

Religious Bodies in America

Winter 2002-2003

Dr. Muller

December 2, 2002

Concerns

- Christian confessions
- To a lesser extent, cults
- Little emphasis on world religions (sadly, the faster growing groups!)

Calvin

- Tries to establish a basis for doctrine on God's "immutable decrees"
- Difficulty is that some decrees are known, some are unknown
- Later followers began looking for assurance further from Scripture and the Sacraments

Texts

Handbook of Denominations, Mead/Hill (2001: 11th edition)

Religious Bodies in America, Mayer

Formal and Material Principles

Formal: Source of authority

Material: Central emphasis or doctrine

| Body | Formal Principle | Material Principle |
|----------|--|--|
| Lutheran | Scripture <i>Scripture interpreted by the Confessions</i> | Gospel / Justification <i>Forensic, not progressive</i> |
| Eastern | Holy Tradition <i>Scripture + N.C. + Councils</i> | Deification <i>Progressive in energy, not essence</i> |
| Roman | Magisterium <i>Scripture interpreted by the church</i> | Sanctification <i>Progressive</i> |

What is a "Christian" Church

- Correct on the Trinity in the Nicean sense
- Correct on Christ in the Chalcedonian sense

What Do The Scriptures Do?

Lutheran: Proclaim Christ; God dies on the Cross (John 5:39)

Calvinism: Guide the Christian Life; God is sovereign over all

Mead/Hill

- Handbook lists the denominations alphabetically
- Noncommittal regarding the theologies of these bodies
- Stress the introduction to each denominational group rather than the individual groups

Requirements

- Three exams: Ancient Confessions, Reformation Confessions, New Confessions
- One short paper: on a cult, or one of the three books mentioned in the notes

- “Democratization of America”: 1800-1830, Second Great Awakening (Methodism, Revivals)
- “Creeds of the Churches”: what the confessions believe at least on paper

December 4, 2002

EASTERN ORTHODOXY

- Orthodoxy: “right praise”
- Sacraments: called “mysteries”
 - These provide grace to enable us to become divine (in energy, not in substance)
 - Chrism (confirmation or holy anointing): administered immediately after baptism
 - Eucharist (both sacrament and sacrifice): the question *Quo Modo?* is not answered

Introduction

- 14 Specific Bodies in the United States
- Two major ones in the US: Greek and Russian
- One of the three major branches of Christianity
 - Conciliar church; no single head; autocephalous bodies
 - Accepts only the Niceo-Constantinopolitan Creed (only one accepted by a council)
 - Bodies now tend to be ethnic and culturally based, but in communion with one another
 - The Patriarch of Constantinople is the Ecumenical Patriarch, with whom one is in communion
- Three Branches of Oriental Catholicism
 - EASTERN: Those churches in fellowship with the Ecumenical Patriarch
 - NESTORIAN: Iraq and Iran (Assyrian and Chaldean)
 - MONOPHYSITE: Non-Chalcedonian; Antioch, India, Coptic, Armenian, Ethiopian
- AD 451: Council of Chalcedon: 1) unconfused, 2) unchanged, 3) indivisible, 4) inseparable
- Timothy Ware: the formula was necessary to preserve the doctrine of deification

ROMAN CATHOLICISM

- Catholic: kata holos, “according to the whole”

Catholic Action (Mayer, p.27)

- Mid-nineteenth century
- Pius XI: “The partaking of the Catholic laity in the apostolic mission of the church.”
- Did not break down clergy/laity distinctions, but did reemphasize the role of the laity

Neo-Thomism (Mayer. p.30)

- Return to the teachings of Aquinas in the late nineteenth century
- Karl Barth married Aquinas to Kant
- Thomas Aquinas (1225-1274)
 - Strong view of natural revelation as an approach to knowledge of God
 - Move from general revelation (there is a God) to special revelation (God is three Persons)
 - God’s grace in giving special revelation *completes* the knowledge derived from nature
 - For Lutherans, God’s grace in special revelation *renews* creation, not completes
- *Key Verse*: Genesis 1:26
 - Image (imago, icon) vs. Likeness (similitude) (ml X and twnd)
 - Image comes by nature: reason, will and emotions
 - Likeness is lost in the fall: it’s return is the goal of religion
 - Lutherans believe these speak about the same thing; both have been lost/corrupted

Organization (Mayer, p.53)

- Flat hierarchical
- Now the largest Christian church in the United States
- Size matters!

