

Church History



Church History

- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



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- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
 - *Modern Empire-Building (part 3)*



The Modern Age

- World super-powers built up empires
- 1910 The Ecumenical Movement began
 - If you'll remember from last time, that's when multiple Christian churches came together to share what they'd learned about missions over the past century, work to accomplish common goals in the world, etc.
 - That's awesome—we should work to tear down walls between our churches rather than to just keep building new ones
 - But in order to accomplish that “working together” part, churches needed to *ignore* large areas of potential disagreement
 - (When is that a good thing to do?)
 - (When is that a bad thing to do?)



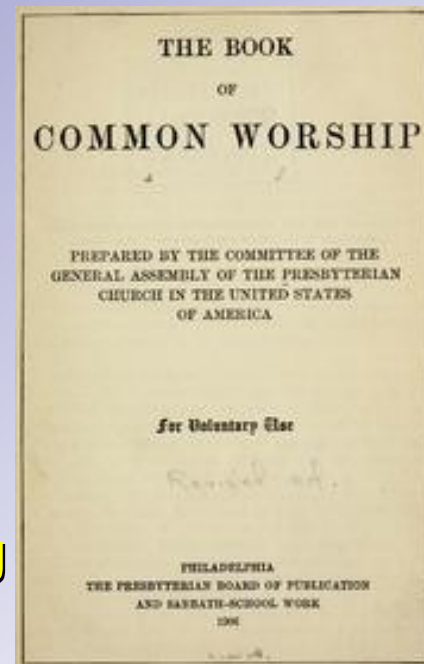
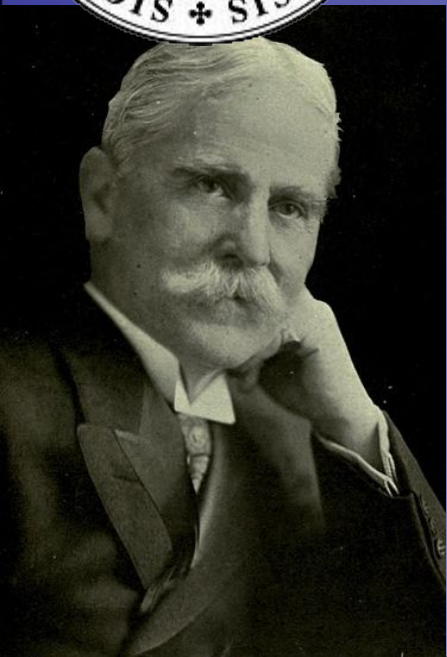
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 - That's awesome—we should work to tear down walls between our churches rather than to just keep building new ones
 - But in order to accomplish that “working together” part, churches needed to *ignore* large areas of potential disagreement, or to actively work to round off the edges of the doctrinal and ecclesiastical areas that they were chafing over
 - (When is that a good thing to do?)
 - (When is that a bad thing to do?)



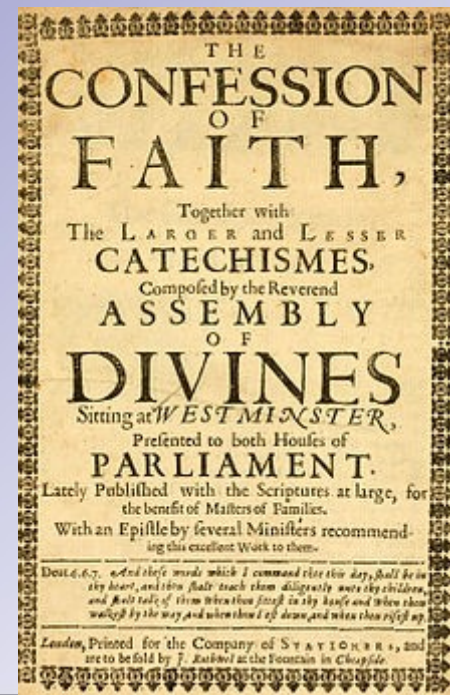
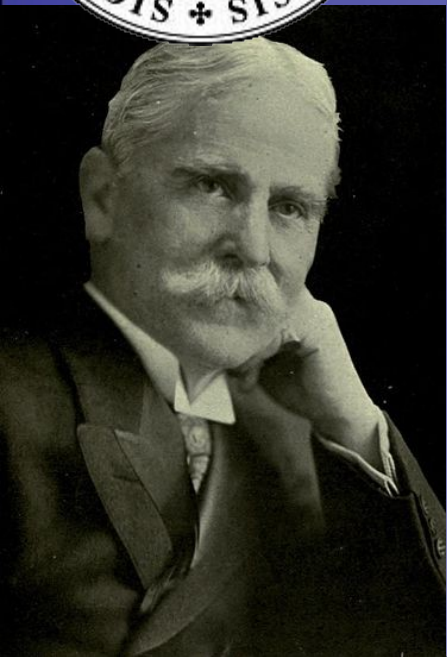
The Modern Age

