Zwinglian position whilst opposing transubstantiation and the Lutheran sacramental union view. It was accepted by Zurich, Geneva, Saint Gall, Schaffhausen, the Grisons, Neuchâtel, and later by Basel. It was also acknowledged in France, England, and parts of Germany. However, Lutherans such as Joachim Westphal attacked it.

Consensus Genevensis (1551)

Written by Calvin. Its purpose was to unite the Swiss churches with regard to predestination as the Consensus Tigurinus had done with regard to the sacraments. It presents the doctrine of predestination with great clarity and precision.

Gallic (French) Confession (1559)

[Or *Confession de La Rochelle*] Written by Calvin for churches planted in France from Geneva, being based upon a statement of faith sent by Calvin in 1557, which itself was prompted by a statement of faith sent by the French churches. It is possible that Theodore Beza, Pierre Viret and De Chandieu assisted. Calvin's confession was in the form of thirty-five articles. The French brethren adopted Calvin's thirty-five articles but expanded the first two into six. Thus the Gallic Confession had forty articles.

Scot's Confession (1560)

These were prepared in four days and submitted to the Scottish Parliament which ratified it. The writers were John Winram, John Spottiswoode, John Douglas, John Willock, John Row and John Knox – 'the six Johns'. Knox was the main influence, who had been involved in continental confessions earlier. It bears the marks of a number of Reformers, not just Calvin, but principally the French Confession. It was not formally ratified until 1567 after Queen Mary (of Scots) was deposed. It continued until the Westminster Confession replaced it in 1647.

Belgic Confession (1561)

Written chiefly by Guido de Brès who died a martyr to the faith in 1567. It considered to be the chief confession by many Dutch Reformed churches and forms part of the *Three Forms of Unity*.

Heidelberg Catechism (1563)

Commissioned by Elector Frederick III and written by Zacharius Ursinus, possibly with help from Caspar Olevianus. Frederick wanted to combine the best of Lutheran and Reformed wisdom. The Catechism is divided into fifty-two sections, called 'Lord's Days', designed to be taught on each Sunday of the year. The Synod of Heidelberg approved the catechism in 1563. In the Netherlands, it was approved by the Synods of Wesel (1568), Emden (1571), Dort (1578), the Hague (1586) & Dort (1618-1619). It forms part of the *Three Forms of Unity*.

Second Helvetic Confession (1564)

Written by Heinrich Bullinger in 1562 (revised 1564) for personal reasons. Frederick III (the Elector of Palatine) had it translated into German and published, whereupon it was accepted by the Swiss churches. The first Helvetic Confession was still considered to be too Lutheran and too brief. It was then adopted by Reformed churches in Scotland (1566), Hungary (1567), France (1571), Poland (1578) and, apart from the Heidelberg Catechism and Belgic Confession, is the most recognised confession of the Reformed Church.

39 Articles (1571)

The formal doctrinal statements of the Church of England. First established in 1563, they were the result of several developments. The first was the *Ten Articles* of 1536, which resulted from a desire for political alliance with German Lutheran princes. The next revision was the *Six Articles* in 1539, which reverted from the Reformed position, and the *King's Book* in 1543 which re-established earlier Catholic doctrines. Then, under Edward VI in 1552, the *Forty-Two Articles* appeared under the direction of Archbishop Thomas Cranmer. Here Calvinist thought reached its peak but these articles were never established due to the reunion of the English Church with Rome under Queen Mary. On the coronation of Elizabeth I and the re-establishment of the Church of England the *Thirty-Nine Articles of Religion* were formally established by a Convocation of the Church in 1563, under Archbishop Matthew Parker, which moderated some Calvinist thinking (notably predestination). The articles were finalised in 1571 and were incorporated into the Book of Common Prayer.

The Harmony of the Confessions of Faith [*Harmonia confessionum fidei*] (1581)

This was a response to the Lutheran Formula of Concord. The Protestants of Zurich and Geneva sought a harmony of confessions for the purpose of unity. Jean-François Salvart was the chief editor, with assistance from Theodore Beza and others. It was intended as a defence of Reformed doctrine against Roman Catholics and Lutherans. Its format is extracts from the confessions on the chief articles of faith, classified under nineteen sections.

Lambeth Articles (1595)

Nine doctrinal statements signed off by Archbishop of Canterbury John Whitgift (and others) to define Calvinist doctrine regarding predestination and justification, which were weakened in the 39 Articles. They were drafted by William Whitaker (Regius Professor of Divinity at Cambridge) to settle a controversy at Cambridge. They were never formally ratified by Queen Elizabeth, who sought a moderate religious settlement and was wary of Calvinism, who was angry that they had been written without her consent. The Lambeth

Articles were, however, accepted at the 1615 Convocation of Dublin and consequently engrafted on the Irish Articles.

English Separatists' Confession [A True Confession] (1596)

In 1580 in Norwich, Robert Brown and Robert Harrison worked out congregational theories, but his people fled to Holland. Afterwards, Separatists Henry Barrowe and John Greenwood, were imprisoned in 1586, but in 1589 they sent a creed from prison called *A True Description out of the Word of God, of the visible Church*, outlining just Congregational ecclesiology (Calvinistic theology was presumed). In the summer of 1593 dissenters (mostly Congregationalists and Baptists) left England for Holland, though many were in prison in England, and the church was re-gathered. To clarify its doctrinal position and ecclesiology, the church prepared a new creed, *A True Confession*. The seven Particular Baptist Churches of London used this confession as a model when they drew up their earliest confession in 1644.

Irish Articles (1615)

Based upon 12 articles drawn up in 1566. They arose from an Irish convocation (1613-1615) and the 104 articles were developed chiefly by James Ussher. They reflected the Lambeth Articles and the Puritan, Presbyterian, Calvinistic spirit of Trinity College Dublin. Double predestination is clearly expounded. Officially, they were replaced by the 39 Articles, but not repealed.

Synod of Dort [Dordrecht] Canons (1619)

Officially, *The Decision of the Synod of Dort on the Five Main Points of Doctrine in Dispute in the Netherlands*, the judgment of the National Dutch Synod meeting between 1618–19 which had international Reformed observers. The Canons form part of the *Three Forms of Unity* (with the Belgic Confession and the Heidelberg catechism) forming the standards of many Reformed churches. They are a formal judicial decision regarding the Arminian controversy resulting from the *Remonstrance* (published in 1610) in five articles formulating Arminian theology, which contradicted the Belgic Confession. The Canons are not a comprehensive expression of Reformed theology, but only deal with the doctrines of grace. The five points of Calvinism (TULIP) were suggested by these canons.

London Baptist Confession (1644)

[Also called the *First London Baptist Confession*.] This was written by Particular (Reformed) Baptists. It was revised in 1646. The revised version is more commonly used than the original version. This confession is more enamoured of American Baptists today than the 1689 confession, especially those who subscribe to New Covenant Theology, due to its irenic, moderate and spiritual nature.

Westminster Confession (1646)

This was drafted by the Westminster Assembly to be a confession of the Church of England and remains a 'subordinate standard' in the Church of Scotland, and has been widely accepted by Presbyterian churches worldwide. The Westminster Assembly, comprising many godly divines, met from 1643 to produce guidelines on worship, doctrine, government and discipline of the Church of England. The meetings continued for five years, producing also the Larger Catechism and Shorter Catechism.

The Cambridge Platform (1648)

This was a doctrinal statement for the Puritan Congregational churches in Colonial America. It was drawn up by a synod of ministers from Massachusetts and Connecticut, following a request of the Massachusetts General Court. It endorsed the Westminster Confession, except with regard to church organisation, denying any authority above the local congregation. It also denies the power of the state to govern the church or compel

church attendance (though it does affirm the civil authorities' obligation to call necessary synods and police against idolatry and blasphemy). The Cambridge Platform remained the standard formulation in Massachusetts until the Saybrook Platform of 1708.

Savoy Declaration (1658)

The earliest formal British Congregational confession; influenced by Westminster. It resulted from a conference of Congregational ministers meeting in the Savoy Palace, London. The chief leaders then drafted this standard very quickly, including Philip Nye, Thomas Goodwin, John Owen, William Bridge, William Greenhill and Joseph Caryl. All who worked on it had been at Westminster except John Owen. Obviously the main difference from Westminster is the autonomy of local churches. The confession became the standard of New England Congregationalism.

Helvetic Consensus [*Formula Consensus Helvetici*] (1675)

This was drawn up by Johann Heinrich Heidegger, after discussion with others, to combat the false doctrines arising from the French Academy of Saumur, especially Amyraldism. In opposition to Dort, the Saumur school taught: a) the hypothetical universalism of Moise Amyraut (Amyraldism; that is Calvinism without Limited Atonement). b) The denial of the verbal inspiration of the Hebrew text of the Old Testament (taught by Louis Cappel). c) The rejection of the immediate imputation of Adam's sin (Josué de la Place). To counter the confusion in the churches, particularly amongst theological students, the Swiss produced this document affirming historical Calvinism. It was added as an appendix to the Helvetic Confession. In later times political necessity caused its decline.

Second London Baptist Confession (1689)

[Often called *The 1689 Baptist Confession of Faith*.] Influenced by Westminster and the Savoy Declaration, it was written by Particular (Reformed) Baptists. Because it was adopted by the Philadelphia Association of Baptist Churches in the 18th century, it is also known as the *Philadelphia Confession of Faith* in America.

New Hampshire Confession of Faith 1833

A Baptist confession prompted by the formation of a missionary society. It was drafted by John Newton Brown, of New Hampshire, and adopted by the New Hampshire Baptist Convention and then became widely accepted by American Baptists. It was considered a more moderate form of Calvinistic Baptist prevalent at the time, but claimed to be in harmony with traditional Calvinism.

Conclusions of Utrecht (1905)

The Conclusions of the Synod of Utrecht were the result of a Reformed Dutch synod dealing with the disputed points of Infralapsarian/Supralapsarian, justification from eternity, immediate/mediate regeneration, and presumptive regeneration.

Theological Declaration of Barmen (1934)

This is a statement (mostly written by Karl Barth) opposing the Nazi-supported 'German Christians' movement which expressed anti-Semitism and extreme nationalism. It rejects the subordination of the Church to the state and the subordination of the Word and Spirit to the Church. It affirms: that the church is Christ's property; the lordship of Jesus Christ by the Spirit; and that unity comes only from the Word of God in faith through the Holy Spirit. It also has ecumenical characteristics, seeking a three-church (Lutheran, Reformed, and United) consensus opposing pro-Nazi 'German Christianity'. After WW II the Nazi threat disappeared and Lutherans opposed it for weakening traditional Lutheran theology.

The Belhar Confession 1986

This was first adopted in South Africa, written in Afrikaans, and has since been adopted by many Reformed churches. It was adopted (after a slight adjustment) as a confession of faith by the Dutch Reformed Mission Church (DRMC) in South Africa in 1986. One theme of the Belhar Confession is that God is the God of the destitute, the poor, and the wronged, thus the church should stand by people in any form of suffering. It claims that individual, racial and social segregation is sin, and that social segregation leads to enmity and hatred.

Baptist Affirmation of Faith 1966

Also known as the 'Strict Baptist Affirmation of Faith'. It is a confession of faith drawn up by the Strict Baptist Assembly in London, which was succeeded by The Grace Baptist Assembly, which also commends it. While claimed to be in harmony with the 1689 confession, it affirms the practice of strict communion more explicitly.

Key historic deviations from the doctrine of salvation

Pelagianism

Origin: the 5th century Celtic British monk and trained lawyer, Pelagius.

Summary: a system of works righteousness. Pelagius denied total depravity, election, the imputation of Adam's guilt, the need of redemption and upheld that man has the power to save himself through good works. In his theology sin is minimised and free will is sufficient for salvation, helped by the law and the example of Christ.

Opponents: It was strenuously countered by Augustine of Hippo (354-430) and initially condemned by the church.

Semi-Pelagianism

Origin: key original influences were the ascetic monastic, John of Cassian (d. 433) and Faustus, bishop of Riez (d. 490), plus many others.

Summary: an impossible attempt in the 5th century to reconcile Augustinianism and Pelagianism; i.e. to unite Augustine's denial of human merit in salvation and upholding of predestination, with Pelagius' affirmation of human ability. Fallen man has some power to do good, but needs grace as well after man's will seeks it first. Grace follows man's decision. Man, though fallen, was not spiritually dead and has some power to do good but needs grace as well which is found through the Bible.

Opponents: Augustine and Prosper of Aquitaine (c.390-c.463). The 2nd Council of Orange (529), condemned it, along with Pelagianism but proposed a Semi-Augustinianism. This system gradually became the basis of Roman Catholicism and the later form in Arminianism.

Semi Augustinianism

Origin: various theologians seeking to modify the 'harshness' of Augustine, especially in 5th century Gaul (France) who also condemned both Pelagianism and Semi-Pelagianism; for example Caesarius, the bishop of Arles (470-543). Chiefly the 2nd Council of Orange (529).

Summary: Prevenient grace comes to all to trigger free will, enabling man to choose God and perform good works necessary for salvation and then man co-operates with God in salvation doing good works. It also taught the denial of reprobation and affirmation of baptismal regeneration. The modern counterpart is Evangelical Arminianism

[Methodism]. It became the foundation of Roman Catholic views on the atonement for the early Middle Ages.

[The separation of Semi-Pelagianism and Semi-Augustinianism is a historical fact as evidenced in Roman Catholic monastic squabbles, but the doctrinal tenets are somewhat confused and interlocking. Both are Semi-Pelagian but the latter is more moderate.]

Opponents: Augustinians.

Arminianism

Origin: Arminianism is so called from the Reformed Dutch theologian, Jacobus Arminius (1560-1609).

Summary: Its original form was: God decrees to save all those who repent, believe and persevere in obedience. God doesn't choose anyone specifically but foresees those who will repent. His followers developed these ideas further and published a document called 'Remonstrance' (i.e. 'protest') thus they were called 'Remonstrants'. It originally had five main points:

- God elects people on the basis of foreseen faith or unbelief.
- Christ died for all men, loves all men, but only believers are saved.
- Man is so depraved that grace is necessary for faith or good deeds.
- But this grace may be resisted.
- Whether all who believe persevere to the end is uncertain.

Later these doctrines were developed further to emphasise man's role in salvation -

- The will is one of the causes of regeneration.
- Faith is a good work of man resulting from Common Grace.
- Man can fall away from grace.
- Christ's righteousness is not imputed to a believer.
- Men can become perfect.
- Adam's guilt is not imputed to men.
- There is no assurance of salvation in this life.

Opponents: The Synod of Dort (1618-19). All subsequent consistent Calvinists. The Three Forms of Unity; the Westminster Confession of Faith.

Amyraldism

Origin: an attempt by the French Protestant theologian, Moise Amyraut (or Moses Amyrald, 1596-1664), to unify Calvinists and Lutherans.

Summary: It tries to uphold an Arminian type of universalism (God loves everyone and desires to save everyone) and tack it on to the particularism of Calvinism (God elects only some to eternal life in practice). Subsequently Amyraldian pretexts have been the way that Arminianism and Calvinism have been welded together by Reformed teachers, such as Richard Baxter and Andrew Fuller. It has been called 'Hypothetical Universalism' because it is a theological impossibility. It tries to unite two opposite and contradictory things: God loves everyone and desires to save everyone and Christ died for everyone, but only the elect are saved in the end.

Opponents: various Reformed theologians and consistent Calvinists, such as Francis Turretin.

Grotianism; Governmental theory of the atonement

Origin: Influenced by Abelard (1079-1142) and propounded by Hugo Grotius (1583-1645) to make a bridge between Reformed doctrine and Socinian teachings.

Summary: Christ did not die as a substitute for man's sin, did not suffer God's wrath for sin, but suffered as a perfect example of a man who honoured the law. This death is then accepted by God to satisfy the law that sin demands death; Christ's death being accepted instead of man's death. As a result of the cross, God relaxed the rule that men should die for sin and the cross also becomes a deterrent. The cause of the cross was God's sense of right and wrong, not the need to propitiate wrath. God's justice does not require all the demands of the law to be met, he can alter his requirements as he sees fit.

Opponents: true Reformed theologians.

Socinianism

Origin: Faustus Socinus (1539-1604).

Summary: He denied the doctrine of the trinity and taught that Christ was just a man, but who became God's viceroy after his sinless life and resurrection. He denied the atonement as penal substitution, teaching the Example Theory - Christ's death was merely an example of faith and obedience. There is no punishment for sin; men repent from their own power. He also denied the person of the Holy Spirit, predestination, original sin, total depravity and hell. He also denied God's sovereignty, making God subject to the free decisions of men, insisting that he neither foreordains nor foreknows anything (cf. today's Open Theism). In a way, he was the first liberal theologian.

Opponents: all Reformed theologians.

Important English Bible Versions

The English OT is adopted from two translations of the original Hebrew scriptures. Our text is taken from the Hebrew version (the Massoretic text which has vowels points unlike ancient Hebrew). The order of books, and the book titles, follows another OT text (the Septuagint or LXX) which is in Greek. [The Hebrew book names are taken from the first word of the book, thus Genesis is called 'Beginning'.] The apostles usually quoted from the Septuagint, which was the common version available to them. This explains slight differences in quotes from the Hebrew text. The Hebrew ideas and modes of thought are transfused into its Greek. Today the Septuagint is examined to give light to translators where the Hebrew text is unclear.

The Vulgate

Completed 405 by the Church Father, Jerome. Translated from the original languages into Latin (the current academic lingua franca) and contained the apocrypha.

The work of Aldhelm

Around 700; Psalms translated into Saxon English by Aldhelm, bishop of Sherborne in Dorset.

The work of Bede (d.735)

Date Unknown. The 'Venerable' Bede translated parts of the Bible from the Vulgate into Saxon English. He supposedly died while dictating a translation of John's Gospel.

The Work of Alfred and Aelfric

Parts of the Bible are thought to have been translated into Old English by Alfred the Great, King of Wessex (849-899), along with other great theological works of the Fathers. Portions include: the Ten Commandments, parts of Exodus 21-23, Acts 15, and a number of Psalms. Later in the tenth century Abbot Aelfric, and perhaps others, translated significant parts of the Old Testament into English, as well as the Gospels and some other New Testament books.

The work of Rolle & William

Around 1330 Richard Rolle and William of Shoreham translated the Psalms into Middle English, in a Psalter that was widely distributed.

Wycliffe's Bible

Date: 1380-1384. Translated by John Wycliffe; aided by Nicholas of Hereford and revised by John Purvey in 1388. The first complete English Bible (note that this was Chaucerian Middle English). Translated from the Latin Vulgate. Remember, this was a hand-written Bible.

The Gutenberg Bible

Date: 1456. This was the first Bible to be printed on a printing press. It was an edition of the Vulgate.

Tyndale's Bible

Date: New Testament 1525; Old Testament 1535. Translator: William Tyndale. This was the first Bible to be translated from the original languages into English. Much of Tyndale's translation appears in the KJV word for word (up to 90%).

Coverdale Bible

Date: 1535. Translator: Miles Coverdale; approved by Henry VIII. This was the first printed Bible in English. Although it had Royal sanction from Henry VIII, it was poorer than Tyndale's work being based upon Tyndale, the Vulgate, Zwingli's Zurich Bible and Luther's work.

