

A COMPANION TO WAYNE GRUDEM'S SYSTEMATIC THEOLOGY

# HISTORICAL THEOLOGY

AN INTRODUCTION TO CHRISTIAN DOCTRINE



GREGG R. ALLISON

A PDF COMPANION TO THE AUDIOBOOK

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*Historical Theology*

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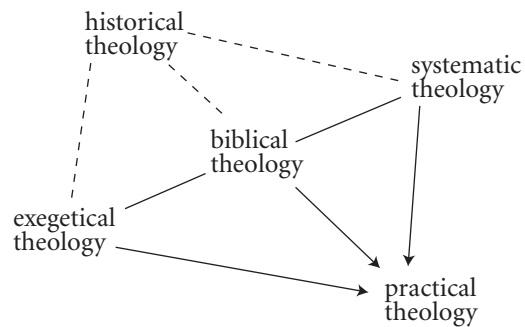
\*\*\* I treat the history of the debate over the baptism in and filling with the Holy Spirit together with the work of the Holy Spirit in ch. 20, which thus appears twice in this list.



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# INTRODUCTION TO HISTORICAL THEOLOGY

## RELATIONSHIP OF HISTORICAL THEOLOGY TO OTHER THEOLOGICAL DISCIPLINES



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Two Models of Leadership in Congregational Churches

PASTOR (solo)	ELDER ELDER ELDER
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# GLOSSARY OF MAJOR CHURCH LEADERS, WRITINGS, AND MOVEMENTS

## **Abelard, Peter (1079–1142)\***

Medieval philosopher, professor of philosophy and theology at the University of Paris, and scholastic theologian. His most famous work, *Sic et Non* (*Yes and No*), was a juxtaposition of passages from Scripture, the early church fathers, and other authorities who were apparently in contradiction to each other. His intent was to provoke independent thinking leading to a reconciliation of the conflicting positions, but he offered no synthesis of his own. He developed the moral influence theory of the atonement over against the ransom to Satan theory and Anselm's satisfaction theory. Abelard's disposition and methodology of doubt were denounced by Bernard of Clairvaux. He is infamously known for a scandalous love affair with Héloïse.

## **Ambrose (c. 339–397)**

Bishop of Milan, famous for his exposition of Scripture and for being a defender of orthodoxy against the Arian heresy. Augustine's conversion was partly the result of Ambrose's preaching.

## **Anabaptists/Anabaptism (16th cent.–present)**

Churches associated with an uncompromising reform movement that began in the early part of the Reformation. The name comes from two words that literally mean new or re-baptism, and the term became associated with these churches because of their repudiation of infant baptism—whether by the Roman Catholic Church or Protestant churches—and their insistence on baptizing people who could give a credible profession of faith in Jesus Christ. Anabaptism was a free-church movement developing out of a different tradition from the magisterial Reformation (Lutheran, Reformed, and Anglican churches). Anabaptist churches emphasized believers' baptism, the new birth, non-violence, discipleship, separation from the world, and care for the poor.

## **Andrew of St. Victor (d. 1175)**

A follower in the tradition of Hugh of St. Victor and the Victorine school of biblical interpretation, who focused on the literal sense of Scripture more so than any other medieval interpreter. He wrote commentaries on portions and books of the Old Testament, including one on the Octateuch (the five books of Moses along with Joshua, Judges, and Ruth).

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\*My thanks to David Campbell, Brian Hubert, Alex Leung, and Isaac Sumner for their help in compiling this glossary.

### **Anselm of Canterbury (c. 1033 – 1109)**

Archbishop of Canterbury and an early promoter of scholasticism, one of the first theologians to explain and defend Christianity through reason and logic as opposed to arguing from Scripture and the church fathers. His dictum “faith seeking understanding” underscored his belief that truth from revelation and the church is capable of rational demonstration and can be supported by reason. He is most known for his ontological argument for the existence of God and for his work on the atonement, in which he articulated the satisfaction theory of Christ’s death, overturning the ransom to Satan theory held by most theologians prior to Anselm.

### **Apollinarius (c. 310 – c. 390)/Apollinarianism**

Bishop of Laodicea and friend of Athanasius who developed the heretical view that now bears his name. Apollinarianism denies that the incarnate Son of God assumed a human soul, insisting that the only aspect of human nature he took on was a human body. This view was condemned at the second ecumenical Council of Constantinople in 381, as the church insisted that if Jesus Christ lacked a human soul, then he was not a real and fully human being, and therefore human beings could not be saved.

### **Apologists (2nd cent.)**

Intellectually capable guardians of Christianity, leaders who defended the faith against false accusations — atheism, incest, and cannibalism — and persecutions by the Roman Empire while arguing for the superior nature of the Christian faith. Among them were Justin Martyr, Athenagoras, Aristides, Theophilus of Antioch, Tatian, Melito of Sardis, Apollinaris of Hierapolis, Quadratus, and the author of the *Epistle to Diognetus*.

### **Apostles’ Creed (4th – 8th cent.)**

An early Christian creed that emerged in the fourth century (yet containing earlier material) and came into its present form several centuries later. Although not written by the apostles, it summarizes the Christian faith as they articulated it in their biblical writings. Like many creeds, it is structured in a Trinitarian form.

### **Apostolic Constitutions (4th cent.)**

Although not written by the apostles, writings that set forth church doctrine, liturgical practices, and religious observances common in the third and fourth centuries.

### **Apostolic Fathers (end 1st – mid-2nd cent.)**

Authors of the earliest non-canonical writings after the New Testament, some of whom knew the apostles and guided the church in the post-apostolic period. They are Clement of Rome, *Letter of the Romans to the Corinthians* (c. 96); Ignatius of Antioch, six letters to churches (the Ephesians, Magnesians, Trallians, Romans, Philadelphians, and Smyrnaeans) and one letter to Polycarp; Polycarp of Smyrna, *Letter to the Philippians*; *The Martyrdom of Polycarp*; the *Didache*; *Letter of Barnabas*; *Shepherd of Hermas*; *Letter to Diognetus*; and fragments of Quadratus and Papias.



### **Aristides (2nd cent.)**

An apologist who composed an *Apology* addressed to the Emperor Hadrian. Praised by Eusebius and Jerome, the work was popular and widely circulated among Christians.

### **Arius (c. 250–c. 336)/Arianism**

An Alexandrian presbyter whose Christological beliefs placed him and his supporters at odds with the church. Among other tenets, Arius believed that the Son of God was a created being and denied that he is of the same essence as God the Father. Although the Council of Nicea (325) officially condemned Arius and his ideas as heretical, Arianism flourished for the next half century until again condemned and marginalized at the Council of Constantinople (381). Arianism in modified form continues today in sects and cults that deny the full deity of Jesus Christ.

### **Arminius, James (1559–1609)/Arminianism**

Protestant professor of theology at the University of Leiden, who broke from the Reformed position on predestination. He emphasized that God chose whom he would save based on his foreknowledge of who would repent and believe in Jesus Christ. Corresponding to the centrality of human action in salvation was a view of grace that assisted the sinner but was resistible. After his death, his successors synthesized his views into the Five Articles of the Remonstrants, a protest against Reformed orthodoxy on the doctrines of predestination, the atonement of Christ, grace and its resistibility, and the perseverance of the saints. These Arminian positions were denounced by the Synod of Dort.

### **Arnobius (late 3rd–early 4th cent.)**

Bishop in Gaul (modern-day France), during the period of fierce persecution during the reign of Emperor Diocletian, whose seven-volume apologetic work, *Against the Nations*, addresses monotheism, the deity of Christ, rapid Christian expansion, heathen idolatry, and many other topics.