Doctrine (Mayer, p.35)

- Canons and Decrees of the Council of Trent (1500s)
- Tridentine Confession (in the notes)
- Roman Catechism (new version came out in 1994)
- Robert Bellarmine (Roman counterpart to Martin Chemnitz)
- Unam Sanctum (Rome is over state and church)
- First Vatican Council (papal infallibility)

Formal and Material Principle

- *Formal*: Scripture (determined by the Church), Reason, Magisterium

December 6, 2002

Doctrine of God (Mayer, p.49)

- Justice of God (similar to Sovereignty of God in Calvinism), rather than Mercy of God
- Non Christian: congruent merits (recognized in proportion to your merits)
 - Natural powers
 - Prevenient Grace: everyone receives it
 - Preparation for grace: moving from evil nature to natural knowledge of God
 - Gabriel Biel's "8 Steps" that move us closer to God before Baptism
- Christian: condignant merits (worthy and deserving of eternal life)
 - Supernatural powers
 - State of grace: purgatory will account for the lack in these merits
 - Saints have done more than enough to fulfill the law and won't go to purgatory

Doctrine of Man

- Man made in the image and likeness of God
 - ΜΙΧ: the Image of God (eikwn)
 - Rome assumes you still have the image; deprived, but not depraved; need prevenient grace
 - Orthodoxy believes that we have free will to exercise this image: reason and will
 - T/μδ: the Likeness of God (omoιω)
 - For Rome the likeness is different,
 - Must be recovered by a donum gratiae superadditum
 - Eventually infused grace works our final justification and we reach the "Beatific Vision"
 - Purgatory necessary for non-saints: expiatory suffering
 - Orthodoxy: this is the *potential*:
 - Eventual return to man's original condition, "Deification"
 - Man works toward this through communion with the church
 - Purgatory may or may not be necessary, but it's not expiatory suffering
 - 2 Peter 1:4: "that you may become partakers of the divine nature"
- Roman Justification
 - Phase I: Preparation for salvation begins prior to Baptism (actual/prevenient/congruent grace)

- “Merits of Congruency” from Medieval times became “Congruent Grace” after Luther
- “Merits of Condignancy” became “Condignant Grace”
- Phase II: Grace bestowed at baptism; Justification = Sanctification
- Lutherans
 - Genesis: grace is always “found” in “the eyes” of someone else; never earned; (nh)
 - Grace renews and recreates, not aids and assists; Justification ≠ Sanctification; favor, not strength
 - Image and likeness are the same for Reformed and Lutherans; total depravity (Jansenists)

December 9, 2002

Doctrine of Sacraments (Mayer, p.59)

- Faith is *intellectual assent*
- Sacraments work *ex opere operato*
 - benefits those who believe
 - benefits those who don't place undue *obstats*
- Form and Matter
 - Form: words according to their institution
 - Matter: substance used
 - Subscribe to the Augustinian definition of "sacrament"
- Sacraments of Initiation: Baptism, Confirmation, Eucharist
- Sacraments of Healing: Penance, Anointing of Sick
- Sacraments Directed Toward Salvation of Others: Holy Orders, Marriage
- Baptism
 - First Plank
 - Covers original sin only
 - Also known as a "sacrament of the dead"
- Penance
 - Second Plank
 - *Contrition*
 - Contrition: sorry that you did it
 - Attrition: sorry that you got caught
 - *Confession*
 - Absolution follows after confession
 - Returns you to the ship of salvation
 - *Satisfaction*
 - Eternal punishment is removed
 - Temporal punishment is removed through satisfactions imposed
 - Covers venial and mortal sins
 - Also known as a "sacrament of the dead"
- Confirmation
 - Form: words of confirmation
 - Matter: laying on of hands
- Eucharist
 - *Transubstantiation*: distinction between accident and substance
 - *Communio sub una specie*: Communion now provided in both kinds
 - *Concomitance*: the Body and Blood of Christ are provided under both elements
- Marriage
 - Lay sacrament; the contract is the form
 - The priest is only there to "supervise"
- A Sacramental vs. A Sacrament
 - Sacraments work *ex opere operato*
 - Sacramentals work *ex opere operantis*
 - Exorcisms, sign of the cross, candles, etc.

December 11, 2002

Doctrine of Ecclesiology (Mayer, p.100)

- Marks of the Church
 - One, Holy, Catholic, Apostolic
 - *Extra ecclesium salus non est*: outside of the church there is no salvation

Other Religions

- The help necessary for salvation is given to those who have no knowledge of the true God
 - Grace is given to help them do the will of God
 - Jews are saved by virtue of the promises God has made to them

Other Catholic Churches (p.120)

- *Old Catholic Churches*:
 - left in 1870 after Vatican I, deny papal infallibility
 - Repudiate some of the decisions of the Council of Trent as well
- *Uniate Churches*:
 - Ukrainian Catholic Church

Eight Steps for the Unbeliever to Prepare for Sanctifying Grace

- Gabriel Biel developed these steps
 - 1) Understanding of Sin
 - 2) Fear of God
 - 3) Disposition de congruo, the hatred of one's sins
 - 4) Consideration of divine mercy
 - 5) Hoping in God, who one believes to be the highest good
 - 6) Loving God above all things, so much as is possible by reason
 - 7) Hatred of sin because of love of God
 - 8) Resolve to amend one's life

TEST (Mayer)

- 41 short answer questions based on the readings
- 9 matching questions (events and dates) from the supplementary notes
- 10 definitions of terms
- 1 from 2 general essay questions

