

“Choosing Truth”

Looking at Church History through its most Persistent Controversies

Why History?

“Don't know much about history ...” Do you remember that song? Most of us know very little about the history of the church, and we aren't very excited about hearing more of it. Perhaps the reason is that when it *is* taught it's usually pretty boring. We need to learn its wisdom so that we can live better lives today, but it often seems so irrelevant. It would be better if we could *engage* in history somehow — what if we could approach it as an *adventure assignment* rather than just another dull chore?

What Issues?

We're going to look at some of the difficult issues that have created conflict in the church throughout history. Whether we want to admit it or not, the outcome of these conflicts have shaped what we believe today. Many of the doctrines that we accept without question have not always been regarded as *orthodox*. And some of our practices that we take for granted have cost others their lives. Each of these controversies has arisen several times, and none of us are immune to taking sides when the arguments begin. Perhaps if we think (*really* think) about the issues before they become charged with emotion, we will be more prepared for a day when we too must make a stand. The following are the topics we'll be covering:

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|----------------------------------|--|
| 1. The Nature of God & Creation | How could a perfect God create an imperfect world? |
| 2. The Nature of Christ | Is Christ truly divine? Was Christ truly human? |
| 3. The Role of the Holy Spirit | How does God's Spirit make us holy? How do we receive the Spirit's help? |
| 4. The Nature of Man & Salvation | How is sin atoned (grace or works)? Is forgiveness always available? |
| 5. The Role of the Church | What authority does the church have? How are believers nourished & strengthened? |
| 6. The Role of Scripture | Is the Bible a system of patterns & rules or a revelation of the heart of God? |
| 7. The Nature of Worship | How is God present among His people? How should the church approach Him? |
| 8. The Nature of Righteousness | How do we know truth? What does it require of us (beyond conversion)? |

You be the Judge

The way we're going to approach these issues will be as though we have been called into a church council to make a decision. *You* get to be the “judges.” We'll explore each issue in three parts: (A) we'll discuss some questions on the subject, (B) we'll compare viewpoints and attempt to arrive at a reasonable conclusion, and then (C) we'll examine what the conflicting parties proclaimed on the subject. The handouts for each lesson are labeled A, B, and C to correspond with these steps.

Controversy #1

The Nature of God & Creation

Orthodoxy & Heresy

(Romans 16:17-18; 1 Timothy 1:3-7)

1. What are some examples in the New Testament of people following doctrines which were divergent from the mainstream of believers? What might have been the reasons for such people choosing a different path?
2. How are people with non-mainstream beliefs regarded today?

“Dear friends,
I've dropped everything to write you about this life of salvation that we have in common. I have to write insisting – begging! – that you fight with everything you have in you for this faith entrusted to us as a gift to guard and cherish.”
Jude 1:3 (MSG)

Exploring Gnosticism

(1 Timothy 6:20-21)

3. What does a person have to *know* in order to have eternal life? How is this knowledge attained? Is this knowledge sufficient (i.e., nothing else required)?

(1 Timothy 4:1-5)

4. What is the nature of the battle between good and evil? Who are the leaders? What is their relationship to the Creator? How would you describe the status or progress of this war?
5. Does our physical nature tend toward good or toward evil? Why is this so?

(Colossians 1:15-20)

6. How is it possible that a perfect God created an imperfect world? Can you think of a reason why He might have done it?

(John 1:14; 2 John 1:7)

7. Did Jesus share the same kind of physical nature that we have?

(Ephesians 4:14-16)

8. Are there people whom you think will always live on a higher spiritual “level” than you? How are they different from you?



In *Gnostic* religions like Hinduism & Buddhism, the *Wheel of Life* is a symbolic representation of the continuous cycle of birth, life, death.

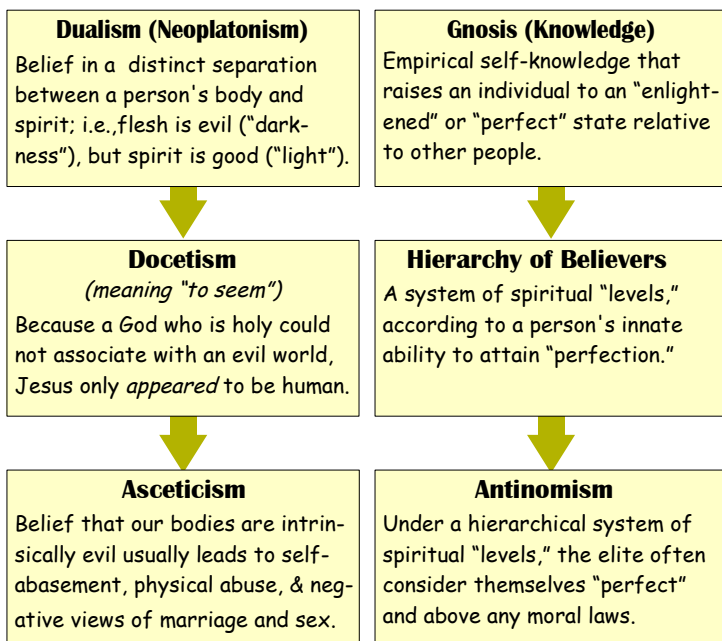
Controversy #1

The Nature of God & Creation

What is “Gnosticism”?

The Greek word *gnosis* (pronounced NO-sis) simply means “knowledge.” In a religious context it refers to the belief that salvation is attained through *knowledge* of the nature of reality. It usually incorporates *dualistic* perspectives, which in general attempt to deal with the problem of good and evil in a philosophical manner. Physical matter is regarded as evil whereas most spiritual things are considered good. Images of light and darkness are important metaphors that describe the spiritual and physical realms. The popularity of gnosticism is due to its rational approach, the intrigue of unlocking mysteries, and the potential of attaining an elite spiritual status. Unfortunately, its reliance upon cosmology burdens its explanations with complexity, the prerequisites for enlightenment are elusive, and the levels of achievement are typically preordained. The results have often included self-absorption, self-abasement, “cheap grace,” and denial of Jesus’ incarnation.

Typical Gnostic Beliefs



The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

HISTORICAL NOTE:

The earliest written version of this creed is found in the *Interrogatory Creed of Hippolytus* (c.A.D.215). This current form is from in the writings of Caesarius of Arles (d. 542).

The creed was apparently used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. As in Hippolytus' version, it was given in question and answer format with the baptismal candidates answering in the affirmative that they believed each statement.

Controversy #1

The Nature of God & Creation

The Case

Imagine that you're in Rome in the middle of the second century (AD 144), and a lot of Christians are enthusiastic about a new teacher from northern Asia Minor. His name is *Marcion*, and some of the church leaders claim that he's a heretic.

Consider what resources you have available to examine the case. The New Testament writings have been circulated to various churches, but so far there is very little agreement about which ones are actually inspired. And by this time there is no one around who personally knew either Jesus or the apostles. The Old Testament books are the basis of tradition for the Jewish Christians, but here in Rome they are the minority in the church. Most of what we know about Christ has been handed down to us orally.

The Evidence

Some of Marcion's followers have provided us with examples of his teachings:

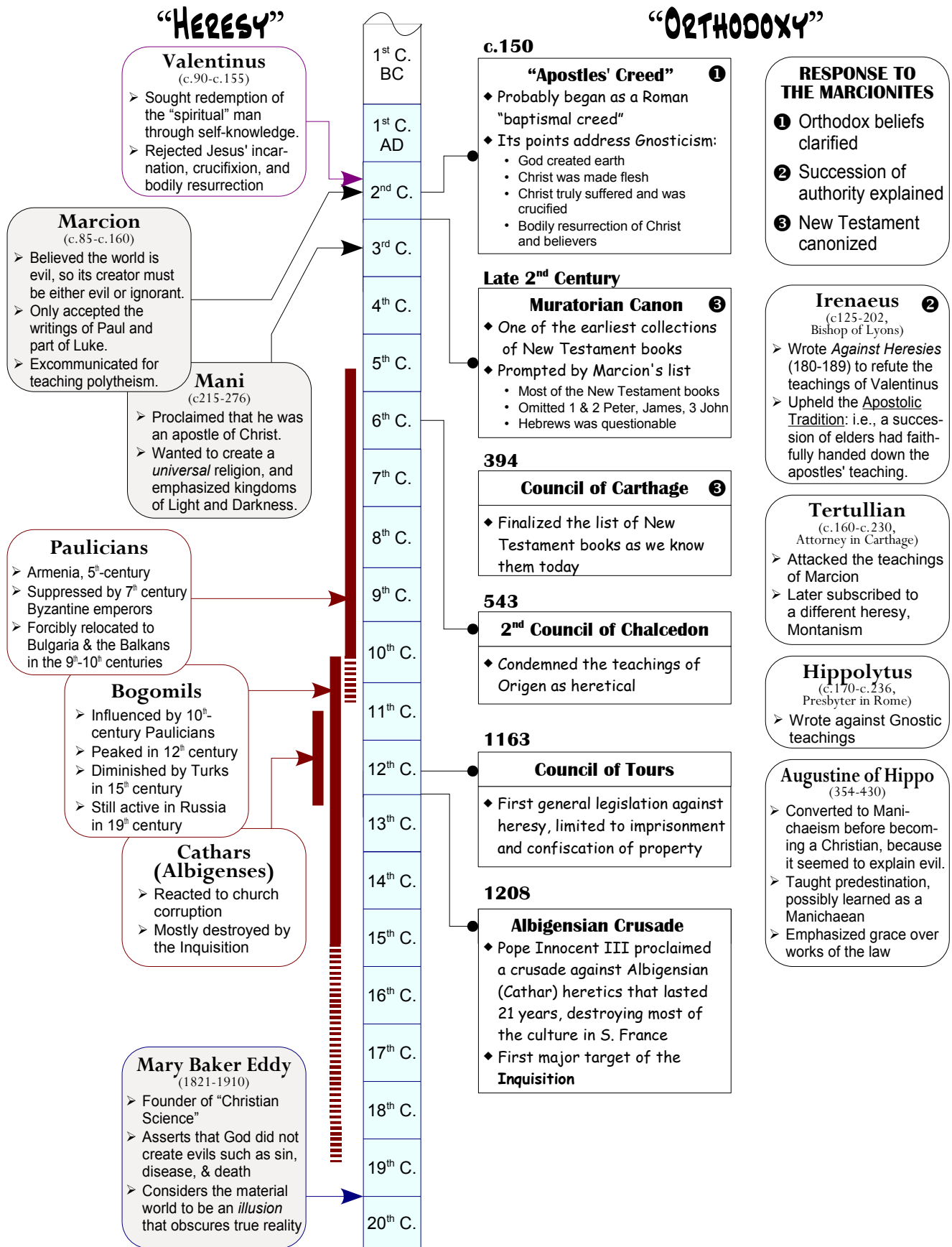
- ★ We are saved by faith in God, not by the Jewish Law. Although those who follow the Old Testament teachings are doing good, they cannot be saved unless they are taken out of the domain of the Law through Christ, who is the manifestation of God's love.
- ★ Marcion derives his teaching from a heavy dependence on Paul's writings – in fact, he seems to ignore (or else not be acquainted with) the other writings. And indeed, Paul supports the elevation of faith above law.
- ★ The God who sent Jesus is a loving, merciful God, not like the wrathful war god of the Old Testament who created this corrupt world. The supreme God made himself known to us through Jesus, and Jesus' divinity made it possible for him to be the “spirit of salvation” for us. Jesus appeared to suffer so that we would know what was happening, but he was never polluted by the flesh of humanity.

The Decision

1. How would you respond to Marcion and his followers?
2. What would be the basis of your decision (i.e., what authority would you call upon)?
3. What could be done to prepare for other teachings that might be similar to the Marcionites?
4. How does the *Apostles' Creed* emphasize what we consider “orthodox”?
5. Would a creed developed today be different from the *Apostles' Creed* in any way? Why?

Controversy #1

The Nature of God & Creation



Controversy #1

The Nature of God & Creation



Gnostic Influences

Zoroastrianism, which dates back to the Persians (near the time of the return of Judah from exile), was the mother of gnosticism. It emphasized the duality of light and darkness, good and evil.

Hinduism originated the concept of the “wheel of life,” a cyclic view of nature and life, as well as levels of attainment. In a nutshell, “You get what you want.”

Buddhism began as a reaction to Hinduism, and focuses on the predicament of earthly suffering, and suggests that there is a spark of divinity in every person. The title *Buddha* means the “Enlightened One” or the “Awakened One,” and the only test of truth is direct, personal experience.

Confucianism & **Taoism** teach how to live now rather than about future rewards. Tao is regarded as “the Way of reason” and “the Way of life.” The Taoist observes the opposing forces of light and dark, good and evil, as *yin* and *yang* – an endless cycle of tension and balance like life itself.

Christian Science is a modern variety of gnosticism. It is consistent with gnosticism in asserting that God did not create evils such as sin, disease, and death, but goes on to claim that such “imperfections” are unreal. Indeed, the entire material world is considered an illusion that obscures God's true reality.

“There is no life, truth, intelligence, nor substance in matter.
All is infinite Mind and infinite manifestation, for God is All-in-all.”

– Mary Baker Eddy (1821-1910)

Gnosticism as a philosophy is pervasive in much of our entertainment media today. Dan Brown's bestselling novel *The Da Vinci Code* draws on Gnostic scriptures and modern reinter-pretations of those works. Such films as *Pleasantville*, *The Matrix*, *The Truman Show*, *Groundhog day*, *Vanilla Sky* and even *Toy Story* can be compared to Gnosticism because they present the idea that the world we perceive is an illusion created by someone who does not love us, and that the key to unraveling this illusion and perceiving (or returning to) reality resides in a form of self-knowledge or enlightenment.

Controversy #2

The Relationship Between the Father & the Son

The Meaning of the Trinity

(Hebrews 1:1-6)

1. What does it mean for an activity to be performed “in the name of the Father and of the Son and of the Holy Ghost” (Matt 28:19)?
2. Do we worship one God or three? How might this be confusing for a non-Christian?
3. Should we address our worship and prayers to Jesus and to the Holy Spirit, as well as to God the Father?

Father & Son

(Colossians 1:15)

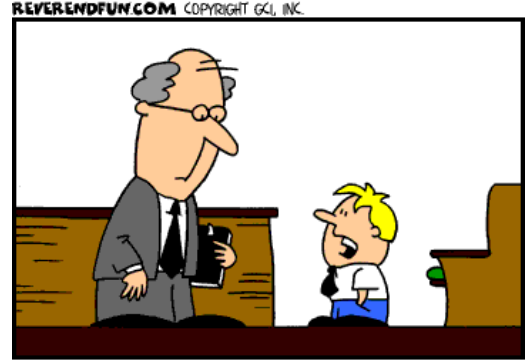
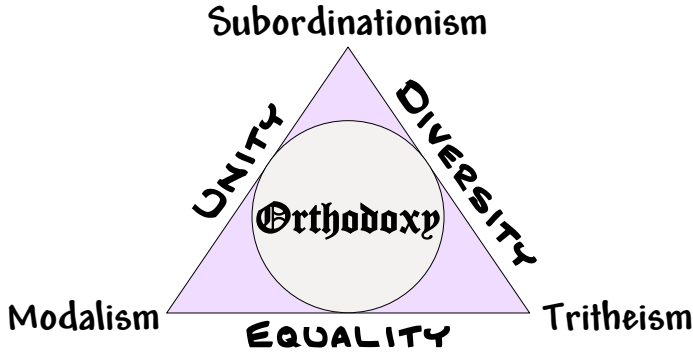
4. How does the Bible describe the relationship between the Father and the Son?
5. Is it important for Christ to have been fully *divine*? Why?
6. Is it important for Christ to have been fully *human*? Why?
7. Was Jesus capable of willing anything contrary to the will of God the Father? Does it matter?



