Why Study Church History?

I. Learn the Mistakes of History → Avoid them? “Those who do not learn from history are doomed to repeat it.”

Commonly attributed to George Santayana (1863-1952), essayist, poet, philosopher and novelist.

All the mistakes we have made as a movement were made within the Restoration Movement. Why not learn from the likes of Daniel Sommer and David Lipscomb, for example. (S C M p 590,592, 594)

II. Discover our own roots (Restoration Movement, Campus Ministry, ICOC)
Contrary to what you have been told, our “movement” did not start in the Gempel’s living room. What we are is more the result of the Restoration movement than we are aware. We should know our spiritual pedigree/roots.

Why do we do what we do?

We think what we do is because it is biblical. Sometimes this is true, but sometimes it is because of our background.

Read p. 81 “The Stone Campbell Movement.” Haldanes, Christian Connection, James O’Kelly,

Barton Stone and Alexander Campbell. Are they a unity movement or are they a restoration movement?

III. Avoid swinging the pendulum John 4:24 Worship in Spirit and Truth 1Tim 4:16
Watch your life and your doctrine

Grace ↔ Legalism
Doctrine ↔ Zeal, Emotion, Heart
Asceticism ↔ Freedom

Historically, Christians do what we do as a reaction to some sort of perceived problem.

Might we be tempted to do the same today?

Better: Let us do what the Bible says. “We follow the Bible only” But this is not realistic. Suggestion: let us study church history.

This class is about how to do church.
Is “Pagan Christianity” right? Is everything done in the 1st century binding on us, even if we know that the apostles advised them to do it?

David Bercot “Will the Real Heretics Please Stand Up” Viola and Barna “Pagan Christianity”

Bercot and Varna: Anything said or done by an apostle or by the church as a whole in the first century is binding/authoritative on us.

Stance on participation in public entertainment.

Worship in house churches/spontaneous worship.

Pacifism, Use of musical instruments, Paid preachers

Is he right? No! Incorrect assumption. Perhaps the instruction to the church was an expedient for the situation. Perhaps the stand was a reflection of the culture or the times. Paul gave authoritative instructions to the church (1 Thess 4:1-2) which we do not have. My conclusion: God chose not to reveal that to us.

Which apostolic teachings are binding on us?

My conclusion: The only reliable authority we have for such things is the Bible. I assume, by faith, that if God wanted a practice of the early church to be binding he would have seen to its inclusion in our inspired text.

Is worship in house churches binding? Must the church take a pacifist stance? Is it sinful to use instruments in worship?

Outline Church History Class

1. Week 1 John 10/10
   a. Intro to Church History AD 90-325. The big picture.
   b. Heresy and division.
   c. Drift toward Western Catholicism.

2. Week 2 Robert 10/17
   a. Cultural background to the early church, especially in the 1st century.
      Greek, Jewish and Roman culture.
   b. Evangelism and the spread of Christianity, Church of the East to AD 500.

3. Week 3 John (and Robert?) 10/24
   a. Augustine, Catholicism and Church Councils.
   b. Medieval Christianity. Aquinas et al.
4. Week 4 John and Robert 10/31
   a. Pre-Reformation: Albigenses, Waldo, Wycliffe, Huss. (John)
   b. Cultural background to the Reformation, Counter-Reformation. (Robert)
   c. Reformation: Luther, Erasmus, etc. (John)

5. Week 5 John and Robert 11/14
   a. Reformation (cont.) Zwingli, Radical Reformation, Anabaptists, Calvin (John)
   b. The Enlightenment and its influence on Christianity. (Robert)
   c. 18th century. Puritans, Baptists, Methodists, Great Awakening. (John)

6. Week 6 John and Robert 11/21
   a. Background to the Restoration Movement. O’Kelly, Stone, Campbell, Scott, Christadelphians, Lipscomb, etc. (John)
   b. Restoration Movement in 20th century. Christian Church, Disciples of Christ, Church of Christ, ICOC. (Robert)

Early Church History

Two ways biblical Christianity is lost.

1. Growth of splinter, heretical groups
2. Gradual drift of “true church” for “good, sincere” reasons

Church History


Early schisms/false doctrines.

1. Judaizers (Galatians) legalism. Righteousness through law keeping. Paul: Let them be eternally condemned. Gal 1:8

Ignatius:

Do not be led astray by wrong views or by outmoded tales that count for nothing. For if we still go on observing Judaism, we admit we never received grace…. It is monstrous to talk of Jesus Christ and to live like a Jew. (Letter to the Magnesians 8:1, 10:3)

2. Ebionites (literally the poor ones) Descended from Jewish Christians. Fled to Pella when Jerusalem was destroyed (Eusebius) Eusebius: “They considered him a plain and common man and justified only by his advances in virtue.” Denied the virgin birth. A Jewish response to the gradual transition of the church to a Greek culture? Observed the Sabbath. Used OT, a Hebrew version of Matthew called “The Gospel of the Hebrews.”
1 John 1:1  1 Jn 2:22 The antichrist. Emphasis on hidden, deep knowledge. Like a pseudo-Christian mystery religion.

Gospel of Judas, Gospel of Thomas, and many more Nag Hamadi Library

“But you [ie. Judas] will exceed all of them. For you will sacrifice the man that clothes me.”

“Come, that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen…”

Irenaeus and others: Simon Magus was the first Gnostic.

Cerinthus: God did not create the physical world. Jesus came into the body of the person we call Jesus at his baptism and left before the crucifixion.

A related story is one which has been passed to us about the Apostle John. Irenaeus tells us and Eusebius agrees that Polycarp, who learned at the feet of John, often told the story he had heard from the Apostle. Perhaps we should take this story with a grain of salt, but it certainly tells us about the attitude of the primitive church toward certain heresies. Polycarp related that one day John was in a public bath house when he learned that the heretic Cerinthus was there as well (more on Cerinthus and his teaching below). John went running out of the building shouting "Let us flee, lest the building fall down; for Cerinthus, the enemy of the truth, is inside!"

Masons, Mormons have some things in common with Gnosticism.

Second Century:

4. Docetism. appearance, dokesis. Jesus only appeared to have been a physical person. He only appeared to have been crucified.

