

Week 15: Monday, December 20, 2021 REVISED
CHRISTIANITY IN THE POSTMODERN ERA (1960–2021, Cont’d.)

Lecture 2 Becomes 15.1

Topic: The Ecumenical Movement in America
The State of Roman Catholicism, Post Vatican I
Due: Noll, 498–520

Lecture 1 Becomes 15.2

Topic: Postmodernism and American Culture
What Follows Postmodernism
Due: Gonzalez, 2.441–455
Due: Noll, 556–571; Gonzalez, 2.525–530

2. Denominations characterized by merger and sociological dissension.
 - a) Assumptions which controlled the thinking of liberal denominations.
 - 1) A person’s religious beliefs have a subjective source, an internal drive to provide order, meaning, and purpose to the everyday events of life by reinterpreting the transcendent. This led to certain corollaries. First that religious beliefs will evolve with the changes of social settings, culture will bring a redefinition of religious concepts. Second, that current social problems are the result of the conflict between a modernist, scientific world view and a pre-modern worldview. Second, changes in culture and society necessitate changes in religious beliefs or else its role in society will be minimized. In essence, if religious beliefs do not change with the advances and changes in culture, then its significance is lost. Historical views of the bible based on a literal interpretation must evolve or it will not attract people.
 - 2) The problem was that over the last half of the twentieth centuries, denominations and churches whose theology “evolved” had declining members, but those who held to their traditional doctrines grew.
 - 3) Dean Kelley published a book in 1972 asking, “Why are the conservative churches growing?” His published research showed the path of cultural accommodation, tolerance, and assimilation led to decline in relevance.

The Numerical Decline of the Mainline Churches in the 1970s and 1980s	
The Episcopal Church	17%
The Disciples of Christ (Christian Church)	29%
The Presbyterian Church	25%
The United Church of Christ	16%
The United Methodist Church	13%

"The Present Crisis: The Impact of Membership Decline in the Mainline Churches" *Quarterly Review* 7 (Fall 1987):74-75.

- 4) Statics of numerical membership 1990-2003 from *Yearbook of American and Canadian Churches*.

American Baptist Churches (USA) declined approximately 7%

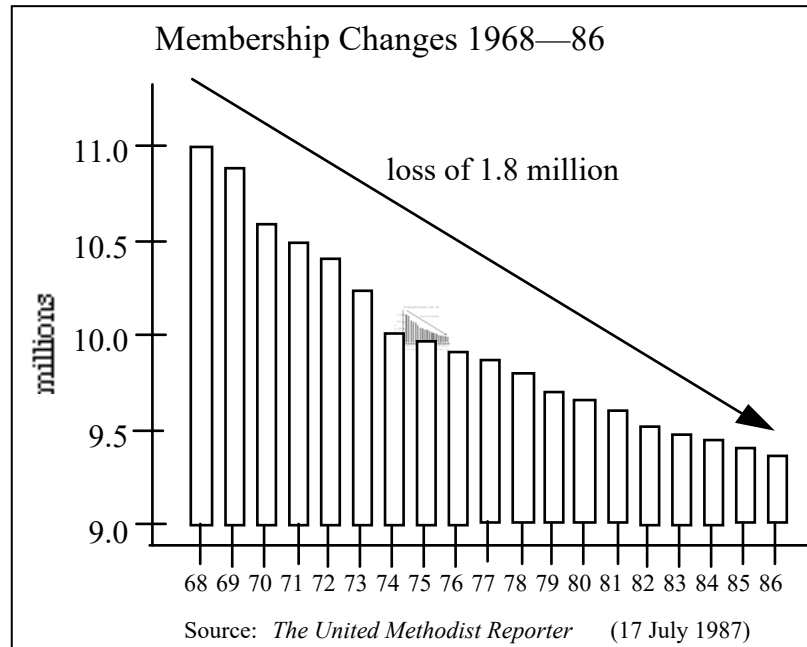
Episcopal Church declined approximately 5%

Disciples of Christ approximately 27%

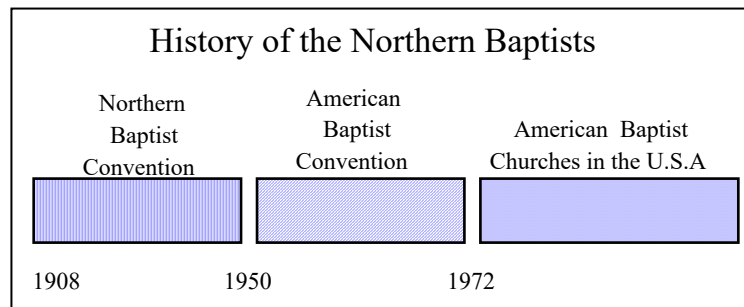
The Presbyterian Church, USA approximately 15%

United Methodist declined over 8%

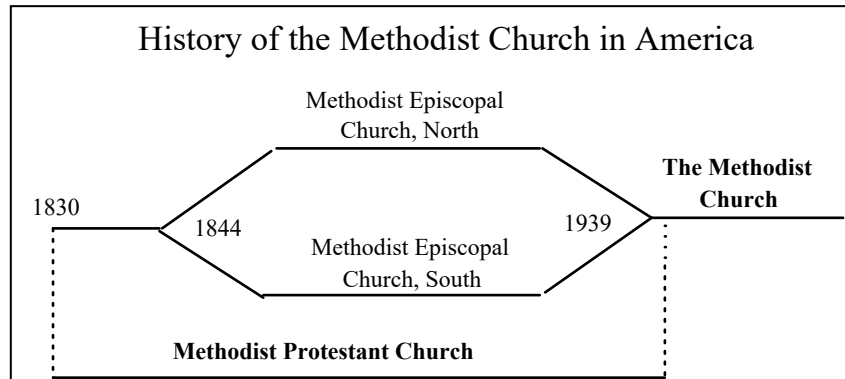
It was clear that compromising doctrine, assimilating to the culture, and revising doctrines and practices to show "tolerance" failed.



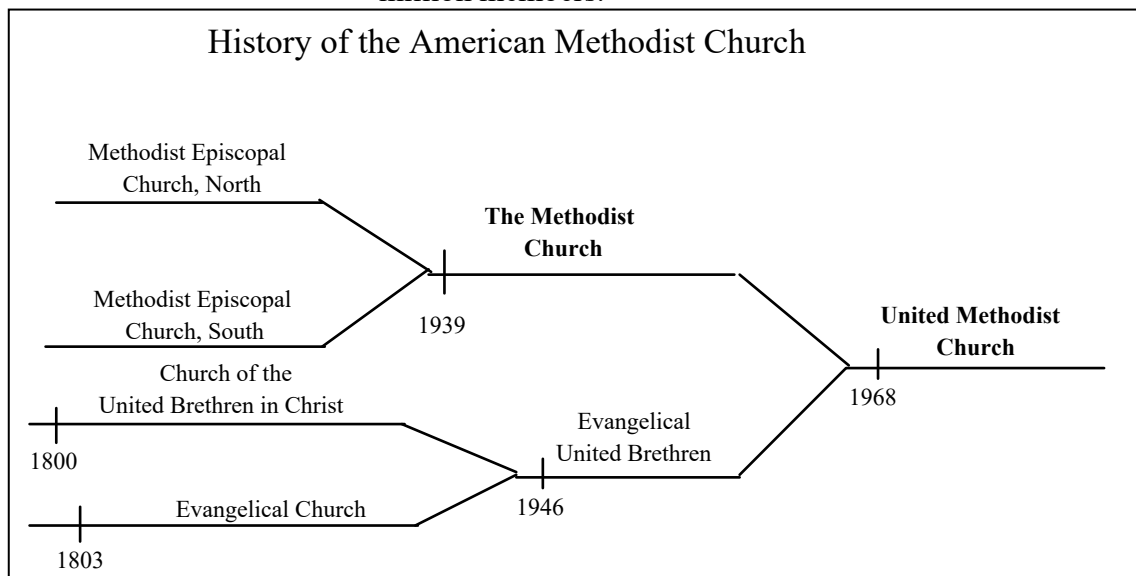
- a) The American Baptist Churches in the U.S.A.
 Following the organization of the Northern Baptist Convention in 1908, reunification with the SBC was not possible. In 1950 the NBC changed its name to the American Baptist Convention, and again in 1972 changed to the American Baptist Churches in the USA.



- b) The United Methodist Church.
 Two important mergers in the twentieth century.
 (1) The merger of 1939.
 Three groups merged. Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and The Methodist Protestant Church, which had separated out in an 1830 schism to become The Methodist Church.

