

Session Five
March 17, 2024
The Seventeenth Through the Twenty-First Century Church

1. The Seventeen through the Nineteenth Centuries were framed by conflicting thought movements:

A. The church is confident that it has complete knowledge of truth.

The Catholic Church believed: (1) All truth was known and it had been revealed to the church. (2) The answer to every question could be deduced from the teachings of the church councils. (3) If there were disagreements about anything, the Pope was right. This was ratified by the **First Vatican Council** of 1869-1870, when the Pope was given infallibility when he spoke Ex Cathedra (from the chair of St. Peter) on matters of faith and morals. This council ruling gave created a third source of final authority: (a) scripture, (b) councils of the church, and (c) infallible statements by popes. Thus far Popes have only spoken infallibly twice, both times about Mary:

* 1854, **Mary's Immaculate Conception**: from conception Mary was free from original sin.

* 1950, **Mary's Bodily Assumption into Heaven**: She never died. Instead she was "taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things.

While Protestants did not have finely tuned doctrines from a long history of church councils, many of them held tight to 5 doctrines that came to define **Fundamentalism**: (1) miracles happened; (2) atonement; (3) bodily resurrection; (4) virgin birth; (5) Biblical inerrancy, meaning that the Bible is without fault or error. To the extent that the science or the enlightenment threatened these doctrines, they were prepared to fight.

B. The Scientific revolution.

Aristotle's (384-322 BC) natural philosophy dominated the world of knowledge into the seventeenth century. Aristotle interest in the world plants, animals, medicine, geography, geology, astronomy, and math influenced his mentor Alexander the Great (356-323 BC). This is why Alexander's military expeditions, which covered Greece, Egypt, Mesopotamia, Persia, and India, took with them people that today we would call scientists. His military expeditions ended up being the greatest scientific expedition until the space race of the twentieth century. It is why plant phylums are in Greek today.

Aristotle's cosmology, supported by the Alexandrian mathematician and astronomer, **Claudius Ptolemy** (100–170), became the official doctrine of the church. It seemed to confirm isolated parts of the Bible that implied that the earth is motionless and at the center of the great universe, though there are no specific verses that say this. The idea of challenging Aristotle seemed even more difficult than challenging scripture. **Thomas Aquinas** had depended on Aristotle's teaching to explain transubstantiation (difference in substance and outward appearance), the Trinity, etc.

The first person to challenge Aristotle and Ptolemy's astronomy was **Nicholaus Copernicus** (1473-1543). He idea that the earth rotated around the sun was arose from his study of physics. He labeled his ideas a "hypothesis" dedicated his book ("*On the Revolutions of the Celestial Spheres*") to the pope, and never published it until he was on his deathbed.

Galileo Galilei (1564-1642) thought of studying for the priesthood but studied medicine instead. He took a class in geometry and became fascinated. Within a couple of years he had invented an early thermometer. He taught math and astronomy at several universities. In 1609 he invented the telescope. He looked into his telescope and saw details in the heavens that no one had never been seen before: mountains on the surface of the moon; moon-like satellites orbiting Jupiter; etc. He had read Copernicus' book and what he was seeing confirmed Copernicus' hypothesis, that the earth rotated around the sun. Galileo was a faithful Catholic, but he was not as careful as Copernicus had been. He announced that the church was holding doctrine that contradicted truth. In 1615, he was marched off to Rome to visit with the Vatican inquisitors. They labeled his work foolish and heretical. In spite of this, in 1632 he published a book disproving the physics of Aristotle and vindicating Copernicus. Galileo was marched off to visit with the inquisitors again. The inquisitors forbade him to teach or publish, and they place him under house arrest for the rest of his life. The church was holding tight to false assumptions.

Galileo's story gives us a foretaste of what was coming: conflict between the church and the coming scientific revolution. Galileo's underlying assumptions: natural law proceeds by its own laws without God's miraculous intervention, and humans should be free to discover these laws without interference from church authorities.

Many scientists which would follow would understand themselves as professional doubters. Many, like **Sir Isaac Newton** (1643-1727), would be devout believers; nevertheless, they were doubters regarding the traditional understandings of the universe. Newtonian physics introduced these people to a cause and effect world, and the supernatural (miracles) began to look like superstition. People for the first time in history began to call themselves "atheists." Theology would no longer be queen of the sciences. Clergy, for the first time, were on the defensive.

Scientific thinking emerged within European Protestantism in the nineteenth century. Theologians were interested in stripping away the Christ of faith, as taught by the church, to rediscover the historical Jesus. German theologian like **Ludwig Feuerbach** (1804-1872), "*The Essence of Christianity*", suddenly forced the Bible to stand up to the scientific method. One of my favorite scientific theologians was **Albert Schweitzer** (1875-1965). Schweitzer, the Nobel Peace Prize winner in 1952, was a physician, organist, missionary, and enlightenment theologian. In "*The Quest for the Historical Jesus*", published in 1910, he reviews the eighteenth century scholarship about the "historical Jesus". Schweitzer says that Jesus and his followers expected an imminent end of the world. He spoke of a coming "tribulation," with nation rising against nation, false prophets, earthquakes, stars falling from the sky, and the coming of the Son of Man in the clouds with great power and glory. Jesus then tells his disciples when all this will happen: "Verily I say unto you, that this generation shall not pass, till all these things be done." (Mark 13:30) Schweitzer says, Jesus was wrong. It didn't happen. Jesus on the cross threw himself on the wheel of time to bring history to an end, but instead it crushed him. Schweitzer concludes that the first century followers of Jesus who wrote the New Testament had very different beliefs from those made official by various councils of the Church.