Ignatius (110 AD) [Concerning the Docetists] Guard yourselves carefully against men of that sort. You will be safe enough so long as you do not let pride go to your head and break away from Jesus Christ and your bishop and the Apostolic institution. To be inside the sanctuary is to be clean; to be outside it, unclean… I can see the devil’s snares ahead. So let submission and unselfishness be your weapons against them; take a fresh grip on your faith (the very flesh of the Lord)… He [Jesus] was verily and indeed born and ate and drank… and indeed crucified, and gave up the ghost in the sight of all heaven and earth… It is asserted by some who deny God—in other words who have no faith [in other words the Docetist teachers and their followers] that his sufferings were not genuine. If this is so, then why am I now a prisoner? (Letter to the Trallians 7-10)

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1 Irenaeus, Against Heresies, III.3.4
2 Eusebius, Ecclesiastical History, IV.14.5
All this He submitted to for our sakes, that salvation might be ours. And suffer He did, verily and indeed; just as He did verily and indeed raise Himself again. His Passion was no unreal illusion, as some sceptics (sic.) aver who are all unreality themselves. The fate of those wretches will match their unbelief, for one day they will similarly become phantoms without substance themselves. For my own part, I know and believe that He was in actual human flesh after his resurrection. (Letter to the Smyrnaeans 2-3)

5. Marcionites. Marcion a Gnostic (sort of). Taught God of OT was God of justice, God of NT a God of mercy, grace. Rejected all of OT as well as Matthew, Hebrews, Mark, Acts. Into asceticism, did not use wine in Lord’s Supper.

Marcion published a NT canon. The effect was to force the early church to move more quickly toward establishing a canon.

Marcionite churches may have been the first separate churches in a single city.

Other 2nd Century Gnostics: Valentinus. Very influential


They spoke while in a trance. Montanus was quoted as saying3 “I am come neither as an angel, nor as an ambassador, but as God the Father.” Didymus4 has Montanus saying "I am the Father, the Word, and the Holy Spirit.” The prophetess Maximilla said,5 "Hear not me, but hear Christ."

You can see why the early church reacted to this, but in reaction, did they deny the working of the Holy Spirit?

Led to ascetic groups, especially in Egypt and North Africa. Tertullian joined this group. The equivalent of charismatic movement today? Believed in modern-day revelation.

7. Novatianists Novatian. AD 250 Northern Africa. Taught that those who had compromised during persecution of Decius must be kicked out of the church.

Q: Should those whose “discipleship” is questionable be kicked out of the church?

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3 Epiphaneus, Heresies, xlvii.11
4 Didymus, On the Trinity, III.41
5 Epiphaneus, Heresies, xlvii.11
Novarianism is a cousin of the later Donatist movement. Both were rigorist (legalist?) movements trying to break with Rome over its lax (Christian?) attitude toward those who had compromised with Rome.

Carthage 311 a “tradorist” (ie one who had turned in Christian scriptures for burning) bishop appointed. Carthage rebelled, appointing Donatus, after whom the group is named. Ultimately, this became a fight over church hierarchy and power of ordination/sacramentalism.


II. Early drift from apostolic church:

(Note: the emphasis below will be fairly negative. We learn from the mistakes, but we can learn from the good. The church in the 2nd and 3rd century was in so many ways a fantastic example to us. They were radically committed to a Christian life style. Their commitment to Christian morality was striking. They were truly different from the world. The church grew fantastically because they were truly unique and people noticed this. They were amazing examples of serving one another and the world around them. In the second and especially in the 3rd century they endured persecutions which we can only marvel at. Thousands were martyred and refused to offer sacrifice to Rome.

Most or all of these drifts started out as a reasonable and perhaps even a good response to pressures from the heretical groups listed above.

In all the theological debates, the Orthodox Church was right, yet look what happened.

Orthodoxy vs Orthopraxy

Heterodoxy vs Heteropraxy

The church developed a well-defined theology largely as a response to pressure from these groups.

Irenaeus: Defended Christian teaching, not necessarily on the grounds of scriptural authority, but on apostolic tradition, the rule of faith and apostolic succession.

This was his antidote to Gnosticism. He could not end all arguments with Valentinus using scripture, but as to apostolic faith, he won, hands down.

Having received this preaching and this faith… the Church… carefully preserves it, as if living in one house. She believes these things [everywhere] alike, as if she had but one heart and one soul, and preaches them harmoniously, teaches them, and hands them down,
as if she had but one mouth. For the languages of the world are different, but the meaning of the tradition is one and the same.  

and

We appeal again to that tradition which has come down from the apostles and is guarded by the successions of the elders in the churches.

going perhaps still farther in assigning authority to tradition, he says;

Even if the apostles had not left their Writings to us, ought we not to follow the rule of the tradition which they handed down to those to whom they committed the churches?

Irenaeus finds authority seated not only in the canonical writings, he finds truth and even salvation in “the Church.” Let us see how he has adapted what Jesus said in John 10:7-8;

Since there are so many clear testimonies, we should not seek from others for the truth which can easily be received from the Church. There the apostles, like a rich man making a deposit, fully bestowed upon her all that belongs to the truth, so that whoever wishes may receive from her the water of life. She [ie. the church] is the entrance to life; all others are thieves and robbers.

A. Leadership/organization of the Church

1. evangelists

2. evangelists and elders   AD 60

3. elders and head bishop   AD 120  (Ignatius of Antioch  AD 110  Do nothing without the bishop!  (fire up about martyrdom)

Flee from schism as the source of mischief. You should all follow the bishop as Jesus Christ did the Father. Follow, too, the presbytery as you would the apostles; and respect the deacons as you would God’s law. Nobody must do anything that has to do with the church without the bishop’s approval. You should regard the Eucharist as valid which is celebrated either by the bishop or by someone he authorizes. Where the bishop is present there, let the congregation gather, just as where Jesus Christ is there is the Catholic (ie the universal) Church. Without the bishop’s supervision, no baptism or love feasts are permitted. (Letter to the Smyrnians 8)

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7 Ibid., III.2.1

8 Ibid., III.4.1-2

9 Ibid., III.4.1
Let the bishop preside in the place of God and his clergy (the presbyters/priests) in the place of the Apostolic conclave, and let my special friends the deacons be entrusted with the service of Jesus Christ. (Letter to the Magnesians 6)

4. bishops and archbishops, regional spheres of influence Ephesus, Antioch, Alexandria, Jerusalem, Rome. AD 250

        head elder = bishop, loss of evangelists. (Titus 1:5-7 1 Pet 5:1,2 plurality of elders)

AD 200 began to trace bishop of Rome, etc back to apostles. Authority issue.

