

Rediscovering

Redeeming Law

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Introduction

Rediscovering Redeeming Love

The Dark Ages

On Halloween day in 1517 Martin Luther posted 95 statements for debate on the chapel door at the university in Wittenberg, Germany, where he taught. (See *Map of Reformation*). These statements invited debate with the Roman Catholic Church on three general statements:

- The traffic in indulgences, which Luther avowed was unscriptural, ineffective, and dangerous;
- The power of the pope in the forgiveness of guilt and noncanonical penalties, which Luther denied; and
- The character of the treasury of the church, alleged to consist of the merits donated by Christ and the saints. Luther denied that the merits of Christ and the saints constituted such a treasury to be used by the church.

With the posting of the theses, it is said that the Protestant Reformation began. The word *Protestant* was adopted because the reformers were *protesting* practices of the Roman Catholic Church. The Catholic Church had been the only church for over 1000 years (500-1500). *Catholic* simply means *universal*. Many of those years, the Roman Catholic leaders were not only in control of the church, but the state as well. This period can be referred to as Medieval, the Middle Ages, and sometimes the Dark Ages.

Roman Catholicism of the day focused on purgatory, hell, angels, demons, sin, judgment, and the saints. Jesus was depicted as an unapproachable, terrifying judge, but believers knew they could call upon the Blessed Virgin and other saints to intercede on their behalf.

The Catholic Church of the Middle Ages held the very salvation of the people in their hands. Laymen were virtual slaves to the church. Baptized persons who sinned were to present themselves to a priest with sorrow in their hearts, confess their sins to the priest, receive absolution (in which the priest on behalf of God forgave the eternal guilt of this sin), and perform some good work to take care of the earthly penalty. Every sin gave offense in two directions: (1) it brought guilt before God, and (2) it wronged the early church. The priest pronounced God's forgiveness. The hurt to the earthly institution had to be atoned for by specific prayers, gifts of money, a religious pilgrimage, or some similar act of devotion. To neglect the early penalty (it was taught) brought additional suffering in purgatory after death (See margin.). The most popular way of paying this earthly debt in Luther's day was by purchasing writs of indulgence from papal representatives. (See margin.) These indulgences were written statements announcing a specified remission of penalty to the purchaser. Indulgences were sought by those who wished to escape extensive residence in purgatory after death, as well as by those who had loved ones supposedly in purgatory and who wished to apply this credit to the account of the one suffering there.

The word **catholic** was used in the third century to mean all churches that agree with the whole apostolic teaching, as opposed to the heretical groups that follow a **secret revelation** or knowledge based on one teaching.

Purgatory was a doctrine of the Roman Catholic Church. It was described as an intermediate state occurring after death before one enters heaven. It was defined by some early church fathers; but, in the seventh century, it was officially adopted as church doctrine at the Councils of Lyons in 1274 and Florence in 1437. A series of practices was developed in the course of the Middle Ages to help reduce the length of the time spent in purgatory. Masses said for the dead and indulgences were two of these.

—Rudolph W. Heinze,
Reform and Conflict

Indulgences are certificates that free their owners from performing the acts of penance that the church requires to show sorrow for certain sins. Indulgences are not intended to let people **buy forgiveness**, but instead are supposed to express people's inner desire to turn from their sins. However, many medieval priests and popes distort the original intent of indulgences.

—Rose Publishing,
Reformation Time Line

Even in death there was no peace. Purgatory loomed over the dead and became the burden of loved ones left behind. Sins could also be paid for by taking long pilgrimages to visit relics of the saints, by dragging themselves on their hands and knees up the Pilate's Stairway in Rome (kissing each step as they came to it) or by crawling and praying their way around labyrinths (mazes) with outcroppings of metal spikes which were often found in basilicas.

Martin Luther, the father of the Reformation, had himself spent countless hours in a monastery terrified of the wrath of God. He confessed sin as often as 20 times a day, punishing his body by sleeping on a cold concrete floor and performing his first Mass with a trembling hand. He had made pilgrimages to visit relics. He had also ascended the 28 steps of the Herodian Stairway in Rome to pay for the removal of his grandfather from purgatory. But he still felt the guilt and burden of his ever-present sin. To him and other people of the day, God was a tyrant who could not be pleased. There was never any freedom in Christianity—only guilt and fear.

To make matters even worse, during the Middle Ages, the common people were denied access to the Scripture and masses were held in Latin, a language which many did not understand.

