

# Global Christianity

{ Objects, Spaces & Scripture  
Tuesday, November 20, 2018

↳ Objects as Sites of Intersection

↳ Iconoclasm

↳ Christian Spaces

    ☒ Classical Sacramental

    ☒ Classical Evangelical

    ☒ Modern Communal

↳ Scripture

    ☒ Mediated and Unmediated

    ☒ Conservative and Liberal

# Spaces & Scripture

- ¶ Objects and images could be seen as “material points of intersection with the spiritual world” (Chidester, 198).
- ¶ The incarnation and bodily resurrection offer models by which material things—from objects and spaces to bodies and texts—may serve as powerful containers or expressions of the spiritual/material nexus.

## Intersection of Material & Spiritual

- ¶ Body parts and clothing of, or even dirt from graves of saints or martyrs that wielded significant power
- ¶ Relics were used for oaths, healing rituals, and devotions.
- ¶ A 9<sup>th</sup> century council at Carthage ruled that churches required relics, producing a complex market for them.

## Objects as Sites of Intersection: Relics

& Relics were key sources of “symbolic capital” that enhanced local and regional communities. They:

1. Provided narratives of the spiritual foundation of a site, and of the transfer of sacred power to that space;
2. Reaffirmed a sense of community through their use in rituals; and
3. Generated spiritual prestige in a competitive religious market.

## Objects as Sites of Intersection: Relics

¶ How to be assured of a relic's authenticity?

1. Practically: if it worked miracles, inspired the faithful, attracted pilgrims, secured funds from donors, and added prestige to the community, a relic was clearly authentic.
2. Actions of the Saint: no saint would allow their body to be moved if they did not approve of such a movement

## Objects as Sites of Intersection: Relics

- ¶ Images of Christ, Mary, and the saints were taken to be similar to a photograph—a reliable likeness to the original—that could be venerated (but not worshipped)
- ¶ They were known to be reliable likeness because:
  - ☒ Had been painted from life (St. Luke)
  - ☒ Had been miraculously created (Mandylon & Veronika)

# Objects as Sites of Intersection: Icons

- ❖ Icons also served as sites of presence
  - ❖ Ritual acts of veneration allowed access to spiritual power of holy person in icon
  - ❖ Ritual exchange with “prototypes” of image
  - ❖ Used in acts of devotion, liturgy, processions, and defense

# Objects as Sites of Intersection: Icons

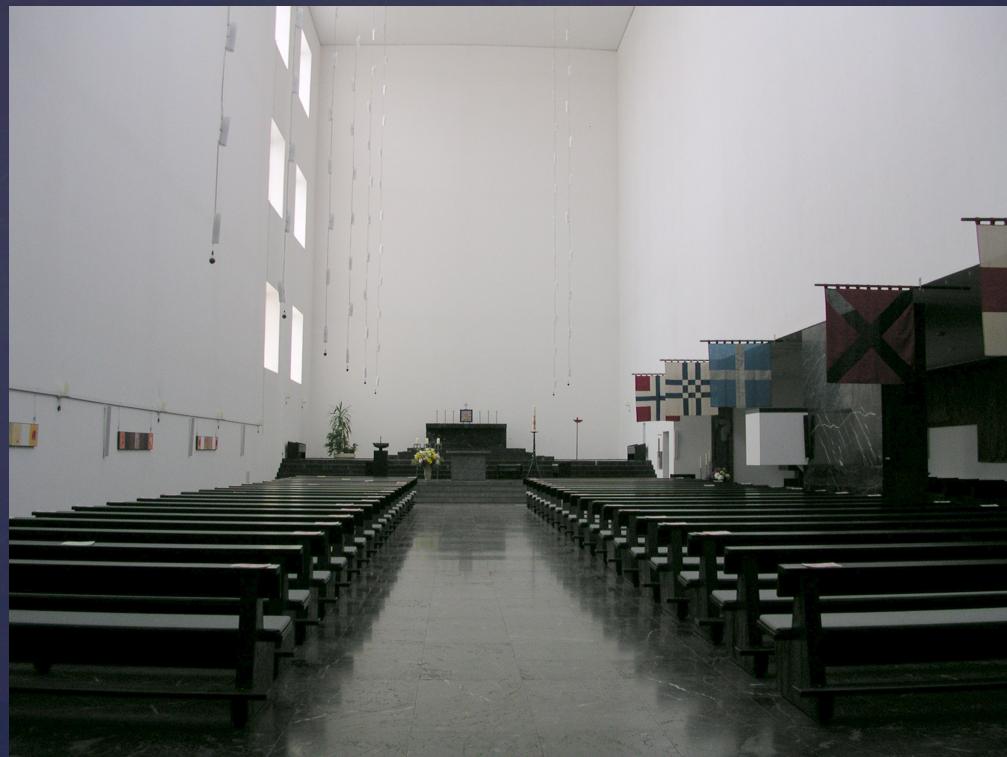
& Iconophiles insisted that God's incarnation as Christ allowed for his representation.