- Funky little teaching moment—
 - Henry Van Dyke was a dyed-in-the-wool Presbyterian so he attended that bastion of Presbyterian learning, Princeton University (and then Princeton Theological Seminary after that)
 - He even chaired the team who put together the first American Presbyterian printed liturgy, *The Book of Common Worship*, in 1906
 - Of course, not everyone *liked* the notion of a liturgy (especially one that incorporated Catholic prayers and others outside of the “Reformed” tradition)
 - Detractors complained of “canned” prayers, and one member of the annual meeting famously threw the book to the ground, declaring, “Faugh! It smells of priestcraft!”
 - Others came alongside of the liturgy, arguing, “This is not van Dyke’s prayer book. It belongs to every member of the committee you appointed. It is not a liturgy. It’s not a ritual. It does not contain ‘canned’ prayers. It contains great live prayers of our fathers. Are you going to tell the man who wants to use this book that he *can’t* have it?”



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 - He even chaired the team who put together the first American Presbyterian printed liturgy, *The Book of Common Worship*, in 1906
 - But as we've seen, though Princeton was still seen as essentially Presbyterian, it was already beginning to shift decidedly liberal in its theology, and Van Dyke was influenced by that shift
 - He led a move to revise the classic Westminster Confession, taking a swipe at TULIP (especially the L)
 - The revision argued that God loves *all* mankind—and not just the Elect and that Jesus atoned for *all* mankind—and not just for the Elect and that thus, *all* babies who die automatically go to Heaven—not just Elected babies, etc.
 - He also created a statement of faith that downplayed the centrality of the Bible, and never even mentioned Hell or damnation



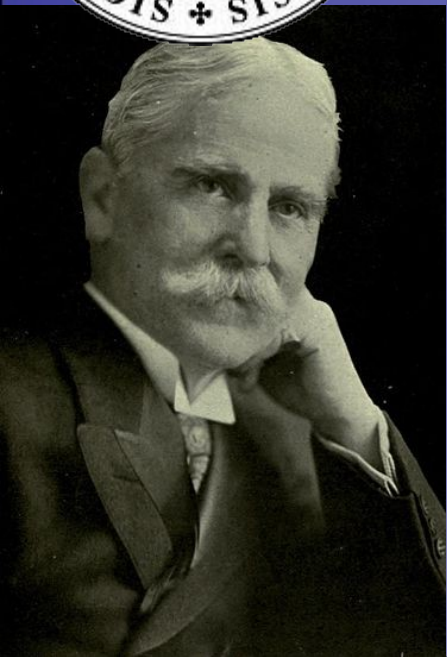
The Modern Age

- Funky little teaching moment²—
 - All of that kinda puts the lyrics of his famous hymn, “Joyful, Joyful, We Adore Thee,” into a new context—

Joyful, joyful, we adore Thee,
God of glory, Lord of love...

All Thy works with joy surround Thee,
earth and heav'n reflect Thy rays,
stars and angels sing around Thee,
center of unbroken praise:
Field and forest, vale and mountain,
Flow'ry meadow, flashing sea,
chanting bird and flowing fountain,
call us to rejoice in Thee.

Thou art giving and forgiving,
ever blessing, ever blest,
well-spring of the joy of living,
ocean-depth of happy rest!
Thou the Father, Christ our Brother,—
all who live in love are Thine:
Teach us how to love each other,
lift us to the Joy Divine.



PRAISE TO GOD

Joyful, Joyful, We Adore Thee 20

God is love, and those who abide in love abide in God, and God abides in them. 1 Jo. 4:16

1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;
2. All thy works with joy sur - round thee, earth and heaven re - flect thy rays,
3. Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,

hearts un - fold like flowers be - fore thee, open - ing to the sun a - bove,
stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise,
well-spring of the joy of liv - ing, o - cean depth of hap - py rest!