Know

- Four Ancient Patriarchates: Jerusalem, Antioch, Constantinople, Alexandria (Sheet 14)
- Eastern Orthodox Membership: 4.1 million (Sheet 13)
- Roman Catholic Membership: (Mead)
- Seven Sacraments of the Eastern Orthodox and the Roman Catholic and their administration
- Merits of Congruity, Condignity (Sheet 24)
- Formal and Material Principles of Each
- Genesis 1:26 and how this is exegeted (Sheet 15)
- Neo-Thomism and Catholic Action (Mayer)
- Dates:
 - Nicea-Trinity (325), Chalcedon-Christ (451), Nicea II-Icons (787), Schism (1054) (Sheet 11)
 - Con. Becomes capital (330), Rome sacks Con. (1204), Con. Overrun by Turks (1453)
- *Icons*: revelations of Christ
- *Filioque*: only a full council can approve a credal change, not a local synod

December 13, 2002

THE REFORMED CHURCHES

Consensus Tigurinus (1549)

- Calvin

Heidelberg Catechism (1563)

- German Reformed Church

2nd Helvetic Confession (1566)

- Swiss Reformed Church

Belgic Confession (1561)

- Dutch Reformed Church

Synod of Dort (1619)

- Five Point Calvinism (TULIP)
- Canons of the Synod of Dort (short for City of Dortrich)
- Dutch Reformed Church

39 Articles (1571)

- Church of England
- Reformed with Catholic influences

Westminster Confession (1646)

- Scottish Reformed, Presbyterian

December 18, 2002

OMIT: Mayer's Section on:

- Reformed Churches in America (229-231)
- Other Presbyterian Bodies (245-247)

SEE: In Mead

- Intro to the Presbyterian Church (291-294)
 - Cumberland Presbyterian Church (297)
 - Presbyterian Church in America (302)
 - Presbyterian Church (USA) ()
- Intro to the Reformed Churches (306-309)
 - Reformed Church in America (313)
 - Christian Reformed Church (341)

SEE: In Muller's Notes

- Sheet 45: Reformed
- Sheet 47: Presbyterian

December 20, 2002

ARMINIAN / CALVINISTS

- “The Remonstrance” of 1610 in Holland
- By 1619 at the Synod Dort the Calvinists had responded to this remonstrance

DUTCH REFORMED

- TULIP / Doctrinaire

PRESBYTERIANS

- Covenant/Federal Theology / Practical

BAPTISTS

- General (Arminian) or Particular (Calvinist)
- 1) Sovereignty
 - Absolute sovereignty of God revealed in the Bible
 - Absolute sovereignty of the reasonable soul before God in religious matters
- 2) Anti-Creedal (more true of the General Baptists)
 - A refusal to be bound by man-made creeds
 - Confession is response to the revelation: revelation ≠ confession
 - Scripture is a guidebook to Christian living
- 3) No Sponsorial Religion
 - Infant baptism is right out
 - Every soul must make a sovereign decision for religion
- 4) Ecclesiology
 - Congregationally oriented
 - Individualistic within the congregation
- 5) Separation of Church and State
 - Church is Holy, State is Profane
 - As opposed to a Gospel and Law distinction
- 6) Priesthood of all Believers
 - No distinction between the OHM and the PAB
 - Pastors called “brothers” – no distinction

January 13, 2003

EPISCOPAL CHURCH

- *MEAD*: (129-131)
 - *Anglican*: Church of England
 - *Protestant Episcopal, now Episcopal*: United States (132-135)
 - *Reformed Episcopal*: Following Calvin, Evangelicals - 1873 (138-139)
- Church of England
 - broke from the Pope
 - tried to maintain links with the 4th century English church
 - Middle way between Protestantism and Romanism
 - Tension between Anglo-Catholics (High Church) and Evangelicals (Low-Church)
- *MAYER* (264)
 - 1609-1785: Anglican Period
 - 1785-1845: Protestant Episcopal Period
 - 1845-Now: Modern Period

- Tractarian / Oxford Movement
- Liberalism
- Rise of the Social Gospel
- Ecumenical Movement
- *Erastianism*:
 - Church identification with the government
 - Erastus born in 1524
- *Lattitudinarianism*:
 - Freedom of doctrine so long as Episopacy is retained
 - The Anglican church can satisfy churchmen of almost every bent
- Parties
 - Low Church: Evangelical Anglicans
 - High Church: Anglo-Catholics
 - Broad Church: Everybody who doesn't identify with the two parties
- The Anglican church can satisfy churchmen of almost every bent