### **Athanasian Creed (c. 500)**

Confessional statement broadly used in the Western church that is neither considered a creed nor written by Athanasius, written most likely around 500 in southern France. This work is different from the more popular Apostles' Creed and Nicene Creed in form and its inclusion of "anathemas," or condemnations of aberrant viewpoints. It is divided into two portions: an orthodox section on the Trinity and another section that presents a Chalcedonian view of the incarnation.

### **Athanasius (c. 296–373)**

Bishop of Alexandria, whose work as a secretary at the Council of Nicea (325) exposed him to the Arian heresy, against which he later fought for many decades. Suffering five exiles for his defense of the Nicene faith, Athanasius contributed significantly to the ultimate defeat of Arianism and the victory of orthodox Christology. He insisted that the Son of God is not a created being and is of the same essence as God the Father.

### **Athenagoras of Athens (2nd cent.)**

An Apologist who defended Christianity against the common charges of cannibalism, atheism, and incest and offered a philosophical explanation of physical resurrection.

### **Augsburg Confession (1530)**

One of Lutheranism's primary confessions of faith, written by Philip Melanchthon and approved by the Lutheran churches as a defense of Protestantism that could be broadly supported at the beginning of the Reformation. Although it failed to convince Emperor Charles V and the Catholic Church at the Diet of Augsburg in 1530, in 1550 the Peace of Augsburg allowed estates to adhere either to the *Augsburg Confession* or to Roman Catholicism.

### **Augustine of Hippo (354–430)**

Bishop of Hippo in North Africa, who stands as one the greatest theologians in church history. He played a crucial role in the Donatist and Pelagian controversies, contributed significantly to the orthodox doctrine of the Trinity, wrote the first "autobiography" (his *Confessions*, a prayer to God in which he recounted his conversion), articulated a philosophy of history from a Christian perspective (*The City of God*), and explained many theological issues such as the nature of the sacraments, original sin, grace, and predestination. His works contributed to both Roman Catholic and Protestant theologies.

### **Barnabas (late 1st–early 2nd cent.)/*Letter of Barnabas***

An Apostolic Father—not to be confused with the apostle (Acts 14:14) and traveling companion of Paul—who wrote *The Letter of Barnabas* to address Christianity's relationship to Judaism and understanding of the Jewish Scriptures.

### **Barth, Karl (1886–1968)**

Swiss pastor and theologian, acknowledged as one of the most important church leaders, especially for his contribution to the origin and development of neo-orthodoxy. Although deeply influenced by Schleiermacher, von Harnack, and Herrmann, he came to reject his liberal Protestant training and drew from the existentialism of Kierkegaard. The neo-orthodox theology that emerged was characterized by a dialectical approach, a rejection of general revelation and natural theology, a view of the Bible as becoming the Word of God, a consideration of God as radically transcendent, a dismissal of any remnant of the image of God in sinful human beings, and a doctrine of election for which he was charged with embracing universalism. His many contributions include his commentary on Romans (1919; revised 1921), the Barmen Declaration (1934), and his massive *Church Dogmatics* (first vol., 1932; unfinished at the time of his death).

### **Basil the Great (c. 330–379)**

One of the Cappadocian Fathers and the brother of Gregory of Nyssa, succeeding Eusebius as the bishop of Caesarea and playing a major role in the Arian and Pneumatomachian controversies. The defeat of Arianism at the second ecumenical Council of Constantinople in 381 was an acknowledgment of his success as a defender of orthodoxy, particularly the doctrines of the Trinity and the Holy Spirit.

### **Bede (“Venerable Bede”) (672/673–735)**

Monk, biblical commentator, and church historian whose *Ecclesiastical History of the English People* is a crucial source for understanding the history of Christianity in England.

### **Belgic Confession (1561)**

The first confession of faith of the Reformed churches in the Netherlands, written by Guy de Brey to demonstrate the legitimacy of Protestant doctrine that was being assailed by the Roman Catholic Church. The Synod of Dort confirmed the *Belgic Confession* as a doctrinal standard of the Reformed churches in the Netherlands along with the *Heidelberg Confession* and the Canons of Dort (the Three Forms of Unity).

### **Bellarmino, Robert (1542–1621)**

Jesuit theologian, professor, and polemical writer, best known for refuting Reformation doctrines as part of the post-Tridentine Roman Catholic Church. Among his many authoritative roles were serving as archbishop, settling theological controversies, and participating in the Inquisition (in which capacity he forbade Galileo to teach a heliocentric view of the universe).

### **Bernard of Clairvaux (1090–1153)**

The Abbot of Clairvaux who exercised great influence in ecclesiastical and political affairs. He was a supporter of the Second Crusade and preached throughout Europe to raise money for the military campaign. He wrote a number of important works on monasticism, but he is best known for an unfinished series of sermons on the Song of Songs. He also urged that Abelard be condemned by the church.

### **Beza, Theodore (1519–1605)**

A close disciple and co-worker of John Calvin who preserved Calvin’s work and legacy after the Reformer’s death. As preacher and teacher of theology, he established a strict lifestyle in Geneva, laying the foundations of Puritanism. He also labored to strengthen French Huguenots and advised many Protestant rulers.

### **Bonaventura, Giovanni (1217–1274)**

Monk and second founder of the Franciscan order, and a scholastic theologian standing in the Augustinian (and neo-Platonic) tradition and resisting the Aristotelian renaissance popular among many of his contemporaries (e.g., Thomas Aquinas).

### **Brunner, Emil (1889–1966)**

Swiss pastor, theologian, and professor, associated with the dialectical theology, or neo-orthodoxy, of Karl Barth, though the two were noted for their strong disagreement on natural theology. His theology, as expressed in important writings such as *The Mediator*, *God and Man*, *The Divine Imperative*, *Man in Revolt*, *Truth as Encounter*, and *Christian Doctrine*, was directed at the challenges to Christianity posed by an increasingly secular world.

**Bullinger, Heinrich (1504–1575)**

Huldrych Zwingli's successor in Zurich and author of the *Second Helvetic Confession*, creating an international standard of Reformed doctrine. Along with Calvin, he signed the *Consensus Tigurinus*, which unified Reformed churches in regard to the Lord's Supper.

**Bultmann, Rudolph (1884–1976)**

German Lutheran biblical scholar, whose approach of demythologization strongly influenced biblical studies. Considering the Bible as myth, he advocated peeling back its mythological accretions so as to uncover its essential meaning, which he viewed in terms of existentialist philosophy. He also made a strong dichotomy between history and faith.

**Calov, Abraham (1612–1686)**

Professor and strict defender of Lutheran orthodoxy, who was strongly critical of less dogmatic Lutherans and stood against Roman Catholic, Reformed, and Remonstrance theologians. His most notable works are *Systema Locorum Theologicorum*, his twelve-volume systematic theology, and *Biblia Illustrata*, his commentary on the whole Bible.

**Calvin, John (1509–1564)**

Swiss reformer, theologian, and pastor, whose leadership of the burgeoning church in Geneva helped transform it into an exemplary Protestant city. Due to his ability to skillfully assimilate, systematize, and communicate Reformation ideas, he has had a lasting impact, illustrated by the fact that his name became synonymous with Reformed theology, particularly as it pertains to predestination. His two most important works are the *Institutes of the Christian Religion* and his biblical commentaries.