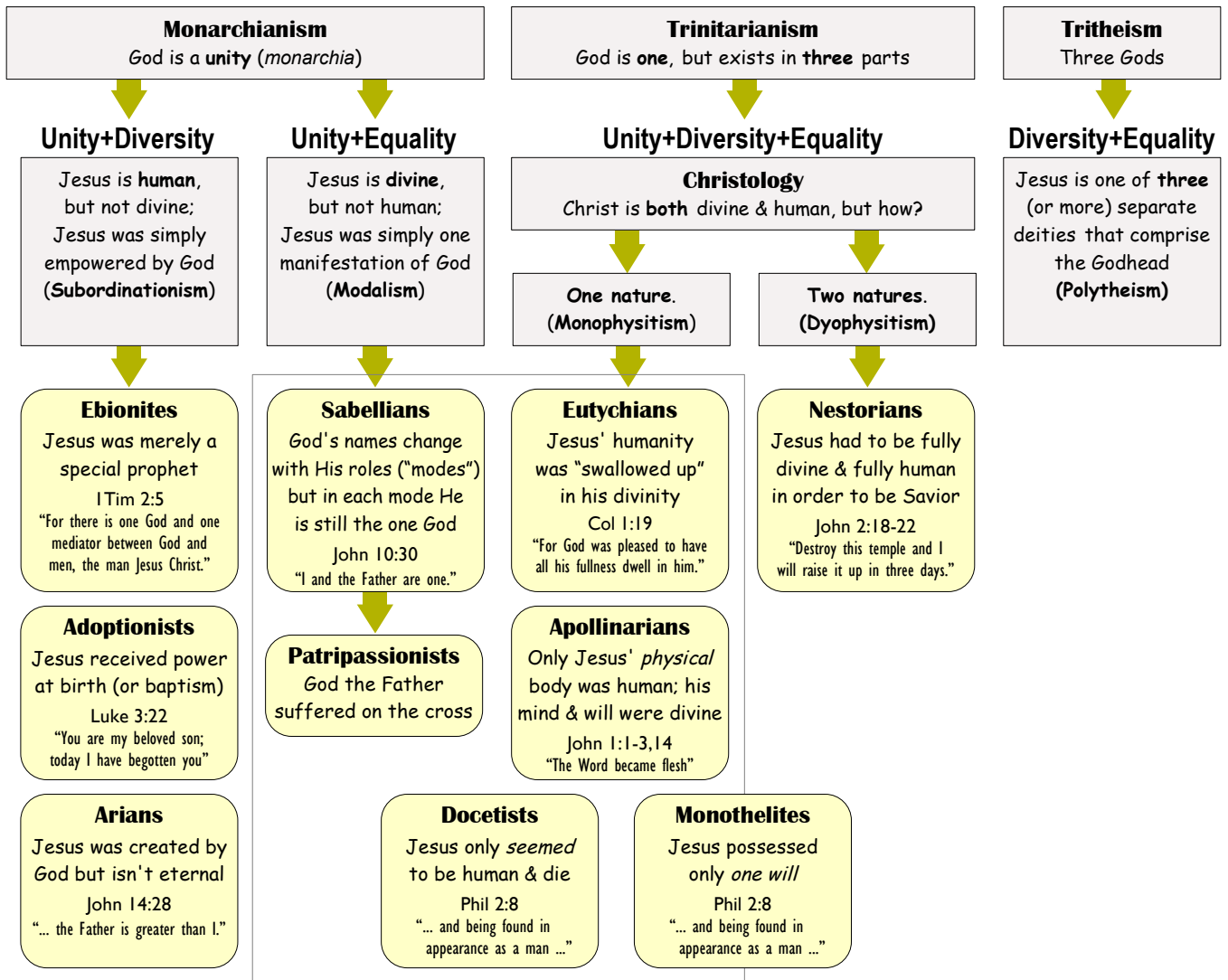
Locations of the churches that sent representatives to the Council of Nicaea

Controversy #2

The Relationship Between the Father & the Son



IF WE BELIEVE IN THE TRINITY, THEN SHOULDN'T WE BE CALLED "GODTIANS" AND NOT JUST "CHRISTIANS"?



Controversy #2

The Relationship Between the Father & the Son

The Case

In the 4th century, the city of Byzantium was rising in popularity, and in 344 the emperor would make it his primary capitol (renaming it Constantinople). But the region was already a doctrinal battleground for conflicts between the Western and Eastern churches, and Emperor Constantine had to intervene by summoning the first worldwide ("ecumenical") church council in 325. At least 250 bishops (or their representatives) gathered in Nicaea, only a few miles from Byzantium. The hottest debates focused on who Jesus really was, and both of the protagonists were from the scholarly city of Alexandria, Egypt. A presbyter named *Arius* claimed that his bishop, *Alexander*, was blurring the distinctiveness between the Son and the Father and might even be slipping into polytheism. Alexander was helped in the debate by his deacon assistant, *Athanasius*, who argued that Arius denied Jesus' deity. Popular emotion was running high among the people, since many were actually *singing* Arius' doctrinal principles in catchy little "jingles."

The Evidence

★ An Arian Hymn:

*The uncreated God has made the Son
A beginning of things created,
And by adoption has God made the Son
Into an advancement of himself.
Yet the Son's substance is
Removed from the substance of the Father:
The Son is not equal to the Father,
Nor does he share the same substance.
God is the all-wise Father,
And the Son is the teacher of his mysteries.
The members of the Holy Trinity
Share unequal glories.*

★ Alexander:

"God is always; the Son is always; and the Son was present in the Father without birth."

★ Athanasius:

"God became man in order that man might become God."

★ Tertullian, Against Praxeas:

"Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent Persons, who are yet distinct One from Another. These Three are one essence, not one Person, as it is said, 'I and the Father are One,' in respect of unity of substance, not singularity of number."

★ Hippolytus, Against the Heresy of Noëtus:

"The economy of harmony is led back to one; for God is One. It is the Father who commands, and the Son who obeys, and the Holy Spirit who gives understanding: the Father who is above all, the Son who is through all, and the Holy Spirit who is in all. And we cannot otherwise think of one God, but by believing in truth in Father and Son and Holy Spirit ... For it is through this Trinity that the Father is glorified ... The whole Scriptures, then, proclaim this truth."

The Decision

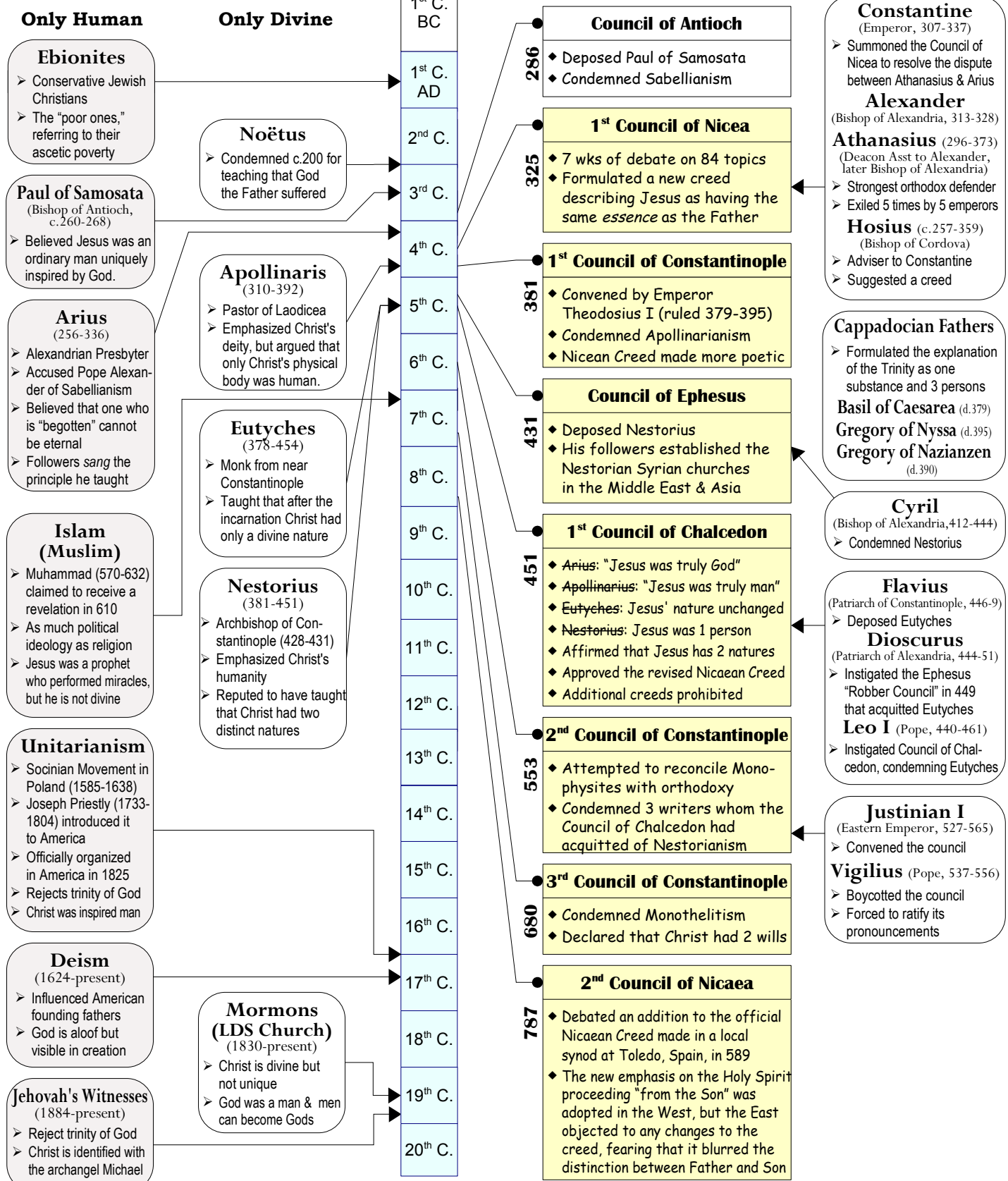
1. Which viewpoints regarding Christ's nature (previous page) are soundly based on Scriptures?
2. How would you respond to the debate between Arius and Athanasius?
3. How would you bring all of the parties into agreement? Why is (or isn't) agreement important?
4. What should be done about those who refuse to agree with the council's decision?
5. What are some church issues today that you would like to see resolved?

Controversy #2

The Relationship Between the Father & the Son

“**HERESY**”

“**ORTHODOXY**”



Controversy #2

The Relationship Between the Father & the Son

Baptismal Confession

(Submitted by Eusebius of Caesarea to the Council of Nicaea)

We believe in one God the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, Son only-begotten, Firstborn of all creation, begotten of God the Father before all the ages, through whom also all things were made; who became flesh for our salvation and lived among men, who suffered, and rose again the third day, and ascended to the Father, and will come again in glory to judge the living and dead;

We believe also in one Holy Spirit.

The Creed of Nicaea

We believe in one God the Father almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is to say of the essence of the Father, God of God, Light of Light, true God of true God, begotten, not made, of the same essence as the Father: through whom all things were made, things in heaven and things on earth: who for us men and for our salvation came down and became flesh and lived among men, who suffered and on the third day rose again, ascended into heaven, is coming to judge the living and dead;

And in the Holy Spirit.

But those who say, "There was a time when He was not," and "Before He was begotten He did not exist," and "He came into being from that which is non-existent," or those who maintain that the Son of God is "of another substance or essence," or "created," or "capable of change," or "subject to alteration" – those the holy catholic and apostolic Church pronounces accursed.

The Creed of Chalcedon

(also called the "Nicene Creed" and the "Constantinopolitan Creed")

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; [God of God], Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

HISTORICAL NOTE:

The Creed of Nicaea was completed in 325, whereas the Creed of Chalcedon was reviewed in 381 and affirmed in 451. The above version is used by the Western church. The Eastern Orthodox Church does not include the phrases in brackets. Furthermore, it was not until the sixth century that the custom arose of general recitation of the creed apart from its use as a confession by those about to be baptized.*

* F. F. Bruce, *The Spreading Flame*, Paternoster Press, 1995.

Controversy #3

The Role of the Holy Spirit

Understanding the Spirit

(1 Corinthians 2:11; Isaiah 11:1-2; John 16:7-15)

1. What is the Holy Spirit's relationship to God the Father?
2. What is the Holy Spirit's relationship to Christ the Son?

Receiving the Spirit

(Acts 2:1-21; Romans 8:1-27; Galatians 5:16-26)

3. What does it mean for God's Spirit to be "poured out" on His people?
4. How does a believer *know* that the Holy Spirit has been given?
5. Does the Holy Spirit give miraculous gifts today?

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Thanks to Mikel Rice (See 1Corinthians 6:19)

11-10-2000

EVER SINCE MY BODY BECAME A TEMPLE OF THE HOLY SPIRIT I'VE BEEN GETTING CHARGED PROPERTY TAXES

Living in the Spirit

(1 Corinthians 14:1-40; 1 Thessalonians 5:19-21)

6. How can a church (and its members) remain *holy* despite contrary influences?
7. Why is it so disastrous to "speak against the Holy Spirit" (Matt 12:31-32)?
8. What does it mean to conduct worship "decently and in order" (1Cor 14:40)?

Controversy #3

The Role of the Holy Spirit

Holiness & Social Reform

Racial Equality

The interracial aspects of the Pentecostal movement in Los Angeles were a striking exception to the racism and segregation of the early 1900s. The phenomenon of blacks and whites worshiping together under a black pastor seemed incredible to many observers. Frank Bartleman, a white Azusa participant, summed it up when he said, "The color line was washed away in the blood." An unsigned article in the November 1906 issue of *The Apostolic Faith* said, "No instrument that God can use is rejected on account of color or dress or lack of education." Although there were many who embraced this interracial vision, the social and cultural obstacles were too great, eventually producing divisions that remain to this day.

Gender Equality

Several prominent female evangelists – Catherine Booth (1829-1890), Mary Lee Cagle (1864-1955), Alma White (1862-1946), and Lela McConnell (1884-1970) – were crucial in founding well-known holiness organizations in Britain and America. Alma White and her husband established a new holiness organization, the **Pillar of Fire**, specifically because of the opposition to women preachers in the Methodist Episcopal Church. White founded a group originally known as the Pentecostal Union, but in 1917 its name was changed to the Pillar of Fire – and the headquarters were established in Zarephath, New Jersey. In 1918 she was consecrated senior bishop of the Pillar of Fire, becoming the **first woman bishop** of any Christian church. Her legacy in N.J. can be found today in the Zarephath Christian Church, an active Christian radio station (Star 99.1 FM), and Somerset Christian College (created in 1908 as Zarephath Bible Institute).

Compassion

Holiness leaders, like their eighteenth-century Methodist forebears, taught that sanctification does not stop in the individual heart, but must overflow into "social holiness." Just as cleansing from all sin could occur in this life, the ideal of the perfect community was also for today – not to be pushed off into the hereafter. During the last half of the 19th century, holiness bodies operating in nearly all urban areas in North America, Northern Europe, and even Australia established hundreds of urban missions with the intention of providing such emergency services as food, housing, and job training. While other religious bodies established similar missions, few seriously rivaled holiness missions in size or pervasiveness. As late as 1924 a study in San Francisco found that nearly all emergency food and housing services were being provided by holiness-inspired urban ministries, such as the Peniel Mission, the Volunteers of America, and the Salvation Army.

Pacifism

When World War I broke out, most adherents to the fledgling Pentecostal movement stood firmly on the side of pacifism. The movement's leaders had made it a key tenet years before, even though they believed war was inevitable. The first reason for their position was their literal interpretation of the biblical injunctions to "Love your enemies" and "Thou shalt not kill." But Pentecostals were also ardent premillennialists, and they viewed the outbreak of World War I as tangible proof that the end was near. Fighting against militant forces in Europe was useless because the only important battle was the warfare for souls.

SOURCES

Christian History, "The Rise of Pentecostalism," (Carol Stream, IL: Christianity Today Inc., 1998), Issue 58, Vol.XVII, No.2.
Christian History & Biography, "Phoebe Palmer," (Carol Stream IL: Christianity Today International, Spring 2004), Issue 82.
 Vinson Synan, *The Origins of the Pentecostal Movement*, (Tulsa: Oral Roberts University Library, Holy Spirit Research Center, 2002)

<i>New Testament Lists of Spiritual Gifts*</i>				
Rom 12:6-8	1 Cor 12:8-10	1 Cor 12:28-30	Eph 4:11	1 Pet 4:9-11
Prophecy	Wisdom	Apostleship	Apostleship	Speaking
Serving	Knowledge	Prophecy	Prophecy	Serving
Teaching	Faith	Teaching	Evangelism	
Exhortation	Healings	Miracles	Pastor/Teacher	
Giving	Miracles	Healing		
Leading	Prophecy	Helping		
Showing Mercy	Discerning	Administration		
	Tongues	Tongues		
	Interpretation	Interpretation		

* Nelson's Complete Book of Bible Maps and Charts (Nashville: Thomas Nelson, 1993).

ALTAR EGO. by Len Jones



"I was just fine until you stood up in service and testified that golf was one of your spiritual gifts."

