



NEWSLETTER

Tanglewood Bible Fellowship

EIC: Wendy Powers

The Mission of TBF is to glorify God (Psalm 86:11-13; 115:1 and 1 Peter 2:12; 4:16) by actively participating in the ongoing fulfillment of the Great Commission (Matthew 28:19-20) as a body of believers (1 Cor 12:13; 1 John 5:1-5) who collectively/individually (Phil 1:27) serve our Savior, the Lord Jesus Christ (Rom 12:1-2) and one another (Phil 2:3-4) functioning as a spiritual Greenhouse (Eph 4:11-16) such that by our interactions together we are catalyzed to grow (Acts 2:42) and to reproduce (Acts 2:47) spiritually

Historical Theology

Historical theology is the study of the development and history of Christian doctrine. As its name implies, historical theology is a study of the development and formation of essential Christian doctrine throughout the history of the New Testament church period. Historical theology can also be defined as the study of how Christians during different historical periods have understood different theological subjects or topics such as the nature of God, the nature of Jesus Christ, the nature and work of the Holy Spirit, the doctrine of salvation, etc.

The study of historical theology covers subjects such as the development of creeds and confessions, church councils, and heresies that have arisen and been dealt with throughout church history. A historical theologian studies the development of the essential doctrines that separate Christianity from heresies and cults.

Theologians often break down the study of historical theology into four main periods of time: 1) the Patristic Period from AD 100—400; 2) the Middle Ages and Renaissance from AD 500—1500; 3) the Reformation and Post-Reformation Periods from AD 1500—1750; and 4) the Modern Period from AD 1750 to the present day.

The purpose of historical theology is to understand and describe the historical origin of the key doctrines of Christianity and to trace the development of these doctrines over time. It examines how people have understood different doctrines throughout history and attempts to understand the development of the doctrines, recognizing how changes within the church have affected different doctrines either for better or worse.

Historical theology and church history are two different yet closely related and important subjects. It would be difficult, if not impossible, to understand church history without also understanding the history of doctrine that often led to different divisions and movements within church history. Understanding the history of theology and doctrine helps us to understand the history of Christianity since the first century and why there are so many different denominations.

The basis for studying historical theology is found in the book of Acts. Luke records the beginning of the Christian Church as he continues toward his goal of giving an account of "all that Jesus began to do and to teach" (Acts 1:1). The work of Christ did not end with the final chapter of Acts. Indeed, Christ is at work today in His church, and that can be seen through the study of historical theology and church history, both of which help us to understand how the biblical doctrines essential to the Christian faith have been recognized and proclaimed throughout church history. Paul warned the Ephesian elders in Acts 20:29–30 to expect "savage wolves" who would teach false doctrine. It is through the study of historical theology that we see just how true Paul's warning turned out to be, as we come to understand how the essential doctrines of the Christian faith have been attacked and defended throughout the more than 2,000 years of church history.

Con't Pg. 3

Sunday Worship Service: 9:30 AM

Adult Services AND Children's (0-12 years) Programs
Youth (6th -12th grade) meets Sunday evenings at 6 PM

Wednesday P.M. Service: 6:30-7:30 PM

A Word from Pastor David Shields

TBF family,

Some of you may know that I have begun taking classes again at Dallas Theological Seminary. This is not for any degree. I already have enough of those, and I do not think God is calling me to pursue a doctorate. But I am pursuing more education because I think it makes me a better pastor and a better Christian. We are called to love God with all of our minds, and often that means stretching and challenging our minds. For me personally, this continues to lead me to higher education.

My classes have been focused on the patristics, which is the earliest part of church history up through the fifth century. I love this part of history because these are the people closest to the New Testament, the apostles, and Jesus. It gives us a glimpse at how the earliest Christians interpreted the Bible and lived it out.