AD 250 Metropolitans

AD 350 Roman bishops begin to claim universal authority. Generally ignored.

AD 380 three high metropolitans: Alexandria, Constanople, Rome (became Coptic, Orthodox and Roman Catholic church)

AD 450 Pope Leo I claims unrivaled authority over Western church

AD 588 Patriarch in Constantinople claims universal patriarch over Eastern church.

B. Teaching on baptism.

Catachumens had to wait for up to six months to be baptized to prove they were sincere. By about AD 150-200

- Fasting required
- anointing with oil
- delayed baptism up to six months. In some cases 3 years!
- three immersions

Baptisms in Lent only

Baptism only valid of by a Bishop, priest of deacon.

Those who were baptized recited a crede Didache a discourse for those to be baptized.

Q: relevant to us?

Why? 1. Want to be “safe” with regard to conversion. Began to see baptism as a sacrament. Ascribed power to the action itself and began to divorce faith from practice.

The Epistle of Barnabus, c. 70-100 A.D.

Blessed are they who, placing their trust in the cross, have gone down into the water…We indeed descend into the water full of sins and defilement. However, we come
up, bearing fruit in our heart, having the fear [of God] and the trust in Jesus in our spirit. 

_barnabas (c. 70-130, e), 1.144_

1 Blessed are they who, placing their trust in the cross, have gone down into the water…We indeed descend into the water full of sins and defilement. However, we come up, bearing fruit in our heart, having the fear [of God] and the trust in Jesus in our spirit. _Epistle of barnabas_

Before a man bears the name of the Son of God, he is dead. But when he receives the seal, he lays aside his deadness and obtains life. The seal, then, is the water. They descend into the water dead, and they arise alive. _Shepherd of hermas_

As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their past sins. The rest of us pray and fast with them. They are brought by us where there is water, there is water, and are regenerated in the same manner in which we were regenerated ourselves. They there receive the washing with. Justin Martyr, _First Apology_

Now, the teaching is laid down that "without baptism, salvation is attainable by no one." This is based primarily on the ground of that declaration of the Lord, who says, "Unless one is born of water he has not life." However, when this is laid down, there immediately arise scrupulous (or rather, audacious) doubts on the part of some. Tertullian

• 390 A.D. “Baptize your infants”

_A Catholic publication:_

"Valid reception (of baptism) does not require faith….Therefore an unbeliever who so desires may be validly baptized even though he has no faith.

Another Catholic source: “Baptize any person found unconscious and in a dying condition”

_by 400 A.D. baptism of infants and of the unrepentant was common. 1000-1100 A.D. Churches filled in or destroyed their baptisteries._

Salvation based on sacrament rather than faith.

C. _Asceticism/Monasticism._

Righteousness through radical self-denial. Extreme fasting, withdrawal from human activity, voluntary refusing marriage etc.

(1 Timothy 4:1-4  Colossians 2:20-23, the main point) Montanists, Tertullian. By AD 200

This movement gained its power largely because of perceived (and real!!) worldliness in the church. They felt righteousness could not be gained within the fellowship.

Monk: a solitary man
Anchorite: one who withdraws
Hermit: deserted region

_Hermit: Anthony AD 251-356 Coptic Egypt. Hermit, prayer fasting and meditation._
Communal Pachomius (292-346), Basil of Caesarea (330-379) Monastic rules for Eastern monasteries  
Benedict of Nursia (480-540) Benedictines poverty, chastity, obedience (divine praise, divine reading and physical labor) Monte Cassino in Italy

Also, many nuns at this time.

Movement exploded in 4th century, especially in Egypt as a protest against secularization and institutionalization of the church.

To some extent a kind of (word for going back to the good old days) of life in the church under persecution

By AD 400 many organized communes  
Benedictines after AD 500

D. Creeds. Church calendar.

By AD 100 those being baptized say a more or less fixed creed. (Didache)

The old Roman creed (AD 150)

I believe in God, the Father Almighty;  
And in Jesus Christ, his only begotten Son, our Lord,  
And in the Holy Spirit, the holy church and the resurrection of the flesh

325 Nicene creed. 
Church councils Nicea against Arianism (Jesus created by God) 1 Cor 4:6 Do not go beyond what is written.  
All denominations have creeds. We do not have creeds, but baptism = Christian = saved?

E. Sacerdotalism. Priesthood.

Clergy/laity separate standards of commitment. 1 Pet 2:9 a royal priesthood. 1 Tim 2:5 one mediator  
The idea of priests is having someone to intercede between us and God.

In 2nd and especially 3rd century, worship became gradually non-participative. Lord’s Supper took on tones of being a “sacrifice” rather than a remembrance.

Priests/Bishops offered a sacrifice. This came more from Paganism than from Judaism.

Post AD 325 this trend gained much momentum because so many unconverted pagans entered the church.

By AD 250 only bishops could perform baptisms
Only elders and priests (presbuteros) could perform the Lord’s Supper. Idea of a sacrament. “fathers” “reverends” Matthew 23:8,9 call no one on earth “father.” no special titles. A problem for us?

AD 500 most bishops and priests celibate (but not universal until after AD 1000)
The ultimate: Pope “papa” (father)

Pope Leo I 440-461 Sometimes called “the first pope”

Claimed

1. Authority over church councils
2. Authority over emperors
3. Successor of Peter “Vicar of Peter.” “Primate of all bishops”

Leo: “It is true that all bishops taken singly preside each with his proper solicitude over his own flock, and know that they will have to give account for the sheep committed to the. To us (ie the bishop of Rome and his successors) however, is committed the common care of all; and no single bishop’s administration is other than a part of our task.”

Anyone can say this, but in the church councils of his day he more or less carried this off.

Leo: (at Chalcedon) “He is speaking whose representative we are.” (we referring to the royal we)

Claimed the title pontifex maximus the pagan title

Augustine laid the intellectual foundation of “Christendom” under the papacy and Leo laid the governmental foundation.