Controversy #3

The Role of the Holy Spirit

The Case

Around the year 157 in Asia Minor, a Christian named Montanus began to prophesy ecstatically. He and two prophetesses claimed the direct inspiration of the Holy Spirit. They brought a renewed emphasis on practical holiness in areas like fasting, marriage, and spiritual healing because he felt that the church was reverting to Judaism. Montanus accepted all of the doctrines of the church, but he sought a higher standard of morality and reacted against the rigid institutionalism of the church. He and his followers encouraged a freer, more emotional worship that included prophetic visions. Objections to Montanism were because:

- It did not engage the rational mind
- They acted too worldly
- Some prophecies turned out to be false
- Followers refused to be controlled by respected church leaders
- Their “oracles” might become more highly regarded than Scripture

The Evidence

“But you shall neither test nor judge any prophet who speaks in the Spirit, for every sin will be forgiven but this. Yet not every one who speaks in the Spirit is a prophet, unless he has the ways of the Lord. By their ways, then, the false prophet and the true are to be distinguished.” **Didaché 11:7-12**

“Appoint for yourselves therefore bishops and deacons worthy of the Lord, men of meekness, not lovers of money, true and approved; for these also perform for you the service of prophets and teachers. So you must not despise them [even if they are not prophets], for they are your honorable men along with the prophets and teachers.” **Didaché 15:1-2**

“When the man who has the divine Spirit comes into a synagogue of righteous men, who have faith in the divine Spirit, and intercession is made to God by the synagogue of those men, then the angel of the prophetic Spirit, who is in contact with him, fills the man, and the man, filled with the Holy Spirit, speaks to the congregation as the Lord pleases.”

Shepherd of Hermas 11:9

“Since those gifts [of the Spirit] have ceased, the Holy Spirit now operates upon the minds of men only by the word.”

Alexander Campbell

“At last we have discovered the basis for Christian unity. The sanctification of believers of every name create unity in the great Christian brotherhood, such as no creed has ever been able to accomplish. [Here is] a unity not in ordinances; a unity not in church government; a unity not in forms of worship; a unity not in mere letter or creed – but in ... the baptism of the holy Spirit.” **Edgar M. Levy**

Tongues are ecstatic utterances, which in some circles are regarded as a mark of spiritual maturity, but which, in fact, are glaring evidence of immaturity. For ecstatic utterances are an indication that the soul has not settled down to abide in God. You find no ecstasy in the life of Jesus, because He always abided in God. Tongues, therefore, shall cease, but knowledge and prophecy shall be perfected.

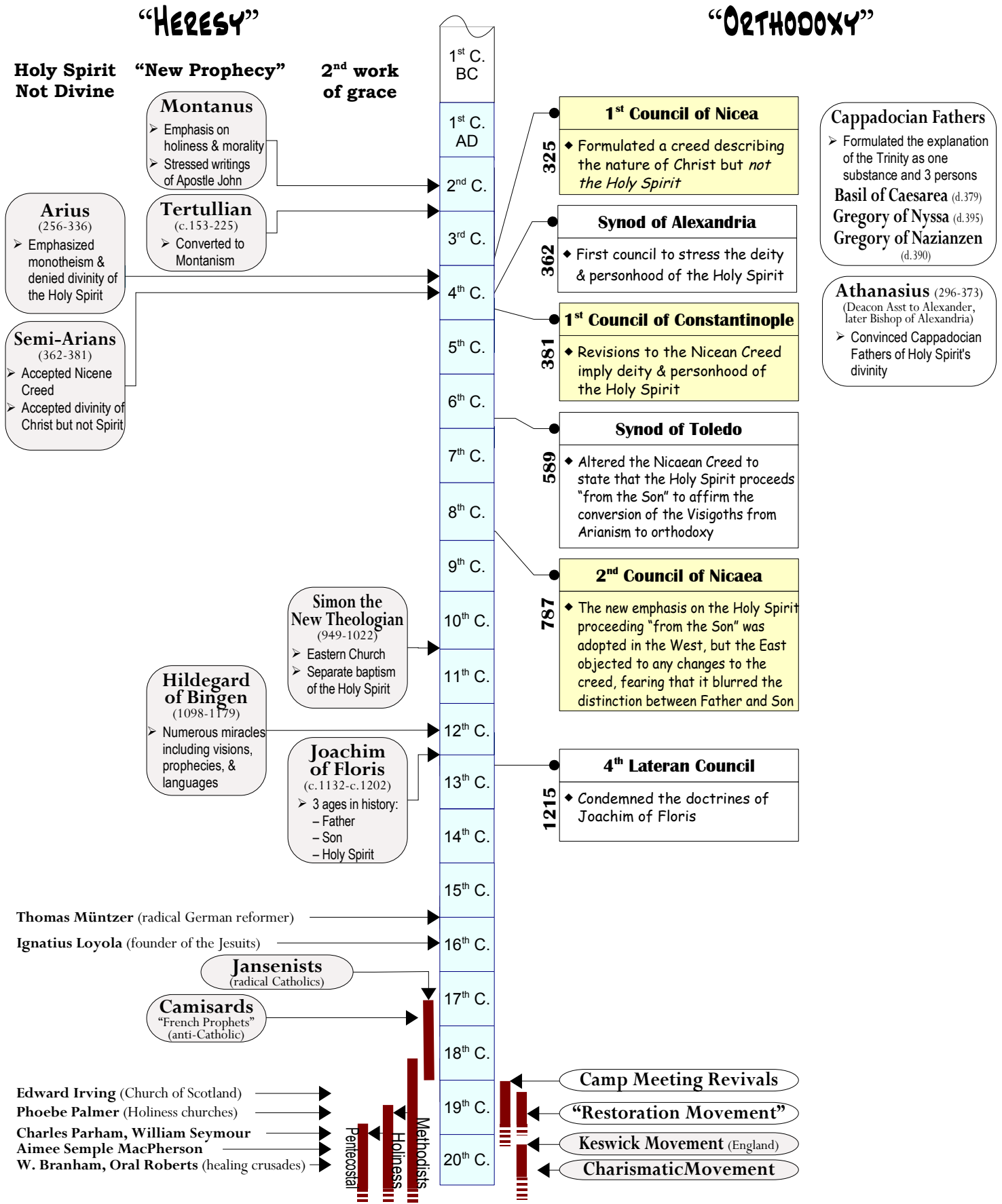
Alan Redpath, *The Royal Route to Heaven*

The Decision

1. Should the Holy Spirit be evident in our worship? If so, in what way?
2. What might we learn from "Holiness" and "Pentecostal" groups about restoring primitive Christianity?
3. How would you respond to an advocate of Pentecostalism who asks, "Why do you neglect the very power of godliness – the Spirit's work?"
4. How could we ensure a better balance in the church between *reason* (i.e., intellectualism) and *expression* (i.e., demonstration of emotion)?

Controversy #3

The Role of the Holy Spirit



Controversy #3

The Role of the Holy Spirit

Recurrent Periods of Awakening

Some recent studies have categorized specific generations as possessing certain qualities and ideals that that are repeated every four generations.* Within these cycles, an awakening occurs when social change renders traditional beliefs unable to answer contemporary questions. As new belief systems become popular, opposition arises to some of the new ideas, fostering a social cynicism and reaction to those ideas. A clash of values within the secular society often leads to a secular crisis that may be quite violent. The radical fringes are “trimmed” by the crisis and the result is a synthesis of ideals that the next generation views as social conformity. As this new synthesis eventually ossifies, it solidifies into a tradition that provides the context for the next awakening. The chart below depicts several of these cycles and their influence in America and Britain.

Renaissance		Awakening	
		Cynicism	
	War of the Roses 1459-1487	Secular Crisis	
	Tudor Renaissance 1487-1517	Conformity	
Reformation	Protestant Reformation 1517-1542	Awakening	← Luther, Zwingli, Calvin, Tyndale Radicals: Loyola, Müntzer
	Intolerance & Martyrdom 1542-1569	Cynicism	
	Armada Crisis 1569-1594	Secular Crisis	← Massacre of the French Protestant Huguenots (1572)
	Age of Shakespeare 1594-1621	Conformity	
Colonization	Puritan Awakening 1621-1649	Awakening	← Jansenists
	Reaction & Restoration 1649-1675	Cynicism	
	Glorious Revolution 1675-1704	Secular Crisis	
	Age of Empire 1704-1727	Conformity	
Enlightenment	Great Awakening 1727-1746	Awakening	← Rise of Deism in Britain
	French & Indian Wars 1746-1773	Cynicism	← John Wesley organized small groups to cultivate holiness
	American Revolution 1773-1794	Secular Crisis	← Jonathan Edwards questioned signs of the Spirit
	Era of Good Feelings 1794-1822	Conformity	← Cane Ridge Revival sets the stage for other camp meetings
Romanticism	Transcendental Awakening 1822-1844	Awakening	← Camp Meetings popular across the USA
		Missing Period	
	Civil War 1844-1865	Secular Crisis	← Phoebe Palmer laid the groundwork for Holiness theology
	Reconstruction 1865-1886	Conformity	← Alexander Campbell preaches a rational message
Modernism	3rd Great Awakening 1886-1908	Awakening	← Holiness (Palmer), Pentecostalism (Parham, Seymour)
	World War I & Prohibition 1908-1929	Cynicism	← W. H. Durham reacted to “2 nd Blessing” with “Finished Work”
	Depression & World War II 1929-1946	Secular Crisis	← Aimee Semple MacPherson → “Foursquare” churches
	American High 1946-1964	Conformity	← Church of Christ growth; splintered Pentecostal advances
Postmodernism	Consciousness Revolution 1964-1984	Awakening	← Charismatic Movement, Jesus People Movement
	Culture Wars 1984-2001	Cynicism	← First “Holy Laughter Revival” in Toronto
	Millennial Crisis 2001-????	Secular Crisis	
		Conformity	

1 Cor 14:3 (NIV)
... everyone who prophesies speaks to men for their strengthening, encouragement and comfort.

Rev 19:10 (NIV)
“Worship God! For the testimony of Jesus is the spirit of prophecy.”

* Neil Howe, William Strauss, *The Fourth Turning: An American Prophecy*, (New York: Broadway Books, 1997)
 Wikipedia, http://en.wikipedia.org/wiki/Great_Awakening

Controversy #4

The Nature of Salvation

Worthiness

(1 John 1:8-9; 2 Corinthian 6:14-18; Galatians 6:1-5)

1. How *exclusive* should the church be in accepting members?
2. How high should the church's standards be for members' behavior?

Transgression

(Galatians 5:16-17; Romans 5:12-19; 6:17-18)

3. Why do people sin?
How did sin enter into the world?
4. Can people choose *not* to sin?
If so, can anyone become sinless?
If not, who is to blame for our sin?



Election

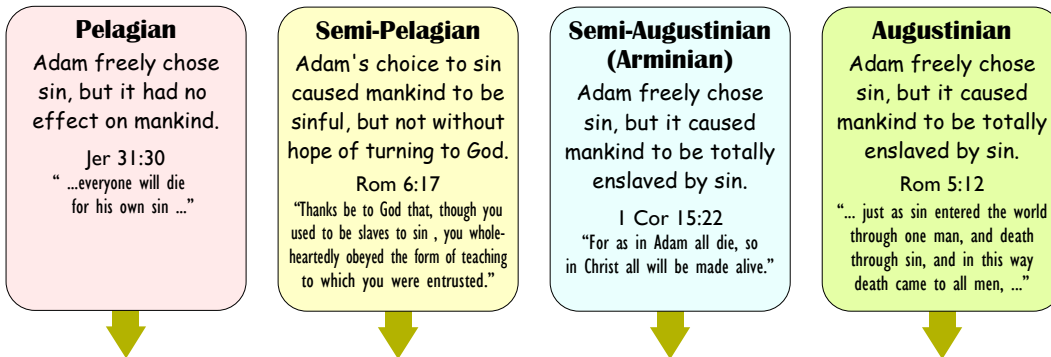
(Mark 10:26-27; John 6:63-65; 15:5; Acts 3:19; Romans 2:5-8; 3:10-24; 6:1-14)

5. What role does God (through the Holy Spirit) play in a sinner coming to faith in Christ?
6. Do we belong to God because we believe, or do we believe because we belong to God?
7. Can a person follow God without His help? What does this say about the extent to which we exercise "free will"?
8. Why is it necessary for Christ to be more than just a good example for us?

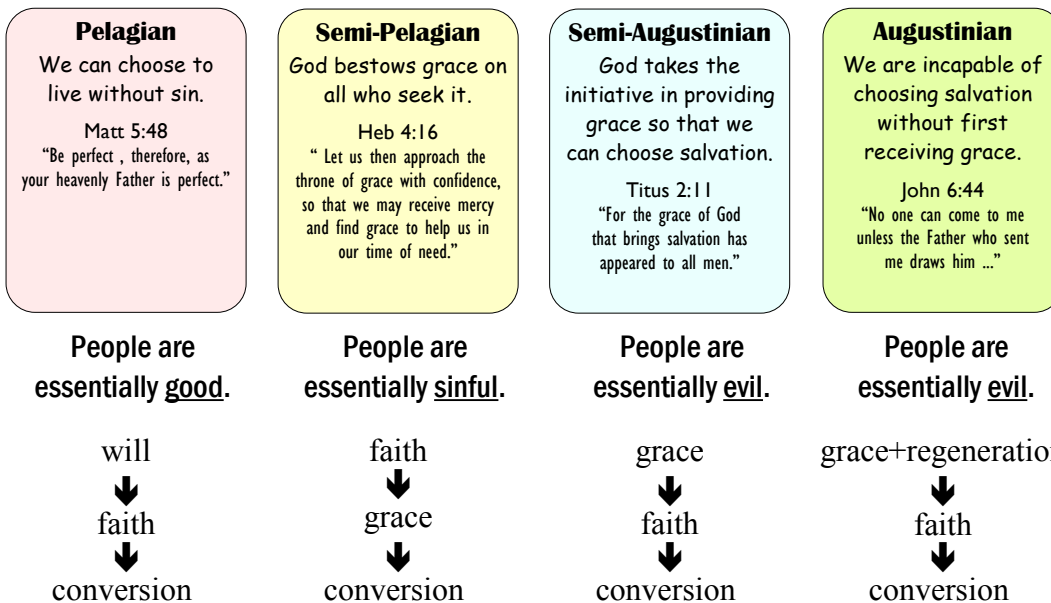
Controversy #4

The Nature of Salvation

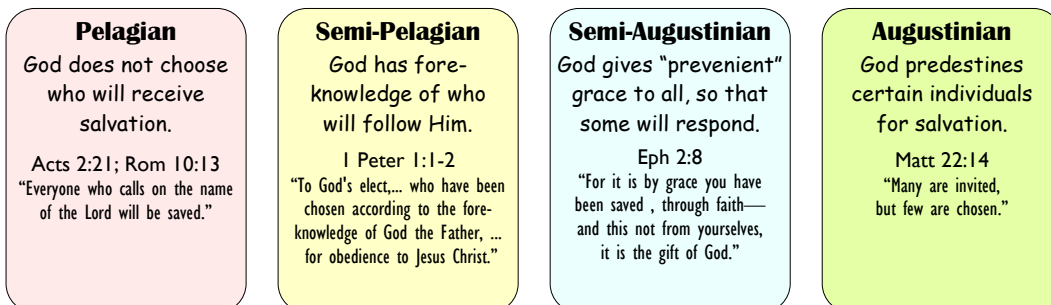
Adam's Choice



Our Choice



God's Choice



Controversy #4

The Nature of Salvation

Case #1

Christians were persecuted in the 3rd and 4th centuries during the reigns of emperors Decius and Diocletian. Many of them renounced their faith, and some factions (led first by **Novatian** and then by **Donatus**) refused to allow these people to return after peace was restored. There were Christians who actually sought to be arrested and martyred, but many others had handed over their sacred scriptures or bribed officials to avoid persecution. The Emperor Constantine, seeking unity in the church and in his empire, tried to settle the dispute between the bishop of Carthage and the “Donatists.”

Case #2

In the late 4th century, the church widely accepted the view that mankind had been corrupted by the sin of Adam and was incapable of attaining any level of moral goodness. **Pelagius** insisted that God would not command what was impossible. He claimed that people *imitate* the example of Adam's sin, but are not inherently *tainted* by sin. Anyone can choose to live without sin because all sin is voluntary. **Augustine** argued that mankind cannot attain salvation independent of Christ's redeeming grace, but that God gives grace to those whom He chooses so that they are enabled to be justified.

The Evidence (Case #2)

Tertullian (c.160-230) introduced the first terminology for what we now call “original sin”: *vitium originis*, “vice (flaw) of origin,” and *naevus peccati*, “birthmark of sin.”

“The power of choosing between good and evil is within the reach of all.”

– **Origen** (c.185-254)

“Command what Thy will; and grant what Thou commandest.”

