

BHT311 - HISTORY OF THE CHURCH FROM THE TIME OF CHRIST

● UNDERSTANDING JESUS CHRIST AS FULFILMENT OF THE LAW

- Jesus also fulfilled the law by teaching the spirit of the law as well as the letter of the law.
- By explaining, expanding and exemplifying God's law, Jesus fulfilled a prophecy about the Messiah found in ‘
- Isaiah 42:21: “The LORD is well pleased for His righteousness' sake; He will exalt the law and make it honorable

● Matt. 5:17-20 17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. 19 Therefore anyone who sets aside one of the least of these **COMMANDS** and teaches others accordingly will be called least in the kingdom

● of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. 20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.”

COMMANDMENT AND THE LAW

OLD TESTAMENT

**GOD
COMMANDMENT
LAW**

INTERTESTAMENT

NEW TESTAMENT

**GOD -
COMMANDMENT
JESUS CHRIST –
Eph2:15**

Principles

**LAW -
ELEMENTS:
SACRIFICE
ORDINANCES**

Principles

**JESUS CHRIST
–
EPHESIANS
2:15
ELEMENTS:
GOSPEL**

Rituals

**LAW -
ELEMENTS:
SACRIFICE
ORDINANCES**

Death

**CCC: Holiness and
Righteousness –**

Eternal Life

**CHRISTIANITY -
SOCIETY
TRANSFORMATIO
N**

● **EARLY CHURCH HISTORY TO 500 AD**

- The Christian church first started when the Pentecost festival holiday was been observed. It is interesting to note here that while entire nation were in the mood and celebration of the Pentecost festival, the disciples went to the upper room committed themselves into fervent prayers then the arrival of the Holy Spirit experience in Jerusalem

- The New Testament church is described as the body of Christ with Christ as the head of the body while every member functions under His leadership and in dependence on each other member.
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- **TRANSITIONAL PERIOD**
- From the time the WORD was spread by the Apostles, God started giving out spiritual gifts to people for the building of the church of God. These special gifts help the church to grow.
- **THE PERMANENT MINISTRY**
- As the church continues to grow, authorities are now passed to local leaders who become bishops

- This is the story of how Jesus fulfilled his promise to the church. It contains facts on how certain things happened and why they happened.
- It is mainly how God controlled course of events to preserve and build his church on earth.
- The early part of the history is the History of Israel or Old Testament History while the latter is called Church History that tells about the founding of the church at Pentecost. Jesus gave a commission Matt. 28:19-20.

- and elders so that they can teach the truth to the local congregations. These bishops and elders will exercise discipline and rule in the local church.

- **EPISCOPALIANISM**

- In the Episcopalianism, the church is governed by bishops. But there are also local priests and deacons. Bishop is the only person having the authority to ordain.
- The development of episcopacy is traced through the Early Church Fathers.

- Episcopal system was developed in the Second Century Church. It is the system created between the Apostolic System and the settled ministry of the later bishops. Many church leaders of the New Testament dealt with many churches but lacked the wide apostolic authority.

- **PRESBYTERIANISM**

- In Presbyterianism, the church is normally governed by elders. It is recognized that in the early New Testament local church a number of elders formed a committee to handle some church matters and some of these elders also acted with the apostles Acts 15 which shows their importance in these early churches.

● **CHURCH AND ITS BELIEF**

- The fact is that many people do not know what church is. Christians are confused as what the church stands for and their personal involvement in the church as to what God expects of them.
- Today, there are various groups of Christians; there is difference of opinion about matters of form, church government, and mode of baptism, essential doctrines, mode of worship and many other things.

- Some competing groups even profess to be the true church specially called by God.
- This idealism brings about denominationalism ravaging the body of Christ.
- Some classified themselves as orthodox while others Pentecostal bearing different names. However, it is worthy to know that this is a product of the acerbic wit of the devil and the fundamental cause of the divisions and confusions in the body of Christ today.