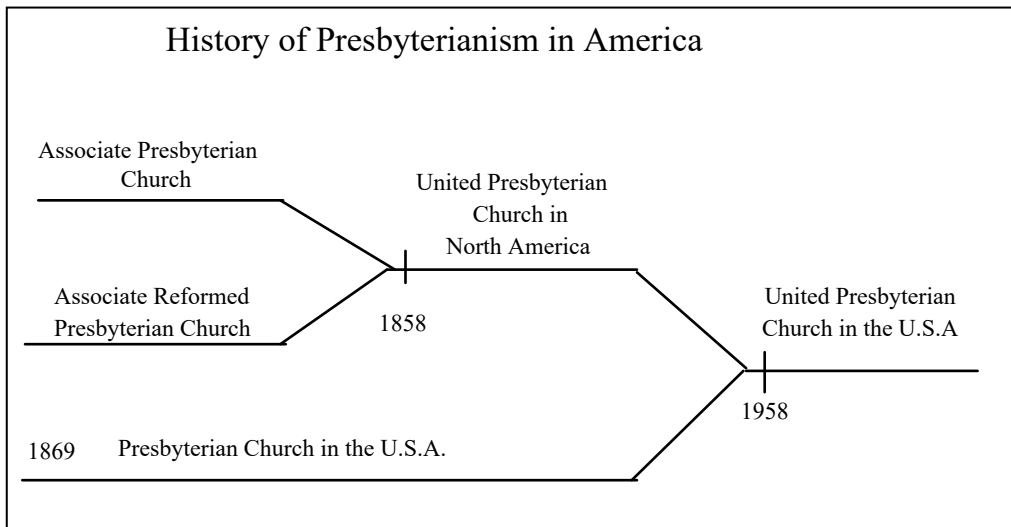


- (2) The merger of 1968.
 In the 19th century, the United Brethren in Christ (which began in 1800) and the Evangelical Church (1803) merged in 1946 to become the Evangelical United Brethren. In 1968 these two merged as the United Methodist Church. Since 1968 the United Methodist Church has lost over 2 million members.



- c) The Presbyterian Church in the U.S.A.
 (1) The merger of 1958.
 Prior to the War Between the States, two early Presbyterian denominations merged in 1858 to form the United Presbyterian Church in N. America.
 During the war, the Presbyterian Church in the Confederate States Southern Presbyterians was formed and reorganized as the Presbyterian Church in the U.S.A. in 1869. The Cumberland Presbyterians joined them in 19906. North and South merged to form the United Presbyterian Church in

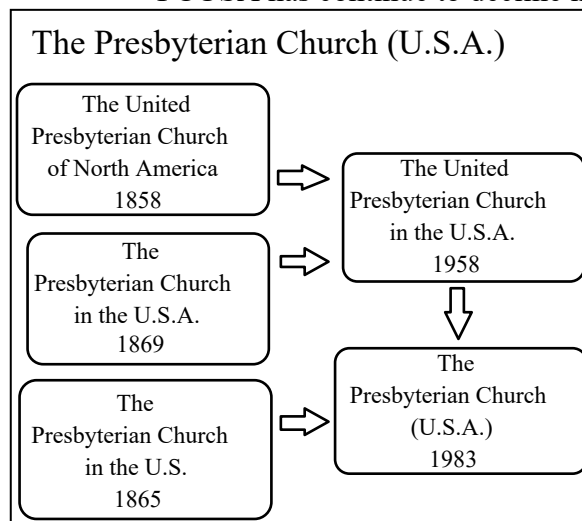
the U.S.A. in 1959. A supplement, the Confession of 1967, was added to the Westminster Confession and other reformed standards at this time.

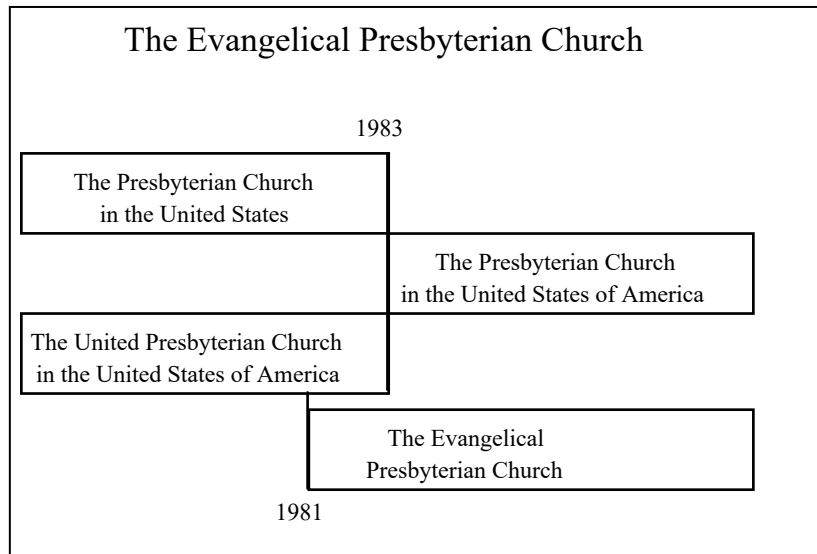


(2) The confession of 1967.
 The result of an increased awareness of the diversity within the Reformed community led to drafting this supplement to the Westminster Confession of Faith and other reformed standards. Conservatives saw this as including teachings that were opposed to the traditional Reformed faith, but were not successful in challenging it.

(3) The merger of 1983 - The Presbyterian Church in the U.S.A.
 North and South merged to form the Presbyterian Church (U.S.A.)
 Conservatives left and formed the Evangelical Presbyterian Church.

PCUSA has continue to decline in membership since 1983.





d) The United Church of Christ.

(1) The backgrounds.

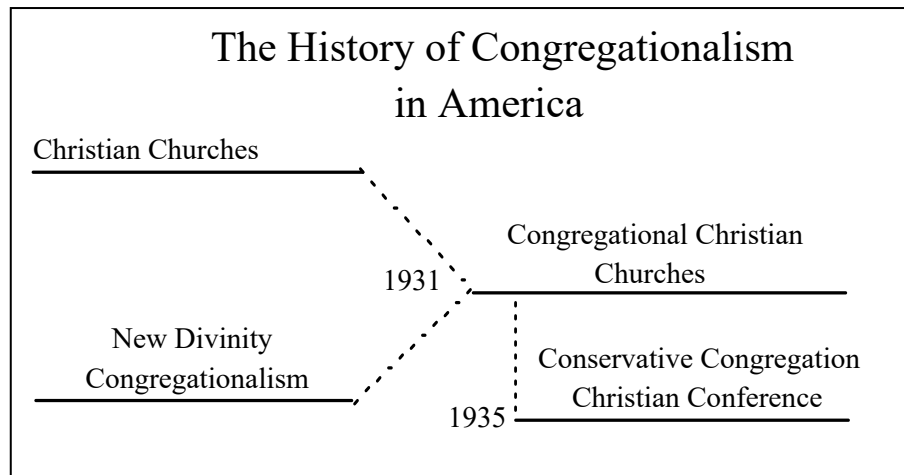
The Congregational churches had their roots in the Puritan colonies.

Early divisions in the 18th century occurred between Unitarian and Trinitarian Congregational churches in the early 1800s

Trinitarian Congregationalists were dominated by New England and New Haven theology.

(2) The merger of 1931.

Congregational churches merged with the General Convention of Christian Churches and became the Congregational Christian Churches. In 1935 the conservatives left to form the Conservative Congregation Christian Conference.

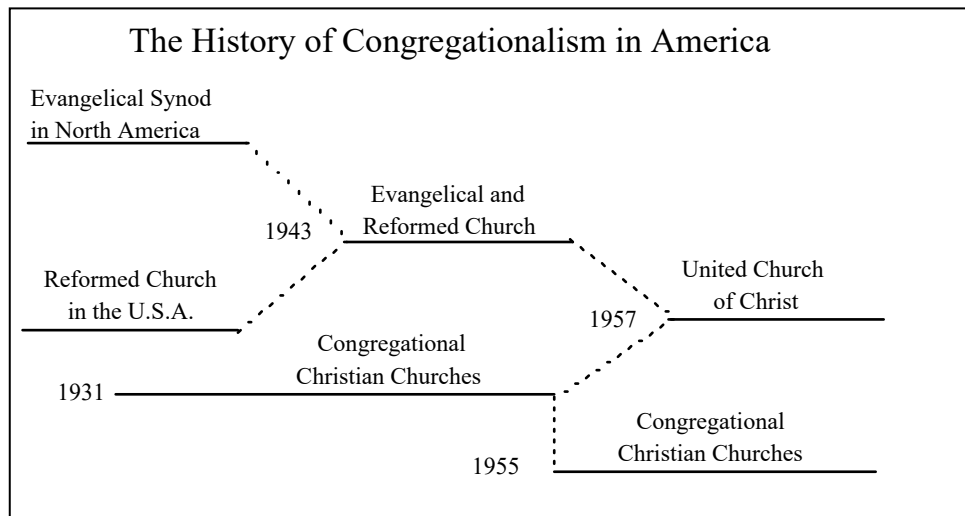


- (3) The merger of 1957.
Two reformed denominations, the Evangelical Synod in N. America, and the Reformed Church in the U.S.A. merged in 1934 to become the Evangelical and Reformed Church.

They merged with the GCCCC The General Council of Congregational Christian Churches in 1957 and became the United Church of Christ. Since then the UCC has lost over two million members, mostly due to conservative departures.

After 1931 conservatives formed the General Council of Congregational Christian Churches. In 1955 some of them merged into the UCC and others formed the Congregational Christian Churches.

The United Church of Christ lost approximately 17% from 1990 to 2003.