Matthew's Bible

Date: Licensed by Henry VIII in 1537. Translated by John Rogers, with the support of Archbishop Cranmer. [Thomas Matthew was a pen name for John Rogers.] This was Tyndale's NT and some parts of his OT with Coverdale's remainder of the OT. It also contained provocative Protestant notes and Rogers was later martyred under Queen Mary.

Cranmer's Bible (The Great Bible)

Date: 1539. Produced from the original languages by several scholars, mainly Miles Coverdale, and was very similar to the Coverdale Bible. Authorised by Henry VIII, the first formally authorised English Bible. This was a revision of the Matthew's Bible, hence of the Tyndale Bible, especially in relation to OT corrections. It was called 'great' due to its size and 'Cranmer's' due to the preface by the Archbishop. It had no extensive notes and was thus less provocative. It became the official Bible for the Anglican Church in 1547.

Geneva Bible

Date: NT appeared in 1557 and the OT in 1560. Translators: William Whittingham, and others (inc. Coverdale) exiled in Geneva. This Bible was the first to use verse divisions, the first to use Roman (modern) type and the first to use *italicised* words to designate words not in the original text. Also called the 'Breeches Bible' due to its translation of Gen 3:7 ('aprons' in KJV). It had copious Calvinistic notes, a Bible dictionary and was a favourite of

the Puritans, preferable even to the KJV. Based on the availability of good texts, this was the most accurate Bible to date.

The Bishop's Bible

Date: 1568-72. Translators: 8 bishops and some other scholars under the supervision of Archbishop Matthew Parker. It was based upon Cranmer's Bible but was too large and expensive to compete with the Geneva. It was a reaction to the Calvinism of the Geneva Bible notes.

Rheims-Douay

Date: New Testament (Rheims) 1582; Old Testament (Douay) 1609. Translators: Two committees; based on the Vulgate. This was the first authorised English version produced for Roman Catholics.

King James Version (Authorised Version)

Date: 1611. Translators: 47 protestant scholars from diverse factions. It is better known as the KJV in the US and increasingly so in the UK, where it was previously known as the AV. It was a revision of the 1602 edition of the Bishop's Bible. It resulted from the 1604 Hampton Court conference of ministers with James I. The Bishop's Bible was obnoxious to the Puritans, but the Geneva was hated by the king, many scholars hated both. The translation managed to keep the peace and not depart far from previously accepted versions. It is an elegant, simple, dignified and accurate translation of the originals that features a famous melody of English language that has kept it in favour for 400 years. Like Luther's Bible, the AV had a huge effect on English literature. The KJV has been revised several times.

Robert Aitken Bible

Date: 1782. Translator: Robert Aitken. This was the first King James Version printed in America; the Mayflower Pilgrims had taken the Geneva Bible with them to America. This was the only Bible formally authorised by the US Congress. He was also commended by President George Washington for providing Americans with Bibles during the embargo of imported English goods due to the Revolutionary War. In 1808, Aitken's daughter, Jane, became the first woman to print a Bible. In 1791, Isaac Collins improved the quality of type of American Bibles, producing the first US 'Family Bible'.

Revised Version

Date: NT 1881, OT 1885. Translators: Two companies of scholars, one for OT one for NT. This was a revision of the King James Version but based upon the Westcott-Hort NT neutral text plus the Massoretic text for the OT. This was the first Bible to use paragraphs for narrative and line-by-line stanzas for poetry.

American Standard Version

Date: 1901. Translators: A committee of American scholars who revised the Revised Version for American readers. It was partially based on the modern principles of textual criticism. The Old Testament is based on the Massoretic text. It is felt by many to be very stiff, but is one of the more accurate translations. Note: the RV and the ASV, being based upon the Wescott-Hort Greek text, represent a sea-change in translation. They are not really revisions of the KJV, but are new translations based upon completely new textual principles and emphasising different manuscripts that are contested by many evangelicals.

Young's Literal Translation

Date: 1862, 1887, 1898. Translator: Robert Young. This is one of the most literal translations. Young's purpose was not a new translation for readers but a tool for Bible

students; striving to preserve the original Hebrew and Greek tense and words. It was similar in linguistic style to the KJV.

Darby Bible

Date: 1884, 1890. Translator: Brethren leader, John Nelson Darby. The Darby Bible is a literal translation of the Bible from the original texts.

The 20th Century New Testament

Date: 1898-1902, revised 1904. Translators: Produced by a committee of 20 men and women. None were language or textual experts, but were pastors and laymen mainly from liberal backgrounds. Focuses on ease of reading. Many consider it an excellent translation (inc. F. F. Bruce).

New Translation in Modern Speech (Weymouth Translation)

Date: 1903. Translator: R F Weymouth. This was done from the Greek giving particular attention to the verb tenses. The author attempted to give the proper idea of the tenses as he set the information into English.

A New Translation of the Bible (Moffatt)

Date: New Testament 1913; Old Testament 1928. Translator: James Moffatt. This is a paraphrase. Moffat was a liberal who made unnecessary changes to the text. This version was the most popular in England for many years.

An American Translation

Date: 1923-1938. Translators: E.J. Godspeed, J. M. Powis Smith and other liberals. Intended as an American counterpart to the Moffat translation.

The Bible in Basic English

Date: 1940-1949. Translators: S. H. & B. E. Hooke. Uses simplified vocabulary and grammar.

Revised Standard Version

Date: New Testament 1946; Old Testament 1952. Translators: 32 Protestants and Catholics. This was a revision of the 1901 American Standard Version, with a more liberal bent. Many evangelicals have criticised this version (most famously for using 'young woman' instead of 'virgin' in Isa 7:14), yet it is often more accurate than many more modern versions, which they endorse. It is also probably the last translation in the Tyndale tradition.

Knox Version

Date: 1945-1949. Translator: R. A. Knox. Based on the Vulgate. Produced for Roman Catholics in Britain.

New Testament in Plain English

Date: 1952. Translator: C. K. Williams. Williams uses verbose words plus some inappropriate modern terms such as 'police' and 'handcuffs.'

New Testament in Modern English

Date: 1947-1958, revised in 1966. Translator: J. B. Phillips. Originally written to use in his youth club, and encouraged by C. S. Lewis. Although this is a paraphrase, it is a very good one.

Berkeley Version

Date: New Testament 1945; Old Testament 1959. Translators: The work of 20 scholars edited by Gerrit Verkuyl of Berkeley, CA. Many believe this to be an evangelical, good work (especially F. F. Bruce). It aimed to be a plain and up-to-date expression based on serious scholarship and reverence.

Expanded Translation of the New Testament

Date: 1960. Translator: Kenneth Wuest, an instructor in Greek at Moody Bible Institute. This is a triumph of technical accuracy over style; very useful for study purposes.

New English Bible

Date: New Testament 1961, complete Bible 1970. Translators: General Director - C H Dodd (a universalistic, liberal scholar). Begun as a project suggested by the general assembly of the Church of Scotland in 1948 and involved inter-denomination representatives. They avoided the Tyndale tradition and ventured into modern English. Considered a poor translation by evangelicals.

Amplified Bible

Date: Completed 1965. Translators: Mrs. Siewert, et. al. Sponsored by the Lockman Foundation. Intended as a companion to other versions. The text has a multiple range of definitions of key words. The problem is that the range of meanings is arbitrarily chosen by the reader instead of a qualified translator.

Good News for Modern Man (Today's English Version)

Date: NT 1966, OT 1976. Translators: Overseen by a committee sponsored by the American Bible Society: Robert G. Bratcher and six others. Does not conform to traditional vocabulary or style but seeks to use modern colloquial English. The NT was done by a man that reportedly denied the deity of Christ and rejected verbal inspiration. In seeking to be conversational, it becomes inaccurate in translating the original words.

Jerusalem Bible

Date: 1966. This is a Roman Catholic work and, as such, includes the Apocrypha. It was originally done in French at the Dominical School in Jerusalem.

New Scofield Reference Bible

Date: 1967. Editor: C. I. Scofield A revision of Scofield's original Dispensational study Bible of 1909. The revisers were: John Walvoord, Charles Feinberg, Allan MacRae, E. Schyler English, Frank Gaebelein, Alva McClain, Clarence Mason, William Culbertson, Wilbur Smith, and Wilber Ruggles. Not really a translation, but mentioned as it is so popular.

New American Bible

Date: 1970. Translators: 45 Catholic and five Protestant scholars. Translated from the original languages. Includes the Apocrypha.

New American Standard Bible

Date: 1971, updated 1995. Translators: 54 conservative Protestants. Sponsored by the Lockman Foundation. A revision of the 1901 ASV. The work is an excellent translation of the original; however, readability and style was sacrificed in doing so. The Greek verbs were translated so that the English reader could determine the true tenses. Unfortunately, as with almost all modern translations, the Alexandrian, eclectic textual family is the foundation. Based on Biblia Hebraica (KBH) for OT and NA23 for NT.

Living Bible

Date: Completed in 1971. Translator: Kenneth N. Taylor. This is a paraphrase based on the ASV. As a paraphrase, and often an interpretation, it is frequently very inaccurate. However, it is highly readable and useful for young children (his original purpose). Biased towards Premillennialism.

The New Testament in the Language of Today: An American Translation

Date: 1963, 1976. Translator: William F. Beck, a Lutheran. This version is well received for its accuracy.

New International Version

Date: NT 1973, OT 1978. Translators: 115 evangelical scholars. Published by International Bible Society. Uses the dynamic equivalent method, which veers towards a paraphrase as it gives thought-for-thought rather than a literal translation of the actual words. It is often inaccurate and in disagreement with the Byzantine NT textual family (the basis of the KJV, NKJV). OT mostly based on BH; NT - eclectic Greek text (varies from UBS in about 300 places).

New King James Version

Date: 1979. Translators: 119 scholars; based upon 'complete equivalence' methods. A revision of the KJV that seeks to be absolutely accurate in translating the original texts and yet more readable to modern English speakers. Based on Biblia Hebraica Stuttgart (BHS) for OT; Textus Receptus for NT with notes from Hodges/Farstad Majority Greek Text and the United Bible Societies' Greek New Testament (UBS).

New Jerusalem Bible

Date: 1985. Translators: A revision of the 1966 Jerusalem Bible. Less of a paraphrase and more dignified.

New Revised Standard Version

Date: 1989. Translators: an ecumenical committee of 30 men and women. Revisions include gender-neutral language. It claims to be a literal translation and is based upon the BHS for OT; 1983 UBS Greek New Testament (UBS 3) for NT.

New Century Version

Date: 1991. Translators: scholars from a variety of backgrounds. Ancient measurements are converted to modern equivalents. Gender-neutral language is used. Obscure words are put into plain English. This reduces what the Bible actually says to a generalised idea. For example: 'He rested with his fathers', implies an understanding of resurrection; 'he died' (which is used instead) does not.

The Message

Date: 1993. Translator: Eugene H. Peterson. A pastor's efforts to bring scripture to life for modern people. An appalling extreme paraphrase, much worse than the Living Bible. The writer also appears to have very liberal ideas about scripture from his preface. This translation is so bad that it can only damage the understanding of readers.

New International Reader's Version

Date: 1995. Based on the NIV. This version is for children and people starting to read English. It is a very dumbed-down Bible version using gender-inclusive language.

Contemporary English Version

Date: 1995. Translator: Sponsored by the American Bible Society. The aim was to catch the spirit of the KJV but it sacrifices accuracy to readability as it is a near paraphrase aimed for

young children; similar to TEV but worse. Words are changed unnecessarily and gender-neutral language is used, except in the case of references to God. It replaces complex theological language with simple phrases that express the same theological truth but in a much clearer fashion - this is an interpretation rather than a translation. There are unexplainable errors; for example: in 1 Cor 11:10 the CEV says a woman should wear a head covering not merely as a 'sign of authority' (i.e. her husband's authority) but 'as a sign of her authority.' The word 'Jews' is also avoided wherever it appears as opposition to Jesus. OT based on BHS; NT based on UBS3.

New Living Translation

Date: 1996. Translator: 90 scholars from a wide variety of backgrounds. It is a revision of the Living Bible (itself only a paraphrase!). Uses thought-for-thought into everyday English, rather than literal translation of words. Uses gender-inclusive language.

The New English Translation / Net Bible

Date: NT 1998. Translators: Committee of 20 scholars sponsored by the Society of Biblical Literature. Comments and suggestions can be made on-line to netbible.org This is a project to translate the Bible specifically for free transmission over the internet. It has extensive technical and textual notes to ensure that 'the Bible explains itself.' It attempts to be accurate, readable and elegant, even though these goals are often in conflict.

The Holman Christian Standard Version

Date: NT 2001, OT 2004. Translators: Over 90 scholars sponsored by the Sunday School Board of the Southern Baptist Convention. The shock caused by the announcement that the revision of the NIV would become gender-inclusive caused an uproar. This was a reaction to it. Basis: Nestle-Aland text. More literal than the New International Version, but much less literal than the New American Standard Bible or the English Standard Version.

The English Standard Version

Date: 2001. Translators: Over 60 evangelical scholars. An evangelical reaction to the NRSV. Crossway Books bought the rights to the RSV and revised it in a different way to the NRSV; especially seeking non gender-inclusive language. It is a literal translation, more literal than the New International Version but more idiomatic than the New American Standard Bible. Some evangelicals are championing this but scholars have already shown that it is not as accurate as it could be. Occasionally it is less accurate than the RSV. The OT is based on BHS; NT based on UBS4 with some variations.

World English Bible (WEB)

Date: The NT, Psalms, and Proverbs were finished in 2003, rest of OT by 2005. Translators: Rainbow Missions Inc. a Colorado non-profit corporation using many volunteers who freely offered their time. This is an update of the ASV of 1901 in modern English, published as a modern non-copyrighted work for free distribution and publication on the internet. Readers can send in suggested corrections.

Examples of translation Methods

Formal Equivalence [Literal or word-for-word]	Dynamic Equivalence ³ [Thought-for-thought]	Paraphrase [Modern English interpretation]
Douay-Rheims (Catholic)	NIV (Protestant)	Phillips
KJV (Protestant)	NEB (Ecumenical)	Moffat
NKJV (Protestant)	REB (Ecumenical)	Living Bible
RSV (Ecumenical)	CEV (Protestant)	TEV (GNB)

³ Also known as 'functional equivalence'.

NRSV (Ecumenical)	JB (Catholic)	The Message
NAB / NASB (Protestant)	NJB (Catholic)	NLT

Recent translations have chosen what they call ‘optimal equivalence’, that is the best of literal, functional, elegant and readable methods. Thus they fall outside the above definitions. Whether they are successful in this venture remains to be seen. Such would include the ESV, NetBible, Holman.

Timeline of Bible Key Translation History

- 500 BC** Original Hebrew manuscripts complete.
- 200 BC** Septuagint Greek manuscripts complete [contains the 14 Apocrypha books].
- 1st c. AD** Completion of original Greek manuscripts.
- 315** Athanasius, Bishop of Alexandria, identifies the 27 books of the NT.
- 382** Jerome's Latin Vulgate manuscript.
- 995** Anglo-Saxon translations of NT appear.
- 1384** Wycliffe's manuscript of the complete Bible.
- 1455** Gutenberg invents the printing press.
- 1516** Erasmus publishes a Greek/Latin parallel NT.
- 1522** Martin Luther's German NT.
- 1526** William Tyndale's NT; the first NT printed in English.
- 1535** Miles Coverdale's Bible; the First complete Bible printed in English.
- 1537** Matthews Bible; produced by John Rogers.
- 1539** The Great Bible.
- 1560** The Geneva Bible; the first English Bible to add numbered verses.
- 1568** The Bishops Bible.
- 1609** The Douay OT added to the Rheims NT (1582) - the first English Catholic Bible.
- 1611** The King James Bible Printed.
- 1782** Robert Aitken's Bible.
- 1841** Hexapla NT; an early textual comparison showing the Greek and 6 English translations in parallel columns.
- 1885** Revised Version.
- 1901** American Standard Version.

- 1952** Revised Standard Version complete.
- 1971** New American Standard Bible.
- 1973** New International Version.
- 1982** New King James Version.
- 2002** English Standard Version is published as a bridge between the accuracy of the NASB and the readability of the NIV.

Printed Greek NT Texts

The General Problem of Textual Criticism

- We only have copies of copies - no original manuscript of any biblical book has survived!
- The extant (existing) manuscripts have many textual variations! There are thousands of minor differences, while some manuscripts have whole sections missing.
- The new discoveries of more manuscripts give translators more understanding.
- The meanings of some biblical words are uncertain (or have several meanings) as they occur once in scripture and nowhere else in ancient literature. Increasing knowledge of these languages (e.g. from new manuscript discoveries of secular literature) aids translation.
- Every translator is reduced to choosing from certain options, and thus the translation is an interpretation. (Compare the various translations of Calvin's Institutes, the Saxon story of Beowulf or Homer's Odyssey.)
- New translations are required as English changes.

The Blessing of NT Textual Criticism

- There are thousands of extant manuscripts.
- There are more manuscripts to aid translation than for any other piece of ancient literature.
- The oldest manuscripts are closer in time to the original monographs than any other piece of ancient literature.
- Despite many minor differences, no Christian doctrine is affected by the disagreements.

Erasmus's Greek Text

Date: 1516. Editor: Desiderius Erasmus of Rotterdam. Erasmus used five incomplete 12th century manuscripts that were available; only one had the complete NT and no two perfectly agreed. He compared one with another to determine what was the original text and what were variant readings. This was the start of Textual Criticism. Erasmus had to back translate some parts of Revelation from the Latin Vulgate as the last sheet was missing.

Stephanus Text

Date: 1546-1551. Editor: Robert Stephens [Latinised as Stephanus.]. Stephens is the anglicised name of a Protestant Frenchman, Robert Estienne. He produced several editions of the Greek text as manuscripts became available. His third edition was published in Paris and his 1551 Genevan edition was the first NT ever to divide the text into numbered verses. Stephens had access to about 15 manuscripts.

Beza Texts

Date: 1565-1604. Editor: Theodore Beza (Calvin's successor). Beza published various editions of Stephen's work and his own. He continued to produce editions, as more manuscripts became available. The KJV translators had Beza's works to hand and the KJV agrees more closely with Beza's 5th edition (1598) than any other.

Textus Receptus or Received Text

Date: 1633. Editors: Elzevir family in Leyden, Holland. The Greek NT text had stabilised by 1633 as more manuscripts emerged and the Elzevir brothers published their first edition in 1624. The 1633 Elzevir second edition had included in the introduction in Latin an advertisement, 'You have, therefore, the text now received by all, in which we give you nothing altered or corrupt.' As it was distributed, it became known as the 'text received amongst us' or 'Textus Receptus' (TR). Note that this is over 20 years after the first edition of the KJV (1611).

There is no single manuscript, which reads precisely as the KJV New Testament. Like others, the translators had to make choices (called 'eclectic methodology'). The second edition differs only slightly from the first edition, being a collation of the first with Robert Stephen's third edition of 1550. The Elzevirs' edition disagrees with Stephen's third in about 150 places.

The TR is the accepted text of the Erasmus, Stephanus, Beza tradition in 1633. This was the basis of all Bibles until 1881. That TR used today is normally the one created by Scrivener in 1894, which took as its basis the English translation of the KJV, giving the reader the Greek textual choices made by the KJV translators.