D. Jeffrey Bingham in *Pocket History of the Church* says of this period: "Pursuing knowledge and understanding of the faith was the task of churchmen, the theologians. The people, it was assumed, knew or should know the doctrines only roughly, and this they picked up in formal worship. This view of things introduced into Christian thinking the idea that doctrine or specific knowledge of important theological issues was the arena of theologians, not of 'simple laypersons.' The simple folk had faith even if they didn't know or couldn't articulate what they believed. Church leaders reasoned that laypersons couldn't be expected to know theology."

In addition to the spiritual difficulties of the day, the Middle Ages (which officially began with the fall of the Roman Empire in 476) were continually invaded by barbarians from other lands. Forever looming over Christians was the constant threat from the Arabs who, with the rise of Islam, eventually occupied Spain (starting about 711) and even probed into southern France. Christianity in the West was intimidated by the Arabs and was fragmented by barbarians and Arians.

It is no surprise that this period was often nicknamed *The Dark Ages*. The people lived in darkness and fear. Christianity, which should have provided light for a dark world, was held captive behind the stone walls of basilicas and monasteries, and shrouded in ecclesiastical robes. It was a dark time indeed.

But let's fast forward to our day—almost 500 years after the Reformation. Western Christians today are also living in darkness and bondage. Why? Not because the Word of God is withheld from them, but out of apathy. Polling has shown that in the average America home, three copies of the Bible can be found. Having gained all the hard-fought freedoms won at the time of the Protestant Reformation, Christians themselves declare they "couldn't be expected to know theology." But if you don't know theology—then you don't know God. Because theology is the study of God. God's true character can be just as hidden from you today as it was from the people in the Dark Ages!

There is an aggressive movement today toward atheism, which could be called *anti-theism* or *anti-God*. Atheism has no use for theology because it has no use for

God. Not only does much of our culture reject God, but Western culture in general rejects the idea of truth itself. In his book, *The Faith*, Charles Colson says: “If there is no such thing as truth, then Christianity’s claims are inherently offensive and even bigoted against others. Tolerance, falsely defined as putting all propositions on equal footing—as opposed to giving ideas an equal hearing—has replaced truth.” This world view is known as *postmodernism*.

Colson continues: “Millions acquiesce to the all-beliefs-are-equal doctrine for the sake of bettering their social position in our values-free, offend-no-one culture. But to succumb to this indifference is not to accept a tolerant or liberal view of Christianity; it is to embrace another religion, a belief in some supreme value—perhaps tolerance—but not in the God who is and who has spoken.”

So much for orthodoxy in this day and time! *Orthodoxy is right belief*. There is a correct belief system—there is absolute truth. Christians through the ages have called their core beliefs orthodoxy. But a culture that believes in no absolute truth will believe in orthodoxy. And, if Christians are not careful, they, too, will dismiss the possibility of orthodoxy in this age. When we need Christians to stand up, more than ever we find they are becoming increasingly more biblically illiterate. Both Gallup and George Barna, the Christian pollster, find that the majority of born-again Christians do not believe in absolute truth. Sixty percent of Americans can’t name five of the Ten Commandments and 49% of Protestants reject core biblical beliefs. You might say we have returned to the *Dark Ages*.

Like the reformers, Christians should be able to crack the door and let in the light. Jesus said in John 8:12:

“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”

But Christians can’t let in the light if they are ignorant of truth and have no understanding of God. Every Christian should know three things:

- What they believe
- Why they believe it
- How they can live it

Before we can crack the door and let in the light for others, we must first come out of the darkness and into the light ourselves. This study is designed to help one understand the *core beliefs* of the reformers as they organized them into a system which has come to be called Reformed Theology.

The reformers helped the people of their day who had been living in darkness *rediscover God’s redeeming love*, which had been lost to them for centuries, due to incorrect doctrine. (That is the

reason that this study is entitled *Rediscovering Redeeming Love*.) God, they said, is not a tyrant, but a loving God who offers them the *free* gift of salvation. This was a breath of fresh air in that day and age. Are you willing to study to obtain a correct image of God so you are able to shed a little light in a dark world?

With that said, let’s first take a brief look at how Scripture was preserved, and then how doctrine developed in the church after the time of the apostles. Without a basic understanding of these two processes, it would be difficult to understand why the reformers (those who developed Reformed Theology) put emphasis on the points they did.

