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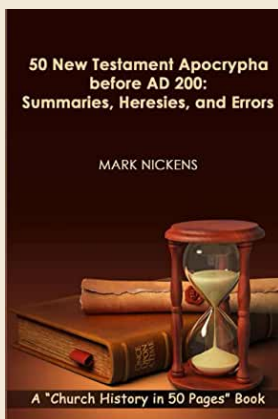
Timeline of Topics

- Quote
- Isaiah the Solitary (d. 491)
- Modern period
- Attending church: On Saturday or Sunday?
- American Church History
- Yes, these schools started as Christian schools
- World Christianity
- The travails of missionary travel

Ever wondered about books that were not included in the New Testament? Books such as the Gospel of Judas and the Gospel of Thomas? Wonder no more, my latest book will answer your questions:

Dr. Mark Nickens' just published book:
"50 New Testament Apocrypha before AD 200: Summaries, Heresies, and Errors"

A "Church History in 50 Pages" book



Available as a
paperback or
ebook through
Amazon

At least 4 groups continue Saturday worship:

- The Seventh Day Baptists
- The Church of God (Sabbath Day)
- The Seventh-day Adventists (SDA)
- The Bible Sabbath Association connects some of these churches plus independent Sabbath-observing churches.

Attending Church: On Saturday or Sunday?

The first Christians (in the A.D. 30's and 40's) worshiped on Saturday. Why? It is the seventh day of the week and God stated in the 10 Commandments to "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God." (Ex 20:8-10)

Eventually, Christians by the mid-first century (AD 50) began to worship on Sunday in memory of Jesus' raising from the dead on a Sunday. The first part of Acts 20:7 states that "On the first day of the week we came together to break bread." This first day of the week, or Sunday, became known as the Lord's Day. In Revelation 1:10, John states "On the Lord's Day [meaning Sunday] I was in the Spirit."

An early church leader, Ignatius, wrote in AD 110 that "those who were brought up in the ancient order of things [meaning Jews] have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day."

The worship of Christians on Sunday, therefore, was practiced by Christians from the first century up until the 1500s. In that century Oswald Glait and Andreas Fischer—who had been Catholic priests then Lutherans and then Anabaptists (early forms of today's Baptists)—came to the conclusion that worship should be on the Sabbath, meaning Saturday. These two are the first recorded Christian Sabbath worshippers since the very early history of Christianity; this view is known as Sabbatarianism. In the 1600s, the Sabbatarian view appeared again in a few early Baptist leaders in England. Stephen Mumford brought this idea to America in 1671; he organized the first Seventh Day Baptist Church in America in New Port, Rhode Island. In the mid-1800s, Ellen White of the Seventh-day Adventists initiated Sabbath worship in the newly-formed Adventist group; this led to the formation of the Seventh-day Adventists.

“What is meant by the worship of God?

It means that we have nothing extraneous in our intellect when we are praying to Him:
neither sensual pleasure as we bless Him,
nor malice as we sing His praise,
nor hatred as we exalt Him,
nor jealousy to hinder us as we speak to Him and call Him to mind.”
Isaiah the Solitary (d. 491 in Gaza, Israel)

What you went through if you were a Spanish missionary sent to the Philippines in the 1600s

Today, travel to a foreign country in Sub-Sahara Africa or in southeast Asia might involve up to a day or more in travel.

--But let's put that in perspective. If you are the missionary mentioned above, that is what you had to do just to get there:

1. Take a wind-powered ship from Spain and sail all the way across the Atlantic Ocean to Panama.
2. Walked across Panama.
3. Get on another wind-powered ship and sail all the way across the Pacific Ocean to the Philippines.

This is why short-term missions did not become popular until the invention of relatively inexpensive jet travel in the late 1900s.

Questions, comments, or want to join a free class contact Mark at marknickens@gmail.com

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Believe it or not, these top schools had Christian origins

Many people do not associate higher education with Christianity, what with all the state universities. But the nine oldest universities in the country all had Christian origins. The following information includes the date they were initiated and a quote from each school's website.

---Harvard University (1636): “Established in 1636 by vote of the Great and General Court of the Massachusetts Bay Colony and was named for its first benefactor, John Harvard . . . a young minister who . . . left his library and half his estate to the new institution. . . . An early brochure . . . justified the College's existence: “To advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches.”

---Yale University (1701): “Yale's roots can be traced back to the 1640s, when colonial clergymen led an effort to establish a college . . . [A] charter was granted for a school ‘wherein Youth may be instructed in the Arts and Sciences [and] through the blessing of Almighty God may be fitted for Publick employment both in Church and Civil State.’”

---Princeton University (1746): “Princeton University was founded in 1746 . . . the result of a charter issued by John Hamilton, acting governor of the province, to the College's board of trustees, whose members were leaders in the Presbyterian Church. They organized the College to train students, ‘different sentiments in religion not withstanding.’”

---University of Pennsylvania (1740/1757): “The Charity School of Philadelphia owes its existence to the vision and efforts of Reverend George Whitefield. . . . In 1740 his followers in --Philadelphia began the building of a church and charity school in the city, but . . . In 1749, when Benjamin Franklin was searching for a site for his proposed Academy, he convinced the trustees to purchase the Whitefield building . . . [William Smith] was ordained as a Church of England clergyman immediately before his 1754 election as a professor at the Academy.” The next year Smith became the school's first provost [think “President”].

---Brown University (1764): “Brown was the Baptist answer to Congregationalist Yale and Harvard; Presbyterian Princeton; and Episcopalian Penn and Columbia.”