& Iconoclasts argued that Iconophiles committed two blasphemies:

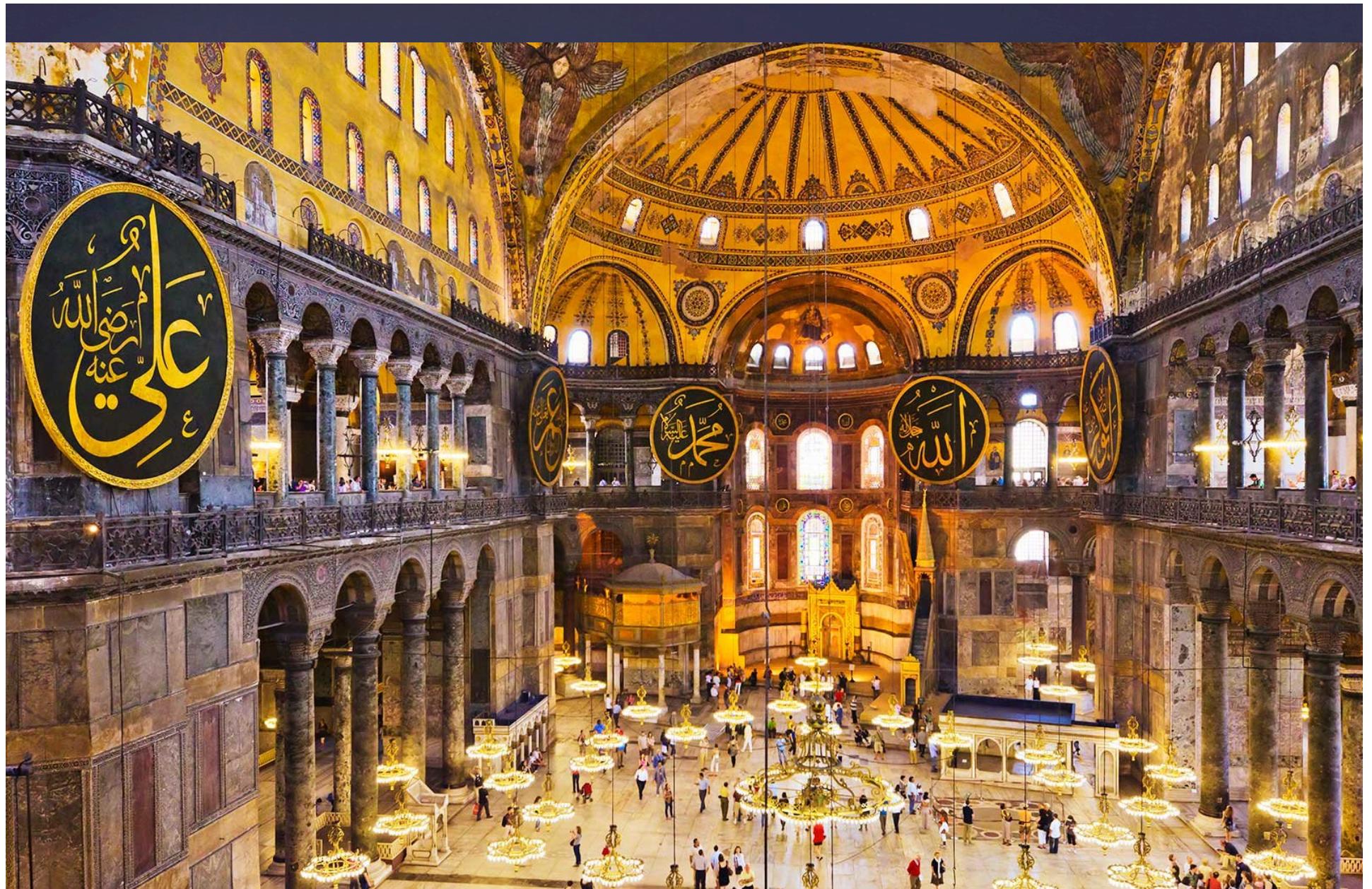
1. limited God by confining him to material forms;
2. confused human and divine by assuming that human made forms could contain the divine.

Both were expressions of a debate about the material location of the sacred.

