The Shaking - Part 13 Church and State in History



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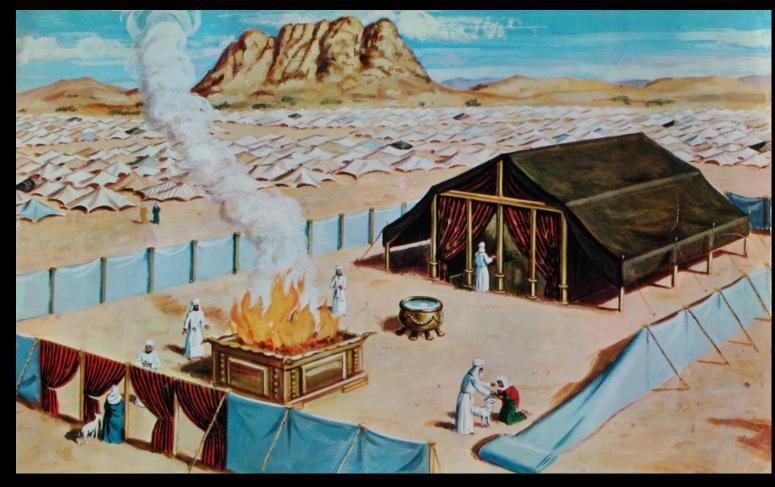
Enter The Ark of Hope

The Great Controversy between God and Satan is primarily over "WORSHIP" Who will you Choose?









And let them make me a sanctuary; that I may dwell among them. – Exodus 25:8

Psalms 77:13



Health Snippet – Tomatoes

<u>Health Benefits of Tomatoes</u> (Seek Medical Advise) Although tomatoes are technically a fruit, most people treat them like vegetables and use them in savoury dishes. Tomatoes colours: red, yellow, orange, green, and purple.

• The water content of tomatoes is around 95%. The other 5% consists mainly of carbohydrates and fibre.

<u>Here are the nutrients in a small (100-gram) raw tomato</u>: Calories: 18, Water: 95%, Protein: 0.9 grams, Carbs: 3.9 grams, Sugar: 2.6 grams, Fiber: 1.2 grams, Fat: 0.2 grams.

- Simple sugars, such as glucose and fructose, make up almost 70% of the carb content.
- Most of the fibers (87%) in tomatoes are insoluble, in the form of hemicellulose, cellulose, and lignin.

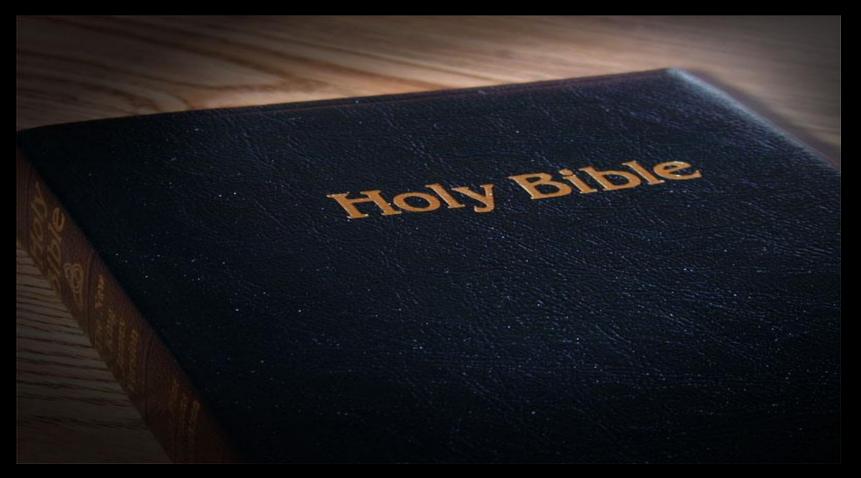
Tomatoes are a good source of many vitamins & minerals: Vitamin C, Potassium, Vitamin K1, Folate (vitamin B9) Health benefits of tomatoes:

Tomatoes are the major dietary source of the antioxidant lycopene, which has been linked to many health benefits, including reduced risk of heart disease and cancer. It's beneficial for skin health, may protect against sunburns.

• Tomatoes are well tolerated and allergy is very rare.



Can We Trust Bible Prophecy?



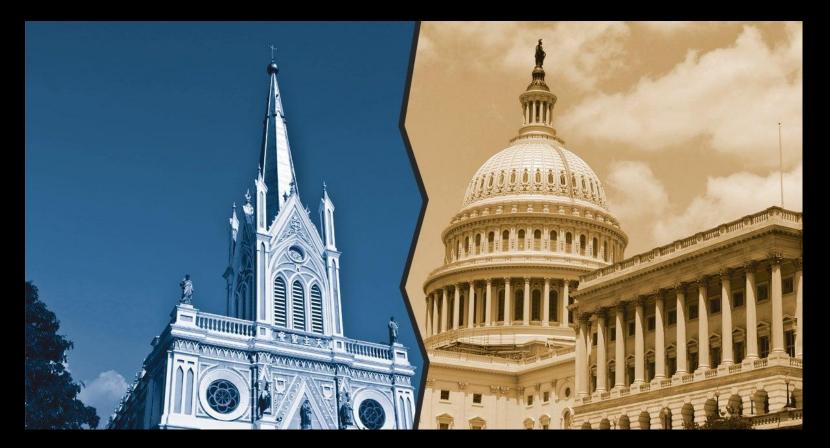
Yes we Can

GIVE BACK TO CAESAR WHAT IS CAESAR'S AND TO GOD WHAT IS GOD'S.

Mark 12:17



The Shaking - Part 13 Church and State in History



Past > Present > Future



Introduction

God is love. His rule of this universe is based on the willing obedience of His creation evoked by His magnificent benevolence. "God desires from all His creatures the service of love – service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service." Patriarchs & Prophets, p 34. Only a faith that rests in the heart of man (Ezekiel 36:26), and only actions prompted by love (1 Corinthians 13), are acceptable to God. Love, however, is not subject to civil regulation. It cannot be evoked by fiat nor sustained by statute. Therefore, efforts to legislate faith are by their very nature in opposition to the principles of true religion, and thus in opposition to the will of God.

The example of ancient Israel under theocratic rule is sometimes used to justify modern efforts to legislate religious mandates. Such justifications misapply Biblical precedent.