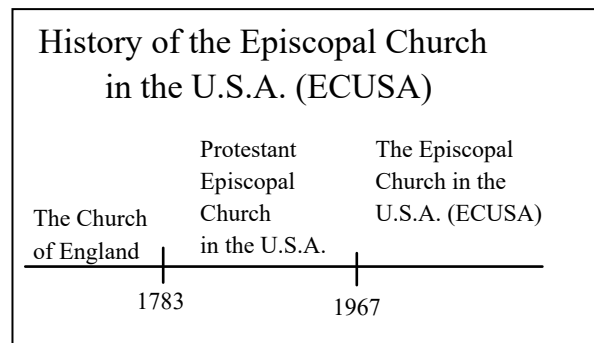
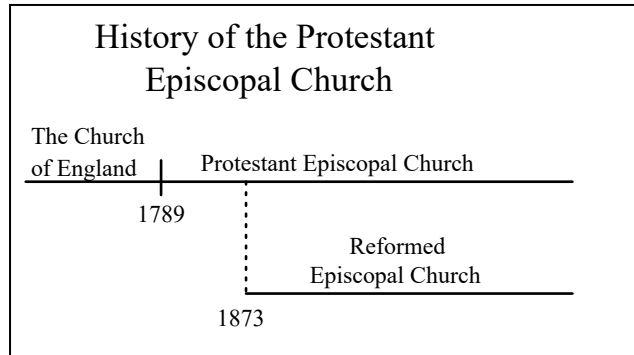
- e) The Episcopal Church in the U.S.A.

After the War for Independence, they formed as the Protestant Episcopal Church in the USA (1783). Due to ongoing theological drift led to the formation in 1873 of the Reformed Episcopal Church.

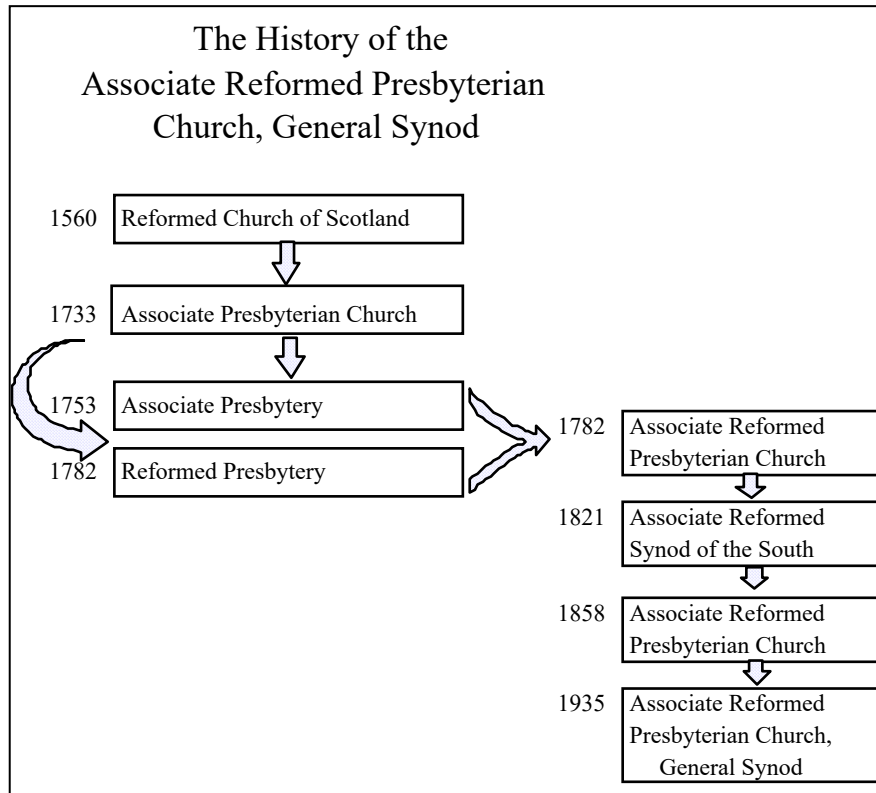
Throughout the twentieth century, to continue to hold to a form of unity, dissent has led to the formation of several groups such as the Anglican Catholic Church, the American Episcopal Church, the

Diocese of Christ the King, and the Anglican Episcopal Church of North America.

The denomination continues to decline. Over 100,000 members left over the ordination of homosexuals in the early twenty-first century. Prior to that from 1990-2003 they lost about 5%.



3. Conservative denominations (not previously sighted).
 - a) The Associate Reformed Presbyterian Church, General Synod.
 - 1833 Reformed Presbyterian Church General Synod
 - 1861 Presbyterian Church in the US (PCUS)
 - 1855 Evangelical Presbyterian Church
 - 1965 RBCGS above becomes the Reformed Presbyterian Church Evangelical Synod.
 - 1973, 1982 PCUS became Presbyterian Church in America, PCA, formed by conservatives. In 1982 they merged with the Reformed Presbyterian Church Evangelical Synod, mostly a northern group.
 - 1983 the larger UPCUSA and the PCUS merged to become the PCUSA.

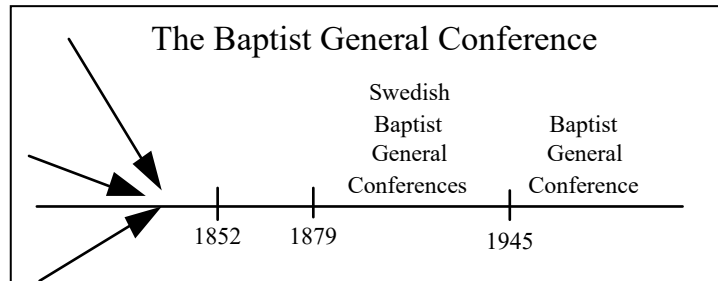


- b) The Baptist General conference.
The BGC had its roots in the evangelical revivals of the first part of the nineteenth century. Its roots were in Swedish Baptist churches influenced by Pietism. They held to a simply biblical faith, emphasized evangelism, rejected formalism, and required a regenerated clergy.

The first Swedish Baptist congregation (1852) was founded at Rock Island, Illinois. They grew through the witness to the large numbers of Swedish immigrants. Churches were spread over seven states. By 1871 they had more than 1,500 members. In 1879 they founded the Swedish Baptist General Conference.

Up through WW2 they maintained their ethnic identity. But English was gradually accepted in the services and removed Swedish from its title by 1945.

Their schools are the Bethel Seminary and Bethel College in St Paul, Minnesota. They also have a foreign missions outreach to Asia, Africa, and Latin America.

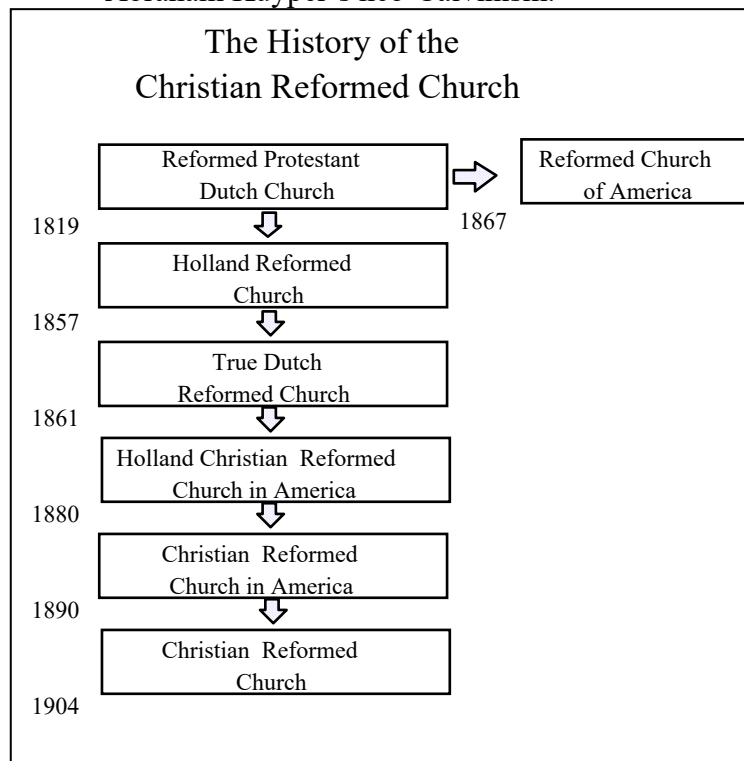


- c) The Christian Reformed Church.
 The roots were primarily in small Dutch Reformed groups in the Midwest. The CRC grew out of the Dutch immigration to the US from the 1840s to 1920s.

In 1880 they left the Reformed Church in America over the issue of Freemasonry.

By the 1930s the language of the churches became primarily English.

Distinctives were: individual, heartfelt conversion and piety within a covenantal framework; confessionalism of their creeds, primarily the Belgic, the Heidelberg Confessions, and the Canons of Dordt, and Christian cultural engagement as a result of the influence of Abraham Kuyper's neo-Calvinism.