There is a door by which all humans pass from darkness into the light. The way through it is narrow, the Doorkeeper tells us, but He promises to open the door and welcome us into His light. For he is the light by which everything else is enlightened, which is why the Christian faith is attractive and inviting; far from an imposition, the faith is the worlds’ great hope.

—Charles Colson,
The Faith

The word **vulgate** comes from the Latin word common. The Latin Vulgate was the first Bible available to common people in the Roman Empire.

*Note: Anyone who is Catholic or has a Catholic background, and is doing this study, should keep in mind that the Catholic Church was the only church for over 1100 years. There is no Christian today whose roots do not go back to the Catholic Church. Since the Reformation Catholics have *reformed* many of their doctrines just as the Protestants began new doctrine, none of us need to be offended by the history of the church. It just is what it is!

Preservation of the Bible

The followers of Jesus wrote the manuscripts that would later be included in the canon of the *New Testament* between A.D. 45 and 100. These writings were written in Greek, copied many times and circulated. In about A.D. 150, the circulation was wide enough that they began to carry the name New Testament (New Covenant). The new covenant God made with people was promised in Jeremiah 31:31-34 and referred to by Jesus (Luke 22:20) and Paul (I Cor. 11:25), and in the letter to the Hebrews.

Some of the earliest church fathers accept the writings of the Gospel and Paul's letters as canonical (from a Greek word referring to the rule of faith and truth). Origen lists 21 approved New Testament books. Eusebius lists 22 accepted books. In 90 A.D., the Old Hebrew canon had already been confirmed by Jewish elders at the Council at Jamnia.

The circulation of the canon throughout the Mediterranean world greatly increased at the time of Constantine, the Roman emperor who legalized Christianity in AD 313. It was later made the official religion of the empire under Theodosius in 391. By A.D. 400, the standard of 27 New Testament books was accepted in the East and West of the Roman Empire, as confirmed by Athanasius, Jerome, Augustine, and three church councils. This canon was formally confirmed as canonical by the Synod of Carthage in A.D. 397. The council used *three* criteria in recognizing canonicity.

- **Was the book apostolic in origin?** Did one of the 12 apostles (including Paul), all who had actually come in personal contact with Jesus, authorize it? The books of Mark and Luke were accepted, even though these men were not apostles, because they were recognized as the close work associates of the apostles.
- **Was the book used and recognized by the churches?**
- **Did the book teach sound doctrine?**

In A.D. 410 Jerome, one of the early church fathers and biblical scholars, was appointed by Damascus, the Bishop of Rome, to translate the Scripture into Latin. For 25 years he cloistered himself in the city of Bethlehem to complete what became known as the Latin Vulgate. The word vulgate came from the Latin word *common*. Latin had become the *common* language of the people. Until the Bible was translated into English in 1611, the Latin Vulgate was the recognized Bible. That was a period of nearly 1200 years! During almost this entire period, the Bible was taken out of the hands of the people and rarely read in the worship services. During these centuries, the Roman Catholic Church (and later the state churches) believed that only the church clergy and the monks should have access to the written Word of God.

The first monastery in Europe was founded in A.D. 529 by Benedict. For the most part, the Word of God was seen only in the monasteries for another 700 years. In

What's really at issue here is a dramatic shift in the prevailing belief of Western cultural elites; we have come into a postmodern era that rejects the idea of truth itself. If there is no such thing as truth, then Christianity's claims are inherently offensive and even bigoted against others. Tolerance, falsely defined as putting all propositions on an equal footing—as opposed to giving ideas an equal hearing—has replaced truth.

—Charles Colson,
The Faith

A.D. 600, the Catholic Church began services conducted in Latin. There were at least 10 known translators of the Bible during this period. The list would include a servant, two bishops, two monks, a king, two priests, an archbishop, and a hermit. We have already seen that church leaders believed that laypersons could not be expected to know theology. Could that be the reason that most pastors today do not teach theology?

This period was called the *Dark Ages* for many reasons, but one important one was that the people lived in spiritual darkness. Four events were instrumental in bringing the Dark Ages to an end.