● **THE CHURCH DEFINED & DESCRIBED**

- The Church is not a physical building, but a group of believers; not a denomination, sect, or association, but a spiritual body. The Church is not an organization, but a communion, a fellowship of one body, and it includes all believers. In Matthew 16:18, Jesus spoke firmly of His plans ... I will build My Church; and the gates of Hell shall not overpower it.
- The Most exciting happening in history is the building

- of Christ's church, This church is not constructed with wood and stone but with people who have come to trust Christ's loving forgiveness to the point of becoming His disciples.
- His Church started with 120 disciples gathered for prayer. When the Holy Spirit was poured out upon them, Peter preached a heart-stirring sermon and 3,000 new disciples were converted and baptized.
- Now the superstructure of His church began to take shape.

- These new disciples became participants in the greatest building project in the history of the world,
- They started to build Christ's Church and thus become part of the fulfillment of Jesus' promise, 'I will build My church and the gates of Hell shall not prevail against it.'
- **THE LOCAL CHURCH:**
- The New Testament describes the local church as a group of believers in a certain place, banded together for instruction, fellowship, worship, and service.

● What does Hebrews 10:25 warn us not to neglect?

GATHERING TOGETHER

● According to Hebrews 10:24, 25, What are some of the purposes for gathering together?

● Stimulate each other to good deeds and love. Each Christian should select his place because he is convinced that within its particular structure he will find the greatest opportunities for spiritual growth, the greatest satisfactions for his human needs, and the greatest chance to be of helpful service to those around him.

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● CHURH AND PENTECOST

● DOES THE CHURCH CHRIST PROCLAIMS HAS ANY RELATIONSHIP WITH PENTECOST?

● According to Jewish tradition, Pentecost commemorates God giving the Ten Commandments at Mount Sinai fifty days after the Exodus. The Talmud derives this from a calculation based on Biblical Texts. Pentecost is the old Greek and Latin name for the Jewish harvest festival, or Festival of Weeks (Hebrew Hag haShavuot or Shevuot.

- literally Festival of Weeks), which can be found in the Hebrew Bible, Shavuot is called the Festival of Weeks (Hebrew: chag haShavuot, Exodus 34:22, Deuteronomy 16:10);
- Festival of Reaping (Hebrew: chag haKatsir, Exodus 23:16),
- and Day of the First Fruits (Hebrew Yom haBikkurim, Numbers 28:26).

● **NEW TESTAMENT**

- The Christian church fellowship first started when the Pentecost festival holiday was been observed.
- The biblical narrative of when the 12 Disciples of Christ (Acts 1:13, 26), along with about 108 other individuals (Acts 1:15), including many women, among whom was Mary the mother of Jesus (Acts 1:14), received the Baptism in the Holy Spirit in the Upper Room, is given in the second chapter of the Book of Acts.
- As recounted in Acts 2:1–6: And when the day of Pentecost was fully come, they were all with one accord

- one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the entire house where they were sitting.

- **LOCATION OF THE FIRST CHURCH**

- The Cenacle on Mount Zion, claimed to be the location of the Last Supper. Traditional interpretation holds that the Descent of the Holy Spirit took place in the Upper Room, or Cenacle, while celebrating the day of Pentecost (Shavuot). The Upper Room was first mentioned in Luke 22:12-13 (And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and

- they made ready the Passover). This Upper Room was to be the location of the Last Supper and the institution of Holy Communion.

- **UNITY OF THE WORKERS**

- The next mention of an Upper Room is in Acts 1:13-14, the continuation of the Luke narrative, authored by the same biblical writer.

- Here the disciples and women wait and they gave themselves up to constant prayer: And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew,

- and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.
- These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.
- Then the greatest event in history with exception of Jesus' Resurrection, took place in Acts 2:1-2, And when the day of Pentecost was fully come, they were all with one accord in one place.

● DATE

- Under the calendar of Ancient Israel the date of Pentecost was fifty days from Passover, though dates were disputed, as in the Dead Sea scrolls. Shabu'oth in Classical and Mizrahi Hebrew Weeks), or the Feast of Weeks, is a Jewish holiday that occurs on the sixth day of the Hebrew month of Sivan (late May or early June).
- Shavuot commemorates the anniversary of the day

- God gave the Torah to the entire nation of Israel assembled at Mount Sinai, although the association between the giving of the Torah (Matan Torah) and Shavuot is not explicit in the Biblical text.
- The holiday is one of the Shalosh Regalim, the three Biblical pilgrimage festivals. It marks the conclusion of the Counting of the Omer.
- The date of Shavuot is directly linked to that of Passover

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- As the church continues to grow, authorities are now passed to local leaders who become bishops and elders so that they can teach the truth to the local congregations. These bishops and elders will exercise discipline and rule in the local church.