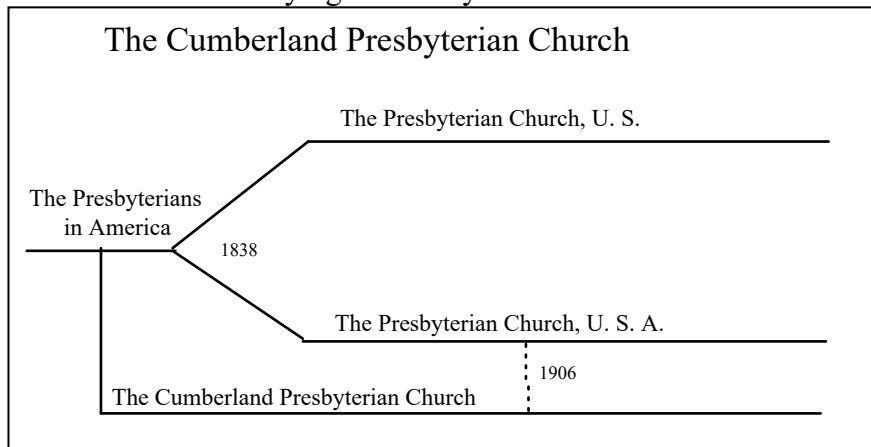


- d) The Cumberland Presbyterian Church.
The CPC churches were mostly in the south and west. Their roots were in the Second Great Awakening frontier revivals in the early 1800s.

As a result of controversy over the Arminian and revivalistic beliefs of the Cumberland Presbytery and conflicts over the Westminster Confession on predestination, they formed their own denomination in 1810.

The CPC held to a mediate position between Arminianism and Dordt. In 1906, due to modifications in the PCUSA Calvinism a merger was approved though a large number remained separate.

CPC distinctives were unlimited atonement, universal grace, conditional election, eternal security, and the salvation of all children dying in infancy.

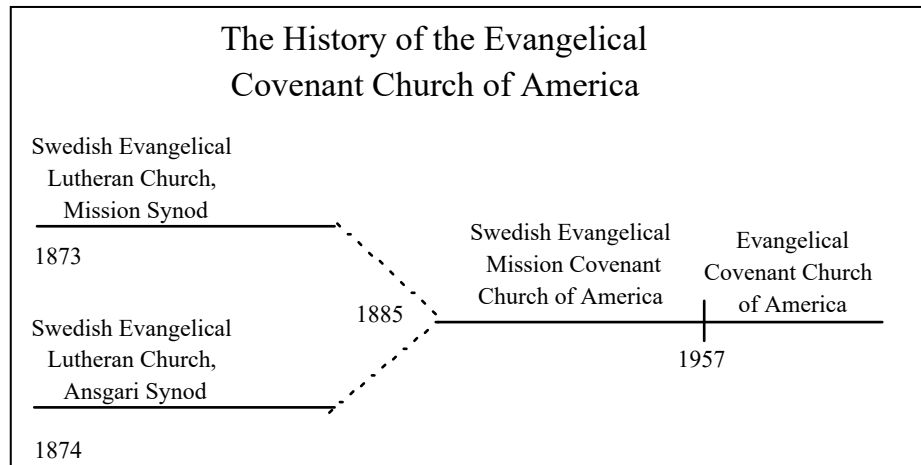


- e) The Evangelical Covenant Church of America.
In Chicago (1885) this Free Church denomination was founded as the Swedish Evangelical Mission Covenant Church of America. The roots went back to the early pietist movements of the eighteenth and nineteenth century in Sweden. A large part of it involved the rejection the formalism of the Swedish Lutheran Church. As the moved to the U.S., the ties with Lutheranism diminished and they formed the new denomination in 1885.

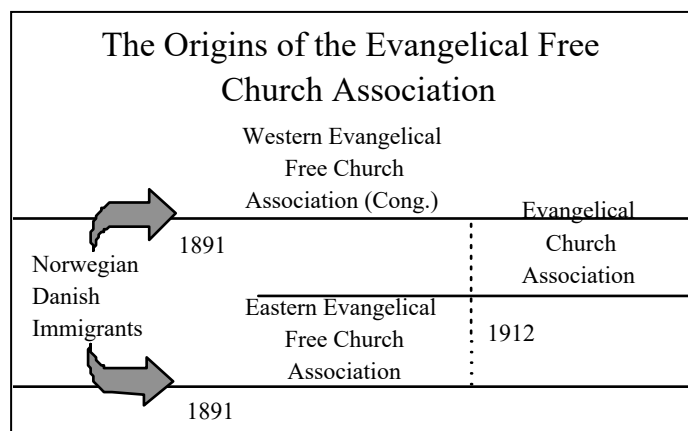
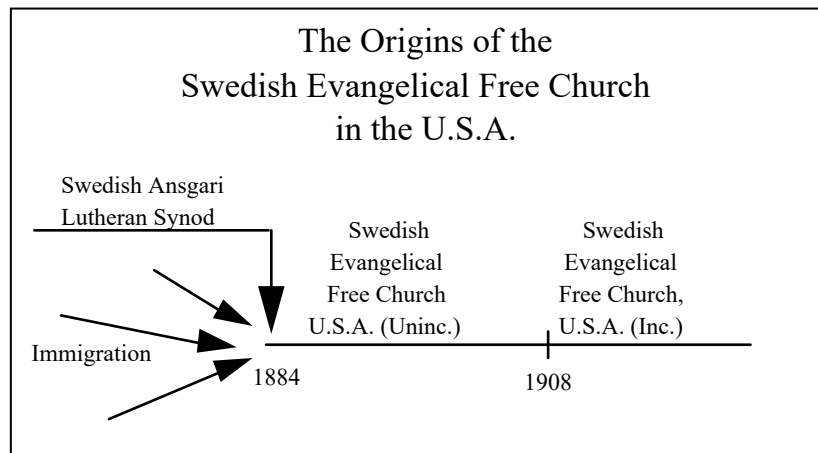
Doctrinal distinctives: affirmation of the historic ecumenical creeds.

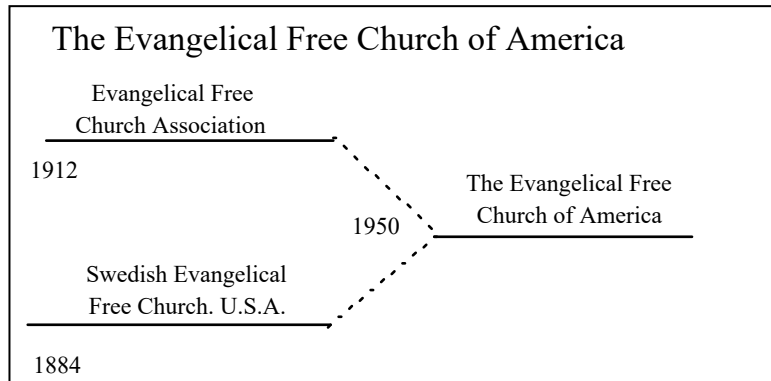
Schools: North Park College and Theological Seminary.

Missions outreach in Africa, Alaska, China, Ecuador, Colombia, Japan, Mexico, Thailand.