# Objects as Sites of Intersection: Iconoclasm



Fronleichnamskirche, Aachen Germany, 1928-1930



Hagia Sophia, Istanbul, 537 AD

## Liturgical Use

1. Spatial Dynamics
2. Centering Focus

## Response Elicited

1. Aesthetic Impact
2. Symbolic Resonance

How to look at a church



Santa Maria Maggiore in Rome

# Classical Sacramental



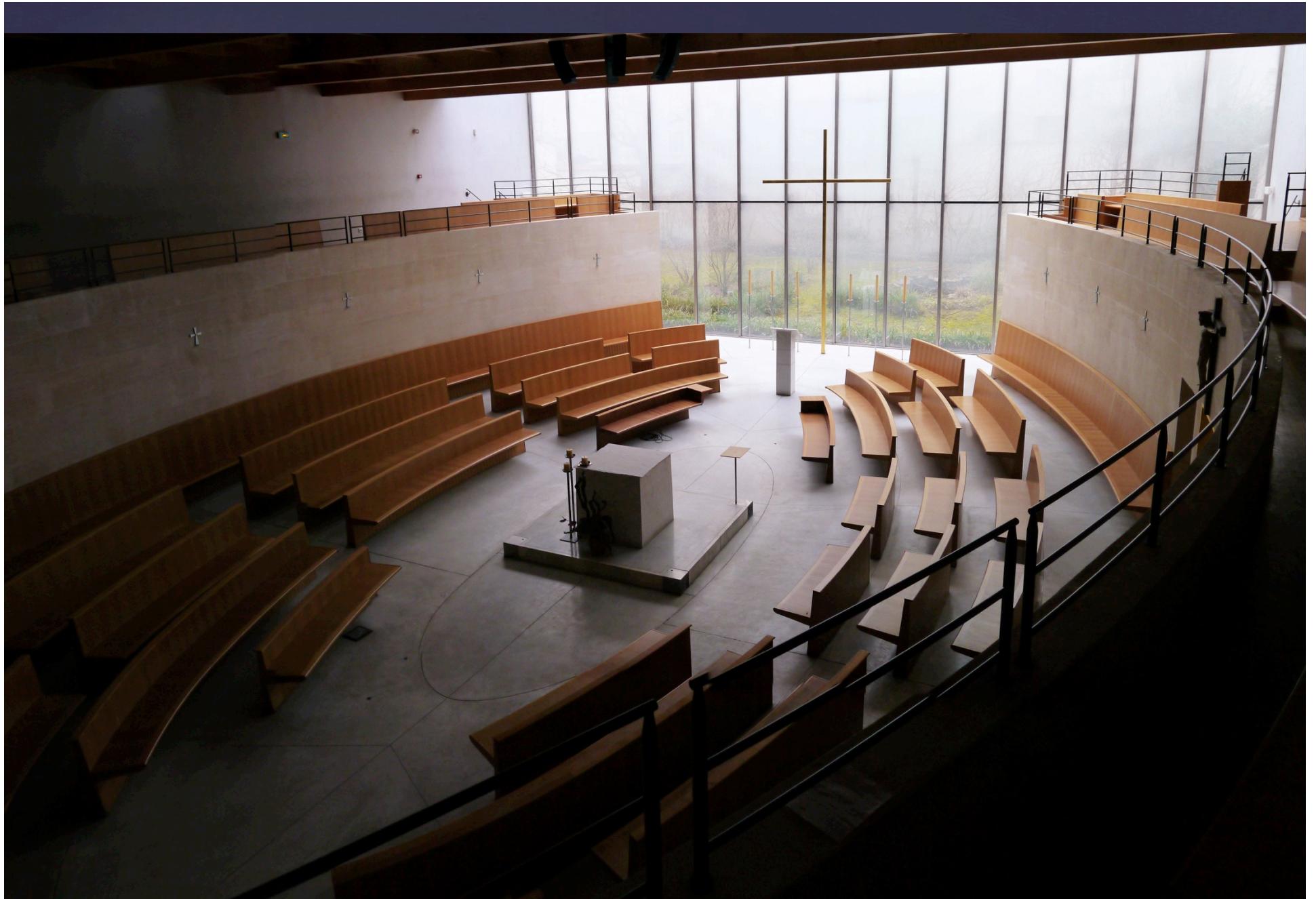
Congregational Chapel in Walpole, England