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- The development of episcopacy is traced through the Early Church Fathers. Episcopalian system was developed in the Second Century Church.
- It is the system created between the Apostolic System and the settled ministry of the later bishops.
- Many church leaders of the New Testament dealt with many churches but lacked the wide apostolic authority

● PRESBYTERIANISM

- In Presbyterianism, the church is normally governed by elders. It is recognized that in the early New Testament local church a number of elders formed a committee to handle some church matters and some of these elders also acted with the apostles Acts 15 which shows their importance in these early churches.
- When all the apostles eventually passed away, the local elders took over and they became the leading officers.
- Presbyterians believe in the equality of elders and in the right of the people to participate in the government of the church.

● CONGREGATIONALISM

- This group comprises of Evangelical churches, Baptists, Bible Teaching churches.
- It is the belief of this group that no man or a group of people should exercise authority over a local congregation of the church of Christ.
- These churches have only pastors and deacons whose duties include the responsibility of watching over the spiritual and material needs of the local congregation.
- Congregationalists believe that the church does not need any intermediary head to control the body so the Congregationalists believe that it should be so with any church of God.

- They believe that it is not where two or more officials but two or three believers gather together in Jesus Name, there He will be with them. Matt. 18:20.
- They also believe that in the church of God, there is no lay man, for all believers are workers in the vineyard and as such all members of the congregation are Priests. I Peter 2:9.

- The word church was first mentioned by Jesus Christ when He said, I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it Matthew 16:18.
- **THE EXEGESIS OF "ON THIS ROCK"**
- The eight verses in Matthew 16:13-20 that describe the confession of Simon regarding Jesus as the Son of God have generated much controversy in Christian history.
- The subsequent discussions around what has been called the "storm centre of New Testament exegesis" have put more attention upon the person and office of Simon than upon the Messiah that Simon confessed. This is unfortunate, for Simon put the emphasis upon his teacher, Jesus, rather than upon himself,

- a disciple of the teacher, in his own life and writings.
- The same emphasis, moreover, is evident in the redactions of Matthew.
- The “rock” or “stone” is the central metaphor of Isa. 28:15, 18 these passages in Isaiah and the Psalms, and the metaphors of “sanctuary,” “gates,” and “keys” are dependent upon that central metaphor.
- Psalm 118 declared that the “gates of righteousness” would open to allow the believer into the safe presence of the Lord (Ps. 118:19-20).
- For the Psalmist, “salvation” within these gates was dependent upon an unassailable outcrop of rock previously deemed unfit by the architects of the nation:

- “The stone which the builders rejected has become the chief cornerstone” (118:21-22).

- **EARLY CHURCH HISTORY TO 500 AD**

- This is the story of how Jesus fulfilled his promise to the church. It contains facts on how certain things happened and why they happened.

- It is mainly how God controlled course of events to preserve and build his church on earth.

- The early part of the history is the History of Israel or Old Testament History while the latter is called Church History that tells about the founding of the **New church** at Pentecost. Jesus gave a commission Matt. 28:19-20.

- The main work of the church is **MISSION WORK AND CHRISTIAN EDUCATION.**
- These men and women who carried this commission also helped to shape conditions of the world.
- So the history of the church is influenced by what happens in the political, social and economics world.
- Church history must take into account world history as it affects the activities of the church.

● **THE SPREADING OF THE CHURCH**

- The age of Persecution 100 - 323. During the second century the Roman Law made it a crime to be a Christian. Every cataclysmic event like earthquake, pestilence is blamed on Christians as it is considered that their gods expressed their anger.
- The church during this period fought restlessly for its existence. Christians rejected all other gods and maintained their loyalty to God of Abraham.

- All citizens of Rome were asked to bring sacrifices to the emperor as a sign of loyalty. Christians refused to do this and it was considered as treason.
- The Christians were called atheists because they had no temple and their God was not seen with ordinary eyes.
- Their behaviour was also different from other people because they shunned immorality and injustice, killing of unwanted children and cruel treatment of slaves.