Early 19th century texts

- 1807 **J J Griesbach** (1745-1812): based his text on a theory of three recensions of the Greek text, which he observed from the manuscripts. A reading that had support of two or three he regarded as genuine. He was so opposed to evangelical orthodoxy that variant readings which supported orthodoxy were automatically neglected in favour of other readings. In his 1796 edition he removed the ending to Mark 16 merely because he had heard that the Vaticanus manuscript (then considered the oldest but not published at that time) omitted these verses.
- 1808 **J L Hug** (1765-1846): Theorised that the NT text became corrupt in the 2nd century and that extant texts were revisions of a degenerate text.
- 1850 **Karl Lachmann** (1793-1851): Professed to give the text as it was accepted in the East in the 4th century and produced editions in Berlin in 1842 and 1850. His method was to use the same presuppositions with the NT as he did with editing the texts of the classics to establish the original text. These principles ignore divine sovereignty in preserving the text and the faithful, loving care of copyists. He took into account the Latin and African authorities when the Eastern texts disagreed. He cited the most ancient manuscripts but totally neglected the uncial and cursive manuscripts. By avoiding the internal evidence, he chose obvious errors simply on the grounds that it was the best attested in the 4th century. His edition seldom rested on more than four manuscripts, often on three, and sometimes on two or even one. Such was the error of presuming the oldest manuscript was the most accurate.
- **Constantine Tischendorf** (1815-74): followed the theory of Lachmann, but not to the neglect of the evidence of the ancient versions and the Fathers. His 8th edition is much closer to the principles of Lachmann.
- **Samuel Tregelles** (1813-1875): Evangelical in theology and no modernist (unlike most other editors), but followed modernist textual theories. Similar principles to

Lachmann but allows the uncial evidence up to the 7th century and compares against various authorities. His text was scrupulously accurate and was considered by many the most faithful representation of the ancient Greek NT.

Tischendorf and Sinaiticus

Background: In the late 19th century certain Greek manuscripts were discovered that caused a revolution in textual criticism. These texts were not known previously and differ significantly from the TR. Constantine von Tischendorf was a Protestant scholar who looked for new manuscripts in Middle Eastern monasteries and, in 1844, found an ancient copy of the LXX in the Convent of St Catherine, at the foot of Mt Sinai, being burned by monks. He was allowed to take 43 vellum leaves and returned in 1853 and 1856 to copy the remainder whereupon it was published in St Petersburg. It was fully procured in 1862 and taken to St Petersburg where it was more fully published and thence to Leipzig where it was published in 1863. He called this text 'Aleph' (Hebrew for 'a', ahead of others designated with letters from the Hebrew alphabet as it was supposed to be the oldest and best), it is better known as 'Sinaiticus' (now in the British Museum). This is considered to be the work of the 4th century and is possibly the oldest manuscript of the Greek NT. Tischendorf collated the differences from the TR and subsequently produced a new 8th edition of the Greek text based on this manuscript, making 3,369 changes as a result.

Tischendorf also brought the Vaticanus manuscript to light. This lies in the Great Vatican Library in Rome where it has remained since before 1481. After difficult negotiations, he was allowed to copy it. Note: certain readings from this were available to Erasmus, who rejected them.

Problems with Sinaiticus:

- There are nine levels of corrections on this made by revisers throughout the centuries between the lines of text. It shows plain evidence of corruption.
- The manuscript has many unique readings (words not used in any other text).
- There are huge numbers of disagreements even with other 'old' manuscripts found in the 19th century.
- Traditional evangelical scholars consider this to be a very bad manuscript.

Westcott - Hort Greek Text

Date: 1881. Editors: BF Westcott and FJA Hort. This is the Greek text that most modern translations are based on. They also developed rules for textual criticism and sorted the existing manuscripts into families of texts:

- The Syrian: used in the Byzantine Empire and is represented by the TR. They considered this family inferior and later. (Better known today as the Byzantine family of texts.)
- The Western: a relatively rare European type.
- The Alexandrian: text type, which they considered as older and better (though fewer).
- Their neutral text: which they considered as the oldest and purest type (i.e. Aleph and the manuscript called Vaticanus - kept in the Vatican library). This is a variation of the Alexandrian type.

These findings have been vigorously opposed by scholars such as: J. W. Burgon, H. A. Scrivener and George Salmon. Many of the textual decisions made by Westcott and Hort are not explained properly and there is no listing of manuscripts to support the readings. There is also no historical evidence for certain foundational claims, such as a supposed 4th century revision of texts. From this point on, all Bible translations (apart from the KJV and

the NKJV based on the Syrian or Byzantine family) became essentially founded upon the Westcott-Hort text (Alexandrian family).

Note: a more recent family is now denoted as the Majority Text since it comprises more manuscripts than any other family. These are associated with the Byzantine family. This is the text used by Greek speaking churches going back to antiquity. It is found in 80-95% of the manuscripts. It is similar to the Textus Receptus (except in Revelation).

In modern terms, these families break down to two key streams:

1. ALEXANDRIAN FAMILY TYPE: sometimes called the Neutral text or Egyptian text (Alexandria was in Egypt).
2. BYZANTINE FAMILY TYPE: sometimes called the Antiochan text, Traditional text, TR. The Majority text is very similar to all intents and purposes.

In a nutshell, the conflict between conservatives and supporters of modern translations is this:

- OLDER = BETTER. Modern translations support the Westcott-Hort principles of textual criticism and claim that the recently discovered Tischendorf manuscripts (and others), of the Alexandrian family, are older and therefore more accurate. But they are few.
- THE MAJORITY = BETTER. Conservatives claim that the Byzantine family, though more recent, has by far the majority of manuscripts and support the textual methodology of the Reformation. One key factor is that older, worn out manuscripts were usually destroyed when a replacement had been copied and checked - hence no old manuscripts. Very old manuscripts = poor manuscripts that escaped burning.

Note: while a good case can be made for preferring the Byzantine or majority textual family, this does not mean that the KJV is the only sound translation. Support for the Byzantine family is based upon:

- It has overwhelming support in the majority of Greek manuscripts.
- It has overwhelming support from the Lectionaries⁴ and the early Versions; this includes the Syriac (or Aramaic) and Latin Versions which go back to the mid-second century; the Peshitta, (a good early Syriac translation) contains Byzantine readings, and the Ulfilas Gothic version of the fourth century.
- Approximately 95% of the Uncial⁵ manuscripts have a Byzantine type of text.
- Over 95% of the Minuscules⁶ have a Byzantine type of text.

Alford's Text

Date: 1881. Editor: Henry Alford (Dean of Canterbury). Alford published his text with a commentary (still useful) as *The Greek New Testament*. This is very similar to the text of Westcott-Hort. Differs to other 19th c. editors by placing greater emphasis upon internal probability. He sometimes does this in the face of better evidence in the ancient manuscripts.

Souter's Novum Testamentum Graece

Date: 1910. Editor: Alexander Souter. Essentially this is an edition of the TR with copious notes.

⁴ Early church service books containing selected readings from the Gospels, Acts and Epistles

⁵ Capital letters or majuscules.

⁶ Smaller letters in a cursive, free flowing hand.

Nestle Greek Text

Date: 1989. Editor: Eberhardt Nestle of the Wurttemberg Bible Society. This was based on Tischendorf, Westcott-Hort texts but avoided their extremes. This marked the end of the predominance of the TR.

Nestle Greek Text 2

Date: 1927. Editor: Erwin Nestle, son of Eberhardt. Included extensive notes on various readings from many manuscripts. The later editions of Nestle's Greek NT became the standard workbook for scholars and students.

Aland Greek Text

Date: 1993 - 27th edition. Editor: Kurt Aland; Successor to Erwin Nestle from 1950. Now takes more seriously readings from the Byzantine tradition. This is now widely known as the Nestle-Aland Text and is distributed by the United Bible Society (UBS).

United Bible Societies Greek Text

Date: 4th edition. Editors: The first four editors were Kurt Aland, Matthew Black, Bruce Metzger, and Allen Wikgren, and Eugene Nida 'initiated, organised, and administered' the first UBS project. Carlo M. Martini has been on the editorial committee since 1967. According to David Cloud not one of these men believes the Bible is the infallible Word of God. Since its third edition, this popular Greek text, published in Münster, Germany, is identical to the 26th edition of the Nestle-Aland Text. The 1st edition was published in 1966; the 4th, in 1983.

The current normal Greek NT text used by scholars and in theological colleges is the UBS4-NA 27 text [i.e. United Bible Societies 4th Edition which equals the Nestle-Aland 27th edition].

Important mystics

Eastern mystics

- *Plotinus* [205-270]; father of Neo-Platonism; Egyptian mystic and philosopher.
- '*Dionysius the Areopagite*' [late 5th or early 6thc]; a Syrian monk used this fraudulent name (Acts 17:34); hence also 'Pseudo-Dionysius'. This is the beginning of Christian mysticism in writing.
- *Adi Shankara* (or Acharya Shankara); [either 688 or 788 - 820] Indian philosopher and mystic; the reformer of Hinduism who re-established the dharma (way) of *The Upanishads*. Widely read in the west.

Western mystics

- *Bonaventura* [1221-1274] Italian mystic.
- *Meister Eckhart* (Eckhart von Hochheim) [c1260-1327]; German Dominican mystic. 'Rhineland Mysticism' chiefly comprised of Eckhart, Johannes Tauler, and Henry Suso. Its origins lay in the works of Hildegard of Bingen.
- *Johannes Tauler* [1300-1361] German mystic.
- *Julian of Norwich* [c1342-c1413]; English mystic.
- *Thomas a Kempis* [1380-1471]; German Christian mystic.
- *Ignatius of Loyola* (Inigo Lopez de Loyola) [1491-1556]; Spanish mystic & founder of the Jesuits or the Society of Jesus.]
- *Teresa of Avila* [1515-1582]; Spanish Carmelite reformer and mystic.

- *John of the Cross* [1542-1591]; Spanish mystic.
- *Jakob Boehme* [1575-1624]; German Lutheran mystic.
- *Francis de Sales* [1567-1622]; French mystic and Roman Catholic bishop of Genoa.
- *Brother Lawrence* [1605-1691] French mystic.
- *Miguel de Molinos* [1640-1697] Spanish Quietist.
- *Madame Guyon* (born Jeanne Marie Bouvier de la Mothe) [1648-1717] French Quietist.
- *Francois Fenelon* (Francois de Salignac de la Mothe) [1651-1715] French churchman associated with Madame Guyon.

Key movements that fostered mysticism in the church

Pietism

Was a reaction, amongst Protestants, to a cold and sterile scholastic dogmatism in the 17th and 18th centuries. They stressed the necessity for good works and personal holiness. It fostered a desire for godliness, Biblical study and missionary activity; some feel that it was occasioned by contact with British Puritanism. The movement spawned charitable works towards the poor, orphanages, hospitals, Bible colleges, widow's homes and self-sacrificing missionaries. Pietist Count von Zinzendorf created the Moravian Church. Some representatives strayed towards mysticism and a wrong subjectivity; extremists of this wing are known as 'Radical Pietists'.

Quietism

A mystical movement, largely amongst Roman Catholics in 17th century France, which sought subjective union with God, by denying the self and all desire – mystical death of the self-life. Some proponents have become popular amongst modern New Calvinists.

Quakerism

Quakers are properly known as 'The Society of Friends'. Quakerism is a movement of austere religious folk founded by George Fox (1624-91) in 1652 resulting from a vision. Roots of the group go back to the radical wing of English Puritanism in the 1640s. Fox emphasised that God speaks directly to individuals. The term 'Quaker' was applied to him and his followers in 1650 due to the trembling that came upon them when in the Spirit. Their church practice was to wait in silence for the Spirit to move upon a person, who often 'quaked' before speaking under the power. Fox was also said to have exercised a significant healing ministry. By 1700 there were Quaker assemblies all over the US. The Shaking Quakers were influenced by the Camisards, and this led to the later development of the Shakers sect. For Quakers the final authority is not the Bible but the subjective experience of the individual (the 'Inner Light'); they were also universalistic. Today the sect is completely liberal. Other famous Quakers include William Penn (founder of Pennsylvania) and Elizabeth Fry.

Holiness Movement

This grew out of Methodism, centred on its idea of a 'second blessing' following a crisis experience. This led to the idea of a subjective 'baptism in the Spirit' rather than the Biblical objective experience where saints are spiritually placed in Christ (1 Cor 12:13). Methodists saw this crisis as leading to sanctified perfection, but the Holiness Movement saw it leading to gifts and power; it is thus the main Pentecostal precursor.

The growth of the Holiness Movement occurred in a time of religious, revivalist fervour; fears/hopes regarding the coming millennium (1900); the rise of many sects and cults; and

a period of sustained secular interest in the paranormal, spiritualism and the occult. What it did was to bring these things into the mainline church. Some Holiness preachers were more Biblical and sober, but in general the Holiness Movement brought in the aberrations now present in the Charismatic Movement.

The beginnings were in Camp meetings and a search for instant sanctification; but in time healing, church issues and eschatology became the chief focus. After 1875 Keswick teaching had a big influence and the 'Pentecostal power' of the second blessing was emphasised for spiritual power. Gradually the idea of the baptism of the Spirit for power and tongues as 'initial evidence' developed. By 1890 the Holiness Movement in the US and Keswick in the UK were emphasising the Pentecostal blessing with long tarrying meetings for sanctification or power and a new worship style arose.

New churches and denominations began to form out of the Holiness Movement with accusations of 'sheep-stealing' from Methodists. Further errors of theology and scandalous behaviour also began to appear. B. H. Irvin taught a third blessing of fire (power) to be distinguished from the second blessing of sanctification. His meetings had shouting & ecstatic behaviour. Others, like the Church of God, taught ethical prohibitions (such as dress style). All were very subjective, even approaching mysticism while some were very legalistic. A few churches adopted a restorationist stance (restoring the church to NT power and structure). There was also a rise of many black holiness churches, which became the backbone of early Pentecostalism.

Pentecostalism and Charismaticism

Pentecostalism is a Charismatic or ecstatic movement that grew out of the Holiness Movement at the turn of the 20th century. Key early figures were Charles Parham (who presided over the Topeka revival, where tongues were said to first appear – but they had appeared before) and William Seymour (who presided over the Azusa Street revival). The doctrinal and aberrational shambles that occurred at Azusa St later led to fragmentation of the movement, which continued to divide ever after. Initially it was a racist divide of blacks under Seymour versus the white Assemblies of God denomination.

Precursors of Pentecostalism were the various heretical, ecstatic and mystical groups throughout history and mystical-emotional revivals. For example, the Camisards, the Cevanols, the Montanists, the New Light Prophets, the Shakers, the Zwickau Prophets etc.

Over the decades it fostered multiple aberrations of practice and morals, plus appalling erroneous doctrines, including a denial of the Trinity (held by Oneness Pentecostals). As a result it was shunned by mainstream evangelicalism for nearly a century. One movement called Latter Rain was an open encroachment of paganism and occultism, influenced by heretic William Branham and others. The doctrines of Latter Rain were later to infect the Charismatic Movement. Today Pentecostals number in the hundreds of millions and hundreds of denominations.

The chief doctrinal emphasis is a second blessing crisis experience that leads to a, so-called, 'baptism in the Spirit', or Pentecostal mystical empowering, that gives the gift of tongues as an initial proof. [The Charismatic Movement, which grew out of Pentecostalism after 1960, denies tongues as initial evidence.] Originally it was thought that tongues negated the need for missionaries to learn foreign languages, until this proved to be false.

Today Pentecostals are characterised by many doctrines and practices, such as prophecy, healings and a vibrant emotional worship system. One form developed into the Word of Faith Movement, which teaches a 'name it, and claim it' faith prosperity message.

The Charismatic Movement was an outgrowth of a modified Pentecostalism that infiltrated evangelical churches after 1960. The chief attraction was a more emotional and inspiring church experience, particularly a vibrant, heavily musical, worship time. Though the 'baptism in the Spirit' was emphasised, tongues were not. From the start the Charismatic Movement was fragmented and it continued to divide into various sects.

From time to time different movements erupted that emphasised some aspect of Charismatic experience, such as: the Discipling or Shepherding Movement (Restorationism in the UK), which emphasised leadership authority (covering); the Signs and Wonders Movement that emphasised healing as a norm in evangelism and church; the Kansas City Prophets who emphasised prophecy, the word of knowledge and visions; the Spiritual Warfare Movement that emphasised territorial spirits, gross mystical acts and exorcisms; or the New Apostolic Reformation that is full blown Latter Rain radicalism.

The net result of the Charismatic Movement today is that it was a Trojan Horse that allowed occult, mystical and pagan doctrines to infiltrate the unwitting church. The practical upshot is: a constant decline of numbers after an initial period of growth; a diminishing of giving to charity and missionaries; ignorance or even denial of the word of God; doctrinal ineptitude and deceitful errors; widespread superficiality and emotionalism; confused people requiring constant counselling of various false types; an elevation of authoritarian men; gross materialism / a focus upon money and sectarianism.

Higher Life

This was a modified form of the Holiness Movement in America that was especially popular in Britain, notably at the Keswick Conferences.

Though it attracted a number of sincere theologians and teachers who sought a more holy church, its principles were mystical. Key teachings included a crisis experience, which led to faith in total deliverance from sin, usually based on appropriating a mystical understanding of Romans 6. Continued deliverance from sin was based upon faith instead of moral choice. This led to antinomianism, a superficial attitude to sin and claims of sinlessness. Many were led into perfectionism. Some of the worst teachers of this movement were from Quaker or Wesleyan backgrounds; however, some of the more moderate teachers had many good things to say.

Key Dutch theologians

Wilhelmus à Brakel

[1635-1711] Chief Dutch Second Reformation ('Nadere Reformatie') theologian. Famous for his very useful *The Christian's Reasonable Service*.

Abraham Kuyper

[1837-1920] Professor of systematic theology at the Free University of Amsterdam.

Herman Bavinck

[1854-1921] Professor of systematic theology at Kampen (1882-1902) then the Free University of Amsterdam (1902-1920).

Louis Berkhof

[1873-1957] Professor of systematic theology at Calvin Theological Seminary (1906-1944).

GC Berkouwer

[1903-] Professor of systematic theology at the Free University of Amsterdam (1945-76). Once popular author of 14 volumes of theology. Not Reformed in his works on Scripture and election.

Key American Reformed theologians

Jonathan Edwards

[1703-1758] Congregationalist preacher and philosophical theologian. One of the most famous Christian philosophers in history and a noteworthy preacher.

JH Thornwell

[1812-1862] Professor of didactic and polemic theology at the Presbyterian Theological Seminary, Columbia, South Carolina (1855-62). Exceedingly fine theologian.

John Lafayette Girardeau

[1825-1898] Presbyterian minister, evangelist and professor at Columbia Seminary, South Carolina. In the Civil War he was a chaplain in the Confederate Army then moderator of the Southern Presbyterian Church, becoming professor of systematic theology in Columbia Seminary. Did extensive work amongst black slaves, building a church of 60 members and congregation of 1500 by 1860 in Charleston, experiencing revival in 1858. Unusually, he divided his congregation into small weekly classes for mutual fellowship, led by blacks (very unusual at the time). Wrote what was considered to be the best defence of Calvinism (*Calvinism and Evangelical Arminianism*), plus many other works. Noted, not only for his fine mind but also his spirituality.