The scientific resolution exploded in the church with the publication of **Charles Darwin's** (1809-1882) "*The Origin of Species*". Darwin has studied divinity at the

university. Came to believe that a God was the natural designer behind the complexities of the universe. But he was fascinated with species adaptation. His father sent him on a 5 year voyage around the world, and he set out to examine samples of adaptation in the natural world. He returned in 1836, and due to an allowance from his father, he work strictly on his book. He felt accountable only to his scientific colleagues, not to the church. As he combed through the samples and data's he had collected, he became convinced that what the church had taught him, that God had a grand design for the universe, did not explain the variations in nature. He realized that animal reproduction produces variations, and these variations can lead to new species. He called it "natural selection": chance variants make one offspring slightly different from another. If an anomaly is more likely to help the species survive, it is more likely to be passed on through reproduction. In other words, it is more likely to be naturally selected. The favorable variation will become more and more common until it will eventually become a new species. Darwin's theory was that change in species occurs by chance. No designer was needed. If Darwin was right, Adam and Eve did not introduce original sin into the world. Darwin was not an atheists, and he never suggested that natural selection was not how God had built the universe. Nevertheless, it was a bomb shell. Many saw Darwin as a threat to the core of their faith.

While most Christian denominations quickly became **Theistic Evolutionists** (Catholics, Lutherans, Anglicans, mainline Protestants, and virtually all Jewish denominations), describing the Genesis creation story as a prescientific allegory, some American Protestant maintained a strict **Creationists** stand (God created the world in 6 twenty-four hour days, and the earth is less than 10,000 years old; they arrive at this number through Bible study).

This is the background of the famous "Scopes Monkey Trial" of 1925 (The State of Tennessee vs. John T. Scopes). In Dayton, Tennessee a young biology teacher named **John T. Scopes** (1900-1970) began teaching Darwin's theory of evolution in his classes, which, as it turned out, had just been forbidden by state law. The bombastic **William Jennings Bryan** (1860-1925) represented the State of Tennessee. As a result Scopes was found guilty and fined \$100. But it brought Darwinism into full view and challenged Christians to rethink their faith.

C. The Enlightenment.

The seventeenth and eighteenth centuries brought the Enlightenment. It was brought about by multiple factors: (1) The Protestant Reformation had taught the world that it was possible to challenge the authority of the church and win. (2) The weariness with religiously based wars; i.e., the 100 Year War, the Civil Wars in England and France, etc. While these wars were not strictly about religion, but there was enough religion involved in the issues to convince thinking people that religious zeal was a bloody and violent thing. (3) The popular reading of the ancient Greek and Roman philosophers.

The church was suddenly out of favor with the intellectual elite. Enlightenment intellectuals looked on the church as dogmatic, oppressive, authoritarian, as something that had pet Europe in chains. They wanted to think without reference to scripture of church councils. They wanted to base morality on something other than church dogma.

Philosophical thinkers, such as **René Descartes** (1596–1650), **David Hume** (1711–1776), **Jean-Jacques Rousseau** (1712-1778), **Immanuel Kant** (1724-1804), **Thomas Paine** (1737-1809), and **Johann Wolfgang von Goethe** (1749–1832), preach the

importance of reasoning, thinking for oneself, which is anti-authoritarian. No one should tell us what to believe—not the Pope, not the church, not even the Bible.

Deism was popular during the Enlightenment era, and many of America's founding Fathers were forged from a blend of Enlightenment thought and deism (**George Washington, Thomas Jefferson, James Madison, Ben Franklin**, etc.). Deists believed that God created the world and sets natural laws in place to govern it. God then withdraws, and was not involved in human affairs. Our spiritual duty is primarily to be ethical and to treat those around us well. Jesus came to teach us how to do this. God will come back either at the end of time or after we die to reward or punish us. Deism had no need for priest, religious authority, institutional churches, sacraments, miracles, the supernatural, angels or demons. It was a blend of nature, reason, and theism. Deist saw their faith as the nutshell of Christianity, with all the corruptions of the institutional church stripped out of it. Thomas Jefferson even did a cut and paste New Testament. He got rid of the miracles, the resurrection, etc.

The First Amendment to the Constitution (1791) was hotly debated. At the time 5 of 14 states still used public funds to pay clergy, and 12 states had religious tests for office. What does “establishments of religion” mean? Is it about freedom to worship or freedom not to worship? It certainly meant that there would be no national church. America would be the first experiment with separation of religion and state in world history. This would mean that religious movements would either grow or die because none of them would have government support, and that these movements would produce much excitement, controversy, and conflict.

2. Ottoman Empire (1299-1922).

The Ottoman Empire was an united Muslim state that once encompassed southeastern Europe, West Africa, and North Africa. It was the Ottomans who defeated Constantinople and ended the Byzantine Empire in 1453. Under Suleiman the Magnificent (1520–1566), the Ottomans reached the peak of their prosperity, and military and political power. The empire continued to maintain a flexible and strong economy, society and military into much of the 18th century. After the Crimean War debt to European creditors brought loss of global prestige. Near the end of the empire, the Ottomans committed genocide against the Armenian Christians minority within its borders. 500,000 Armenian Christians were murdered. After World War the empire was divided between the Allied Powers.

From 1919-1923, the Turkish War of Independence, led by Mustafa Kemal Ataturk (1881-1953) against the occupying Allies, led to the emergence of the modern Republic of Turkey.