# Classical Evangelical



United Methodist church in Northfield, Minnesota

# Modern Communal



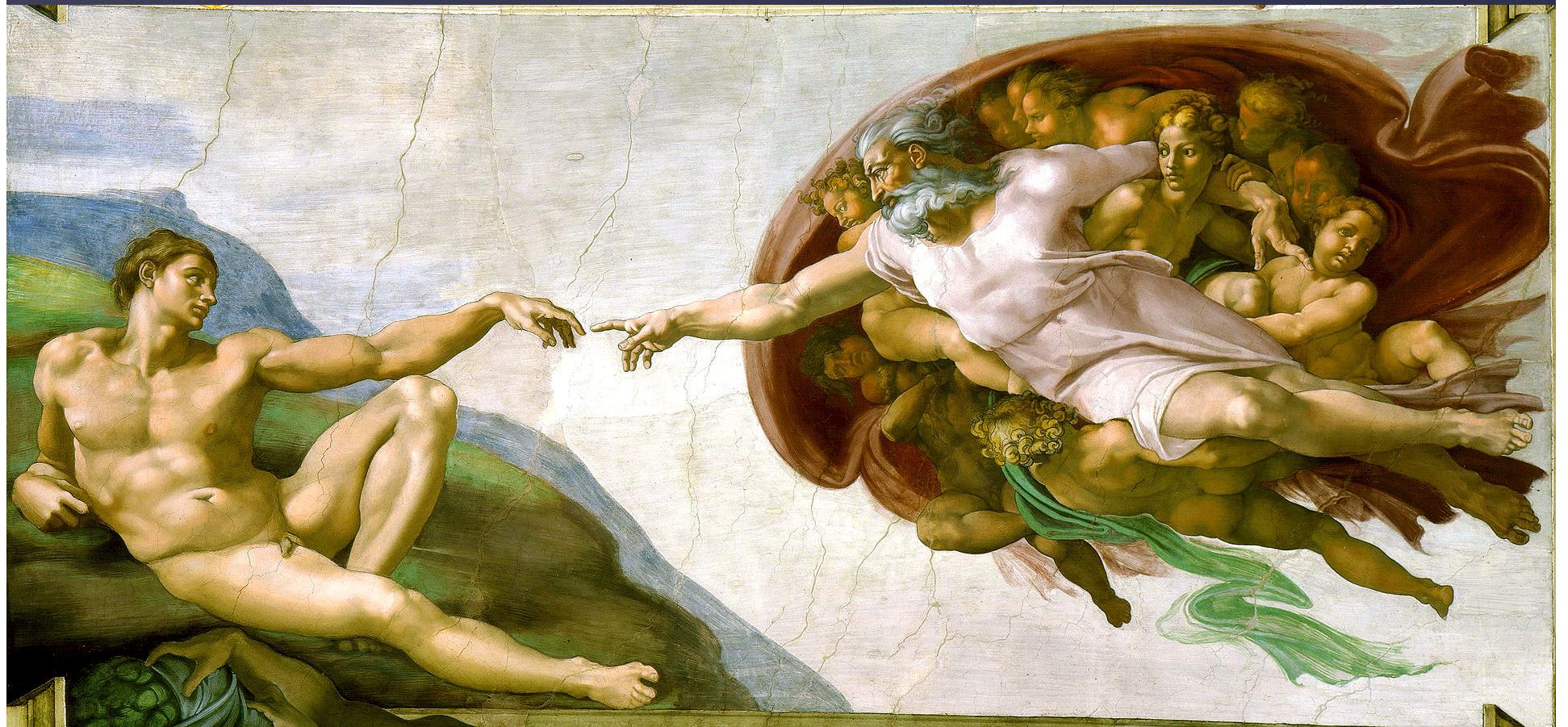
Saint-François-de-Molitor, Paris

¶ “Within many Christian traditions the Bible is understood as a material text with immaterial qualities, the latter of which are revealed as signs of God’s presence in the act of reading” (Engelke 2009, 151)

# Material & Immaterial

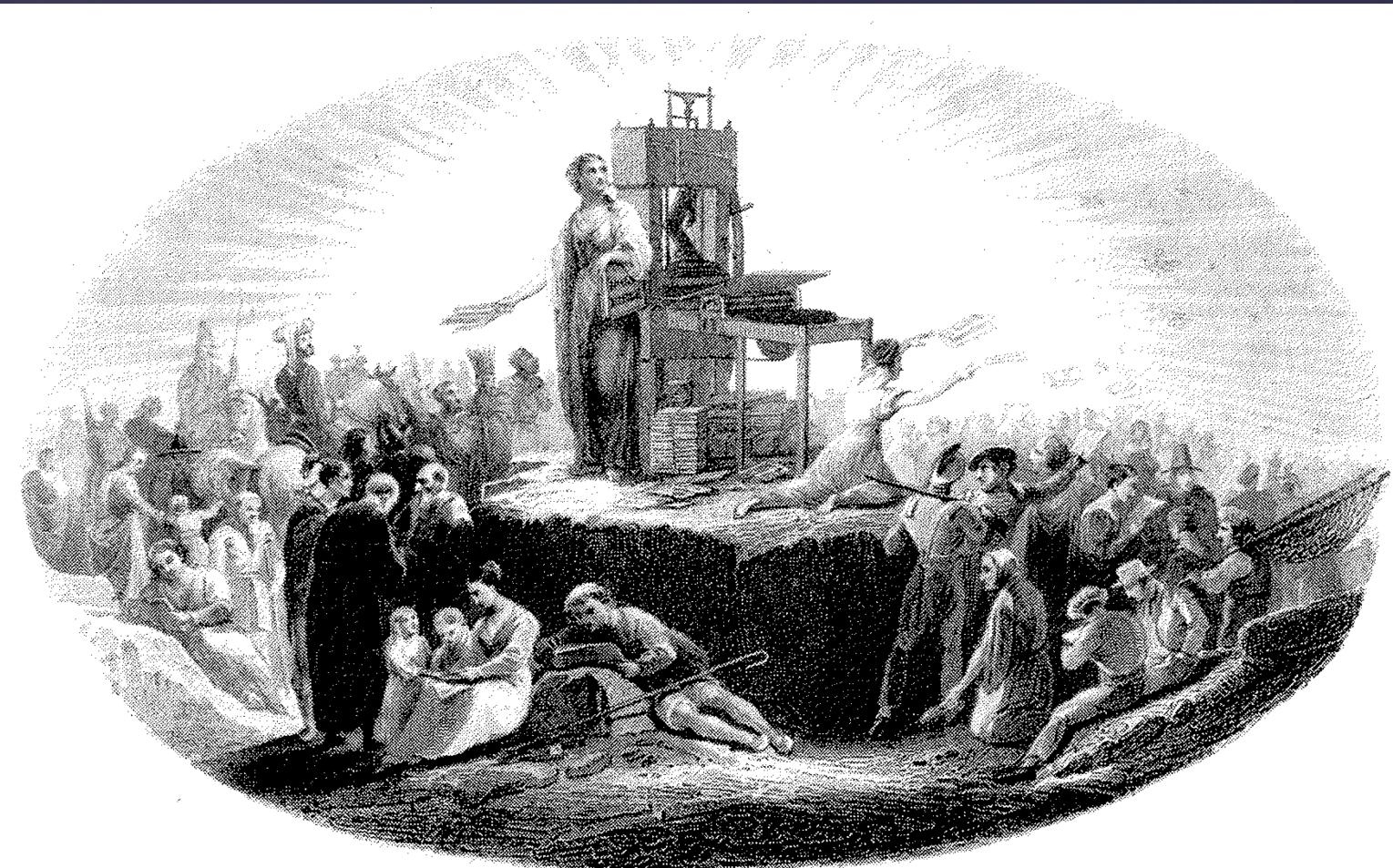


Armenian Gospels, Copied by Priest Nerses and Illuminated by Sargis Pidzak, 1396,  
Tempera, gold, and ink on parchment