- In 1382, in England, John Wycliffe translated the Bible from Latin to English because he wanted the common people to have the Bible. His followers, the Lollards (meaning mumblers) included some of Wycliffe's criticism of church practices in the preface to the translation, and it was banned and burned. Forty years after Wycliffe's death, his bones were exhumed and burned for heresy. Wycliffe's Bible was the only English Bible for 145 years.
- In 1456, in Germany, Johann Gutenberg invented the printing press and printed the Latin Vulgate. This is perhaps the single most important event to influence the spread of the Bible. The Bible was now more accessible to a greater number of people. Previously, a hand-written copy had cost a year's wages. This invention was also used to put copies of Martin Luther's theses in the hands of a large number of people.
- In 1517, in Germany, Martin Luther posts his 95 theses on the door of the church in Wittenberg and began the Protestant Reformation.
- In 1525, in England, William Tyndale translated the New Testament from Greek to English but could not get approval to publish the work. He went to Germany and published the New Testament, and smuggled the copies back into England in sacks of corn and flour. In 1536, Tyndale is strangled and burned at the stake.
- In 1408, in an effort to keep the Word of God out of the hands of the people in England, it became illegal to translate or read the Bible in common English without permission of a bishop. Great men of the church like Wycliffe, Gutenberg, Luther, and Tyndale paid a great price to crack the door of the Dark Ages and allow God's light to return to His people.

The Bible you hold in your hands today came at great expense, but few people take advantage of the privilege they have to study it. No doubt this fact would have astounded William Tyndale, who was burned at the stake so you might have it!

The word **creed** comes from the Latin word *credo* which literally means *I believe*.

Church History Before the Reformation

The last apostle had not even made it to the grave before apostasy and the fight for correct doctrine began in the church. Paul had warned Timothy in 2 Timothy 1:13-14:

“What you heard from me keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us.”

By the time John, the last apostle had died in A.D. 100, Gnostic heresies had already invaded the church. Some Gnostics denied Jesus' humanity. They also claimed to

have secret knowledge beyond divine revelation and faith.

After the Jewish revolt against the Romans in A.D. 70, Emperor Titus destroyed the Temple in Jerusalem and Jews and Christians fled to all parts of the empire, including Alexandria, Carthage, and Rome. Antioch became the center for Christianity. Sometime later, Carthage grew into a large center as well. Bishops were appointed to replace the leadership of the Apostles and early church fathers. Barnabas, Bishop Clement of Rome (A.D. 30-100), Bishop Ignatius (A.D. 98-117), and Polycarp, a disciple of John (A.D. 69-155), sought to preserve Christian doctrine.

Justin Martyr (A.D. 100-165) of Samaria was one of the earliest, and probably the most important, of the Apologists to organize a reasoned defense of Christianity in the second and third centuries. Tertullian (A.D. 160-220) of *Carthage*, North Africa, was a prolific writer who delved even deeper into the structure of doctrinal beliefs. Sometime during the second century, *The Apostle's Creed* and *Didache* (an important document describing Christian beliefs, practices, and church government) emerged. Christian doctrine was slowly but surely being defined. These fathers of the church labored to set Christianity apart from the heresies of the day—Gnosticism, Fetichism, Sacramentalism, Sacerdotalism, Professionalism, Montanism, Novatianism, Donatism, and the like. The task of keeping church doctrine purified is never done.

Arising in the later part of the third century, but becoming more prominent in the fourth, the monastic movement began. The earliest hermits retreated to the deserts of Egypt where they struggled against the forces of darkness through constant prayer, fasting, reading and reciting the Bible, and manual labor. The monks sought to imitate Christ in self-denial, an imitation for which their reading of Scripture helped prepare them. Not until the monk obeyed Scripture did he feel he understood it. The monasteries would play their own part in both shaping and perverting Christian doctrine.

By A.D. 325, the Council of Nicea convened to address numerous heresies and produced an early version of the Nicene Creed—a definition of the Trinity (See Chart 1.). By this time the church could be called universal or *catholic*. It had developed several characteristics not distinctly taught in Scripture:

- It was made up of a visible universal church composed of bishops.
- It taught that the sacraments carried with them a magical kind of transforming grace.
- It employed a special priesthood (the clergy) who alone were qualified by ordination to act in the administration of those sacraments.
- It recognized the bishops as the ruling officers (Episcopal government).

The Roman bishop was already emerging as the strongest bishop. Between the first universal council of A.D. 325 and the fourth council held at Chalcedon in A.D. 451 (Chart 1), the Roman bishop laid the foundations for the ecclesiastical monarchy known as the pope.