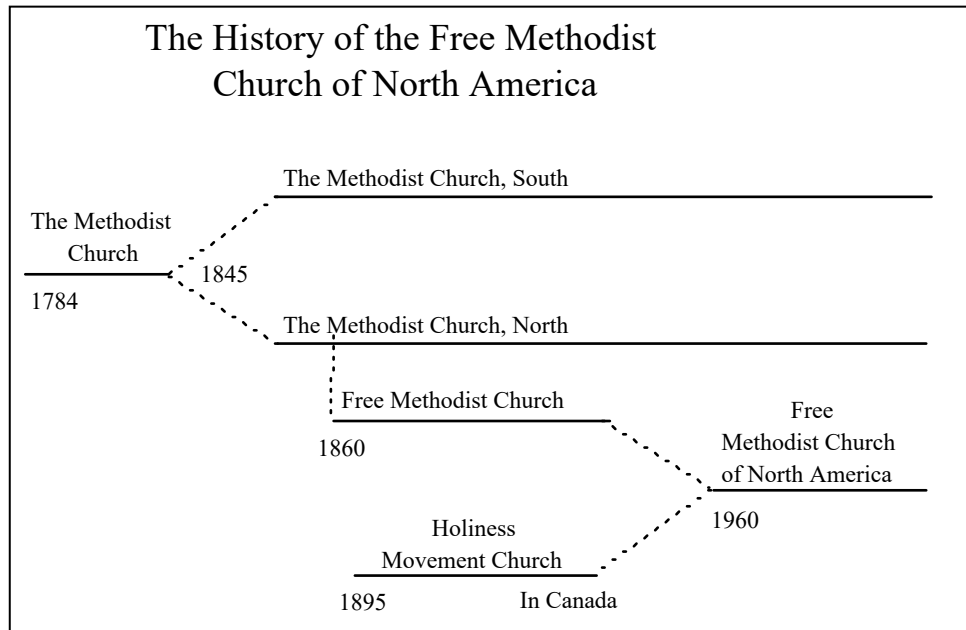


f) The Evangelical Free Church.
 Roots are in the Scandinavian Free Church

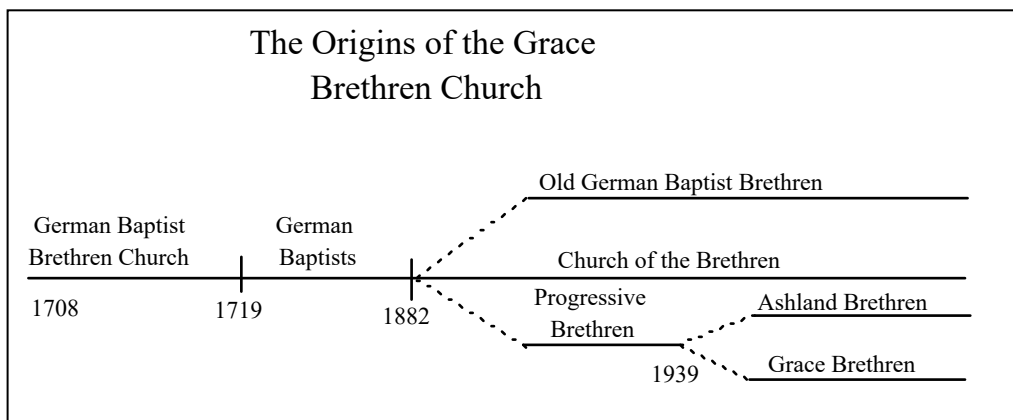




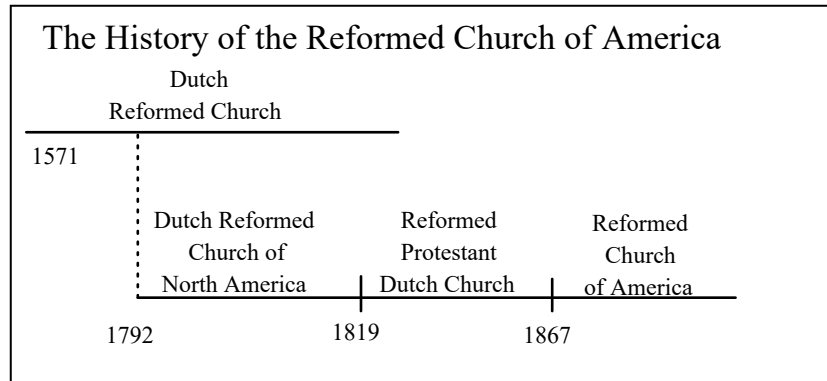
g) The Free Methodist Church.



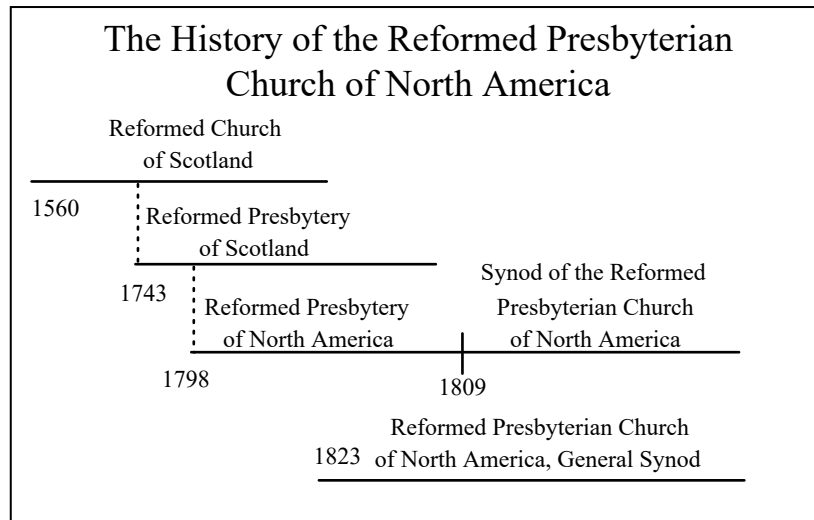
h) The Grace Brethren Church.



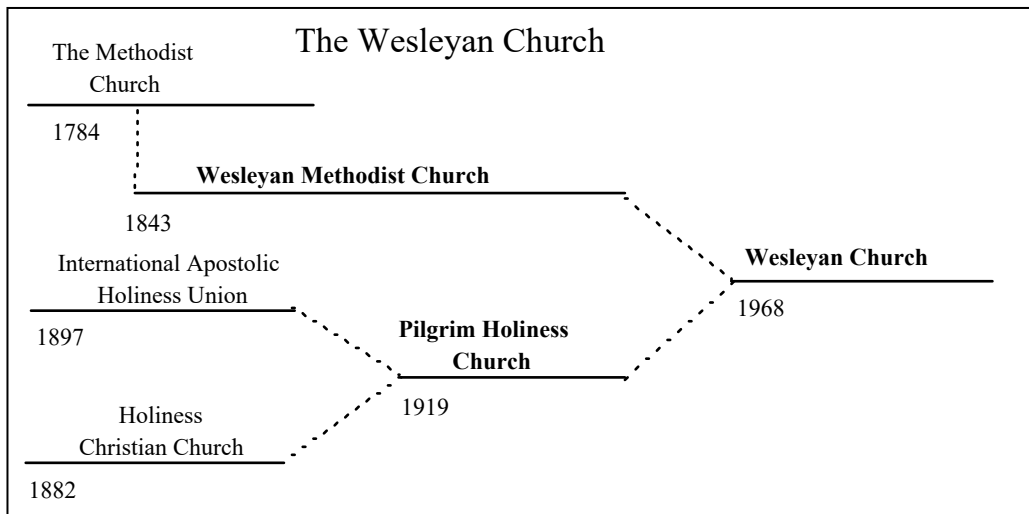
i) The Reformed Church of America.



j) The Reformed Presbyterian Church of North America.



k) The Wesleyan Church.



- H. The State of Roman Catholicism in America post-Vatican I.
 Following the War Between the States, southern and eastern Europeans, primarily Roman Catholic, flowed unimpeded into the new nation. The waves of immigrants did not abate until the 1920s. The vast majority of these were blue collar workers moving to the major urban centers in search of jobs in burgeoning industrial centers.

The Councils of the Roman Catholic Church		
<u>Trent</u> 1543–63	<u>Vatican I</u> 1870	<u>Vatican II</u> 1963–65
"We were <i>Hated</i> "	"We were <i>Ignored</i> "	"We were <i>Welcomed as errant brethren</i> "

1. The church in the era of Vatican I (1870): the pontificate of Pius IX (1845-78).
 a) The declaration of the Immaculate Conception of Mary (1854).

The papal bull *Ineffabilis Deus* dogmatized the doctrine that “from the first moment of her conception, the Blessed Virgin Mary was, by the singular grace and privilege of Almighty God, and in view of the merits of Jesus Christ, Saviour of Mankind, kept free from all stain of Original Sin.” The purpose was to protect the sinlessness and perfection of Jesus.

This doctrine was based on a view that the soul is created and infused into the body. At the moment of this “conception” Mary was given a sanctifying grace that excluded her from the stain of original sin.

Mary was redeemed at this time by Christ in view of his future substitutionary atonement.

Precedent was discovered in certain statements by the early Church Fathers: “new Eve” (Justin Martyr, Irenaeus), Eastern theologians Andrew of Crete and John of Damascus said Mary was sinless because of her title Theotokos. But the E never endorsed the IC primarily because they did not hold to Original Sin.

Augustine held that Mary was not exempted from original sin, but from personal sin. Albertus Magnus, Thomas Aquinas, and Bonaventure all argued against this doctrine.

The doctrine was affirmed by Duns Scotus, later Franciscans. Gradually the doctrine was accepted and affirmed. The Council of Trent exempted Mary from original sin with the result that it became commonly accepted, so this became a commonly accepted belief by the 19th century.

- b) The Syllabus of Errors (1864).
80 theses condemning various doctrines from pantheism to liberalism. The syllabus was organized around ten categories:
- Pantheism, Naturalism, and Absolute Rationalism;
 - Moderate Rationalism;
 - Indifferentism and False Tolerance in Religious matters; Socialism, Communism, Secret Societies, Bible Societies, and Liberal Clerical Associations;
 - the Church and its Rights;
 - the State and its Relation to the Church;
 - Natural and Christian Ethics;
 - Christian Marriage;
 - Temporal Power of the Pope; and
 - Modern Liberalism.

Pius IX called an ecumenical conference of the church, Vatican 1 (1869-1870)

To add protection to the church they expanded the authority of the pope in papal decrees and papal infallibility when he spoke *ex cathedra*, in his official capacity.

- c) The rise of ultramontanism and Vatican I. (Ultramontanism is the term for the trend in the RC Church to expand its authority and influence to keep tighter control over the Church.

Says Hans Kung, Under the direction of Pius IX, an emotionally unstable man untroubled by intellectual doubt who evinced the symptoms of a psychopath, the medieval counter-Reformation fortress was now built up against modernity with all available powers” (*The Catholic Church*, 161). It was the supremacy of the papacy over the council

2. The Papacy Between the Great Councils (1870-1963).
- a) Leo XIII (1878-1903) was an open-minded pope; he did not appeal to infallibility.
 - b) Pius X (1903-14) returned to the ways of Pius IX. He issues a “New Syllabus of Errors,” an anti-modern encyclical (1907).
 - c) Benedict XV (1914-22) was overshadowed by the Great War.