Pope Gregory (the “Great”) 590-604 Monk, theologian, imposed Augustinian theology. Supported reverence for saints and relics, purgatory

The East: A Christianized empire as represented by Justinian.

The East: Christianity about experiencing God. It is about sanctification. It is about becoming holy, becoming like God. Eucharist an epiphany

The West: Christendom: The church above any human government.

Christianity is about fulfilling a legal obligation. It is about sacrament. Eucharist a sacrament. Eucharist a sacrifice.

F. Sacramentalism. Church Calendar, etc.
Easter was observed by the early 2nd century. It was NOT a borrowed Pagan holiday. (although there is some evidence the name Easter is Pagan)

Churches split/argued over the date of celebration: Irenaeus had to intervene to avoid a split between East and West.

Christmas celebrated in Rome by AD 350. A celebration of the “epiphany” of Jesus to compete with the Saturnalia.

Christmas as birthday of Jesus in the East by about AD 400 Epiphany separate from Christmas.

Palm Sunday about AD 400, beginning in Jerusalem.

Good Friday, Lent by about 400
“Liturgy” increasingly standardized. Church calendar set up.

Veneration of saints,
By end of 2nd century the word “saint” was applied only to the martyrs.

Contrary to common belief, worship in catacombs was NOT to avoid persecution but to honor the “saints.” Tertullian vigorously opposed this practice for good reason!

AD 860 images of saints (icons) “worshipped with the same honor as the books of the gospels” Iconoclasm split East and West.

Baptism, Communion, Anointing with oil (confirmation) took on a sacramental meaning. The act itself has effect. It is a sacramentum (Latin) a mysterium (Greek)

Ordination of bishops began to take on the flavor of a sacramental change in the one ordained. They are transformed.

Now the laity has virtually no part in the liturgy and are almost completely passive in worship.

Augustine accelerated and concretized this move toward sacramentalism.

G. Hermeneutical issues


Tried to harmonize Christian theology with Platonism or neo-Platonism

Summary: church history tells us to avoid
1. convenient but unscriptural or unwise organizational structure.
2. formalism/ritualism in our worship.
3. overreaction to false doctrines
4. creeds
5. overemphasis on physical “sacrifice”, prayer, any sort of otherwise good spiritual activity.
6. reliance on a professional “clergy” which is separate from the “laity.”
7. bad hermeneutics

Highlights or church history in 3rd and 4th centuries.

Horrendous persecutions:

1. Decius 249-251 and Valerian (253-260) Completely outlawed Christianity. Sought to destroy the church. (a political rival?) Bishops arrested and executed if they did not recant. He ordered all Roman citizens to burn incense, pour out an offering to the god of the Romans, and eat meat sacrificed to an idol. Those who did were given a certificate testifying to their compliance. Those who refused were subject to dismissal from their jobs, arrest, exile and execution. (See Novatianism)

Cyprian (Carthage) and Sixtus (Rome) and many other bishops were executed

But… the church grew and was strengthened.


313 Edict of Milan. An edict of toleration of Christianity under influence of Constantine.

323 Constantine emperor of entire empire. Constantinople (Byzantium) a second Roman capital.

325 Council of Niceae over Arianism.

Christendom begins.

Julian “the Apostate” (361-363) attempts to reinstate paganism, but it is too late.

Augustine  354-430 AD  The greatest theologian of Roman Catholicism.

Laid the groundwork of Christendom, of Medieval Christianity and to a large extent of Reformation theology!

Important teachings of Augustine:

2. Christendom. The church should have authority over the state. The church has a right to
defend itself, to raise armies and to fight wars to defend its prerogatives. Rebellion against the
church is rebellion against the state.

This is the opposite of separation of church and state!

3. Original sin, total depravity of mankind (“Confessions of Augustine”)         
a. and thus justification of infant baptism.

4. Predestination. Man is incapable of responding to God. God chooses us, not us choosing him.     
“Free will” is something we receive and grow into after we are saved.

5. Sacramentalism. Baptism, communion, etc. ex opere opero The act as a power in and of
itself, apart from faith on the part of those who receive it.

Ordination makes a bishop or priest an officer of the church—able to act independent of the
righteousness of the priest, but because of the office of the priest.

Salvation is by sacrament, not by faith.

6. Etc. Transubstantiation (really an offshoot of sacramentalism) Perpetual virginity of Mary,
Immaculate Conception (connected to Original Sin and depravity as Jesus could not be born with
original sin)

Opponents of Augustine:

1. The Donatists. Dominant in North Africa. Church autonomy. Accelerated his move toward
Church/State.

2. Pelagius and the semi-Pelagians. Roman priest who eventually moved to the East. Taught that
we choose God and that God makes us more holy. We can avoid sin. We do not have to sin.
Stressed importance of free will.

Such a teaching was more acceptable in the East, where holiness was stressed.

Church Councils:

**Church Councils**

**Nicaea AD 325**

The question of Arianism. Jesus is fully divine. He is of the same substance (consubstantial) with
the Father.

Arius said Jesus was of a similar nature to the Father
Nicene Creed   (actually published after Constantinople)

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance (homoousios, of the same substance, consubstantial) with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Of the same essence homoousios vs of similar essence homoiousious

Constantinople AD 381 Confirmed Nicaea. Holy Spirit also consubstantial (or one substance) with the Father and the Son. (less important because the Roman bishop did not attend. The Western church virtually uninvolved.

Ephesus AD 431 Jesus has both a human and a divine nature, but is one person.

Antioch (two natures) versus Alexandria (two natures, but later one nature)

Condemned Nestorianism. Deposed Nestorius, bishop of Constantinople. Emphasized the human nature of Jesus as separate from his divine nature. Nestorius: The “one nature” is his divine nature. Two natures before the union but one nature after the union.

Condemned Pelagius, in favor with Augustine. Pelagius supposedly said that salvation is at least in part a matter of human effort—that grace alone is not sufficient for salvation.

Council of Ephesus AD 431 Mary, “mother of God” theotokos Emphasized divine nature.

Chalcedon AD 451
After a thoroughly embarrassing “Robber Synod,” at which armed monks of the Alexandrine school intimidated the Antiochenes and an emissary of Leo was beaten to death, a council was called. It confirmed the council of Ephesus and more carefully defined the “two natures” doctrine.