RL Dabney

[1820-1898] Professor of systematic theology at Union Theological Seminary, Richmond. A key theologian with a brilliant mind and an individual bent.

WGT Shedd

[1820-1894] Professor of Bible and theology at Union Seminary, New York (1863-93). A substantial theologian and church history scholar with an independent frame of mind.

Charles Hodge

[1797-1878] Professor of systematic theology at Princeton Theological Seminary (1822-78). His three-volume systematics were long used as a textbook. Sadly, he allowed inroads of evolutionary theory.

AA Hodge

[1823-1866] Professor of systematic theology at Princeton Theological Seminary (1877-86). Notable for making theology accessible for the common man.

BB Warfield

[1851-1921] Professor of didactic and polemic theology at Princeton Theological Seminary (1887-1921). One of the greatest ever theologians.

Geerhardus Vos

[1862-1949] Professor of Biblical Theology at Princeton Theological Seminary (1893-1932). Famous for establishing the discipline of Biblical theology (though John Owen had produced a work on this before).

Herman Hoeksema

[d. 1965] Professor of dogmatics at the Theological School of the PRC. Very fine supralapsarian theologian. Writes against Common Grace.

James Oliver Buswell Jr.

[1895-1977] Professor of systematic theology at Covenant Theological Seminary (1956-1970). Author of *A Systematic Theology of the Christian religion*.

John Murray

[1898-1975] Professor of systematic theology at Westminster Theological Seminary (1930-1966). His four-volume writings are very useful but he was an early advocate of Common Grace and the Free Offer.

Robert L Reymond

[Current] Professor of systematic theology at Knox Theological Seminary in Fort Lauderdale. His '*New Systematic Theology of the Christian Faith*' is considered to be the replacement for Berkhof's '*Systematic Theology*' as a Reformed training textbook.

Key American Baptist theologians

JL Dagg

[1794-1884] Perhaps the first serious American Baptist systematic theologian; certainly he produced the first effective American Baptist systematic theology (*Manual of Theology*).

James Pettigru Boyce

[1827-1888] Professor of systematic and polemic theology at the Southern Baptist Seminary in Louisville, Kentucky (1859-1888). Writer of the useful *Abstract of Systematic Theology*.

AH Strong

[1836-1921] The most famous American Baptist theologian though weak for his universal atonement. Professor of theology at Rochester Theological Seminary (1872-1912).

Notable Premillennial theologians

Charles C Ryrie

[1925-] Professor of systematic theology at Dallas Theological Seminary. Dispensational.

Henry C Thiessen

[1883-1947] Professor and chairman of the faculty at the Wheaton College Graduate School. Dispensational.

Lewis Sperry Chafer

[1871-1952] First president and professor of systematic theology at Dallas Theological Seminary (1924-1952). Tries to combine Calvinism with Dispensationalism.

John Walvoord

[1910] President, then Chancellor, of Dallas Theological Seminary. Dispensational.

George Eldon Ladd

[1911-1982] A noteworthy theologian but is a Historical Premillennialist and not a Dispensational Premillennialist.

Significant Post-Puritan British church leaders, theologians, evangelists and preachers.

John Brown [of Haddington]

[1722-1787] Scottish church leader and grandfather of church leader and writer John Brown of Edinburgh. He was a self-taught poor boy from the hills above Abernethy, Perthshire. His learning of languages, while a soldier and peddler, (Latin, Greek, Hebrew) was so prodigious that he was accused of witchcraft. Ordained in 1751 to minister at Haddington for 36 years. He also trained divinity students and wrote many books, including the *Self-Interpreting Bible* and a useful Systematic Theology.

John Gill

[1697-1771] Notable Baptist pastor, preacher, commentator and theologian. A profound scholar and intellectual, though marred by teaching eternal justification. However, he was not against 'Duty-Faith', as claimed by later Hyper-Calvinist Strict Baptists, as his many Gospel sermons show. Wrote a famous, and still useful, Bible commentary and *A Body of Practical Divinity* (systematic theology).

William Grimshaw

[1708-1763] Anglican minister of Haworth (where the Bronte sisters lived), Yorkshire from 1742; though he was repeatedly in trouble for preaching far and wide (in other people's parishes). A significant minister in the Great Awakening and had some connections with John Wesley but he remained an Anglican. Noted for his very powerful evangelistic preaching to crowds of many thousands, many standing in the graveyard. He was noted by JC Ryle as one of the foremost preachers of his time.

(David) Martyn Lloyd-Jones

[1899-1981] A Welsh Calvinistic preacher who was also a significant medical doctor before changing career. Originally the minister at Sandfields in Aberavon, Wales, he is most famous for his ministry at the Congregational Westminster Chapel, succeeding George Campbell Morgan. He assisted Morgan from 1939 and became pastor on Morgan's retirement in 1943. He is noted for his expository preaching, which was collated into many books by Banner of Truth and others, which spread his fame. At its height, his ministry was heard by thousands at a time, many of whom were students. Unusually for Reformed preachers, Lloyd-Jones denied cessationism and advocated a baptism of the Spirit as a second blessing for spiritual power (based on Puritan ideas about assurance and the sealing of the Spirit). However, he criticised Pentecostalism and Charismaticism as being psychological. Sadly, he was also confused on certain aspects of sanctification. He was an ardent champion of the Puritans, being a catalyst for Banner reprinting many of their works, as well as being fascinated by revivals.

George Müller

[1805-1898] noted Calvinistic Brethren evangelist and church leader in Bristol. Famous for establishing the first faith-based orphanage in England at Ashley Down, Bristol. He was born in Prussia but left for England in 1829, initially to be a missionary to the Jews, but later became a pastor in Devon. He also established 117 schools offering Christian education. His irenic attitude, in the Bethesda Chapel (Bristol) he led with Henry Craik, led to the establishment of the Open Brethren as opposed to the exclusive Brethrenism dominated by Darby's severe authoritarianism. He also denied the Pre-tribulationism of Darby. He was first married to the sister of AN Groves. At the age of 70 he embarked on a 17-year period of evangelistic preaching with his second wife. Müller was very influential due to his evangelical preaching, his powerful prayer life and his deep spirituality.

Robert Murray M'Cheyne

[1813-1843] Minister in the Church of Scotland. Sickly pastor of St Peter's, Dundee from 1836. Effective catchiest based on a strict daily Bible reading programme, prayer and meditation. While researching a mission to the Jews in Palestine in 1839 his assistant, WC Burns, saw a revival erupt, which continued on his return. Had an enormous influence, despite his brief but holy life, through Andrew Bonar's biography.

Alexander Peden

[1626-1686] Peden was a true prophet, given gifts of supernatural insight, necessary in the harsh times that he lived in. Initially minister of New Luce, Wigtonshire 1659. Peden was evicted from his ministry along with 2000 ministers in England and 400 in Scotland (1662-3). Meetings in Scotland took place in secret (called 'conventicles') and were deemed illegal. Later, capital punishment was deemed for officiating ministers. Peden was a popular preacher at these meetings in Scotland and N. Ireland attracting large crowds. He had many thrilling escapes as he roamed the hills of Galloway. Once he prayed for God to hide him and send the troopers on a new mission, a cloud immediately descended over him and the soldiers received new orders and left, despite being close by. Another time, hiding in a cleft under a river bank, troopers rode over his head and a horse kicked a dent in his cap. He roamed the mountains and moors as an exile for 23 years. One of his accurate predictions was of the death of Charles II during a meeting in Ireland. Charles died that night. After 10 years evading soldiers, he was caught in 1673 and imprisoned as a result of remaining in a friend's house against his better judgment. Put on an American vessel to work on the plantations, the captain set him free. Aged 60, he went to his brother's house, still hunted. He died less than two days later.

John (Henry) Newton

[1725-1807] Originally a sailor who became involved in the slave trade, he went on to be an Anglican clergyman and hymn-writer. He was once pressed into service by the Royal Navy, where he was given eight dozen (96) lashes for attempted desertion. He was also abused and mistreated with slaves in West Africa where he was left abandoned until rescued in 1748. On the voyage back he cried out to God during a severe storm and then read the Bible, being 'converted' by the time he reached Britain (he later said that his conversion was immature for five years). He continued in the slave trade until he gave up seafaring in 1754 after a stroke. He then became a lay minister, studying Bible languages, and was eventually accepted (after much struggle) as an Anglican curate in Olney in 1764. His pastoral care led him to fellowship with Dissenters, becoming very popular with the local people, requiring the addition of a gallery to cope with numbers. Later he served at a church in London, becoming a key leader of the evangelical party. He then campaigned against slavery and assisted his friend William Wilberforce's political efforts. Noted for his pastoral letters and his hymns: *Amazing Grace*, *How sweet the name of Jesus sounds*, and *Glorious things of thee are spoken*.

AW (Arthur Walkington) Pink

[1886-1952] British pastor who served various churches in the USA and Australia (1925-28). Originally a Dispensationalist (seen in some early works) he became influenced by the Puritans to become a well-read Reformed Presbyterian. Due to the increasing liberalism and apostasy of the church he rejected formal churches and returned to England in 1934, first in Hove and then in the Isle of Lewis. Here he continued his bi-monthly magazine (*Studies in the Scriptures*, started in 1922) which was sent to about 1,000 people worldwide, including Martyn Lloyd-Jones, and wrote doctrinal pamphlets. The continuing articles in these journals were later adapted into books by various publishers and have become some of the most beloved, influential and famous works in church history, covering a wide range of topics from commentaries to practical theology. He died in

Stornaway. It is shocking to find that someone as important in Christian literature as Pink is almost universally ignored in church history dictionaries.

JC (John Charles) Ryle

[1816-1900] Became first bishop of Liverpool in 1880 (aged 64), recommended by Disraeli. An important prolific writer with continuing influence. A key leader of the evangelicals in a time of change and uncertainty as well as being a good pastor.

T (Theodore) Austin Sparks

[1888-1971] Originally a Baptist minister from 1912 in London, where he worked with Jessie Penn-Lewis and her publication, *The Overcomer*. In 1926 he separated from Penn-Lewis and resigned his Baptist ministry to set up an independent training centre at Honor Oak, South London. Many people flocked to the conferences held there while others stayed for years, some becoming missionaries and teachers. He published the magazine *A Witness and a Testimony* from 1923 until his death, as well as many books that were mostly conference speeches. Sparks also preached around the world. He was closely associated with Bakht Singh (India) Watchman Nee (China), Stephen Kaung (Virginia) and Lance Lambert (Jerusalem / London). Sparks is hard to quantify. Some associate him with the Higher Life Movement, but he is more evangelical than that. Despite his Baptist origins, many thought that he was originally a Brethren leader due to his view on the church. Sparks is simply a modern prophet for his time seeking, above all to glorify Christ and stick to Biblical truths, particularly about the structures and ministry of the church. As such his readers consider him to be invaluable, though he had many critics.

CH (Charles Haddon) Spurgeon

[1834-1892] One of the most famous preachers in church history and greatly beloved today for his many books and printed sermons. Probably the greatest Baptist church leader who considered himself to be a Puritan at heart, out of time. Converted in a Primitive Methodist chapel in Essex in 1850 which he entered due to the snowy weather. First a pastor at Waterbeach, then called to New Park Street Baptist Chapel in Southwark (1854) but, due to overflowing crowds, the Metropolitan Tabernacle was built to house a large congregation in 1859 growing to 6,000. Founded a pastor's training college, which became Spurgeon's College that continues today; he personally bore the cost of this for 15 years. Established an orphanage at Stockwell (Spurgeon's Homes) and other charitable works. Fought against both Hyper-Calvinism and Arminianism. After 1874 he became involved in the 'Downgrade Controversy' regarding the growth of liberalism in the Baptist Union, forcing him eventually to resign from it in 1887. The suffering experienced during this accelerated his death aged 58.

Augustus Montague Toplady

[1740-1778] Anglican clergyman serving at Blagdon in the Mendip Hills and other places. He is most famous for his hymn, *Rock of Ages*, but he was also a great theologian and pastor, despite his short life. He is significant for his severe (but necessary) criticism of John Wesley and his defence of Calvinism. His *Works* are still published and are very edifying.

John Wesley

[1703-1791] Arminian founder of Methodism, though he personally remained in the Anglican Church (in fact his organising of class meetings contradicted his oath). Tireless and disciplined preacher, mostly riding on a horse fitted with a desk on his saddle to write. He is so famous and popular that little needs to be said here. What is not often said is that he was vehemently opposed to many cardinal Bible doctrines (such as predestination, the sovereignty of God, election or justification by faith). He also held unorthodox doctrines,

such as affirming that the sincere heathen will go to heaven without Christ. He tolerated extreme physical behaviour in his meetings (such as screaming and falling down). He was an early advocate of female leadership. But worst of all, he adopted criminal practices (such as slander and fraud) in attacking Calvinists (e.g. Toplady) and claimed to have never loved God at the end of his life. I find it hard to accept that he was evangelical at all.

George Whitefield

[1714-1770] Perhaps the greatest preacher of all time based on audience sizes; he preached to 20,000 in Kingswood, Bristol and 30,000 in Cambuslang in 1742. An Anglican clergyman but a convinced Calvinist. He was very significant in the American Great Awakening but also a powerful revival preacher in England, supported by the Countess of Huntingdon. It was said that he could be heard over five miles, despite his small stature. He remained on good terms with his old friend John Wesley despite criticising his Arminianism. He was a key early leader of Calvinistic Methodism, a chiefly Welsh movement that pre-dated Wesley's Methodist class meetings.

Significant American Evangelistic Preachers

Dwight Lyman Moody

[1837-1899] Extremely influential Arminian evangelist and most noted for his enormous crusade campaigns, which in Britain were conducted with his friend Ira Sankey singing emotional popular songs. Moody did most to alter the existent dominant Calvinism present in Reformed and other churches. In 1873 he came to Britain for the third time on a planned two-year campaign tour that was heavily advertised. It was then that he became a national figure; total attendance at his meetings was 2.5 million. Over his lifetime it is said that he addressed over 100 million people.

Billy (William Ashley) Sunday

[1862-1935] Originally a professional baseball player who also worked as a fireman on the railroad between seasons. Famous for being mentioned in the Jazz standard, 'Chicago'.⁷ Assisted J Wilbur Chapman in evangelism for two years then worked independently from 1896. He preached in huge wooden tabernacles drawing large numbers. His heavily organised team, led by his wife, with local recruits from churches, ensured city-wide effects. His preaching was based on crude humour, flamboyant antics and florid rhetoric but called for a proper commitment to Christ. Hundreds of millions heard him preach with one million supposed conversions. His theology was Presbyterian Fundamentalist, coupled with an emphasis on temperance, which helped to promote Prohibition.

RA (Reuben Archer) Torrey

[1856-1928] While Sunday and Moody were evangelists, Torrey was an evangelising theologian who had an academic university background. He was a Congregational minister and was associated with Moody, becoming the first superintendent of Moody Bible Institute. Between 1902 and 1921 he engaged in several world preaching tours and then wrote several books.

AW (Aiden Wilson) Tozer

[1897-1963] Beloved American pastor preacher. Tozer is a bit like Sparks in that he does not conform to any stereotype. He ministered for 44 years without any formal training, associated with the Christian and Missionary Alliance. He was a pastor in Chicago for 30 years. He is most famous for authoring 40 books, many of which are classics, such as

⁷ 'The town that Billy Sunday can't shut down'.

'Knowledge of the Holy'. It is said that his ministry was an extension of his prayer life. He gave away much of his royalties and never owned a car. Like his near contemporary Pink, he was a staunch critic of the degeneration he witnessed in the modern church and the poor spiritual state of many compromised Christians (what would he think now?).

Significant Bible Commentators

This list is, of course, completely arbitrary and is intended to be a guide to help people find resources and to denote good commentators. To save space and time I have just given the author, which should be sufficient to find the book. I have favoured older and tested works rather than the plethora of varied modern offerings. Outstanding books are in bold. The books, in general, reflect the evangelical, Reformed, amillennial viewpoint; though some are Lutheran and others are more weak on doctrine (a few are Dispensational in places).

Handbooks & Introductions

- Understanding the Bible, John Stott.
- Unger's Bible Handbook.
- The Lion Handbook of the Bible.
- Baker's Pictorial Introduction to the Bible.
- Christian Handbook, Peter Jeffrey.
- **The New Bible Handbook**, Manley.
- **The Bible Handbook**, Angus (two versions).
- Bible Handbook, Halley.
- The Message of the OT, Ellison.
- The New Testament, Gresham Machen.
- The Message of the NT, FF Bruce.
- The Teaching of the NT, Guthrie.
- **Know Your Bible**, Scroggie.
- **Survey of the Bible**, Hendriksen.
- Introduction to the OT, Young.
- A Short Intro. to the Pentateuch, Aalders.
- NT Introduction, Guthrie.
- **NT Survey**, Tenney.
- Survey of the NT, Gundry.
- New Intro. to the NT, Carson et. al.

Typology

- **Christ in All the Scriptures**, Hodgkin.
- **The Tabernacle, Priesthood and Offerings**, Soltau.
- The Vessels and the Furniture, Soltau.
- The Tabernacle, Brown.
- **The Temple**, Edersheim.
- Christology of OT, Hengstenberg.
- **Preaching From the Types**, Keach.
- **The Shadow of Christ**, Poythress.

Bible History

- Israel and the Nations, FF Bruce (explains the 400 year interval between the OT and NT).
- **History of Israel**, Davis & Whitcomb.
- **Historical Survey of the OT** (now entitled A Kingdom of Priests), Merrill.
- **Survey of Israel's History**, Wood.
- **OT Bible History**, Edersheim.

Whole Bible or Testament commentaries

- Matthew Henry's **Commentary on the Whole Bible** (unabridged version).
- Barnes, **Notes on the Bible**.
- Calvin's **Commentaries**. 22 volumes.
- **Bible Commentary**, Jamieson, Faussett and Brown. The most useful single volume.
- **Commentary on the Holy Bible**, Matthew Poole.
- **Studies in the OT & NT**, Godet (various books).
- OT Bible Characters, FB Meyer (originally various books, now also collated in one volume).
- **Commentary on the OT**, Keil & Delitzsch.
- H Alford's **Greek NT Commentary**.
- Lenski's **NT Commentaries**.
- Wilson's NT Commentaries (simple but useful cheap paperbacks).
- Hendriksen's NT Commentaries.
- Kistemaker's **NT Commentaries**.
- Eerdman's New International Commentary on the Old and New Testament. Varied contributions.
- Paternoster's Commentary on the NT Greek Text.

Specific Bible books

Pentateuch

- **Notes on the Pentateuch**, CH Mackintosh.
- Outlines of the Pentateuch, CA Coates.
- Handbook on the Pentateuch, Hamilton.

Genesis

- God Spake by Moses, Allis.
- The Five Books of Moses, Allis.
- **Genesis**, Calvin.
- **Types in Genesis**, Jukes.
- **Genesis**, Aalders.
- **Genesis**, Alford.
- **Gospel in Genesis**, Law.
- The Genesis Record, H Morris.
- Genesis Studies, Candlish.
- **Genesis**, Leupold.
- Gleanings in Genesis, Pink.