In A.D. 292, Diocletian divided the Roman Empire into East and West. The regions were vastly different both culturally and politically, and the strength of the empire began to wane. In A.D. 313, Constantine ruled the West and Licinius, as co-ruler, ruled the East. At the Edict of Milan the two rulers agreed to end the

In Syria the hermitic life would at times embrace some extremes not practiced elsewhere. For example, one Syrian ascetic, Simon the Stylite, sat atop a high column for thirty years, praying, preaching, and offering counsel to those who came to observe him.

—Jeffrey Bingham,
*Pocket History
of the Church*

persecution of Christians. Even though it still continued in the East, it eased the persecution of Christians, which had existed since the time of Christ. Not until A.D. 380, however, did the emperor Theodosius I ban paganism and give Christianity the status of the state religion.

Three theologians, who at the end of the fourth century, helped Christians to think more clearly about the Trinity were Basil of Caesarea, Gregory of Nyssa, and Gregory of Nazianzus. After the leaders established the doctrine of the Trinity, they moved on to Christ and his humanity and incarnation. This was thrashed out at the Fourth Ecumenical Council at Chalcedon in A.D. 451.

Augustine (A.D. 354-430) was the great theologian of the fifth century. Having studied pagan philosophies and living a pagan life for years, Augustine converted to Christianity. His profound experience of finding God, and his deep devotion to God, gave richness to his theological ideas. His greatest work was *City of God*. He became the dominant figure in Christian thinking for a thousand years. In the Pelagian controversy, Augustine asserted that Adam had been created faultless and with freedom; but, that in Adam's fall, mankind had lost its purity and freedom. (This controversy will be outlined in Part II of *Rediscovering Redeeming Love*, so we will not deal with it here.) Augustine also believed that people cannot work for salvation, and even the ability to accept salvation is a gift of God. Through Augustine, Christian doctrine became even more defined. He became the theologian most relied on by the Roman Catholic Church. His doctrine, however, was subjected to the interpretation of the bishops and popes of Rome and was often skewed from his original intent.

Augustine died in A.D. 430 and the Roman Empire fell 46 years later in A.D. 476. The fall of the Roman Empire marked the beginning of the Middle Ages, which lasted approximately from A.D. 500 to 1500. It is often referred to as the *Dark Ages*.

Groundwork for papal control had been laid between A.D. 325 and 451. Most of the study of God's Word happened in the monasteries. It cannot be emphasized enough that faith became a thoughtless kind of acceptance by faith among the common people. This school of thought would last until the Reformation. John Calvin, one of the founders of Reformed Theology, would argue centuries later that faith has knowledge, not just ignorance for its foundation. But, for about a thousand years, the people were ignorant of basic theology!

By A.D. 1305, the hierarchiarchical, sacramental system of the Roman Catholic Church had reached completion and had already begun a decline in the face of corruption. The priests, for the most part, were immoral, ignorant, and even flippant. The people struggled severely under this rule. Due to their lack of knowledge of doctrine, God was too angry for them to reproach and cared little for them personally.

We have already seen that Martin Luther, himself, was emotionally tormented due to his misguided doctrinal beliefs—confessing his sins continually, sleeping on a cold concrete floor, and attempting to free relatives from purgatory through the making of pilgrimages. His whole life was centered around appeasing an angry god. Like others of his day, there was never getting past the continual guilt and appeasement to God. Unfortunately today, almost 500 years after the Reformation, there are still Christians living in perceived bondage.

By the time of Martin Luther, four previous attempts at reformation had failed. The tipping point for Luther came when Pope Leo X needed funds to build St. Peter's Basilica. In A.D. 1517, Leo announced the availability of new indulgences (Chart 1). Those who purchased them, he announced, would not only help protect the precious relics of St. Paul and St. Peter from the ravages of rain and hail, but would receive valuable religious merit. The purchase of these indulgences would alleviate the penalty of sin in this life and the next. The unspoken truth was that the money was needed to make additions to St. Peter's Basilica in Rome.

A Dominican monk named John Tetzel was assigned the sale of indulgences in Saxony. As an expert salesman, he promised (with the buying of his indulgences) not only a reduction in punishment for sin, but complete forgiveness of all sin, and a return to the state of perfection enjoyed just after baptism. His favorite phrase was, "As soon as the coin in the coffer rings, a soul from Purgatory springs."