Melt the clouds of sin and sad - ness, drive the dark of doubt a - way;
Field and for - est, vale and moun - tain, flow - ery mead - ow, flash - ing sea,
Thou our Fa - ther, Christ our Broth - er— all who live in love are thine;

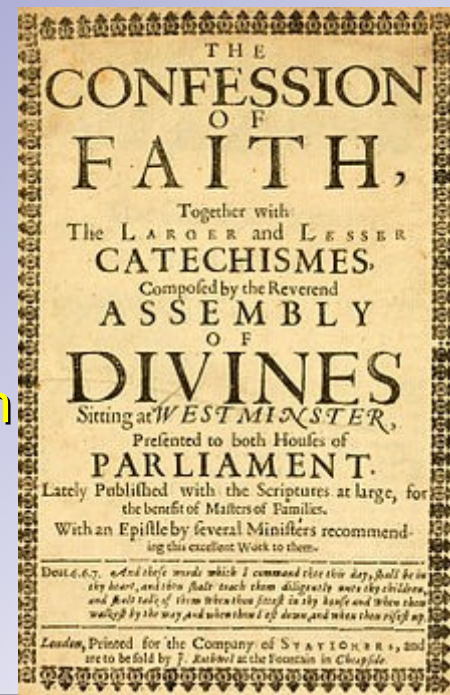
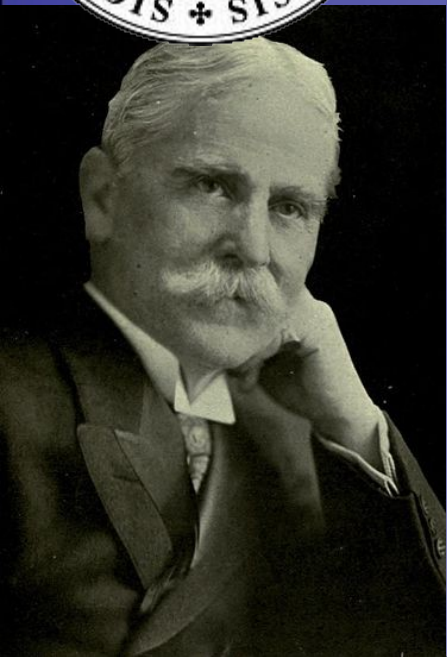
giv - er of im - mor - tal glad - ness, fill us with the light of day!
chant - ing bird and flow - ing foun - tain call us to re - joice in thee,
teach us how to love each oth - er, lift us to the joy di - vine.

WORDS: Henry Van Dyke, 1907
MUSIC: Ludwig van Beethoven, 1824

ODE TO JOY
8.7.8.7.D.

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 - He led a move to revise the classic Westminster Confession, taking a swipe at TULIP (especially the L)
 - There was much uproar within the conservative Presbyterian camp but a number of liberal Presbyterians rejoined the assembly as a result
(NOTE: Even if you totally agree with all or even most of what Van Dyke came up with, do you see how it precipitated a tonal shift in what it meant to be a "Presbyterian" now?)



The Modern Age

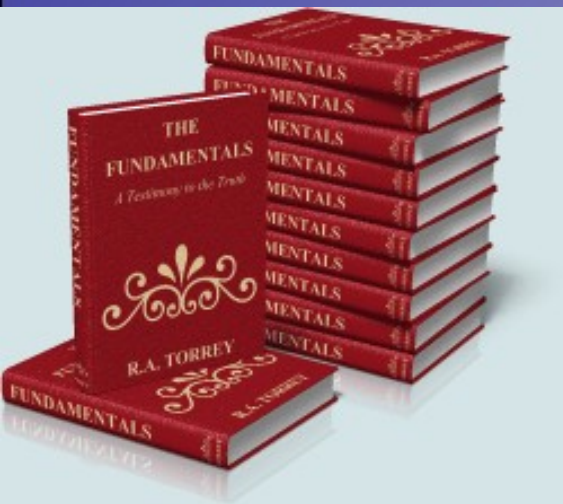
- World super-powers built up empires

1910

The Ecumenical Movement began

The Fundamentals series was published

- By 1909, New York Presbyterian churches were trying to decide whether or not to ordain three ministers who could not affirm the doctrine of the virgin birth of Jesus Christ
 - In the end, the assembly did ordain the men but then established five fundamental doctrines that must be affirmed by future ordinands:
 - 1) The inspiration and inerrancy of the Bible
 - 2) The virgin birth of Jesus
 - 3) Christ's death as an atonement for sin
 - 4) The bodily resurrection of Jesus
 - 5) The historical reality of Christ's miracles
 - Would you agree that these are fundamentally, crucially important doctrines of Christianity? Why or why not?