- Christians were driven into hiding for their worship and breaking of bread and they were accused of **cannibalism and immorality.**
- In AD 64 Nero persecuted Christians for burning Rome and in AD 96 Domitian persecuted them because they refused to pay poll tax to Jupiter.
- In 113 (second century) Emperor Trajan persecuted the Christians because Christianity was rejected by the Roman government and it was a crime to be a Christian.
- The third century was not better because Rome was attacked by nations and Emperor Decius (249 - 251) felt that the cause was the rejection of the old gods, so, he decided to return to the past.

- He organized a systematic persecution of Christians throughout the Empire.
- Christians were given the option to give up their faith or suffer the penalty of confiscation of property, torture or death.
- Valerian (253 - 260) continue to implement the same policy but focused his persecution on the church officials believing that the church without leadership will not flourish.
- In the early fourth century, Diocletian (284 - 305) in 303 issued decrees to destroy all Christian buildings to imprison all bishops and presbyters, to subject all Christians to torture.

- In 305 Diocletian abdicated. His successor Galerius, continued the persecution until 311 when he was struck by an incurable disease.
- Constantine 306 - 337 who was convinced that the future of the empire was bound up with Christianity and not paganism, after defeating his pagan rival emperor at the Mulvian Bridge in 312 and in 313 in the Edict of Milan made Christianity a lawful religion.
- (i) 100AD Christians were few but went on to preach the word.
- (ii) By the fourth century The emperor became a Christian.
- (iii) Fifty years later paganism was outlawed and Christianity became the sole religion of the Empire.

- Christians believed that Christianity was the only religion that could save the world and as such they preached the gospel consistently.
- **ORGANIZATION OF THE EARLY CHURCH**
- Jesus appointed the disciples, trained them and commissioned them to preach the word, break the bread and pray always. As the church grew in number, pastors called bishops (Overseers) or presbyters (elders) were elected to look after the church.
- These leaders were taught by the apostles or other leaders. Later, deacons were appointed to help these leaders Acts 6. At a later period deaconesses were also appointed Romans 16:1; I Tim. 5:9.

● **CHRISTIAN WORSHIP AND LIFE**

- Two services were held on Sunday. One in the morning and the other in the evening with a common meal Lord's Supper. Before the Lord's supper, the unbaptized members would be dismissed and the baptized would stay behind to have the Supper.
- People accused them of secret meeting, cannibalism and immorality so, they transferred the Sacrament to the morning service. Sunday services consisted of scripture reading, preaching, celebration of Sacrament, singing and public prayers.
- The services that were held in private houses later moved to churches built by the members with the bishops and the presbyters preaching at every meeting

● **CHRISTIANITY BECOMES ROMAN STATE CHURCH 323 - 590**

- The Edict of Milan 313 Magna Charta of Christianity was a declaration of complete religious freedom / liberty. Constantine in 325 gave the clergy some privileges that the pagan priests enjoyed i.e. freedom from taxation and from military and civil duties.
- He gave the church the right to own properties and also made Sunday a legal holiday for all government employees.
- He made many Christians his chief officers and helped to build churches and circulate scriptures. So the Christian church eventually became a State church.

- He made himself as the Head of State, supreme priest of pagan religious and supreme bishop of the Christian church. He removed his capital from Rome to Constantinople.
- **CHRISTIAN DOCTRINE**
- Constantine used Christianity as a unifying factor to strengthen his empire and maintain unity in the church.
- In 325 at Nicea he assembled the first ecumenical Council embracing the whole church to settle a great doctrinal controversy.
- The more prominent heresies that were dealt with were:

- (a) Arianism Arius claimed in 318 that Christ was neither true God nor true man. The council of Nicea 325 condemned Arianism. The great opponent of Arius was Athanasius. The Council formulated the confession which we now call the Nicene Creed (Athanasian Creed)
- (b) Nestorianism Nestorius 428 taught a distinction between the natures of Christ ascribing his suffering and death only to the man Christ denying the divine value of his works. This teaching was rejected by the Council of Ephesus 431.
- c. Monophysitism taught only one nature of Christ the divine. His humanity was said to be a sham. This was rejected by the Council of Chalcedon 451 and

- it persisted until it was forcibly suppressed by the second Council at Constantinople in 553.
- **Others that followed were:**
- Montheletism teaching only one will the divine will in Christ, this was condemned by the Third Council of Constantinople 680.
- Donatism in 311 held that all ministerial acts (sacraments, ordinations etc) of a bishop who is guilty of a moral sin are invalid. This was condemned by a conference at Carthage in 411.
- Pelagianism Pelagius 370 440 denied the depravity of human nature and argued that man can save himself by his own power without the grace of God. The Council of Ephesus in 431 condemned this teaching.

