

NOV



2016

# THEOLOGY IN CULTURE

BILD TRAINING SYSTEM



BILD  
INTERNATIONAL

# FAMILY UPDATES

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Successful Holiday Fair - all proceeds are donated to CityChurch

Thanksgiving Love Feast - Tonight at 5pm

## **CityChurch Finances**

Budgeted for week 46	\$420,210
Accumulated income	\$361,986
Weekly budget	\$ 9,135
Income for 11/06/16	\$ 9,544

Love Feast - Tonight 5-8pm



## Two men meet and begin discussing their religion...

- Do you think there is a God?
  - Yes, me too
- Are you a Christian or a Jew?
  - Christian, Yes me too
- Protestant, Catholic?
  - Protestant, yes me too
- Well, what franchise/denomination?
  - Baptist, Yes me too
- Northern Baptist or Southern Baptist
  - Northern Baptist, yes me too
- Northern Conservative Baptist or the Northern Liberal Baptist
  - Northern Conservative Baptist, yes me too
- Northern Conservative fundamentalist Baptist or Northern Conservative Reformed Baptist
  - Northern Conservative fundamentalist Baptist, yes me too
- Northern Conservative fundamentalist Baptist Great Lakes Region or Northern Conservative fundamentalist Baptist Eastern Region
  - Northern Conservative fundamentalist Baptist Great Lakes Region, yes me too
- Northern Conservative fundamentalist Baptist Great Lakes Region, council of 1879 or Northern Conservative fundamentalist Baptist Great Lakes Region council of 1912
  - 1879 council – We disagree, you must be a heretic



# LAST WEEK'S DISCUSSION

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- What should our churches be going in order to be doing theology in culture?
- One year from now, what will have occurred that we can say to each other that we have progressed in doing theology in Ames and Des Moines? How will we measure progress?



# LAST WEEK'S DISCUSSION

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- We need to reach our culture through the arts and technology
- We need to be one minded in the teachings
- The result of unestablished churches is a focus on “inward” matters. Thus we need to reach “outward” and know our local city and beyond
- Think beyond the culture so you can have more than a cliché’ for a ministry
- Our theology has to have “legs”. We can believe the Bible has all the answers but if it is not integrated into acts, into life, the meaning is lost.
- We, the church, need to stand in the gap between
  - The invisible and visible
  - The transcendent and the tangible