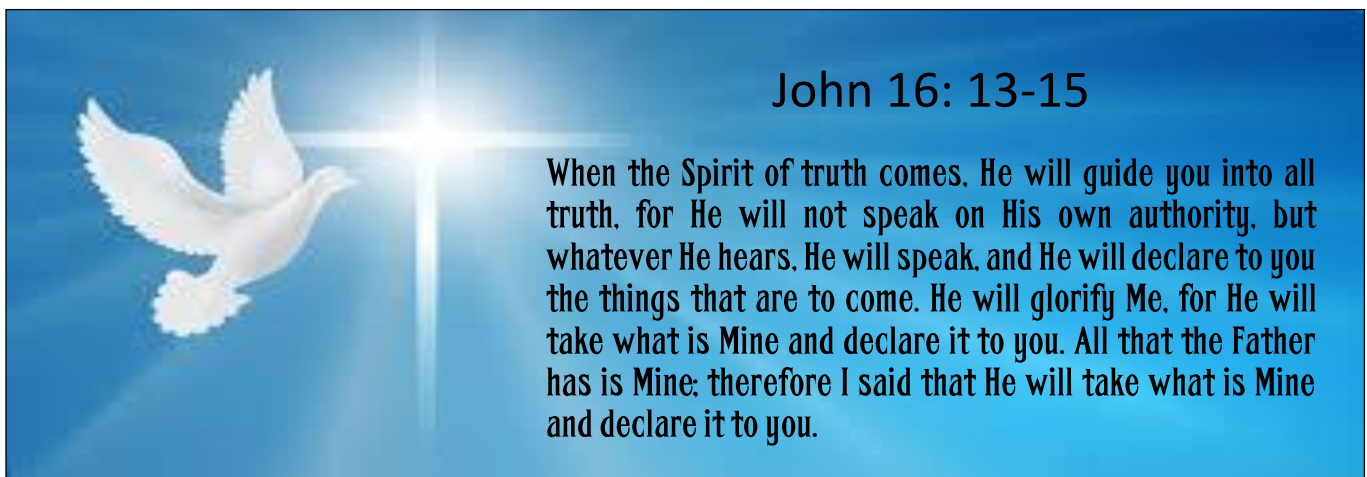
Two main takeaways continue coming back to me in my studies. The first takeaway is it has prepared me to handle objections people have to Christianity. People, even some seemingly educated scholars, will appeal to the early history of the church as an attempt to refute Christianity. They may make claims like, "The Bible was written way later," "No one in the early days believed Jesus was truly God," or "Constantine took over and changed Christianity."

But when you read the early Christians in their own words, you begin to realize how foolish and inaccurate statements like these are. The earliest Christian writings outside of the Bible mirror the primary beliefs of the Bible. The more I study the patristics, the more confident I become in God's Word. We still worship today the same God of those early martyrs and believers.

The second takeaway is that it helped me be rooted in our history. If you enjoy learning about our country's history, how much more should you want to know about our faith's history? We are Christians today because of the generations behind us who passed on the faith they received from Christ. Studying our family tree keeps us from being swept up in every cultural change and challenge. It has helped me see what has stayed the same about our faith over every generation all through the world.

Now, you don't have to study the patristics to be a good Christian, although I highly recommend it. But I do hope that you find your own way to challenge your mind in a way that honors God. Loving God with all of our minds can be difficult. But it is worth it not just because of the benefits but because of the surpassing worth of Christ.

In Christ,
Pastor David Shields



Like any area of theology, historical theology is also sometimes used by liberal scholars and non-Christians to cast doubt upon or attack the essential doctrines of the Christian faith as simply being the concoctions of men instead of the divinely revealed biblical truth that they really are. One example of this is in the discussion of the triune nature of God. The historical theologian will study and trace the development of this doctrine throughout church history knowing that this truth is clearly revealed in Scripture, yet throughout church history there have been times when the doctrine came under attack and thus it was necessary for the church to define and defend the doctrine. The truth of the doctrine comes directly from Scripture; however, the church's understanding and proclamation of the doctrine has been clarified over the years, often in times when the nature of God had come under attack by those "savage wolves" that Paul warned would come.