*The Creation of Adam*, Michelangelo di Lodovico Buonarroti Simoni, 1508-1512  
Sistine Chapel, Vatican City





THIS IS TO CERTIFY  
that *Ethan Loomis*

American Tract Society Membership Certificate, 1840s



*John Eliot Preaching to the Indians*

- ¶ “Liberal” theologies of the Bible tend to argue that:
  - ¶ God’s presence is not immediately available in the Bible
  - ¶ Finding God’s will in the text requires careful reading and interpretation
  - ¶ It is a complex text whose meaning needs to be discerned

# Liberal Theologies of Scripture

- ¶ “Conservative” theologies of the Bible tend to argue that:
  - ☒ God’s presence is immediately available in the Bible
  - ☒ The Bible is inseparable from God; its words are those of revelation
  - ☒ The meaning of the Bible is self-evident, and its meaning will be the same no matter who reads it.

# Conservative Theologies of Scripture



## GENESIS 3:4

4

Eve knew the law →

Again he lies →

Tree was  
1. Good for food (like others)  
2. Pleasing to the eye (like others)  
3. Desirable for gaining wisdom!

They became **first sin** →  
above of sin  
She dragged him  
cover their down w/ her  
sin w/ leaves... "Fruit AKA  
good deeds"

God calls out to sinners →

"Hey, you put her here!"

Blame shift →

Jan 6

Curse ends  
in Rev. 22:3Type of  
Christ →Not  
Mary! ☺1 Cor 11:3  
1 Tim 2:15

tree that is in the middle of the garden, and you must not touch it, or you will die."

<sup>4</sup>"You will not surely die," the serpent said to the woman, <sup>5</sup>For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

<sup>6</sup>When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>7</sup>Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. <sup>8</sup>But the LORD God called to the man, "Where are you?"

<sup>9</sup>He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

<sup>10</sup>And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

<sup>11</sup>The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

<sup>12</sup>Then the LORD God said to the woman, "What is this you have done?" <sup>13</sup>He deceived her

The woman said, "The serpent deceived me, and I ate."

<sup>14</sup>So the LORD God said to the serpent, "Because you have done this,

"Cursed are you above all the livestock and all the wild animals!

You will crawl on your belly and you will eat dust <sup>Science even agrees</sup>

all the days of your life.

<sup>15</sup>And I will put enmity between you and the woman, and between your offspring<sup>a</sup> and hers; he will crush<sup>b</sup> your head, and you will strike<sup>c</sup> his heel."

<sup>16</sup>To the woman he said,

"I will greatly increase your pains in childbearing; with pain you will give birth to children.

Your desire will be for your husband, and he will rule over you." Husband head of household

<sup>17</sup>To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,'

Cursed is the ground because of you; through painful toil you will eat of it all the days of your life.

<sup>18</sup>It will produce thorns and thistles for you, Now the plants of and you will eat the plants of the field, the field come into play

<sup>19</sup>By the sweat of your brow you will eat your food

<sup>20</sup>Or seed. <sup>21</sup>Or strike

Interchangeable, though most literally would be crush for persons of context and miss Romans 16:20

5

Forgiveness is a beautiful word!

Death Promised

## GENESIS 4:16

until you return to the ground. And from dust since from it you were taken; I'll rise again! for dust you are and to dust you will return." <sup>I know it! There were indeed only two to start with!</sup>

<sup>20</sup>Adam<sup>a</sup> named his wife Eve,<sup>b</sup> because she would become the mother of all the living.

<sup>21</sup>The LORD God made garments of skin for Adam and his wife and clothed them. <sup>22</sup>And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." <sup>23</sup>So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. <sup>24</sup>After he drove the man out, he placed on the east side<sup>c</sup> of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

## Cain and Abel

<sup>4</sup>Adam<sup>a</sup> lay with his wife Eve, and she became pregnant and gave birth to Cain.<sup>b</sup> She said, "With the help of the LORD I have brought forth a man." <sup>5</sup>Later she gave birth to his brother Abel.

Now Abel kept flocks, and Cain worked the soil. <sup>6</sup>In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. <sup>7</sup>But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, <sup>8</sup>but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

<sup>9</sup>Then the LORD said to Cain, "Why are you angry? Why is your face downcast? <sup>10</sup>If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it."

<sup>11</sup>Now Cain said to his brother Abel, "Let's go out to the field." <sup>12</sup>And while they were in the field, Cain attacked his brother Abel and killed him.

<sup>13</sup>Then the LORD said to Cain, "Where is your brother Abel?" <sup>14</sup>I don't know," he replied. "Am I my brother's keeper?" Cain chose to lie

<sup>15</sup>The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground. <sup>16</sup>Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand. <sup>17</sup>When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

<sup>18</sup>Cain said to the LORD, "My punishment is more than I can bear.