3. American Protestantism became dominated by experiential, feeling-oriented faith.

A. Pilgrims

America's first settlers were pietists who were fleeing persecution. For them, Christianity was a matter of the heart rather than the head. These groups were lay lead and highly pietistic.

By 1620, the first **Puritans** (Reformed Calvinists), weary of English and Dutch persecution set sail for Virginia. They were blown off course and landed in Plymouth, Massachusetts . We call them the “**Pilgrims**”.

A larger Pilgrim migration came 9 years later in 1629, this time under a charter created by King Charles I (1600-1649). It was a joint stock enterprise: a mix of capitalism and Christianity. It was called the Massachusetts Bay Company. The shareholders met 4 times a year. Once a year they elected a governor and other officials. Clergy could not be elected for office, but they held a great deal of clout. Church membership and attendance was required. John Winthrop, a Pilgrim lawyer and the first governor of the **Massachusetts Bay Company**, set out to build the perfect Christian community. They wanted it to be a model for other Puritan communities which would follow. These folks were not fun police: they allowed alcohol, the playing of cards, unmarried boys and girls to sleep together in the same bed provided they were bundled so nothing sexual could happen, etc. They believe a conversion was something you and everyone who knows you could tell had happened. There should be outward evidence that you were part of the elect.

B. Moravians

The **Moravians** were from Moravia, which is now part of the Czech Republic. They were nomadic Protestants who dated back to Jon Hus. Hus had called the Catholic hierarchy corrupt, opposed the sale of indulgences. He was burned at the stake in 1415. They had moved around in Czechoslovakia and Germany since the sixteen the century. In the 18th century they settle on the land of the German nobleman **Count Nicolaus von Zinzendorf** (1700-1760). He offered them property and protection and ends up being their bishop. They advocate a “heart religion” that moves a person emotionally and produces noticeable spiritual transformation. They were known for weeping quietly. They were mission-minded. They ordained women as deacons, elders, and sometime pastors. They loved to sing and pray together. Zinzendorf composed more than 2000 hymns. They sent 200 missionaries to 10 different countries, including some sent to America. They cast lots to see which members would go on mission.

John Wesley's (1703-1791) earliest contacts with the Moravians during his sea voyage aboard the Simmonds in October 1735. Wesley was on his way to Savannah, Georgia, to be the Chaplain for the colony of Georgia. His brother Charles, was going to be the secretary to James Edward Oglethorpe, who was in charge of the colony. Both men were Anglican priests. During this voyage Wesley became acquainted with Moravian Bishop David Nitschman (1696-1772) and twenty-six other Moravians. He was struck by their deep piety and their composure during a frightful storm. This encounter provoked a crisis of faith. Wesley wrote in his journal, “I came to convert the Indians and discovered that I myself am not converted.” Wesley longed to possess the faith these Moravians enjoyed. Wesley learned enough German during the voyage to join the Moravians in congregational worship, including joining with them in the Lord's supper daily. Wesley was especially appreciated their band system whereby small groups of believers met to keep one another accountable. Wesley would later implement this system into his own Methodist program with great success. While in Savannah, Wesley continued to spend much of his time with the Moravians. He frequently attended Moravian services, took communion with them, and engaged in long and often intimate conversations with Bishop August Gottlieb Spangenberg (1704-1792). Wesley even brought Spangenberg into his confidence about whether he should marry a woman named Sophia Hopkey. After 3 years in Georgia (1738), Wesley

left as both a person, professional, and spiritual failure. Upon his return to England, Wesley attached himself to the Moravians again by joining the Fetter Lane Society which met on Aldersgate Street in London. , which had recently formed under the leadership of the Moravian **Peter Bohler** (1712-1775). While not exclusively a Moravian religious society, it was primarily Moravians. On May 24, 1738, Wesley finally had the spiritual experience he had long desired. He wrote in his journal that during a reading from Luther's Preface to the Epistle to the Romans, about 8:45 PM, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." he felt his heart "strangely warmed" and came to a personal recognition of Christ as his Savior. Wesley's dramatic conversion ushered in the "honeymoon" period with the Moravians. Between 1738 and 1739 he continued to associate with the Moravians openly and freely. In August of 1738 Wesley visited Herrnhut, Germany, and Wesley conferred with Count Zinzendorf, the patriarch of the Moravians. Since Wesley's German was poor and Zinzendorf could not speak English, they conversed in Latin. Unfortunately Zinzendorf came across as heavy handed and dictatorial. They met on at least one other occasion, but again it did not go well. It caused Wesley's relationship with the Moravians to sour and Wesley ended up leaving the Fetter Lane Society. The Moravians and Wesley should continue to respect each another, but the era of close fellowship had come to an end.

C. Methodists

John Wesley went on to found the **Methodist** movement in England and America. While Methodism was a renewal movement within the Anglican Church throughout his life and some historians say that his movement saved England from a revolution similar to the French Revolution, 4 years after his death in 1795, it became a separate denomination . However, while Wesley opposed the American revolution, when it took place and the Anglican bishops refused to start an American church, in 1771 Wesley sent Francis Asbury (1745-1816) and Thomas Coke (1747-1814) to America he founded the Methodist movement. Seven years later the Protestant Episcopal Church was formed. The Methodist preachers were itinerate circuit riders. They went where there were no churches and others would not go. By 1850, Methodism was the largest denomination in America, with 3.8 million members. And it was the most widely dispersed denomination. There was no county in America without a Methodist church.