**Canons (of the Synod) of Dort (1619)**

The theological decisions of the Dutch national synod held to address the Arminian protest, its positions becoming known as the five points of Calvinism (*TULIP*: Total depravity, Unconditional election, Limited atonement, Irresistible grace, Perseverance of the saints) in contrast to the Five Articles of the Remonstrants. The Canons of Dort is an accepted doctrinal standard of many Reformed churches throughout the world as part of the Three Forms of Unity.

**Cappadocian Fathers (4th cent.)**

Three theologians—Gregory of Nazianzus, Basil (the Great) of Caesarea, and Gregory of Nyssa (brother of Basil)—all from the region of Cappadocia and known for their work on the orthodox doctrines of the Trinity and Christology.

**Cassian, John (c. 360–c. 430)**

A monk who greatly influenced monastic life, rules, and order and is best known for his uneasiness concerning Augustine's doctrine of grace. He attacked Augustine's view and took a different view of the relationship between human responsibility and divine grace, a position that later came to be known as semi-Pelagianism.



### **Chemnitz, Martin (1522–1586)**

Foremost German theologian in the generation after Luther who helped preserve the Reformation legacy in Germany, largely by mediating between conflicting views within Lutheranism, most notably by contributing to the *Formula of Concord* (1577). He also denounced the Roman Catholic Church and its theology in his *Examination of the Council of Trent* (1565–1573).

### **Chicago Statement on Biblical Inerrancy (1978)**

Formulated by approximately three hundred evangelical scholars representing a wide spectrum of denominations and churches, the culmination of the International Council on Biblical Inerrancy Summit I that convened October 26–28, 1978, in Chicago. The papers from the summit were later published as the book *Inerrancy*. The statement presented the evangelical consensus on the inspiration, authority, and truthfulness (inerrancy) of Scripture.

### **Chicago Statement on Biblical Hermeneutics (1982)**

Formulated by approximately one hundred evangelical scholars, the culmination of the International Council on Biblical Inerrancy Summit II that convened November 10–13, 1982, in Chicago. The proceedings from the summit were later published as the book *Hermeneutics, Inerrancy, and the Bible*. The statement clarified important hermeneutical issues and principles such as the necessity of interpreting the Bible literally, or according to its grammatical-historical sense, while considering its various genre; the role of both preunderstandings and the Holy Spirit in interpreting and applying Scripture; an affirmation of objective biblical truth; and an emphasis on a single, determinate meaning of Scripture.

### **Chrysostom, John (c. 347–407)**

Bishop of Constantinople whose surname means “golden-mouthed,” most noted for sound biblical exegesis and the eloquent preaching in which he engaged both as a bishop and later as patriarch of Constantinople. His writing on the priesthood was devoted to the responsibilities of pastoral care.

### **Clarke, William Newton (1840–1912)**

Pastor, theologian, and professor whose *An Outline of Christian Theology* (1894) represented typical liberal Protestant theology. Together with Walter Rauschenbusch and others, he helped develop the Brotherhood of the Kingdom that gave rise to the social gospel movement.

### **Clement of Alexandria (d. 215)**

An influential Christian thinker who was trained in the catechetical school founded in Alexandria by Pantaenus and later became its headmaster. His works explore the relationship between Christianity and culture, present Christ as the instructor offering Christian moral guidance, and combat the heresy of gnosticism.

### **Clement of Rome (late 1st cent.)**

Bishop of Rome and an Apostolic Father, who wrote the *Letter of the Romans to the Corinthians* (c. 96) to address some of the same problems that the apostle Paul had treated in two of his New Testament letters (1 and 2 Corinthians). It gives the first post-New Testament snapshot of the early church.

### **Council of Chalcedon (451)/Creed of Chalcedon**

The fourth ecumenical council, presided over by Leo the Great and the Emperor Marcion and attended by more than 350 bishops. It condemned the heresies of Arianism, Apollinarianism, Nestorianism, and Eutychianism and articulated the orthodox doctrine of the hypostatic union—that is, the union of two natures (divine and human) in the one person of Jesus Christ.

### **Council of Constantinople I (381)**

The second ecumenical council (and first of three held at Constantinople), convened by Emperor Theodosius and attended by more than 150 bishops. It upheld the doctrines of the Council of Nicea (325), condemned Apollinarianism, and defended the deity of the Holy Spirit against the Macedonians or Pneumatomachians (“Spirit fighters”).

### **Council of Constantinople II (553)**

The fifth ecumenical council, convened by the Emperor Justinian and attended by more than 150 bishops. It was called to settle the bitter controversy of the Three Chapters—that is, whether Theodore of Mopsuestia, Theodoret, and Ibas of Edessas should be condemned as Nestorians or whether, in agreement with the Council of Chalcedon, they should be accepted. The council also condemned the theologically controversial views of Origen.

### **Council of Constantinople III (680–681)**

The sixth ecumenical council, convened by the Emperor Constantine IV and attended by nearly 175 bishops. Its sole purpose was settling the Monothelite (literally, “one will”) controversy in the Eastern Church. Monothelitism stated that after the incarnation, Jesus Christ had only one will by which he performed his divine and human actions. The council produced a Definition of Faith that contains a reproduction of the Chalcedonian belief concerning the two natures of Christ and concludes that because Christ had two natures, he must by necessity have two wills.

### **Council of Ephesus (431)**

The third ecumenical council, presided over by Cyril of Alexandria and attended by more than two hundred bishops. It condemned Nestorianism, defended Mary as *theotokos* (literally, “God-bearer”), and upheld the unity of the one person of Jesus Christ.

### **Council of Nicea (325)/Creed of Nicea**

The first ecumenical council, convened by the Emperor Constantine and attended by 318 bishops. It condemned Arianism and defended the deity of the Son of God, using the term *homoousios* to affirm that the Son is of the same nature as the Father.

### **Council of Trent (mid–16th cent.)**

The nineteenth ecumenical council as recognized by the Roman Catholic Church, held in three phases between 1545 and 1563. It articulated the church’s positions on the doctrines challenged by the Reformers, whose views were condemned. Trent also corrected abuses regarding clerical offices, required clergy to exercise greater pastoral care, ordered the establishment of seminaries, and endorsed the theology of Thomas Aquinas. It set the trajectory for Roman Catholic theology and practice for the next four centuries.

### **Cyprian of Carthage (d. 251)**

Bishop of Carthage during Emperor Decius's persecution (249–251), who fled from his seat and continued to wield leadership of the church via correspondence from hiding. Following the persecution, he addressed the question of what to do with lapsed Christians, those who had apostatized under persecution. His many writings, notably *On the Unity of the Church*, contributed significantly to the development of the Catholic Church's structure and hierarchy. Cyprian was publicly executed by Valerian in 258 A.D.

### **Cyril of Alexandria (378–444)**

Bishop of Alexandria and defender of orthodox Christology, known mostly for his denunciation of Nestorianism. Offering his *Twelve Anathemas* against Nestorius, through political intrigue he managed to have Nestorianism condemned at the third ecumenical Council of Ephesus in 431.

### **Cyril of Jerusalem (c. 315–386)**

Bishop of Jerusalem from 349 until his death, whose stand against Arianism cost him banishment three times. His twenty-four *Catechetical Instructions* were used for training new converts and young believers in the Christian faith. He particularly emphasized baptism and the Eucharist.

### **Descartes, René (1596–1650)**

French philosopher, called the father of modern philosophy because of his revolutionary impact on epistemology and metaphysics. He sought an unshakable basis for all knowledge. In his *Meditations on First Philosophy* (1641), he concluded, *cogito ergo sum* ("I think, therefore I am"); that is, because he was thinking, he could be certain of his existence. From that starting point he defended the existence of God and the outside world. He also explored the relationship between the mind/soul and the body.