- **Joseph**, Lawson.
- Paradise to Prison, Davis.
- In the Beginning, E Young.
- Genesis 3, E Young.

Exodus

- **Gleanings in Exodus**, Pink.
- **Exodus**, Gispén.
- **Exodus**, Murphy.
- **Typical Teachings of Exodus**, E Dennett.
- Exodus, H Law.
- Moses and the gods of Egypt, Davis.

Leviticus

- Leviticus, Bonar.
- **Leviticus**, Noordtzu.
- **Sacrificial Worship**, Kurtz.
- **Law of the Offerings**, Jukes.
- Leviticus, Wenham.

Numbers

- **Notes on Numbers**, George Bush.
- Practical truths from Israel's wanderings, G Wagner.

Deuteronomy

- **Deuteronomy**, Ridderbos.
- **Deuteronomy**, Merrill.
- **Deuteronomy**, Craigie.

Joshua

- **Joshua**, Woudstra.
- Notes on Joshua, George Bush.
- **Gleanings in Joshua**, Pink.
- Practical truths from Joshua, Wiseman.
- Joshua, Blaikie.

Judges & Ruth

- Notes on Judges, G Bush.
- **Distressing days of the Judges**, Wood.
- **Lectures on Ruth**, Lawson.
- Ruth and her kindred, Hughes.
- An exposition of Ruth and Esther, Lawson & Carson.

Samuel, Kings & Chronicles

- **Elijah**, Krummacher.
- **Elisha**, Krummacher.

- **Elijah**, Pink.
- **Gleanings from Elisha**, Pink.
- Practical truths from Elisha, Edersheim.
- **Life of David**, Pink.
- The mystery of the Kingdom, A Jukes.
- **David, King of Israel**, WG Blaikie.
- 1 & 2 Samuel, Blaikie (two volumes).
- A Harmony of Samuel, Kings and Chronicles, Crockett.
- Israel, A commentary on Joshua-2 Kings, Davis / Whitcomb
- An exposition of I & II Samuel, Henry / Gill / Pink.

Ezra, Nehemiah, Esther

- Nehemiah, E Dennet.
- Ezra & Nehemiah, Luck.

Job

- **Exposition of Job**, James Durham.
- Job, Hailey.

Psalms

- **Psalms**, Horne.
- **Psalms**, Alexander.
- Psalms, Dickson.
- **Psalms**, Perowne.
- **Psalms**, Plumer.
- **Treasury of David**, Spurgeon.

Proverbs

- Proverbs, Arnot.
- **Proverbs**, Bridges.

Ecclesiastes & Song of Solomon

- **Ecclesiastes**, Bridges.
- Ecclesiastes, Macdonald.
- Eccles. & Song of Solomon, Olyott.
- **Song of Solomon**, G Burrowes.
- **Exposition of the Song of Solomon**, James Durham.

Isaiah

- **Isaiah**, Alexander.
- **Isaiah**, Leupold.
- **Isaiah**, Motyer.
- Isaiah, JW Kelly.
- **Isaiah**, Young, (3 vols).

Jeremiah

Jeremiah, Laetsch.

Ezekiel

- **Ezekiel**, Fairbairn.
- Ezekiel, Guthrie.

Daniel

- **Daniel**, Young.

Minor Prophets

- **Jonah**, Martin.
- Minor Prophets, Hailey.
- Minor Prophets, E Pusey.
- Minor Prophets, Laetsch.
- 12 Minor Prophets, Henderson.
- The day of the lion, Motyer.
- Practical truths from Jonah, Exell.
- **Obadiah**, E Marbury.
- **Habakkuk**, E Marbury.
- **Haggai-Malachi**, TV Moore.
- Zechariah, Leupold.
- **Zechariah**, Young.

Gospels

- **Four Gospels**, Brown.
- **Four Gospels**, A Jukes.
- Harmony of the Gospels, Boettner.
- **Life & Times of Jesus the Messiah**, Edersheim.
- **Expository Thoughts on the Gospels**, Ryle.
- Matthew, Ridderbos.
- **Matthew**, JA Alexander.
- **Matthew**, Carson (Expositors Series).
- Luke, Geldenhuys.
- **John**, Leon Morris.
- **John**, Pink.
- John, Meyer.
- Beatitudes, Pink.
- Sermon on the Mount, Pink.
- Sermon on the Mount, Lloyd-Jones.
- Lord's Prayer, Watson.
- **When I Survey**, Hoeksema.
- **Miracles**, RC Trench.
- Parables, Arnot.
- **Parables**, Trench.

Acts

- **Acts**, Alexander.
- **Acts**, Hackett.
- Words of the apostles, R Stier.
- **Life & Epistles of Paul**, Conybeare & Howson.
- Harmony of the Life of Paul, Goodwin.
- Paul, Apostle of the Free Spirit, Bruce.
- Acts, Stott.
- **Paul the preacher**, John Eadie.

Romans

- **Romans**, Haldane.
- Romans, Lloyd-Jones (series).
- **Romans**, C Hodge.
- **Romans**, Leon Morris.
- Romans, H Hoeksema.
- Romans, John Brown.

Corinthians

- 1 Corinthians, Leon Morris.
- 1 Corinthians, C Hodge.
- 2 Corinthians, Hughes.
- 1 Corinthians, Grosheide
- 1 Corinthians, Goudge.

Galatians

- Galatians, Ridderbos.
- Galatians, John Brown.
- Galatians, Luther.
- **Galatians**, Eadie.
- **Galatians**, Lightfoot.

Ephesians, Philippians, Colossians

- **Ephesians**, Hodge.
- Ephesians, Lloyd-Jones (series).
- Ephesians-Colossians, Bruce.
- Philippians, FB Meyer.
- **Ephesians**, Eadie.
- **Colossians**, Eadie.
- **Philippians**, Eadie.
- **Philippians**, Lightfoot.

Thessalonians

- **Thessalonians**, Eadie.

- Thessalonians, J Lillie.

Pastoral letters

- 2 Timothy, Moule.
- Pastoral Epistles, Clark.
- **Philemon**, J Lightfoot.
- **Pastoral Epistles**, P Fairbairn.

Hebrews

- **Hebrews**, Pink.
- Hebrews, John Owen (abridged and unabridged versions).
- Hebrews, John Brown.
- Hebrews, Hughes.
- Hebrews, GH Lang.

James

- James, Johnstone.
- James, Manton.
- James, Hiebert.

Peter & Jude

- Peter & Jude, Luther.
- 1 Peter, Leighton.
- 1 & 2 Peter, John Lillie.
- 1 & 2 Peter, A Nisbet.
- Peter & Jude, JND Kelly.
- **Jude**, Manton.

John's Letters & Revelation

- John's Letters, Candlish.
- **John's Letters**, Findlay.
- **Behold, He Cometh**, (Revelation), H. Hoeksema.
- **Revelation Spiritually Understood**, Alexander.
- Revelation (**More Than Conquerors**), Hendriksen.
- **Revelation**, PE Hughes.

Remember that this is just a sample; it is not even the full complement of my own library by a long way. However, it is a sample of commentaries that are either historically esteemed or valued by me.

Great missionaries

Alopen

[7th century] A Syrian. First missionary to China (Nestorian).

Gladys Aylward

[1902-1970] London parlour-maid turned down by many missionary organisations until she saved enough money to travel to China. Missionary and child worker in China.

Boniface

[680-754] Missionary bishop and martyr; born in Devon. Influential in the conversion of German tribes.

David Brainerd

[1718-1447] Pioneer missionary to the American Indians.

William Chalmers Burns

[1815-1868] Scottish Presbyterian missionary to China.

William Carey

[1761-1834] Born in Northampton, England; originally a shoemaker. Baptist missionary to southern India and a founder of the Baptist Missionary Society

Columba

[521-597, Columcille] Early Irish missionary to Scotland.

John Eliot

[1604-1690] Puritan pioneer missionary to the American Indians.

J O Fraser

[1886-1938] Missionary to the Lisu in Tibet; member of the China Inland Mission.

Anthony Norris Groves

[(1795-1853] Plymouth Brethren Missionary to Baghdad and India. Irenic colleague of JN Darby and JG Bellett; brother-in-law to George Muller, in whose house he died.

George Grenfell

[1849-1906] Baptist missionary to The Congo.

Sir Wilfred T Grenfell

[1865-1940] Medical missionary to Iceland and Labrador.

James Hannington

[1847-1885] born in Hurstpierpoint, East Sussex. Anglican missionary to East Africa; killed in Uganda.

Adoniram Judson

[1788-1850] Congregational American missionary and Bible translator to Burma whose conversion to Baptist beliefs en route to the mission field led to the founding of the first Baptist association in the US.

David Livingstone

[1813-1873] Scottish Congregational missionary and explorer in Africa.

Alexander Murdoch Mackay

[1849-1890] Scottish Presbyterian missionary to Uganda.

Henry Martyn

[1781-1812] Anglican missionary to India

Robert Moffat

[1795-1883] Scottish missionary to Africa.

Robert Morrison

[1782-1834] The first Protestant (Congregational) missionary in China

John Gibson Paton

[1824-1907] Scottish (Presbyterian) pioneer missionary to the New Hebrides (now part of Vanuatu).

Patrick

[c.390-c.461] Early missionary to Ireland. Born in the north of England (possibly near Dumbarton), his father was a Roman magistrate. At 16 he was captured and taken to Ireland as a slave, where he was converted. After six years working as a farmer, he escaped; but in 432 he was called by God to go back and wandered in Ireland ministering the Gospel for thirty years, managing to influence the Irish chieftains. He single-handedly broke the power of paganism in the country replacing it with evangelicalism, founding a church independent of Rome.

Pantaenus

[d. c.190] First known head of the catechetical school at Alexandria. Early missionary to India.

Mary Slessor

[1848-1915] Scottish Presbyterian pioneer missionary in Nigeria.

CT Studd

[1862-1931] English cricketer. One of the Cambridge Seven, giving away his fortune. Missionary with China Inland Mission in 1885; pastor in India (1900-1906); then missionary in Africa (1910). Founded Worldwide Evangelisation Crusade.

(James) Hudson Taylor

[1832-1905] Pioneer medical missionary in China. Founded China Inland Mission.

Ulfilas

[c.311-c.381] Missionary to the Goths (Arian). Translated much of the Bible into Gothic after devising a new alphabet.

Willibrord

[658-739] Anglo-Saxon missionary to Frisia; born in Northumbria.

Principal revivals

Revivals are a difficult subject because they are so mixed and diverse. That there is such a thing as a true revival is evidenced in Scripture, such as Acts 2. These are genuine moves of the Holy Spirit to consecrate believers and rouse them from sleep to zealous good works, and to convict unbelievers in powerful ways so that they church is added to significantly in a short time.

However, many things called revival are often far from it. The Toronto Blessing is such a case; though called a revival, it was an aberrant move of the enemy to bring pagan mystical ideas and practices into the church, which resulted in great damage. What is exciting and emotional is not necessarily a revival.

Then there are many events that are called ‘a revival’ but which were originally a powerful move of God in evangelism but which degenerated in emotional excesses and marred God’s work. Examples of this would be the 1859 Ulster revival and the 1904 Welsh Revival.

So, we have to be very careful in our understanding of revival and we are limited to the accuracy of the sources in historic cases, many of which are exaggerated or lack wisdom. Thus some books on the 1859 Ulster revival praise it as completely godly while others denounce it as utterly evil – both written by Christians.

Having said all that, the post-Reformation, modern period is noteworthy for significant movements inspired by God (even if later marred by certain men). We can evaluate this best as a series of waves.

First Wave [1740-1790]

- *The Great Awakening* [1726-1756] most notably under Jonathan Edwards in the period 1740-1743, but beginning in 1734.
- Spread throughout colonial America and then Britain.
- It originated with the Pietist TJ Frelinghuysen in New Jersey, working from 1720.
- William Tennent; Presbyterian minister and educator; founder of ‘The Log College’ – a training base built in 1735 for evangelists that affected America (though disdained by the Presbyterian Philadelphia Synod).
- Gilbert Tennent (son of William), Presbyterian minister in New Jersey from 1725; friend of Frelinghuysen. The centre of Presbyterian revival. Accompanied Whitefield through colonies in 1740-41.
- George Whitefield in America from 1737 until 1741 and then preaching in England until 1770.
- *The Cambuslang Work*, (February to November 1742) was a period of extraordinary religious activity, in Scotland. The peak was in August 1742 when 30,000 gathered to hear George Whitefield.
- *Welsh Calvinistic Methodism*: Griffith Jones [1683-1761], Daniel Rowland [1713-1790], Howel Harris [1714–1773] and William Williams. Predates Wesleyan Methodism and is not Arminian. The churches created in the revival seceded from the Church of England in 1811 after opposition (such as Rowland being deprived of his Nantcwnlle curacy in c.1763). Whitefield supported the Calvinistic Methodists and became its most prominent leader.
- *Wesleyan Methodism*. John Wesley in England; died 1791. (He was not a believer when he evangelised in America; was he a believer later? He was certainly Arminian, erroneous and mystical.)

In 1790 evangelical religion was confined to Britain, colonial America, Scandinavia, Holland, parts of Germany, plus minorities in France, Hungary and parts of Europe. Latin America was closed by Catholic governments in Spain and Portugal. Africa was undiscovered. Islamic lands were hostile and the East India Company discouraged missionaries. There was no evangelical work in China, Japan or Korea and the South Sea Islanders were savages. The successive waves of revival changed all this.

Second Wave [1790-1842]

- *The Second Great Awakening* [1792-1842] amongst Anglicans in Britain and in USA colleges (e.g. Yale under Timothy Dwight, 1802).
- *Camp Meetings* (some Baptist, mostly Methodist) in US frontier, of various values. Key preachers were: James McGready (Presbyterian hell-fire revivalist) and his convert

Barton Stone (originally a Presbyterian evangelist, but separated over his universalism; he also became ecumenical). The first Camp Meeting was at Gasper River led by McGready in 1800. Stone presided over the Cane Ridge Camp Meeting.

- *Asahel Nettleton* was responsible for 30,000 conversions under God in America. Though much less well-known than Finney, Nettleton was far more important in the work of God. He was a truly Reformed theologian who contended against Finney's fleshly altar calls and manipulation of audiences. Nettleton's converts stood and were properly pastored.
- In its second phase Charles Finney dominated the mid-century US (1830+). However, though famous, Finney's Arminianism and near Pelagianism, coupled with fleshly emotionalism, led to the vast majority of his converts falling away.
- '*Le Reveil*' - a Reformed revival overturning the rationalism that had taken over Europe. It began in 1816-19 with Robert Haldane's study in Romans in Geneva (to students as Merle D'Aubigne, César Malan, Felix Neff, and the Monod brothers). It then spread with Alexander Vinet in Switzerland, but also influencing France, Germany (Lutheran Johann Georg Hamann) and Holland (Willem Bilderdijk). It also spawned several missionary societies, political reform and new Protestant denominations.
- James Caughey in Britain and USA. Wesleyan Methodist influenced by *Le Reveil*. Saw many conversions, including in Canada (1840-64, particularly 1851-53). Caughey bridged the gap between the Methodist rural, emotional Camp Meetings in the early century, and the Methodist Holiness Movement developing in the cities later.
- Robert & James Haldane in Scotland.
- Thomas Chalmers in Scotland.
- *The Kilsyth Revival of 1839*. When Rev. William Burns was appointed in 1821 to the declining Parish, he prepared over 20 years with a programme of house visits, prayer groups, adult Bible classes and Sunday school. During the summer of 1839 the minister's son, William Chalmers Burns (then assistant minister at Dundee to Robert Murray McCheyne), preached several times with startling results. At one open air service 10,000 people attended. WC Burns later conducted revival meetings throughout Scotland and in Canada before devoting himself to pioneering missionary work in China.
- *Dundee Revival 1839*. After Burns returned to Dundee, and while Murray M'Cheyne was in Palestine, a revival broke out which confronted M'Cheyne on his return. The revival continued until his death in 1843 of Typhus, aged 29. The memoir of M'Cheyne and the story of the revival have had a deep impact on Christians ever since.
- The Krummachers in Germany.
- George Scott and Carl O Rosenius in Scandinavia.
- Revival in Hawaii.
- Beginnings of a work in Madagascar until stopped by persecution.
- Missionaries include Captain Allen Gardiner (South America), David Livingstone (Africa), William Carey (India), Robert Morrison (China).

Third Wave [1857-1864]

- *Laymen's Prayer Revival [1857-1858]* (The Fulton Street Prayer Meeting) A small group of men in New York gathered to pray which grew with meetings spread across the country. This was a revival of prayer and sincere repentance. One million converted.
- 1857 Revival in Canada.
- Revival in Madagascar.

- YMCA founded in 1858.
- 1859 revivals in Ulster and Wales.
- Revival amongst students. 1859 formation of Christian Unions in Oxford and Cambridge.
- *Civil War Revival* [1863-1864] There were various outbreaks of revival in this period but an especially powerful one in the Confederate Army (1863-64); 150,000 converted.
- Revivals in India, Africa, China, Indonesia and the West Indies.
- Revival in Brazil.
- Spurgeon in London.
- Missionaries include Hudson Taylor, WC Burns.

Noteworthy is the fact that many men who became preachers or evangelists (e.g. Spurgeon), plus men who started missions (like the China Inland Mission), were converted during a preceding revival.

Fourth Wave [1870-1880s]

- DL Moody in America and Britain.
- Revival in Sweden, Norway, Denmark, Finland.
- Thirty year revival in Germany (1880-1910), Theodor Christlieb, Elijah Schrenk, Samuel Keller.
- Revival in Ukraine and Russia (Lord Radstock, Baedeker).
- 1882 - Cambridge Seven and awakening in Cambridge after visit by Moody.
- Keswick Conference from 1875.
- Christian Endeavour (training young people) 1881 in Maine. Two million members in 15 years.
- 1880s advances in China.
- Seven years revival in Japan.
- 1886 AB Simpson forms Christian and Missionary Alliance.

Noteworthy is the fact that revivals affected not only missionary activity and organisations but also altruistic social work such as the abolition of slavery and orphanages.

Fifth Wave [1904-1908]

- *Welsh Revival* [1904-5] Evan Roberts and others. A mixed revival that (especially at the beginning) was a genuine work reaching out to the lost; 100,000 converted. Over time it degenerated into emotionalism and uncontrolled hysteria where preaching was left out. Some strong leaders (e.g. RB Jones) managed to avoid these excesses. Evan Roberts was broken by it.
- Revival in Scandinavia.
- Revival in Germany and Russia.
- 1905+: Awakenings in Madagascar, Assam, India, Korea, Manchuria, Chile and Latin America.
- Campaigns of Torrey & Alexander and Chapman.

Note the effect of the 'Pax Britannica' from the Battle of Waterloo in 1815 to First World War in 1914 enabling revivals. Also the effect of British colonial imperialism which aided evangelisation.

Revivals dwindled after the effects of the First World War, Liberalism, Modernism, Scientism, Evolutionary theory, Existentialism etc. taking hold. After 1904 there were no national, general revivals (like the Great Awakening) but only regional revivals.