<sup>19</sup>Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and who ever finds me will kill me."

<sup>20</sup>But the LORD said to him, "Not so; if anyone kills Cain, he will suffer vengeance seven times over." Then the LORD put a mark on Cain so that no one who found him would kill him. <sup>21</sup>So Cain went

settling in the land of Nod, but literally Adas

<sup>22</sup>Or The man <sup>23</sup>Eve probably means living. <sup>24</sup>Or placed in front See 4:16

<sup>25</sup>Cain sounds like the Hebrew for brought forth or acquired. <sup>26</sup>Or have She brought him forth

acquired <sup>27</sup>Samaritan Pentateuch, Septuagint, Vulgate and Syriac. Seems obvious that he said it

Masoretic Text does not have "Let's go out to the field." <sup>28</sup>Septuagint

Vulgate and Syriac, Hebrew Very well

Original since 1. vengeance would hardly

be comforting in the face of death and

2. "so that no one who found him would kill him"

when God makes the sacrifice lamb is covered  
A type of Christ

Not white  
Under sin

So only Christ  
can forgive sin

OBOD  
Losing left  
To right

miracle of birth  
She gives the Lord credit

Cains offering is fruits  
Abels offering is animal sacrifice  
Symbol of Type of Christ

still

Cain had the option to do right  
Sin can be mastered <sup>God says "do it & look here he responds"</sup>

First murder  
First mortal

Cain chose to lie

And God knew all along  
Adams curse - work the ground  
Cains curse - unable to work the ground

Population growing

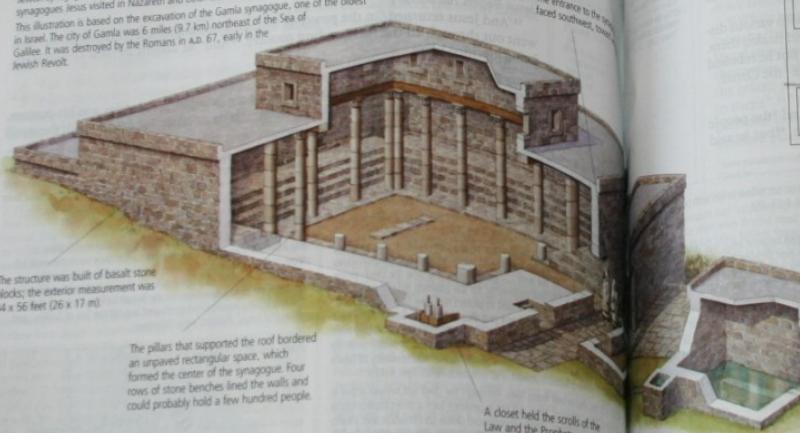
it was written.

<sup>18</sup> “The Spirit of the Lord ‘is upon me,’  
because he has anointed me  
to proclaim good news to the poor.  
<sup>19</sup> He has sent me to proclaim liberty to the captives,  
and ‘recovering of sight to the blind,  
to set at liberty those who are oppressed,  
<sup>20</sup> to proclaim the year of the Lord’s favor.”

And he rolled up the scroll and gave it back to the attendant and ‘sat down. And the eyes

#### THE SYNAGOGUE AND JEWISH WORSHIP

In cities other than Jerusalem, the synagogue was the center of Jewish worship during the time of Christ. Synagogues were located in most of the leading towns of Israel. Although very little remains of the original first-century synagogue at Nazareth, extensive archaeological evidence exists for a typical Jewish synagogue in the town of Gamla, which would have had much in common with the synagogues Jesus visited in Nazareth and other cities. This illustration is based on the excavation of the Gamla synagogue, one of the oldest in Israel. The city of Gamla was 6 miles (9.7 km) northeast of the Sea of Galilee. It was destroyed by the Romans in A.D. 67, early in the Jewish Revolt.



The structure was built of basalt stone blocks; the exterior measurement was 84 x 56 feet (26 x 17 m).

The pillars that supported the roof bordered an unpaved rectangular space, which formed the center of the synagogue. Four rows of stone benches lined the walls and could probably hold a few hundred people.

A closet held the scrolls of the Law and the Prophets.

discovered from the Roman and Byzantine eras in Palestine, as well as throughout the Roman world (e.g., Acts 17:1; 18:4, 26). From Galilee and Judea, first-century synagogues have been unearthed at Gamla (see The Synagogue and Jewish Worship above), Masada, Herodium, and Capernaum (on the synagogue in Capernaum, see note on Mark 1:21). These typically consisted of large rooms (including some basilicas built with the intent of serving as synagogues) with bench seating along the wall. Often the Torah ark (the storage place of the OT scrolls) is found within the synagogue; and there is evidence from some synagogues (e.g., Chorazin) of a special decorative seat called the “Seat of Moses” (see note on Matt. 23:2). Literary evidence indicates that Sabbath services at

10), an interpretative homily on the weekly Scripture reading, and a brief blessing. The leadership of the synagogue fell to the elders of the congregation and to officials such as the archisynagogos (“ruler of the synagogue”; cf. Mark 5:22). Also evidenced was the practice of “putting out of the synagogue” those who were at variance with accepted belief and practice (cf. John 9:22).