### **Didache (c. 150)**

A handbook commonly known as *The Teaching of the Twelve (Apostles)* and catalogued with the writings of the Apostolic Fathers. It is of unknown origin but provides one of the earliest snapshots of early church worship. It consists of a moral treatise setting forth the "two ways" of life and death and instructions on topics such as baptism, prayer, fasting, the Lord's Supper, church officials, and standing firm against worldly living.

### **Dionysius the pseudo-Areopagite (6th cent.)**

Allegedly the convert of the apostle Paul in Athens (Acts 17:34), a mystical theologian who authored several important treatises that were considered highly authoritative by important church leaders such as Aquinas because of their purported origin. Engaging in much speculation, he described in great detail the angelic hierarchy and insisted that the church's hierarchy parallel the celestial order. Much later, in the Renaissance, his writings were demonstrated to have originated in the sixth century.

### **Docetism (started 1st cent.)**

From the Greek *δοκεω* (*dokēō*; to seem or appear), a heresy maintaining that Jesus Christ only appeared to be a real and fully human being. It held that because matter is essentially evil,

the Son of God could not have become incarnate, so his physical nature was only an illusion. It was condemned by the early church but has resurfaced in various expressions throughout church history.

### **Dominic (c. 1174–1221)**

Spanish founder of the Dominican Order, whose purpose for establishing this Order of Preachers was to win back the heretical Albigensians (or Cathari) to the Catholic Church through missionaries who were contentedly poor, spiritually strong, and capable of persuasive itinerant preaching. Dominic began to dispatch his monks to other parts of the world to preach itinerantly. In 1217 Pope Honorius III granted official approval to the Order, and through contact with Francis of Assisi the Dominicans adopted poverty and begging as a major element.

### **Eck, John (1486–1543)**

Roman Catholic theologian considered one of the most prominent polemicists against the Reformation. In public debate with Luther, Eck forced him to admit that his rejection of indulgences was an implicit rejection of the infallibility of the pope. He helped compose the papal bull, “Exsurge Domine,” that excommunicated Luther in 1521.

### **Edwards, Jonathan (1703–1758)**

One of the foremost American theologians and philosophers, whose preaching and writing contributed significantly to the (First) Great Awakening. Through a series of sermons on divine sovereignty, justification, and genuine conversion, his church in Northampton, Massachusetts, experienced revival, which then spread to many other churches. Edwards described and defended the revival in *A Faithful Narrative of the Surprising Work of God, Distinguishing Marks of a Work of the Spirit of God*, and *Some Thoughts Concerning the Present Revival*. In addition to his theological works on sin and the human will, his *Treatise Concerning Religious Affections* analyzed religious experience and drew conclusions about true and false signs of conversion.

### **Erasmus, Desiderius (1466–1536)**

Roman Catholic monk and scholar who applied a humanist emphasis to Scripture to produce a Greek New Testament (*Novum Instrumentum*, 1516) and the first Latin translation since the Vulgate. He strongly satirized the Roman Catholic Church and its pope in works such as *Handbook of the Christian Soldier*, *The Praise of Folly*, and *Julius Exclusus*. He also engaged in polemics against Luther in favor of the freedom of the will, which Luther contradicted in his *Bondage of the Will*.

### **Eriugena, John Scotus (9th cent.)**

Irish (as “Eriugena” indicates) theologian, biblical scholar, and philosopher who lived much of his life in France. His writings treated a wide variety of topics such as a Latin translation of the works of Dionysius the pseudo-Areopagite, a Neoplatonic philosophy of nature, the freedom of the will versus severe predestination, and the nature of the Eucharist.



### **Eusebius of Caesarea (c. 263–c. 340)**

One of the early church's greatest scholars, whose most enduring and important work is *Ecclesiastical History*, a history of the Christian church up to 324 A.D. As bishop of Caesarea and advisor to Constantine, Eusebius was a key figure in the Arian controversy.

### **Eutychus (c. 378–454)/Eutychianism**

Abbot of a monastery, who held that after the incarnation, the divine and human natures of Christ fused to form a hybrid nature or, more simply understood, the divine nature completely overpowered the human nature. Denounced by Leo the Great, Eutychianism was officially condemned as a heresy at the fourth ecumenical Council of Chalcedon in 451, as the church insisted that Christ must be recognized as having both a fully human and a fully divine nature.

### **Finney, Charles Grandison (1792–1875)**

Pastor, itinerant evangelist, and professor who was a major contributor to the Second Great Awakening in America and is considered to be the father of modern revivalism. His innovative approach to revivals included techniques such as publicity for the events, a new style of pulpit oratory, protracted evening meetings, exhortations by women, and the “anxious bench” for people considering conversion. After his Erie Canal revivals (1825–1830), he was a pastor, became president of Oberlin College (Ohio), and promoted temperance, abolitionism, and perfectionism.

### ***Formula of Concord* (1577)**

One of Lutheranism's primary confessions of faith, uniting most of the disputing factions of Lutheranism after the Reformer's death. The *Formula of Concord*, along with the *Augsburg Confession* and several other documents, was included in the *Book of Concord*, which serves as an authoritative doctrinal guide for most Lutherans.

### **Fourth Lateran Council (1215)**

Convened by Pope Innocent III and attended by nearly fifteen hundred participants, the most important of the Lateran councils (named after one of the chief churches in Rome). Treating a wide range of issues, it is known for its statement concerning the Eucharist that contains the first official definition of the doctrine of transubstantiation, and for its call for annual confession of sins and reception of communion.

### **Francis of Assisi (1181/82–1226)**

Founder of the Franciscan Order and one of the best-known of medieval saints. After hearing Matthew 10:7–14 read during Mass, he understood the words of Christ as being a personal call to ministry. Forsaking wealth and comfort, he lived a life of total poverty and eventually founded a mendicant (begging) order that was approved by Pope Innocent III in 1210. He is known for the “Prayer of St. Francis” and the stigmata (the wounds of the crucified Christ).

### **Gallican (French) Confession (1559)**

A summary of the Bible's teaching adopted by the first national synod of the Reformed churches of France. It served as a unifying doctrinal standard. It distinguished Huguenots (French Calvinists) from Catholics as well as Anabaptists and Spiritualists.

### **Gerhard, John (1582 – 1637)**

Lutheran theologian and professor whose most important contribution is *Loci Theologici* (1621), a comprehensive and clear treatment of all the Christian doctrines exemplifying the best of Protestant scholasticism.

### **Gnosticism (started 2nd cent.)**

A matrix of heresies that was promoted by people such as Marcion, Saturninus, and Valentinus. It differentiated the god of the Old Testament and the god of the New Testament, embraced metaphysical dualism, held a docetic view of Jesus Christ, and claimed to possess a secret gnosis (Gr. γνῶσις; *gnōsis*) knowledge regarding salvation. It has resurfaced in modified form throughout church history.

### **Great Awakening, First (1730s – 1740s)**

Led by luminaries such as Theodore Jacob Frelinghuysen, Gilbert Tennent, George Whitefield, and Jonathan Edwards, a series of revivals in colonial America that led to an increased number of people making professions of faith, a resurgence in Calvinism, a deepening of piety, and a greater concern for education. It also resulted in divisions among detractors and supporters of revival. Some historians regard the Great Awakening as a significant contributor to the American Revolution.