– **Augustine** (354-430), *Confessions*

“Where the will is not absolutely free, there is no sin.”

– **Pelagius** (c.355-c.435)

“I believe that by my own reason or strength I cannot believe in Jesus Christ, my Lord, or come to Him. But the Holy Spirit has called me through the Gospel, enlightened me with his gifts, and sanctified me and preserved me in true faith.”

– **Martin Luther** (1483-1546), *Small Catechism*

“Free will carried many a soul to hell, but never a soul to heaven”

– **C. H. Spurgeon** (1834-1892)

“Probably the most important consequence of [Alexander] Campbell's conception of faith is its relationship with the process of conversion. In the classic frontier version this process commenced with the penitent being broken down by a sense of sinfulness. Filled with remorse, there was little choice but to wait for God to grant the gift of faith. Sometimes this took an excruciatingly long period of time. Even after receiving faith, the penitent often waited further for an assurance of pardon. Only after being assured of forgiveness could the process of reformation be completed. Campbell changed the traditional order so that faith began the process of conversion.”

Richard M. Tristano, *The Origins of the Restoration Movement*, 1988

The Decision (Case #1)

1. When is it appropriate for reconciliation with the church to be refused?

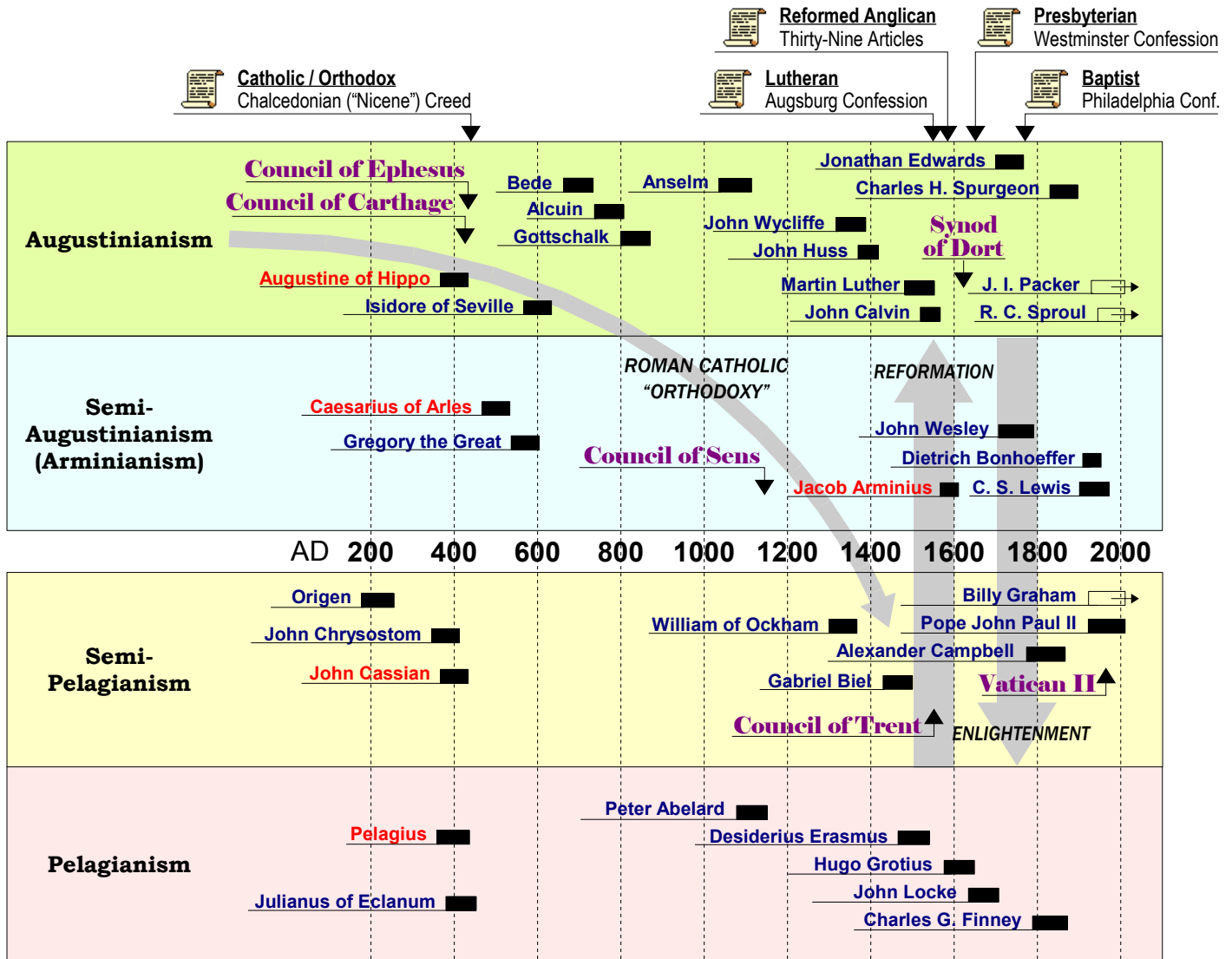
The Decision (Case #2)

2. Is it important for us to know whether a person's professed conversion is valid? Why?
3. What did Jesus consider to be an appropriate action or response for someone who wanted to enter the kingdom (Mark 10:13-31; John 5:24; 6:44-48)?
4. Is there a common ground between the various points of view on this subject?

Controversy #4

The Nature of Salvation

Perspectives on Sin & Salvation



Reach One by Pastor Frank

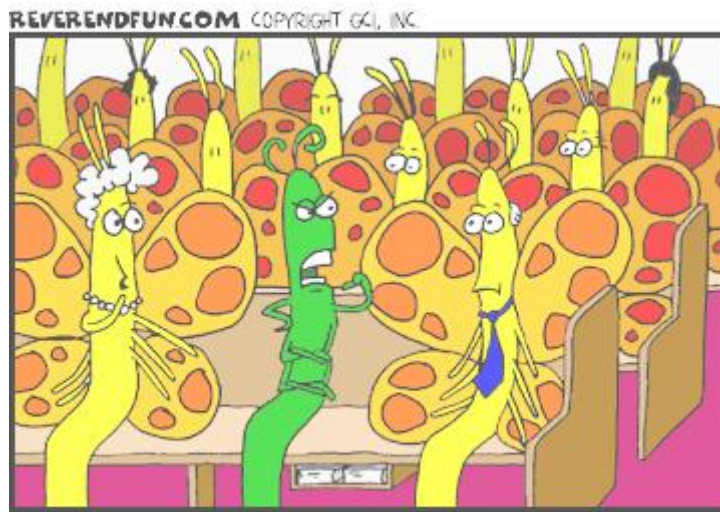
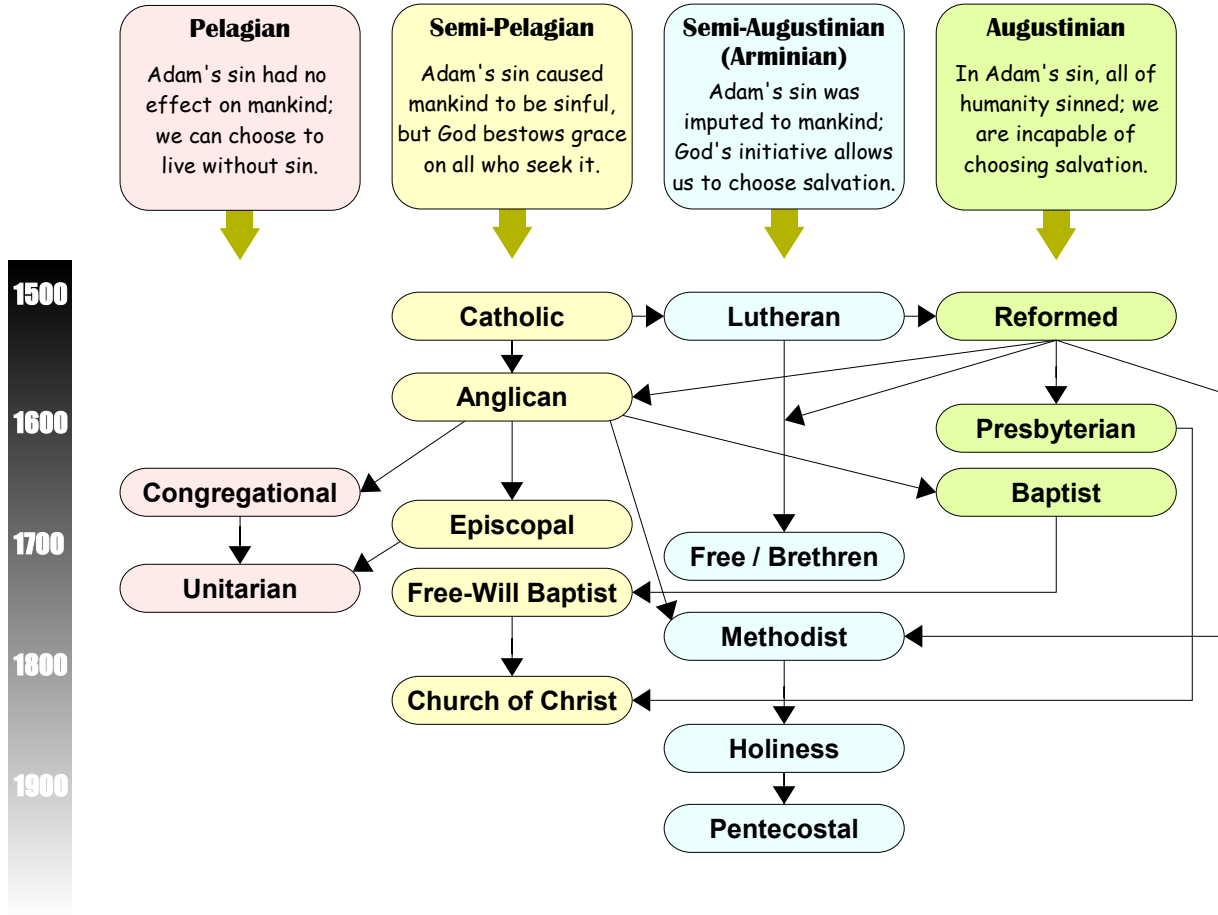


How old do I have to be to become sermon material, Dad?

Controversy #4

The Nature of Salvation

Who's Who Among Churches



I DON'T CARE HOW GOOD YOU ALL FEEL ... I HATE CHANGE

Controversy #5

The Role of the Church

Importance to Believers

(Luke 9:46-48; 22:24-27; Philippians 2:1-4; Acts 15:1-31)

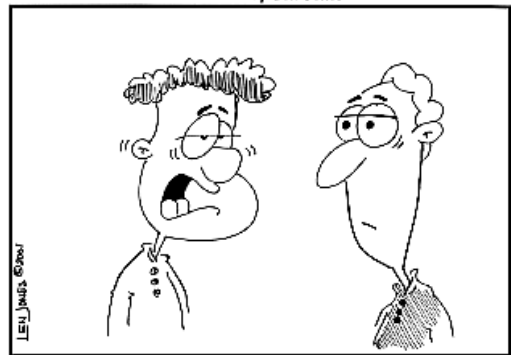
1. To whom do Christians go for decisions about church issues? Can you find some references in Scripture for how to handle questions or problems in the church?
2. What are some ways that churches can constructively interact with each other without creating a structure that *governs* their interaction?
3. To what extent should our culture be permitted to influence the way that the church operates? Is it good or bad for the church to adopt popular leadership styles? Why?
4. How can we embrace unity (both within our congregation and together with other groups) while at the same time encouraging a diverse range of gifts, personalities, experiences, and perspectives?

Importance to Society

(Matthew 5:13-16; 1 Peter 2:11-17)

5. What is the church's purpose *in the world*?
6. What are some benefits that result when a church is evangelistic? Can these results be achieved in other ways?
7. How does an unbelieving society benefit when the church exhibits unity?
8. Should the church be defined by the *boundaries that enclose us* or by the *center of our focus*? How do unbelievers and other church groups perceive us?

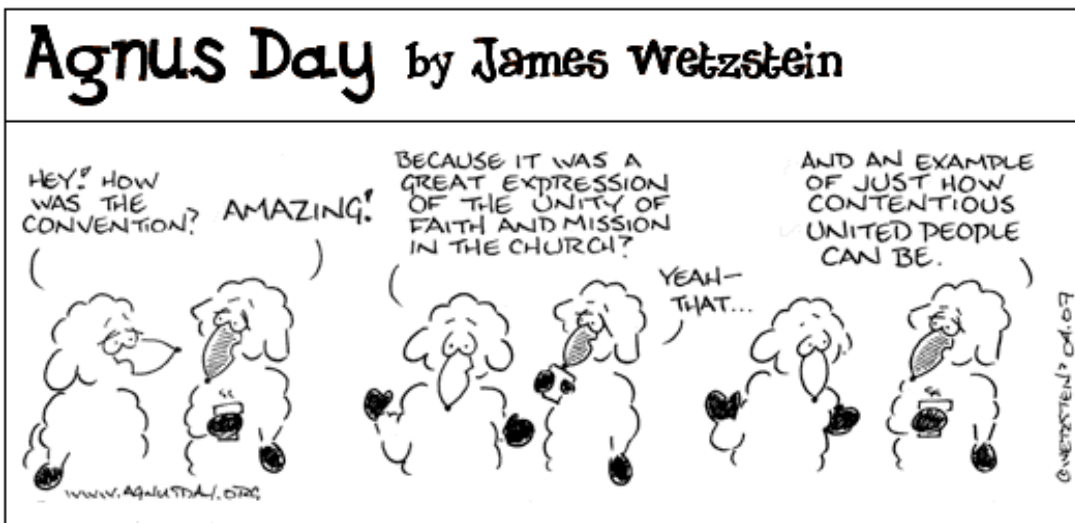
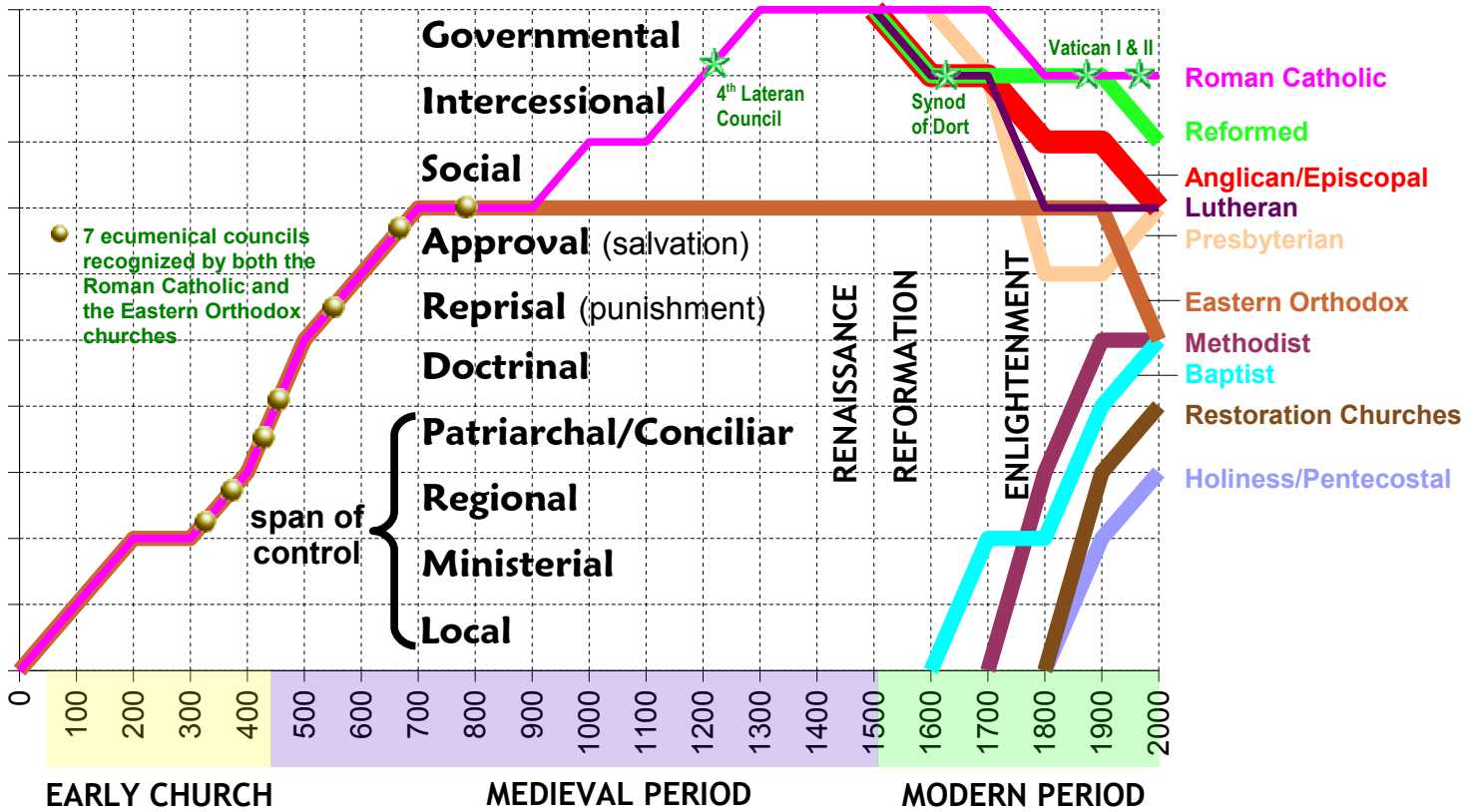
ALTAR EGO. by Len Jones



"I was just fine with the concept of sharing my faith until Pastor said we actually had to talk to people."