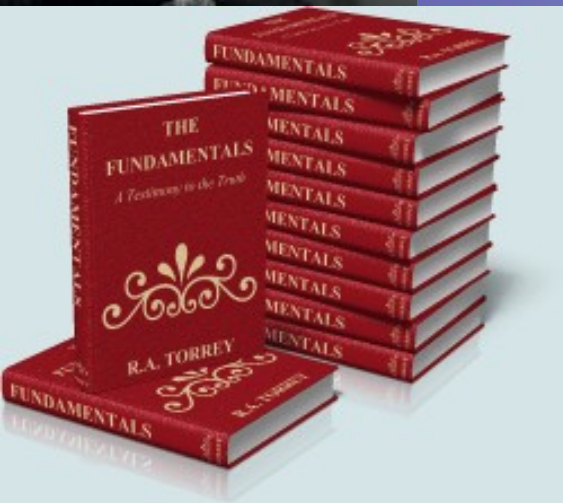


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- In 1910, to help preserve what he perceived as an eroding sense of the importance of correct theology within the church, wealthy Presbyterian Lyman Stewart funded the publication of a series of booklets about the fundamentals of the faith, collecting 90 essays written by 64 famous authors
 - The 12-book series covered theology of the Trinity, the historicity and authenticity of the Bible (and the dangers inherent in the new "higher criticism"), the interrelationship between faith and science, the interrelationship between the Old and New Testaments, the historicity of Christ's miracles and the truth of the Atonement and the Resurrection, the importance of prayer, the toxicity of sin, the falsehood of Spiritualism, Mormonism, Christian Science, Catholicism, evolutionism, and the need for new birth in Christ



The Modern Age

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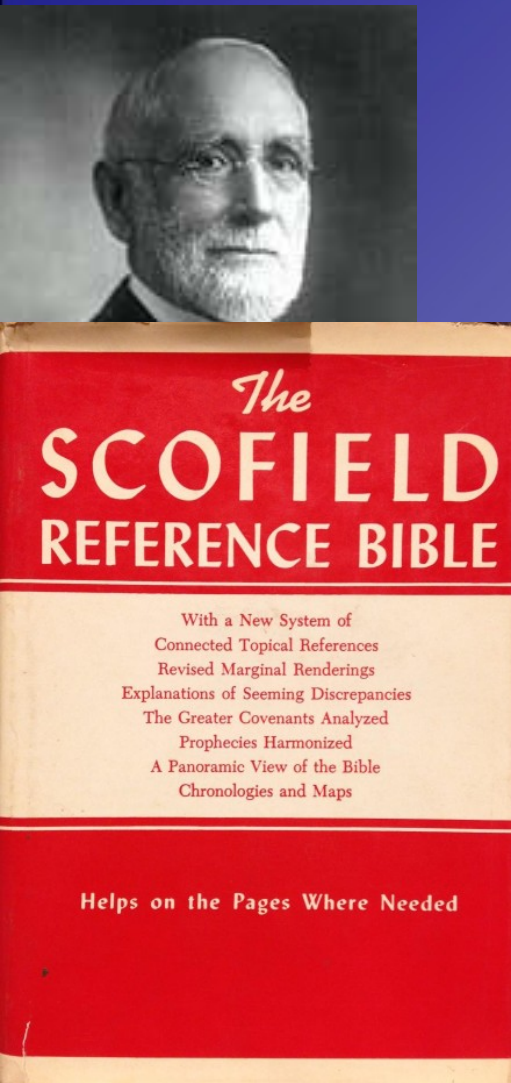
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(NOTE: Since Lyman was a devoted student of the *Scofield Study Bible*, he was thus a devout Dispensationalist, and he made sure that it was that theological position that was roundly and consistently represented in the book series)



The Modern Age

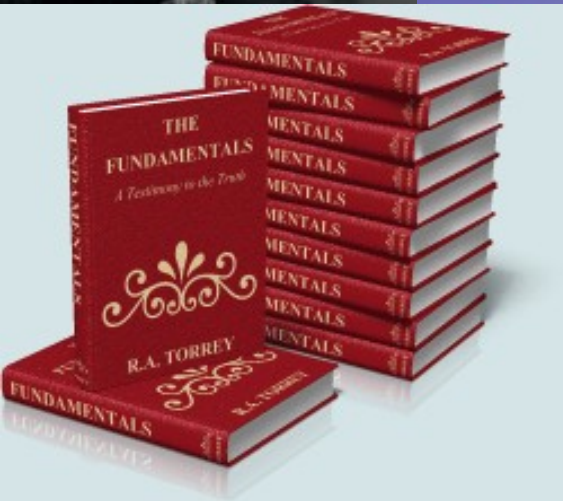
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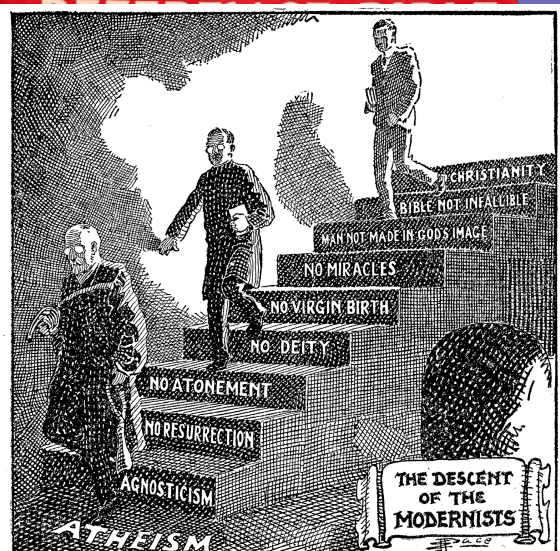
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- Thanks to the generosity of Lyman and his brother, Milton, over three million volumes (250,000 sets) were sent out *completely free* to ministers, missionaries, theology professors, YMCA and YWCA secretaries, Sunday School superintendents, and other Protestant religious workers in every English-speaking country
 - You can see why this book series was kind of a big deal—you either *learned from* it or *reacted against* it, but you were affected...