### **Great Awakening, Second (first part of 19th cent.)**

A series of revivals of quite different tenor that took place on the American frontier and in New England. The first of these revivals, centered particularly in Kentucky, was characterized by persuasive preaching, unchecked emotionalism, cooperation between various denominations, and controversy between opponents and supporters of revival. Revivalism in New England, which affected such leaders as Timothy Dwight, Asehel Nettleton, and Lyman Beecher, took on a much more serene and dignified tone.

### **Great Awakening, Third (second half of 19th cent.)**

A series of revivals that took on many forms, including businessmen and union prayer meetings (in Chicago and New York City, for example), the formation of the Young Men's Christian Association (YMCA), the evangelistic preaching of D. L. Moody, new missionary agencies, cults such as Christian Science and Jehovah's Witnesses, and the development of social movements such as temperance and woman suffrage.

### **Gregory of Nazianzus (c. 330 – c. 390)**

One of the Cappadocian Fathers and known as "the Theologian." He combated the heresies of Eunomianism and Apollinarianism while championing orthodox Christology and developing orthodox Trinitarian theology. He provided leadership for the second ecumenical Council of Constantinople in 381, in which his insistence that if Jesus Christ did not take on full humanity, then human beings cannot be saved ("What he has not assumed, he has not healed") was decisive for articulating orthodox Christology.

### **Gregory of Nyssa (c. 331 – c. 395)**

One of the Cappadocian Fathers, contributing much to the development of the orthodox doctrine of the Trinity while fighting against Christological heresies. Additionally, he focused on the doctrine of God, explored the contemplative and mystical life, and provided a systematic theology for the church.

### **Gregory the Great (c. 540 – 604)**

Bishop of Rome from 590 and a passionate promoter of evangelization and monasticism. He was a gifted administrator and contributed significantly to the development and power of the papacy.

### **Grotius, Hugo (1583 – 1645)**

Politician, jurist, theologian, apologist, and one of Holland's greatest minds. He had to flee to France because he was an Arminian. He is widely known for originating the governmental theory of the atonement.

### **Heidegger, John (1633 – 1698)**

Swiss theologian and professor whose many writings were largely polemical and addressed against the Roman Catholic Church. He contributed significantly to the *Helvetic (Swiss) Formula Consensus* that defended the Synod of Dort's understanding of the atonement against Amyraldianism.

### **Heidelberg Catechism (1563)**

The most important and widely distributed doctrinal standard of Reformed theology, written by Zacharias Ursinus (with possible contribution by Casper Olevianus) as a defense of the Reformed faith after the Peace of Augsburg. The document takes the form of 129 questions answered in a uniquely kind and personal tone. It spread throughout Europe and was adopted as one of the Three Forms of Unity by the Synod of Dort.

### **Hippolytus (c. 170 – c. 236)**

A leader in the church of Rome who contributed much to the church's developing interpretation of Scripture and theology while chronicling the many doctrinal heresies from the end of the first century up to his time.

### **Hodge, Charles (1797 – 1878)**

Theologian, professor, and editor who taught exegesis and theology for more than fifty years at Princeton Theological Seminary. His many writings include commentaries on books of the Bible, a three-volume *Systematic Theology* (1871 – 1873), and numerous articles in *Biblical Repository* and *Princeton Review*, of which he was editor for several decades.

### **Hollaz, David (c. 1647 – 1713)**

German Lutheran pastor and educator, whose most popular work is his *Examen Theologicum Acroamaticum* (1707), a systematic theology written for his students in preparatory school. He incorporated earlier Lutheran theology while contributing to the doctrines of Scripture, salvation, and the church.

**Hugh of St. Victor (d. 1142)**

Medieval theologian and biblical interpreter who gave a new emphasis to historical study of Scripture using the literal sense in interpreting the text. His approach to Scripture launched the Victorines, a new school of biblical interpretation. His work on the sacraments was the first medieval *summae* of theology.

**Huss, John (c. 1372 – 1415)**

Professor of philosophy and rector of the University of Prague as well as rector and preacher at the main church in Prague. He is best known for his work as a pre-Reformer. Drawing much from the works of John Wycliffe, he attacked clerical corruption in the Catholic Church, criticized transubstantiation, and denounced some popes as heretics. As a result, he was excommunicated by the church, and his followers were placed under an interdict. Although promised safe travel to the Council of Constance, Huss was burned at the stake there in 1415. He became a national hero, and his Hussite movement spread throughout Bohemia.

**Ignatius (d. 110/115)**

Disciple of the apostle John and an Apostolic Father, who as bishop of Antioch was arrested and escorted by imperial soldiers through Asia Minor to his martyrdom in Rome. During his trip he wrote seven letters—six to churches (letters to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, and Smyrneans) and one to Polycarp—that combated docetism and church factions, calling for one bishop to rule over each church (the origin of monoepiscopacy).

**Ignatius of Loyola (1491 – 1556)**

Founder of the Jesuit order, whose mystical experience following a serious leg injury led him to zealously pursue religion. He mentored six men based on the principles in his *Spiritual Exercises*, and together they founded an order, also known as the Society of Jesus, devoted to the service of the papacy. This rapidly growing group of educators, missionaries, and preachers was an important part of the Roman Catholic response to the Reformation.

**Irenaeus of Lyons (c. 130 – c. 200)**

Trained under Polycarp, a missionary to Gaul (modern-day France) and bishop of Lyons. He systematically refuted heresy, particularly gnosticism, in his lengthy writing *Against Heresies*. His doctrine of recapitulation maintained that Jesus Christ recapitulated, or retraced, the life cycle of human beings, undoing the disobedience of Adam and accomplishing salvation through his obedient life and death.

**Isidore of Seville (c. 560 – 636)**

Archbishop of Seville and a prolific author whose writings include an encyclopedia, a Christology for a Jewish audience, and exegetical works promoting an allegorical interpretation of Scripture.

**Jerome (c. 345 – 420)**

Monk, biblical scholar, and theologian also known as Hieronymus, most noted for his translation of the Bible from Hebrew and Greek into Latin, known as the Latin Vulgate. He argued that the church should use the Hebrew canon of Scripture that does not contain the Apocryphal writings.



### **Joachim of Fiore (c. 1135 – 1202)**

Cistercian monk and abbot of the monastery he founded in Fiore (Italy). His chief contribution is the revolutionary idea of dividing history into three periods (as opposed to the common two-period division of “before Christ” and “after Christ”), each of which corresponds to a different person of the Trinity. The Spiritual Franciscans deeply appreciated his theory, which was also lauded by many mystics.

### **Justin Martyr (d. 165)**

An Apologist who sought to defend the Christian faith against the charges of atheism, incest, and cannibalism. He was converted as a philosopher to Christianity, which he considered to be the true philosophy, and as an apologist he drew parallels between Christian and Platonic world-views. He also offered a defense of Christianity against Jewish beliefs. As his last name indicates, he was martyred around 165.

### **Kant, Immanuel (1724– 1804)**

Considered to be one of history’s greatest philosophers, whose many writings transformed the field of epistemology, breaking with both empiricism and rationalism. In *Critique of Pure Reason* he offered his transcendental idealism, conceiving the mind as containing innate categories with which to process the data received through sense experience. In *Critique of Practical Reason* and *Foundation of the Metaphysics of Morals*, he articulated his moral philosophy centered around the categorical imperative. He also postulated the existence of God based on the idea of the *summum bonum*, or highest good. His *Religion within the Limits of Reason Alone* was an attempt to erect a religious system based solely on human reason.