● HERESIES & SCHISMS IN THE EARLY CHURCH

- "An opinion or doctrine not in line with the accepted teaching of the church; the opposite of orthodoxy"
- The term comes from the Greek hairesis, which can mean "the act of choosing", but was also occasionally used in the Bible to mean sect or party.
- Gnosticism
- The primary form of Christian heresy in the very Early Church was Gnosticism. The term comes from the Greek word gnosis, meaning knowledge. Gnosticism was vigorously refuted by Paul, John and Peter in the New Testament, as well as by many of the Early Church Fathers, including Irenaeus, Tertullian, Hippolytus, and Justyn Martyr.

- General characteristics of Gnosticism include:
- - They believed in salvation through gnosis, or knowledge, not through faith. They often believed that Christ was a revealer of the hidden knowledge necessary for salvation.
- - Gnostics believed in a body of secret instructions given to the apostles by Christ, and would point to New Testament verses such as Mark 4:33-34 or 1 Cor 2: 6-7 as indicators of the existence of such a body of knowledge.
- - Some Gnostics viewed Christ as a great prophet, but not as being divine.
- - Many Gnostics believed in Dualism, or the view that there are two Gods of equal power in the Universe

- one evil (who created the world and all material things), and one good (who created all spiritual and heavenly things). The "evil" God was often associated with the Old Testament God. The battle between the good god and the evil god was often expressed in terms of the battle of the Kingdom of Light vs. Kingdom of Darkness.
- - Some Gnostics believed that the soul (created by the "good god") was lured (by the "evil god") into the transitory physical body. Hence, the goal of humankind is to escape from the evil physical body and return to the godhead, or become one with the "good god". As a result, some Gnostics believed that one's soul could go through multiple iterations in

- an impure physical body (reincarnation).
- - The Gnostics believed that there was revealed truth to be found in many religions
- - Since the “evil” god created everything worldly or material, the Gnostics believed that all material things are evil.
- Two practices came out of this view. One was an extreme form of asceticism – denial of the flesh – and the other was antinomianism.
- Antinomianism basically states that, since the body is inherently evil, but the soul is pure, it doesn't matter what you do with your body (sort of the “sex, drugs, and rock and roll” view of 1900 years ago).

- - Some Gnostics believed that there were different spiritual levels of human beings.
- Those on the highest level were guaranteed salvation; those on the lowest level were denied salvation, and everyone in between had to fight for salvation.
- - Some Gnostics believed in Docetism (from Gr. dokesis, or semblance), which viewed that Christ was a pure spirit, not a flesh and blood human being.
- This view comes out of the dualist viewpoint that matter is created from the “evil” god, thus a manifestation of the “good” god could never exist in a carnal, fleshly form. (1 John 4:14, 2 John 7 may be refutations).

● ORIGINS AND INFLUENCES

- By modern standards, Gnosticism seems so different from Christianity as to be a different religion. As it turns out, Gnosticism was a blend of Christianity with other Middle Eastern philosophies and religions, such as Zoroastrianism and NeoPlatonism. We examine several of the influences here.

● MISUSE OF PAUL AND JOHN'S WRITINGS

- Many of the early Gnostics used parts of the Apostle Paul's writings as justification for their beliefs. It should be noted that Paul himself vigorously refuted these misinterpretations of his theology. Some examples include:

- - Col 2:20-23, which is probably a refutation of asceticism, was used by Gnostics as a justification of antinomianism, the aforementioned “sex, drugs, and rock & roll” view
- - Some Gnostics said that Paul’s embrace of predestination (Rom 8:29-30) was a validation of the Gnostic view of multiple levels of believers (or levels of spirituality)
- **Irenaeus (c. 180 A.D.)** makes reference to the Gnostic misuse of John in his Against Heresies:
- “Those, moreover, who follow [Valentinus a 2nd century Gnostic], making copious use of that according to John, to illustrate their conjunctions, shall be proved to be totally in error by means of this very