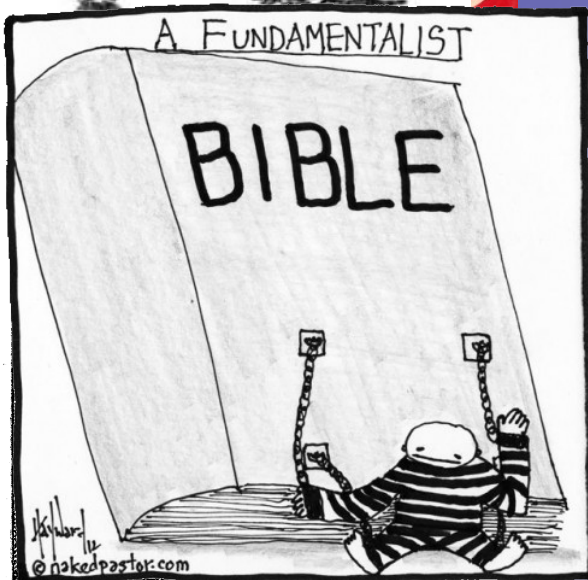
The Modern Age

- Funky little teaching moment—
 - Very quickly, the growing divide between conservative Christians and liberal Christians became a chasm
 - There were always moderates on both sides, but thanks to the popularity and sheer accessibility of *The Fundamentals* and the *Scofield Study Bible*, and the growing ecumenical movement, the line had been clearly drawn in the sand between them
 - The conservatives painted the shift toward a liberal theology as a downward spiral from true Christianity into abandoning central truths, ending in atheism
 - Can you make a reasonable argument for that?



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 - The conservatives painted the shift toward a liberal theology as a downward spiral from true Christianity into abandoning central truths, ending in atheism
 - The liberals painted conservative “Fundamentalists” as being anti-intellectuals, chained to their Bibles and unwilling to consider any new possibilities
 - Can you make a reasonable argument for that?



The Modern Age

- **Funky little teaching moment—**
 - Very quickly, the growing divide between conservative Christians and liberal Christians became a chasm
 - **Both sides tend to demonize one another—and, ironically, they almost never see it that way...**
 - Why is that?



FUNDAMENTALISTS

If they are so certain of their faith in God then why do they feel the need to bully, harass, coerce and demonize everyone they disagree with?

The Model

EVOLUTION.



YOUR BRAIN ON RELIGIOUS FUNDAMENTALISM

Swelling of hyper-sensitivity centre (which feeds the enlarged outrage gland)

Nonsense and empathy sensory system (under-developed)

Prejudice and self-righteous cortex (most active when "gays", evolution or the Bible/Koran are mentioned)

Gullibility nucleus (larger than normal prior to exposure)

God spot (embedded in Gullibility nucleus)

Here be dragons

Delusional lobes (hyperactive)

Persecution complex cortex (fMRI scans reveal this area is self-induced only)

Research carried out by the Neurotheoinsanity department of Trythinkingforyourself University, Bristol, England.



FUNDAMENTALISTS

If they are so certain of their faith in God then why do they feel the need to bully, harass, coerce and demonize everyone they disagree with?



WHAT GOOD IS A DEMOCRACY IF YOU CAN'T USE IT TO IGNORE THE WILL OF THE PEOPLE, CIRCUMVENT THE COURTS AND IMPOSE RADICAL RELIGIOUS RULE ???

I'VE BEEN ASKING THAT FOR DECADES!