### **Knox, John (c. 1513 – 1572)**

Scottish reformer, pastor, historian, and disciple of John Calvin who sought to do for the kingdom of Scotland what Calvin had done in Geneva. Through several key documents — the Book of Discipline (1561) and the Book of Common Order (1562/1564) — he helped establish the Reformed Church of Scotland, with a government that became known as presbyterianism. Although Mary Queen of Scots sought to undo Knox’s reforming efforts, she was forced to abdicate the throne, and Protestantism was officially established by Parliament in 1567.

### **Lactantius (c. 250 – c. 324)**

Born in North Africa, a teacher of rhetoric who was involved with the political and societal concerns of his day. His key work, *The Divine Institutes* (c. 309), though problematic in terms of some of its theological assertions, linked the prosperity and endurance of Rome to its allegiance to God. This work was still influential at the time of the Reformation.

### **Leo the Great (d. 461)**

Bishop of Rome, who persuaded Attila the Hun not to attack the city as had been planned. Theologically, he opposed Pelagianism, and his *Tome* came to be regarded as the standard of Christological orthodoxy against Eutychianism and was influential at the fourth ecumenical Council of Chalcedon in 451. His influence contributed to the establishment of the papacy.

### ***Letter to Diognetus* (2nd cent.)**

Written to a pagan, exposing the stupidity of idolatry and the superstitions of Judaism. It provided an explanation of the Christian faith and the work of Christ for salvation and exhorted its reader to convert to Christianity. It is classified among the works of the Apologists.

### **Locke, John (1632–1704)**

British professor whose philosophy had an immeasurable impact on the Western world. He explained his empiricist views in his *Essay on Human Understanding*, championing reason as being more certain than faith. However, in *The Reasonableness of Christianity*, he argued that Christianity is the clearest body of truths, all of which can be arrived at by natural means. He also wrote influential works of political and social philosophy.

### **Luther, Martin (1483–1546)**

German theologian, pastor, and leading Reformer, whose *Ninety-five Theses* (1517) questioned the sale of indulgences, provoked the indignation of the Roman Catholic Church, and sparked the Protestant Reformation. His many contributions include a German translation of the Bible, commentaries on many books of Scripture, the book *The Bondage of the Will*, and both small and large catechisms. Luther is best known for his emphases on the authority and clarity of Scripture (which does not include the Apocrypha), justification by faith alone, the priesthood of all believers, the two sacraments of baptism and the Lord's Supper, and a courageous stance against doctrinal error.

### **Marcion (d. c. 154)**

Born in Pontus and later a teacher in Rome who was condemned as a heretic after coming under the influence of gnosticism. He provided one of the earliest canons of Scripture, rejecting the entire Old Testament and containing a New Testament consisting of a mutilated version of Luke's gospel and ten Pauline letters. The church was spurred on to consider the proper canon of Scripture.

### **Melanchthon, Philip (1497–1560)**

German humanist professor and theologian. Aside from Luther, he was the chief influence on the Reformation in Germany. His important writings include the *Loci communes theologici* (1521), the first systematic presentation of Protestant theology, and the *Augsburg Confession* and its *Apology* (1530). He further developed the Lutheran distinction between law and gospel by distinguishing between three uses of the law: one that demands perfection, one that directs civil affairs, and another that guides Christian living.

### **Melito of Sardis (d. c. 180)**

Bishop of Sardis, classified as an Apologist, who urged Antoninus Caesar to condemn idolatry and polytheism. He also appealed to Antoninus's successor, Marcus Aurelius, to investigate more carefully the Christian faith and rescind persecution against the church.

### **Molina, Luis de (1535–1600)/Molinism**

Spanish Jesuit theologian and professor, most commonly known for his identification of one type of God's omniscience, different from his natural knowledge and free knowledge, called

“middle knowledge.” That is, God’s knowledge of the future actions of free agents is based upon his perfect knowledge of how those agents will act in specific circumstances. This view led to conflicts between the Jesuits and Dominicans, who more closely adhered to the theology of Augustine. In the twentieth century, Molinism began to experience a revival among analytical philosophers and evangelicals such as Alvin Plantinga and William Lane Craig.

### **Montanus (fl. mid–2nd cent.)/Montanism**

A self-proclaimed prophet who joined with two prophetesses, Prisca and Maximilla (who called themselves the mouthpiece of the Holy Spirit), and emphasized visions, speaking in tongues, asceticism, and other intense religious experiences. They established the movement that bears his name (Montanism), and stirred up hope in the imminent second coming of Christ, and prophesied that the New Jerusalem would descend from heaven to Phrygia. Montanism was labeled as a heresy by the church, but it persisted until the fifth century.

### **Nestorius (end of 4th–mid-5th cent.)/Nestorianism**

Bishop of Constantinople whose career lasted only three years, until 431, when he was condemned as a heretic for his aberrant Christology, labeled Nestorianism. He was charged with affirming a view (which he later denied holding) that there were two persons—one divine, one human—who cooperated together in Jesus Christ. This brought about the censure of Cyril of Alexandria, who pressed to have Nestorius’s view condemned at the third ecumenical Council of Ephesus in 431.

### **Nicene (or Nicene-Constantinopolitan) Creed (381)**

A creed, produced at the second ecumenical Council of Constantinople in 381, that was a reworking of the earlier Creed of Nicea (325) and put an end to the nearly half-century of ascendancy of the Arian heresy following the first ecumenical Council of Nicea. It affirmed the full deity of both God the Son and God the Holy Spirit.

### **Nicholas of Lyra (c. 1270–1349)**

Franciscan monk and biblical scholar who was regent master at the University of Paris and head of the Franciscan order in France. His major work is a best-selling commentary on the whole Bible that focuses on its literal meaning.

### **Origen (c. 185–254)**

The greatest biblical scholar and most prolific writer in the early church, who combated Celsus’s attacks against Christianity, engaged in textual criticism, composed the first significant systematic treatment of Christian doctrine, and contributed significantly to the doctrine of the Trinity. He also held several controversial viewpoints, including an allegorical interpretation of Scripture, belief in the pre-existence of the soul, a model of the work of Christ known as the “ransom to Satan” theory, and (possibly) a hope of universal salvation.

### **Owen, John (1616–1683)**

One of the most significant Puritan theologians, who was favored by Lord Protector Oliver Cromwell and then King Charles II and so contributed widely to the English Commonwealth and Protectorate. He is best known for his classical defense of limited atonement in *The Death*

of *Death in the Death of Christ* (1647). Later, when he was called upon by the Council of State to defend the deity of Christ against the Socinians, he developed a view that the humanity of Christ carried out his ministry through the power of the Holy Spirit.

### **Papias (late 1st–early 2nd cent.)**

Bishop of Hierapolis, whose work is counted among the Apostolic Fathers. Although only fragments of his writings survive, they provide details concerning the origins of the Gospels and express belief in a future millennium.

### **Pelagius (354–420/440)/Pelagianism**

British monk and ascetic who took offense at a prayer of Augustine and championed heretical doctrines in Carthage, North Africa. He disagreed with original sin by denying solidarity between the sin of Adam and the human race, he viewed divine grace more as external help than as a work of God on the human soul, and he emphasized human free will. His positions were countered by Augustine, Jerome, and others and were denounced by the Council of Carthage. Pelagianism has continued in modified form in various liberal understandings of Christianity.