D. The First Great awakening.

Less than 10 percent of the population of colonial America attended worship. Suddenly a great Revival of faith that swept through the American colonies, first in New England and then spread south. the American colonies between the 1720s and 1780s. **George Whitefield** (1714-1770), an Anglican, Arminian priest who had been part of John Wesley's "Holy Club" at Oxford University, went in 1738 to be the rector of Christ Church in Savannah, which had been founded by John Wesley. He preached up and down the eastern seaboard, raising money for the Bethesda orphanage that he had founded in Savannah. He was a dramatic, extemporaneous (no notes) preacher. He used music to stir the audience. He spoke in the open field and could throw his voice in open areas so as to be heard by 10's of 1000's. Ben Franklin spoke of hearing and 10,000 people heard him. He said he was grateful that he had had brought along his wallet because he would have given the orphanage all his money.

The other First Great Awakening preacher was **Jonathan Edwards** (1703-1758), a Congregational pastor-theologian. He could not have been more different from Whitefield. Whitefield was an Arminian; Edwards was a Calvinist. So Whitefield offered salvation to everyone; Edwards offered it only to the elect. Whitefield was an evangelical; Edwards was an intellectual; he was the third President of Princeton University. Whitefield's style was dramatic, spontaneous, and extemporaneous; Edwards was a manuscript preacher—he wrote and read every word. Edwards went to be a pastor in North Hampton, Massachusetts, and over the next few months a Revival broke out. He published a pamphlet entitled, "*A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls*" in 1737. It described the Revival in North Hampton. People become convicted on their sins. As a result, they become deeper and deeper into terror. Edwards helped them to experience terror. His most famous sermon was, "*Sinners in the Hands of an Angry God*", described people slipping into an eternal hell. Edwards was not an unkind person. He believed this was the destiny of unregenerate humanity. Eventually people gave up the struggle to justify themselves and admitted with Edwards that if God condensed them to hell that he would be justified in doing so. This is what the responses in a Calvinist revival sounds like.

E. The Second Great Awakening.

Second Great Awakening (1820's-1870's) was a wave of Revivals which swept the nation for 50 years. It was during this period that America became a Christian nation. People who had never been Christians became believers, and people who were nominal Christians became serious about their faith.

As renewal was going on many Protestant denominations split over slavery (practiced in America between 1619-1865). The Methodist, Baptist, Presbyterian, and Lutheran churches had separate Northern and Southern denominations. These divisions were mended in the nineteenth century. The Protestant Episcopal Church and the Christian Church (Disciples of Christ) never experienced this denominational separation.

One of the fathers of the Second Great Awakening was **Charles Grandison Finney** (1792-1875). He believed in cause and effect, and he was convinced that if certain "new measures" were used, awakening, repentance, and revival would result. These "new measures" were like levers to push to bring about Revival. If you grew up in a Revivalist tradition, you will recognize them: emotional singing, fervent prayer (often people praying during the services), testimony, stirring and entertaining Biblical sermons, invitation and exhortation, calling people by name or praying for them by name to come to the anxious bench (altar) to seek conversion. While the Second Great Awakening lasted only 50 years, Finney's "new measures" caused "Revivalism" to extend into the modern era through evangelists like **Dwight L. Moody** (1837-1899), **Billy Sunday** (1862-1935), and **Billy Graham** (1918-2018).

F. Quakers and Shakers.

While these movements were distinct, they both emphasized simplicity, pacifism, serving the poor, and gender and racial equality.

Quakers, founded by the English dissenter **George Fox** (1624-1691), believed that if people opened themselves to the illumination of God's Spirit, which was promised to all people, that they could live the perfect life. He taught that the second coming had already taken place through the coming of the Holy Spirit. When the Spirit enters

people their bodies would tremble, shake, and quake. Since God spoke directly to people, there was no need for priests (priesthood of all believers). Quakers met in meeting houses with Friends, the word for fellow believers. They waited in silence in worship for God to speak to one of them. There were no sermons, creeds, liturgy, sacraments, etc. **William Penn** (1644-1718), the Quaker leader and founder of Pennsylvania, allowed Catholics to worship. It was the only colony in early America to go to mass.

“The United Society of Believers in Christ’s Second Appearing”, commonly known as the Shakers, practiced communal living, and hoped to form a perfect society on earth. All property was shared in common. Because there was no sex in heaven, they did not practice sex. Since there was no procreation, they had to adopt children and recruit converts into their community. Those they adopted were given a choice to either stay within the community or leave when they turned 21. They always lived in rural colonies away from the corrupting influences of the cities.

C. Oneida.

The Oneida community was a perfectionist religious communal society founded by John Humphrey Noyes and his followers near Oneida, New York in 1848. They believed that Jesus had returned in 70 AD, making it possible to build a millennial community. They held all property in common, including spouses. They practiced free love, group marriage, so that anyone could sleep with anyone at any time. Women over 40 were to be sexual mentors for young boys. It won’t surprise you to know that this did not work out for very long. The community folded in 1881. It had been a community of silversmiths, and when the community disappeared it survived as a business— the Oneida Silver Company.

D. Amish and Mennonites.

These are German and Dutch Anabaptist communities known for simplicity in dress and lifestyle, pacifism, self-sufficiency, being family-oriented, slowness to using modern conveniences, living in rural communities, and speaking Dutch. In the second half of the nineteenth century, the Amish divided into Old Order Amish and Amish Mennonites. The later do not abstain from using motor cars, and allow visits in their churches.