There were isolated revivals in local areas:

- 1920s Jock Troup working among fisher folk in north-east Scotland.
- 1920 awakening in Ulster (William P Nicholson).
- 1930s revivals in Estonia, Latvia (Fetler).
- 1937 James Stewart working in Hungary.
- 1930s Revivals in Scandinavia (J Edwin Orr).
- Local stirrings in Canada, USA, New Zealand, Australia and South Africa under Orr. Bakht Singh Chabra converted in 1929.
- 1925-1938 revival in China (John Sung, Andrew Gih, Wang Ming Dao, Watchman Nee, Marie Munsen). In the period between 1923-1949, more than 700 local churches arose with an attendance of more than 70,000. During the Communist take-over, these assemblies became house churches.
- 1930s Congo revival and west Africa.
- 1927 Ruanda revival.
- 1927-36 third Madagascar revival.
- 1936 awakenings in Sudan, Uganda, Kenya, Tanganyika and Congo.
- 1937 revival that swept the Martinbur United Presbyterian Church; one of the most notable movements in the history of the church in India under Bahkt Singh. After 1941 Singh held convocations that attracted thousands. There was testimony to genuine healings after Singh prayed. Singh was a fiery preacher, but also a good Bible teacher and effective pastor and church planter. Many good NT type churches were planted.

Sixth Wave [1948-1960]

- Revivals in Korea (1950).
- 1946 fourth revival in Madagascar.
- 1949 revival in Los Angeles.
- 1949 revivals in US Christian colleges and universities, such as Wheaton College.
- 1951-2 revival in Brazil under Edwin Orr.
- 1949 Hebrides powerful revival under Duncan Campbell.
- 1949+ Billy Graham campaigns (1954 in Haringey).
- 1951+ awakenings in India.
- Works in Latin America under Kenneth A Strachan.
- 1950+ works by Tom Rees and Eric Hutchings in Britain.
- Works in New Zealand, Australia and South Africa.

After 1960 the Charismatic Movement and expansion of Pentecostalism dominates church life and hinders genuine inter-denominational missions and evangelism. Various Charismatic groups start empire building and feathering their own nests. However this took time to harden (say by the 1980s in UK Restorationism) and a widespread revival occurred with the *Jesus People* ('Jesus Movement') in about 1969-70 amongst West Coast American students and Hippies. This had after-effects in Britain. The revival lasted less than ten years. It was not a general or national revival but was targeted at young people, creating some new church denominations (e.g. Calvary Chapel then Vineyard) and organisations (e.g. Gospel Outreach). Many of these converts still stand (including the

writer) and these fuelled the New Calvinism Movement in the USA as they reached maturity.

Others

Cane Ridge Revival [1801]

The most famous of Methodist Camp Meetings. This was not a Biblical revival but an example of wild, emotional and mystical excesses that often led to sinful behaviour. It was said that 'as many were begot as were begot again'. Strong influence of the Shakers.

Asuza Street Revival [1906]

The beginning of Pentecostalism. Not a Biblical revival but emotionalism and apostate degeneration. Wild meetings that were out of control that even contained witches and mediums practising their arts. Virtually no rational preaching of God's word.

American Healing Revival [1940-1959]

Oral Roberts and William Branham. Not a Biblical revival but fleshly emotionalism. There were many cases of fraudulent healing claims (including Branham).

Revivalism

Revivalism is not to be confused with a genuine revival. Revivalism is the work of men generating fleshly religious enthusiasm in what Charismatics would now call a 'Celebration'. This was a technique often used by frontier Methodists and early Pentecostals, sometimes in large tents, to attract large crowds who expected religious fervour and exhibitionism. The film 'Elmer Gantry' gives a good illustration of revivalism in action. In America, before movies and theatres, unbelievers would go to a revival for entertainment. CG Finney was the chief exponent of this form of fleshly generated and misdirected zeal; he stated that anybody could produce a revival if they followed his rules. This is the opposite of a genuine, godly revival, which is a sovereign act of God.

A summary of the key schools of western philosophy and the main philosophers.

The development of philosophy is exceedingly complex and detailed, with many schools degenerating into multiple fragments. Therefore, this summary can only be an arbitrary attempt to denote the key figures required by most people. There is also no space here for the works of oriental [such as Confucius (the Latinised name of K'ung Fu-tzu, 'Kong the master')] or Arabic philosophers (such as Hasan al-Basri).

What is philosophy?

The word comes from the Greek, meaning: 'love of wisdom'. It centres around human speculation (as opposed to divine revelation in Scripture) using reason and argument to search for truth and the nature of reality, especially the causes and nature of things and the principles governing existence and the material Universe.

Some aspects of this search include:

- The search for knowledge: epistemology.
- Discussing existence and being: ontology.
- Study of the categories and concepts presupposed in descriptions of ourselves and the world (underlying axioms): metaphysics.
- What constitutes moral behaviour (what is right and wrong)?: ethics.
- Does God exist? The philosophy of religion.

- What constitutes good government: the philosophy of politics.
- The explanation of the material world: empiricism.
- The study of reasoning: rationalism.

Rationalism; Pythagoras

[Pythagoras: 570-495 BC] Best known as a mathematician and scientist./ He summed up metaphysical rationalism in the phrase, '*All is number*'. The world is governed by mathematically formulable laws. He was the first man to call himself a philosopher.

Socrates

[469–399 BC] Ancient Athenian philosopher; the founder of western philosophy. Known only through the works of Plato and Aristophanes. Attempted to gain understanding of facts and ethical concepts by exposing and dispelling error (the Socratic method). He was charged with denigrating the gods and corrupting the young, then sentenced to death by drinking hemlock.

Rationalism; Platonism; Plato

[Plato: c.429–c.347 BC] A student of Socrates and teacher of Aristotle; he founded the Academy in Athens. He was an enormous influence on all future philosophical methods. A key part of his thinking is the theory of 'ideals' or 'forms', where abstract entities (universals) are contrasted with their corresponding objects (particulars) in the material world (Idealism). Abstract forms are only accessed by reason. This encouraged later dualistic teachings (spirit = good; material = evil). His writings are presented in the form of dialogues, with Socrates as the principal speaker; e.g. the *Symposium* and the *Timaeus*. Plato's political theories appear in the *Republic*, in which he expounded the nature of a just society.

Stoicism; Zeno of Citium

[Zeno: c.335–c.263 BC] Zeno founded the school of Stoic philosophy in about 300; but all that remains of his writings are fragments. The school taught that virtue, the highest good, is based on knowledge. The wise live in harmony with the divine Reason (Fate and Providence) that governs nature. Stoics are noted for their indifference to the vicissitudes of fortune, pleasure and pain and are exemplified in Spartan warrior character.

Epicureanism; Epicurus

[Epicurus: 341–270 BC] Another disciple of Socrates. Wrongly and unfairly considered to be the father of wild hedonism but really taught a moderate hedonism based on wisdom. Attacked superstition and gods. Live for pleasure but do so modestly and seek knowledge; this leads to peace and absence of pain. Epicurus also taught physics based on Democritus' theory of a materialist universe composed of indestructible atoms moving in a void, unregulated by divine providence.

Rationalism; Aristotelianism; Aristotle

[Aristotle: 384–322 BC] A pupil of Plato and tutor to Alexander the Great; he founded a school (the Lyceum) outside Athens. He is one of the most influential thinkers in the history of Western thought and his work was central to Arabic and medieval philosophy, particularly Thomism. His works cover a range of subjects, including logic, ethics, metaphysics, politics, natural science, and physics. His process of reasoning was similar to Plato's but he disagreed with Plato's forms. He championed the use of syllogistic logic. This is a process in which things are supposed and defined, then something different emerges '*because it is so*'.

Cynicism; Antisthenes

[Antisthenes: 445-360 BC] A school of ancient Greek philosophers marked by contempt for ease and pleasure. Live virtuously in agreement with nature through training, discipline and rejecting desires for materialistic happiness, including possessions. The movement flourished in the 3rd century BC and was revived in the 1st century AD.

Neo-Platonism; Plotinus

[Plotinus: c.205–270] Plotinus studied in Alexandria and later Persia before teaching in Rome (244) and setting up a school of philosophy. His pupil Porphyry published his writings after his death. Neoplatonism was a religious and philosophical system based on Plato, Pythagoras, Aristotle, and the Stoics, combined with Eastern mysticism. It dominated the philosophy of the pagan world between around 250 to 529 (when Justinian closed the pagan schools). Its scholastic methods (educational training) affected many theologians (church fathers) and its philosophy influenced medieval thinkers and Islamic philosophy. It envisages the human soul rising above the imperfect material world through virtue and contemplation towards knowledge of the transcendent One, much like Hinduism.

Thomism; Thomas Aquinas

See section on medieval scholasticism.

Empiricism; Roger Bacon

[Roger Bacon: c.1214–1294] English philosopher, scientist, and Franciscan friar. Notable for his work in the field of optics, he emphasised an empirical approach to scientific study.

Rationalism

The view of epistemology that reason is the chief source and test of knowledge. The basis of truth is not sensory but deductive intellectualism. Reality is logical. It contradicts empiricism.

Rationalism; Cartesian Dualism; René Descartes

[René Descartes: 1596–1650] Important French philosopher, scientist and mathematician; called, '*the father of modern philosophy*'. Seeking secure known foundations for knowledge, he concluded that everything was open to doubt except his own conscious experience: '*Cogito, ergo sum*' (I think, therefore I am). From this he developed a dualistic theory regarding mind and matter as separate though interacting. Eternal truths are attained only by reason; sense experience can be doubted and sometimes caused illusions. Rational pursuit of truth first doubts all beliefs about reality.

Rationalism: Baruch (or Benedict) de Spinoza

[Spinoza: 1632–1677] Dutch philosopher, of Portuguese-Jewish descent. He was a pantheist, seeing 'God or nature' as a single infinite substance, with mind and matter being two incommensurable ways of conceiving the one reality. Developed a systematic, logical, rational philosophy. However, his works are famously obscure.

Rationalism; Gottfried Wilhelm Leibnitz

[Leibnitz: 1646-1716] German mathematician and philosopher. Hugely important in the field of maths, making vital developments in calculus, binary numbers and inventions of mechanical calculators. Prolific writer, so much so that his works have not been collated. Noted for his optimism; that our universe is the best one that God could have created. His work anticipated modern logic and analytical philosophy in the scholastic tradition. Reason is the basis of first principles rather than empirical evidence. He denied the existence of a material world.

Empiricism; John Locke

[John Locke: 1632–1704] English philosopher; the founder of modern empiricism and political liberalism. His *Two Treatises of Government* (1690) argues that the authority of rulers has a human origin and is limited. This had enormous impact of Thomas Jefferson and early Colonial American political thinking. In *An Essay concerning Human Understanding* (1690) he argued that all knowledge is derived from sense-experience (empiricism).

Immaterialism (subjective idealism); George Berkeley

[1685–1753] Irish bishop / philosopher. He argued that material objects exist solely by being perceived, so there are only minds and mental events. Thus a table is only an idea in the mind of those seeing it. Since God perceives everything all the time, objects have a continuous existence in the mind of God.

Empiricism; David Hume

[David Hume: 1711–1776] Influential Scottish philosopher, economist, and historian. He rejected certainty in knowledge, and agreed with Locke that there are no innate ideas, only a series of subjective sensations, and that reason stems from experience. He attacked mercantilism ('relating to trade or commerce; commercialism') and anticipated economists like Adam Smith.

Democracy; Jean-Jacques Rousseau

[Rousseau: 1712–1778] French philosopher and writer. Taught that civilisation twists the fundamental goodness of human nature, but that the damage can be moderated by participation in democratic politics.

Rationalism; Transcendental Idealism; Kantianism; Immanuel Kant

[Kant: 1724–1804] Important German philosopher. Basic premise: reason is the source of morality. However, there are problems with both rationalist and empiricist dogma, expressed in, *the Critique of Pure Reason* (1781). Reason is flawed when it claims to know things beyond the realm of human experience, such as the existence of God or the immortality of the soul. He also countered Hume's sceptical empiricism by arguing that any affirmation or denial regarding the ultimate nature of reality ('noumenon') makes no sense; the human mind can neither confirm, deny, nor scientifically demonstrate the ultimate nature of reality. All we can know are the objects of experience ('phenomena'), interpreted by space and time and ordered according to twelve key concepts, grouped under the classes of quantity, quality, reason, and modality. His *Critique of Practical Reason* (1788), dealing with ethics, affirmed the existence of an absolute moral law—the categorical imperative, motivated by reason. Both reason and experience are necessary for human knowledge.

Idealism; Hegelianism; Georg Wilhelm Friedrich Hegel

[Hegel: 1770–1831] German philosopher known for his three-stage process [thesis, antithesis, synthesis] of dialectical reasoning (*Science of Logic*, 1812–16). This undergirds his idealist concepts of historical development and the evolution of ideas. Influenced Karl Marx. His *The Phenomenology of Mind* (1807) describes the progression of the mind from consciousness, self-consciousness, reason, spirit, and religion to absolute knowledge.

Humanism

Humanism affirms the value of human beings and human nature. It is usually associated with rationalism or empiricism. Today it is often combined with secularism but early humanists (Ulrich von Hutten, Erasmus) were very religious.

Existentialism

[Mid-20th-century] A complex variety of theories speculating about knowledge and the nature of reality. Existentialists often disparage scientific knowledge, particularly psychology, and insist on the absence of objective values, stressing instead the reality and significance of human freedom. Some were religious (Kierkegaard) most others were atheists (e.g. Nietzsche).

Søren Kierkegaard

[1813–1855] A Danish philosopher and a founder of existentialism, who opposed the prevailing Hegelian philosophy by affirming the importance of individual experience and choice. He refused to accept the possibility of an objective system of Christian doctrinal truths, and emphasised that one could know God only through a '*leap of faith*'.

Pragmatism

Developed in America about 1870. It rejects the idea that thought is to describe reality, but is rather an instrument for prediction and problem solving. It sees philosophical topics as valuable only as they are helpful for actual practical uses rather than describing truth. Key thinkers were CS Peirce, W James, Chauncey Wright, John Dewey and GH Mead.

Determinism

The doctrine that all events are determined by causes that are external to the human will. Some philosophers have further implied that individual human beings have no free will and cannot be held morally responsible for their actions.

Mechanistic theories

Theories which explain phenomena in purely physical or deterministic terms.

Utilitarianism

The doctrine that actions are right if they are useful or benefit the majority: '*The greatest happiness of the greatest number*'. (Bentham). The major exponents were Jeremy Bentham (1748–1832) and the developments by John Stuart Mill (1806–1873). It was criticised for a) focusing on the consequences rather than the motive of actions; b) the difficulty of adequately comparing the happiness of individuals; c) failing to account for the value placed on concepts such as justice and equality. Yet it remains popular.

Post-Modernism

A recent development (since the 1950s) that is a reaction to the failure of knowledge, industrialisation, globalisation and science to sort out man's problems; a reaction to mechanistic theories. It is multifarious and eclectic, covering the arts, science media, architecture, religion and thinking. It affirms that the modernism is over and often revolts against previous prevailing axioms; feminism is a form of Post-Modernism for example. Full definitions are often complex and nebulous. However, it is essentially sceptical about culture, art, literature, religion and philosophy etc.

Conclusion from a Christian perspective

Though this is only a small sample of the history of philosophy, we can see that, essentially, it reveals man seeking to make sense of the world he is in and trying to grapple with supernatural powers controlling the universe. As such, many philosophers come to a conclusion that is correct about a small part of the truth, and yet miss many other vital things.

Thus Kant was right when he said that reason is flawed when it claims to know things beyond the realm of human experience; or when he affirmed the existence of an absolute moral law. Kierkegaard was correct when he stated that one could know God only through

faith. The cynics were right to demand that men live virtuously through training, discipline and rejecting desires for materialistic happiness. The Stoics were correct when they said that virtue is based on knowledge, and that the wise should live in harmony with God.

Only revelation from God can open up the mind to see the whole truth about life, the universe and heaven because man has been damaged by sin in his thinking as well as his ethics. This knowledge comes from the revelation in the Bible and nowhere else since it is only here that God makes himself known in rational words and reveals the life of Christ, God manifest in the flesh in the world.

Simplified Glossary

Albigenses, Albigensians

Its persecutors affirmed that they were the members of a heretical sect in southern France in the 12th–13th centuries, identified with the Cathars, whose teaching was a form of Manichaean dualism, with an extremely strict moral and social code. However, there is good evidence that some (or most) were evangelicals that were a sect outside Roman Catholicism. They are also identified with the Bogomils and the Cathars.

Anchorite

A person who becomes a hermit in order to triumph over the flesh by prayer, meditation and mortification. The great fashion for this began in the 4th century. Eventually the Anchorites were developed into the organised monasticism of several orders. Essentially it means a monk who has withdrawn from society. Simon the Stylite and Antony were Anchorites.

Angles

A Germanic people, originally from Schleswig-Holstein, who came to England in the 5th century. The Angles founded kingdoms in Mercia, Northumbria, and East Anglia and gave their name to England and the English. The name is from the Latin *Anglus*, *Angli* (pl.) 'the people of Angul', a district of Schleswig (now in northern Germany), so named because of its shape. [Oxford Encyclopaedia.]

Apollinarianism

This was a heresy taught by Apollinaris, bishop of Laodicea, c.361. He claimed that Christ had a real human body and soul but that his spirit was the eternal Son, or Logos; i.e. Jesus was a man but he did not have a human mind rather a divine entity.

Arianism

A heresy named after Arius, which appeared around 320. It taught that only God the Father is eternal and the Son is the first creature that the Father made. Some Arians went further and said that the Holy Spirit was the first creature made by the Son. It was condemned by the Council of Nicea in 325 which affirmed that the Son was of the same substance (*homoousion*) with the Father, not merely of a similar substance (*homoiousion*). Hence the statement that the Son was, '*Son of God, light of light, true God of true God, begotten not made, being of one substance (essence) with the Father*'.

Augsburg Confession

This is a primary confession of faith for the Lutheran Church. It was presented to Emperor Charles V by German princes at the Diet of Augsburg on 25 June 1530 who had asked them to explain their religious convictions. Charles was desperate to unify the empire in an effort to repulse the Turkish invasion.

Avars

A nomadic equestrian people from central Asia who built up a large kingdom in SE Europe from the 6th century but were conquered by Charlemagne.

Barbarians

Originally a term used by Greeks for tribes that were not Greek; 'foreigners'; people with different speech. The Romans used the term for people who were outside the Roman Empire; though some barbarians were used as mercenaries to augment Roman troops and one became an emperor.

Boethius

Anicius Manlius Severinus Boethius (c.470-524) was a Roman philosopher, executed by the Ostrogoth king Theodoric. In prison he wrote *The Consolation of Philosophy* - the most influential book in the western

Church during the medieval period, after the Bible – which transmitted the main doctrines of Platonic philosophy to the Middle Ages. It sought to find a compromise between divine sovereignty and human responsibility.

Bogomils

Another group that history records as heretics (due to persecution against them) but which many affirm were an evangelical sect meeting outside the Roman Church. Their heresy was claimed to be similar to the Paulicians (dualism, Gnostic evil OT god, marriage forbidden, Docetism etc.). Founded by a priest called Bogomil (Theophilus).

Bulgars

A Slavic people who settled in what is now Bulgaria in the 7th century.

Bull

From the medieval Latin, 'bullā' meaning 'a seal or sealed document'. A bull was a formal papal edict.