MUSLIM BROTHERHOOD

RELIGIOUS RIGHT



ROAR
©2013 PITTSBURGH
POST-GAZETTE

The Modern Age

- **Funky little teaching moment—**

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- **Consider the case of Kim Davis, the county clerk in Kentucky who refused to issue marriage licenses to gay couples, even after the Supreme Court declared such refusal unconstitutional in 2015**

(NOTE: Davis had become a Fundamentalist Christian in 2011, after having lived a decidedly non-Christian lifestyle up until that point in her life so when the Court made their decision, she refused to comply on the grounds of personal conviction arguing that it was still technically against the law in Kentucky, even though Kentucky Governor Steve Beshear immediately ordered all clerks in the state to comply with the Court's ruling)



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 - What was the liberal reaction to Davis' decision?



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The Modern

Meet the Face of Religious Hypocrisy and Insanity:

www.forwardprogressives.com

Twitter: Allen_Clifton

A woman who's been married 4 times, divorced 3 times and has had at least one extramarital affair - who won't issue marriage licenses to gay couples, claiming she's defending the sanctity of marriage as written in the Bible.



Kim Davis says what hurts most is when people say **God doesn't love her.**



Memeographs

You know, what Christians tell gay kids **every single day.**



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Kim Davis says what hurts most is when
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**Not going to church because
of the "hypocrites" is like**

Meet the Face of

www.forwardprogressives.com

A woman who's been
had at least one ex
licenses to gay cou
of ma



**not going to the gym because
of "out of shape people"**



Memegraphs

**tians tell gay kids
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- **World super-powers built up empires**

1910 The Ecumenical Movement began
The Fundamentals series was published

1914 The Assemblies of God were founded

- (NOTE: The grammar of that is technically correct—the Assemblies of God do not see themselves as a single denomination, but as a confederation of congregations that are part of the same basic movement)
- (NOTE²: They are very insistent on that point, and will probably correct you if you call them a “denomination” what with the fact that they have their own schools, their own seminary, and their own Statement of Faith)



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 - Spinning out of the growing Pentecostal movement begun at the Azusa Street Revival, a number of pastors and churches came together to forestall the twin dangers of
 - A) letting the move of the Spirit fizzle over time
 - B) letting the weirdest churches and examples of Pentecostalism come to dominate the scene socially and theologically



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 - **A call was sent out to 300 pastors from 20 different states to meet in Hot Springs, Arkansas, to address how to manage the movement with order and Biblically-based doctrine, without trying to manage and control the Holy Spirit**
 - Several churches decided to enter into an official fellowship with one another, and a series of General Councils of the Assemblies of God were formed (in America, Canada, Great Britain, etc.) —all of which ultimately joined together into the World Pentecostal Assemblies of God Fellowship in 1988

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 - **The Assemblies put together a Statement of Faith around “four core beliefs” (now called “iVALUE”)—**
 - 1) **The Importance of Salvation**
 - That the Church is made up of believers, who have been saved from sin and given eternal life through the atoning work of Christ on the cross



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 - 1) The Importance of Salvation
 - 2) **Baptism in the Holy Spirit**
 - That, subsequent to salvation, the believer can and should be “filled with the Holy Spirit” and supersaturated with God (NOTE: In A.G. theology, the initial physical manifestation of being “filled with the Holy Spirit” is always *glossolalia*—i.e.; “speaking in tongues”)



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- 1) The Importance of Salvation
- 2) Baptism in the Holy Spirit
- 3) **Divine Healing**

- **That miraculous healings were a central part of Christ's ministry, and that they should still be central to the church's ministry, even today**

(NOTE: They often cite Isaiah 53:5 as support that physical healings come through Christ's crucifixion)



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 - 1) The Importance of Salvation
 - 2) Baptism in the Holy Spirit
 - 3) Divine Healing
 - 4) **The Second Coming of Christ**
 - That Jesus promised to return, physically, to bring His people to Himself, and to re-create the world into what He'd originally created it to be in the first place—a paradise



Salvation ■ Holy Spirit Baptism ■ Divine Healing ■ Second Coming



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 - The headquarters of the Assemblies of God is now located in Springfield, Missouri
(in a building affectionately known as “The Blue Vatican”)



The Modern Age

- Funky little teaching moment—
 - Due to the growth of Pentecostal churches such as this, a new counter-movement of *Cessationism* arose arguing that miracles and “sign gifts” were something only for the launching of the Church, and not for today

(NOTE: The word “Charismata” used here comes from the Greek “*χαρίσματα*,” meaning “gifts”—i.e.; the word used by Paul for “spiritual gifts” from God in Romans 1 or 1 Corinthians 12)

(NOTE²: Thus, etymologically, when you talk about a person being “charismatic,” you’re literally saying that they’re “gifted” in some way—in modern usage, usually as a motivational leader)