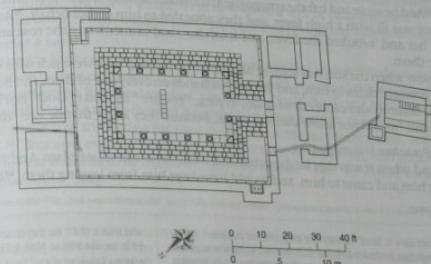
**4:17** He . . . found the place. Jesus chooses to read Isa. 61:1-2, but also quotes from Isa. 58:6.

**4:18-19** The Spirit of the Lord is upon me. Jesus is aware of his anointing (Luke 3:22; cf. Acts 4:26-27; 10:38) and claims to be the “prophet” (Luke 4:16; cf. Matt. 11:17).

the greater part of the day. And they said, “Is not this Joseph’s son?” <sup>23</sup> And he said to them, “Doubtless you will quote to me this proverb, ‘Physician, heal yourself.’ What we have heard you did ‘at Capernaum, do here in your hometown as well.’” <sup>24</sup> And he said, “Truly, I say to you, <sup>25</sup>no prophet is acceptable in his hometown. <sup>26</sup>But in truth, I tell you, there were many widows in Israel in the days of Elijah, when ‘the heavens were shut up three years and six months, and a great famine came over all the land,’ <sup>27</sup>and Elijah was sent to none of them ‘but only to Zarephath, in the land of Sidon, to a woman who was a widow.’ <sup>28</sup>And ‘there were many lepers’ in Israel in the time of the prophet Elisha, and none of them was cleansed, ‘but only Naaman the Syrian.’” <sup>29</sup>When they heard these things, all in the synagogue were filled with wrath. <sup>30</sup>And they rose up

Leprosy was a term for several skin diseases; see Leviticus 13.

Synagogue Architectural Plan



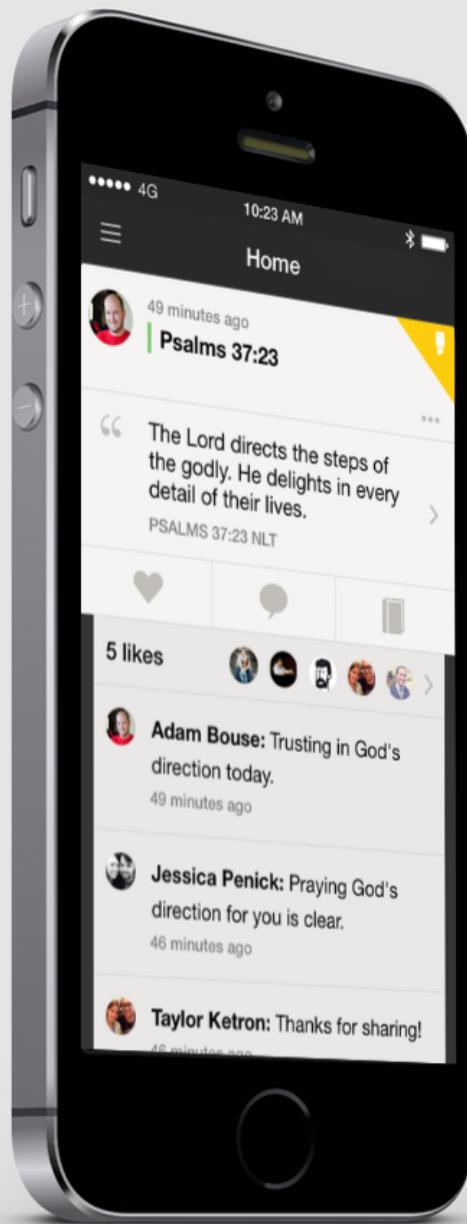
A covered water channel ran to the mikveh, which was a stone ritual bath with seven steps. The mikveh held just enough water for the complete immersion of people and items needing purification, such as jars and utensils used in worship.

**4:21** On Scripture being fulfilled. cf. 24:44.

**4:23** proverb. For a similar proverb, cf. 23:35. For Jesus’ awareness of people’s thoughts (an indication of deity), cf. 5:22; 6:8; 7:40; 9:47; 11:17.

**4:24** Truly (Gk. ἀμέν), used over 70 times in the Gospels, was placed by Jesus at the beginning of statements, rather than at the end. It emphasizes the truth of what follows. no prophet. Cf. 7:16.

**4:25-27** Citing examples from the ministries of Elijah and Elisha, Jesus reminds the people of Nazareth that when Israel rejects God’s prophets, God sends them elsewhere, even to Gentiles. At this the crowd becomes angry.