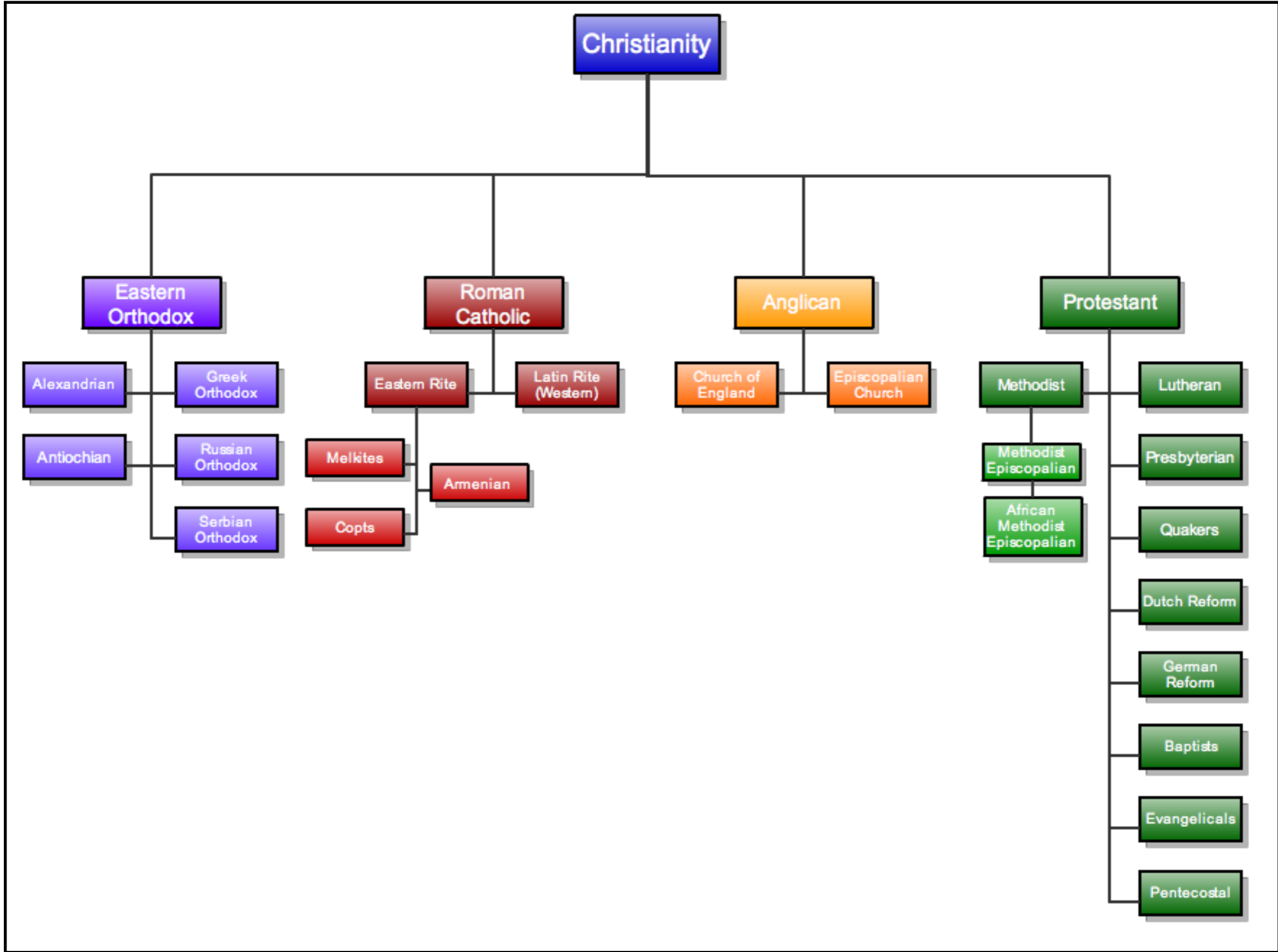


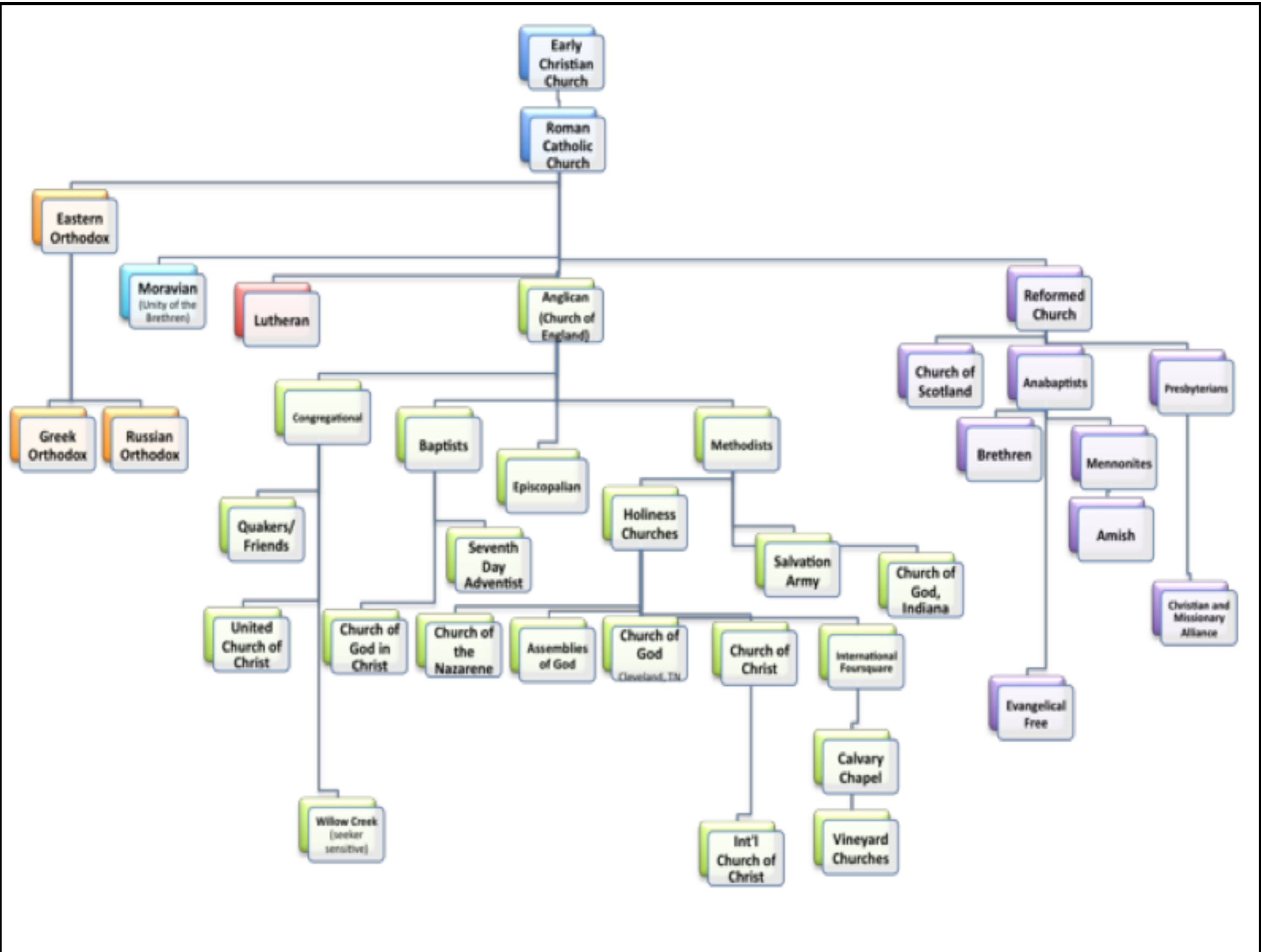
# LAST WEEK'S DISCUSSION

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- What happened after the early church era and during the Catholic Church time?
- How did we get so many denominations? What are the main “streams” of Christianity seen in today’s world?