Introduction (cont'd)

For a relatively short period of this earth's history, God used particular methods to preserve His message for the world. These methods were based on a mutually agreed upon covenant between God and a family that grew into a relatively small nation. During this period, God directly ruled in a manner He has not chosen to utilize since. The experience of direct rule by God based on a mutually agreed upon covenant, while of invaluable importance to our understanding of the Lord, is not directly applicable to how modern nations should be ruled. Rather, the more applicable example of the relationship between the church and the state is that provided by Jesus Christ.

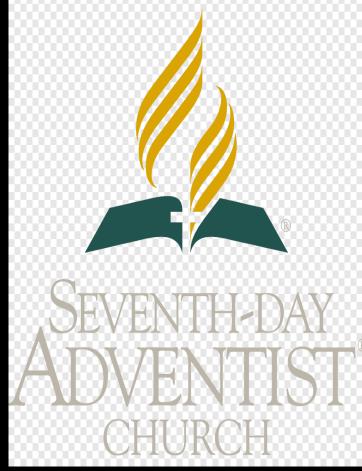
God placed our primordial parents on this earth with the power to choose between good and evil (Genesis 3). Subsequent generations born into this world have been granted a similar choice. This freedom to choose, so granted by God, should not be infringed by man. The Sovereignty of God



Introduction (cont'd)

The appropriate relation between religion and the state was best exemplified in the life of our Saviour and example, Jesus Christ. As one of the Godhead, Jesus held unparalleled authority on earth. He had divine insight (See, e.g., John 4:17-19) divine power (See, e.g., John 1), and a Holy charter (1 John 2:1). If anyone in the history of the world had the right to force others to worship as he dictated, it was Jesus Christ. Yet Jesus never used force to advance the gospel. Quite the contrary, Jesus explicitly stated that His "kingdom is not of this world" and therefore his servants were not commissioned to exert power through force - John 18:36. It is for the followers of Christ to emulate this example.

The Seventh-day Adventist Church has, from its inception, attempted to follow the example of Christ by championing freedom of conscience as an integral part of its gospel mission. As the role of the church in society expands, it is appropriate to state the principles that guide its worldwide church in its contacts with the governments of the lands in which we operate.





Freedom of Conscience

At the heart of the message of the Bible is our abiding belief that freedom of conscience must be guaranteed to all. Freedom of conscience includes the freedom to believe and fully practice the religious faith of choice, the freedom not to believe or practice religious faith, freedom to change faiths, and the freedom to establish and operate religious institutions in accordance with religious beliefs. We are dedicated to working for the advancement of legal and political protection of religious freedom and in support of the broad interpretation of national and international charters that guarantee the protection of this freedom.

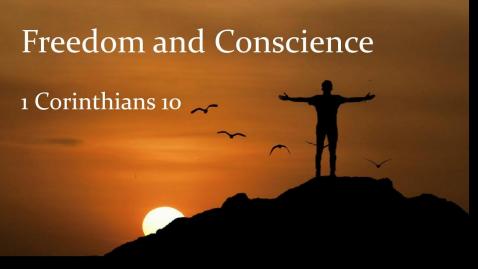
See for example: United Nations Universal Declaration of Human Rights, Art. 18; The American Convention on Human Rights, Art. 12; The African Charter on Human and People's Rights, Art. 8; The European Convention for the Protection of Human Rights and Fundamental Freedoms, Art. 9; Constitution of the Republic of South Africa, Art. 15; Constitution of the Federative Republic of Brazil, Art. 5; Constitution of the Republic of South Korea, Art. 20; Constitution of the Commonwealth of Australia, Art. 116; Constitution of India, Art. 25-28; Constitution of the United States of America, First Amendment.



Freedom of Conscience (cont'd)

As Christians, we recognize the legitimate role of organized government in society (1 Peter 2:13-17). We support the state's right to legislate on secular matters and support compliance with such laws (Romans 13). When we are faced with a situation in which the law of the land conflicts with biblical mandates, however, we concur with the Scriptural injunction that we ought to obey God rather than man.

Acts 5:29; "The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere. But when its claims conflict with the claims of God, the word of God must be recognized as above all human legislation. 'Thus saith the Lord' is not to be set aside for Thus saith the church or the state. The crown of Christ is to be uplifted above the diadems of earthly potentates." -Testimonies for the Church, vol 6, p 402.

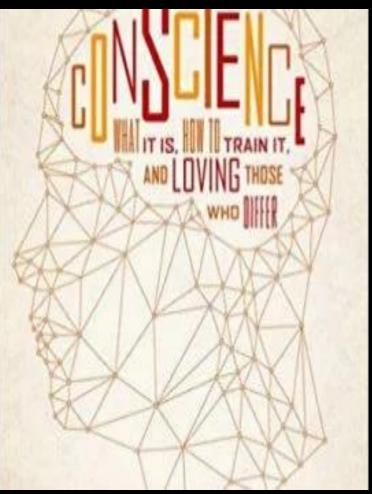




Freedom of Conscience (cont'd)

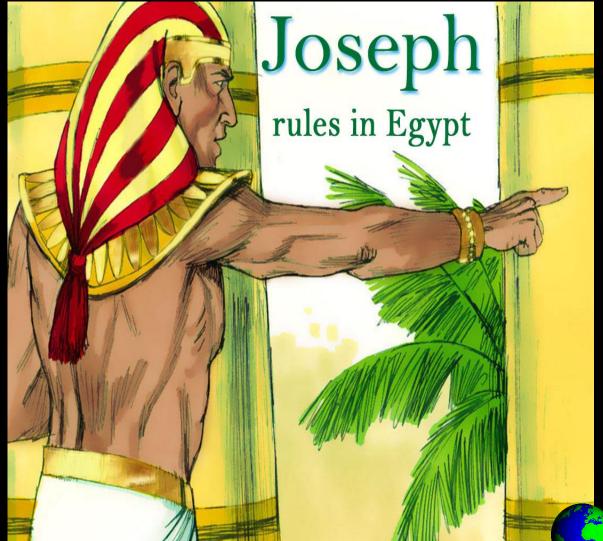
Freedom of religion can only exist in the context of the protection of the legitimate and equal rights of others in society. When society has a compelling interest, such as the protection of its citizens from imminent harm, it can therefore legitimately curtail religious practices. Such curtailments should be undertaken in a manner that limits the religious practice as little as possible and still protects those endangered by it. Limitation of freedom of conscience in order to protect society from offense or similar intangible harms, from hypothetical dangers or to impose social or religious conformity by measures such as Sunday laws or other state mandated religious observances, are not legitimate limitations on freedom.