MODERN DENOMINATIONS IN 16TH CENTURY EUROPE

- See Sheet 53

| <u>LUTHERAN</u> | <u>ANGLICAN</u> | <u>REFORMED</u> | <u>ANABAPTIST</u> | |
|-----------------------------|-------------------------------------|---|------------------------------------|-----------------------|
| Luther (1483-1546) | Henry VIII (1491-1547) | Zwingli (1484-1531) Calvin (1509-1564) | Simons (1492-1559) | |
| Saxony | England | Switzerland | Switzerland/Holland | |
| Conservative (1530-1580) | Politico-Religious (1530-1560) | Biblical-Socialist (1550s) | Radical Reformation (1525-1535) | |
| Pastor/Parish | Episcopal / Apostolic Succession | Ruling / Teaching Elders | Congregational | |
| | | Presbyterian / Reformed | Amish / Mennonites | |
| | | Arminius (1560-1609) | Baptists (1609) | |
| | | John Wesley (1703-1791) | Specific (Calvinistic) | General (Arminian) |
| | | Methodism (1740) | | |

- General Baptist: Christ saved all (Arminian baptists)
- Specific Baptist: Christ atones for the elect (Calvinistic baptists)

January 15, 2003

- *1610: Remonstrance*
 - The Remonstrants are the ones who signed the Remonstrance
 - The Armenians
- *1618: Synod of Dort*
 - First contained TULIP
- *1740: Methodists*
 - Pietists of the Anglican Church
 - Used the *Remonstrance* as their Confession, over and against TULIP

- 1) Conditional Predestination
- 2) Universal Atonement
- 3) Resistible Grace

METHODISM

- *MEAD*: (224-230)
 - *Free Methodist Church of North America*: Back to the emphasis on sanctification (239)
 - *United Methodist Church*: Largest body in the USA (235)
- *Material Principle*: Sanctification – The Perfect Man
 - As opposed to the election of Calvinism
 - The Anglican equivalent of the Pietists
- *Formal Principle*: Scripture, Reason, Teachings of the Ancient Church, and Experience
- *MAYER* (283)
 - *James Arminius*: Dutch Theologian who questioned superlapsarianism
 - *Superlapsarianism*: election before the Fall (Calvin, Beza)
 - *Infralapsarianism*: election after the Fall
 - Shift from the revelation of God to the faith of the believer
- Marks of the Church
 - The 25 Articles of Religion (an abbreviation of the 39 Articles)
 - Discipline, Prayer
- Conversion
 - Methodism teaches total depravity, but wants to avoid unconditional election
 - God gives prevenient grace to everyone so that we might all be able to decide for Christ

HOLINESS BODIES

Sin has two aspects

- Guilt: you are a criminal – doctrine of justification: no longer guilty, but righteous: conversion
- Corruption: you are sick – doctrine of sanctification: entire sanctification, then baptism

Perfection

- Relative: we're more or less sinless
- The Goal is not looking back toward Christ, but looking ahead to some goal

Four Square Gospel

- 1) Entire sanctification
- 2) Baptism of the Holy Spirit (speaking in tongues)
- 3) Healing
- 4) Premillennialism

MEAD (265-290)

- Acknowledged Pentecostal churches
- Introduction (265-266)
 - General Council of the Assemblies of God (267)
 - International Church of the Four Square Gospel (280)

January 20, 2003

UNIONIZING CHURCHES

Moravians

“In essentials, unity; in non-essentials, liberty; in all things, charity”

- Essentials: God, Jesus
- Non-essentials: predestination, the Lord’s Supper, Baptism

Bohemia (Czech Republic)

- Jan Hus and Jerome of Prague
- Moved into Moravia (Slovakia)
- Christian David brought Moravians to Saxony
- Count Zinzendorf

United Church of Christ

- *The Congregational Tradition*
 - Autonomy of the local congregation, Calvinist
 - 1648: Cambridge Platform
 - The Pilgrims and the Puritans signed this together
 - Covenant made with each other while remaining independent
 - 1658: Savoy Declaration
 - Halfway Covenant:
 - Originally, only a definite religious experience made one eligible for membership
 - The children of people with no experience were not eligible for baptism
 - Unconverted children were now considered half-way; grandchildren were eligible for baptism
- *The “Christian” (Restorationist) Tradition*
 - Deny creeds and denominational names, Armenian, Revivalistic
 - “Christian Church”, “Disciples”, Congregational Christian Churches
- *The German Evangelical Union Tradition*
 - Heidelberg Catechism, A.C., Luther’s Catechism, Moderates
 - 1817: Prussian Union
- *The German Reformed Tradition*
 - The German Reformed were not self-consciously Calvinistic: Melancthonian

January 27, 2003

THE STONE-CAMPBELL MOVEMENT

The Restorationist

- 1800-1830 in Kentucky
 - Restore “New Testament Christianity”
 - Denominations are a scandalous

MEAD (103)

- Ignore the Christadelphians

MAYER (381)

- Thomas (Father) and Alexander (Son) Campbell
 - Presbyterians, but of an Arminian strain, revivalist
 - 1809: The Christian Association of Washington County, PA