- d) Pius XI (1922-39) is, perhaps, most known for his encyclical against birth control in 1930 (*Casti Connubi*).
 - e) Pius XII (1939-58) has been called “the last unassailed representative of the medieval Counter-Reformation antimodernist paradigm”. Eugenio Pacelli was blatantly anti-semitic. In 1950 he pronounced the dogma of Mary’s assumption.
 - f) John XXII (1958-63), Angelo Giuseppe Roncali, was a progressive. He acknowledge past anti-semitism in the church, sought to make bridges to Islam, and suggested that salvation was possible for atheists and agnostics. He called Vatican II to reform the church, but died after the first session. Because he allowed a review of the findings of the council by the curia, the council failed to push through reform.
2. The church in the era of Vatican II (1963—65).
- a) The context of ecclesiastical turmoil.
Progressivism began to erode the impact of the *Syllabus of Errors*. Some thought there should be some doctrinal change.
Traditional hostility of Rom toward Protestantism.
 - b) The division within the church.
Some voices desired a revision of celibacy as well as other doctrinal revision especially in divorce and in birth control and abortion.
Pope Paul VI strongly opposed abortion and affirmed celibacy for the priesthood.
 - c) The hope for change—Vatican II.
Changing the liturgy to the language of the people
Access of the laity to the cup in the Mass
Ending meatless Fridays
Removal of St. Christopher medals from automobiles
 - d) The structure of Vatican II.
 - (1) Session 1 (11 October—8 December 1962).
John XXIII died (3 June 1963).
Paul VI (1963-78) succeeded him (21 June 1963).
 - (2) Session II (29 September—4 December 1963).
Paul VI traveled to the Holy Land - met with Patriarch Athenagoras (4—6 January, 1964).
 - (3) Session III (14 September—21 November 1964).
 - (4) Session IV (14 September—8 December 1965).

- e) The findings of Vatican II.
 - (1) Relations with other Religious traditions.

“In this one and only Church of God from its very beginnings there arose certain rifts, which the Apostle strongly censures as damnable. But in subsequent centuries much more serious dissensions appeared and large communities became separated from full communion with the Catholic Church—for which, often enough, men of both sides were to blame. However, one cannot charge with the sin of the separation those who are present are born into these communities and in them are brought up in the faith of Christ, and the Catholic Church accepts them with respect and affection as brothers. For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Without doubt, the differences that exist in varying degrees between them and the Catholic Church—whether in doctrine and sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have justified by faith in baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church.

Moreover, some even very many, of the most significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church: the written Word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, as well as visible elements. All of these, which come from Christ and lead back to him, belong by right to the one Church of Christ.

The brethren divided from us also carry out many liturgical actions of the Christian religion. In ways that vary according to the condition of each Church or community, these liturgical actions most certainly can truly engender a life of grace, and, one must say, can aptly give access to the communion of salvation.

It follows that the separated Churches and communities as such, though we believe they suffer from the defects already mentioned, have been by no means deprived of

significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truly entrusted to the Catholic Church. Nevertheless, our separated brethren, whether considered as individuals or as communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on all those to whom he has given new birth into one body, and whom he has quickened to newness of life—that unity which the Holy Scriptures and the ancient Tradition of the Church proclaim. For it is through Christ's Catholic Church alone, which is the universal help towards salvation, that the fullness of the means of salvation can be obtained.”

(2) Papal Authority

“The college or body of bishops has for all that no authority unless united with the Roman Pontiff, Peter's successor, as its head, whose primatial authority, let it be added, over all, whether pastors or faithful, remains in its integrity. For the Roman Pontiff, by reason of his office as Vicar of Christ, namely, as a pastor of the entire Church, has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered. The order of bishops is the successor to the college of the apostles in their role as teachers and pastors, and in it their apostolic college is perpetuated. Together with their head, the Supreme Pontiff, and never apart from him, they have supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff. . . . The supreme authority over the whole Church, which this college possesses, is exercised in a solemn way in an ecumenical council. There never is an ecumenical council which is not confirmed or at least recognized as such by Peter's successor. And it is the prerogative of the Roman Pontiff to convoke such councils, to preside over them and to confirm them.”

(3) Scripture and Tradition.

“Sacred Tradition and sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal. Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit. And Tradition transmits in its entirety

the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching. Thus it comes about that the Church does not draw her certainty about all revealed truths from the Holy Scriptures alone. Hence, both Scripture and Tradition must be accepted and honored with equal feelings of devotion and reverence.”

f) The aftermath of Vatican II.

“To be sure, much has happened since the Second Vatican Council, meeting in the 1960s. Many Roman Catholics and Protestant theologians hailed the Council’s irenic treatment of Protestants (now ‘separated brethren’ rather than apostates) as an open door to reunion. Others on both sides went so far as to regard it as Rome’s ‘reformation.’ After three decades of reflection, still others on both sides are compelled to regard the Council as more akin to the Enlightenment than the Reformation, with its openness to and influences from liberal Protestantism” [Michael Horton, “Evangelicals and Catholics” *Modern Reformation* (January/February 1994): 23].

“During the 1980s, the Vatican, especially under Pope John Paul and Cardinal Ratzinger, has placed great emphasis on the importance of confession and has disciplined some teachers who have appeared to be undercutting Vatican interests. But polls of the Catholic laity indicate that these actions of the pope and his guardians of Catholic doctrine amount to little more than sticking fingers in a dike through which torrents of relativity are now pouring. The American Catholic church is awash with such amazing confessional diversity that its members are frequently indistinguishable from a variety of Protestants and even non-Christians (Wells, *No Place For Truth*, 121).

3. The Church since Vatican II (1965-present).

a. The Failure of Vatican II as a reforming Council.

Under the direction of Paul VI, traditionalist reforms were minor (liturgy in the vernacular, chalice to the laity). Celibacy was not discussed, nor reform of the curia and papacy

b. The Catholic charismatic movement.

- b. *Humanae Vitae*[1968], Paul VI condemned artificial means of contraception and in 1967 he affirmed the celibacy of the priesthood (*Sacerdotalis coelibatus*).
- c. John Paul I (1978)
- d. John Paul II (1978-present) has been described as a “media superstar,” “the most contradictory,” “a Catholic Gorbachev,” and a “kind of living cult figure”. He put an end to the reform movement in the church. He fashions himself as a John XXIII, but Kung thinks that he is more like a Pius XII.

1) *The Catechism of the Catholic Church*[1994].

“So how does the new Catechism of the Catholic Church handle the issues of justification and believer’s assurance? Unfortunately, they are not legitimately addressed at all. In fact, justification is treated as something of a nonproblem, which leads me to confess a real degree of concern. The Roman Catholic reader of this catechism will learn little, if anything, of the Reformation debates over this matter or of Protestant sensitivities over Roman Catholic teaching” (McGrath, “Do We Still Need The Reformation” *Christianity Today* 38 [12 December 1994]: 31).

When the catechism is read with some discernment, it is clear that tradition doctrine is still taught in areas that lead to the notion that the church has not changed its traditional views [i.e., indulgences, purgatory, canon and sufficiency of Scripture, role and number of sacraments, role of Mary].

2) John Paul beatified Pius IX in 2000. He opened the archives of the church only to 1903. He wants to beatify Pius XIII though he was anti-semitic and had a long series of human rights abuses.

3) *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium* [drafted by John Richard Neuhaus].

4) The church remains troubled as is the Protestant community. Youth attendance and marriages in the church have declined 2/3s; baptisms by 1/2; candidates for office declined so that 1/2 of posts will go unfilled. 87% favor a

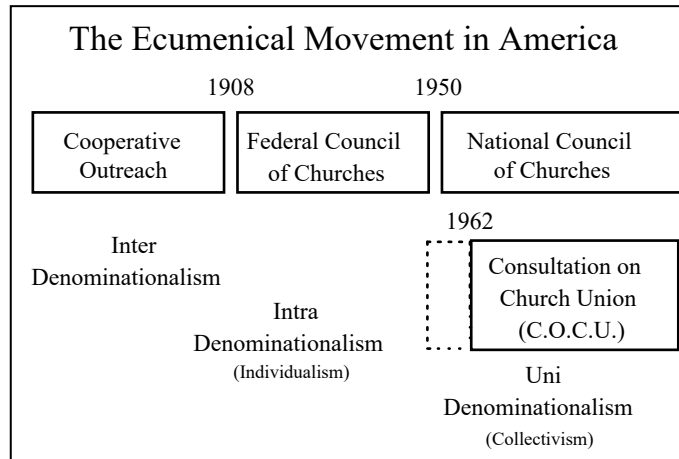
freeness on birth control issues, 75% favor marriage of priests, 67% favor ordination of women, 72% favor election of priests by people and diocese, 74% favor admitted divorced to communion, 85% favor some allowance for abortion, 81% believe that you can contradict church teachings and be a good Catholics, 83% favor condoms to prevent AIDS.