Seventh-day Adventists are called to stand for the principle of liberty of conscience for all. In keeping with our love for others (Matthew 22:39), we must be ready to work on behalf of groups whose freedom of conscience is inappropriately impinged by the state. Such work may result in personal and corporate loss. This is the price we must be willing to pay in order to follow our Saviour who consistently spoke for the disfavoured and dispossessed. See Luke 4:18; Matthew 5:1-12; Luke 10:30-37.



Participation in Government

There is a long history of the involvement of the people of God in civil affairs. Joseph wielded civil power in Egypt (Genesis 41:40-57). Similarly, Daniel rose to the heights of civil power in Babylon and the nation was benefited as a result (Daniel 6:3). In church history, many have joined with other religious and secular organizations to exert influence over civil authorities to cease slavery and to advance the cause of religious freedom. Religious influence has not always resulted in the betterment of society, however. Religious persecution, religious wars, and the numerous examples of social and political suppression perpetrated at the behest of religious people, confirms the dangers that exist when the means of the state are used to advance religious objectives.



Participation in Government (cont'd)

This political influence is not in itself problematic. Indeed, Christians may properly aspire to serve in positions of civil leadership. "Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard." - Fundamentals of Christian Education, p 82

Nevertheless, we must remain ever mindful of the dangers that are associated with religious influence on civil affairs and assiduously avoid such dangers.



Participation in Government (cont'd)

When Christians become leaders or exert influence in their wider society, this should be done in a manner consistent with the golden rule (Do unto others, as you would have them do unto you. Matthew 7:12). We should therefore work to establish robust religious liberty for all and should not use our influence with political and civil leaders to either advance our faith or inhibit the faith of others. Christians should take civic responsibilities seriously. We should participate in the voting process available to us when it is possible to do so in good conscience and should share the responsibility of building our communities. While Seventh-day Adventists are to vote, they are to cast their vote with prayerful consideration. See Selected Messages, vol 2, p 337 (admonishing Adventists to vote); Fundamentals of Christian Education, p 475 (that Adventists cannot safely vote for political parties); & Last Day Events, p 127 (Adventists become partakers in the sins of politicians if they support candidates that do not support religious liberty).

The Christian Politics

Expectations of Governments

Governments are established to serve the needs of the governed. As such, they must ensure the protection of the population's fundamental human rights, including freedom of conscience. The state must also endeavour to build communities with public order, public health, a clean environment, and an atmosphere that does not unduly inhibit its citizen's ability to raise families and freely explore the facets of their humanity. It is the state's responsibility to endeavour to eliminate discrimination on the basis of race, ethnicity, social class, religion, political persuasion and gender and to guarantee its residents equal access to an impartial judiciary. States have a responsibility not only to protect all those living within its borders but also to work for the protection of human rights in the international community and to provide a haven to those fleeing persecution.



Church-state Relations: Revelation

Behind all of the symbols found in the Bible's Book of Revelation is a struggle for control between the Christian Church and civil government. The great enemy of the Book of Revelation – MYSTRY BABYLON – represents, in particular, that type of spiritual oppression found when civil and religious institutions unite to demand authority over religious expression.

The visions the apostle John recorded in his apocalyptic book ultimately display Jesus Christ and His people being victorious against those combined powers of church and state.

There are many different opinions about precisely which period of history is contemplated by the visions of John, but few deny the apocalypse's focus on the civil and religious struggle faced by Jesus Christ and His churches.



Church-state relations in the 1st Century

The attitude of the first generations of Christians toward the existing political order was determined by the imminent expectation of the kingdom of God, whose miraculous power had begun to be visibly realized in the figure of Jesus Christ. The importance of the political order was, thus, negligible, as Jesus himself asserted when he said, "My kingship is not of this world." Orientation toward the coming kingdom of peace placed Christians in tension with the state, which made demands upon them that were in direct conflict with their faith.

This contrast was developed most pointedly in the rejection of the emperor cult and of certain state offices above all, that of judge—to which the power over life and death was professionally entrusted. Although opposition to fundamental orderings of the ruling state was not based upon any conscious revolutionary program, contemporaries blamed the expansion of the Christian church in the Roman Empire for an internal weakening of the empire on the basis of this conscious avoidance of many aspects of public life, including military service.



Church-state relations in the 1st Century (cont'd)

Despite the early Christian longing for the coming kingdom of God, even the Christians of the early generations acknowledged the pagan state as the bearer of order in the world. Two contrary views thus faced one another within the Christian communities. On the one hand, under the influence of Pauline missions, was the idea that the "ruling body"—i.e., the existing political order of the Roman Empire—was "from God...for your good" (Romans 13:1–4) and that Christians should be "subject to the governing authorities." Another similar idea held by Paul (in 2 Thessalonians) was that the Roman state, through its legal order, "restrains" the downfall of the world that the Antichrist is attempting to bring about.

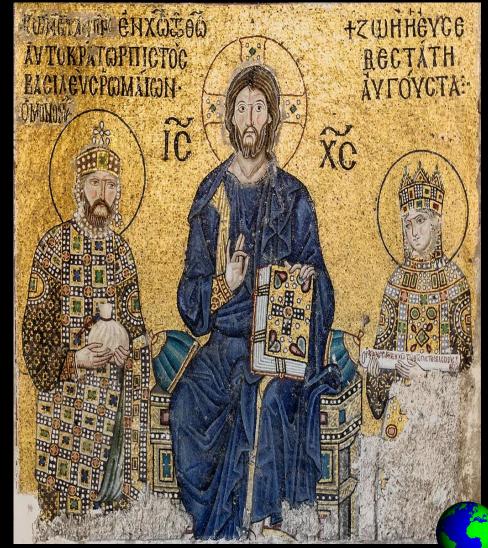
On the other hand, and existing at the same time, was the apocalyptic identification of the imperial city of Rome with the great whore of Babylon (Revelation 17:3–7). The first attitude, formulated by St. Paul, was decisive in the development of a Christian political consciousness. The second was noticeable especially in the history of radical Christianity and in radical Christian pacifism, which rejects cooperation as much in military service as in public judgeship.