Some well-meaning but misguided Christians want to dismiss the importance of historical theology, citing the promise that the Holy Spirit who indwells all born-again Christians will "guide us to all truth" (John 16:13). What these Christians fail to recognize is that the Holy Spirit has indwelt Christians throughout church history, and it is Jesus Christ Himself who has given "some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry for the edifying of the body of Christ" (Ephesians 4:11-12). This includes not only those given in this generation but also those whom Christ ordained throughout church history. It is foolish to believe we have no need to learn from many gifted men that preceded us. A correct study and application of historical theology helps us recognize and learn from Christian teachers and leaders from centuries past.

Through the study of church history and historical theology, the born-again Christian is encouraged to see how God has been at work throughout history. In it we see God's sovereignty over all things displayed and the truth that God's Word endures forever (Psalm 119:160). Studying historical theology is really nothing more than studying God at work. It also helps remind us of the ever-present spiritual battle between Satan and the truth of God's Word. It shows us from history the many ways and forms that Satan uses to spread false doctrine in the church, just as Paul warned the Ephesian elders.

The study of historical theology and church history also shows that the truth of God's Word remains triumphant. As we understand the theological battles of the past, we can be better prepared to resist the errors that Satan will try to entice us with in the future. If pastors, churches, and Christians are not aware of church history and historical theology, then they will be more open to falling prey to the same type of false teachings that Satan has used in the past.

Historical theology, when correctly understood and applied, does not diminish the authority or sufficiency of Scripture. Scripture alone is the standard in all matters of faith and practice. It alone is inspired and inerrant. Scripture alone is our authority and guide, but historical theology can help us understand the many dangers of some "new teaching" or novel interpretation of Scripture. With over 2,000 years of church history and thousands if not millions of Christians preceding us, shouldn't we be automatically wary of someone who claims to have a "new explanation" or interpretation of Scripture?

Finally, historical theology can remind us of the ever-present danger of interpreting Scripture in light of the cultural and philosophical assumptions of our times. We see this danger so much today as sin is being redefined as a sickness to be cured by drugs instead of a spiritual condition. We also see it as many denominations leave the clear teaching of Scripture and embrace the cultural acceptance of homosexuality as a lifestyle.

Historical theology is an important aspect of studying theology, but, like any other method of study, it is not without its dangers and pitfalls. The challenge for all Christians and for all students of theology is to not force our theological system on the Bible but to always make sure that our theology comes from the Scripture and not from some system that might be popular.

GotQuestions.org



CPR CLASS
Sunday, February 4th
3 PM at Tanglewood

What's Happening at TBF

- ✚ WEDNESDAY NIGHT PRAYER AND SHARE Every Wednesday at 6:30 PM. Join us for a time of prayer and praise followed by a lesson from Pastor David.
- ✚ DAILY DEVOS WITH PASTOR DAVID - TBF Facebook Page
- ✚ MISS A SUNDAY? Check out the sermons on the TBF Facebook page or tbfduncan.org
- ✚ WOMEN OF TANGLEWOOD BIBLE FELLOWSHIP- Facebook page
- ✚ TBF WORSHIP TEAM MUSIC PRACTICE. Join Us! See Dale Corbin or Lana Sleeper for details.
- ✚ TBF YOUTH - Meets Sunday Nights at 6 PM (Study) 5 PM (Jam Session)
- ✚ AWANA CLUBS - Meets Wednesdays at 6:30 PM
- ✚ DISCIPLESHIP CLASS: Culture Shock by Chip Ingram
- ✚ MEN'S BIBLE STUDY: Acts 8-15
- ✚ WOMEN'S BIBLE STUDY: Better, A Study of Hebrews by Jen Wilkin
- ✚ PARENTING CLASS - Untangling Emotions
- ✚ CPR: February 4
- ✚ COMMUNION: February 18

