

[Click here to order the book or the accompanying PowerPoint](http://www.sundayschoolcourses.com/top25events/index.htm)

(<http://www.sundayschoolcourses.com/top25events/index.htm>)

The Top 25 Events in the History of the Christian Church



Written by Robert C. Jones
Acworth, Georgia

© 2009 Robert C. Jones

Christian Theology and History Adult Sunday School Courses

Robert Jones

www.sundayschoolcourses.com

I've always been a strong believer in adult Sunday School classes and Bible studies in our churches. And many churches have quality, Biblically-based adult-focused programs. Unfortunately, just as many churches tend to downplay adult education, focusing on children's education (not a bad thing in itself), or focusing on the needs of the "unchurched", where topics such as church history and theology are often purposely ignored.

Yet there is a strong need for adult education focused on both the Bible and the basic tenets and history of the Faith. Among the reasons:

- Not all adults come from a strong childhood background in the church – adult Sunday School classes/Bible studies may be their first serious introduction to what Christianity is all about
- Christianity (and especially Evangelical Christianity) is under constant attack from the media and popular culture (movies, music, etc.). We need to give fellow Christians the tools to defend the Faith against attack (or to provide a "ready defense" as Peter says in 1 Peter 3:15)
- Even adult Christians that have a strong Biblical background often know little about the origins and history of their Faith

To better meet the needs of adult Christians (both those mature in their Faith, and those just starting out in the "School of Christ"), I've written a series of courses that focus on the history of the Christian Church (including the Jewish roots), as well as the development of doctrine in the Church. The topics represented in these courses are intended to both further the participant's walk in the Faith, as well as serve as a starting point for Christian apologetics.

While the primary purpose of these courses is for use in churches, they also may be useful for High School and College projects, especially the courses focused primarily on historical aspects.

One note: these courses are primarily written from an Evangelical Protestant viewpoint (I come from a Reformed Church background), but I hope I've given ample time to other points of view throughout the various courses.

Front Cover: Pentecost (LOC LAMB, no. 1461 (B size) [P&P]), Peter and Paul (LOC LC-DIG-ppmsca-17027), Charles Martel (Barnes Brief History), Luther at Worms (Wylie)

The Top 25 Events in the History of the Christian Church

Written by Robert Jones
Acworth, Georgia
© 2009

To purchase the accompanying PowerPoint and Instructor's Guide (\$25), or to order the book:

<http://www.sundayschoolcourses.com/top25events/index.htm>

To access this .pdf file on the Web (free):

<http://www.sundayschoolcourses.com/top25events/top25events.pdf>

"Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House."

Robert C. Jones
POB 1775
Kennesaw, GA 30156

jone442@bellsouth.net
<http://www.sundayschoolcourses.com/>

Note: This free .pdf only contains events #1 through #10.
To get the complete list of 25, please order the
accompanying book, or the accompanying Teacher's
Pack/PowerPoint.

Contents

THE TOP 25 EVENTS IN THE HISTORY OF THE CHRISTIAN CHURCH	1
CHRISTIAN THEOLOGY AND HISTORY ADULT SUNDAY SCHOOL COURSES.....	2
CONTENTS	4
INTRODUCTION	5
PENTECOST (1).....	5
MISSIONARY JOURNEYS OF PAUL (2)	6
JERUSALEM COUNCIL (3).....	7
CONVERSION OF CONSTANTINE (4)	8
REJECTION OF GNOSTICISM (5).....	9
CHARLES MARTEL STOPS THE MOSLEM ADVANCE AT THE BATTLE OF TOURS (6)	11
ATHANASIUS PUBLISHES LIST OF THE CONTENTS OF THE NEW TESTAMENT (7).....	12
ST AUGUSTINE ESTABLISHES CORE ROMAN CATHOLIC BELIEFS (8)	13
LUTHER SPARKS THE PROTESTANT REFORMATION (9)	13
SCHISM BETWEEN ROMAN CATHOLIC AND EASTERN ORTHODOX CHURCHES (10).....	15
SOURCES.....	16
ABOUT THE AUTHOR	17

Introduction

How did the Christian church become what it is today? How did a tiny splinter group of Judaism in the First Century A.D. become the dominant religion in the world 2,000 years later? One way to examine these questions is through a look at key events in the history of the church. This course will provide such a framework for attempting to answer those questions. Pentecost is the traditional beginning of the Christian Church, so we'll start with that, and then examine 24 more important events.