F. Primitive Baptists.

Primitive Baptists (Regular Baptists, Old School Baptists, Foot Washing Baptists, Hard Shell Baptists) were once a larger denominational group than Missionary Baptists. They are Calvinists and practice three sacraments (ordinances): adult baptism by immersion, the Lord’s Supper, and foot washing (only sacrament referred to in John’s Gospel; John 13:14-15). Primitive Baptist grave never used musical instruments in their churches, but they were famous for their singing.

G. Cambellites.

Barton W. Stone (1772-1844) and **Thomas Campbell** (1763-1854) were Calvinist. They withdrew from the Presbyterian church during the Second Great Awakening. They wanted to abandon all denominational labels and used the biblical names for the followers of Jesus that they found in the Bible. They formed the Christian Church (Disciples of Christ).

In the 1860’s, when organs started to be introduced into churches, those that rejected musical instruments because they did not appear in the New Testament, withdrew to become the Church of Christ denomination. [I once asked a Church of Christ pastor

where “microphone” was in the New Testament. He responded, “How can they hear without a speaker?” Romans 10:14] For the Christian Churches, any practices not expressly forbidden could be considered.

H. Holiness Movement.

Methodism used lay people and women. **Phoebe Palmer** (1807-1874) was a devout Methodist evangelist and holiness leader. On July 26, 1837, she experienced what John Wesley called "entire sanctification" or “the second blessing”—a second definite work of grace. Other members of her family experienced "sanctification" soon thereafter. She felt she should teach others about this experience, so she opened her home every Tuesday night for 40 years, offering people this experience. She also went to churches and camp meeting during the Second Great Awakening. She also wrote books, such as “The Way of Holiness.” She played a significant role in spreading the concept of holiness throughout the United States and the rest of the world. She urges people to surrender (yield) their lives to Christ and pray to be filled with the Holy Spirit; i.e., the way air fills a balloon. . While sin remains in us, it can be counteracted by allowing the Holy Spirit to control us. Sin weighs you down, but the Holy Spirit enables you to rise above it.

The Salvation Army is thought of as a social service agency, but it is a Protestant denomination which was begun in England in 1865 by **William Booth** (1829-1912) and his wife **Catherine Booth** (1829-1890) . It became part of the Wesleyan holiness movement in America. The two most interesting features of its doctrines is that they do not celebrate the rites of Baptism or the Eucharist, and their leaders use military titles; ie., lieutenant, captain, major, general.

Rather than being unusual, holiness and social service went hand and glove in the nineteenth century. It was evangelism with a conscience. In “*Revivalism and Social Reform in the 19th Century*”, Timothy L. Dwight (1924-1997) documents this fact. People who had experienced inward change wanted to change the world that had been tainted by sin. People like **Walter Rauschenbusch** (1861-1918), a Baptist pastor in Hell’s Kitchen in New York City, preached that if you are truly converted you will want to change the world. And from these renewal movement were birthed that abolitionist movement, the women’s suffrage movement, the Women’s Christian Temperance Union (WCTU), etc. **Martin Luther King, Jr.** (1929-1968) was part of this personal transformation/social transformation tradition. King preached that sin was baked into the social structures and the only way to change it is for renewed people to change the social structures.

One of the examples of times this has worked occurred in is South Africa. **Desmond Tutu** (1931-2021), Anglican Archbishop of Cape Town, and **Nelson Mandela** (1918-2013), the President of the nation, launched the “Truth and Reconciliation Commission.” They allowed people who had committed crimes to come forward for a period, admit what they had done, ask for pardon, and escape punishment. They saved South Africa from genocide.

4. New forms of Christianity emerged.

A. Pentecostal Movement.

Except for the Monanists (followers of Montanus that we talked about in Session One) in the second and third centuries, there had been no outpouring of the Holy Spirit where the charismatic gifts had manifested (Mark 16:17; Acts 2:1-13; 10:46; 19:6,17; 1

Corinthians 12:10; 14:2, 5, 14-17, 26-28; Romans 8:26-27) since the first century. [What happened in Acts 2 seems to be a miracle of hearing, whereas what occurred in I Corinthians seeks to be a miracle of speaking because it requires interpretation.].

Charles Fox Parham (1873-1929) was sickly boy with club feet. He was called to be minister but studied medicine instead. A bout of rheumatic fever convinced him that he had even disobeyed, so he surrender to the call to ministry and was instantly healed, including his club feet. He joined Methodist church and began set up a healing ministry and Bible college in Topeka, Kansas. In 1901, he began laying hands on people about and they spoke in tongues. He took this to be a sign that Christ was about to return. Parham traveled far and wide.

When Parham was in Houston, an African American hotel waiter named **William Seymour** (1870-1922) attended his class. He was the son of a slave and baptized Roman Catholic. The class was segregated so he had to sit outside and listen through the open door. He became convinced that Parham was right. Seymour felt called to preach, so he moved to Las Angeles in 1906. People came do he moved into a larger space on Azusa Street. There were healings, tongues, prophesy, women preaching, and ecstatic behaviors (dancing, shaking, rolling on floor, etc.). People of all aces, genders, ethnicities, denominations came and experienced Pentecostalism.

Within 15 years this Pentecostal Revival had spread to all 5 continents, and to all Christian's groups, including Roman Catholicism.

Sister Aimee Simple McPherson (1890-1944) was a stirring preacher and a great entertainer. She became the greatest religious celebrity of the depression era. Converted in a Pentecostal meeting, and she quickly became a traveling healer. Eventually she settled in Los Angeles and built a mega-church, the Angelus Temple in 1923. It seated 5,000 people and and hosted 3 services a day, 7 days a week. There was stadium seating and a huge stage. In her sermons she dramatized Biblical passages and sometimes Jesus' parables. There was lighting (spotlight), costumes, and professional music. She gave birth to a denomination called The international Church of the 4-Square Gospel.

