

THE NEW TESTAMENT CHURCH
LESSON I.

INTRODUCTION:

1. In the study of this course of the church, the Falling Away, and the Restoration, we must first understand what the church was as God gave it to the world.
 - (a) The church was an extremely important part of God's great scheme of redemption for the human race.
 - (b) God has completely revealed to us in the New Testament what His church is, and what it was in the days of the apostles when first established.
 - (c) Thus the divine requirements and specifications for His church are fully revealed to us.(Hebrews 8:5).
 - (d) For a church today to be truly apostolic, and the divine church of God, it must conform in every particular to God's divine plan--in organization, worship, work and identity.
2. There is an abundance of teaching in the Bible concerning every important feature of the church.
 - (a) The word "church" occurs over 100 times in the New Testament, and every aspect of it is discussed.
 - (b) If then one does not understand the teaching of inspiration concerning the church, it is not for a want of evidence.

I. WHAT THE CHURCH OF THE NEW TESTAMENT IS:

1. The word "church" is translated from the Greek word EKKLESIA, which is a compound of two other Greek words EK which means "out of" and KALEO which means "to call" Thus the church is the "called out."
 - (a). In the New Testament the word "church" first occurs in Matthew 16:18.(It is not found in the Old Testament).
 - (b). The word "church" is used in a general sense to refer to all who belong to it.(Matt.16:18; Eph. 5:23-25).
 - (c). The word "church" is also used in a local sense, referring to the Lord's people in one congregation or particular area.(ICor. 1:2; IThess.1:1).
2. The church is not given a proper name by inspiration, but it is designated by the following terms: The "body of Christ", (Eph.1:22-23), the "bride of Christ" (Rev. 21:9), "church of God"(Acts 20:28), "church of the living God"(ITim.3:15), "Church of the first born" (Heb.12:23), the "family" of God(Eph.3:15), the "flock" of God(IPeter 5:2), the "fold" of Christ(John 10:16), the "general assembly"(Heb.12:23), "God's building" (ICor. 3:9), "God's husbandry" (ICor.3:9), God's heridage (IPeter 5:2), the "habitation of God"(Eph.2:22), the "heavenly Jerusalem"(Gal.4:26), the "house of God"(ITim 3:15), the "house of Christ"(Heb.3:6), the "household of God"(Eph.2:19), the "new Jerusalem"(Rev.21:2), The "pillar and ground of the truth"(ITim.3:15) a "spiritual house" (IPeter 2:5), the "temple of God"(ICor.3:16-17; 2Cor. 6:16) and "churches of Christ"(Romans 16:16)

- (a) These designations serve to illustrate what the church is, and the relationships it sustains to God and Christ.

II. THE ESTABLISHMENT OF THE CHURCH

1. The beginning of the church is discussed in the prophecy of Isaiah. (Isaiah 2:2-3 cf Micah 4:1-2).
 - (a) It is here seen that the kingdom or church would be established in the "last days", which is the New Testament age. (Hebrews 1:1-2; Acts 2:16-17)
 - (b) It would be "established in the top of the mountains -- in the midst of other governments -- the Roman empire, and "exalted above the hills" -- surpass civil governments.
 - (c) "All nations shall flow unto it". People of all nations would enter it. (Matt. 28:18-20; Acts 10:34-35).
 - (d) It would be established when the "word of the Lord" went forth from Jerusalem. (Acts 1:4-8; 2:1-5, 47).
2. Nebuchadnezzar's dream (Daniel 2:31-35), and Daniel's prophetic interpretation of it (Daniel 2:36-45). The kingdom was to be established in the "days of these kings" -- the four universal empires of the vision:
 - (a) Babylonian Empire (606-536 B.C.)
 - (b) Medo-Persian Empire (536-330 B.C.)
 - (c) Greek Empire (330-63 B.C.)
 - (d) Roman Empire 63 B.C. - 476 A.D.)
3. During the Lord's personal ministry the church had not been established.
 - (a) 30 A.D. The Kingdom "at hand." (Matt. 3:1-2).
 - (b) 31 A.D. "Thy kingdom come" (Matt. 6:9-10).
 - (c) 32 A.D. "I will build my church." (Matt. 16:18).
 - (d) Apostles not to taste death (Mark 9:1).
 - (e) 33 A.D. "Wilt thou restore" --- (Acts 1:6).
 - (f) Added to the church" (Acts 2:47)
 - (g) 40 A.D. "Persecution against the church" (Acts 8:1).
 - (h) 62 A.D. "Translated us into the kingdom." (Col. 1:13)
 - (i) 65 A.D. "Church of the living God." (1 Tim. 3:15)
 - (j) 96 A.D. Church at Ephesus (Rev. 2:1)
 - (k) It will be noticed that before Pentecost the kingdom was spoken of in the future tense, but thereafter in the present tense.
4. The church or kingdom was established on the day of Pentecost (Acts 2).
 - (a) The kingdom was to begin when the law went forth from Jerusalem (Isaiah 2:2-3; Luke 24:47); the law went forth on Pentecost from Jerusalem (Acts 2:37-38); and Pentecost was "the beginning" (Acts 2:1-4; 11:15).
 - (b) The kingdom was to come with power (Mark 9:1); the power was to come with the Holy Spirit (Acts 1:8); the Holy Spirit came on Pentecost (Acts 2:1-4); therefore the kingdom came on Pentecost.
 - (c) The law of the Lord was to go forth from Jerusalem (Isa. 2:1-2); the apostles were commissioned to preach (Mark 16:15-16), but commanded to wait in Jerusalem for the Holy Spirit (Luke 24:49; Acts 1:4-8)