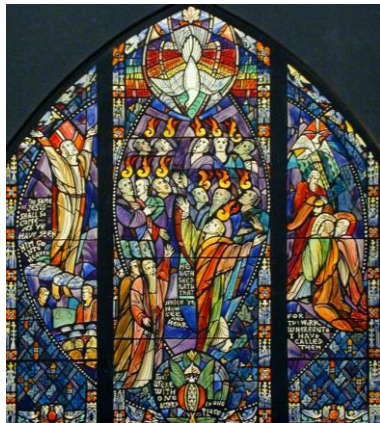
Any list of "top events" is by nature subjective. You may have items that did not make the list, or that you would rate higher or lower. I could easily add, for example, "The Decline of Christianity in Europe in the Late 20th Century" or "The Rise of Christianity in Africa in the Late 20th Century". But lists are useful starting points for discussion.

I'd like to thank my Christian History & Theology class at Mars Hill Presbyterian Church for providing input into the order of the events described herein, especially Steve Sheffield and Paula Walls, both of whom submitted written lists for my consideration.

Pentecost (1)

What:

Pentecost, described in Chapter 2 of the *Acts of the Apostles*, is the beginning of the Christian Church. It is described in the first four verses of Chapter 2:



When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. (Acts 2:1-4, NIV)

As a result of this baptism of the Holy Spirit, the Apostles are able to speak in other languages. This allows the crowds to hear the Apostles in their own tongues.

¹ Library of Congress, LAMB, no. 1461 (B size) [P&P]

According to Acts 2, Pentecost “just happened” to occur at a time when Jerusalem was filled with “God-fearing Jews from every nation under heaven”. The gathered crowd heard the sound of the Pentecost, and then heard the Apostles speaking to them such that “each of us hears them in his own native language”. Most of the crowd views this as a miracle, and makes them willing to listen to what the Apostles have to say.

Peter would preach the first sermon in the history of the Christian Church shortly after the Pentecost.

Significance:

Pentecost turned a shell-shocked and somewhat ragtag group of about 120 believers into warriors for Christ. It would be this group of Apostles and disciples that would initially spread the good news of the Gospel throughout the Levant (includes Lebanon, Israel, Jordan, Palestinian territories and Syria).

Missionary Journeys of Paul (2)

What:

The three missionary journeys of Paul (which combined, were over 6,000 miles in length!) effectively spread the word of Christianity throughout the Greco-Roman world. The journeys occurred over an 11-year period (c. 46 A.D. – 57 A.D.), and included most of what is modern Turkey, Greece, Rhodes, Cyprus, and the Levant.

Paul followed a general pattern when he’d go into a new town. First, he’d preach at the local Jewish synagogue – often to attract Gentile “God-fearers”, who believed in the God of Abraham, but hadn’t accepted the rigors of Mosaic Law. Next, he would often try to create small churches in the homes of new followers (Lydia and her household, for example, are baptized in Lydia’s home). Then in some instances, he would preach in more public arenas (Mars Hill in Athens, for example).



Missionary journeys of Paul (Classic Maps, Ages Software)

During his three missionary journeys, Paul would:

- Be stoned

- Battle with sorcerers
- Raise a teenager from the dead
- Appoint elders to run local churches
- Debate with Stoics and Epicureans at the Areopagus (Mars Hill)
- Exorcise a demon
- Personally baptize people such as Lydia
- And unflaggingly spread the good news of the Gospel in key parts of the Roman Empire



The Acropolis of Athens – Paul debated with Greek philosophers on nearby Mars Hill (Photo courtesy Jan & Ted Lauer)

Significance:

The significance of Paul's missionary journeys on the future growth of Christianity cannot be overemphasized. Paul, through his own courage and determination, would change Christianity from being an offshoot of Judaism with a limited pool of potential followers into a significant religious movement in the broader Roman Empire - a movement that would eventually become the official religion of the Empire.

Jerusalem Council (3)

What:

The first Church Council in the history of Christianity occurred c. 50 A.D. in Jerusalem. It is described in the first half of the 15th chapter of Acts.

Some Jewish believers in Christ disagreed with Paul and Barnabas' ministry to the gentiles, preaching that one had to be circumcised to be saved. The Council was called to resolve this issue.