The Church and the Byzantine Empire

In the 4th century the emperor Constantine granted himself, as "bishop of foreign affairs," certain rights to church leadership. These rights concerned not only the "outward" activity of the church but also encroached upon the inner life of the church—as was shown by the role of the emperor in summoning and leading imperial councils to formulate fundamental Christian doctrine and to ratify their decisions.

In the Byzantine Empire the secular ruler was called "priest and emperor" and exercised authority as head of the church. Although never ordained, the emperor held jurisdiction over ecclesiastical affairs. The belief that his authority came directly from God was symbolically expressed in the ceremony of both crowning and anointing him. This tradition was continued in the Russian realms, where the tsardom claimed a growing authority for itself even in the area of the church.

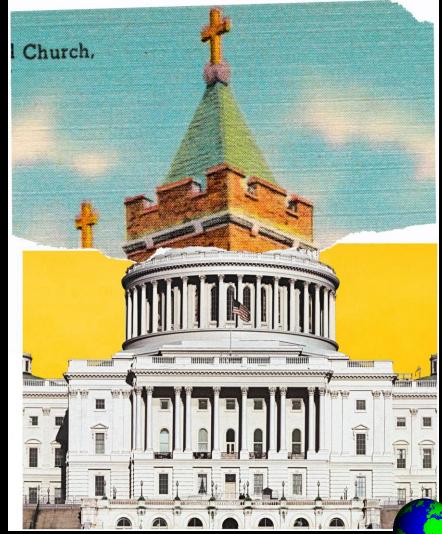


The Church and Western states

In the political vacuum that arose in the West because of the invasion by the German tribes, the Roman church was the single institution that preserved in its episcopal dioceses the Roman provincial arrangement. In its administration of ustice the church largely depended upon the old imperial law and—in a period of legal and administrative chaos—was viewed as the only guarantor of order. The Roman popes, most notably St. Gregory I the Great (reigned 590–604), assumed many of the duties of the decadent imperial bureaucracy. Gregory negotiated with the Lombard kings of Italy, oversaw public welfare, and was the soldiers' paymaster. His administrative skill helped lay the foundation for the Papal States, which emerged in the 8th century. Supporting papal claims and responsibilities was the so-called Petrine theory -the idea that the pope was the representative of Christ and the successor of St. Peter.

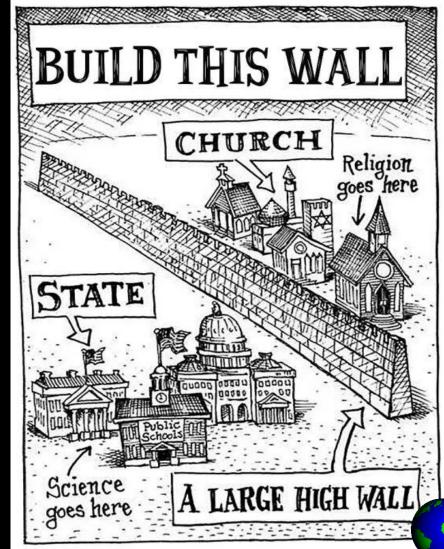
Separating Church and State A History

Although he considered himself part of a Christian commonwealth headed by the emperor in Constantinople, Gregory sought to improve the religious life of the peoples of the West. Under him the church in Spain, Gaul, and northern Italy was strengthened, and England was converted to Roman Christianity. Later popes forged an alliance with the rulers of the Frankish (Germanic) kingdom in the 8th century and succeeded in winning them as protectors of the Papal States when the Byzantine emperor was no longer able to protect Rome. The relationship created a new area of tension, as religious and secular leaders sought to define the exact nature of the relationship between them. From at least the time of Pope Gelasius I (reigned 492–496), two powers, or swords, were recognized as having been established by God to rule. Carolingian rulers maintained that, as holders of one of the swords, they had special rights and duties to protect the church. Indeed, the emperor Charlemagne claimed for himself the right to appoint the bishops of his empire, who were thus increasingly involved in political affairs.



Emperors in the 10th century, building on Carolingian precedent, continued to involve themselves in church affairs. As a result, bishops in the empire were sometimes also the reigning princes of their dioceses, and they were occasionally guilty of being more interested in the political than in the spiritual affairs of their dominions.

These conflicting perspectives were the cause of a series of struggles between popes and secular rulers that began in the 11th century, when lay and religious leaders sought to reform society and the church. Already in the 10th century, monastic reform movements centred at Cluny, Gorze, and elsewhere had attempted to improve the religious life of the monks and establish a new understanding of ecclesiastical liberty. In the 11th century, reformers such as St. Peter Damian and Humbert of Silva Candida provided new definitions of the sins of clerical marriage and simony.



These intellectual developments, along with new decrees governing papal elections, led to the virtual elimination of secular interference in episcopal and papal succession. The staunchest supporter of these reforms, Pope Gregory VII, ultimately banned the practice of the lay investiture of bishops and challenged the traditions of sacral kingship. Gregory's assertion of papal authority, however, was opposed by the German ruler Henry IV. Their conflict eventually burst into the great Investiture Controversy, which became a struggle for supremacy between the church and the monarchy. The resolution of the controversy left the emperor in a weakened state and increased the influence of the secular and ecclesiastical princes.



Although the empire was reconstituted in the 12th century on the basis of Roman law and the understanding of the empire as a distinct sacred institution (sacrum imperium), it broke down during the 13th century as the result of a new struggle between the emperors and several successive popes. The church, however, faced a new challenge in the rise of the European nation-states. Papal ideology had been shaped by the struggle with the emperors and thus was not suited to deal effectively with kings of nation-states. This first became clearly evident in the conflict between Pope Boniface VIII and **King Philip IV of France over matters of** ecclesiastical independence and royal authority. In 1296 Boniface issued a bull denying the king's right to tax the clergy, which he withdrew because Philip forbade the clergy to send money to Rome and the pope needed the revenue.





In 1301, Philip violated long-standing tradition by trying the bishop of Pamiers in a royal court. Boniface responded in 1302 with the bull Unam Sanctam ("One Holy Church"), the most extreme assertion by any pope of the supremacy of spiritual over secular authority.