- The 13 Articles
- 1) The Church of Christ is One
 - Catholics like AC VIII: visible church
 - Reformed like AC VII: church of the elect
 - Lutherans: distinction between the true church and the church in this life
- 4) The New Testament is a perfect constitution for the church
 - The NT is a rule book and directory
- 7) Creeds useful for instruction, but not as a test for membership
- 10) Divisions among Christians is a horrid evil
- The Church ended up with two new denominations
 - Christian Church
 - Disciples of Christ
- If creeds cannot be binding, then neither can these 13 articles!
 - Campbell Condensed Bible Soup
 - Don't add water, or you'll end up with baptism

TEST

50 short answer

10 matching (dates)

15 matching (name-event)

3 out of 4 essay questions

Reformed: Protestants who are Lutheran, Calvinist, or Calvinist/Evangelical

Calvinist: TULIP

Arminian: Opposite of Calvinist

Holiness: Middle of 19th century; broke out of the Methodist; return to Wesley; "relative perfection"

Latitudinarian: Anglican attitude of tolerance; low, high, and broad parties

High/Low: Difference between the various parties within Anglicanism

Puritanism: Movement in England in the 16th and 17th century

Revivalistic: Congregationalist "Great Awakening"

Experiential: Assurances of salvation is found interior to the believer

Perfectionism: Full sanctification possible (to a certain extent) in this life

Supralapsarian: Beza; election to salvation before the Fall

Infralapsarian: Election to salvation in view of the Fall; Augustine's view

Lapsarianism: Dealing with the order of God's thought; logically, not temporally

Prevenient Grace: What Wesley believed made free-will in spiritual matters possible

SHEET 68: Confessions

Augsburg Confession: 1530

Consensus Tigurinus: 1549 – Calvin reconciled the Reformed on the Lord's Supper

Belgic Confession: 1561

Heidelberg Catechism: 1563 – students of Calvin and Melancthon

| | |
|---------------------|--|
| 39 Articles: | 1571 – mostly Reformed |
| Remonstrance: | 1610 – Arminian confession |
| Canons of Dort: | 1619 – TULIP, written against the 5-point Remonstrance |
| Westminster Conf.: | 1647 – in contrast to the 39 Articles; Presbyterian |
| Cambridge Platform: | 1648 – united the Puritans and Pilgrims as Congregationalists |
| Savoy: | 1658 – British congregationalists declaration (against Pres. And Ang.) |
| Old London: | 1689 – Baptists (against the Pres, Ang. And Cong.) |
| 25 Articles: | 1784 – Methodists (against the 39 Articles) |
| Philadelphia: | 1742 – American Calvinist Baptists |
| New Hampshire: | 1832 – American Baptist, Moderated the Philadelphia Confession |

February 3, 2003

THE “INNER LIGHT” BODIES

- Shift away from a subjective salvation (Calvinistic limited atonement)
- Toward a subjective *revelation* (special revealing of God’s eternal decrees)
- If Christ’s earned merits for the world, they must somehow be available to the world
- “The Holy Spirit needs no vehicle” – Zwingli
- Formula of Concord Article XII: Against the Sectarians

Extreme Objectivism

Dead Intellectualism
(Orthodoxy)
No need to convert

Via Media

Obj./Sub. Distinction
(Lutherans)
God uses means

Extreme Subjectivism

Enthusiasm
(Inner Light)
Convert through techniques

1) MENNONITES

- Don’t worry about statistics or all the groups: TOTAL is 340,000
- Mennonites, Amish, Hutterites, River Brethren
- See SHEET 74

The Holland Anabaptists

- Obbe Philips (1534)

The Hutterite Brethren

- Austria and Southern Germany (Communal)

1536: Menno Simons (1492-1559)

1632: 18 Articles of Dordrecht Confession

1698: Jacob Amman in Switzerland

Formal Principle: The Scriptures understood through a mystical experience

Material Principle: Mystical pietism

February 5, 2003

2) BRETHREN

- 1708: Schwarzenau, Germany: “Dunkers”
 - Mixture of Baptist and Protestant Pietism
 - German Pietism and German Reformed

3) QUAKERS

- SHEET 77
- Four stages of development
- 1) Radicalism and Persecution (1647-1689)
 - 1647: Fox's conversion
 - 1652: Founding of first Society
 - 1672: Fox visits the American Colonies for one year
 - 1678: Barclay's *Apology for true Christian Divinity*
 - 1689: Act of Toleration in England
 - Simplicity, pacifism, personal religion and immediate revelation
- 2) Quietism and Prosperity (1690-1827)
 - 1667: William Penn converts, establishes Pennsylvania in 1682
 - Strict discipline, mystical quietism, evangelicalism, humanitarianism
 - The "Quaker Oats" Period
- 3) Divisions and Disruptions (1827-1860)
 - Joseph Gurney (1788-1847): "evangelical Quietism"
 - Influences of 2nd Great Awakening, Finney, and Moody
 - 1827: Hicksites (liberal, rational, anti-Trinitarian) vs. evangelicalism (Elias Hicks)
 - 1845: Wilburites (old-line) vs. evangelicalism; reemphasis on Inner Light (John Wilbur)
- 4) Unity and Outreach (to Present)
 - 1917: American Friends Service Committee
 - 1937: Friends World Committee for Consultation
 - 1965: Evangelical Friends Alliance