Peter, an apostle who had sometimes preached to Gentiles himself, strongly defended Paul and Barnabas to the Council. He used the argument that since Gentiles can receive the baptism of the Holy Spirit, they should be considered no different than Jewish converts to Christianity. He concluded with what would later become a central tenet in Protestantism, "We believe it is through the grace of our Lord Jesus that we are saved, just as they are" (as opposed to salvation through works). (Photo: "The Holy Apostles Peter and Paul"²)



² Library of Congress LC-DIG-ppmsca-17027

Paul and Barnabas then described their ministry to the Gentiles.

James the Just, the brother of Jesus, would make the final ruling at the Council. James ruled in favor of Paul and Barnabas (and Peter), and states “we should not make it difficult for the Gentiles who are turning to God”.

Significance:

The ruling of James the Just ensured the future growth of the church through the Gentiles, who were freed from following Mosaic Law. If James had ruled against Paul, it is unlikely that there would be 2,000,000,000 Christians in the world in 2009.

Conversion of Constantine (4)

What:

Constantine is sometimes referred to as the "Savior of Christianity". Prior to his conversion, Christianity was still a persecuted religion in the Roman Empire. As late as 303 A.D., the butcher Emperor Diocletian launched a massive persecution campaign against Christians. With the conversion of Constantine in 312 A.D., Christianity became not only respectable, but also ascendant.



In 312 A.D., Constantine marched on Rome, in an attempt to take over control of the Western Empire. Arrayed against him were the forces of Maxentius, four times as strong. Constantine's battlefield conversion is described by ecclesiastical historian Eusebius, in his 4th-century "The Life of the Blessed Emperor Constantine":

"HOW, WHILE HE WAS PRAYING, GOD SENT HIM A VISION OF A CROSS OF LIGHT IN THE HEAVENS AT MID-DAY, WITH AN INSCRIPTION ADMONISHING HIM TO CONQUER BY THAT.

ACCORDINGLY he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying

with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person...He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, **CONQUER BY THIS. At this sight he himself was struck with amazement, and his whole army also**, which followed him on this expedition, and witnessed the miracle.” (Eusebius, “The Life of the Blessed Emperor Constantine”, p. 665/66)

After having a similar vision of Christ in his sleep, Constantine makes “the priests of God his counselors”, and:

“...deemed it incumbent on him to honor the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.” (Eusebius, p. 668)

Constantine, of course, goes on to defeat Maxentius, to assume total control of the Western Empire. By 325 A.D., Christianity had become the official religion of the combined Roman Empire (East and West).

Significance:

By some estimates only 10% of the Roman Empire was Christian in the early 4th century. Constantine’s conversion made Christianity a dominant and worldwide religion. Today there are 2,000,000,000 Christians in the world, thanks to Paul’s missionary journeys and Constantine’s conversion.

Rejection of Gnosticism (5)

What:

The primary form of Christian heresy in the 1st and 2nd century Church was Gnosticism. The term comes from the Greek word *gnosis*, meaning knowledge. 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. the 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 incarnations in impure physical bodies (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 4:1-4, 2 John 7 may be refutations).

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 (*Against Heresy*), Tertullian, Hippolytus, and Justyn Martyr. By the 3rd century, it had essentially died out, but would reappear in later centuries, such as the Cathar heresy in the Middle Ages, and the New Age movement in the late 20th century.

Significance:

While Gnosticism claimed to be Christian, it was heavily influenced by other religions such as Zoroasterism. The battles of the pen between the early Gnostics and the Early Church Fathers was a battle over none other than the very definition of Christianity itself.

The Gnostic heresy forced the Early Christian Fathers to formalize what they really believed in – and how one would define basic Christian precepts. Out of this would come the Apostles Creed which was in general use no later than 212 A.D.