Calvinistic Methodists

A term originally applied to the followers of George Whitefield which became an official term for the church that emerged in Wales under the leadership of Howel Harris, Daniel Rowland, Howel Davies and hymn-writer William Williams. The first Methodist Association met in 1742, two years before Wesley's first conference, and was a combination of Presbyterianism and Congregationalism. The societies were regarded as part of the Church of England until opposition forced them to secede in 1795. In 1811 the body was officially recognised as the Calvinistic Methodist Connection, publishing a confession based upon Westminster in 1823. Ministerial colleges were established at Bala and Trevecka.

Camisards, Cevanols, or the French Prophets

A persecuted, French, Protestant movement in the late-17th century. With leaders martyred, prophets began to appear, mostly young illiterate women, who spoke in an ecstatic state with tongues, trances, visions, crying and trembling. The prophets began to inspire violence, which resulted in war and their defeat. French prophets had a significant influence in England, especially upon the Quakers and Shakers.

Cathars

The name derives from the Greek for 'pure ones' (*katharoi*) and refers to a body of dissenters from the early medieval Roman Church. Their persecutors claimed that they were Manichaean heretics but some historians consider them to be evangelical. They were ruthlessly wiped out by Catholic forces and massacred at Montsegur.

Cenobitic monasticism

I.e. 'common life' or communal monasticism. The Greek word *monachos* originally meant 'celibate or single'.

Charlemagne (742–814)

King of the Franks [768–814] and Holy Roman emperor [as Charles I, 800–14] Latin name *Carolus Magnus*; known as Charles the Great. As the first Holy Roman emperor Charlemagne promoted the arts and education, and his court became the cultural centre of the Carolingian Renaissance, the influence of which outlasted his empire. [Oxford Encyclopaedia.]

Children of God

Also known as 'The Family of Love' or 'Heaven's Magic'. Formed by Moses David (originally David Berg) in 1972 in Oakland, California. The sect was birthed in the Jesus People revival of the early 70s, which affected America dramatically, but also parts of Europe. The sect used brainwashing and 'love-bombing' techniques and was guilty of hedonism, polygamy and immorality (including orgies); sex was used by girls to attract disciples ('flirty-fishing'). Communism of goods was practised and money was demanded leading to federal charges of tax evasion, kidnapping, assault and immorality being brought against Berg in 1973-4. Frequently, parents would gather into groups to rescue their children. Despite all the obvious faults, the sect has continued to this day, mostly in Brazil and the Philippines.

Christadelphianism, 'Brothers of Christ'

This is a Christian sect that was founded by John Thomas in 1848 who was originally a member of the 'Disciples of Christ' ('Campbellites'), founded by Thomas Campbell and Alexander Campbell. He denied the Trinity and claimed that all other churches were apostates. The church split after Thomas' death, both continuing to this day. Church meetings are simple and without clergy. Its chief errors are the denial of the divinity of Christ and the personality of the Holy Spirit, plus rejection of the atonement of Christ as satisfaction of divine wrath.

Christian Science

Founded by Mary Baker Eddy (1821-1910). She adapted PP Quimby's syncretistic ideas and use of Mesmerism (hypnotism). In fact, Eddy plagiarised much of Quimby's works. After his death she produced '*Science and Health with a Key to the Scriptures*' in 1875 which became the foundation for her new church, 'The Church of Christ, Scientist' in Boston, begun in 1879. Despite her denial of pain and death she died in great pain. Central to her thought is a Gnostic dualism, matter is evil; the world is illusory, reality is in the mind. Sickness results from the wrong beliefs. All this was central to Quimby's teaching. The movement has been in decline since 1960 and denies many Biblical doctrines.

Church Universal & Triumphant

A false church which grew out of the 'I Am Ascended Masters', which has its roots in a syncretism of Gnosticism, mysticism, Theosophy and Christianity. The 'I Am' movement began with Guy Ballard in the 1930s. The Church Universal & Triumphant was founded by Mark L Prophet (1918-73), a Theosophist, and was originally known as 'The Summit Lighthouse'. It is an utterly pagan sect.

Cid, El

(Or 'the Cid'.) Rodrigo Díaz de Vivar (c.1043–99) famed Spanish warrior. A champion of Christianity against the Moors (Muslims in Spain), though he also fought for the Moors in a complex military career beginning in 1065. In 1094 he captured Valencia, which he then ruled. He is immortalised in the Spanish *El Cantar de mio Cid* (12th century).

Dauphin

The eldest son of the King of France; heir to the throne.

Deism

A rational and anti-dogmatic belief in a God who created the universe, established its laws and natural religion and then left it to run its course, like a clockmaker leaving a wound up clock. It is usually applied to the English rationalistic movement of the mid-17th to mid-18th centuries. There was no single systematic theology but several types of Deism., though the tendency was towards natural religion and a denial of revelation.

Docetism

Teaches that Jesus was not a real man but only seemed to be so. Docetism was commonly found in Gnostic theology that emphasised dualism; since matter is evil, Jesus could not have been a normal, material man. Alexandria had been a melting pot of Hellenistic (dualism) and oriental ideas and housed some of the great Gnostics; thus Docetism began to influence certain Christian teachers there. Later heresies from the Alexandrian school had some docetic tendencies (Apollinarianism, Eutychianism, and Monophysitism). Failure to affirm the real humanity of Jesus completely undermines the atonement and resurrection.

Druze, Druse

Founded by Muhammad ibn Ismail *al-Darazī* (d.1019). A political / religious Islamic sect, chiefly in Lebanon and Syria. The Druze broke away from the Ismaili Muslims in the 11th century and are regarded as heretical by the Muslim community. The founder claimed that his friend the Caliph Hakim was god.

Ebionites, Ebionism

After the destruction of Jerusalem, Jewish survivors from Qumran joined the Jewish Christian Church. They began to emphasise the Mosaic Law and circumcision and reject the Pauline letters, forming their own movement. In time they taught that Jesus became higher than angels but was not divine at baptism. They were also Dualistic and vegetarian. It was an extreme form of Judaizing influenced by Gnosticism.

Encratites

Is the word used to describe extreme ascetic heretical groups.

The English Civil War (1642–1651)

A series of conflicts between Parliamentarians (Roundhead army) and Royalists (Cavalier forces) which cemented the principle that the monarch cannot govern without Parliament's consent. The first (1642–46) and second (1648–49) focused on the conflict between the supporters of Charles I against the supporters of the Long Parliament, ending in the trial and execution of Charles I. The third (1649–51) was between supporters of Charles II and supporters of the Rump Parliament which ended with the Parliamentary victory at the Battle of Worcester on 3 September 1651. This resulted in the exile of Charles II and the replacement of monarchy with the Commonwealth of England (1649–53), and then a Protectorate (1653–59), under Oliver Cromwell. Other results were the re-establishment of the Church of England and a Protestant ascendancy in Ireland.

Enthusiasm

An old-fashioned word for religious excess. We would use the term Charismaticism or Charismania.

Erastianism

The doctrine that the church needs to be controlled by the state, a power entrusted by God to rulers. The church admonished but the state disciplined; thus sanctions for heresy were worldly and led to imprisonment and executions. Propounded by Thomas Erastus (1524-83). Later Reformed theology taught that the church and state were separate powers (e.g. Westminster).

Federal Vision

A modern heresy chiefly centred in American Presbyterian churches that is a corruption of the doctrine of the covenant. In short it teaches a form of works righteousness, a corruption of justification by faith, and other errors.

Franks

A Germanic tribe that conquered Gaul (France) in the 6th century and controlled much of Western Europe for several centuries afterwards.

Frisia

An ancient region of NW Europe consisting of the Frisian Islands and parts of the mainland. It corresponds to the modern Friesland and Groningen in the Netherlands and the regions of Ostfriesland and Nordfriesland in NW Germany.

Gnosticism

This was a diverse movement of ideas based on a syncretism of Greek philosophy, Judaism, oriental mysticism and some Christian elements. There were several sects but the uniting elements are: A) dualism - the material world was created by a demiurge, a lesser god, and is evil. B) God sends a series of mediatorial angels ('aeons') from himself to men. The highest aeon is Christ who united himself with human nature, but not in a real incarnation. C) Men are saved by receiving initiation into the mystery of enlightenment, passed on from an adept to an initiate. This enlightenment is a revelation of special knowledge (*gnosis*). Many sects taught a strict asceticism, while some taught hedonism. Key leaders were: Cerinthus of Asia Minor, Valentinus of Alexandria and Tatianus of Syria.

Goths

A Germanic people that invaded the Roman Empire from the east between the 3rd and 5th centuries. The eastern division, the Ostrogoths, founded a kingdom in Italy, while the Visigoths went on to found one in Spain.

Hapsburg (Habsburg)

A principal dynasty of central Europe from medieval to modern times. The family established a hereditary monarchy in Austria in 1282 and secured the title of Holy Roman emperor from 1452. Austrian and Spanish branches were created when Charles divided the territories between his son Philip II and his brother Ferdinand; the Hapsburgs ruled Spain 1504-1700, while Hapsburg rule in Austria ended with the collapse of Austria-Hungary in 1918. [New Oxford Dict.]

Henoticon

The 'Henotikon' [English; 'act of union'] was issued by Byzantine Emperor Zeno in 482 to reconcile the supporters and opponents of the Council of Chalcedon. It was followed by the Acacian schism. It was devised by the Patriarch of Constantinople, Acacius, as an irenic formula of unity, but without the support of the bishop of Rome or a council. It sought to endorse Chalcedon but remaining vague about the two natures of Christ. In fact, it angered both sides. The Monophysites stuck to their doctrine and problems continued for many years. Pope Felix III of Rome condemned the act and excommunicated Acacius in 484. The schism was officially settled in 519 when Emperor Justin I recognised the excommunication of Acacius and reunited the churches. However, the Patriarchs of Alexandria, Antioch and Jerusalem still embraced Monophysitism.

Holiness Movement

Grew out of Methodism, centred on a 'second blessing' following a crisis experience. This led to the idea of a subjective 'baptism in the Spirit' leading to sanctified perfection. The growth of the Movement occurred in a time of revivalist fervour, the rise of many sects and cults, and a period of interest in the paranormal, spiritualism and the occult. What it did was to bring these things into the mainline church. Some Holiness preachers were more Biblical and sober, but in general the Movement brought in the aberrations now present in the Charismatic Movement. Originally centred in a search for instant sanctification (holiness), in time healing, power and church issues became the chief focus. Gradually the idea of the baptism of the Spirit for

power and tongues as 'initial evidence' developed. New churches and denominations began to form out of the Holiness Movement with accusations of 'sheep-stealing' from Methodists. There was also a rise of many black holiness churches, which became the backbone of early Pentecostalism.

Huns

A warlike Asiatic nomadic people who invaded and ravaged Europe in the 4th-5th centuries.

Anne Hutchinson

[1591-1643] Emigrated to Massachusetts in 1634. Though a Calvinist, she spoke unwisely about theology and loudly criticised social structures, which put her in conflict with colonial leaders. Though supported by John Cotton, a Congregational synod condemned her for supposed antinomianism. A colonial court then banished her and she moved to Rhode Island in 1638. She was later killed by Indians in New York. Some see her as a heretic; others as a Particular Baptist martyr, unjustly treated on trumped up charges. Modern Strict Baptists read her writings with respect.

Inspirationists

An old term for people who taught revelation by the Spirit, resulting in direct prophecies, usually as part of an ecstatic experience. We would call it Charismatic prophecy.

Josephus, Flavius

A Jew who was wise enough to abandon fighting for Jerusalem and serve the Romans. He wrote a history of the Jews for his new masters, which is an important source for historians. In it he testifies to Christ as the Messiah and blames the destruction of Jerusalem on the Jewish rejection of Christianity.

Jutes

A Germanic people [possibly from Jutland] who invaded Britain in the 5th century, with the Angles and Saxons, settling in a region including Kent and the Isle of Wight.

Khazars

A Turkic people appearing c. late-6th century, on the steppes north of the Caucasus. Their capital was in the Volga estuary, and they ruled the steppes between the Volga and the Dneiper. According to uncertain medieval Hebrew sources, the Khazar Bulan (ruling class) accepted Jewish beliefs between 730 and 740; many modern historians date this between 850 and 900.

Lindisfarne

(Or 'Holy Island') a small island off the coast of Northumberland, north of the Farne Islands. It is linked to the mainland by a causeway exposed only at low tide. Lindisfarne is the site of a church and monastery founded by Aidan (635), a missionary centre of the Celtic Church.

Lombards

A Germanic people who invaded Italy in the 6th century. A native of Lombardy in northern Italy.

Magyars

A people who originated in the Ural Mountains and migrated westwards to settle in what is now Hungary in the 9th century. 'Magyar' is the Uralic language of this people; Hungarian.

Manichaeism

A religion founded by Mani [216-276] a Parthian (Iran). After receiving visions he taught a form of Gnosticism in Persia and converted some of the royal family. King Shapur I supported him. Mani wrote books and determined a canon, travelling widely. A later king imprisoned him after Zoroastrian opposition, and he died in prison. Manichaeism spread throughout the Roman Empire quickly and even reached China, becoming the state religion of the Turkic Uigurs in the late 8th century, but it eventually died out. It is a very mythological system stressing dualism (light/dark; God/matter). Creation was to redeem imprisoned Light (an eternal principle). The creation of Adam was a plot to keep light imprisoned. Jesus is the brilliant Light who redeemed man. Jesus was an example of the suffering of imprisoned light in matter. Converts were vegetarian and were celibate. Such asceticism was part of the slow process of gradual liberation until Jesus returns and eventually the elect are reunited with the Light and the material creation is destroyed. Manichaeism contains elements of Christianity, Gnosticism and Buddhism.

Marcionism

Marcion of Sinope was a prominent heretic that emerged from the church at Rome in the 2nd c. Upon his rejection as a bishop he set up his own rival religion, establishing many churches around the empire that lasted over 200 years. His essential position was that Christianity is opposed to Judaism. There is a

dichotomy between the OT and NT and between the God of the OT (a Gnostic demiurge) and the Father of Jesus. Jesus revealed the true God who was previously unknown. Paul was championed but his letters to the Hebrews and the Pastorals were omitted from his canon and the rest were edited (*The Apostolicon*). An abridged Luke was his only Gospel. His theology was based on antitheses (e.g. law/Gospel; flesh/spirit) and Docetism. He showed Gnostic tendencies but was debatably a Gnostic per se. Tertullian and Irenaeus were the theologians that chiefly contended against him.

Messalians, Messalianism

An ascetic, mystical heresy originating in Mesopotamia about 360. They denied the sacraments, and averred that the only spiritual power was constant prayer that led to possession by the Holy Spirit. Intense meditation was supposed to achieve union with God (like Quietism) and purge sin and demons. They even claimed to be able to actually see God and demons with their eyes. Being ascetics they practised poverty, celibacy, and fasting. Condemned by the Third Ecumenical Council of Ephesus in 431.

Mithraism

The pagan cult of the Persian sun-god Mithras, which became popular among Roman soldiers of the later empire, and was the main rival to Christianity in the first three centuries.

Monarchianism, modalism

A heresy which seeks to protect the unity of the Godhead. Two types: a) **Dynamic Monarchianism** – denied the personality of the logos, making it a mere power of God. This power operated in Jesus, a mere man, and eventually deified him. Both Christ and the Spirit are attributes of God. [This is seen today in Unitarianism and Socinianism as well as Oneness Pentecostals.] b) **Modalistic Monarchianism** – The names, ‘Father, Son Holy Spirit’ are just titles for different modes or manifestations of the same person. It denies the Trinity. In the West this was known as **Patripassianism** (the ‘Father suffers’ and became incarnate); in the East it was known as **Sabellianism** (after Sabellius).

Mongols

See Tartars.

Monophysitism / Miaphysitism

Resulting from the problem in conceiving the relationship of the two natures of Christ (‘physis’ = ‘nature’, Gk.). The Council of Chalcedon condemned both: a) **Nestorianism** (which emphasised the distinction between the divine and the human in Christ because it suggested that two persons were living in the same body); and b) **Eutychnianism** (which stressed the unity of Christ's nature to the point where Christ's divinity eradicated his humanity). Chalcedon adopted Dyophysitism, distinguishing between person and nature, stating that Christ is one person in two natures, which are ‘without confusion, without change, without division, without separation’.

Monophysites rejected this definition as verging on Nestorianism and instead adhered to a wording of Cyril of Alexandria, the chief opponent of Nestorianism, who had spoken of the ‘one (mia) nature of the Word of God incarnate’. Christ has one nature, which is both human and divine. Though the Miaphysites condemned Eutychnianism, the two groups were both viewed as Monophysites by Chalcedon.

Eastern Churches, especially Miaphysite Egyptian Copts, rejected Chalcedon, and the controversy became a major religious dilemma for the Byzantine emperor. Various emperors and patriarchs attempted reconciliation, with authority swaying back and forth; but finally Chalcedon was victorious and is the authorised position of all major Christian denominations [Eastern Orthodox, Roman Catholic and Protestant]. The non-Chalcedonian Orthodox Churches are termed Oriental Orthodox.

Monothelism

A branch of Monophysitism which not only opposed two natures in Christ but also two wills. They held that Christ only had one nature and one will. Some taught that Christ had a third type of will (neither human nor divine) which was his alone; others taught that Christ's divine will superseded his human will. The Council of Constantinople (680) affirmed that Christ has two natures and therefore two wills, divine and human. His human will is subordinate to, and in harmony with, his divine will.

Montanism

A 2nd century Charismatic movement in Phrygia led by Montanus. It originated as a reforming reaction to dead orthodoxy, but authoritative ecstatic utterances took over. It was later led by two female prophets.

Munster tragedy

Munster was a town in Westphalia. There, in 1534, extremists, under Jan Matthijs, preached millennialism and prophetic change, similar doctrines to those propounded by Thomas Müntzer earlier. Radical Anabaptists poured into the city and forcibly gained control in elections, making all those unwilling to be baptised to leave. The city was then declared the 'New Jerusalem' and the church became identified with society (a deviation from normal Anabaptist principles). The surrounding Catholic rulers did not accept this subversion and besieged the city. Matthijs was killed in battle and Jan van Leyden took over, a man who considered himself to be the third 'David' and ruler of the world. His emblem was inscribed 'king of righteousness'. Polygamy and forced communism was introduced in the midst of social chaos. The end came when the besieging forces took the city and restored the legitimate authorities.

Neoplatonism

Arose after the third century in Alexandria and was developed by Plotinus and Porphyry. It was a system of thought, which spurred on mystical ideas in various religions. Essentially, it was a combination of Platonic dualism with oriental mysticism. God is above being, but revelatory light streams from divine perfection. Existence is a desire for the light hindered by irrational behaviour. The mind can overcome the hindrances of life by meditation or focusing to get a mystical illumination of the divine. This overcomes Platonic duality by direct union of the soul with God. However, there is always a separation of the material world and God; so Christ (as God) could not have a real body of flesh, but only appeared as a phantasm (in Gnosticism this common idea was called *Docetism*).