TBF Men's Ministries

Acts II: Chapters 8-15

The Gospel's Spread from Jerusalem to Antioch
Meets TBF Youth Room – 6:30 PM

Feb. 5th: Acts 12 The Superiority of Christ's High Priesthood

Feb. 19th: Acts 13 The Life of Faith and Acts 14 Paul's Secondary Missionary Journey

Acts describes the explosive spread of God's good news. After Jesus' Ascension, the gospel was first proclaimed in Jerusalem and to the Jews. It then spread to Samaria, the coastal plain and Caesarea, before expanding to all cities of the Mediterranean, including Rome, the great capital of the known world.

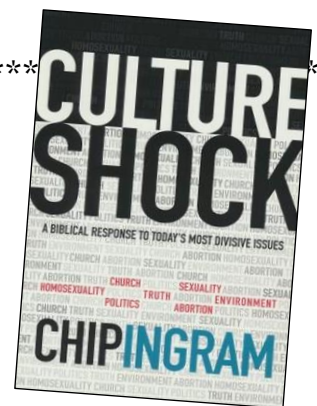
All men are invited. Through daily Bible reading and questions, group discussion, and study notes, God's Word comes to life in new and unexpected ways. Study led by Wolfgang Deeg.

Discipleship Class

Culture Shock by Chip Ingram

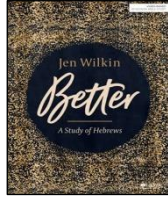
Session 3 & 4: February 11th and 25th Led by Mike Palovik

We'll be meeting in the youth room from 10:45 am to 11:30 am
The Nursery will be staffed on the dates we meet.



Description: Where do you stand on issues like: Truth, Sex, Homosexuality, Abortion, the Environment, and the Church and Politics? More importantly, what does God say? More than ever before, believers must develop convictions based on research, reason, and biblical truth. But it doesn't stop there. It's equally important that you're able (and willing) to communicate these convictions with a love and respect that reflects God's love. This series will help you learn how to respond with love, even in the face of controversy. In the process, you'll discover the power of bringing light—not heat—to the core issues at the heart of society today.

TBF *Women's Ministries*

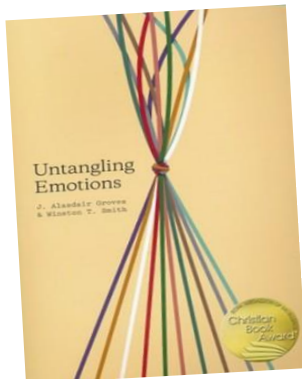


Women's Bible Study

We are working through a book by Jen Wilkin entitled **Better**, A study of Hebrews. Class meets every other Thursday. Next meeting February 8th at 9:30 AM and 6 PM. See church bulletin for future dates.

In this verse-by-verse study of the Book of Hebrews, Jen Wilkin explores how God "provided something better for us" in the person of Jesus Christ (Heb. 11:40). Through stories of Old Testament heroes and practices, the author of Hebrews demonstrates how the new covenant is superior to the old and how Jesus Christ is the fulfillment of every promise. Explore familiar verses in context of the entire Bible, learning how to place your hope and faith in Christ alone.

Jen Wilkin is a wife, mom to four, and an advocate for women to love God with their minds through the faithful study of His Word. She is a speaker, writer, and Bible teacher. Jen's newest study is *Better: A Study of Hebrews*. She is also the author of *Women of the Word*, *None Like Him*, *In His Image*, *Sermon on the Mount Bible study*, *1 Peter: A Living Hope in Christ Bible study*, *God of Creation: A Study of Genesis 1-11 Bible study*, and *God of Covenant: A Study of Genesis 12-50 Bible study*.



Parenting Group Untangling Emotions by Alistair Groves

Join the parents of TBF on February 6 at 6 PM in the south classroom for dinner and book discussion. Kids are welcome and nursery will be provided. Led by Pastor Rob Girvin.