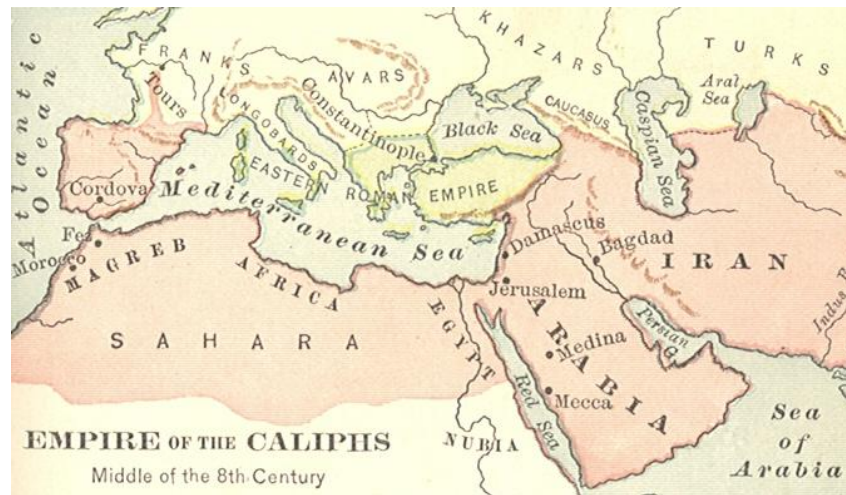
Apostles Creed	Gnostic Idea Refuted
I believe in God the Father Almighty, maker of heaven and earth	ONE God, not two; God made material as well as heavenly things
Born of the virgin Mary	Jesus was NOT just a spirit
Suffered under Pontius Pilate, was crucified, dead and buried	Christ was a real person, who existed in historical time
I believe...in the resurrection of the body	Material things are not innately evil (see also Gen 1:31)

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.)

Charles Martel stops the Moslem advance at the Battle of Tours (6)

What:



It is easy to forget in modern times that by the time of the First Crusade, Islam had made alarming (from the point of view of Christendom) gains throughout the Middle East, North Africa, and even into Europe itself. Moslems had occupied the Holy Lands by the end of the 7th century, and had built the Dome of the Rock in c. 700 A.D. on top of one of the most sacred sites in Judaism. In the 8th century, Moslems attacked (unsuccessfully) Constantinople, the center of the Eastern Church, and took over Spain. Moslem armies had gotten as far into the heart of Europe as Tours, in modern day France, when they were finally checked in 732 A.D. by Charles Martel at the Battle of Tours (see map above).



Charles Martel ("the Hammer") at the Battle of Tours³

Significance:

If Charles Martel hadn't stopped the Moslem incursion into Europe in 732 A.D., there literally might not be any Christianity today. Edward Gibbons described the Moslem march into France, and the potential outcome had they not been stopped by Charles Martel ("The Hammer")

³ Barnes Brief History Series (c. 1903)

"A victorious line of march had been prolonged above a thousand miles from the rock of Gibraltar to the banks of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland; the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mahomet.

From such calamities was Christendom delivered by the genius and fortune of one man. Charles, the illegitimate son of the elder Pepin, was content with the titles of mayor or duke of the Franks; but he deserved to become the father of a line of kings...The epithet of *Martel*, the hammer, which has been added to the name of Charles, is expressive of his weighty and irresistible strokes..." (*The History of the Decline and Fall of the Roman Empire, Volume 6*, by Edward Gibbon⁴)

Athanasius publishes list of the contents of the New Testament (7)

What

Athanasius (c. 296-373 A.D.) served as the Bishop of Alexandria for 45 years. In 367 A.D. "the thirty-ninth Letter of Holy Athanasius, Bishop of Alexandria, on the Paschal festival" was written. It contains the New Testament canon as we know it today, in both the Roman Catholic and Protestant churches:

"...it seemed good to me also, having been urged thereto by true brethren, and having learned from the beginning, to set before you the books included in the Canon, and handed down, and accredited as Divine; to the end that any one who has fallen into error may condemn those who have led him astray; and that he who has continued steadfast in purity may again rejoice, having these things brought to his remembrance."



"Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John." (Athanasius, "Festal Letter 39"⁵) (Graphic: St Athanasius⁶)

"These are fountains of salvation, that they who thirst may be satisfied with the living words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take ought from these." (Athanasius, "Festal Letter 39"⁷)

Significance

While the books that are in our New Testament today were in constant use in the Church since the times of the Apostles, Athanasius' list is the oldest extant list that forms the basis for the collection of

⁴ The Ages Digital Library Collections, 1997

⁵ *The Nicene and Post-Nicene Fathers Second Series*, Volume 4 by Philip Schaff, editor

⁶ Library of Congress LAMB, no. 1497 (B size) [P&P]

⁷ *Op Cit*

books that we call the New Testament today. Someone had to finally rule on what books should be considered “canonical”, and it might as well have been the hero of the Council of Nicaea.