“In agreement with the holy fathers we all unanimously teach that we should confess that our Lord Jesus Christ is one and the same Son; the same perfect in Godhead and the same perfect in manhood, truly God and truly man, the same of a rational soul and body; consubstantial with the Father in Godhead and the same consubstantial with us in manhood; like us in all things except sin; begotten of the Father before all ages as regards his Godhead and in the last days the same, for us and for our salvation, begotten of the Virgin Mary, the theotokos (as opposed to the Christotokos of the Nestorians) (the God-bearer, the mother of God) as regards his manhood; one and the same Christ, Son, Lord, only-begotten, made known in two natures without confusion, without change, without division, without separation; the difference of the natures being by no means removed because of the union but the property of each nature being preserved and coalescing in one person and one substance, not parted or divided into two persons but one and the same Son, only begotten, divine Word, the Lord Jesus Christ; as the prophets of old and Jesus Christ himself have taught us about him, and the creed of fathers has handed down.

Believe it or not, the framers of this formula fully intended to leave the nature of Jesus as a mystery.

**Without confusion, without change** protects against Monophysitism, which teaches that Jesus’ nature changed when he took on human form. Monophysite = one nature (only the divine nature)
This became the Coptic Church. This was the Alexandrine position.

**Without division, without separation** protects against Nestorianism, which would make a distinction between the divine and the human nature of Jesus—separating Jesus into two persons.
This was the Antiochine position.

Thus, the Council declared that in Christ there are two natures; each retaining its own properties, and together united in one substance (hypostasis) and in one single person.

The “hypostatic union”

As the precise nature of this union is held to defy finite human comprehension, the hypostatic union is also referred to by the alternative term "mystical union."

Which nature of Jesus was tempted by sin? Could Jesus be tempted by sin before he took on a body?

Such things may best be kept as a mystery.

**Constantinople AD 553**

Confirmed Calchedon, condemned revived Nestorianism. Condemned Origin for his teaching that Jesus is subordinate to the Father and for teaching the pre-existence of souls.
Constantinople III AD 680

Opposed Monothelitism (one will) Two natures but one will (that will being divine) A compromise between Monophysitism and Calchedonian ideas of two natures. Jesus had a human nature but not a human will.

Nicaea II AD 787 Condemned iconoclasm (icon destroyers) It is heresy to declare that icons are not useful to worshipping God.

Branches of Christianity in AD 500.

1. Western Christendom. Roman Catholicism. More legalistic, more concerned with salvation.

2. Eastern Christianity. Orthodox. More spiritual, more concerned with holiness.

3. Coptic Christianity. (Alexandrian school) Monophysite (only one nature) (Henophysite one nature) One nature Focused on the divine nature of Jesus and virtually denied the humanity of Jesus after his baptism. Late 5th century.

4. Church of the East. (Antiochene school) Nestorian Christianity. Dyophysite (two natures) The human Jesus and the divine Jesus were two different people. Strongly emphasized the human nature of Jesus and his suffering.

Alexandria: Theotokos Mary gave birth to God.

Antioch: Christotokos. Mary gave birth to Christ

Middle Ages

Final schism of Eastern and Western Christendom. 1054

Good news: There have always been those who sought to be disciples of Jesus and follow the Bible only.


2. Albigenses, Cathari (pure ones) AD 1000’s-1200’s Around Albi in southern France. Reject papacy, priests, most sacraments, purgatory, infant baptism. Stressed a simply, holy life. Inquisition initiated to stamp out this group. 23,000 (2/3 of entire population of Languedoc?)
killed to suppress them. Also had dualistic tendencies (Manicheeism, physical, flesh evil)

3. Henry the monk. 1100 Preached repentance, marriage not a sacrament, Rejected clergy,
sacraments, externals in general, rejected that communion is a sacrifice, confession to priests,
prayers to the dead, original sin, infant baptism.

4. Arnold of Brescia (Italy) d. 1155 Italy. Simple Lord’s supper. Bible as the authority, not

5. Peter of Bruys. d. c. 1140 Destroyed idols. Burned crosses and cooked meat on the fires on
a
day of fasting. Baptism of adults by immersion. Executed by being thrown into a pile of
burning crucifixes his group was burning.

6. Waldensians. (people of the valleys?) Peter Waldo AD 1175- 1500’s. Wealthy. Sold
everything. Formed Bible study groups. Translated Bible into vernacular (French). Rejected
priesthood, sacraments, icons, worship of saints, church calendar, purgatory, etc. Influencial
in
beginning of the Reformation, especially in Switzerland. Excommunicated but not so heavily
persecuted. Moved into valleys in Switzerland.

Late Middle Ages: Thomas Aquinas, Ockham, etc.

Papacy became disgustingly corrupt. Many were more of a political than a religious leader.

Political ascendancy of Papacy. Crusades

1st 1096-1099 Captured Jerusalem, set up several Feudal kingdoms
2nd 1147-1149 Total disaster
3rd 1187-1192 Captured Acre and coastlands of Palestine
- 8th 1270-1271

Cult of Mary became very strong. Mary was more relatable than a distant Jesus.

Growth of monasticism in the West.

Dominicans (Dominic, 1170-1221) (austere, intellectual, disciplined)
Franciscans (Francis of Assisi 1182-1226) (spiritual, humble, nature-loving)

This was the age of scholasticism. Dialectical discussion of scripture, commentaries and
Aristotle. Many universities established. Stressed the congruence of reason and faith.

Anselm of Canterbury (1033-1109) “I believe in order that I may know”

Presented arguments for existence of God. Ontological, Cosmological arguments.
Peter Abelard (1079-1142) Must doubt to know. Sic et Non

Albertus Magnus, Duns Scotus, William of Ockham, etc.….

The most important theologian of the Middle Ages.

Thomas Aquinas 1225-1274

The key theologian of modern Catholicism. 16th century declared “Doctor of the Church.” 1879 RC church officially declared Aquinas’ theology normative for Roman Catholicism.

Wrote Summa Theologiae

He believed that the truth ought to be reasonable, therefore we ought to be able to apply reason and logic to understand and explain God and Christian doctrine.

God reveals himself through reason.

Applied logic of Aristotle to Christian theology.

Five logical demonstrations/proofs of the existence of God.