INTRODUCING  
**Bible App** 5

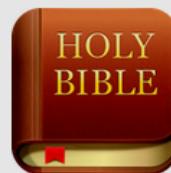
Comment to share thoughts, ask questions, and have meaningful conversations



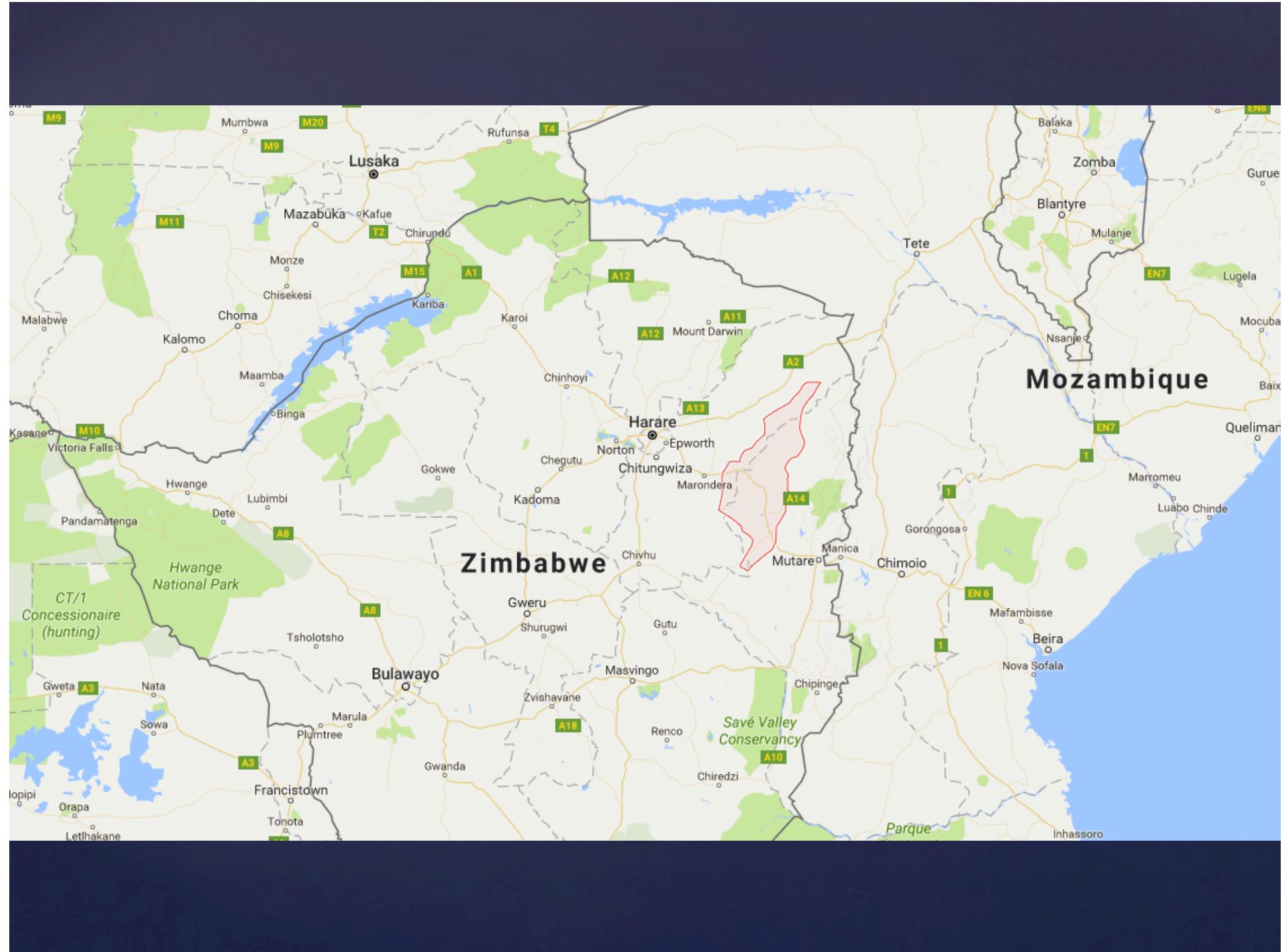
See a stream of Bible activity from your friends: bookmarks, highlights, notes, and more



Find inspiration in the Verse of the Day and look back at past verses with ease



[bible.com/app](http://bible.com/app)



- ¶ Do not need the Bible because when church prophets are filled with the Holy Spirit, God is present “live and direct”
- ¶ Johane Masowe (first prophet) learned through a series of dreams in 1932 that God had chosen him to be Africa’s “John the Baptist”
- ¶ Makoni had been missionized by American Methodists who emphasized importance of Bible and reading in general

# Friday Masowe Apostolic Church

- ¶ The Friday Apostolics suggest that other Christians put too much emphasis on the Bible as the source of God's living presence.
- ¶ Apostolics do not destroy Bibles, or other objects that make God present.
- ¶ They are iconoclasts in terms of the side they take in “the struggle to define the proper relationship between signs and what they signify,” (Engelke, 166-167), or in the struggle over the proper intersection of the material and spiritual.

## Material as Impeding the Spiritual: Iconoclasm

1. Through its materiality and tactility;
2. Visually and pictorially;
3. By distributing it widely;
4. Through a variety of interpretive practices;
5. By proclaiming it through preaching;
6. By listening to it being read or described;
7. By reading it carefully;
8. Sharing and commenting on it in digital spaces;
9. By rejecting its material and unstable nature in favor of 'live and direct' accounts of the Word of God through prophets.

# How do Christians engage with the Bible?

- ¶ For Augustine, reading the Bible can serve as a means to make God present in time. Through the Bible, God—transcendent and eternal (or infinite)—broke into the everyday life of Augustine to push him to follow God's will.
- ¶ For the Friday Apostolics, the Bible is too rooted in the historical moment in which it was written, and too rooted in the colonial history that brought it to Zimbabwe to be an effective means by which God's Word and God's will can made present. These can best be received live and direct from the prophets.

# How is God present in time?