Oral Roberts (1918-2009) was a faith healer who built a university that bears his name.

There are many Protestant Pentecostal denominations today. Unfortunately, like other churches, they are divided on racial lines. The largest primarily Caucasian Pentecostal church is the Assemblies of God. The largest primarily African-American Pentecostal church is the Church of God in Christ.

Out of the 8 billion people in world, 2.38 billion are Christians. Estimates are that over 1 billion of them are Pentecostals. Pentecostals are fastest growing part of Christendom, especially in the Third World.

B. Dispensationalism, Pre-tribulation Rapture, and Premillennialism.

John Nelson Darby (1800-1882), the founder of the Plymouth Bretheran denomination in England, came to North America with the message of Christian eschatology: (1) Dispensational (history was divided into 7 dispensation eras, and God deals with people differently in each era); (2) Pre-tribulation Rapture (true believers will be removed from the world to meet Jesus in the air and avoid the Tribulation); (3) Premillennialism (Christ will come to earth and initiate a 1000 year reign of peace). Darby also predicted the Jews would establish a sovereign nation in Palestine. This

happened in 1948. Israeli's have used evangelical Christians as political allies; i.e., John Hagee (1940-), the San Antonio pastor.

Cyrus I. Schofield (1843-1921), a physician-Bible teacher, published a reference Bible based on Darby's dispensational notes on the Bible in 1909. It is a linear view of the Bible and human history.

Flood of prophetic radio preachers, such as **Carl McIntire** (1906-2002) filled the airwaves preaching tomorrow's news today. They were constantly identifying the Antichrist and people who bear the mark of the beast (666). Dispensationalism teaches that the supernatural gifts, such as speaking in tongues, miracles, etc., are part of a previous dispensation.

Darby's eschatology is the source for "Left Behind" novels by **Tim LaHaye** (1926-2016) and **Jerry Jenkins** (1949-). They sold 80 million books, and made many movies.

(1) **Millerites**. Through the years many people have studied the Bible and became convinced he knew when Jesus would return. William Miller (1782-1849) said it would occur between March, 1843 and March, 1844. When this date passed, he claimed he had miscalculated and the new date was October 22, 1844. There were at least 50,000 Millerites. Many people had quit their jobs, sold their homes. Then Miller said, Jesus had returned but it was a heavenly event. Many of us will remember Edgar C. Whisenant (1932-2001), the former NASA engineer and modern day Millerite, who wrote *88 Reasons Why the Rapture Will Be in 1988*

(2) **Seventh Day Adventists**. Ellen Gould White (1827-1915), who had been a Millerite, became an influential end-time prophet. She went on to found the Seven Day Adventists denomination in 1863. Later the Adventists added Saturday worship, avoid alcohol and tobacco, and vegetarians. John Harvey Kellogg (1852-1943) was a famous Adventist.

For the record, the early church fathers, the Catholic and Orthodox churches, and the Anglican Church are Amillennial, which means they do not regard the Book of the Revelation as a linear document.

C. **Jehovah's Witnesses**

Charles Tate Russell (1852-1916) was the group's founder in 1870's. He believed an invisible second coming had already taken place and Armageddon would soon happen. Satan and his minions were cast down to earth in 1914, so this was the beginning of the end times. Satan is ruling earth today, so all religions and governments are his tools. Witnesses are not to cooperate with governments and political institutions any more than is necessary. They refuse to vote or bear arms, not because they are pacifists but because the US Army is an army of Satan. They do not believe in blood transfusions, because God views blood as representing life.(Leviticus 17:14). They don't celebrate birthdays, Christmas, or Easter because say Christ commanded remembrance of his death, not his birth or resurrection. Their only celebration they sanction is an annual memorial of Christ's death. They celebrate it like Passover. In order to prove your faith you must be an evangelist.

D. **Mormonism (The Church of Jesus Christ of Latter Day Saints).**

Joseph Smith, Jr. (1805-1844) was nice looking, charismatic young man who was said to be always looking for buried treasure. He claimed to have access to a divining rod that could help him find buried treasure. In 1830, when he was 14, he went into the

woods and saw a pillar of light. In the vision, God and Jesus spoke to him. They were mourning the condition of the world and the corruption of religion. He did not tell his family, but he did tell a Methodist minister who told him he was crazy. In 1823, when he was 17, an angel in a white robe named Moroni appeared to him in his room, telling him that God had a work for him to do. Moroni led him to a book of golden plates buried in a hill near his home. With the plates were 2 stones fastened in a breastplate. These stones were described as two 3-cornered diamonds set in glass, and the glasses were set in silver bowls. Imagine them as a pair of spectacles fastened to a knight's armor. These served as seer stones that God had prepared for Joseph to aid him in translating the book. It was written in what Smith called "reformed Egyptian." Moroni did not allow Joseph to remove the plates, but made him come back again and again to the same spot once a year, every year for more teaching. Four years later he was allowed to borrow them. Only 3 followers saw the plates. He led them into place where the plates were kept and told them that if it was God's will an angel would appear to show them the plates. And it happened. They later signed a statement attesting to having seen it. Later 8 people claimed to have seen them. Finally an angel appeared wanting them back. Smith's translation of the plates is known as "The Book of Mormon: Another Testament of Jesus Christ". It was first published in 1830, the same year the church was founded. During the years he was translating the book, Smith was given the structure of the church. Smith regarded himself as a prophet who would continue to receive revelations from God. He moved his followers all over the Midwest (New York, Ohio, Missouri, Illinois) looking for a place to build a city-state. They stayed in Nauvoo, Illinois for quite a while and managed to get quite a few converts. Smith taught that you could secure your ancestors place in heaven by proxy baptism. He secretly began to teach and practice polygamy. Smith received a revelation in 1831 that Mormon men were to take more than one wife. When he went public with this teaching after practicing it himself it caused outrage. Some left the church. His wife Emma was not happy and tried to mobilize Mormon women in a protest. God gave Smith a message intended for Emma: "be quiet and submit." She eventually relented and Smith took between 30 and 40 wives. One was only 14 years old. The people living around the Mormons were offended. An anti-Mormon mob murdered Smith in 1844. A power struggle followed.