Revealing how much had changed since the time of Gregory VII, Philip rallied public opinion against the pope, calling the Estates General to session to accuse Boniface of heresy, witchcraft, sodomy, and other crimes. Philip's adviser, Guillaume de Nogaret, seized Boniface at Anagni, a town near Rome. Although the pope was rescued by local inhabitants, he died from the shock of the capture, and Philip emerged triumphant. Papal fortunes declined even further during the subsequent Babylonian Captivity of the church, when the papacy resided in Avignon (1309–77) and was perceived as being dominated by the French monarchy.



Secular control of the church increased during the Great Schism (1378–1417), and in some parts of Europe it continued even after the schism ended. The schism was partly the result of growing demands for the papacy's return to Rome. Pope Urban VI settled in Rome and alienated a number of cardinals, who returned to Avignon and elected a rival pope, Clement VII. Popes and antipopes reigning simultaneously excommunicated each other, thus demeaning the papacy. The schism spread great uncertainty throughout Europe about the validity of the consecration of bishops and the sacraments as administered by the priests they ordained. It was perpetuated in part by European politics, as rival rulers supported either the pope in Rome or the pope in Avignon to assert ever greater authority over the church in their realms. The schism contributed to the rise of the 15th-century conciliar movement, which posited the supreme authority of ecumenical councils in the church.



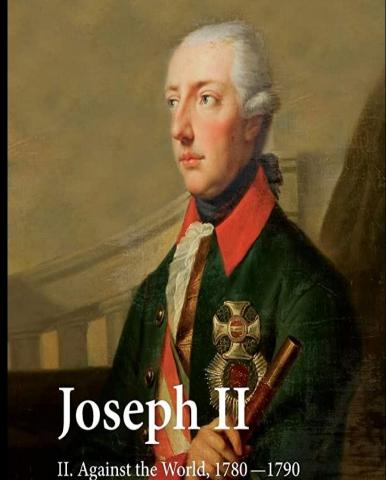
Although the relationship between the temporal and spiritual powers continued to be a matter of concern in the 16th and 17th centuries, the changes brought by the Reformation and the growth of state power recast the nature of the debate. Under King Henry VIII of England a revolutionary dissociation of the English church from papal supremacy took place. In the German territories the reigning princes became, in effect, the legal guardians of the Protestant churches—a movement already in the process of consolidation in the late Middle Ages. The development in the Catholic nationstates, such as Spain, Portugal, and France, occurred in a similar way.



The ideas of the freedom and equality of Christians and their representation in a communion of saints by virtue of voluntary membership had been disseminated in various medieval sects such as the Cathari, Waldenses, Hussites, and the Bohemian Brethren and were reinforced during the Reformation by groups such as the Hutterites, Mennonites, and Schwenckfelders. These groups also renounced involvement with the state in certain respects, such as through military service and the holding of state offices; some of these groups attempted to structure their own form of common life in Christian, communist communities. Many of their political ideas—at first bloodily suppressed by the Reformation and Counter-Reformation states and churches were later prominent in the Dutch wars of independence and in the English Revolution.



In the Thirty Years' War (1618–48) confessional antitheses were intermingled with politics, and the credibility of the feuding ecclesiastical parties was thereby called into question. Subsequently, from the 17th century on, the tendency toward a new, natural-law conception of the relationship between state and church began to develop. Henceforth, in the Protestant countries, state sovereignty was increasingly emphasized vis-à-vis the churches. The state established the right to regulate educational and marriage concerns as well as all administrative affairs of the church. A similar development also occurred in Roman Catholic areas. In the second half of the 18th century Febronianism demanded a replacement of papal centralism with a national church episcopal system; in Austria a state-church concept was established under Josephinism (after Joseph II [reigned 1765–90]) through the dismantling of numerous ecclesiastical privileges. The Eastern Orthodox Church also was drawn into this development under Peter the Great.



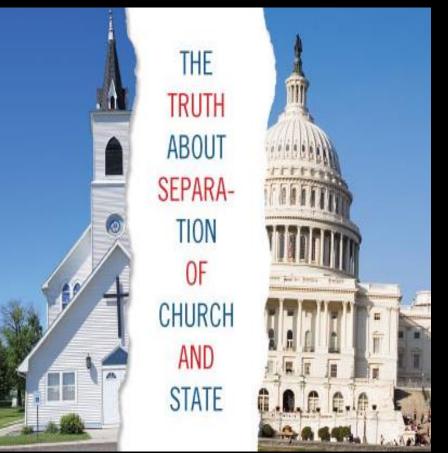
Separation of Church and State

The separation of church and state was one of the legacies of the American and French revolutions at the end of the 18th century. It was achieved as a result of ideas arising from opposition to the English episcopal system and the English throne as well as from the ideals of the Enlightenment. It was implemented in France because of the social-revolutionary criticism of the wealthy ecclesiastical hierarchy but also because of the desire to guarantee the freedom of the church. The French state took over education and other functions of a civic nature that had been traditionally exercised by the church.



Separation of Church and State (cont'd)

Beginning in the late 18th century, two fundamental attitudes developed in matters related to the separation of church and state. The first, as implied in the Constitution of the United States, was supported by a tendency to leave to the church, set free from state supervision, a maximum freedom in the realization of its spiritual, moral, and educational tasks. In the United States, for example, a comprehensive church school and educational system has been created by the churches on the basis of this freedom, and numerous colleges and universities have been founded by churches. The separation of church and state by the French Revolution and later in the Soviet Union and the countries under the Soviet Union's sphere of influence was based upon an opposite tendency. The attempt was not only to restrict the public role of the church but also to work toward its gradual disappearance. The church was to be replaced with a secular ideology.



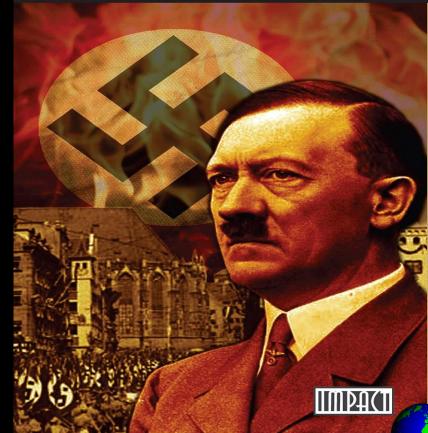


Separation of Church and State (cont'd)

In contrast to this, the attitude of National Socialism in Germany under Hitler was contradictory. On the one hand, Nazi ideology allowed no public role for the church and its teaching. On the other hand, Hitler was concerned not to trigger an outright confrontation with the church. The concordat concluded in 1933 between Germany and the Roman Catholic Church illustrates this policy of official neutrality.