Kindred Community



February 13th 6-8 PM

Hosted by Duncan First Baptist

Ladies are encouraged to bring a photo of their sweetheart.

It's always fun to show him off to the other ladies!

If you are a TBF woman with a heavenly husband or know of a woman you would like to invite to this event, please RSVP - Jan Palovik 580.786.6009

TBF Family Ministries

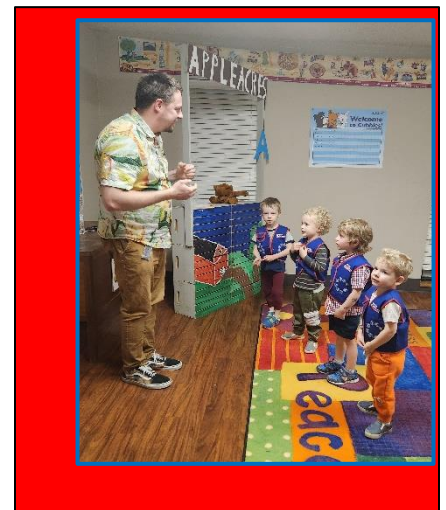
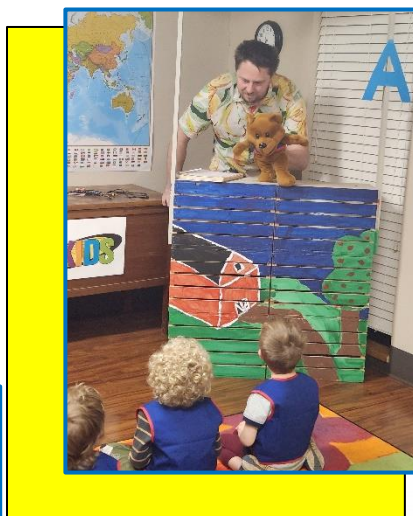
Happy February church family,

In light of Valentine's Day and February being the "love" month, I want to focus on 1 Corinthians 13 for this month's newsletter. This chapter, commonly known as the love chapter, is a favorite wedding passage, and if you have been to a few weddings, there is a good chance you have heard one of these sermons, or perhaps your pastor used it when you were married. While I have heard a few great wedding sermons on 1 Corinthians 13, it is not just about the love between a man and his wife; it is the natural outcropping of how love should affect our lives.

What is love? This is a question most prolifically stated by the German philosopher Haddaway in his 1993 masterpiece "What is Love?". Two thousand years before, the Apostle Paul described love first by what it is not. Love is not a way of speaking, nor is it a secret knowledge. Love is also not faith or self-sacrificing. Love should motivate each of these actions, but love is larger than just an action. It is so easy for us to boil love down to a single action. I know a lot about my wife, more than any other person on this earth, but that fact on its own does not constitute my love for her. What about our love for God? Can we boil it down to a knowledge of God, or a feeling, or a faith that hopefully we have fire insurance? What motivates God? John 3:16, 1 John 4:10, and Romans 8, to name a few, all talk about the love of God being the motivation for the second member of the Trinity to come and die for our sins. What is our motivation for serving God?

Love should be our motivation, but what does that look like? Love is patient, kind, does not envy, not boastful, not conceited, does not act improperly, not selfish, not provoked, does not keep a record of wrongs, rejoices in the truth, bears all things, believes all things, hopes all things and endures all things, it never ends. This is the kind of love that God shows to us. If we call ourselves a Christian, a little Christ, then we should show this type of love to each other. We have been forgiven an insurmountable debt; we should love our fellow debtors enough to not only forgive them, but to show them the true Love in Jesus.