(NOTE³: In modern theological usage, there’s a distinct difference between “Pentecostals” and “Charismatics”—“Pentecostals” tend to be very Biblically conservative, even Fundamentalist, as Evangelicals who focus on the sign gifts and on a direct personal experience of God through the baptism of the Holy Spirit as part of their otherwise relatively traditional services of worship whereas Charismatics joined the movement from other, more mainline denominations, and thus tend to focus on gifts more experientially, with ecstatic states being the *focus* of lively, pastor/prophet-led services, using loud, modern, rhythmic music)



— Larry W. Hurtado, author, *Last Jesus Christ: Devotion to Jesus in Earliest Christianity*

On the Cessation of
the Charismata

THE PROTESTANT POLEMIC ON
POST-BIBLICAL MIRACLES

REVISED & EXPANDED EDITION

Jon Mark Ruthven



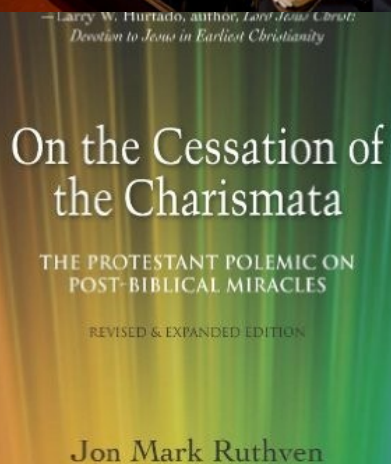
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(NOTE³: In modern theological usage, there’s a distinct difference between “Pentecostals” and “Charismatics”) (but please understand that everything I’ve just said here is a gross simplification—and more about nuances of differences between the groups than about hard, fast delineations)



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 - Due to the growth of Pentecostal churches such as this, a new counter-movement of *Cessationism* arose arguing that miracles and “sign gifts” were something only for the launching of the Church, and not for today
 - Classic cessationism agrees with Jonathan Edwards that miracles, healings, prophecies, speaking in tongues, gifts of knowledge, etc., all ceased once the canon of Scripture was closed
(i.e.; that no “new” information from God is needed—so thus, no “new” information can or will be given)

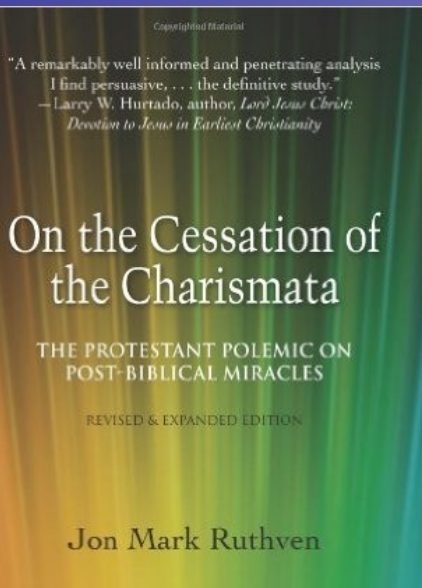
A CASE FOR CESSATIONISM

OF THE EXTRAORDINARY GIFTS, THEY WERE GIVEN IN ORDER TO THE FOUNDING AND ESTABLISHING OF THE CHURCH IN THE WORLD, BUT SINCE THE CANON OF THE SCRIPTURES HAS BEEN COMPLETED, AND THE CHRISTIAN CHURCH FULLY FOUNDED AND ESTABLISHED, THESE EXTRAORDINARY GIFTS HAVE CEASED.



 REFORMED SPIRIT

JONATHAN EDWARDS
CHRISTIAN LOVE AND IT'S FRUIT



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 - Classic cessationism agrees with Jonathan Edwards that miracles, healings, prophecies, speaking in tongues, gifts of knowledge, etc., all ceased once the canon of Scripture was closed
 - Thus, any “sign gifts” seen in churches today must—by definition—be counterfeit, since they aren't from God
 - In any given instance, they might be from Satan, trying to get people's focus off of worshipping God or they might be deceptions led by their “charismatic” leaders controlling crowds through ecstatic states or they might be examples of mass hysteria, where people simply convince themselves that the Spirit is filling them because they're so caught up in the emotion of the moment



The Modern Age

- Funky little teaching moment—
 - Due to the growth of Pentecostal churches such as this, a new counter-movement of *Cessationism* arose arguing that miracles and “sign gifts” were something only for the launching of the Church, and not for today
 - Classic cessationism agrees with Jonathan Edwards that miracles, healings, prophecies, speaking in tongues, gifts of knowledge, etc., all ceased once the canon of Scripture was closed
 - Thus, any “sign gifts” seen in churches today must—by definition—be counterfeit, since they aren't from God
 - But a more moderate form of cessationism argues that God might *occasionally* perform some sort of miracle today, under unusual circumstances, as the result of prayer and for a specific Divine purpose
 - But God *won't* do so simply to create an “ecstatic” experience, or to authenticate some sort of “new” knowledge or doctrine, or due to the “prophetic” work of a charismatic leader



The Modern Age

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- Of course, even *within* Pentecostalism, there are those who would argue that God does still perform miracles and healings, enable people to speak in tongues, etc., but that people too often simply do it wrong
 - Instead of genuine *glossolalia*, people can just babble ecstatically; instead of genuine healings, people can experience placebo effects and/or simply con one another; etc.
 - And most Pentecostals think that the snake-handlers are just plain screwy...