In Germany state-church traditions had been largely eliminated in 1918 with the establishment of the Weimar Republic; the abolition of the monarchical system of government also deprived the territorial churches of their supreme Protestant episcopal heads. The Weimar Constitution sanctioned the separation of church and state. State-church traditions were maintained in various forms in Germany, not only during the Weimar Republic but also during the Hitler regime and afterward in the Federal Republic of Germany.

ADOLF HITLER



Separation of Church and State (cont'd)

Thus, through state agreements, definite special rights, primarily in the areas of taxes and education, were granted to both the Roman Catholic Church and the Evangelical (Lutheran-Reformed) churches of the individual states.

Even in the United States, however, the old state-church system, overcome during the American Revolution, still produces aftereffects in the form of tax privileges of the church (exemption from most taxation), the exemption of the clergy from military service, and the financial furtherance of confessional school and educational systems through the state. These privileges have been questioned and even attacked by certain segments of the American public.

These people pay taxes on this dilapidated house

These people pay none





Churches should not be tax exempt.



Church and State in Eastern and Western Theology

The two main forms of the relationship between church and state that have been predominant and decisive through the centuries and in which the structural difference between the Roman Catholic Church and Eastern Orthodoxy becomes most evident can best be explained by comparing the views of two great theologians: Eusebius of Caesarea and St. Augustine.

The views of Eusebius

Eusebius (c. 260–339), the bishop of Caesarea, was a historian and exegete who formed the Orthodox understanding of the relationship between church and state. He saw the empire and the imperial church as sharing a close bond with each other; in the centre of the Christian empire stood the figure of the Christian emperor rather than that of the spiritual head of the church.



WHEN THE CHURCH LOOKS LIKE THIS...

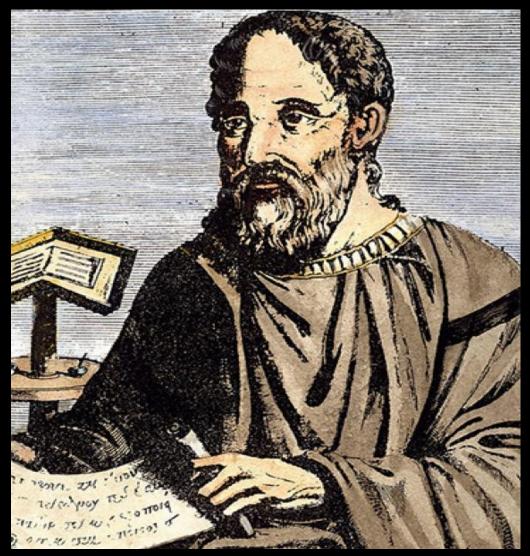
AND THE PASTOR'S HOUSE LOOKS LIKE THIS...

WHILE 15 MILLION AMERICAN KIDS LIVE IN POVERTY...

It's time for churches to pay their fair share of taxes, like the rest of us!

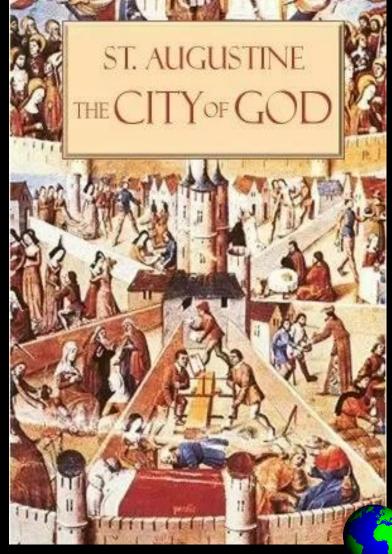
The views of Eusebius (cont'd)

In Eusebian political theology, the Christian emperor appears as God's representative on earth in whom God himself "lets shine forth the image of his absolute power." He is the "God loved, three times blessed" servant of the highest ruler, who, "armed with divine armour cleans the world from the horde of the godless, the strong-voiced heralds of undeceiving fear of God," the rays of which "penetrate the world." Through the possession of these characteristics the Christian emperor is the archetype not only of justice but also of the love of humankind. When it is said about **Constantine I that "God himself has chosen** him to be the lord and leader so that no man can praise himself to have raised him **up**," the rule of the Orthodox emperor has been based on the immediate grace of God.



The views of Augustine

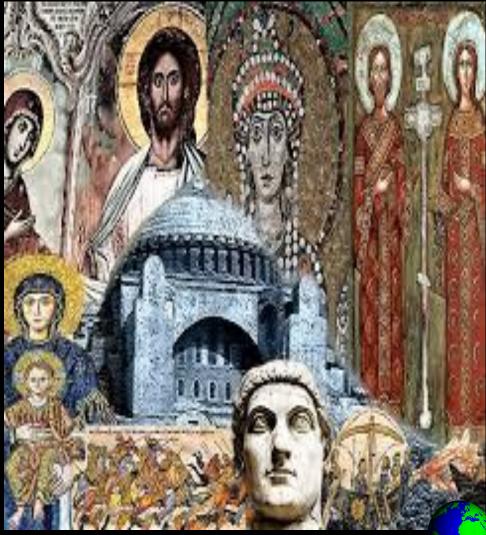
St. Augustine's The City of God attempted to answer questions arising from the most painful event of his day: the sack of the city of Rome by the Visigoths in 410. Augustine responded to the shock and dismay his contemporaries experienced with the collapse of their world by delivering a literary demolition of paganism. From Augustine's perspective the "splendid vices" of the pagans had led inexorably to the fall of an idolatrous world. In sharp contrast to this "earthly city," epitomized by Rome but everywhere energized by the same human desires for praise and glory, Augustine projected the "most glorious city" of praise and thanks to God, the heavenly Jerusalem. However, Augustine did not simply identify the state with the earthly city and the church with the city of God. He perceived that the state existed not simply in opposition to God but as a divine instrument for the welfare of humankind. The civitas dei ("city of God") and the civitas terrena ("earthly city") finally correspond neither to church and state nor to heaven and earth. They are rather two opposed societies with antagonistic orders of value that intersect both state and church and in each case show the radical incompatibility of the love of God with the values of worldly society.