4) Amana Church

- "Comm. Of True Inspiration", Hessen, Germany
 - Buffalo, NY: camp meetings
 - Now localized in Amana, Iowa

5) Plymouth Brethren

- 19th Century, Calvinistic, low-church, Restorationist movement
 - John Nelson Darby: "Dispensational System"
 - Popularized in the US by the Scofield Reference Bible

Brethren Churches

- Used by bodies who want to be non-denominational, restorationist
- Similar to the use of "Christian" and "Disciples" by Campbellites

1) English, Calvinist Brethren

- 1820s: John Nelson Darby, Dispensational, "Plymouth Brethren"

2) Arminian-Methodist Brethren

- 1800s: Otterbein, Boehm, "Evangelical Church" and "United Methodist"

3) German-Baptist Brethren (Dunkers)

- 1930s: "Fellowship of Grace Brethren"

4) Mennonite Brethren

- 1860s: "Old Order Brethren", "River Brethren"

ESCHATOLOGICAL BODIES

- Bodies specifically interested in the return of Christ and future prophecies

MILLENNIALISM

- Dealing with the supposed 1,000 year reign of Christ
- SHEET 78
- Four Variations
 - Amillennial: the Revelation 1,000 years is symbolic for the reign of the Church on earth
 - Augustine's position
 - Article XVII: The Return of Christ to Judgment
 - Premillennial: 1,000 years reign will occur after the NT era
 - Christ will rule over an earthly kingdom
 - Rapture and Christ's return occur after tribulation, before Christ's return
 - Dispensationalism: 7 Periods of God's Rule (SHEET 80)
 - All dispensationalists are premillennialists, but not vice versa
 - Every dispensation ends with a disaster or event (due to sin)
 - *Innocence*: Creation to Fall (original sin)
 - *Conscience*: Fall to Flood (sons of God and daughters of men)
 - *Human Government*: Flood to Babel (becoming like God)
 - *Promise*: Call of Abraham to Bondage in Egypt (leaving Canaan)
 - *Law*: Law at Sinai to Death of Christ (rejection of Christ)
 - *Grace*: Pentecost to Rapture (church becomes apostate)
 - *Rapture*: only true believers taken up
 - *Tribulation*: seven years of tribulation between *Grace* and *Millennium*
 - *Reign*: Jesus reigns with the Jewish remnant who accept him
 - *Millennium*: 2nd Coming to Fulfillment (battle of Armageddon)
 - Christ will rule in Israel after a 7-year tribulation
 - Israel (God's earthly people) is not the Church (God's heavenly people)
 - Postmillennialism: 1,000 year golden age before Christ's return
 - Largely held in the period of liberal

"Revelation"

- 1:1 "This is the revelation of Jesus Christ": objective or subjective genitive?
- 1:2 It came to John as a sign – SIMEON
- Lenski's commentary focuses more on the structure than the grammar
 - "Seven": seven churches, trumpets, bowls, etc.
 - Some of the signs are explained, others clear from the OT
 - Brighton (Lutheran), Hendrickson (Calvinist) both very good
- 1,000 Year Period (20:1-8)
 - Devil is chained:
 - How can a Spirit be "chained"? Again emphasizes the symbolic aspect
 - All nations now have the Gospel, not just Israel: the deception is over
 - The Great Commission would be impossible if Satan was not bound
 - The First Coming of Jesus
 - Orono~: appears 14 times in Scripture
 - Appears 47 times in Revelation
 - 44 times in Heaven (God's throne); 3 times on Earth (evil's throne)
 - Throne of evil on earth: 2:13, 13:2, 16:10

- Thrones in heaven where judgment is given (we have been made kings and priests)
- *The First Resurrection*: baptism (“blessed and holy” are they who are part of this)
- *The Second Resurrection*: all flesh
- *The Second Death*: eternal damnation
- Armageddon
 - The battle of Good vs. Evil
 - Occurs after “The Little Season” when Satan is loosed

CATHOLIC APOSTOLIC CHURCH

- Irvingites; 12 Apostles reconstituted

ADVENTISTS

- 1830: William Miller
 - Identified by their “setting of the time” of Christ’s return
 - Eventually become the “7th Day”, or Sabbatarian Adventists
 - Originally owned Kellogg’s and developed “Corn Flakes”
 - Split in the mid-1950s between Evangelicals and Liberals

February 7, 2003

MORMONISM

Mayer: 454-463

- “As man is now, God once was; as God is now, so we men may be”

