

Appendix 2: Christendom

Contrary to what a great many people think, contrary to what a *growing* number of people think,¹ the time of the Fathers (men who lived, mainly, in the 2nd – 5th centuries, AD), by and large proved to be a time of disaster for the church² of Jesus Christ. While not all that they did was bad, nevertheless the Fathers took a series of steps which inflicted massive and lasting damage on the church.³ But one of their innovations stands head and shoulders above all the rest in terms of the devastating effect it has had on the gospel and the church of Jesus Christ. So serious was this step, that some discerning believers down the centuries have given it a name: ‘The Fall of the Church’.

I am talking about the invention of Christendom. By ‘Christendom’, I mean the so-called ‘Christian world’, ‘cultural Christianity’, ‘Churchianity’, ‘religion in the name of Christ’. I fix no precise date to this invention. This is not possible. It didn’t happen overnight. It was a process. But in broad outline, within a few years of the so-called conversion of the Roman Emperor, Constantine, he and the Fathers

¹ Witness the number of publications, articles and glowing reviews promoting the Fathers which are issued by Reformed and evangelical (some, to my amazement, baptistic) publishing houses and magazines.

² The word ‘church’ is fraught with difficulty. The New Testament word is *ekklēsia*, assembly. Christendom (see immediately below) has ruined this concept. To cope with Christendom’s ruination of *ekklēsia*, many talk of the ‘visible church’. This phrase is unbiblical and serves only to further confuse the issue. See my *Infant* pp118-119,237-263,297; *Gadfly*. What is more, it is not always easy to determine when we should be talking about ‘Church’ instead of ‘church’.

³ Such things as a love of buildings, priestcraft, pastorcrafft, clergy, sacerdotalism, sacramentalism, vestments, ordination, apostolic succession, *etc*; in short, Churchianity.

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invented (or did a great deal towards inventing) the monstrosity.⁴

What is Christendom? It is that grotesque, Satanic invention – that conglomeration of Church and State, in which citizenship and Church membership are one and the same – in which millions of unregenerate babies are ‘made’ ‘Christians’ by ‘priests’ or ‘ministers’ who exercise sacramental powers through baptism, these babies then being called ‘Christians’ and Church members, and treated as such at birth, throughout life, and at death.

Christendom has proved Satan’s master-stroke. There have been changes down the years. Some have rejected Christendom’s Church/State and infant-baptism aspects, but Satan doesn’t mind if it is Papist, Reformed, Evangelical or Charismatic ‘Churchianity’ which remains. By use of Christendom, the arch-enemy of souls has deluded millions of men and women for 1800 years, even to their eternal ruin. He is making use of it to this very hour.

According to the new covenant, however, the church is confined to believers.⁵ The church exists for believers. For believers, I repeat.⁶ It is, as I have noted, properly (that is, biblically) known as the *ekklēsia*, ‘the called-out ones’. Of course, believers want to see sinners saved, but the notion that

⁴ Constantine’s Edict of Milan (AD313) officially ended the Roman Empire’s persecution of Christians, and Christianity, receiving State recognition and acceptance, became its official religion in AD380 under Theodosius I. The union of Church and State, coupled with infant baptism, produced Christendom, which, in turn, produced – and continues to produce – hordes of nominal but unregenerate ‘Christians’; that is, ‘Christendom Christians’. See my *Battle*. This is ‘the Fall’ in question.

⁵ It goes without saying that ‘believing’ was the absolute minimum qualification.

⁶ I am not saying that no unbelievers ever get into an *ekklēsia*, that such churches are perfect. But the new-covenant position is that unbelievers, if they get in, sneak in, creep in by deception and delusion (Gal. 2:4; Jude 4). See my *Battle*; *Infant*.

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this means ‘churchifying the unchurched’⁷ is utterly foreign to the New Testament. The first believers simply would not recognise the concept. The notion only came into existence with Constantine and Theodosius and the invention of Christendom. In the New Testament, evangelism – defining that as ‘gospelling the ungodly, unbelievers, pagans, the lost, the unconverted’ – is something done outside the ‘church’.⁸ The early churches did not look upon their meetings as a primary means of evangelism; quite the opposite. To put it no stronger, the attendance of the unconverted was not uppermost in the minds of the saints (1 Cor. 14:23-25). Reaching unbelievers was something which took place *outside* the assemblies. Indeed, the derivation of *ekklēsia* leads to this conclusion: *ekklēsia* from *ekkalēō*, ‘out of to call’; that is, the church is made up of those who are called out from the world. Today, many have turned this upside down: they strain every nerve to get the world in (to meetings – and more). Yet Jesus

⁷ I repeat a note I use twice in the body of the book: I have put the word(s) in inverted commas throughout, even in extracts where it was (they were) not used originally. This is important. We are talking about an import, an invention, of high significance in this vital debate. I am convinced this should be made clear throughout. Evans does not use the phrase ‘churchifying the unchurched’. But this is what Relationship Evangelism depends on. Evans: ‘Many believers begin to spend more and more time with other Christians. Churches of all sizes can also draw them into an increasingly crowded programme, gobbling up all their discretionary time, so that there’s little time left over for relationships with people far from God, or they don’t think the ones they already have are of interest to the Lord. Churches can set up some programmes at which the majority of attendees are believers with just a sprinkling of non-Christians. Think of church football teams, church hobby clubs, for example’ (Evans p190). Clearly, Evans wants the ‘unchurched into church’. But what of his: ‘As new people came, they seemed to be added to the fringe. I assumed they weren’t committed, but were consuming the parts of church they liked. So I would urge more dedication (Evans p104)? In addition to the ‘consuming’, note the ‘as new people came’. Is Evans talking about believers or unbelievers? In his scheme, does it matter?

⁸ For more on ‘evangelism’, see Appendix 1.

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plainly commanded us to go out (Mark 16:15-16; Matt. 28:19-20; Acts 1:8), not to try to get pagans in. And Acts certainly confirms that the first believers saw it that way. ‘Church’ is for saints, and for saints only. Christendom has well-nigh ruined the biblical concept of gospeling the lost, making it far more difficult than it is in any case.

Moreover, Satan, as I have said, has not been idle these past 1800 years, sitting back, twiddling his thumbs. His fertile mind is forever dreaming new schemes, he is forever fine-tuning his masterpiece. As a result, from time to time, Christendom undergoes a radical and far-reaching shift, always for the worse, even though hardly anybody sees it in that light at the time.⁹ It is only with the passing of a generation that the full consequences of the shift become apparent, and by then it is nearly always too late: the damage has been done, and it is almost impossible to do anything about it.

⁹ Iain H.Murray, commenting on the 19th-century attack on the Bible, said: ‘The changed attitude to Scripture occurred in approximately three successive stages. The first might be said to cover the twenty years, 1860-1880. This was the introductory period when a new approach to Scripture began to take hold in Britain. It did not happen without controversy, but for the most part the teaching produced no general alarm’ (Iain H.Murray: ‘The Attack on the Bible’, in *Evangelical Holiness and other addresses*, The Banner of Truth Trust, Edinburgh, 2013, p42). This testimony could be repeated time and again during the history of the church. The truth nearly always resides with the minority.