Controversy #5 The Role of the Church

Development of Church Authority



Controversy #5

The Role of the Church

The Case

During the Middle Ages the church became a powerful institution. It borrowed its structure from the imperial Roman system and disseminated it into the institutions and laws of barbarian societies. Superior economic and agricultural techniques were also introduced, and as a result the church accumulated much power, which in turn invited abuse. By the time of Innocent III (pope, 1198-1216), the authority of the church challenged the emperor himself, and a ferocious power struggle ensued.

The early reformers spoke out against the corruption in the church and the pope's abuses of authority. They insisted that Christ, not Peter, was the Head of the church, and that the Bible was the sole rule for life. Later reformers attacked the church's issuance of indulgences (monetary remittance for sins), its hierarchical "caste" system, and its pursuit of meritorious works. Many gave their lives for the principles of justification by faith, the authority of the Scriptures, and the priesthood of all believers.

The Evidence

"As soon as the coin in the coffer rings, the soul from purgatory springs."

**Johann Tetzel (1465-1519),
selling "indulgences" for
credit against sins**

"Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience."

Martin Luther, Diet of Worms, 1521

"Salvation does not depend upon a connection with the visible Church or upon the mediation of the priesthood, but solely upon election by God."

John Wycliffe (1329-1384)

"Three of the four Protestant Reformation movements – Lutheranism, Reformed Presbyterian, and Anglican – became state churches [and] were, in many ways, a continuation of the Catholic Church in their respective lands. ... The clergy retained ownership of the ministry, and the 'unbelieving world' was enrolled in the church."

Jim Petersen, 1992

"We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people."

**New Delhi Statement on Unity,
3rd Assembly of the World
Council of Churches, 1961**

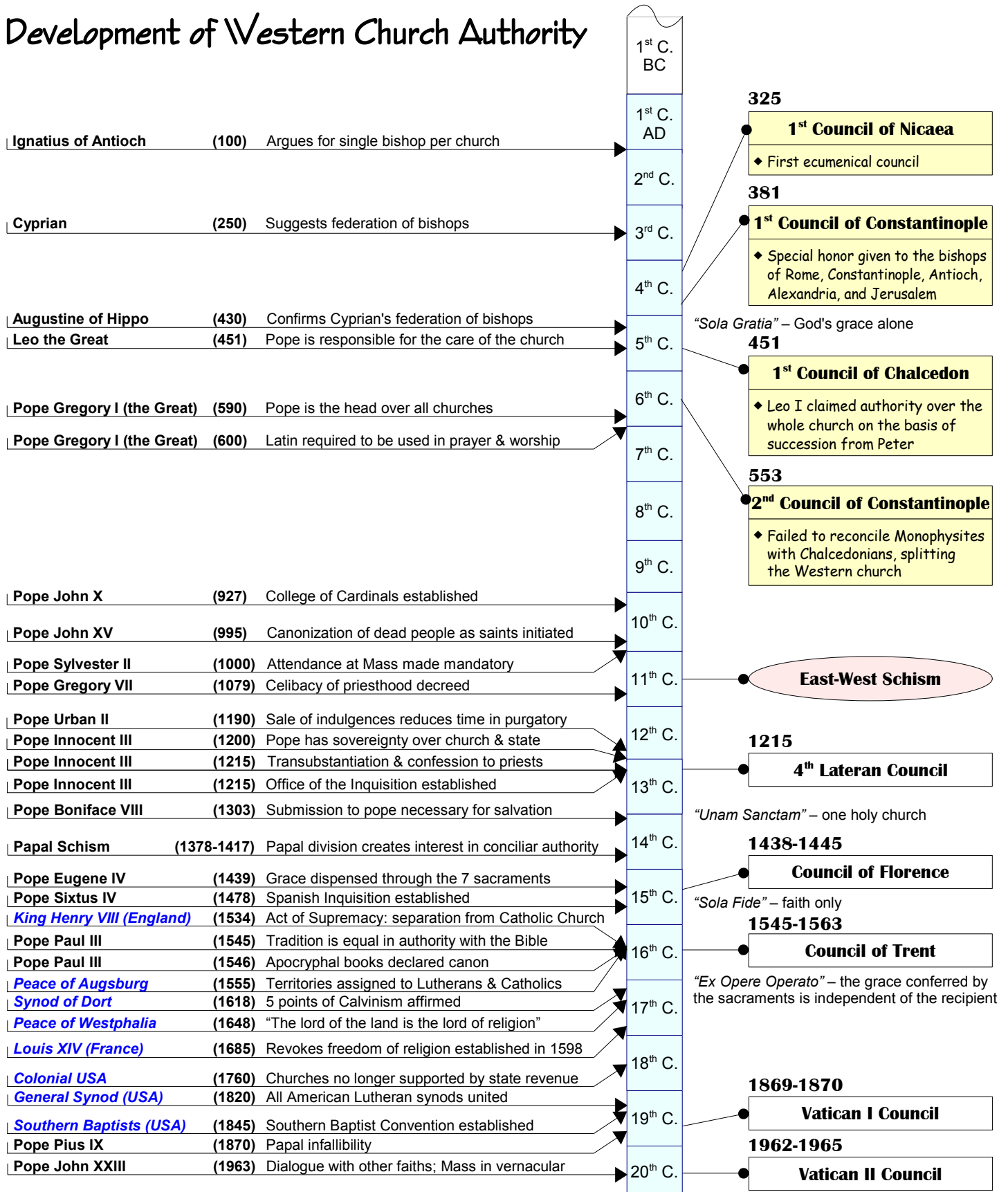
The Decision

1. What do you think that the Catholic Church should have done in response to the reformers?
2. What did the reformers need to do to pursue their goals?
3. What can we do to focus attention on Christ rather than the Church?
4. What can we do to help reconcile the many divisions among those who profess to be Christians?

Controversy #5

The Role of the Church

Development of Western Church Authority

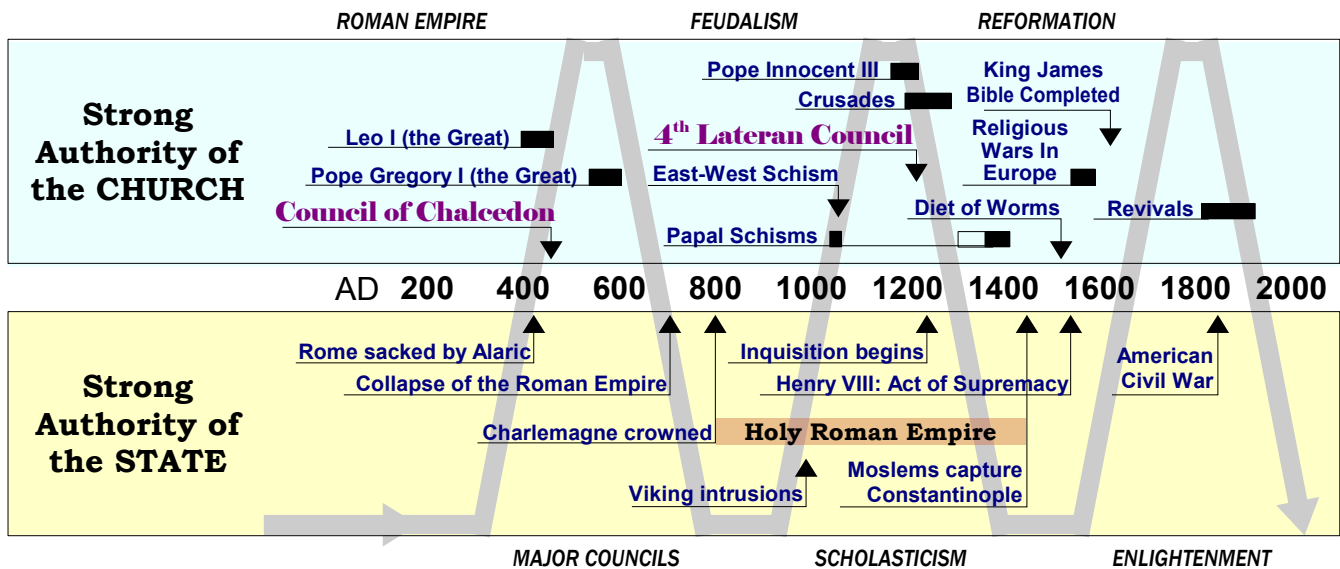


Controversy #5

The Role of the Church

Authority of Church vs. State

The light gray path that traverses the chart below indicates the shifting of strength between church policies and state policies



Notable Church Leaders

The Moravians

- Church Fathers**
- Irenaeus (c.130-202)
 - Clement (c.150-c.215)
 - Tertullian (c.160-c.230)
 - Hippolytus (c.170-c.236)
 - Julius Africanus (c.160-c.240)
 - Origen (c.185-c.254)
 - Cyprian (c.200-258)
 - Gregory Thaumaturgos (213-270)
 - Lactantius (c.240-320)
 - Eusebius (c.263-c.339)
 - Hilary (c.291-371)
 - Athanasius (c.296-373)
 - Basil (c.329-379)
 - Gregory of Nyssa (c.330-c.394)
 - Gregory of Nazianzus (330-390)
 - Ambrose (c.340-397)
 - John Chrysostom (c.374-407)
 - Jerome (c.345-420)
 - Theodore of Mopuesta (350-428)
 - Augustine (354-430)
 - Cyril (376-444)

- Reformation**
- John Wycliffe (1329-1384)
 - Oxford Univ. professor
 - Translated Bible → English
 - John Huss (1373-1415)
 - Bohemian priest
 - Opposed indulgences
 - Girolamo Savonarola
 - Italian Dominican monk
 - Executed for preaching against papal immorality
 - Martin Luther (1483-1546)
 - Augustinian monk
 - *Ninety-Five Theses*
 - Translated Bible → German
 - Ulrich Zwingli (1484-1531)
 - Swiss priest
 - Beginnings of Anabaptists
 - John Calvin (1509-1564)
 - French scholar
 - Wrote *The Institutes of the Christian Religion*
 - Helped establish theocratic society in Geneva
 - John Knox (1514-1572)
 - Scottish priest & teacher
 - Shaped reform and revolution in Scotland

- Revivals**
- 1st Great Awakening (1700s)**
- William Tennet (1673-1746) (PA/Presbyterian)
 - T. Frelinghuysen (1691-1748) (NJ/Dutch Reformed)
 - Jonathan Edwards (1703-1758) (MA/Congregational)
 - Shubal Stearns (1706-1771) (Southern Colonies/Baptist)
 - H. Muhlenberg (1711-1787) (PA/Lutheran)
 - G. Whitefield (1714-1770) (Anglican)
- 2nd Great Awakening (1800s)**
- Francis Asbury (1745-1816) (Methodist)
 - Timothy Dwight (1752-1817) (Congregational)
 - Thomas Campbell (1763-1854) (Presbyterian)
 - Barton W. Stone (1772-1844) (Presbyterian)
 - Alexander Campbell (1788-1866) (Presbyterian)
 - Charles G. Finney (1792-1875) (Presbyterian)

John Huss (1373-1415) was a priest and teacher in Prague (Bohemia) who emphasized the role of the Bible and that Christ alone is the head of the church. He was executed in 1415, but his followers survived as an independent church, the *Unitas Fratrum*, "Unity of the Brethren."

Jan Amos Comenius (1592-1670), known today as the "father of modern education," led them through Poland and Prussia during Europe's Thirty Years War (1618-1648). In 1722 a group of Moravian Brethren migrated to Germany and settled on the estate of **Count Nikolaus von Zinzendorf** (1700-1760) in Dresden. They built a community named Herrnhut, selected elders to lead them, and as they grew they made contact with other Moravians throughout Europe. In 1732 they began sending missionaries, and in 1740 they established *Bethlehem PA* as a base to work among the American Indians. The Brethren Church continues today, but its legacy is also seen in the Methodists through John Wesley (John's *Aldersgate* conversion experience occurred at a Moravian meeting).

Source: Curtis, Lang, & Petersen, *The 100 Most Important Events in Christian History* (Grand Rapids: Fleming H. Revell, 2004).

Controversy #6

The Role of Scripture

Intention

(James 1:22-25; Hebrews 4:12-13)

1. Why do we have the Bible?

Inspiration

(1 Corinthians 2:12-13; 2 Timothy 3:16-17)

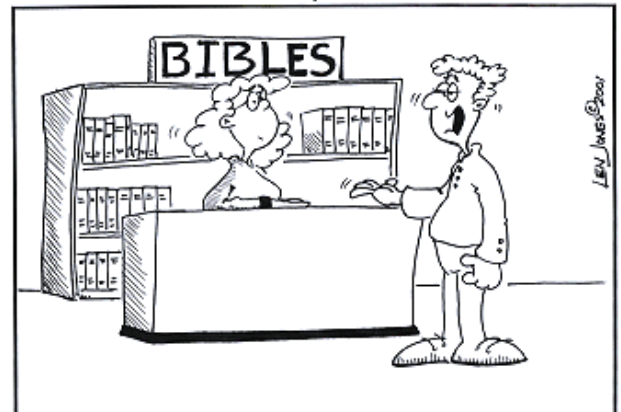
2. How do you know that the Bible is inspired by God and not susceptible to errors or mistakes? Are there ways that you know besides what the Bible says about itself?
3. Since all Scripture *is* inspired by God, what should be our attitude toward the Bible? How can we reflect its importance in our behavior?

Interpretation

(Luke 4:16-27; Acts 17:11; 2 Peter 3:15-16)

4. Do the Scriptures address *all* issues? How should concerns that are not mentioned in the Bible be handled?
5. How much preparation or education must a person have in order to understand the Bible's message?
6. Why is the phrase "the Word of God" applied to both the incarnate Jesus Christ and the written Bible? What do the two share that is embodied in this description?
7. How can you know whether your interpretation of a Bible passage is the one intended by the original author and God's Spirit?
8. What are some qualities that you look for in a specific translation of the Bible?

ALTAR EGO. by Len Jones

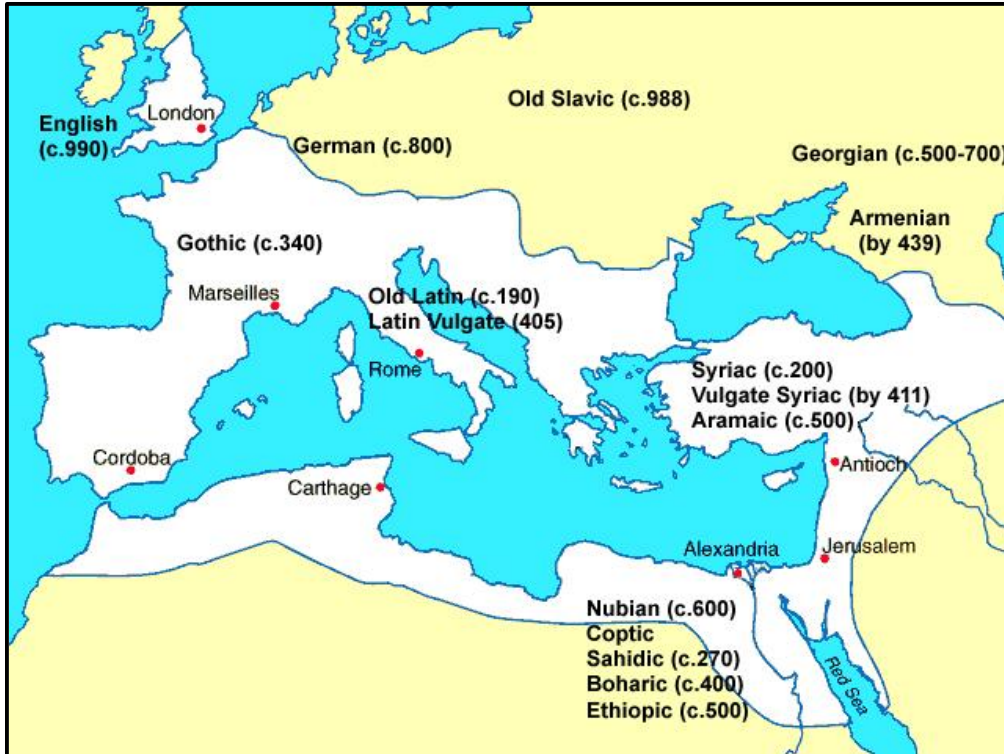


"What I really need is a translation that won't leave me feeling guilty, convicted, or in need of making some kind of decision."