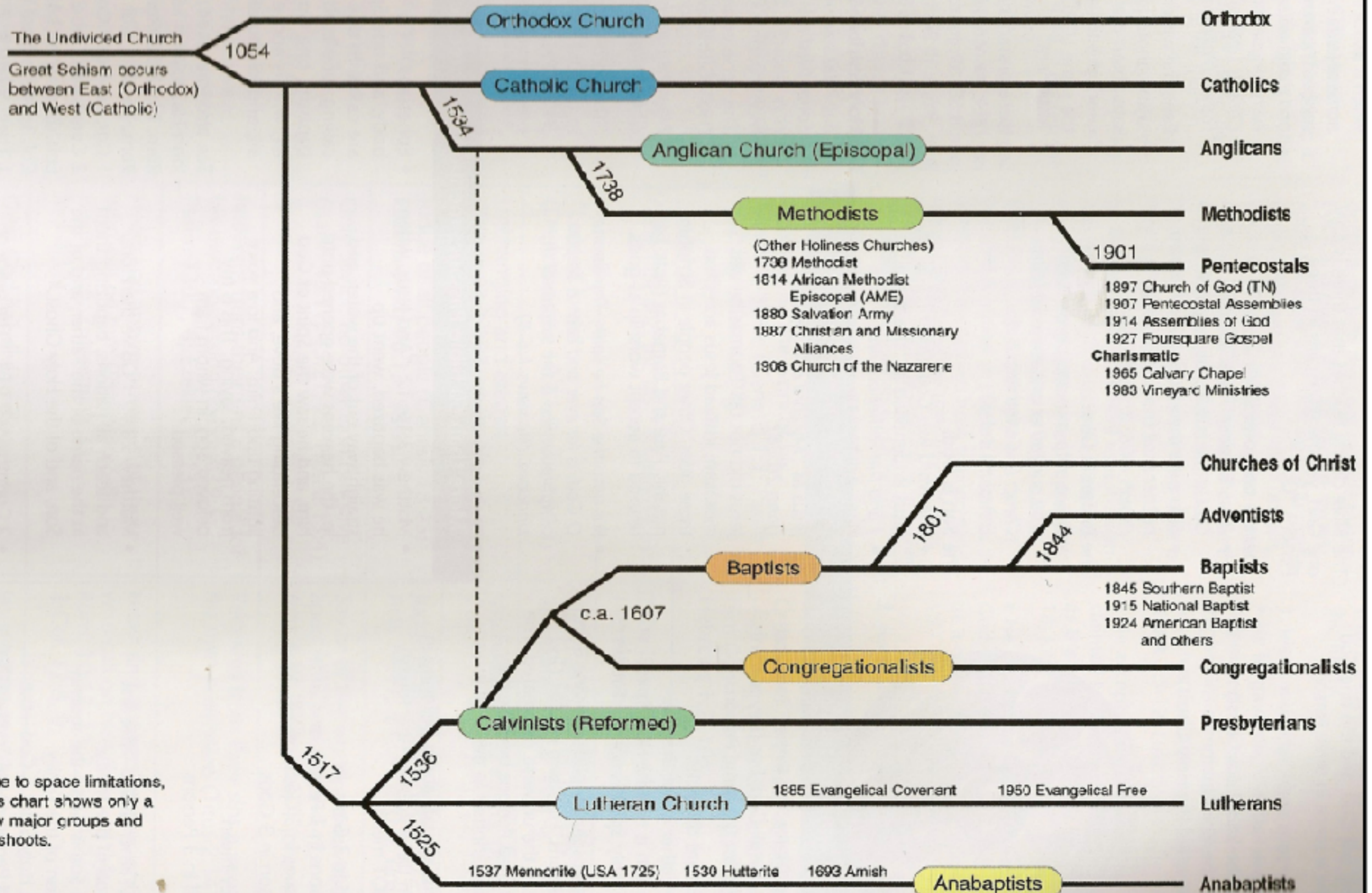




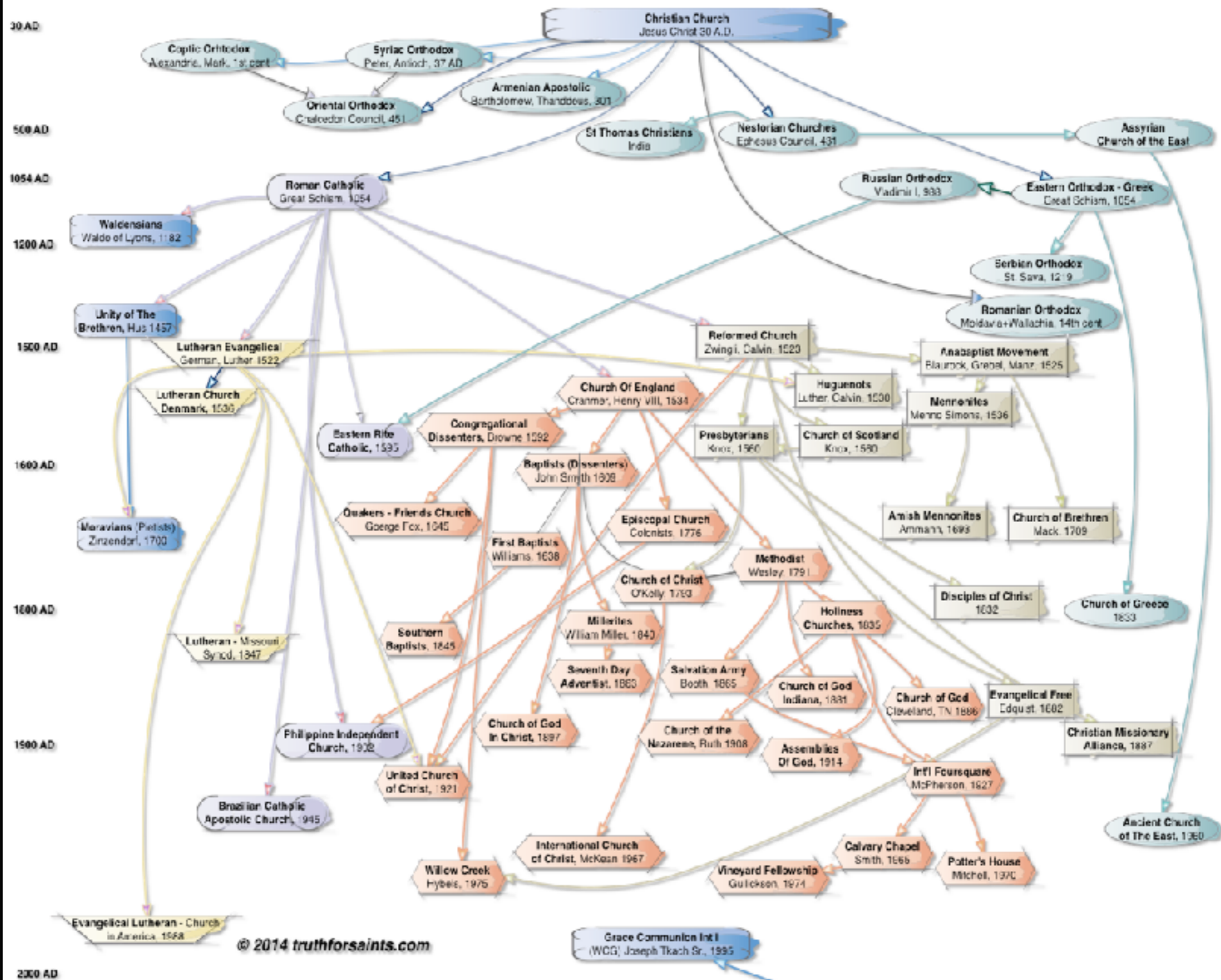




# Family Tree of Denominations



Due to space limitations, this chart shows only a few major groups and offshoots.



# CRITICAL TIMES IN HISTORY OF THE CHURCH

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- Dividing the body against itself is a very old strategy. It's visible even in the New Testament witness: "I am of Paul, I am of Apollos, I am of Cephas, I am of Christ" (1 Co 1:10-17, 3:10-23) Satan tries to divide the body against itself, thereby reducing its effectiveness.
- **East-West Schism of 1054:** the final breakage between the Roman "Catholic" church and the Eastern "Orthodox" church. It was the first major division of the church, and became complete when Pope Leo IX and Patriarch Kerularius of Constantinople mutually excommunicated each other. The result of the schism is that *to this day*, the Roman church, and the Orthodox churches view one another with skepticism (though there are signs this might be changing).
- **The Reformation:** Martin Luther "rediscovered" the kerygma, rescuing the idea of justification through faith alone. This resulted in literally hundreds of years worth of conflict (political and military) as the great powers jockeyed for influence, using the church, and faith, as weapons in political conflicts. The mixing of theological conflict with political power plays made consensus much more difficult to attain. And the Reformers, having once tasted the elixir of schism, used it again and again in response to problems, hence the great diversity of Protestant denominations--whereas the Roman church is as monolithic as ever it was



# SO WHERE DOES ALL THIS LEAVE US TODAY?

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The church across the world is full of divisions and disunity, the result is:

- no understanding or unity around The Teachings
- little understanding of God's Story

Thus the church around the world does not do Theology in Culture, we don't engage our culture, we instead tell the culture what they have to believe to join our churches...as the generations unfold the culture sees the church as irrelevant to their lives...this is today's realities.