In the love of Christ,
Pastor Rob



APPROVED
WORKMEN
ARE
NOT
ASHAMED
NEWSLETTER 6



EVERY WEDNESDAY 6:30 PM

World Religious Views



Carnival



Carnival is a festival held in many, predominately Roman Catholic, countries in the days leading up to Lent. The basic idea behind Carnival is that you can live it up for a while—and then confess your sins on Ash Wednesday. In stark contrast to the Lenten season's forty-day focus on fasting and self-denial, Carnival is a time of excess and self-indulgence—a time to “eat, drink, and be merry, for tomorrow we diet.” The name “carnival” comes from the Italian word “carne levare” which means “to remove meat.” The most famous Carnival is held in Rio de Janeiro, Brazil, every year. Other Carnivals are held in Italy, Venice, Uruguay, and Spain, as well as in other parts of Brazil. In the United States, Mardi Gras is the equivalent of Carnival. These public celebrations typically include street parties, parades, balls, or some other form of entertainment and are marked by elaborate costumes, lively music, and alcohol consumption.

Carnival's pagan origins started long before the emergence of Christianity as it was a celebration that displayed prominently in many pagan cultures. It has been speculated that Carnival's origin began some 5000 years ago with the Egyptians; others speculate it was the Greeks. In ancient Egypt and Greece there were festivities that occurred around the cycles of nature and the universe.

In Ancient times long before the emergence of Christianity, people had wild celebrations centered around the winter and spring solstices, and spring and fall equinoxes. Celebrations were always held around the end of winter to celebrate the coming of spring and the renewal of fertility. In Europe the pagans believed that evil spirits ruled the world during winter, and that they had to be driven out for summer to return. Carnival was essentially seen as a spiritual passage from dark to light, winter to summer.

The Roman Empire adopted the most popular pagan festivals and the practices. With the growth of the Roman Empire these festivities spread throughout the empire under newly created names. For example, the December celebration of the winter solstice became known as the Saturnalia and Brumalia festivals.

In ancient Greece, Dionysia was the large spring festival that was held to honor Dionysus, who was the god of wine. The Romans adopted this tradition and honored Saturnalia who was their God of wine. These festivals were all about feasting and drunken revelry.

The pre-spring festivals turned into the spring festival of Ishtar in Babylon, or Osiris in Egypt signaling new birth. Another similar festival celebrated in the middle of the winter solstice and the spring equinox was the “love-fest” of Lupercalia (Valentine's day).

After the Roman Empire adopted Christianity, the influence of the Roman Catholic Church spread across the world. Because the native peoples did not want to give up their celebrations and traditions, the church simply gave the pagan festivals Christian names and meanings.

The Vatican moved the pagan feasting celebrations to before Lent – a period of 40 days preceding Easter. They imposed their own interpretation of Christ’s 40 day fast by denying meat and earthly pleasures during Lent. In the United States, the principal Carnival celebration is in New Orleans, where the Carnival season opens on Twelfth Night (also known as Epiphany, Three Kings Day, or Wassail - January 6) and climaxes with the Mardi Gras festivities commencing 10 days before Shrove Tuesday (Fat Tuesday). Ash Wednesday immediately follows Fat Tuesday.

For many people, the week of Carnival is a free pass to do whatever you want. The revelers are open about their fleshly pursuits; each year in Rio de Janeiro is a ceremony in which the keys to the city are handed over to “the king of carnal delights.” In the minds of partygoers, any misbehavior during Carnival is justified. During Carnival, nothing “counts”; it’s as if it never happened. Because of the license to sin, people lie, fight, get drunk, use drugs, and engage in sexual promiscuity more than at any other time of the year. Crime is a perennial problem at Carnival, with arrests made every year for sexual assault, murder, illegal gambling, theft, illegal gun possession, etc.

The world claims that Carnival is a celebration of life, but the lascivious behaviors condoned by Carnival-goers lead to death (Proverbs 11:19). Revelers at Carnival fly the fake flag of happiness and joy, but underneath it all is rebellion against God.