St Augustine Establishes Core Roman Catholic Beliefs (8)

St. Augustine of Hippo (354 A.D. – 430 A.D.), the greatest theologian of the early church, would capsule the basic tenets of Christianity in the late-4th and early-5th centuries. These tenets are still the basis for Roman Catholic theology today, and Augustine was the ancient theologian most quoted by Protestant reformers 1,000 years later. Among those tenets:

- Salvation through Grace
- Original Sin
- Baptisms are conferred by Christ, not by the priest or bishop doing the baptism. Therefore, baptisms conferred by impure or schismatic bishops could be accepted as “official.”
- Baptisms are necessary for salvation
- Children are tainted with the “original sin” of Adam and Eve. Therefore, not only are infant baptisms allowable, but are necessary, in case of an untimely death.
- The damnation of unbaptized infants
- Predestination

Significance:

As the first great non-Apostolic theologian in church history, Augustine set the stage for all future theological arguments – whether for or against his views.

Luther Sparks the Protestant Reformation (9)

What:

On October 31, 1517, an obscure Augustinian monk named Martin Luther tacked his *95 theses* to the door of Wittenburg Castle in Germany. While the *95 Theses* was essentially a laundry list of things that annoyed Martin Luther about the Church of the day (especially focusing in on the sale of indulgences), in time, using the then revolutionary technology of the printing press, the theological views of Martin Luther would be known throughout Europe, and would be the spark that ignited the Protestant Reformation.

In April of 1521, the Council (Diet) of Worms was convened by Charles V, Emperor of the Holy Roman Empire. Luther was ordered to recant his theological views (which included a “priesthood of believers” and “salvation through faith alone”). At Worms, both Church and State were arrayed against Luther. His simple reply after two days of cross-examination changed the course of history forever.

“Here I stand. I can do no other.”



Luther at the Council of Worms. Historian Thomas Carlyle called his response of "Here I stand. I can do no other" "the greatest moment in the modern history of man."⁸

Significance:

It would be hard to overstate the effect of Martin Luther. By successfully refuting the pope and his bull of excommunication (1520), Luther lessened the hegemony of the Roman Church over Europe. By successfully refuting the Emperor of the Holy Roman Empire, Luther helped bring about the rise of nationalism. And, of course, Luther was the spark that ignited the Reformation, which forever changed the face of Christianity in the world.

Luther's influence continues in modern times. On October 31, 1999 in Augsburg, a *Joint Declaration on the Doctrine of Justification* was signed by the Lutheran World Federation and the Catholic Church. Among the contents:

"Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works."

(http://www.lutheranworld.org/Special_Events/EN/jd97e.pdf)

This understanding of justification by faith would seemingly bring the Catholic Church closer to Luther's interpretation.

Other legacies of Luther include:

- As the founder of the Lutheran Church, Martin Luther could view with satisfaction that there are over 65,000,000 Lutherans worldwide as of 2002⁹
- Luther was the first to use the term "evangelical" to describe the essential Reformation theology. By some estimates, there are over 65 million evangelical Christians in the United States today.
- Luther was the first proponent of congregational hymn singing in church

⁸ *A World Lit Only By Fire: The Medieval Mind and the Renaissance*, William Manchester

⁹ <http://www.wfn.org/2002/08/msg00041.html>

- Luther wrote what many consider to be the greatest hymn of all time – *A Mighty Fortress is Our God*

Schism Between Roman Catholic and Eastern Orthodox Churches (10)

What:

While most people today think of the Reformation as the great schism in the history of Christianity, there was actually an earlier schism that had every bit as far-reaching consequences. The schism between the Western church, headquartered in Rome, and the Eastern church, headquartered in Constantinople occurred in 1054 A.D., and has not been resolved today, almost a 1,000 years later.

As early as the reign of Bishop (Pope) Stephen (254 A.D. – 256 A.D.), Rome declared a special status for its bishop. The argument ran that 1) Peter was the first Bishop of Rome; 2) Peter was the “rock” upon which Jesus would build his Church, and Jesus assigned him the “keys to the kingdom.” Thus, the line of succession from the first Bishop of Rome (Peter) assumed the “rock” and “keys” mantle.