I. The Modern Ecumenical Movement.

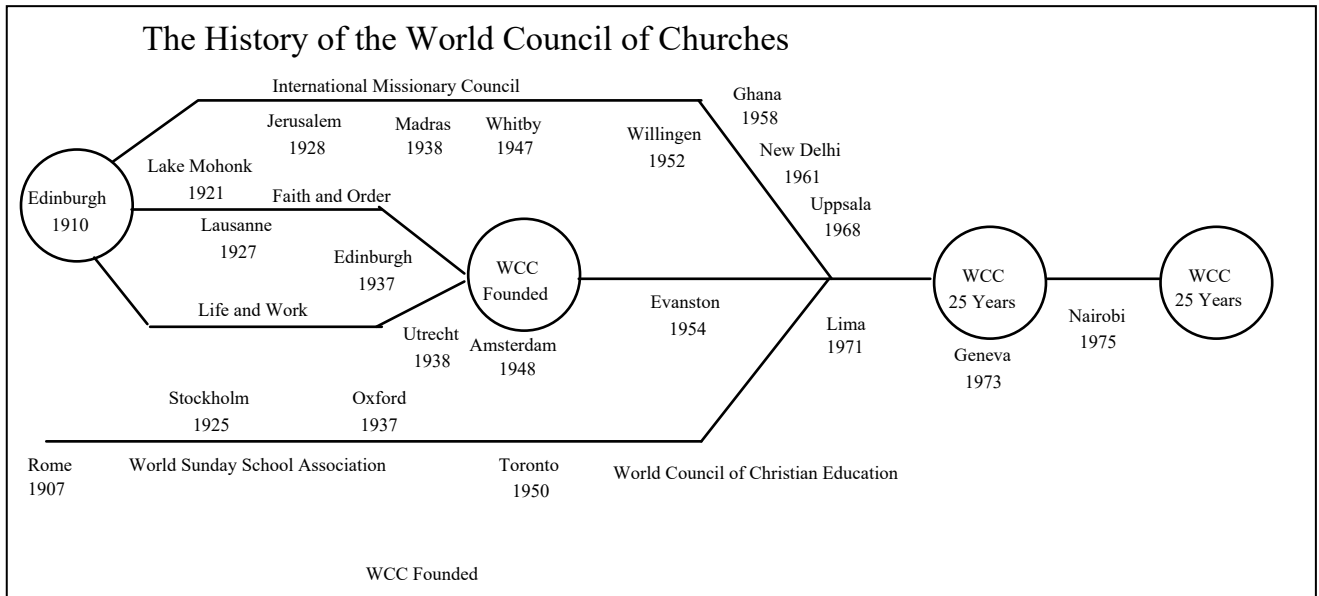
“Ecumenism is yesterday’s idea and is widely seen as a spent force” (McGrath, “Do We Still Need The Reformation?” *Christianity Today* 38 [12 December 1994]: 32.

1. The National Council of Churches.

- a) The nineteenth century origins.
 - (1) Early beginnings of inter-denominational unity.
 - (a) 1801 - Plan of Union.
 - (b) 1816 - American Bible Society.
 - (c) 1824 - American Sunday School Union.
 - (d) 1851 - YMCA.
 - (e) 1881 - Christian Endeavor.
 - (f) 1886 - Evangelical Alliance.
 - (2) Early advocated of intra-denominational unity.
 - (a) Samuel Schmucker, teacher at Lutheran Theological Seminary, Gettysburg, Pennsylvania, proposed “The Apostolic Protestant Church of America” (1837).
 - (b) William Huntington (Episcopalian) proposed union on the ancient creeds and the “historic episcopate” (1870).
 - (c) Philip Schaff (1893), teacher at Union Seminary, New York City, proposed the “Reunion of Christendom”.
- b) The formation of the Federal Council of Churches (1908).



- (1) Organized during a conference, 15—21 November 1905 in New York City, with 29 denominations.
 - (2) F.C.C. formed 2—8 December 1908.
 - (3) Leaders:
 - (a) Shailer Matthews (president) - liberal Northern Baptist.
 - (b) Walter Rauschenbush - leader of the Social Gospel Movement.
 - (c) John R. Mott - conservative missions leader.
 - c) The reorganization of the FCC as the NCC (1950).
 (A move to centralize and stop overlapping of services, needless expenditures).
 - d) The constituency of the National Council of Churches.
 - American Baptist Churches, U.S.A., not Southern Baptist Convention.
 - Evangelical Lutheran Church in America, not Missouri Synod.
 - United Methodist Church.
 - Moravians.
 - Presbyterian Churches in the U.S.A.
 - Episcopal Church of the U.S.A.
 - United Church of Christ.
 - Reformed Church in America.
 - Friends.
 - Eastern Churches (Arminian, Greek, Russian, Serbian, Syrian, and Ukrainian)
2. The Word Council of Churches (1948).



a) The nineteenth century origins (POINT: Born out of evangelical missions).

- (1) 1795 - London Missionary Society (Anglicans, Presbyterians, Methodists, and Independents).
- (2) 1804 - British and Foreign Bible Society.
- (3) 1816 - American Bible Society.
- (4) 1824 - American Sunday School Union.
- (5) 1846 - Evangelical Alliance.
- (6) 1848 - British YMCA.
- (7) 1875 - Inter-college Movement (today - InterVarsity).
- (8) 1889 - Student Volunteer Movement.
- (9) 1895 - World Student Christian Fellowship. Leader - John R. Mott (1865—1955).

b) The sources.

- (1) The International Missionary Conference and John R. Mott (1865—1955).
 - (a) 1910 - World Missionary leaders met in Edinburgh, Scotland. Result: International Missionary Council.
 - (b) 1928 - International Council met in Jerusalem.

- (c) 1938 - International Council met near Madras, India.
- (2) The Faith and Order Movement and Charles Brent (1862—1929).
 - (a) 1910 - called forth by Charles Brent, Protestant Episcopal Church.
 - (b) 1927 - 1st conference, Brent chairman.
 - (c) 1937 - 2nd conference, Edinburgh, Scotland. William Temple presided. J. Ross Stevenson spoke.
 - (3) The Life and Work Movement and Nathan Soderblum (1866—1931).
 - (a) 1918 - Nathan Soderblum, primate of Sweden, called for it.
 - (b) 1925 - 1st conference, Stockholm.
 - (c) 1929 - 2nd conference, Geneva.
 - (d) 1937 - 3rd conference, Oxford.
- c) The founding of the WCC.
- (1) 1933 - The three independent organizations met for discussions.
 - (2) 1938 - 80 delegates met at Utrecht to discuss the merger.
 - (3) 1948 - 1st World Council of Churches (September-October). Amsterdam, Holland. 161 denominations, 44 nations.
 - (4) 1954 - 2nd World Council of Churches - Evanston, Illinois. (Introduction in America).
 - (5) 1961 - 3rd World Council of Churches. 198 denominations. Catholics sent observers. New Delhi.
 - (6) 1968 - 4th World Council of Churches. Upsala, Sweden.
 - (7) 1975 - 5th World Council of Churches. Nairobi, Kenya.
 - (8) 1983 - 6th World Council of Churches. Vancouver, British Columbia.

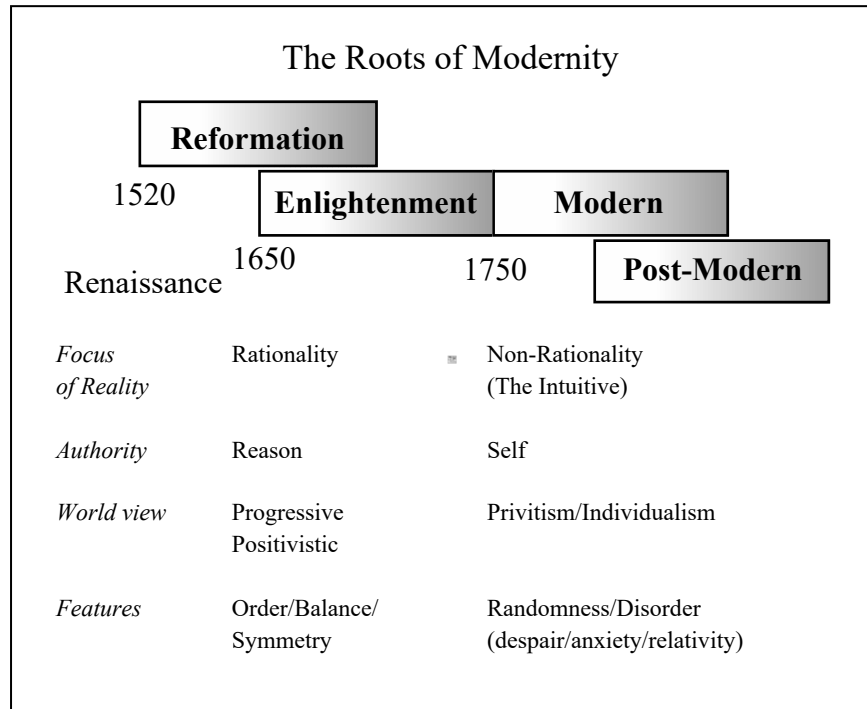
- (9) 1991 - 7th World Council of Churches. Canberra, Australia.

IV. The Post-Modern Era (1960—present)

Post-Modernism is the worldview reaction to Modernism. It include a rejection of the assumptions of Modernism, absolutes in morals and ethics, epistemology, and the assertion that rationality is part of what is necessary to explain reality. The emphasis is on the self and emotion or inner experiences. As such it is open to mysticism and subjectivity.

History of American Christianity	
	I. The Colonial Era (1607—1760)
	II. The National Era (1789 — 1880)
	III. The Modern Era (1880—1960)
	IV. The Post-Modern Era (1960—present)

- A. **Secular Humanism: The Failure of the Enlightenment.**
Secular Humanism is the belief that there is no God, humanity is at the center of the universe and through rationality can explain all things in the universe. It is secular in that it rejects all religion. However, in a 1961 Supreme Court decision *Torcaso v. Watkins*, the Court stated that the establishment clause prevents government from aiding “those religions based on a belief in the existence of God as against those religions founded on different beliefs.” In a footnote, the Court clarified that this principle extended to “religions in this country which do not teach what would generally be considered a belief in the existence of God ... Buddhism, Taoism, Ethical Culture, Secular Humanism and others.”