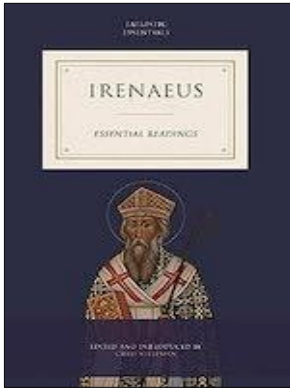
Carnival, in reality, is a celebration of the fleshly lusts that we, as Christians, are to abstain from. “Beloved, I urge you . . . to abstain from the passions of the flesh, which wage war against your soul” (1 Peter 2:11). We are in a spiritual battle. At stake are the health, strength, freedom, purity, and comfort of our souls.

We are “children of the light and children of the day. We do not belong to the night or to the darkness” (1 Thessalonians 5:5; Romans 13:13–14). Rather than pursue worldly celebrations such as Carnival, we would do well to regard Galatians 5:16 “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”



David's Book Recommendations

Like many pastors, I am a big fan of books. The following books are all books you can find on my bookshelf, and I would be more than happy to lend them to anyone who would like to read them.

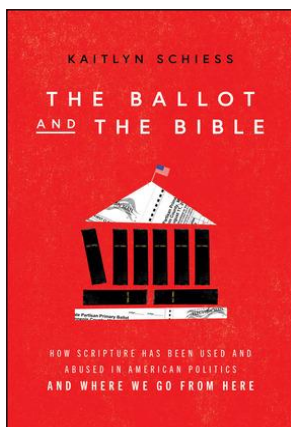
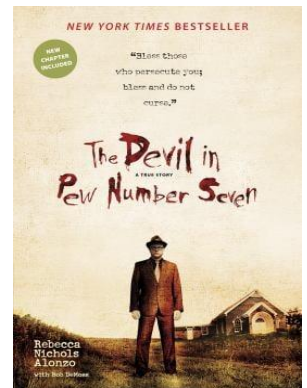


Irenaeus: Essential Readings by Chen Spellmen

This is one of the most accessible introductions to Irenaeus, one of the most significant Christians in the second century, that I have found. The book has a short biography of Irenaeus and an introduction to his work. This is the most easy-to-read version of Irenaeus. His full work on apostolic preaching should be widely read by Christians and is included in its entirety in this book. My only quibble with the book is that I wanted more overview and help with "Against Heresies." The last couple of chapters do give you lots of the primary source material. But it is so in the weeds with gnostic heresy that it can be confusing and hard to follow, especially with how much is skipped. I would have rather had an overview of the whole work or a smaller chunk of the original work. If you are interested in Irenaeus, this is one of the best places to start.

The Devil in Pew Number Seven by Rebecca Nichols Alonzo

This is an insane story of a powerful man's attempt to control a small church and run the pastor out of town. It had far more bombings and murders than I expected. This is more of a memoir than a true crime story. It follows the account of the daughter, who was a very young child when most of the events took place. I had to resist looking up the ending, but I did have to make sure it was true. It is tied together with some reflections on forgiveness at the end. Part of me was frustrated with the book. I wanted parts to be told better or for the theology to be more clear. But this story is not mine. It is a tragic story told by someone who needed to work through all of their trauma. Her story is worth telling and worth hearing, even if it is less polished than one might expect.



Ballot and the Bible: How Scripture Has Been Used and Abused in American Politics and Where We Go from Here by Kaitlyn Schiess

A good layperson's introduction to how we should think about the Bible and politics. It goes through different ways the Bible has been interpreted and used throughout American History. I particularly enjoyed the differences between the loyalists and revolutionaries during the American Revolutionary War. I think this book is likely to frustrate people who are hoping to hear their specific political agenda pushed. She critiques both left and right and is trying to argue for better hermeneutics and better political theology. My fear is some will read this only looking for their particular party's lines to be embraced and celebrated. Overall, these are the kinds of political books Christians need to read. We need to read things that force us to look at the deeper underlying issues. If we cannot develop a more consistent and coherent political theology, the church's political leanings will continue to be off track.