Mead: 195-197

- The Church of Jesus Christ of Latter Day Saints
- Five Subgroupings
 - Omit: Church of Christ Temple, Church of Christ (Binghamites)
 - See: Brigham Young in Salt Lake City, Reorganized in Kansas City
 - First is larger (Sunni), second followed descendents of Joseph Smith (Shi’ite)
- Wealthy and well-structured organization
- Considered a “millennial” group, along with Jehovah’s Witnesses

February 12, 2003

ANGLO-ISRAELISM

- *The Worldwide Church of God* (Armstrongism)
 - The Ten Lost Tribes of Israel (dispersed in 722 BC) are in the US and UK
 - Dan: Danube, London, Denmark, Dunkirk
 - British: a contraction of “Bereth Ish” – “Man of the Covenant” in Hebrew
 - “God’s promise to Israel is fulfilled in the Anglo-Saxon race”
 - Use math and science to establish the truth of the Scripture
- *Pyramidology*
 - The Pyramids predict the future, prove of God, and show the Great Dispensations
 - Joseph Seiss, a 19th century Lutheran clergyman, wrote “The Great Pyramid: A Miracle in Stone”

ANTI-TRINITARIANS

- Study

- *Islam*
- *Judaism* (Orthodox/Torah True/Hassidic; Conservative; Reform; Zionism)
- *Unitarian-Universalists* (Liberal congregationalists)
- Omit
 - Church of the New Jerusalem – Swedenborgians
 - Christadelphians
 - American Ethical Union

New Thought / New Age

- *Religious Root: Transcendentalism*
 - *Emanuel Swedenborg*: 18th century man who received revelations
 - Faith Healing / Sanctification / Bible Origin
- *Psychic Root: Franz Anton Mesmer*
 - *Phineas Quimby*: Maine man who had certain psychic powers
 - Harmony between Body and Mind / Mental Healings
- Led To: The New Thought Movement (1870s), The New Age Movement (1970s)
 - *Ralph Waldo Emerson*: Unitarian, became a Transcendentalist
 - *Current In-Between Movement: Word of Faith*

Christian Science

- Mary Baker Eddy
 - Overcame an illness through intervention by a psychic
 - “Correspondence”: Swedenborgian/Unity concept: physical meanings to spiritual things
 - “*Glossary*”: explains the spiritual meanings of biblical terms

Unity School of Religion

- Spin-off of Christian Science
- Charles and Myrtle Filmore
 - Similar miraculous healing

Seventh Day Adventist

- *William Miller*
 - Calculated the time of Christ’s return
- *Three Dispensations*
 - 1) Ascension until 1844:
 - Christ leaves the holy place and enters the Holy of Holies
 - “*The Investigative Judgment*” of believers, especially whether worship was on the 7th day
 - 2) The Remnant:
 - The 7th Day Adventists have been charged with warning the apostate church
 - 3) The Second Coming:
 - The righteous are resurrected and taken to heaven (Adventists and some Non-Adventists)
 - The amount of suffering for the unbelievers is set before destruction (Lake of Fire)
 - 1,000 years of Satan being the “Scapegoat” of sin, desolation for 1,000 years

NOT TEST (Sheet 84, 85)

- Preterists
- Dominion Theology

February 19, 2003

Notes:

Charles Prays on Friday

Read "New Age Movement", 1-45

- Not, "What the Bible Says" or "Christian Response to the New Age Movement"
- Read p.481 Mayer: "Interdenominational Trends and Organizations"
- Many of these are out of date

New Age

A movement that continues today, despite few using the name

A network of health, health food, holistic medicine, etc.

Emphasis on the "spiritual" rather than the "religious"

Humanistic vs. Occultic New Age

Occultic:

- Channeling
- Pyramidology
- Crystals
- UFOs

Humanist:

- John Dewey signed a "humanist manifesto"
- Note: Secular Humanism vs. New Age Spiritual Humanism

See these in the booklet on the "New Age Movement"

- Six Principles for the New Age Movement
- Five Reasons for the New Age Movement

New Thought vs. New Age:

- New Thought was directed toward individual self-improvement
- New Age is directed toward the global community and the environment

Emmanuel Swedenborg (1688-1772)

- Founds "The Church of the New Jerusalem", Swedenborgians
- "The apostate child of spiritism mixed with Buddhism."

Theosophy

- *Helena Petrona Blavatsky* (1831-1891) (Dates incorrect in Mayer)
 - Introduced modern "Theosophy" to North America: *Theosophical Society* in 1875
 - A "channel" or "spiritistic medium", under the control of a dead man
- Preached 7 distinct worlds, from the divine (highest) to the physical (lowest)
- Hold to the perfectability of man's physical, astral, and mental character
- Yoga, breath control and meditation

Spiritism

- The contacting of the dead through channels or "mediums"
 - A Psychic Phenomena: Andrew Davis, 1848

- A Religious System: prepares people for the life to come and comforts them in this life
- “Oldest religious delusion in existence”
 - John Fox, Wife and Six Children hear rapping in Hydesville, NY
 - Margaret and Kate Fox grow up to preach the existence of dead spirits

Norman Vincent Peale: The Power of Positive Thinking

Anthony Robbins: “Release the Power Within”

Charles Filmore: Unity Church, “Practical Christianity”

February 21, 2003

TEST

Mostly out of Mayer

One Date (mentioned in class), No Statistics

Match the name to the movement (Mary Baker Eddy – Christian Science)

Twelve terms to define unique to movements

One general essay question (10 points out of 84)

Four Millennial Groups (Sheet 74)

Seven Dispensations (Sheet 80)

Origins of Inner Light Bodies (Sheet 72?)