The Modern Age

- **World super-powers built up empires**
 - 1910 The Ecumenical Movement began
The Fundamentals series was published
 - 1914 The Assemblies of God were founded
Archduke Franz Ferdinand was assassinated
 - Franz was the great-grandson of Emperor Franz Joseph I of Austria-Hungary
(who had himself survived an assassination attempt on his own life 60 years earlier)



The Modern Age

- **World super-powers built up empires**

1910 The Ecumenical Movement began
The Fundamentals series was published

1914 The Assemblies of God were founded

Archduke Franz Ferdinand was assassinated

- Franz was the great-grandson of Emperor Franz Joseph I of Austria-Hungary, and heir-apparent to the imperial throne

- Franz Joseph didn't actually like Franz Ferdinand much, but he tolerated the quirky, disinterested Archduke because he was next in line

- The emperor even asked him to oversee the maneuvers of the Austria-Hungarian army in Bosnia, which the empire had recently conquered



The Modern Age

- Funky little teaching moment—
 - Austria-Hungary was on the rise, taking over bits and snippets of the local nations
 - They took over Bosnia from the Ottomans, who had nominally held control over the region for years (including its capital of Sarajevo)
 - As a show of authority (and a misguided expression of solidarity to the Bosnians), the Archduke and his wife decided to take part in a parade in Sarajevo that was part of their St. Vitus Day celebrations (celebrating their independence from the Ottomans)
(NOTE: The local military attaché actually warned Austria-Hungary that this was an unwise action, as most Bosnians and Serbians living in Sarajevo perceived the Austria-Hungarians as about as being about as bad as the Turks, so being part of their “independence day” parade would probably be seen as being *at best* in bad taste)
(but Franz Ferdinand, being Franz Ferdinand, thought nothing of the threats and went anyway)



The Modern Age

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 - Austria-Hungary was on the rise, taking over bits and snippets of the local nations
 - They took over Bosnia from the Ottomans, who had nominally held control over the region for years (including its capital of Sarajevo)
 - Strangely, very few people in Sarajevo appreciated him being there—least of which was the Serbian nationalist terrorist group known as the Black Hand
 - They decided to plan for his assassination as a political statement against the Austria-Hungarian occupation of their lands



The Modern Age

- Funky little teaching moment—
 - Austria-Hungary was on the rise, taking over bits and snippets of the local nations
 - Actually, even though Black Hand planned to assassinate the Archduke, his death was still kind of an accident—or even a *series* of accidents
 - Danilo Ilić—the secret leader of the Black Hand—placed six assassins along the parade route
(well, one of them—Gavrilo Princip—got himself lost and ended up *nowhere near* the parade route... so he just sat down at a café and got himself a drink)



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 - Danilo Ilić—the secret leader of the Black Hand—placed six assassins along the parade route, but the first two were afraid and did absolutely nothing
 - But the *third* assassin—Nedeljko Čabrinović—threw his bomb at the Archduke's car right on schedule—a bomb that bounced off of his car and blew up the car behind him
 - (NOTE: Čabrinović then took poison and then tried to drown himself in the city's nearby Miljacka River but the water was only five inches deep at the time, so that plan didn't really work out...)



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- Danilo Ilić—the secret leader of the Black Hand—placed six assassins along the parade route, but the first two were afraid and did absolutely nothing
- Franz Ferdinand continued on his way, and gave his planned speech after the local mayor gave his own—complaining about getting such a rotten welcome from his new subjects (go figure)

- After that, instead of just leaving, the Archduke decided that he'd like to go visit the survivors of the earlier bomb, who were being treated at the local hospital

- Since the hospital wasn't on the planned route, the driver didn't exactly know the best way to get there, but he was too afraid to ask anyone for directions which was why *he* got lost, too, and ended up getting stuck on an out-of-the-way back street and stopped in front of the café where Gavrilo Princip was having his drink

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- A surprised Princip pulled out his gun, ran up to the car, and shot both the Archduke and his wife, Sophie

- The Black Hand considered the assassination a great political coup never realizing that it would set off an unprecedented firestorm that would sweep across Europe for the next four years...