Controversy #6

The Role of Scripture

The Spread of Early Vernacular Bible Translations throughout the Roman Empire



Source: John D. Hannah, *Charts of Ancient and Medieval Church History* (Grand Rapids: Zondervan, 2001), chart 106.

Comparison of the Earliest English Translations

John 3:16, from the *English Hexapla Parallel New Testament*, 1841

- 1st Ed. King James (1611): "For God so loued the world, that he gaue his only begotten Sonne: that whosoouer beleueeth in him, should not perish, but haue euerlasting life."
- Rheims (1582): "For so God loued the vworld, that he gaue his only-begotten sonne: that euery one that beleueeth in him, perish not, but may haue life euerlasting"
- Geneva (1560): "For God so loueth the world, that he hath geuen his only begotten Sonne: that none that beleue in him, should peryshe, but haue euerlasting lyfe."
- Great Bible (1539): "For God so loued the worlde, that he gaue his only begotten sonne, that whosoouer beleueth in him, shulde not perisshe, but haue euerlasting lyfe."
- Tyndale (1534): "For God so loveth the worlde, that he hath geuen his only sonne, that none that beleve in him, shuld perisshe: but shuld have everlastinge lyfe."
- Wycliffe (1380): "for god loued so the world; that he gaf his oon bigetun sone, that eche man that bileueth in him perisch not: but haue euerlastynge liif,"
- Anglo-Saxon Proto-English Manuscripts (995): "God lufode middan-eard swa, dat he seade his an-cennedan sunu, dat nan ne forweorde de on hine gely ac habbe dat ece lif."

Controversy #6

The Role of Scripture

The Case

The Reformation had splintered Christianity into numerous rival groups, and with vernacular translations of the Bible (German in 1522 & English in 1526), anyone who was literate could interpret Scripture. The 16th century was characterized by many differences of interpretation, but by the 17th century there was less tolerance and more violent confrontations. The Enlightenment began as a response to these religious conflicts. Whereas the wars had been fanned by religious fervor, the Enlightenment would focus on reason. Consequently, the 18th century is often called the “Age of Reason.”

As a solution to the religious division and strife, Thomas Campbell called for Christians to “reduce to practice that simple original form of Christianity, expressly exhibited upon the sacred page; without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship, of the Christian Church, or anything as a matter of Christian faith or duty, for which there can not be expressly produced a 'Thus saith the Lord', either in express terms or by approved precedent.” The Enlightenment infused a rational perspective according to which the Bible itself became a sort of scientific manual, a constitution, or a technical blueprint.

C. Leonard Allen, and Richard T. Hughes, *Discovering Our Roots*, 1988.

The Evidence

“Reason must be our last judge and guide in everything.”

John Locke, *The Essay on Human Understanding*, 1690

“Although the Holy Scriptures contain a perfect doctrine to which nothing can be added ... still every person, not intimately acquainted with them, stands in need of some guidance and direction, as to what he ought to look for in them, that he may not wander up and down, but pursue a certain path, and so attain the end to which Scripture invites him.”

John Calvin, *The Institutes of the Christian Religion*, 1559

“Through the subtilty [sic] of the enemy, the Christian church has long been divided into many different sects and parties. Each has a creed, confession of faith, or brief statement of doctrines, as a bond of union among its members, or rather a separating wall between itself and other societies. This is generally called the standard of such a church. ... The people have the privilege of reading the Scriptures to prove the standard to be right; but no privilege to examine it by Scripture, and prove it to be wrong. For if any should do this, he forfeits his privilege in that church, and must be cast out as a heretic.”

Barton W. Stone, 1804

“The real question is not whether we take the Bible literally, but whether we take it seriously. If we take it seriously, we will ask its respective authors what they intend to say. We will examine their reasoning, their appeals to theological principles or to earlier Scripture. We will take into account the various types of biblical literature, whether poetry, prophecy, proverb or prose ... We will consider the circumstances and situations which elicited the various portions and books of Scripture. We will give due attention to context, to language, even to 'tone'. And when we have done all these things ... we will humbly accept as authoritative ... whatever we finally conclude that its writers intended to teach.”

Edward Fudge, “Applying Scripture Today,” *GracEmail*, July 24, 2005

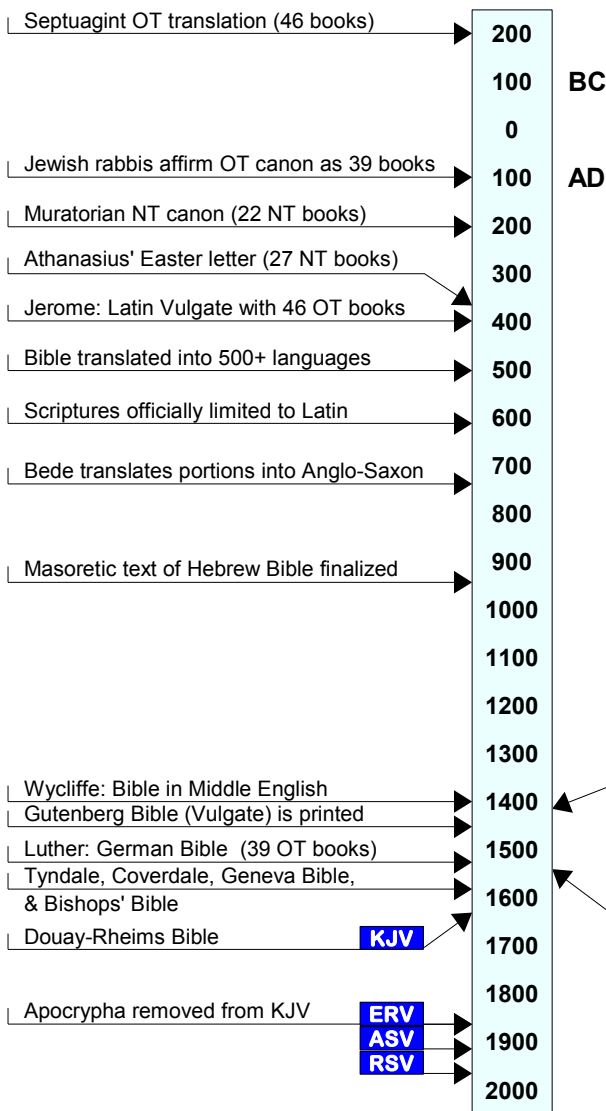
The Decision

1. How is the Bible like a “blueprint” for life? How is it not like a “blueprint”?
2. Which parts of the New Testament seem to invite the widest range of interpretations? Why do you think this is so?
3. What can we do to reconcile Christians with different approaches to interpretation (e.g., “literal” interpretation vs. “allegorical” interpretation)?

Controversy #6

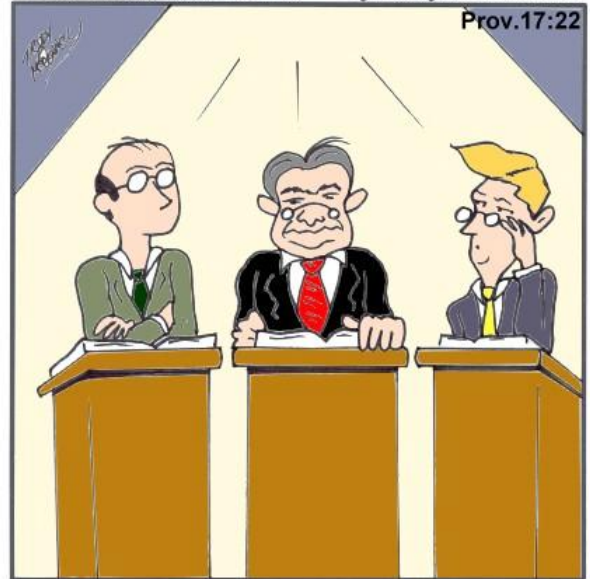
The Role of Scripture

Development of Bible Translations



Bulletoon

by Trudy O. McConnell



Today Only: Pastors battle it out over different interpretations of the Bible...Welcome to: "The Iron Shepherd"!

1408

Synod of Oxford

- ♦ Tried to suppress Wycliffe Bible

1545-1563

Council of Trent

- ♦ Declared Jerome's Vulgate to be the authoritative Latin text
- ♦ Affirms all 46 OT books

Books Debated for Inclusion in the New Testament



Book	Why Accept It	Why Exclude It	Result
Hebrews	East: claimed Paul as author	West: non-Pauline forgery	Accepted ✓
James	East: thought to be genuine	West: authorship questioned	Accepted ✓
2 Peter	Authored by Peter	Similarity of Ch 2 to Jude	Accepted ✓
2-3 John	Authored by John	Lack of citations by others	Accepted ✓
Jude	Early citation; apostolic author	Authorship questions	Accepted ✓
Apocalypse (Revelation)	Widely accepted as John's	Millennial (chiliastic) emphasis	Accepted ✓
Shepherd of Hermas	Edifying visions from God	Non-apostolic author; late date	Excluded ✗
Didaché	Genuine apostolic traditions	Uncertain origin; late date	Excluded ✗
Apocalypse of Peter	Maybe Peter's; similar to John's	Authenticity doubted	Excluded ✗

Source: Robert C. Walton, *Chronological and Background Charts of Church History*, 1988

Controversy #6

The Role of Scripture

Comparison of English Bible Translations

Word for Word										Thought for Thought														
Literal					Idiomatic					Dynamic					Paraphrase									
↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑
Interlinear	ASV	NWT	AMP	<u>NKJV</u>	<u>RSV</u>	NRSV	<u>NIV</u>	JB	NirV	REB	NCV/ICB	<u>NLT</u>	CEV	LB	<u>TM</u>	OIV								
	YLT	ERV	<u>NASB</u>	<u>KJV</u>	ESV	HCSB	NAB	TNIV	NJB	NEB	GNT	<u>EtRV</u>	GW											

<p>AMP Amplified Bible, 1964/1987 ♣12</p> <p>ASV American Standard Version, 1901, ☞KJV,RSV (or "American Revised Version")</p> <p>CEV Contemporary English Version, 1995 ♣100+ 🖐 5.4</p> <p>ERV English Revised Version, 1885, ☞KJV ♣65 (or "Revised Version")</p> <p>ESV English Standard Version, 2001, ☞RSV ♣100+ 🖐 8.0</p> <p>EtRV Easy-to-Read Version, 1978 (or "English Version for the Deaf")</p> <p>GNT Good News Translation, 1976 ♣7 🖐 6.0 (or "Today's English Version" or "Good News Bible")</p> <p>GW God's Word, 1995</p> <p>HCSB Holman Christian Standard Bible, 2000 ♣90</p> <p>ICB Internat'l Children's Devotional Bible, 1986, ☞NCV 🖐 3.0</p> <p>JB Jerusalem Bible (Catholic), 1966</p> <p>KJV King James Version, 1611 ♣54 🖐 12.0</p> <p>LB The Living Bible, 1967/1971 ♣1 🖐 8.3</p> <p>NAB New American Bible (Catholic), 1970/1991 ♣55 🖐 6.6</p>	<p>NASB New American Std Bible, 1971/1995, ☞ASV ♣54 🖐 11.0 (or "New American Standard Version")</p> <p>NirV New International Reader's Version, 1994/1998 ♣11 🖐 2.9</p> <p>NIV New International Version, 1978 ♣115 🖐 7.8</p> <p>NCV New Century Version, 1986 🖐 4.0</p> <p>NEB New English Bible, 1961/1970</p> <p>NJB New Jerusalem Bible (Catholic), 1985, ☞JB ♣36 🖐 7.4</p> <p>NKJV New King James Version, 1979/1982, ☞KJV ♣130 🖐 8.0</p> <p>NLT The New Living Translation, 1996 ♣90 🖐 6.3</p> <p>NRSV New Revised Standard Version, 1990, ☞RSV ♣30 🖐 10.4</p> <p>NWT New World translation (Jehovah's Witnesses), 1961</p> <p>OIV Oxford's Inclusive Language Version, 1995</p> <p>REB Revised English Bible, 1989, ☞NEB</p> <p>RSV Revised Standard Version, 1952, ☞ASV ♣32</p> <p>TM The Message, 2002 ♣1 🖐 4.8</p> <p>TNIV Today's New International Version, 2005, ☞NIV ♣115</p> <p>YLT Young's Literal Translation, 1862/1898</p>
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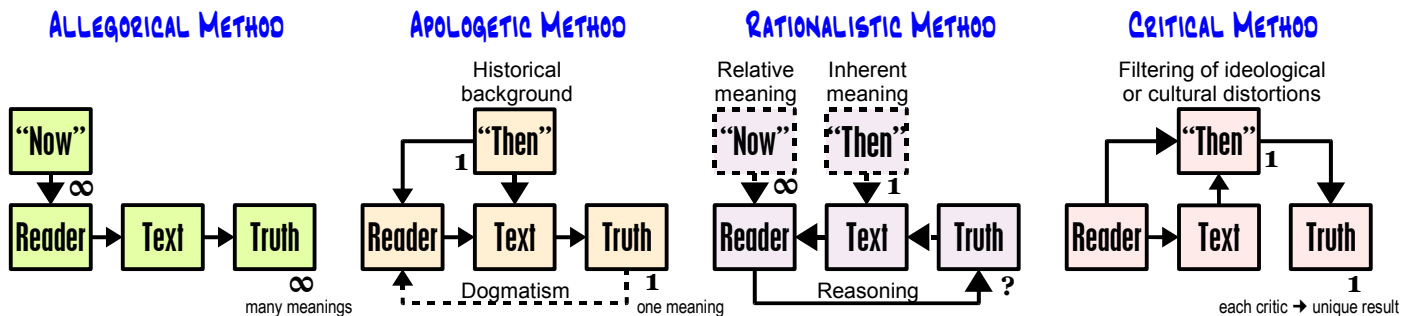
☞ Translation that this work is based upon

♣ Number of translators

🖐 Reading level (grade level)

Some of the most popular versions are underlined in the above chart.

Methods of Interpretation ("Hermeneutics")



- | | | | |
|---|--|---|--|
| <p>Popular in 1st-16th centuries</p> <p>Multiple levels and possibilities of meaning: literal, moral, spiritual, celestial, word associations, etc.</p> <p>Reader's own context brings many possible meanings to the text</p> <ul style="list-style-type: none"> • Philo of Alexandria (20BC-AD40) • Clement of Alexandria (c.150-c.215) • Origen (c.185-c.254) • E. Swedenborg (1688-1772) (mystical meanings) • Pietists (18th-century Germany) • Quakers (18th-century England) | <p>Popular throughout history</p> <p>Assumes authenticity and looks for the meaning intended by the author (or uses the text to prove a point)</p> <p>Reader uses historical context (and maybe dogma) to find the meaning</p> <ul style="list-style-type: none"> • Justin Martyr (c.100-c.162) • Eusebius of Caesarea (275-339) • Augustine of Hippo (354-430) • Anselm of Canterbury (1034-1109) • Thomas Aquinas (c.1225-1274) • U. Zwingli 1484-1531) • M. Luther (1483-1546) • A. Campbell (1788-1866) | <p>Popular in 19th century</p> <p>Text is distorted with superstitions and requires human logic (or imagination) to discern meaning</p> <p>Reader uses logic to filter out possible meanings</p> <ul style="list-style-type: none"> • J. Semler (1725-1791) (German Rationalism) • I. Kant (1724-1804) (Moral Interpretation) • D. Strauss (1808-1874) (Mythical Theory) • E. Husserl (1859-1938) (inherent meaning) • M. Heidegger (1889-1976) (relative meaning) | <p>Popular in 19th-20th centuries</p> <p>Text is distorted by ideologies or cultural norms which must be filtered out in order to find truth</p> <p>Reader uses the original context to filter out the true meaning</p> <ul style="list-style-type: none"> • K. Marx (1818-1883) • F. Nietzsche (1844-1900) • S. Freud (1856-1939) |
|---|--|---|--|

Controversy #7

The Nature of Worship

Purpose

(Psalms 66:1-20; Deuteronomy 6:13-15; Romans 12:1-2)

1. Why do we worship God? Does God need our worship?
2. Describe some ways that your worship *transforms* you.

Presence

(1 Peter 2:4-10; Rev 4:1-11)

3. In what ways are we intended to be *participants* in worship rather than merely *spectators*?
4. How is Jesus present in our worship?
How does the Holy Spirit operate in worship?
5. What are some ways that we should *prepare* for congregational worship?
How might our pain (as well as our joy) contribute to a deeper worship experience?