Some of those who purchased these indulgences from Tetzel were Luther's parishioners. Appalled at the abuse, Luther responded by nailing his 95 theses to the chapel door. The Protestant Reformation had begun; and Luther, and the other reformers, set out to redefine church doctrine and bring it back to the days of the Apostles. They did not always agree on every point, but the core doctrines of the faith were restored. Orthodoxy was back.

In a determination to return to the basics,, five Solas became the cries of the reformers. (Sola means alone.) The five Solas of the Reformation were:

- Soli Deo Gloria:** For the Glory of God Alone
- Sola Scriptura:** Scripture Alone
- Sola Fide:** Justification by Faith Alone
- Solo Christo:** By Christ's Work Alone are We Saved
- Sola Gratia:** Salvation by Grace Alone

After studying a little church history you begin to see why the reformers were prepared to defend these critical doctrines. Many of the truths were lost during the Dark Ages. The study, *Rediscovering Redeeming Love, Part I* and *Part II*, will be arranged around these core doctrines, because these are the ones the reformers chose to set forth in Reformed Theology. The first four will be covered in Part I. Also in Part I we will look at how there are three covenants that these doctrines are structured around.

In Part II, we will look at the fifth and final sola: *Sola Gratia: Salvation by Grace Alone*. John Calvin (A.D. 1509-1564) was a contemporary of Martin Luther's (A.D. 1483-1546). There are five points relating to grace that the followers of John Calvin stressed when they countered the five points of the Jacob Arminius' followers at the Synod of Dort, held from November 13, 1618 to May 9, 1619. These have been called Calvin's Doctrines of Grace.

But let's talk about the real reason you should be taking this course. It isn't just to learn a lot of church history. Or, so you are able to recite the Five Points of Calvinism. You don't plan to spend your life in a dusty old classroom spewing out a lot of theology. The reason you should be taking this course is because, like Luther and the other reformers, you most likely have real-life problems. Chances are, you are dealing with some of the same things they dealt with: guilt, worry, fear, sins you feel haven't been forgiven, a frustration with our culture, and maybe even at times feeling unloved by God. Perhaps your Christianity has not offered you the freedom

The Christian West is under assault by the twin challenges of secularism and radical Islam—whose roots have some unsuspected likenesses. Only through Christianity, I believe, can Western Europe and America meet these desperate challenges...

—Charles Colson,
The Faith

that is promised. You are bound to something that has stolen your joy. Jesus said in John 8:31-32:

“If you hold to my teaching, you are really my disciples. Then you will know the truth and the truth will set you free.”

It just could be that, like Luther, your incorrect theology is keeping you bound and robbing you of your joy. The reformers didn’t write all this theology so they could look smart and be quoted for centuries to come. They detailed these doctrines because they wanted people to be set free as they had been set free. They wanted them to experience the love of God and the joy that follows. That is what we pray will be the outcome of your study. And if that makes it possible for you to crack the door and expose others around you to a little light in a dark world—won’t that be a bonus?

Charts and Map for Further Study

To aid you in your study, several study helps have been included at the end of the course materials.

- Chart 1: *Summary of Church History* – An overall view of church history from 4 B.C. until the present day. This 17-page chart will give you a feel for how church history unfolded over the ages. All the prominent events which affected the church are included. This overview will help you gain perspective, not only on the past but also on what is going on in the present day.
- Chart 2: *Pre-Reformation Time Line (1215-1515)* – This chart zeroes in on the events that lead up to the Reformation. Years before the Reformation actually began in 1517, there were power struggles between religious and civil leaders. The Renaissance (1447-1521) prepared the way for change within the church. It brought education, wealth, and revitalization to the common people at a time when greed, abuse of power, and immorality ran rampant in the church.
- Chart 3: *Reformation Time Line (1516-1563)* – Here the highlights of the Reformation are outlined. It was a tumultuous time and it laid the groundwork, not only for all the Protestant denominations, but also for change within the Catholic Church. These five decades affected the development of the church more than any other time period in its history since the time of the apostles.
- Chart 4: *Post-Reformation Time Line (1564-1689)* – After the Reformation officially ended, the fallout continued for years to come. Church leaders fought to define and maintain doctrines that had been brought to light during the Reformation. Statements of faith were formed, denominations took shape, and Bibles were translated. Persecution of Protestants continued but, in spite of it all, missionaries were sent out. Protestantism spread across the known world.
- Chart 5: *Denominations That Arose from the Reformation* – This chart describes the formation of the many denominations that came out of the Reformation.