Emma Smith (1804-1879), Joseph's wife, led a small group away to found the Reorganized Church of Jesus Christ of Latter Day Saints in Independence, Missouri, which Joseph Smith believed was the original place for the Garden of Eden. And said that Christ would rule there as well as Jerusalem after the second coming. This group abandoned Smith's more radical teachings, including plural marriage.

Smith's deputy **Brigham Young** (1801-1877) led the main body west in 1846 to Salt Lake City, the Promised Land. They acted like an independent city-state, getting in trouble with the US government and local pioneers. President Buchanan sent troops out to intimidate them. Young went public with plural marriage. He had 57 children by 55 wives, "*Wife Number 19*" is the story of one of Brigham Young's 55 wives, and her experiences with polygamy and the Mormon Church. Ann Eliza Young wrote her autobiography in order to inform the public about what was happening in Utah. Only between 20 and 30% of Mormon men took multiple wives, but culturally and theologically the practice was important. In 1890, God told the church's President/

Prophet to tell Mormons to stop practicing plural marriage. It is interesting that God told them this at the same time the US government made it a condition of Utah becoming a state. But people left the LDS church and formed new fundamentalist communities.

The "*Book of Mormon*" is the story of a prophet/historian named Mormon who died in 385. When he died he gave the plates to Moroni who added material of his own and hid them in the hill where Smith found them. This is the same angel that guided Smith to the plates. The book tells the story of an Israelite patriarch named Lehi who sails to the new world about 600 BC. His 2 sons, Laman and Nephi, turned against each other and started fighting. They became 2 warring people, the Lamanites (warring, and were cursed with dark skin; the ancestors of native Americans) and the Nephites (peaceful). Christ appeared in the new world shortly after his resurrection and brought peace to the land. But after about 200 years the tribes returned to war. The Book of Mormon follows the fortunes of these tribes until the 4th century AD when the Lamanites exterminated the Nephites in a final battle. The language of the Book of Mormon is the language of the King James Bible. It also addresses some of the suspicions of the early republic, like suspicion of free masons. The Lamanites used secret signs and hand shakes like the free masons. This is a bit odd since Smith later joined the masons and established a Masonic lodge in Nauvoo. There is even evidence that Smith used Masonic rituals in church rituals.

In addition to the Old and New Testament, 3 holy books are added: "*The Book of Mormon*", "*The Doctrine and Covenants*", and "*The Pearl of Great Price*". Successors Presidents are also prophets and are able to issue books and proclamations on the par with the Old Testament and the New Testament.

Only between 20 and 30 percent of Mormon men took multiple wives, but culturally and theologically the practice was important. In 1890, God told the church's President/ Prophet to tell Mormons to stop practicing plural marriage. Some people left the LDS church and formed new fundamentalist communities when this action was taken.

Mormons believe that (1) God is an exalted human being who is made of flesh and bone. God has a wife: the Heavenly Mother. (2) There is no trinity. The 3 persons of the Trinity are distinct and separate. (3) There is no difference in spirit and matter. Spirit is refined matter. (4) Jesus is not the enfleshment of God. The two are distinct. Jesus is God's favorite son, but we are all God's children. (5) Our souls have always existed. We existed in heaven before our earthly life. We were sent to earth to prove our faith and virtue. (6) Salvation is earned by obedience to the rules of the faith, which govern every aspect of your life. The rules include what to eat and drink (no alcohol or caffeine), what you do (have a years supply of food and water for the family), and your finances (tithe). It also includes rituals: baptism, endowment (confirmation where people are washed, anointed, and dressed in a white Temple garment, which is like underwear, that they have to wear for the rest of their lives to remind them of their promise to God; the person is endowed with spiritual gifts), sealing (church seals a husband and wife for all eternity; you can't get to the highest level of heaven unless you are sealed in marriage, but if you don't get married in this life you'll get another chance at the end of history when Christ returns and all the humans who have never lived are resurrected), attendance at sacrament meeting at "wards" (everyone is welcome, congregational "meeting houses" where congregants sing hymns, read scripture, hear testimony, communion with bread and water; Temples are closed to non-members),

priesthood (every grown man in good standing was a priest; rite of passage; black men could not become priests until 1978, when a presidential revelation gave them permission; women cannot be priests; congregations are led by a bishop who has a full-time day job), hierarchy structure of the church (President, 2 counselors; these 3 make up the “first Presidency”; quorum of the 12 Apostles; the President is the Apostle who has been in the church the longest), Mission (every healthy man is suppose to go on an evangelistic mission for 2 years when he is 18; today some women are encouraged to go on shorter missions starting at age 19; rite of passage; they have top raise their own funding, and they have no choice where they go; go with a partner, have strict schedule, limited access to TV, internet, entertainment, not allowed to call home except for Christmas and Mother’s Day)