"I'll take two choruses, three hymns, one prayer... and one sermon hold the conviction please."

Pattern

(Psalms 51:15-17; John 4:19-26)

6. What examples can you find in the Bible of the kind of worship that God wants?
What does it mean to worship both "in spirit" and "in truth" (John 4:24)?
7. Should we express our hearts with more than just words? What place should creative arts have in worship?

Passion

(Matthew 5:16; 2 Corinthians 2:14-17; Hebrews 13:15-16)

8. How can we encourage people (both nonbelievers and believers) to truly *worship* in a society that encourages people to be *entertained*?

Controversy #7

The Nature of Worship

Progression of Worship Models

This chart is roughly based on some comments by Barry Liesch in *Worship Reflections: People in the Presence of God*

Phase	Historical Period	Application
Preparation	Pre-Sinai, before the Law	Structured (family) <i>relationship</i> ; emphasis on <i>service</i> ; Increasing awareness motivates inter-generational teaching
Celebration	Tabernacle-Temple (pre-Exile)	Structured <i>obedience</i> ; emphasis on <i>sacrifice</i> ; Greater participation in festivals, music, & symbolism
Participation	Synagogue (post-Exile)	Structured <i>liturgy</i> ; emphasis on <i>prayer</i> ; Greater literacy places emphasis on readings & interpretation
Emancipation	Paul's Instructions	Structured <i>sharing of gifts</i> ; emphasis on <i>redemption</i> ; Greater responsibility results in thankfulness & praise
Inspiration	Glorified Church (Revelation)	Structured <i>spiritual warfare</i> ; emphasis on <i>God's victory</i> ; Greater vision produces desire for holiness & humility

Variety in Worship

Deuteronomy 23

Israel's worship used all of the senses. They reinforced the meaning of the ceremony. Every sense can be used to worship God.

Sight	The beauty and symbolism of the Tabernacle; every color and hue had a meaning
Hearing	The use of music; there were instructions for the use of a variety of instruments, and the Bible records many songs
Touch	The head of the animal to be sacrificed was touched, symbolizing the fact that it was taking their place
Smell	The sacrifices were burned, emitting a familiar aroma
Taste	The festivals were celebrations and memorials—much of the food was symbolic

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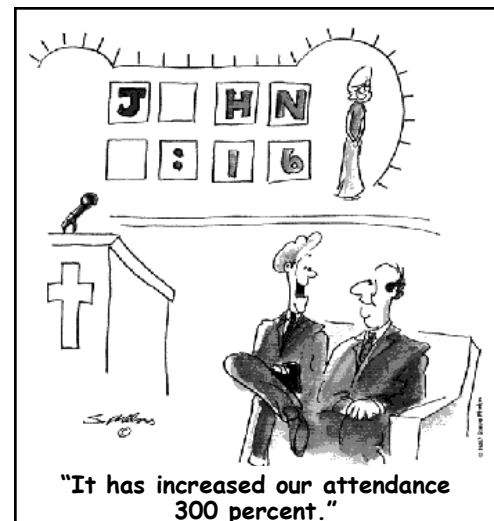
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Thanks to Mikel Rice

08-20-1998

DUE TO NEW LOCAL FIRE CODES WE ARE NO LONGER ALLOWED TO CONSIDER OURSELVES "ON FIRE FOR CHRIST"



Controversy #7

The Nature of Worship

The Case

Under the old covenant God regulated worship (Heb 9:1) so that the location, time, and method were specifically addressed by law. But these restrictions were only imposed until “the time of the new order” (Heb 9:10) when the reality of the new covenant would replace the "shadows" of the old. Since we now live in God's dispensation of grace, our worshipful expression has been liberated from legislative determination. Jesus spoke about this time in His dialog with the woman at the well (John 4). She wanted to know which set of rules for worship was correct, and Jesus transcended the issue by focusing on the imminent period when worship would be expressed *spiritually* rather than *legalistically*.

Unfortunately, many people today still focus on *regulatory* concerns like the building, the number of cups, and the style of music. However, we are not a people of the old covenant, with its many restrictions on worshipers. We have been blessed by God to live in a time of *responsible spiritual liberty*, a time of limitless possibilities to express, in spirit and in truth, the deepest devotion of our hearts in worshipful praise and service to our God.

Excerpts from a longer article by Al Maxey, *Reflections*, Issue #33, April 25, 2003 (<http://www.zianet.com/maxey/>)

The Evidence

“Wonder is the basis of worship.”

Thomas Carlyle (1795-1881)

“Worship is the submission of all our nature to God. It is the quickening of conscience by His holiness; the nourishment of mind with His truth; the purifying of imagination by His beauty; the opening of the heart to His love; the surrender of will to His purpose – and all of this gathered up in adoration.”

William Temple, archbishop of Canterbury, 1942-44

Beyond the sacred page, I seek Thee, Lord; My spirit pants for Thee, O living Word!

Mary A. Lathbury (1841-1913)

How would you rate each of the following aspects of our worship?

(1 = “we don't do it” ... 3 = “about average” ... 5 = “truly one of our strengths”)

Source of characteristics: Warren W. Wiersbe, *Real Worship* (Grand Rapids: Baker Books, 2000), p.87-89.

- Congregating** ... being a united community or family, involved with each other
- Celebrating** ... showing appreciation & gratitude to God and each other
- Commemorating** ... recognizing & remembering God's actions
- Communicating** ... active in prayer, teaching, encouragement, support, etc.
- Consecrating** ... exhibiting commitment & obedience to the Lord
- Contemplating** ... listening to, meditating on, & discerning God's will

The Decision

1. Why do you suppose we tend to think of worship as occurring *one* day a week instead of *every* day?
2. What are some ways that we could better express our worship to God?
3. How can we move toward worship that is so meaningful that *nonbelievers* want to participate?

Controversy #7

The Nature of Worship

Development of Western Hymnody

History of the Eucharist (Communion)

Tradition: Jewish music derived from temple & synagogue worship (Neh. 12:31-39). This influenced the early Christian hymns (see Luke 1-2).

Content: Psalms
Style: Antiphonal (alternate voices)

Education: Choir School ("schola cantorum")

Innovation: Organ introduced into Western music – but not played while people sing

Style: Harmony ("free organum")
Style: Rhythmic modes

Innovation: Individual expression of worship via hymns
1st Catholic hymnal

Style: Multi-part harmony
Classical compositions

Tradition: American music & camp/revival meetings

Jewish Hymns

Greek Hymns

Latin (Western) Hymns

Protestant Hymns

Metrical Psalms

Evangelical Hymns

Gospel Hymns

Clement of Alexandria

Augustine of Hippo
Ambrose of Milan (rhyme & meter)

Fortunatus
Pope Gregory I (Gregorian chants)

John of Damascus
Theodulph of Orleans

Bernard of Clairvaux
Hildegard von Bingen

Francis of Assisi
Thomas Aquinas

Guillaume Dufay
Martin Luther
Louis Bourgeois
Thomas Tallis
Joachim Neander
Thomas Ken
Isaac Watts
Charles Wesley (evangelical hymn)

Fanny Crosby (modern gospel hymn)

Time	Transubstantiation	Consubstantiation	Spiritual Presence	Symbolic Remembrance
200 BC	The bread & wine become Jesus' flesh & blood	The flesh & blood of Jesus join with the bread & wine	The bread/wine change <i>spiritually</i> (not physically)	The bread/wine <i>commemorate</i> & do not change
100 AD	Ignatius Justin Martyr	Tertullian	Augustine of Hippo	
200 AD		Cyprian, bishop of Carthage		
300 AD				<i>By the early second century, the Lord's Supper had been separated from the Agape meal in order to curb abuses</i>
400 AD				
500 AD	<i>Eucharist administered by the bishop</i>			
600 AD				
700 AD	John of Damascus			
800 AD				
900 AD				
1000 AD				
1100 AD				
1100 AD	1 st Lateran Council			Berengar
1200 AD				
1200 AD	4 th Lateran Council			
1300 AD	<i>Transubstantiation</i>			
1400 AD	<i>Laiety prohibited from receiving the wine</i>	John Hus		
1500 AD				
1500 AD	Council of Trent	Martin Luther	John Calvin	Zwingli
1600 AD	<i>Transubstantiation</i>	<i>Argued for Eucharist in "both kinds"</i>		<i>One Puritan group offers "open communion"</i>
1700 AD				
1800 AD	Catholic	Lutheran	Reformed Presbyterian	Baptist
1800 AD	Anglican / Episcopal			
1900 AD				A. Campbell
2000 AD	Vatican II Council			<i>Invited all Christians to participate in communion</i>
2000 AD	<i>Laiety allowed to receive the wine</i>			

DAILY meal ceremony sacrificial priestly believers WEEKLY



Hymns from Psalms

- Psalm 8 O Lord, Our Lord (1874)
- Psalm 23 The Lord's My Shepherd (1646)
- Psalm 46 A Mighty Fortress Is Our God (1529)
- Psalm 46 Be Still, My Soul (1752)
- Psalm 87 Glorious Things of Thee Are Spoken (1779)
- Psalm 90 O God, Our Help in Ages Past (1719)
- Psalm 98 Joy to the World (1719)
- Psalm 100 All People That On Earth Do Dwell (1560)
- Psalm 103 Praise to the Lord, the Almighty (1680)
- Psalm 104 O Worship the King, All Glorious Above (1833)
- Psalm 107 Let the Redeemed (1978)
- Psalm 117 O Praise the Lord (1921)
- Psalm 121 Unto the Hills (1866)
- Psalm 126 Bringing in the Sheaves (1874)
- Psalm 148 Hallelujah, Praise Jehovah (1893)

Controversy #7

The Nature of Worship

What is a Liturgy?

“Liturgy” is derived from a Greek word (*leitourgia*) that referred to a “public servant.” The Greek translation of the Old Testament (the Septuagint, 3rd century BC) used this word to describe the priest’s public service in the temple (e.g., Exodus 38:27; 39:12). In the New Testament, the word also refers to public religious service (Luke 1:23; Hebrews 8:6).

Today the word “liturgy” may refer specifically to the public service associated with the Eucharist (the Lord’s Supper), or it may describe the structure of an entire order of worship (note that only Western churches use the term in this latter fashion). The early church did not heavily restrict the sequence and structure of worship (although certain elements were always included), but as early as the 2nd century, Justin Martyr described a normative worship structure. By the 4th century, the worship structure had solidified into forms that are the direct source of most of today’s liturgies (including Roman Catholic, Eastern Orthodox, and many Protestant Churches). In the table below, a checkmark indicates an element that was identified by Justin Martyr (note that the order of the elements has remained roughly the same).

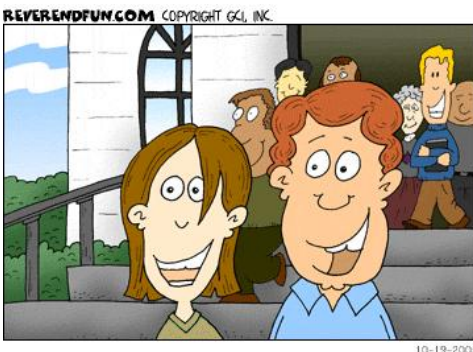
ROMAN CATHOLIC <i>Latin Rite</i>	EASTERN ORTHODOX <i>Divine Liturgy of St. John Chrysostom</i>	LUTHERAN <i>Missouri Synod</i>	ANGLICAN <i>(Also Methodist)</i>
• Penitential Rite	• Great Litany & Antiphons	✓ Confession & Absolution	✓ Confession & Forgiveness
• Hymn of praise (“Gloria”)	• Trisagion Hymn	• Hymns of Praise	• Hymn of Praise
• Congregational prayer (“Collect”)	• Prayer	• Salutation & Prayer (“Collect”)	• Prayer (“Collect”)
✓ Liturgy of the Word (3 readings)	✓ The Readings (3)	✓ Service of the Word (3 readings)	✓ Readings (3)
✓ Sermon (“Homily”)	✓ The Homily	✓ Sermon	✓ Sermon
• The Creed		• The Creed	• The Creed
✓ General Intercession (“Prayers of the Faithful”)	✓ Litany of Fervent Supplication	✓ Prayer of the Church	✓ Prayers of Intercession
	✓ Prayer of the Faithful	• Offering & Offertory	• The Peace
✓ Offertory of bread and wine	✓ Great Entrance & Petitions	• Sanctus (“holy, holy, holy”)	
✓ Eucharistic Prayer	✓ Prayer of the Proskomide	✓ Prayer of Thanksgiving	✓ Eucharistic Prayer
	• Kiss of Peace & The Creed		
✓ Consecration by “Words of Institution”	✓ The Holy Anaphora	✓ The Words of Our Lord	
• Proclaiming the mystery of the faith			
• Doxology			
• The Lord’s Prayer	• The Lord’s Prayer	• The Lord’s Prayer	• The Lord’s Prayer
		• Pax Domini & Agnus Dei	
✓ Communion Rite	✓ Holy Communion	✓ Distribution of Communion	✓ Giving of Communion
		• Cantic (song)	
• Greeting	• Prayer of Thanksgiving	• Post-Communion Collect	• Post-Communion Prayer
• Blessing (“Benediction”)	• The Dismissal	• Benediction	• Benediction

SOURCES for the above chart:
 Justin Martyr, *1 Apology*, chap. 65-67.
<http://en.wikipedia.org/>
<http://www.liturgies.net/>
<http://www.lcms.org/>
<http://www.cofe.anglican.org/>

The Icon Controversy

Religious art is seen by Eastern Orthodox Christians as a pictorial representation of faith and a channel of religious experience. Many early Christians, like the Jews, had avoided portraying the likeness of God or Christ, but such images were nevertheless becoming popular by the eighth century. Although a council in Constantinople in 697 permitted images of Christ “under his human form,” Emperor Leo III (reigned 717-741) pursued the elimination of such “icons” (from the Greek word meaning “image”) as a way to strengthen both the church and the empire. Those who followed the emperor in opposing the icons (they were called *iconoclasts*) invoked the Old Testament prohibition of graven images and rejected icons as idols. Several Eastern theologians, on the other hand, based their opposing arguments on the doctrine of the incarnation: God is indeed invisible and indescribable in his essence, but when the Son of God became man, he voluntarily assumed all the characteristics of created nature, including “describability.” Consequently, images of Christ, as man, affirm the truth of God’s real incarnation (these proponents of images were called *iconodules*, or “image-servants”). The 7th ecumenical council, held in Nicaea in 787, temporarily restored the use of icons, but the controversy continued until a synod in 843 confirmed them as orthodox. Although “worship” is addressed to God alone, these images were objects of “veneration” because they provide personal contact with the holy persons they represent. This victory of Eastern Orthodoxy inspired painters to produce works of art that possess spiritual as well as artistic value.

Source: <http://www.mb-soft.com/believe/txc/orthodox.htm>



TO BE HONEST I DON'T EVEN KNOW WHAT THAT SERMON WAS ABOUT, BUT BOY WAS HE EXCITING

Controversy #8

The Nature of Righteousness

Access

(Genesis 15:6; Romans 4-5; Colossians 1:21-23)

1. What does it mean to get close to God? How do we know how close we are?
2. What kinds of things usually get in the way of (or get a higher priority than) our relationship with God?

Accord

(Acts 2:44-47; 4:32-35; Romans 14)

3. Do other people help or hinder the closeness of our relationship with God?
4. What are some examples of how Christians “separate” themselves from the world today?
5. What does it mean to you to have a *spiritual* relationship with *another person*?



Action

(Acts 11:19-21; 1 Peter 2:13-17; Revelation 3:7-13)

6. How can a Christian express deep devotion to God in daily life?
7. How can Christians remain separate from the world's influences without withdrawing from the presence of the world?
8. How does the *world* benefit from a Christian's righteousness?