Prime mover
Ultimate cause (Cosmological Argument)
Rejected Ontological argument (That, than which nothing can be greater)
Teleological Argument (argument from design)

Minimized experiential aspects of Christianity.

Did not accept strict monergism, but agreed that a response of faith and action on our part is required for salvation which is both justification and sanctification.

Thomas Aquinas:

“God, therefore, is the first cause, who moves causes both natural and voluntary. And just as by moving natural causes He does not prevent their actions from being natural, so by moving voluntary causes He does not deprive their actions of being
voluntary; but rather is He the cause of this very thing in them, for He operates in each thing according to his own nature.”

In other words, Aquinas believed in free will and not a strict monergism.

Thomas Aquinas: God predestines/foreordains in that he foreknows who will freely choose to be saved.

Formalized doctrine of purgatory.

**Reformation.**

**William of Ockham 1290-1350** Primarily a philosopher (of nominalism) but opposed authority of the Pope. The Bible, not the church, is the ultimate authority.

**John Wyclif England 1324-1384** Scripture the only authority. Translated Vulgate into English. Opposed idols, indulgences, purgatory, transubstantiation, priesthood. Called the Pope the antichrist. Accepted Augustine’s predestination. Followers called Roundheads. 1401 his followers, known as Lollards, declared heretics. 1428 Disinterred his bones and burned them, dumping the ashes into river.

**John Hus Bohemian 1366-1415** Influenced by Wycliffe. Personal piety, Bible the only authority, only God can forgive sin. Rejected worshiping idols, saints etc. Burned at stake. The authorities dug up the dirt around the stake so that people could not bring relics back to Bohemia. The inquisition wiped out a large portion of the population of Hussite Bohemia. Hussites became the Brethren or Moravian Church. Those who were uncompromising were wiped out. Became very schismatic. Influenced Alexander Campbell.

**Martin Luther. 1483-1546.** Catholic priest and Augustinian monk. Not out to abolish Catholicism per se, but to reform it. Placed 95 theses on church door in Wittenburg in1517 against indulgences, worldliness of priesthood. Excommunicated. Scripture the only authority for truth. Salvation by faith only. Sola Scriptura, Sola Gratia et Fides

Ulrich Zwingli 1484-1531 Swiss reformer. Similar to Luther, but more radical about restoring New Testament practice. Debated over Lord’s Supper. Rejected transubstantiation. He and Luther disfellowshipped each other over transubstantiation. His movement led to what is known as Reformed Theology (reformed church) He rejected priestly garments, statues, stained glass, etc. Destroyed much art in the process. Church is “four bare walls and a sermon.” Led to Anabaptists.

Like Augustine and Luther, Zwingli was a radical predestinationist. He saw the sovereignty of God as the chief principle of Christianity.

Thomas Aquinas (and the Bible!) God foreknows those who will be saved. Zwingli, Calvin: God foreordains who will be saved.

Zwingli: Lord’s supper and baptism are symbolic ceremonies, and are not the means of grace. We can see where this led. “Sacraments are signs or ceremonies by which men offer themselves before the church as soldiers or disciples of Christ. Completely rejected baptismal regeneration.

Died in a battle with Catholic cantons of Switzerland.

The Anabaptist (rebaptizer) movement. 1525 and later. Also known as the Radical Reformation. Immersion of adults after repentance and confession of faith. Bible only authority. Separation of church and state. Accused their enemies (the magisterial Reformation) quite rightly of being Constantinians/Augustinians.

Taught synergism, not monergism (God and man cooperate in salvation) Taught “prevenient grace.”

Viciously persecuted. Zwingli personally approved the drowning of Felix Manz. Burned at stake by Catholics, drowning by Lutherans and Calvinists.

It is hard to exaggerate the significance of separation of church and state. Extreme pacifists.

Their ideal: To restore 1st century NT Christianity.

First theologian of the Anabaptists: Balthasar Hubmaier. Burned at stake 1528, his wife drowned in the Danube.

Jacob Hutter Hutterites. Very schismatic.

Menno Simons → Mennonites became legalistic and overly emphasized asceticism and separation from the “world.”

Swiss Anabaptists became the Amish

Anabaptists chose to remove themselves from the world rather than to influence it.

His theology known as Calvinism. Monergism

To quote Calvin: “God is said to have ordained from eternity those whom he wills to embrace in love, and those upon whom he wills to vent his wrath.”

Total depravity, unconditional election, limited atonement, irresistible grace, final preservation of the saints. (TULIP) Double predestination.

God has two wills; one revealed (1 Tim 2:3-4, 2 Pet 3:9) and one secret: foreordination for eternal salvation or damnation. Double predestination.

Denominations which are essentially Calvinist: Presbyterian, Dutch Reformed, Baptist, Puritan (Congregationalist) Anglican/Episcopalian (sort of) Charismatics are essentially Calvinist in their doctrine. Evangelicals in general are Calvinist. Pray Jesus into your heart and once saved/always saved are stepchildren of Calvinism.

**Counter Reformation**

**Desiderius Erasmus 1466-1536** A leading figure of the Renaissance. Sought to reform rather than break from the Roman Church.

Taught Free Will. Wrote “On the Freedom of the Will.” 1524 (Luther replied with “On the Bondage of the Will”)

Wrote “Praise of Folly” 1509 in which he sarcastically attacks pilgrimages, relics, monasticism, asceticism, worship of saints and superstitious Medieval practices in general, along with Catholic heirarchy.

The most influential biblical scholar of his time (with the possible exception of Tyndale) Produced a critical Greek New Testament 1514.

Erasmus laid the egg that Luther hatched.

Q: Was Erasmus’ view superior to that of Luther and Zwingli, if he had succeeded?

**Council of Trent (Italy). 1545-1563** An attempt to reform the Catholic Church in response to the criticism of Luther, Erasmus and others.

1. Sought with some success to eliminate many Medieval excesses.
2. Sought, with more success, to make many latent Catholic teachings official.
3. Condemned Luther and other reformers as heretics.
4. Confirmed the authority of extra-biblical tradition.
5. Confirmed works sanctification. Sacrament of priesthood etc.

Other developments:

William Tyndale translated Greek and Hebrew Bible into English, is burned at stake 1536. Influenced by Luther.