### **Peter Lombard (c. 1100–1160)**

Medieval theologian, whose chief work was *Four Books of Sentences* (written 1147–1151), a compilation of “sentences” from the Bible, the church fathers, and other authorities that he attempted to reconcile or choose between. The *Sentences* became a standard textbook of theology until the time of the Reformation. He was the first to give the standard list of seven sacraments—baptism, confirmation, the Eucharist, penance, marriage, holy orders, and last rites—of the Roman Catholic Church.

### **Photius (c. 810–c. 895)**

Patriarch of Constantinople who was involved in numerous disagreements between the Eastern and Western churches, particularly the Western church’s affirmation that the Holy Spirit proceeds from both the Father and the Son.

### **Polycarp (d. c. 155)**

Disciple of the apostle John, mentor of Irenaeus, and bishop of the church of Smyrna, whose *Letter to the Philippians* emphasizes living the Christian life. It is included among the works of the Apostolic Fathers, as is the *Martyrdom of Polycarp*, a document attributed to his church in Smyrna that records Polycarp’s public burning at the stake when he was more than eighty years old.

### **Quadratus (early 2nd cent.)**

One of the earliest Apologists, whose writing (of which only a fragment survives) was an apology addressed to the Roman emperor Hadrian sometime between 120–130.

### **Quenstedt, John Andrew (1617–1688)**

Lutheran professor and dogmatician whose systematic theology, *Theologia Didactico-Polemica sive Systema Theologicum* (Lipsiae, 1715), is one of the greatest Lutheran writings because it clearly addressed every issue of that time, drew from vast and varied sources, and contained

impressive amounts of Scriptural exegesis. He earned a reputation for being humble and kind toward his opponents.

### **Richard of St. Victor (d. 1173)**

Student of Hugh of St. Victor and medieval theologian who continued the Victorine emphasis on the literal interpretation of Scripture. His work on the Trinity offers a complex argument of necessary reasons for a triune God, and he contributed significantly to the development of mystical theology. His teachings greatly influenced Bonaventure and the Franciscan school of thought.

### **Riissen, Leonard (c. 1636–c. 1700)**

Dutch Reformed pastor and theologian who opposed Arminianism and promoted the work of Francis Turretin through his *Francisci Turretini Compendium Theologiae* (Amsterdam, 1695).

### **Schleiermacher, Friedrich (1763–1834)**

Philosopher, pastor, and theologian who is considered to be the father of liberal Protestant theology. While a chaplain in Berlin, he became involved in the German Romantic movement and sought to explain the Christian religion, in such a way that his brilliant friends would consider it, in *On Religion: Speeches to its Cultured Despisers* (1799). Reacting to Kant's contention that God is utterly transcendent, Schleiermacher re-imagined religion as the feeling of absolute dependence on the world spirit, an intuition of immediate self-consciousness possessed by all human beings. In his *Christian Faith* (1821/22; revised 1830/31), he reshaped Christian doctrines around his notion of religion as subjective feeling or intuition. He also contributed significantly to the development of philosophical hermeneutics. His theology provided the foundation for liberal Protestantism and evoked strong reaction from such luminaries as Karl Barth and Emil Brunner.

### **Schlethheim Confession (1527)**

The original Anabaptist confessional document, which helped define the movement by addressing seven concerns of Anabaptists in Switzerland and southern Germany. Michael Sattler, later martyred in Zurich, was the primary author of the confession, which was widely distributed and to which response was given by both Zwingli and Calvin.

### **Scholasticism (Catholic) (11th–16th cent.)**

A scholarly approach and method employed by many theologians during the latter part of the medieval period, the term being derived from the Latin *scholasticus*, meaning “learned.” As an approach, it joined together Christian theology and philosophy (especially that of Aristotle), seeking to find compatibility between faith and reason. As a method, it involved composing lists of contradictory statements from several authoritative sources and applying logic to find their agreement. The main figures associated with scholasticism are Anselm, Peter Abelard, Duns Scotus, William of Ockham, Bonaventura, and Thomas Aquinas.

### **Scholasticism (Protestant) (late 16th–early 18th cent.)**

The theological approach and framework of classical Protestant orthodoxy. Although often caricaturized as an intellectualist distortion of the theologies of Luther and Calvin, it is more

accurately a conservative attempt to preserve the legacy of the Reformation in changing circumstances and an ardent concern for the purity of Protestant doctrine against a revived Roman Catholicism and the heresy of Socinianism. Vast and meticulous theological works were produced by the Lutheran and Reformed post-Reformation theologians, often of a polemical nature, in response to attacks against Protestant theology and as an attempt to systematize that theology.

### **Scotus, John Duns (c. 1265–1308)**

Scottish (as “Scotus” indicates) Franciscan monk and scholastic philosopher-theologian who taught in Oxford, Paris, and Cologne. His writings treated a wide range of topics, including Aristotelian philosophy, commentaries on Peter Lombard’s *Sentences*, natural theology (including a proof for the existence of God), the realist-nominalist debate, and a defense of the immaculate conception of Mary.

### ***Second Helvetic Confession* (1566)**

The most influential and thorough Reformed confession of the sixteenth century, written by Heinrich Bullinger to help defend the faith of elector Frederick III of the Palatinate and to explain Reformed theology for the imperial assembly in Germany. While the *First Helvetic Confession* united the Swiss Reformed, the *Second* was also adopted by those in France, Hungary, Poland, and Scotland.

### **Shedd, William G. T. (1820–1894)**

Professor of theology who articulated and defended Calvinism in his three-volume *Dogmatic Theology* (1888–1894). His work was influenced by the methodology of Francis Bacon and by Scottish common sense realism.

### ***Shepherd of Hermas* (c. 150)**

An allegory written by a member of the church of Rome, included among the writings of the Apostolic Fathers. It consists of five *Visions*, twelve *Mandates* (commandments), and ten *Similitudes* (parables). The “shepherd” is an angel of repentance who calls the church to holiness. The work was considered worthy of canonical status by some in the early church.

### **Socinianism (16th–17th cent.)**

A heretical movement launched by Faustus Socinus (1539–1604) and his uncle, Lelio Socinus (1525–1562), two Italian humanists. Faustus, living in Rakow, Poland, wrote the *Racovian Catechism* (published after his death in 1605), setting forth the major tenets of the movement: an emphasis on reason, a denial of the deity of Christ, a repudiation of original sin and predestination, an attack on the satisfaction theory of the atonement, and anti-Trinitarianism. Despite being short-lived due to attacks against it by both Roman Catholics and Protestants, Socinianism had a widespread liberalizing influence across Europe.

### **Spinoza, Baruch (1632–1677)**

Dutch businessman, philosopher, and theologian who was banished from his Jewish community for heresy. Shortly afterward, he published the *Tractatus Theologico-Politicus* (*Theological-Political Treatise*; 1670). Foundational to modern biblical criticism, the book distinguishes

between the superstitions found in Scripture and the universal truths that pertain to love and other virtues. In his work *Ethics* he identified God with his creation, a pantheistic view that would be central to liberalism and condemned by many, including Karl Barth.

### **Tatian (d. c. 185)**

Disciple of Justin Martyr and an Apologist, who repudiated his philosophical roots and became a defender of the Christian faith. His *Diatesseron* is the first harmony of the Gospels. Later in life he apostasized and became an adherent of gnosticism.

### **Tertullian (160–240)**

North African theologian, the first Christian leader to employ Latin. As an Apologist he argued for the toleration of Christianity and denounced gnosticism. As a philosopher he originated traducianism, the doctrine of the transmission of the soul from parents to their offspring. As a theologian he addressed such doctrines as baptism and post-baptismal sins, Christology, and the initial Trinitarian understanding of God (for which he coined the term *trinitas*). He converted to Montanism later in life.