Seventh Day Adventists (Sheet 86)

Jehovah’s Witnesses (Sheet 89)

New Thought / New Age (Sheet 96)

Look at the spreadsheet/outline

Total of 3 Test Grades, Paper grade will raise or lower (90% A)

INTERDENOMINATIONAL TRENDS

- Most of these churches no longer see their confessions seriously
- Reformed have always had multiple confessions across national lines

Sheet 109

Reactions against these trends

- Conservative creedal orthodoxy
- Fundamentalism: 5-Points (Fellowship based on these five points)
 - Verbal Inspiration
 - Virgin Birth of Christ
 - Vicarious Atonement
 - Victorious Bodily Resurrection
 - Visible Return of Jesus
- Neo Orthodoxy: Barthian movement (Reaction against liberalism)
 - Transcendence of God
 - Sinfulness of man
 - Reality of judgment
 - Divine revelation (not necessarily the exact words of Scripture)
- Neo Evangelicalism:
 - 1942: National Association of Evangelicals

Roots of Modernism

- Schleiermacher: “religion is the feeling of total dependence”
- Ritschl: “high point of liberal theology”
- Wellhausen: “Old Testament higher critic”
- Troeltsch: “comparative religions”

Ecumenical Movements

- 1925: Life and Work Conference
- 1927: Faith and Order Conference
- 1948: World Council of Churches
 - A moderate liberal position
 - 1998: Harari, Zimbabwe the last meeting
- 1908: Federal Council of Churches (1950 renamed “National”)
 - Driven by the Social Gospel
 - Almost became communistic after WWII
- 1948: International Council of Christian Churches
 - Formed by Rev. Carl MacIntire in NJ
 - A Fundamentalist counterpoint to the World Council of Churches
- 1942: National Association of Evangelicals
 - Not Fundamentalist: didn’t like dispensationalism
 - Not Neo Orthodoxy: more Bible-centered than Barth
 - See Mead, 341 for a list

Over the Centuries

1500-1600: Discovery of Revelation

- Reformation and Schism
- Dawn of Modern Denominations

1600-1700: Explanation of Revelation

- Classical Protestant Theology
- Denominational Dogmatics
- 1648: End of 30 Years War Hurts Christianity
- 1675: Dawn of Pietism

1700-1750: Revelation through Reason

- Age of the Enlightenment
- Closes out with Immanuel Kant

1750-1800: Reason over Revelation

- Schleiermacher
- Historical-Critical Method
- Reason and Romanticism

1800-1900: Reason and Romanticism

- Century of optimism / post-millennialism
- Man’s autonomy over God’s sovereignty

1900-2000: Reason with Revelation

- 1914-1918: Shook up the theological world
- 1920-1960: Neo Orthodox (Karl Barth, Emil Brunner)

Modernism

- 1) God is immanent

- 2) Man is basically good
 - 3) Sin isn't as bad as we make it out to be
 - 4) Christ should be viewed as human before he's seen as divine
 - 5) The Gospel is primarily materialistic and societal
 - 6) The Scriptures were conditioned by their times
 - 7) History is progressing toward an improved humanity
- Geschichte*: "editorial" or commentary, not necessarily historic, but opinion

Fundamentalism

- Rejection of modernistic and liberal Christianity
- J. Gresham Machen was the Presbyterian founder of "Fundamentalism"
- 1909: 12 Volumes entitled "The Fundamentals"
- Focus on the centrality of revelation rather than reason
- Ardent supporters of the "strict orthodox doctrines of Christianity"
 - Authority of Scripture
 - Miracles
 - Deity of Christ
 - Trinity of God
- Founded bible schools to counteract the liberal seminaries of their denominations
 - Usually taught dispensationalism
 - Took a very strict, literal reading against the modernists and liberals

February 24, 2003

NEW AGE

Sheet 107

- Ingredients and outcomes
- Solipsism: "one is all"

Theoretical Physics, by Chofra

- Christianity laid the foundations for classical physics
- New Age physicists see quantum mechanics and relativity as more in line with Buddhism

Why "New Age"?

- Shift from the Age of Pisces to the Age of Aquarius
- Punctuated shift from the "age of the fish" (Christ) to the "age of...?"
- Humanistic new age has tried to downplay its "occultic" elements

The Aquarian Conspiracy: Personal and Social Transformation in the 1980s

- Marilyn Ferguson
- Actually Pro-New Age, despite the title