Thomas Cranmer and Anglicanism.

John Knox 1505-1572 Scotland Introduced Calvinism to Scotland and England. Founded the Presbyterian Church.

Baptists. (England). Introduced believer’s baptism to Calvinism. Bible the only authority. Retained predestination and once saved always saved.


Jacob Arminius (1560-1609) (Dutch) Arminianism. The Protestant equivalent of Pelagianism (more accurately of semi-Pelagianism).

Lutherism and Reformed theologians very soon lapsed into a fairly dry, scholastic, overly defined, dry, cold sort of intellectual Christianity. Much reliance on Aristotelian logic and Thomistic scholasticism.

Specifically, the Dutch Reformed Church supported “supralapsarianism.” This doctrine is that God predestined some to heaven and others to hell before he created the world and before he provided for forgiveness of sins. This is the doctrine of limited atonement.

Arminius affirmed free will—that we respond to the grace of God—and rejected unconditional election. “prevenient grace” God foreknows, but does not predetermine. He died before his teaching was condemned.

He was accused of Catholic sympathy and of believing in works salvation, but he publicly declared in favor of salvation by grace through faith alone. Why? Because he denied that we are totally passive in our reception of salvation. They considered our response a “work.” They considered those who choose to accept God’s salvation as somehow trying to earn it.

Arminius: Supralapsarianism (and by inference any kind of unconditional election) makes God the author of sin. If so, then sin is not sin.
Churches which accept the Arminian view: Methodists, Restoration Movement, some kinds of
baptists.

John 1703-1791 and Charles 1707-1788 Wesley. The holiness movement. A branch of the Pietist
movement in continental Europe, which was a reaction against the dry, intellectual (and angry?) tone
of reformed and Lutheran churches.

A reform of Anglican church. “Methodists” Introduced Adult “confirmation” They also stressed
personal commitment and free will.

The (First) Great Awakening. Occurred in the American Colonies and England.


John Wesley. Anglican (and later Methodist) revivalist. Arminian

Both Wesley and Whitehead traveled and preached in the colonies.

The Enlightenment and the Church

- Isaac Newton and the Mechanical Universe 1687 Principia.
- DesCartes and Rationalism.
- David Hume, Voltaire and others begin to apply skepticism to Christian Theology
- Deism: Intellectual/Rational revision of Christianity Deny trinity, virgin birth, resurrection
  of Jesus, etc. Joseph Priestly establishes the Unitarian Church. Franklin, Washington,
  Jefferson all deists.
- John Locke and logical empiricism.

The Stone/Campbell Movement: Reformation or Restoration?

Excerpts: SC Movement p 573 p 592 p 594

Background: The religious atmosphere in the early 19th century on the Western
Frontier:


The Great Awakening: Jonathan Edwards George Whitefield. 1740?s, Sinners in the Hands of an
Angry God. A revivalist. (The Puritans became the Congregational Church)

Methodism in the colonies: Francis Asbury, first bishop of Methodist movement in the U.S. Strong hierarchical structure.


5. This is the time (1820s 30s) when the Mormons, evangelicals, Christian Science, Adventists go their start in the Second Great Awakening.

The Restoration Movement (Or is it a reformation movement?)

Influences on the movement (especially on Thomas and Alexander Campbell)

Francis Bacon and inductive logic: the scientific approach to the facts of the Bible.

John Locke: the Christian Philosopher

The Scottish school of Common Sense Philosophy (Adam Smith, Thomas Reid, etc.)

The Seceder Presbyterians, the Sandemanians and other radical restorationist sects.

The Brethren Churches with their emphasis on piety.

James O’Kelly Methodist. Rejected organization and creed of Methodism. Established independent congregations. We are “Christians Only.” (1784)

The Christian Connection (western North Carolina, Kentucky)

Rice Haggard. More the theologian than O’Kelly. “In opinions, liberty.” “One thing I know, that whenever nonessentials are made terms of communion, it will never fail to have a tendency to disunite and scatter the church of Christ.” (Read SCM p. 87, 88)

Barton W. Stone:

Had a crisis over Calvinism. Rejected double predestination.
Do you hold to the Westminster Confession? “I do, as far as I see it consistent with the word of God.” (in other words, no!)

The Cane Ridge Revival. 1801. Shaking in the Spirit. Evangelical in nature.

June 28, 1804 “The Last Will and Testament of the Springfield Presbytery.”

Denounced human creed. The Bible only. 
To be Called Christian only. 
Local church government only. 
Freedom of conscience, charity on matters of opinion.

Strong millenial tendency. The millennium is almost upon us. Christianity to be the world religion.

These guys considered themselves reformers and uniters, not restorers.


Became disillusioned with the Presbyterianism. Attempted to form an independent, non-denominational church.

1809 Published the “Declaration and Address.”

Alexander Campbell. 1788-1866 Son Very intellectual

Joined Thomas from Scotland 1809

Believers only baptism 1812 (SCM p. 180)

Formed Mahoning Baptist Association. but never called themselves Baptists. Called themselves Christians.

Campbell/Walker Debate 1820

The Christian Baptist 1823

The Millennial Harbinger 1830

Mahoning Baptist Association dissolved 1830

Bethany College 1840

1820’s an independent movement in Ohio, Pennsylvania
Walter Scott a very influential preacher. Did more to create the movement, perhaps, than Alexander Campbell. A much more effective preacher. First evangelist in the movement.

“Restored the gospel” in 1827  The five step plan of salvation

Scotts: faith, repentance, baptism, remission of sins, Holy Spirit

CoC today: hear, believe, repent, confess, be baptized

The crowning event of the early years of the movement:

1824 Stone and Campbell met for the first time

1831 Decided to form a unified movement

Problems:

1. Christian (Stonites) or Disciple (Campbellites)
2. Emotional vs intellectual movements (preachers vs teachers)
3. Teaching on baptism
4. Ordination of ministers
5. Doctrine of the Holy Spirit

Hermeneutics:

Alexander Campbell relied on Francis Bacon and Isaac Newton. Believed we could use the scientific method to study the Bible. Very solid hermeneutics, but sought the “facts” of the Bible.

Command, Example and Necessary Demonstrations.

Where the Bible speaks, we speak, where the Bible is silent, we are silent

Weak on principles. Tended toward legalism.