- Gospel..." (Irenaeus, Against heresies, Book 3, Chapter 11)
- **NeoPlatonism**
- - God is indefinable, and has no contact with carnal (material) substance
- - One Supreme force (logos) created the material world ("Word" of God or "Reason" of God)
- - Humans strive for freedom from prison of the body
- - Reincarnation is possible for those not released at death
- **Essenes ("Pious Ones")**
- The Essenes, described by Josephus as being one of the three Jewish religious sects or parties extant

- around the time of Christ, may have been the group that wrote all or part of the Dead Sea Scrolls. The Dead Sea Scrolls tend to describe earthly life as a battle between good and evil (characterized as the Sons of Light/Sons of Darkness).
- God “created man to have dominion over the world and made for him two spirits, that he might walk by them until the appointed time of his visitation; they are the spirits of truth and of error.
- In the abode of light are the origins of truth, and from the source of darkness are the origins of error. In the hand of the prince of lights is dominion over all sons of righteousness; in the way of light they walk.

● And in the hand of the angel of darkness is all dominion over the sons of error; and in the ways of darkness they walk. And by the angel of darkness is the straying of all the sons of righteousness...but the God of Israel and his angel of truth have helped all the sons of light.

● **Zoroastrianism**

● Various Middle Eastern mystery religions also probably had a big impact on Gnosticism. One was Zoroastrianism, founded by Persian Prophet Zoroaster (630?- 553? BC). In this religion, a battle between light (Ormazd) and darkness (Ahriman) features prominently. Zoroaster believed that new great prophets appear at 1,000 year intervals.

- New Testament refutations and references
- Gnosticism was already in existence as the books of the New Testament were being written.
- Thus, we would expect to see some references and refutations of Gnosticism in the New Testament.
- One possible early reference can be found in Acts 8:9-24, with the story of Simon the Magician.
- Simon is the sorcery that tries to buy the power of the Holy Spirit – and is denounced by Peter:
- **HERESIES AND SCHISMS IN THE FIRST FIVE CENTURIES**
- We will now examine some of the specific heresies in the first five centuries since Christ, and also examine

- the response of the Early Church Fathers. Ironically, much of Christian doctrine in the Early Church was developed to refute early heresies.
- **Simon Magus**
- Several of the Early Church Fathers, including Irenaeus, Hippolytus, and Justin Martyr believed that Christian Gnosticism started with Simon Magus (see Acts 8:9-24). The quote below is from Irenaeus' Against Heresy: "Simon the Samaritan was that magician of whom Luke, the disciple and follower of the apostles, spoke...Such was his procedure in the reign of Claudius Caesar, by whom also he is said to have been honored with a statue, on account of his magical power."

- Response of the Church to 2nd Century Gnosticism
- The response of the established church to early “Christian” Gnosticism was to solidify a creed, or basic statement of beliefs, that was in marked contrast to Gnostic beliefs.
- The resulting Apostles Creed came out of the 2nd century church, starting out as a baptismal liturgy, and eventually became the standard statement of Christian belief. In the chart below, notice the Gnostic ideas that are refuted by the Creed:

- Also, in the aforementioned books written against heresy by Early Church Fathers such as Irenaeus, Tertullian, Justyn Martyr, etc., other key points were made that rejected heresy, such as:
- - There was no hidden teaching in Christianity, or else the Apostles would have passed it on to their successors in the churches (Irenaeus himself was in a direct line of succession from John the Apostle, through St. Polycarp)
- - The New Testament and Apostolic Tradition constitutes the faith of Christianity (Luther and Calvin would later disagree with the latter)

- As alluded to in the Introduction of this course, the sharp-eyed reader may have noticed the remarkable similarity between some of the heresies described herein, and the New Age movement of modern times. Belief in reincarnation, the body as a prison, salvation through personal discovery and knowledge, and Christ as a “man who became God” are all facets of the New Age movement.
- In the United States, there is freedom of religion, and the New Age movement is free to worship as they please.
- However, these views are not Christian. The acid test for Christianity remains today what it was 1700 years ago – if you can’t state the Apostles and

- Nicene Creeds with full agreement, you are not (by definition) a Christian.

 THANK YOU

CCC SEMINARY AND PASTORAL COLLEGE UK