Later Developments...

The historical development of the church in the Latin West took a different course from that of the Byzantine imperial church. In the West a new power gradually emerged—the Roman church, the church of the bishop of Rome. This church assumed many of the administrative, political, and social welfare functions of the ancient Roman state in the West following the invasion of the Germans.

It was in this context that the judicial pretense of the "Gift of the emperor Constantine"—the Donation of Constantine—became possible, to which the later development of the papacy was connected. The Donation is the account of Constantine's purported conferring upon Pope Sylvester I (reigned 314–335) of the primacy of the West, including the imperial symbols of rulership. The pope returned the crown to Constantine, who in gratitude moved the capital to Byzantium (Constantinople).



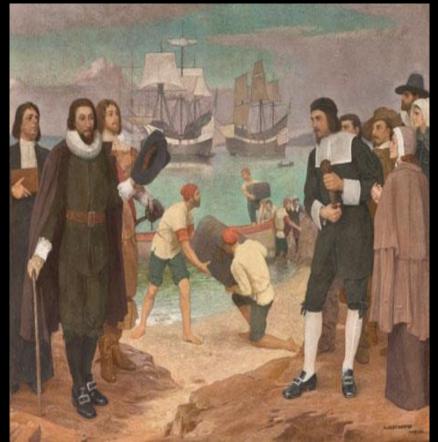
Later Developments... (cont'd)

The Donation thereby explained and legitimated a number of important political developments and papal claims, including the transfer of the capital to Byzantium, the displacement of old Rome by the new Rome of the church, papal secular authority, and the papacy's separation from allegiance to the Byzantine empire and association with the rising power of the Latin West. The Donation, which was based on traditions dating to the 5th century, was compiled in the mid-8th century and is associated with the political transformation that took place in Italy at that time. This was the point from which the developments in the East and in the West led in two different directions. The growing independence of the West was markedly illustrated by the Donation of Pippin (Pippin, father of Charlemagne, was anointed king of the Franks by Pope Stephen III in 754), which laid the foundation of the Papal States as independent of any temporal power and gave the pope the Byzantine exarchate of Ravenna.



Later Developments... (cont'd)

The idea of the church as a state also appeared in a democratic form and in strict contrast to its absolutist **Roman model in some Reformation church and sect** developments and in Free churches of the post-**Reformation period. The sects of the Reformation period** renewed the old idea of the Christian congregation as God's people, wandering on this earth—a people connected with God, like Israel, through a special covenant. This idea of God's people and the special covenant of God with a certain chosen group caused the influx of theocratic ideas, which were expressed in forms of theocratic communities similar to states and led to formations similar to an ecclesiastical state. Such tendencies were exhibited among various Reformation groups (e.g., the Münster prophets), Puritans in Massachusetts, and groups of the American western frontier. One of the rare exceptions to early modern theocratic theology was Luther's sharp distinction of political and ecclesial responsibilities by his dialectic of law and gospel. He commented that it is not necessary that an emperor be a Christian to rule, only that he possess reason.





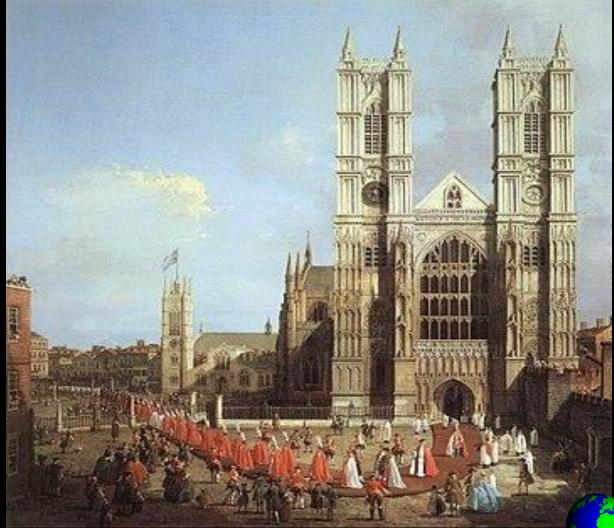
Later Developments... (cont'd)

The most recent attempt to form a church-state by a sect that understood itself as the chosen people distinguished by God through a special new revelation was undertaken by the Church of Jesus Christ of Latter-day Saints, or Mormons as they are commonly known. Based on the prophetic direction of their leaders, they attempted to found the state Deseret, after their entrance into the desert around the Great Salt Lake in Utah. The borders of the state were expected to include the largest part of the area of the present states of Utah, California, Arizona, Nevada, and Colorado. The Mormons, however, eventually had to recognize the fact that the comparatively small centre state, Utah, of the originally intended larger Mormon territory, could not exist as a theocracy (though structured as other secular models) under a government of Mormon church leaders. Reports (some apparently spurious) by federal agents hostile to the church and widespread revulsion toward the Mormon practice of polygyny mitigated against federal sanction of the church leadership as the governmental heads of the proposed state. Utah eventually became a federal state of the United States.



Church and Society...

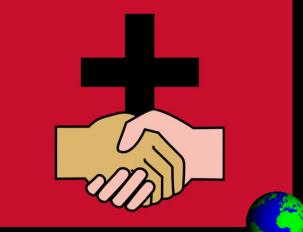
The development of Christianity's influence on the character of society since the Reformation has been twofold. In the realm of state churches and territorial churches, Christianity contributed to the preservation of the status quo of society. In England the Anglican church remained an ally of the throne, as did the Protestant churches of the German states. In **Russia the Orthodox church continued** to support a social order founded upon the monarchy, and even the monarch carried out a leading function within the church as protector.