While this was accepted without too much dissent in the West, it would be a sticking point between the Eastern and Western churches for the next 800 years. Things came to a head in 1054 A.D. when the Eastern and Western churches argued over a phrase – the *filioque* [son] *clause* – in the Nicene Creed. The Western version goes like this:

And we believe in the Holy Spirit, the Lord and Giver of Life, **who proceedeth from the Father and the Son**, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets.

The Eastern Church believes that the Holy Spirit proceeds from the Father – the Western Church believes that the Spirit proceeds from the Father and the Son.

The relationship between the Eastern and Western churches degraded even further when Crusader armies captured and sacked Constantinople twice (1203 and 1204) during the misbegotten Fourth Crusade.

Significance:

While people in America tend to view Christianity as being comprised of two main parts – Catholic and Protestant – there is a third part equally vital (and equally ancient with the Roman Catholic Church) – Eastern Orthodox. The great schism of 1054 A.D. ensured the Christianity would not proceed on a single path, but would have at least two (and eventually, three) paths.

Note: This free .pdf only contains events #1 through #10. To get the complete list of 25, please order the accompanying book, or the accompanying Teacher’s Pack/PowerPoint.

<http://www.sundayschoolcourses.com/top25events/index.htm>

Sources

Name	Author	Publisher	Year
A World Lit Only By Fire: The Medieval Mind and the Renaissance	William Manchester	Little Brown and Company	1992
Baptists: A People Who Gathered "To Walk in All His Ways", The		Christian History Magazine, Issue 6	April 1985
Barnes Brief History Series		Barnes	c. 1903
Ecclesia Militans: The Inquisition	Miroslav Hroch, , Anna Skybova	Dorset Press	1988
History of Protestantism, The	J.A. Wylie	Ages Software	1997
Life and Works of Flavius Josephus, The	William Whiston, Translator	Ages Software	1999
Rule of St Benedict in English, The		The Order of St. Benedict	1981
Spanish Inquisition, The	Cecil Roth	W.W. Norton & Co.	1964

Thanks to Susan Baker and Debra Kasson-Jones for proofreading this course

Links

http://www.lutheranworld.org/Special_Events/EN/jd97e.pdf

<http://www.pcusa.org/pcusa/info/women.htm>

http://www.umc.org/churchlibrary/discipline/history/movement_toward_union.htm

<http://www.utm.edu/martinarea/fbc/bfm/6.html>

<http://www.wfn.org/2002/08/msg00041.html>

<http://www.womenpriests.org/church/interlet.htm>

About the Author

Robert C. Jones grew up in the Philadelphia, Pennsylvania area. In 1981, he moved to the Atlanta, Georgia area, where he received a B.S. in Computer Science at DeVry Institute of Technology. From 1984-2009, Robert worked for Hewlett-Packard as a computer consultant. He now works as an author, researcher and videographer.



Robert is President of the Kennesaw Historical Society, and Director of Programs and Education for the Kennesaw Museum Foundation. He has written several books on Civil War and railroad themes including *Retracing the Route of Sherman's Atlanta Campaign and March to the Sea*, *Images of America: Kennesaw*, and *The W&A, the General, and the Andrews Raid: A Brief History*.

Robert is an ordained elder in the Presbyterian Church. He has written and taught numerous adult Sunday School courses. He is the author of *A Brief History of Protestantism in the United States*, *A Brief History of the Sacraments: Baptism and Communion*, *Heaven and Hell: In the Bible, the Apocrypha and the Dead Sea Scrolls*, *The Crusades and the Inquisition: A Brief History*, *Monks and Monasteries: A Brief History*, *The 25 Most Influential People in the Post-Apostolic Christian Church*, *The Top 25 Events in the History of the Christian Church* and *Meet the Apostles: Biblical and Legendary Accounts*.

Robert has also written several books on ghost towns in the Southwest, including *Death Valley Ghost Towns – As They Appear Today* and *Ghost Towns of the Mojave National Preserve*. He's also written extensively on ghost towns in Nevada, Arizona and New Mexico.

In 2005, Robert co-authored a business-oriented book entitled *Working Virtually: The Challenges of Virtual Teams*.

Robert is available as a guest speaker on Christian history and theology topics in the Atlanta Metro area, and North Georgia. See <http://www.sundayschoolcourses.com/speaker.htm> for more information.

jone442@bellsouth.net
<http://www.sundayschoolcourses.com/>