5. The importance of the Second Vatican Council 1962-1965)

It was called by Pope John XXIII (1961-1963). It had been nearly 1000 years since the First Vatican Council (1870). The Pope asked 2,700 bishops, the heads of each of the orders, plus 15 Jewish, Protestant, and female observers to meet in Rome. It was the largest council in church history. It lasted 3 years, though it did not meet continually. John died of stomach cancer before the council had finished. Paul VI (1963-1968) wrapped up the Council. The speeches were all in Latin. It brought about radical changes in Roman Catholicism: (1) Christianity did not supersede the Jews. The Jews are still God’s people. Absolved Jews of the death of Jesus. (2) It demonstrated the church’s commitment to ecumenism. Rather than saying the Roman Catholic Church is the one true church, it said the one true church subsists in the Roman Catholic Church. All the Orthodox sacraments are also valid. Protestant churches were not recognized but Protestants were declared “separated brothers and sisters in Christ”. Protestant baptism was recognized as authentic. (3) The mass was to be in the vernacular language of the people instead of Latin. (4) lay ministry was recognized: lay readers, Eucharistic ministers, parish councils (they had learned this from Protestants). (5) Priests were to say the Mass facing the people. (6) Eating meat on Friday was permitted, except during Lent. (7) Confession was required only once a year instead of before receiving the Eucharist. (8) Anointing for healing instead of only once before death; i.e., a death rite. (9) Priests and nuns were no longer required to wear clerical clothing. (10) the Eucharist could be celebrated in two kinds (a change since the 11th century because of fear of spillage). Most people assumed that it was the Second Vatican Council that changed the requirement of women to cover their heads in worship, but it was allowed by canon law in 1983.

6. The importance of Pope John Paul II.

The Soviet League of Militant Atheists and the institute of Scientific Atheism made a concerted effort to eradicate religion in general and Christianity in particular in the countries where the Orthodox Church was dominant.

The Soviet League of Militant Atheists and the institute of Scientific Atheism sought to eradicate religion. Pseudo-religious rituals parallel to baptism, confirmation, and marriage were offered by the state. At the center was the worship of the embalmed body of Vladimir Lenin (1870-1924). Parades of people were urged to pass his body. He is still on display, though it takes a group of scientists to keep his dead body from decaying. By 1970, only 4 percent of Soviets went to Orthodox worship, and most of them were older. There was a professional price to pay for going to church, and it ruled

you out of attending university. But the story was somewhat different in Catholic Eastern block nations; i.e., Poland where 93 percent of the population was baptized.. The Catholic Church played a key role in the fall of the Communist Iron Curtain. Karol **Józef Wojtyła** (1920-2005)/**Pope John Paul II** was a poet, play-write, linguist, philosopher, competitive skier . During WWII, while working in a chemical factory, he enrolled in an underground seminary. When he was ordained in 1946, the church sent him to Rome to earn a doctorate. He was made a bishop in 1958, and he played a major role in Vatican II. He became an archbishop in 1964, a Cardinal in 1967, and the Pope in 1978. In 1979, he returned to Poland to strengthen the Christian community in Poland. While there he celebrated mass before 250,000 people. His message was interrupted over and over with chants, “We want God”. This was a nightmare for the communist leaders. He was a theological conservative, but he stood for human freedom everywhere. Meanwhile communism as an economic model was not working. **Lech Wałęsa** (1943-), a shipyard electrician by trade had become the leader of the Solidarity movement, a trade union free of communist control. It had the support of the Catholic Church. The communist curtain fell in Poland in 1989. Poland elected Lech Wałęsa President in 1990. We think of John Paul as a theological conservative, but he was a universalist. He also believed in and often spoke of Mary as the Co-Redemptrix with Christ. I heard him. Theologians feared that he would speak infallibly about it, but he never did. John Paul was proclaimed a saint in 2014.

7. The challenges facing the Western church today and tomorrow.

A. The relationship with Christians and Islam.

What will be our relationship with Middle East (Saudi Arabia, Egypt, Jordan, Lebanon) the Near East (Turkey, Iran, Iraq, and Syria), Pakistan, Malaysia, parts of Africa, etc.? There are high levels of poverty in these countries. They tend to be theologically conservative and politically radical unless they are constrained by an autocratic leader. And they tend to be aggressive toward their non-Muslim neighbor countries. And Muslims have difficulty separating themselves from ideas of Christians developed during the Crusades.

B. The problem of secularization, pluralism, and modernity in what is increasingly becoming the post-Christian West.

Experts predict that by 2050 only 20 percent of Christians will be white people of Western European descent. The West is becoming a post-Christian culture. The dominant churches will be in the global south and they will be theologically traditional, orthodox, and Pentecostal.

How will we deal with declining church attendance, an increasing number of none, a drift away from core Christian doctrine, issues with LGBTQ+, conflicts over science and faith, etc. Experts draw parallels between the Pagan world of the first century and the 21 century West. Fewer mainline Protestants are comfortable talking about Christian exclusivity; i.e., Jesus being the only way to salvation. People who go to church tend to be part of independent Bible churches or Pentecostal Churches where these moral issues are black and white rather than grey. And the fruit of this secularization and pluralism is questionable: mass murders, drug addiction, abortion, breakdown of the family, massive gaps between the rich (haves) and the poor (have nots), statistical morality, overt racism, ethnic bigotry, antisemitism, political extremism, etc. Is modernity producing progress? And remember, when there is a separation of church and state,

there is nothing to keep the church from continuing to declining. Will the American church become like the church in Europe and England, or will we have another great awakening?