Another implication that is seen today is that the church makes the mistake of assuming, as does Islam and Western Christianity, that we can accomplish God's purposes through a religious and/or political agenda.



Leaders throughout time have strived for unity but have failed because they don't truly return back to implementing the early church principles.

*“People have adopted fragments of St Paul’s method and have tried to incorporate them into alien systems and the failure which resulted has been used as an argument against the Apostle’s methods”*

*“Paul’s method is not in harmony with the modern Western spirit, teachers from the West are by nature and by training persons of restless activity and boundless self-confidence. We assume an attitude of superiority towards all Eastern people...we cannot imagine Christianity without the elaborate machinery we have invented...we expect to not only impart gospel but our laws and customs too.”*

Rolland Allen - page 4-6, Missionary Methods, St. Paul’s or Ours



Leaders throughout time have strived for unity but have failed because they don't truly return back to implementing the early church principles.

- We are a family that is called to return back to implement the biblical principles, all the way back to The Way of Christ and His Apostles.
- We are a family that is called to shape the next paradigm of Christianity around The Way of Christ and His Apostles, focused on a return to the first 300 years, of the what the early churches called the Antioch Tradition.



To us progress might seem slow; but all true educationalists know well the importance of slow growth for solid progress, even in the education of the individual; and when we are dealing with the education of a community we are thinking in terms not of years but of generations, and we must learn not to despise slow growth. The one thing of importance is that there should be some growth, some progress, however slight it may be in the eyes of the casual observer.

Rolland Allen - page 153, The Way of Spontaneous Expansion



# DISCUSSION

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