B. The New Age Movement: The Return to the Supernatural.
 The New Age movement is a form of spirituality that is difficult to define. Someone has said it is like nailing macrobiotic Jell-O to the ceiling. It is a conglomeration of beliefs grounded on Eastern mysticism. Under its umbrella we find everything from seances, meditation, yoga, occult practice, to self-enrichment and psychological mumbo jumbo. Beliefs in spirit guides, reincarnation, astrology along with an emphasis on self-love and self-actualization to improving the self-image. Along with this there are various connections to forms of psychology, medieval Roman Catholic mystics, and others.

Further, as we face the very rapid transition which began with the Covid Pandemic, which many are calling “The Great Reset,” which bring to the forefront that mass movement toward globalism and internationalism, the NAM plays a significant role as one key element in the worldview shift which began with the shift to Post-Modernism.

In reality the only thing “new” in the New Age is the packaging. In fact it is just another of Satan’s repackaging of his age-old offer to Eve, to make her like god.

Today the significance of this shift to the New Age Movement is more clear because of the perspective we have.

I encourage you to watch Carl Teichrib's two presentations in the 2021 Pre-Trib Conference available on YouTube and which shows the significance of the NAM.

Mysticism

From the 19th century, evangelicalism shifted away from Biblical sufficiency and authority, to various forms of an inner light, or quasi mysticism, a subjective revelation apart from the objective revelation of Scripture.

[This will be completed in an update to be put on the website within the week]

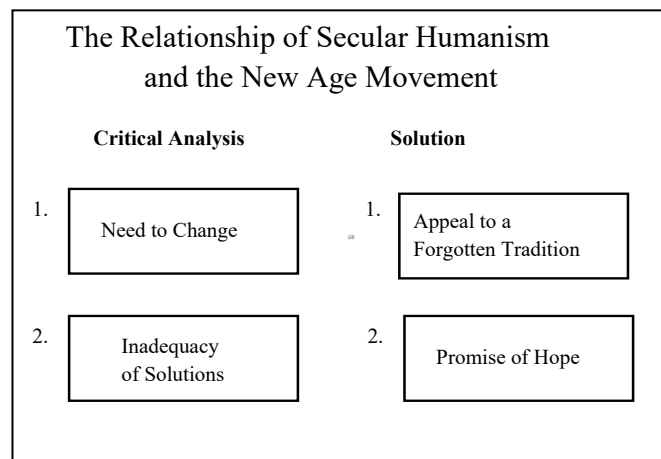
The Scientific Basis of the New Age Movement: Quatum Physics	
Newton's World	Einstein & Planck's World
1900	
<i>Universe:</i> Mechanical/Predictable Space/Time Absolute Location/Velocity Determinable	<i>Universe:</i> Unpredictable Space/Time Nonabsolute Location/Velocity Nondeterminable <ol style="list-style-type: none">1. Matter absorbs heat energy and emits light energy in a random fashion (packets or "Quanta").2. Light is both wave and partical-like.3. Velocity and Location of electrons cannot be simultaneously determined.

Newton and the Enlightenment brought in Modernism. In Modernism, the world is governed by absolute laws, predictable, and the universe and humanity can be fully understood, and on the basis of Science humanity will achieve the knowledge necessary to solve the problems facing humanity.

Newton and many of the other scientists of that era, who laid the foundation for modern science were Christians who believed in a universe designed by an omniscient, omnipotent orderly God which guaranteed a rational explanation for all things. (Newton wrote more about theology and Christianity than he did science!)

Essentially what happens with the shift from a Newtonian worldview to Einstein’s is that the idea of “relativity” is wrongly attributed to metaphysics, epistemology, and ethics. The belief was that his theory of relativity led to a universe of a relativity. Einstein rejected this. For example, in his view of light, light travelled everywhere in the universe at a constant speed in a vacuum. Einstein rejected a relative, random universe: “I cannot believe that God plays dice with the cosmos.”

From this it developed that within quantum theory, the principle of indeterminacy or uncertainty was established. But this is not true. Quantum theory understood light as have properties of wave and also of particles, but it was wrong to conclude that this led to either a universe based on chance or randomness. Whether light functioned as wave or particle, its properties were still based on cause-effect and followed orderly principles.



Secular Humanism and the New Age Movement: Contrasted

	Secular Humanism	New Age Movement
<i>Nature of God:</i>	Non-Existent	Impersonal/Amoral
<i>Nature of Reality:</i>	Material Monism (Matter / Energy)	Mystical Monism (Spirit / Consciousness)
<i>Basis of Knowledge:</i>	Rational	Contemplative
<i>Nature of Man:</i>	Product of Evolution	Spiritual Being
<i>Nature of the Human Dilemma:</i>	Ignorance of the External World	Ignorance of Internal Potential
<i>Locus of the Human Solution:</i>	Reason / Technology	Consciousness (Self)
<i>Death:</i>	End of Existence	Illusion, Reincarnation
<i>Ethics:</i>	Situational / Relative	Situational / Relative

<i>History:</i>	Linear, Chance	Cyclical
<i>Religion:</i>	Superstition	Sycretism
<i>Christ:</i>	Moral Teacher	An Avatar (guru - god)

The Premises of the New Age Movement

Monism	All is One; All the Same
Pantheism	All is god
Anthrotheism	Man is god
Cosmic Consciousness	Man creates reality, the Messiah within
Religious Syncretism	The religions are equally useful
Cosmic Evolutionary	Consciousness - the end of history is planetary consciousness

The Denials of the New Age Movement

Monism	Denial of Divine creation and created plurality. Rejection of all dualisms.
Pantheism	Denial of a Personal God. Rejection of Creature/creaturely distinctives.
Anthro-theism	Denial of human finiteness. Rejection of human uniqueness (e.g. image of God)
Cosmic Consciousness	Denial of human limitation. Rejection of the need for Divine Grace
Religious Syncretism	Denial of the uniqueness of Christianity Rejection of Christ's claims.
Cosmic Evolutionary	Denial of a Divine control over history. Rejection of a Divine eschaton.

C. Key Movements in the Independent Bible Church Movement

1. **The Lordship Controversy**

Though the concepts of Lordship theology had been present since long before the Synod of Dordt, it was notably established by the High Calvinist understanding of Perseverance of the Saints. That the person who has been chosen, "elected," by God from Eternity past, will be the one on whom the Spirit of God irresistible moves, and will regenerate with the result that faith will be expressed toward Christ and the cross such that his life will reflect

such a change that he cannot turn away from Christ, though he will sin, he will produce fruit in keeping with regeneration which will give evidence of regeneration and on that basis assure the believer of his eternal salvation. For the Puritans this was called experimental salvation.

In 1981, *The Gospel Under Siege: A Study of Faith and Works*, by Zane Hodges, Professor of New Testament at Dallas Theological Seminary. Not long after Prof. Hodges presented his position at a luncheon open to all students. The following week a rejoinder was given by Dr. S. Lewis Johnson. Johnson joked in his introduction that “the title should have been punctuated differently: The gospel under siege by Zane Hodges.”

The publication of this work, followed by *Grace in Eclipse*, clarified for many the issues in what became known as the Lordship-Free Grace controversy.

- a. Grace Evangelical Society was founded in 1986 to focus on the academic defense of a free grace gospel with the publication of the *Journal of the Grace Evangelical Society*.
- b. Split over several doctrines
 - 1). The Crossless Gospel, the work of Christ on the cross is not part of the gospel content. A person can be saved by trusting Christ and never know that Jesus Christ died on the cross for their sins. Tom Steagel, *The Gospel of Christ*.
 - 2). Christ’s deity is not part of the necessary gospel content. You can’t believe in someone you do not know, you can’t separate Christ’s Person and Work.
 - 3) Sin is not to be a part of the gospel presentation.

That assurance was central to saving faith, thus a person who did not understand they were eternally.
 - 4) That salvation was not decisional. This seems to exclude individual volition from the salvation process.
 - 5) Punishment for the believer at the Judgment Seat of Christ. While there is certainly loss of rewards, that is different from punishment, such as not being in the Millennial Kingdom, i.e., being put in a Christian “purgatory” where there was weeping and wailing and gnashing of teeth.
 - 6) Believers do not suffer under the wrath of God.

- c. Free Grace Alliance founded in the early 2000s for the purpose to provide pastors, missionaries, establish schools, etc to broaden the impact of a free grace gospel.

- d. Foundational books:

Charles Ryrie, *So Great Salvation: What it Means to Believe in Jesus Christ*

Zane Hodges, *Absolutely Free*

2. Progressive Dispensationalism

1980s began with a Dispensationalism study group at ETS

In 1988 I took

Darrell L. Bock, Craig Blaising, *Dispensationalism, Israel and the Church*

_____, *Progressive Dispensationalism*

By the PreTrib Study Group

Thomas Ice and Timothy Demy, *When the Trumpet Sounds: Today's Foremost Authorities Speak Out on End-Time Controversies.*

Wesley R. Willis, John R Master, gen. ed. *Issues in Dispensationalism.*

3. Other issues.

Psychology, Counseling, Sufficiency of Scripture