The turning point: Were they a unity movement (a reformation) or a restoration movement?

Stone and Campbell favored reformation (example; the Christadelphians)

Walter Scott, Benjamin Franklin, Tolbert Fanning, David Lipscomb and others moved toward restoration. Sought “the perfect pattern.”

Dominant influences in the movement:
The Colleges (Bethany College, David Lipscomb College, Harding, ACU, etc.)


These were forces for unity and for division

Causes of disunity:

Evangelism and inter-church organization (the Missionary Society) (are para-church organizations OK?) (p 254 SCMovement)

The Civil War: pacifism, slavery, etc. (The Missionary Society supported the North)

The “instrument.” Moses Lard: No preacher should enter a church where an organ stands.

Daniel Sommer and David Lipscomb. “Fathers” of the CoC. Two fathers with a very different nature.

1906 US Census acknowledged two separate groups: The Church of Christ and the Christian Church/Disciples of Christ.

Northern churches allowed for organization, more liberal. Became the Christian Church and the Disciples of Christ

Southern churches fiercely independent, became Church of Christ

SC Movement: p 573,574

No sense of history (very different from Campbell!!)

Church government based on elders and ministers or evangelists

David Lipscomb (1831-1917) “Father” of the Church of Christ

Founder of Lipscomb University Editor of the Gospel Advocate 1866-1917

Very strong dependence on the Bible. Doctrinally oriented. Watch your life and your doctrine.

Became legalistically oriented. Split over very minor issues (one cup, instruments in churches, etc) No issue too small to divide over. (scientific hermeneutics and restorationist philosophy)

Daniel Sommer Watchdog for the brotherhood.
Daniel Sommer was a militant who left a legacy of legalistic wrangling and divided congregations.

Following his lengthy sermon, during which he blasted the "liberals" for their many "sins," a prepared document was read to the assembled crowd by elder Peter Warren. This powerful document, whose chief author was Sommer himself, is known as the Address and Declaration. It is an obvious play on the "Declaration and Address" which was authored and published in 1809 by Thomas Campbell and was a platform, contained in thirteen propositions, for unity among all believers. Sommer's "Sand Creek Manifesto," however, was just the opposite. It was a call for division. Larry Miles, in his study of Sommer's life, noted that this day "will go down in our history as a day when the lines of demarcation were drawn." Dr. Leroy Garrett seems to agree -- "The date was Sunday, August 18, 1889, and while it is risky to attempt to pinpoint the origin of any church, this would be a suitable date for the beginning of the Churches of Christ" (The Stone-Campbell Movement, p. 392). Sommer was determined to lead the faithful away from the larger body of Disciples of Christ, and he came to refer to those loyal to his own plea as the "Church of Christ," whereas all others were the "So-called Christian Church." He was condemned for this in the Christian Standard -- "Daniel Sommer is trying to get control of some of our congregations, and form a distinct religious body. He would thus start a new sect. Its bond and union would be its opposition to certain methods of Christian work done by us." Thus, Sommer's followers came to be referred to as "anti brethren," since they were opposed to so many things. Sommer also frequently insisted that his people were the "only Church of Christ in town." With extremism always comes exclusivism.

The matter effectively was brought to a head by one statement in particular on this occasion. Sommer declared, "In closing up this address and declaration, we state that we are impelled from a sense of duty to say, that all such innovations and corruptions to which we have referred, that after being admonished, and having had sufficient time for reflection, if they do not turn away from such abominations, that we can not and will not regard them as brethren." The words had been uttered! "For the first time in its history a substantial segment of the Stone-Campbell Movement made a test of fellowship and a bond of union over issues that had generally been considered matters of opinion" (Dr. Leroy Garrett, The Stone-Campbell Movement, p. 392). Daniel Sommer was devoted to division, and on May 24, 1892, wrote in his Octographic Review, "The Sand Creek Declaration is being adopted, and those who will not do right are purged out as old leaven. In course of a few years the Church of Christ will be entirely separated from the Christian Church. Then there will be no more fellowship between them as there now is between the Church of Christ and any other branch of sectarianism. Hallelujah." In other words, Praise God for this division of His people!!

20th Century controversies:

One cup, Sunday School, ?anti? churches
Premillennialism

For the Christian Church/Disciples of Christ; The Ecumenical Movement.  Open Membership.

UCMS (United Christian Missionary Society) vs. NACC (North American Christian Convention)

Two denominations by about 1950

Church of Christ:  Conservative

Christian Church:  Moderate

Disciples of Christ:  Liberal

Lessons to be learned:

Unity is extremely difficult to maintain without strong hierarchical structure.

Separating essential matters from the non-essential is harder than we think.

A movement without a strong hierarchical structure needs instruments to maintain unity.

Careful thinking about theology, church structure and history are required for long term growth and unity.

It is extremely difficult to avoid overreacting to groups with whom we disagree.

The Restoration Movement.      Let us restore rather than reform!!!

Our Movement.

1969 Chuck Lucas campus Minister at Crossroads Church of Christ in Gainesville Fla.  Soul talks, Strong emphasis on commitment, purity in dating, evangelism.

   Converted Kip McKean, Tom Brown, Sam Laing, etc….  By late 1970’s  sent out dozens of campus ministers across Churches of Christ in US.  Became known as the Crossroads Movement.  Persecuted because schismatic.  Would not “fellowship” other campus groups.

Problem:  Existing Churches of Christ almost inevitably split over commitment/discipleship.

Kip McKean  Disciple-only churches.Boston, 1979.  “Where the Bible speaks, we are silent, where the Bible is silent we speak.”  Far less legalistic than CoC

Church of Christ: converted people to baptism  ICOC: converted people to discipleship.

Amazing world-wide growth and impact.

Problems with leadership style and most especially with highly centralized, autocratic leadership style.

Such strong emphasis on the basics, failed to encourage deep biblical study by every member (like the Church of Christ)

Proposal: Convert people to Jesus Christ (without losing emphasis on Lordship or teaching on how to be saved)

Proposal: Let us continue to be a world-wide movement, but financial and otherwise commitment is a local decision by a leadership based on elders and evangelists. Voluntary para-church associations.

Move from a group vision to mixture of group and individual sense of mission. Move away from schismatic attitude. Attitude of reformation vs restoration.