Controversy #8

The Nature of Righteousness

God's Advice for Maintaining a Relationship with Him

Source: *Tyndale Handbook of Bible Charts & Maps* (Tyndale House, 2001)

Try to imitate God	Proverbs 10:7; 12:3; 28:12
Hate what is false	Proverbs 13:5
Commit all of your work to the Lord	Proverbs 16:3
Use words with restraint; be even-tempered	Proverbs 17:27-28
Love wisdom and understanding	Proverbs 19:8
Be humble and respect the Lord	Proverbs 22:4
Willingly confess and forsake your sin	Proverbs 28:13

Mystics

Mysticism has been called “the science of the love of God,” and “the life which aims at union with God.” Mystics may be found in every religious tradition, sometimes as central participants but often on the periphery of accepted practice, for they map out new experiences of the divine.

There is no identifiable mystical type (although scholars at times have tried to identify one). Mystics may be women or men, educated or uneducated, from wealthy or deprived backgrounds. Mystical experiences may be primarily visual or auditory, or so abstract as to elude any verbal formulation. The mystical path may be based either upon developing love or on the growth of the intellect. Mystical experiences can occur spontaneously, unexpectedly, at any time and place; yet many religions endorse ascetic practices and modes of prayer that encourage the development of mystical experience in some people. All traditions seem to agree that mysticism is a special gift, not fully under the control of the recipient.

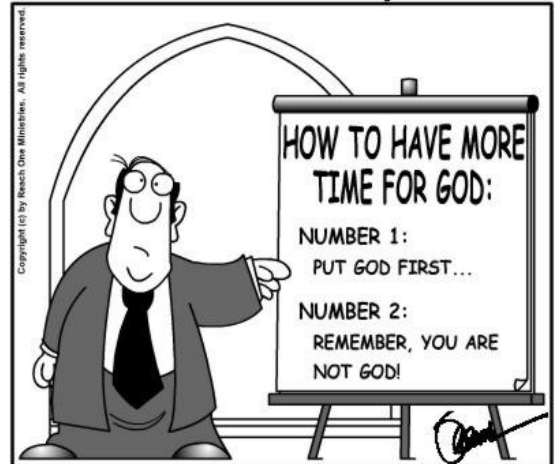
“The great periods of mystical activity tend to correspond with the great periods of artistic, material, and intellectual civilization.... It is always as if [the mystics] were humanity’s finest flower; the product at which each great creative period of the race had aimed.” — Evelyn Underhill

Mystics were the teachers of the age, inspired leaders who synthesized Christian tradition and proposed new models for the Christian community. The names of some of the men are familiar – Bernard of Clairvaux, Francis of Assisi, Thomas Aquinas – but we are not as familiar with the women, although they were actually more numerous. Hildegard of Bingen, Clare of Assisi, Beatrijs of Nazareth, Julian of Norwich, Hadewijch of Antwerp, Mechthild of Magdeburg, Angela of Foligno, Catherine of Siena, and other women mystics drew on their experience of the divine to provide spiritual guidance for others. Such women became highly respected leaders of the faithful. Their role as prophets and healers was the one exception to women’s presumed inferiority in medieval society.

Source: *Christian History*, “Women in the Medieval Church,” Issue 30, article entitled, “The Mystics,” by Elizabeth Alvilda Petroff.

Reach One

by Pastor Frank



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I AM RUNNING A CHRISTIAN OPERATING SYSTEM CALLED "STAINED GLASS WINDOWS '98" ... IT'S PRETTY COOL BECAUSE WHEN YOU MAKE AN ERROR THE COMPUTER SAYS "FORGIVE THEM FATHER FOR THEY KNOW NOT WHAT THEY DO"

Controversy #8

The Nature of Righteousness

The Case

Monasteries were established as places where people could devote themselves to intense spiritual lives, but over time the monks (and nuns) were the only ones actually expected to pursue the Christ-like life. Outside the monasteries, there were other groups who sought devout lives of Bible study, prayer, and helping the poor: the *Waldensians*, *Anabaptists*, *Puritans*, *Precians*, and *Pietists* were all basically interested in the religious renewal of the individual.

In England this agitation began during the sixteenth century in a time of political revolution. The *Puritans* (those who wanted to “purify” the worship of the church) shifted from ecclesiastical and doctrinal concerns to the quality of life which they felt the Christian faith ought to produce. They regarded the Bible as God’s revealed law which must govern every aspect of the believer’s daily life.

Source: *Christian History*, Issues #5, 10, and 19.

The Evidence

“Be watchful and do not destroy your lengthy discipline ... Strive to preserve your enthusiasm ... You know the treacherous demons ... do not fear them, but rather draw inspiration from Christ always, trust in him.”

Antony (251-356), desert hermit, quoted in *The Life of Antony*, by Athanasius (357)

“The brothers shall not acquire anything as their own, neither a house nor a place nor anything at all. Instead, as pilgrims and strangers in this world who serve the Lord in poverty and humility, let them go begging for alms with full trust.”

Francis of Assisi (1182-1226), excerpt from the official charter of the Order of Friars Minor (1223)

“You must daily die with Christ and crucify the flesh or you can not remain united with Christ as your head. Otherwise, you will not have him in you except in an external way, outside of your faith, heart, and spirit. This will not help you for he wishes to be in you, to be living, to comfort and to make you blessed.”

Johann Arndt (1555-1621), *True Christianity*, considered the first great literary expression of Pietism

“The body of Scripture is a doctrine sufficient to live well.”

William Perkins (1558-1602), Puritan

“O Lord, crucify the world unto me, that though I cannot avoid to live among the baits and snares of it, yet it may be so truly dead unto me and I unto it.”

John Winthrop (1588-1649), Puritan governor of Massachusetts Bay Colony, from his diary

“If our hearts are entirely given to God, it is clear that we cannot serve two masters; it is simply impossible—at any rate all the time we are following Christ. It would of course be tempting to show how far we had advanced in the Christian life by endeavoring to serve two masters and giving each his due, both God and Mammon. Why should we not be happy children of the world just because we are the children of God? After all, do we not rejoice in his good gifts, and do we not receive our treasures as a blessing from him? No, God and the world, God and its goods are incompatible, because the world and its goods make a bid for our hearts, and only when they have won them do they become what they really are. That is how they thrive, and that is why they are incompatible with allegiance to God. Our hearts have room only for one all-embracing devotion, and we can only cleave to one Lord. Every competitor to that devotion must be hated. As Jesus says, there is no alternative either we love God or we hate him.”

Dietrich Bonhoeffer, *The Cost of Discipleship* (1937)

The Decision

1. Is the pursuit of righteousness a Christian's *duty* or *privilege*?
2. What motivates you to pursue righteousness and forgiveness? What do you respond when you feel like you want to give up?
3. How might we encourage other Christians to continue to pursue righteousness?

Controversy #8

The Nature of Righteousness

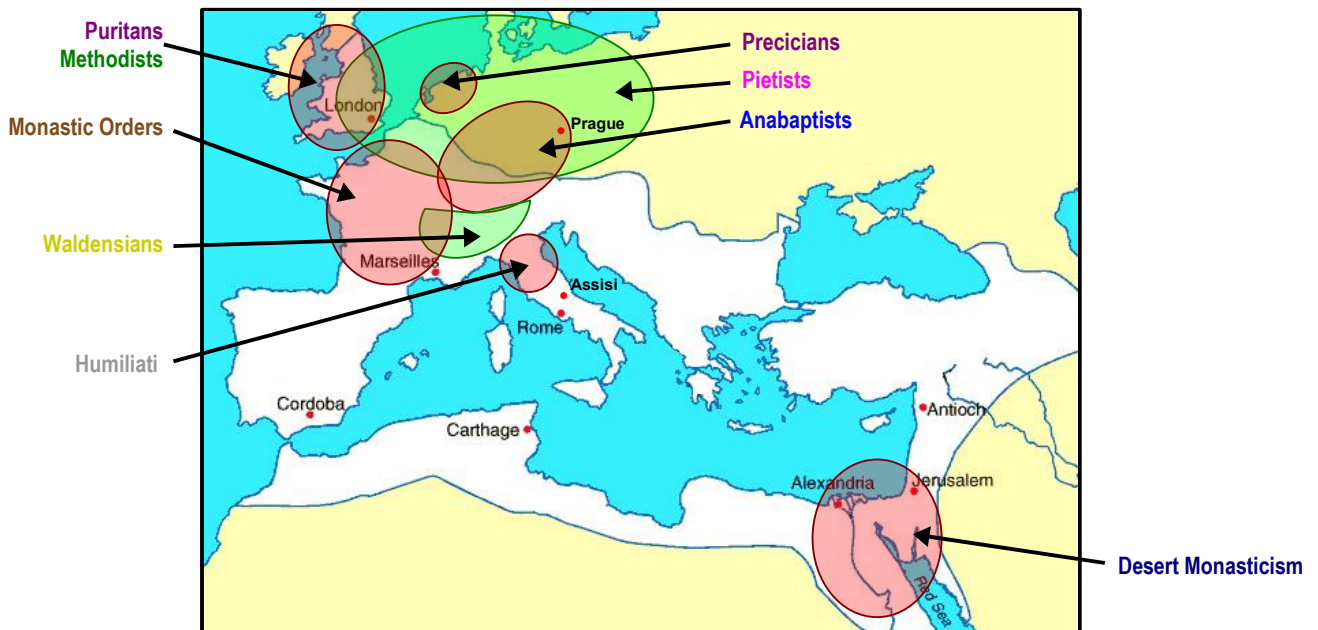
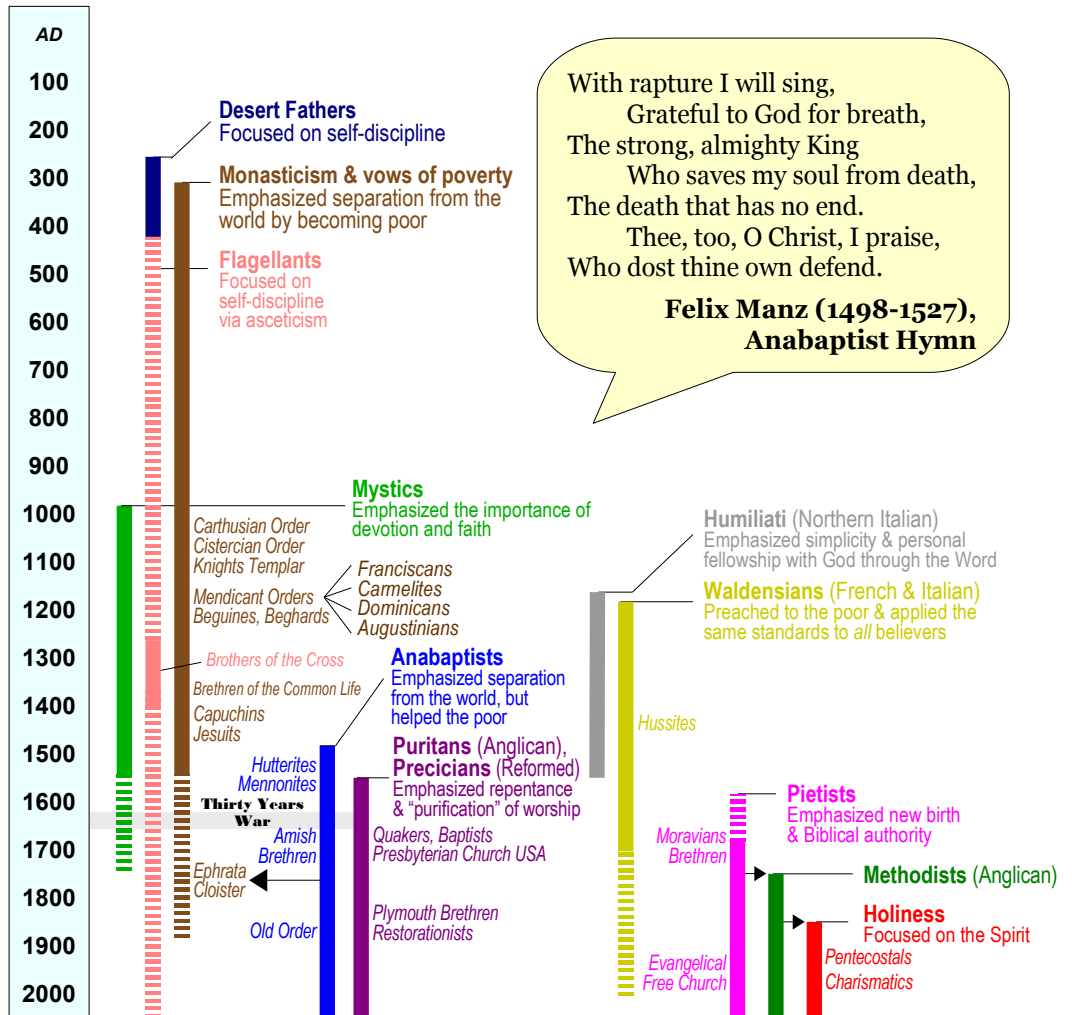
Individuals & Movements that Focused on Renewal

John the Baptist (Matt 3:1)
Paul of Tarsus (Acts 9)

Anthony the Great (251-356)
Pachomius (c.292-345)
Basil of Caesarea (330-79)
Jerome (c.345-420)

Benedict of Nursia (c.480-543)

Bernard of Clairvaux (1090-1153)
Hildegard von Bingen (1098-1179)
Waldo of Lyons (? -1217)
Domenic de Guzmán (1170-1221)
Francis of Assisi (1182-1226)
Mechthild of Magdeburg (1212-82)
John Wycliffe (1329-84)
John Hus (c.1369-1415)
Girolamo Savonarola (1452-98)
Jacob Hutter (c.1500-1536)
Menno Simons (1496-1561)
Johann Arndt (1555-1621)
Jacob Boehme (1575-1624)
Oliver Cromwell (1599-1658)
Jan Amos Comenius (1592-1670)
Richard Baxter (1615-1691)
Philip Jacob Spener (1635-1705)
Nicolaus von Zinzendorf (1700-60)
John Wesley (1703-91)
Phoebe Palmer (1807-84)
Billy Graham (1918-)



Controversy #8

The Nature of Righteousness

O eterne Deus

O eternal Lord,
it is pleasing to you
to burn in that same fire of love,
like that from which our bodies are born,
and from which you begot your Son
in the first dawn before all of Creation.
So consider this need which falls upon us,
and relieve us of it for the sake of your Son,
and lead us in joyous prosperity.

Hildegard von Bingen (1098-1179)

Where there is Love and Wisdom,
there is neither Fear nor Ignorance.
Where there is Patience and Humility,
there is neither Anger nor Annoyance.
Where there is Poverty and Joy,
there is neither Cupidity nor Avarice.
Where there is Peace and Contemplation,
there is neither Care nor Restlessness.
Where there is the Fear of God to guard the dwelling,
there is no enemy can enter.
Where there is Mercy and Prudence,
there is neither Excess nor Harshness.

Francis of Assisi (1182-1226)

The Oath of Sibaoud

Sovereign of Sinai, Sovereign of Israel,
God of the saints, of the patriarchs,
as you saved these you have saved us, too.
In the land of our forebears
never let us abandon our faith--
struggle with us who fight for you.

Waldensian Hymn (1689)

O Come and Dwell in Me

O Come and dwell in me, Spirit of power within, And bring the glorious liberty From sorrow, fear, and sin. Hasten the joyful day Which shall my sins consume, When old things shall be done away, And all things new become.	I want the witness, Lord, That all I do is right, According to thy mind and word, Well-pleasing in thy sight. I ask no higher state; Indulge me but in this, And soon or later then translate To thine eternal bliss.
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Charles Wesley (1707-1788)

Connecting with Theology

THEMES	STUDIES	CONTROVERSIAL QUESTIONS
The Nature of God & Creation	Theology Cosmology	How could a perfect God create an imperfect world?
The Nature of Christ	Christology	Is Christ truly divine? Was Christ truly human?
The Role of the Holy Spirit	Pneumatology	How does God's Spirit make us holy? How do we receive the Spirit's help?
The Nature of Man & Salvation	Anthropology Soteriology	How is sin atoned (grace or works)? Is forgiveness always available?
The Role of the Church	Ecclesiology	What authority does the church have? How are believers nourished & strengthened?
The Role of Scripture	Bibliology	Does the Bible provide a system of patterns & rules or a revelation of the heart of the Father?
The Nature of Worship	Ecclesiology	How is God present among His people? How does He expect the church to approach Him?
The Nature of Righteousness	Epistemology	How do we know truth? What does it require of us (beyond conversion)?
The Focus of Hope	Eschatology	What do we expect of God?

“Choosing Truth”

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