Church and Society... (cont'd)

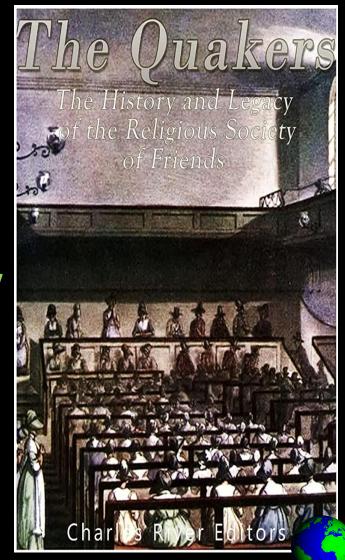
Though the impulses for transformation of the social order according to the spirit of the Christian ethic came more strongly from the Free churches, state and territorial churches made positive contributions in improving the status quo. In 17th- and 18th-century Germany, Lutheran clergy, such as August Francke (1663–1727), were active in establishing poorhouses, orphanages, schools, and hospitals. In England, Anglican clerics, such as Frederick Denison Maurice and Charles Kingsley in the 19th century, began a Christian social movement during the Industrial Revolution that brought Christian influence to the conditions of life and work in industry. Johann Hinrich Wichern proclaimed, "There is a Christian Socialism," at the Kirchentag Church Convention in Wittenberg [Germany] in 1848, the year of the publication of the Communist Manifesto and a wave of revolutions across Europe, and created the "Inner Mission" in order to address "works of saving love" to all suffering spiritual and physical distress. The diaconal movements of the Inner Mission were concerned with social issues, prison reform, and care of the mentally ill.





Church and Society (cont'd)

The Anglo-Saxon Free churches made great efforts to bring the social atmosphere and living conditions into line with a Christian understanding of human life. Methodists and Baptists addressed their message mainly to those segments of society that were neglected by the established church. They recognized that the distress of the newly formed working class, a consequence of industrialization, could not be removed by the traditional charitable means used by the state churches. In Germany, in particular, the spiritual leaders of the so-called revival movement, such as Friedrich Wilhelm Krummacher (1796–1868), denied the right of self-organization to the workers by claiming that all earthly social injustices would receive compensation in heaven, which caused Karl Marx and Friedrich Engels to separate themselves completely from the church and its purely charitable attempts at a settlement of social conflicts and to declare religion with its promise of a better beyond as the "opiate of the people." This reproach, however, was as little in keeping with the social-ethical activities of the Inner Mission and of Methodists and Baptists as it was with the selfless courage of the Quakers, who fought against social demoralization, against the catastrophic situation in the prisons, against war, and, most of all, against slavery.



Freedom and Responsibility...

The Reformation revitalized a personal sense of Christian responsibility by anchoring it in the free forgiveness of sins. Luther summarized this in "The Freedom of a Christian Man" (1520): "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all." The second sentence expressed the theme of Christian vocation developed by Luther and Calvin, which they applied to all Christians and to everyday responsibility for the neighbour and for the world. The reformers emphasized that Christian service is not limited to a narrow religious sphere of life but extends to the everyday relationships of family, marriage, work, and politics.



Freedom and Responsibility... (cont'd)

Later Protestantism under the influence of **Pietism and Romanticism restricted the** social and communal orientation of the reformers to a more individualistic orientation. This met, however, with an energetic counterattack from the circles of the Free churches (e.g., Baptists and Methodists) who supported the social task of Christian ethic (mainly through the Social Gospel of the American theologian Walter Rauschenbusch, who attempted to change social institutions and bring about a kingdom of God), which spread through the whole church, penetrating the area of Christian mission. Love rooted in faith played an important role in the 20th century in the struggle between Christianity and ideologies such as fascism, communism, and jingoistic nationalisms.



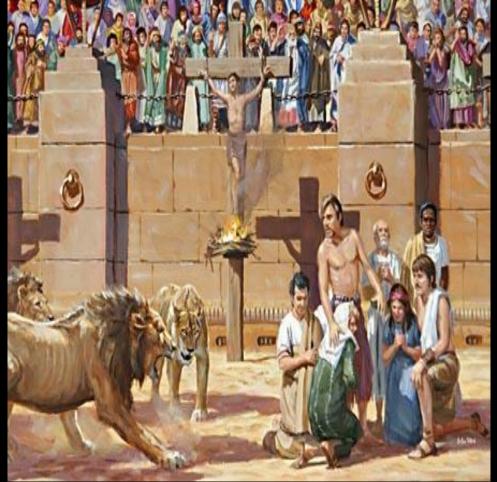
Summary

The history of the early church testified to the fulfilment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy **Christianity.** The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They "endured a great fight of afflictions." <u>Hebrews 10:32</u>. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." <u>Hebrews</u> <u>11:36</u>. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy. GC 39.2



Summary (cont'd)

These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes and declared to be the cause of great calamities famine, pestilence, and earthquake. As they became the objects of popular hatred and suspición, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheatres. Some were crucified; others were covered with the skins of wild animals and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter and applause. GC 40.1



Conclusion

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth. GC 42.4

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth and worshiped God alone. GC 43.1

Stories of Persecution, Flight Resilience in the Middle East

God has given all:

The Power of Choice

Revelation 12:12

"..... for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

– John 10:16

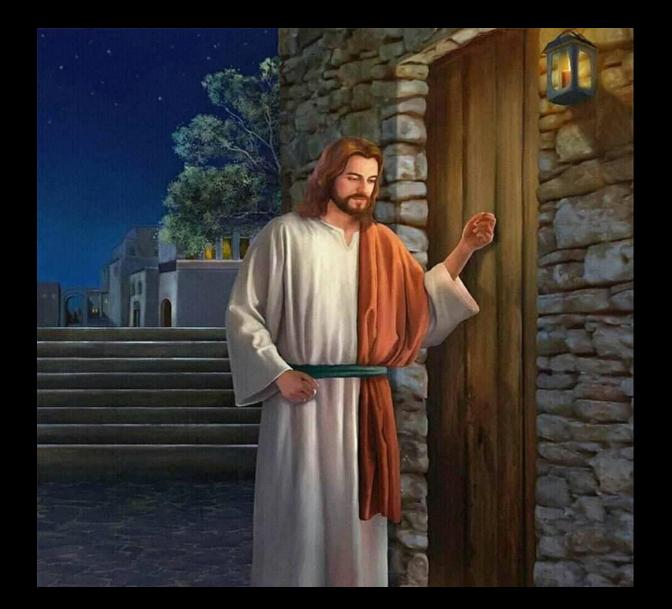
The Ark of the Covenant







Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. – Revelation 3:20





ARE YOU READY TO MEET JESUS?