New Thought

A religious break away movement, arising out of Christian Science, developed by Methodist minister Warren Evans and Julius Dresser. It is based upon the Platonic, occult and mystical healing ideas of PP Quimby [e.g. sin and disease only exist in the mind] plus some influences from Emmanuel Swedenborg. New Thought ideas permeate some radical Pentecostal/Charismatic and Word Faith teachings. [See *Unity School*]

Oneness Theology

This is an anti-Trinitarian heresy that is based upon the thinking of heretical Pentecostal preacher William Marion Branham (1909-65). Branham relied upon occult spiritualism to conduct his healings, which he attributed to an angel. He taught many false doctrines, chief of which was his denial of the Trinity as a novelty brought in by the Council of Nicaea. He taught a modalistic view of the oneness of God. This 'Oneness Theology' was taken up by various Pentecostal churches that are together known as 'Oneness Pentecostals'.

Open Theism

A modern hyper-Arminianism developed by Clark Pinnock. It denies that God is sovereign over man's will and can therefore not even know the future, let alone determine it from eternity. The free will of man is sacrosanct.

Patripassianism

See Monarchianism.

Papacy

The rule of the pope. Hilderbrand's *Dictatus Papae* (employing the forged decretals of Pseudo-Isidore) stated that the Pope's authority is the universal authority of Christ, having the right: to depose emperors, to depose bishops (without giving the accused a hearing), that no council was canonical without papal approval, and that no book or decree was canonical without papal assent. In addition, that the Roman church had never erred, not would it ever, 'to all eternity'. The notion that the papacy alone is universal and plenary, while all other powers in the world are particular and dependent, is called the 'plenitude of power'. For 200 years before this the power of the bishop of Rome had been very limited. The great bishoprics and abbeys of Western Europe had worked with little or no assistance from Rome, and with no papal jurisdiction.

Paulicians

A member of a sect which arose in Armenia in the 7th century. Its persecutors said that it professed a modified form of Gnostic Manichaeism, but others have affirmed that they were an orthodox group following Pauline theology. Some were dualists but they denounced Manichaeism. It seems that they were mixed; the best were evangelicals opposed to images, Mariolatry and hagiolatry. Some were less orthodox, denying the OT and rejecting baptism.

Pelagianism

The teaching of the heretic Pelagius who was combated by Augustine. He denied original sin, claimed that man could obey God's law and be righteous by human free will. His reasoning was that 'what God commands, man is able to do'; but the Bible specifically denies this.

Phoundagiagitai

Formed around 1000 by John Tzourillas near Smyrna. They taught that prayer should be private and broke up church services. They averred that the devil was expelled from heaven for stealing the sun and the soul. They deny the resurrection of the dead, the Second Coming and the Last Judgment. Claimed that the devil ruled over earthly things, including hell & paradise, and that God reigned in the heavens alone.

Pietism

A Protestant reaction to scholastic dogmatism in the 17th and 18th centuries stressing the need for good works and holiness. The movement spawned works for the poor, orphanages, hospitals, Bible colleges, widow's homes and missionaries. Pietist Count von Zinzendorf created the Moravian Church. Some representatives strayed towards mysticism and subjectivity; extremists of this wing are known as 'Radical Pietists'.

Prelacy

The government of the Church by clerics of high social rank and power. Rule by despotic, corrupt bishops.

Puritans

Ignore the false modern stereotype that the Puritans were a bunch of misanthropes. The term became used of sound evangelicals who sought a deeper reformation of the Elizabethan Church of England than had taken place. They sought a genuine Calvinistic expression for the church rather than a compromise between that and Roman forms. After the Elizabethan period, Puritanism became known for its emphasis on godly living as a pilgrim, a strict morality that befitted regenerated persons. The centre of Puritan life was a deep reverence and study of the Bible, associated with a focus upon practical sanctification to glorify God.

Quietism

A mystical movement, largely amongst Roman Catholics in 17th century France, which sought subjective union with God, by denying the self and all desire – mystical death of the self- life. Some proponents have become popular amongst modern New Calvinists.

Quimby, PP

Phineas Parkhurst Quimby (1802-1866) was known as the 'Guru of the Mind Sciences'. Quimby not only influenced Christian Science but the later Word Faith Movement through Kenneth Hagin and EW Kenyon. He relied heavily upon Mesmerism and taught that sin, sickness and disease are illusions that are solely in the mind. His followers rejected the authoritarian dogmatism of Mary Baker Eddy and developed into various movements: Unity School, Divine Science, Religious Science and, chiefly, New Thought. Chief early leaders in New Thought were Warren Felt Evans, plus Julius and Horatio Dresser. Evans was also influenced by Swedenborg and brought in more occult ideas, based upon a Platonic dualism. The term 'New Thought' came into being in 1890.

Religious Science

Founded by Ernest Holmes (1887-1960). A mystical, monist movement, similar to Christian Science, which emphasises 'positive thinking' and 'the mind sciences'. Teachings deny many doctrines and are based upon pagan mysticism, especially Hinduism. There are now two branches of this movement.

Restorationism (UK)

Part of the Shepherding Movement that began in America with the Fort Lauderdale Five. However, the British arm severed relationships after a few years because British 'apostles' would not submit to American authority. It is noteworthy for its raising of the office of modern apostles to be the sole leader of numbers of churches in an area(s). It became known as 'Restorationism' after the magazine started by the chief early 'apostle', Bryn Jones, in Bradford ('*Restoration*'). Early associate leaders in the UK separated initially into two streams, one including Gerald Coates and John Noble (more relaxed and Arminian), the other including Terry Virgo and Tony Morton (more Calvinistic, authoritarian and rigid). Arthur Wallis served as an elder statesman to the latter. As time passed the movement fragmented into various groups; Pioneer People (Coates) and NFI (Virgo) being the most prominent. Coates preferred the term 'New Churches'. Eventually the Bradford groups broke up into minor churches.

Sabellianism

See Monarchianism.

Saracens

An Arab or Muslim, especially at the time of the Crusades. Originally a nomad of the Syrian and Arabian Desert at the time of the Roman Empire.

Savoy Conference

Held in 1661, it was a meeting of 12 bishops and 12 Puritans, (mostly Presbyterian) but including Baxter and Calamy, called after the Restoration of Charles II and episcopacy to settle differences about the Book of Common Prayer. It was hoped that obvious Catholic relics in liturgy could be eliminated to enable Puritans to serve in the Anglican Church. However, the bishops were intransigent and the Royalist Parliament supported the bishops. Thus the 1662 Act of Uniformity led to the great ejection of 2,000 Puritans from ministry and their jobs.

Saxons

Germanic tribes, possibly named from their single-edged *seax* (sword). Under pressure from the migrating Franks they spread from their homelands on the Danish peninsula into Italy and the Frisian lands and engaged in piracy on the North Sea and English Channel between the 3rd and 5th centuries. They entered Britain, together with Angles and Jutes as mercenaries in the late period of the Roman occupation. By the 5th century their settlements had marked the beginning of Anglo-Saxon England. Their name survives in Wessex (West Saxons), Essex (East Saxons), and Sussex (South Saxons) in England, as well as in Saxony in Germany. [Oxford Encyclopaedia.] In fact 'Anglo-Saxon' has no historic meaning; they were two distinct tribes.

Second Reformation

This was a 17th-18th century Dutch reform movement contemporaneous with and greatly influenced by English Puritanism. Wilhelmus à Brakel (1635–1711), was a noteworthy theologian in this movement and a contemporary of Voetius and Witsius. It was also called the 'Dutch Further Reformation' (*De Nadere Reformatie*). It was a reaction to a declension of real faith and godliness.

Slavs

A group of peoples in central and eastern Europe speaking Slavic languages.

Smalkald League (Smalcald)

A defensive union of Lutheran princes formed to protect their religious freedom against the Catholic League of Dessau formed in 1525. It began with an alliance between Elector John of Saxony and Landgrave Philip of Hesse, which others joined. It was formalised after the Diet of Augsburg in 1530. [Henry VIII could not submit to the Augsburg Confession and so did not join the league.] Attempts at reconciliation failed at Ratisbon (1541) and in the Smalkald War the Protestants lost due to the betrayal of Moritz (1547). However, in the peace of Augsburg (1555) the Lutherans secured their religious rights in their territory under the principle, 'cuius regio, eius religio' (your religion is according to your territory).

Smalkald Articles

A Reformation confession of faith drawn up by Martin Luther to undergird the Protestant alliance of princes. They are focused on the errors of Romanism.

The Solemn League and Covenant

An agreement between the Scottish Covenanters and the English Parliament in 1643, during the First English Civil War.

Protestant leaders of the English parliament faced the threat of Irish Catholic troops joining with Royalist forces and needed the aid of the Scots. The Covenanters promised their aid against the 'papists', on condition that the Presbyterianism was adopted in England, which was acceptable to the majority of the Long Parliament members (though not the Erastians and Independents). *The Solemn League and Covenant* was effectively a treaty between Parliament and Scotland for preserving reformed religion in Scotland, England and Ireland. Presbyterianism was not explicitly mentioned and some ambiguous formulations were included for English Independents. It was approved by the Long Parliament and, with some slight modifications, by the Westminster Assembly. The Covenanters then sent an army south to England to fight on the Parliamentarian side in the Civil War. However, some parliamentarians were unhappy with this and chose to leave the parliamentary army rather than take the oath.

After the Royalists lost the First Civil War, Charles I entered into an 'Engagement' with the majority of the Covenanters in which they agreed to support him in the Second English Civil War against their mutual enemy the English Independents, in return for Charles imposing Presbyterianism for three years. In 1648 the Royalists and Covenanters were defeated at the Battle of Preston; Charles was executed in 1649. The Scottish Covenanters persuaded the exiled Charles II to agree to the *Solemn League* in the Treaty of Breda (1650). However the defeat of the Royalist and Scottish army at the Battle of Worcester in 1651 ended the relevance of the *Solemn League* as the power of the Presbyterians was broken in Scotland and England. After the Restoration, the Sedition Act 1661 declared that the Solemn League and Covenant was unlawful.

Spirituali

Catholic Juan de Valdes, had emphasised the need for God's grace conveyed through the Holy Spirit and sought spiritual reform of the church. Those influenced by Valdes's interest in reforming the Church from within became known as Spirituali and included: Bernardino Ochino, of the Franciscan reformed order, Cardinal Gasparo Contarini, and Piermartire Vermigli (Peter Martyr). Reginald Pole was also associated with the Spirituali.

Sputnik

The first satellite launched from earth by the Russians.

Swedenborgianism

Church of the New Jerusalem, founded by Emmanuel Swedenborg (1688-1772), a brilliant Swedish scientist. After receiving visions of God he dedicated himself to theology and was a Lutheran; his errors stem from preferring mystical visions to Scripture. He denied the Trinity (teaching a form of modalism), the resurrection, salvation by grace and taught many other false doctrines. Some claim that his mysticism paved the way for modern spiritualism. In 1745 he received a revelation about the New Jerusalem Church and his followers became known as the Church of the New Jerusalem after this. His most famous disciple was Helen Keller, though Thomas Carlyle was heavily influenced by him also.

Synod Horrenda

In March 896 the *Synod horrenda* sat in judgment on the 8-month old corpse of Pope Formosus, which was dressed in official robes upon the papal throne. He had transferred bishopric seats, contrary to canon law, but his real crime was preference of one of Charlemagne's descendants. After the trial, an earthquake hit Rome and then Stephen VII (896-97) was strangled. Seven popes and antipopes contended for the position over the next few years until Cardinal Sergius, an affiliate of Stephen, gained the papacy with military backing.

Tartars (Tatar)

A member of the combined forces of central Asian peoples, including Mongols and Turks, who under the leadership of Genghis Khan conquered much of Asia and eastern Europe in the early 13th century, and under Tamerlane (14th century) established an empire with its capital at Samarkand. [New Oxford Dict.]

Theosophy

The Theosophical Society was co-founded by Madame Helena Blavatsky (1831-91) and Henry Olcott (1832-1907) in New York in 1875. After Blavatsky's death Annie Besant became the main leader and her writings comprise the chief teachings of the movement. It is a universal philosophy of all religions, much like New Age ideas. It has many similarities with ancient Gnosticism and Neo-Platonism. It is Pantheism based upon Hindu roots.

Trebizond

A port on the Black Sea in northern Turkey. In 1204, after the sack of Constantinople by the Crusaders, an offshoot of the Byzantine Empire was founded with Trebizond as its capital. This was annexed to the Ottoman Empire in 1461. Also called Trabzon.

Toronto Blessing

A misnomer if ever there was one (it was no blessing). This was a radical Charismatic movement that spread by human transmission (laying on of hands) from Vineyard Airport Church, Toronto across the globe between 1994-96. It was merely the syncretism of occult ideas with Christian ministry and was evidenced in extravagant wild behaviour (screaming, shouting, roaring, laughing, animal noises, falling over, jumping etc.). The platform for this was the hypnotic suggestibility created by increased passivity in Charismatic mystical worship sessions, and the authority of certain preachers, such as invited Randy Clark [St. Louis, Missouri] and Rodney Howard-Browne [South African preacher]. The effects are similar to those of Kundalini yoga; an extreme form of Hinduism usually shunned by wiser gurus.

Unification Church

Better known as the 'Moonies'. A false church founded by Korean Sun Myung Moon. His goal was to unify all Christian religions. He claims that Jesus did not finish his mission due to being crucified and failing to marry. A Third Adam was needed to do this; Moon is this messiah. Thus Moon denies all the doctrines about Jesus Christ (as well as denying the Trinity) and claims to be the Christ. The church grew furiously in the 70s where it preyed upon young people at college; it has now decreased but has significant political influence in the USA.

Unity School of Christianity

A syncretic American religious movement. It began in 1887 when a certain Mrs Fillmore was healed. The Fillmores studied Christian Science and New Thought and developed Unity out of this mix. It is mainly a teaching establishment to serve enquirers but is far from being Biblical, being a blend of mysticism, Gnosticism, occultism and Hinduism (syncretism).

Way International

Founded by Victor Paul Wierwille (1916-85). He claimed to hear from God directly and averred that all other churches were apostates. He published the series, *'Power for Abundant Living'*, which became a powerful evangelisation programme and was later made into effective films. The courses cost \$200. Having begun in the Evangelical Reformed Church in the US, he was expelled and began his new church in 1958. Many from the Jesus People Movement of the 60s found their way into his sect. The publishing arm is called, 'The American Christian Press'. Essentially this is a mind-control cult ruled by fear, like Scientology; thus critical thinking is stated to be devilish. Currently there are over 100,000 members worldwide. It denies the Trinity and holds many other false doctrines.

Wends

Pagan Slavic tribes, such as Wagrians, Abotrites, Polabrians & Rugians who lived east of the Elbe (a river of central Europe, flowing from the Czech Republic through Dresden, Magdeburg, and Hamburg) in parts of SE Brandenburg and eastern Saxony. Also called Sorbs. They were in conflict with Germany. Some identify them with modern Serbs.

Western Schism ('Great Schism')

A period of schism in the Roman Church where there were two, or even three, popes condemning each other. It lasted from 1378 to 1418 and was ended by the Council of Constance (1414-1418). It began when the papacy returned to Rome under Gregory XI after the Avignon papacy. When he died the Romans sought a Roman pope but the candidate chosen (Urban) proved unsuitable and another was placed in Avignon. Though there had been anti-popes before (rival claimants to the papacy), cardinals had formally created two popes. Secular leaders lined up choosing sides politically and the participants were intransigent until forced by Constance.

Worldwide Church of God (Armstrongism)

Founded by Herbert W Armstrong (1892-1986). In 1934 he began a radio ministry and 'The Plain Truth' magazine. His ideas spread like wildfire through slick presentations. In the 70s Armstrong's son, Garner Ted Armstrong, was removed from leadership after a sex scandal and modernising tendencies. Thousands left the church and the movement split. Garner opened the 'Church of God International' which grew rapidly taking many from the WCOG. Armstrong was beset by problems including charges of tax evasion, fraud, incest and mental incompetence until his death in 1986. Leadership passed to others who made many changes to move the church closer to evangelicalism. False doctrines held by Armstrong include: Adventist ideas; Mormon ideas about God; denial of the Trinity; Monophysitism; denial of the personality of the Spirit; denial of hell; legal salvation and much more.

Sources

It would be too tedious to list all the sources, far and wide ranging, that have contributed to this list. However, especial thanks must be given to the extensive timeline of R. Grant Jones (*'Notes on Church History: From an Eastern Orthodox Perspective'*) that was of great help in the early part of this epitome.

A series of maps were originally added to this work to help illustrate events, however, it made the document file much too large, being rejected by Internet servers. Consequently, these maps were removed. People interested in geographic information can find relevant maps by searching for church history maps of various time frames.

Resources

A detailed list of books on all specific periods of church history can be found in my paper, 'Church History Resources'. However, here is will give a select list of key books that cover general church history.

The New International Dictionary of the Christian Church

General Editor: JD Douglas; Zondervan, hardback.

This is a standard work. Although it is a large work of 1074 pages, my main complaint is the serious omission of many important Reformed leaders, while there are a large number of non-evangelical people listed. Nevertheless, it is an important work that will be often referenced.

The Oxford Dictionary of the Christian Church

Edited by FL Cross; Oxford University Press, hardback.

The Concise Oxford Dictionary of the Christian Church

Edited by EA Livingstone; Oxford University Press, paperback.

Similar to the work above but even less evangelical. Often found in second-hand bookshops. The concise paperback is useful to have around for quick reference but the binding is appalling.

Chronological and Background Charts of Church History

Robert C Walton; Academie books (Zondervan).

A comb-bound book of many charts covering all sorts of subjects. A unique and graphic way to explain events, controversies, people, and developments in history. Extremely simple and useful.

Lion Handbook of the History of Christianity

General editor: Tim Rowley, Lion, hardback.

Perhaps found in second-hand bookstores; fully illustrated. This is a useful beginner's guide but no good for the serious student.

History of the Christian Church

Philip Schaff; Eerdmans, nine volumes.

A standard work that has served many generations. If you have this then you don't really need anything else. This work is available digitally on the E-Sword website for free.

Miller's Church History

Andrew Miller; Pickering and Inglis, hardback.

A useful, thorough, one-volume work.

The history of Christianity, two volumes

Kenneth Scott Latourette; HarperCollins, paperback.

A standard work; very thorough.

The history of the Christian church

Williston Walker; T & T Clarke, hardback.

Often found in second-hand bookstores. This is an old textbook on the subject. Not evangelical, but a very useful resource from an objective point of view.

2000 years of Christ's power, three volumes

N R Needham; Grace publications, paperback.

A modern, succinct, telling of the story of church history by an evangelical college history professor.

An Ecclesiastical History, From The Birth of Christ to the Beginning of the Eighteenth Century: in which The Rise, Progress And Variation of Church Power Are Considered In Their Connection With the State Of Learning And Philosophy, and The Political History of Europe During that Period.

Johann Lorenz von Mosheim; William Tyler, two volume set or one large hardback. The title page lists the author as 'John Lawrence Mosheim, D.D., Chancellor of the University of Göttingen.'

Another standard work up to the time of the author (who died in 1755). An excellent presentation by a German Lutheran scholar; considered by some as the best church history.

Manual of Church History

Albert Henry Newman; paperback

I haven't got this work but it is very useful and I have looked into it. A digitised paperback copy is now available, at a cost. It covers Protestant church history from 1517 to modern times, with a look also at the Catholic history from the Counter Reformation.

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