### **Theodore of Mopsuestia (c. 350–428)**

Bishop of Mopsuestia, who rejected the Alexandrian school of allegorical interpretation, advocating instead a more literal approach to Scripture. His doctrine of the incarnation was condemned at the Council of Ephesus (431) and the Council of Constantinople II (533).

### **Theodoret (c. 393–c. 460)**

Bishop of Cyrus, whose major contribution was his teaching about the person of Jesus Christ and his support of Nestorius in the Nestorian controversy. His early support of the view that Christ had two natures and two persons gave way to his embrace of the orthodox belief that Christ is one person with two natures. This position was affirmed at the fourth ecumenical Council of Chalcedon (451).

### **Theophilus of Antioch (d. c. 185)**

Bishop of Antioch and one of the Apologists. His *To Autolycus* was written to a pagan and relied on natural proofs and the Hebrew Bible to defend Christianity against Greek philosophy and myth. He also wrote the first known Christian commentary on the *Hexaemeron*, the six days of the creation account in Genesis, in which he affirmed that God created the world *ex nihilo*, literally, “out of nothing.”

### **Thirty-nine Articles (1562)**

The doctrinal standard for the Church of England beginning in the reign of Elizabeth I. It is also known as the *Articles of Religion*. Not intended to be a systematic work and written to permit some doctrinal diversity, it developed out of a concern for national unity as well as doctrinal continuity with the historic church and the Reformers.

### **Thomas Aquinas (1225–1274)**

Medieval philosopher, Dominican monk, and eminent scholastic theologian, who is best known for the integration of Christian theology and Aristotelian philosophy. His many works

include commentaries on Scripture and Peter Lombard's *Sentences*, discussions of Aristotle's writings, and theological treatises, among which pride of place goes to his *Summa Theologica*. This widely influential work treats such matters as the multiple senses of Scripture, proofs for the existence of God, the Trinity, angels, Christian virtues, and the sacraments, including Aquinas's philosophical foundation for the doctrine of transubstantiation. In 1879 Pope Leo XIII declared Thomism (Aquinas's teachings) to be eternally valid for the Roman Catholic Church.

### **Turretin, Francis (1623–1687)**

Reformed theologian and professor at the University of Geneva during the height of Protestant scholasticism. He underscored the importance of grounding theology on divine revelation rather than philosophy (as held by Catholic Scholasticism) or reason (as held by Socinianism). He contributed significantly to the *Helvetic (Swiss) Formula Consensus*, which emphasized divine providence in preserving biblical writings. His systematic theology, *Institutes of Elenctic Theology* (Geneva, 1679–1685), was used by Princeton Theological Seminary as its primary instructional text until the 1870s, significantly influencing that school's doctrine of biblical inerrancy.

### **Tyconius (4th cent.)**

African Donatist theologian, whose seven rules for the interpretation of Scripture (*Book of Rules*) and spiritual interpretation of the book of Revelation (especially Rev. 20:1–6) influenced Augustine's hermeneutic and eschatological view.

### **Ursinus, Zacharias (1534–1583)**

German Reformed professor and scholar best remembered for his contribution to and defense of the *Heidelberg Catechism*. He contributed significantly to the Reformed understanding of the covenants between God and human beings and helped to spread Calvinist doctrine in Germany.

### **Ussher, James (1581–1656)**

Professor, Archbishop of the Church of England, and Primate of all Ireland, well known as a church historian while also writing popular chronologies of world events, including the creation. Although he agreed with Puritan theology, he disagreed with its rejection of the Church of England's ceremony and ecclesiology, believing it to be modeled after the early church.

### **Vatican Council I (1869–1870)**

The council considered the twentieth ecumenical council by the Roman Catholic Church, convened by Pope Pius IX to deal with the disturbing trends of modernism, rationalism, liberalism, and the like. It is most remembered for its promulgation of the dogma of papal infallibility (*Pastor Aeternus*, July 18, 1870).

### **Vatican Council II (1962–1965)**

The council considered the twenty-first ecumenical council by the Roman Catholic Church, convened by Pope John XXIII and completed by Pope Paul VI. It served as an *aggiornamento*, or updating, of the Catholic Church and addressed such important issues as divine revelation, the



structure of the Mass (which should emphasize both the Liturgy of the Word and the Liturgy of the Eucharist), ecumenism, the salvation of non-Catholics, and ecclesiology.

### **Vincent of Lerins (d. c. 450)**

Author of the *Commonitorium* (an aid for memory) written under the pseudonym “Peregrinus.” He explained orthodoxy as “that faith which has been believed everywhere, always, and by everyone.” He held that the final ground and authority of Christian truth is Scripture while insisting that church tradition and authority are not in opposition to it.

### **Warfield, Benjamin Breckenridge (1851–1921)**

Professor of theology at Princeton Theological Seminary and a defender of the orthodox doctrines of the inspiration and inerrancy of Scripture. His many writings cover such topics as evolution, liberal theology, revivalism, cessationism, and sanctification.

### **Wesley, John (1703–1791)**

Pastor, missionary, and evangelist whose open-air itinerant preaching and Arminian-influenced doctrine contributed to the Evangelical Revival in Great Britain and became the basis for the Methodist Church and Wesleyan-Arminian theology. A devout Anglican and missionary to the colony of Georgia in America, he was later (May 24, 1738) converted through the influence of the Moravians and the testimony of Martin Luther. His theology was characterized by a rejection of the Calvinist doctrine of predestination and an affirmation of conditional election, an emphasis on prevenient grace and a view of justification that includes the impartation of new life, and an insistence on the reality of Christian living that includes entire sanctification or Christian perfection.

### **Westminster Confession of Faith (1647)**

A confession commissioned by the Puritan Parliament to guide the reform of the Church of England and written by the Westminster Assembly, consisting of more than 120 Puritan theologians, some independents, and Scottish commissioners. While treating the broad spectrum of Christian doctrines, it gives particular emphasis to the sovereignty of God, covenant theology (specifically, the covenant of works and the covenant of grace), worship, and exposure of false Roman Catholic theology. Although the confession fell out of use among Anglicans, it had an enduring influence in Scotland and among Presbyterian churches. The *Confession of Faith* is joined by a *Larger Catechism* and a *Shorter Catechism*. It was later modified by the Congregationalists in their *Savoy Declaration* (1658) and by the Baptists in their *Second London Confession* (1688).

### **Wycliffe, John (c. 1330–1384)**

Professor at Oxford and English theologian, best known for his work as a pre-Reformer. He was highly critical of the papacy, insisted that salvation does not depend on association with the visible (i.e., Catholic) church, and attacked the doctrine of transubstantiation and other church practices. He also broke with Catholic teaching and tradition by affirming Scripture as the supreme and final authority and, in fact, translated much of the New Testament into English. Wycliffe’s teaching greatly influenced the Czech reformer John Huss, and his followers in

England were called the Lollards. The Council of Constance (1415) condemned him (posthumously) as a heretic. In 1428, Wycliffe's remains were dug up and burned, and his ashes thrown into the river.

### **Zwingli, Huldrych (1484–1531)**

Swiss theologian, pastor and chaplain, and Reformer in Zurich, who arrived at the Reformation principles of justification by faith alone and of Scripture alone independently of, but in parallel with, Martin Luther. At the same time, he contended with Luther—both through his writings as well as at the Marburg Colloquy—against consubstantiation in favor of a memorial view of the Lord's Supper. He also denounced the Anabaptists, developing a theological case for infant baptism.