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the Spirit came upon the apostles on Pentecost, hence the preaching of the law of the Lord (the gospel) began on Pentecost and thus the kingdom began then (Acts 2:31-34, 36-38).

III. THE ORGANIZATION OF THE CHURCH

1. In the church in the universal sense, there is no earthly organization.
(a) Over the church in this sense Christ presides as "head" (Eph. 1:22-23), and "the blessed and only potentate." (1 Tim. 6:15).
2. God established that each local congregation be completely autonomous--self-governing. There is no organic governmental relationship between congregations.
(a) There is a definite order or organization to be found in the congregation (Acts 14:23; Titus 1:5).
3. Elders are to be appointed "in every church," and they hold the highest office in them.
(a) The qualifications of elders are given by inspiration. (1 Tim. 3:1-7; Titus 1:5-11).
(b) The duties of the elders are to oversee the congregation, and preserve it from error. (Acts 20:28-31; Titus 1:9-11; 1 Peter 5:1-3)
4. Deacons were appointed in congregations, (1 Tim. 3:8-13; Philippians 1:1).
(a) Deacons were to be subordinates and assistants to the elders.
5. Evangelists were also found generally in the apostolic church (Eph. 4:11; Acts 21:8; 2 Tim. 4:5).
(a) These men were also called "preachers" (1 Tim. 2:7) and "ministers" (Romans 13:4; Eph. 6:21)
(b) Their duty was to preach the Word to both the lost and the saved. (Mark 16:15-16; Acts 5:42; 1 Cor. 9:16; 2 Timothy 4:1-4).
6. A class of persons called "teachers" also performed an important work in the church (Eph. 4:11).
(a) Their function was to teach the Word of God to others either publicly or privately. (2 Tim. 2:2; Acts 18:26; 1 Tim. 1:3; 1 Tim. 4:11; Titus 2:4).
7. Congregations were also composed of members whose duty it was to serve the Lord to the best of their ability. (Romans 12:4)
(a) Identification with a local congregation was a practice in the apostolic church. (Romans 16:1).

IV. WORSHIP IN THE NEW TESTAMENT CHURCH

1. A special day was ordained for the New Testament church as a day of assembly and worship. (Heb. 10:25)
(a) On the first day of the week the apostolic church assembled to "break bread" (Acts 20:7).
(b) They contributed on this day. (1 Cor. 16:1-2).
2. Inspiration reveals what the saints were to do in worshipping the Lord when they assembled.

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- (a) They observed Lord's Supper (Acts 20:7; I Cor. 11:23-29)
- (b) They sang hymns of praises. (Col. 3:16; Eph. 5:19).
- (c) They engage in prayer. (Acts 2:42; I Tim. 2:1,8).
- (d) They gave of their money unto the Lord. (I Cor. 16:1-2)
- (e) In worship they continued stedfastly. (Acts 2:42)
- 3. There were important attitudes accompanying worship.
 - (a) It must be done in spirit and truth (John 4:24)
 - (b) Worship must be performed with grace in the heart toward God. (Col. 3:16).
 - (c) The heart is filled with praise. (Eph. 5:19).
 - (d) Praying and singing must be done with spiritual understanding (I Cor. 14:15).
 - (e) Worship must not be done in formality, but must spring from the heart. (Matt. 15:7,9).
 - (f) Reverence must be had for God for one to serve and worship Him acceptably. (Heb. 12:28).

V. THE MISSION OR WORK OF THE CHURCH

- 1. The work of the church may be stated briefly under these three items:
 - (a) Evangelism. It is to preach the gospel to others. (Eph. 3:10; Acts 13:1-3; Acts 8:1-4; I Thess 1:8).
 - (b) Edification. It is to strengthen and edify its own members. (I Cor. 14:12; 2 Cor. 12:19; Eph. 4:16,29).
 - (c) Benevolence. The church must also minister to the poor and needy. (Gal. 6:10; Romans 12:13; 15:25-27; 2 Cor. 9:6-11; 2 Cor. 8:1-4).

VI. MEMBERSHIP IN THE APOSTOLIC CHURCH

- 1. Membership in the church of the Lord was considered vital in the days of the apostles.
 - (a) Christ died for the church, and the ransomed were thus members of it. (Acts 20:28; Eph. 5:25).
 - (b) Since the church is the "bride of Christ," we are not espoused to Christ out of it. (Rev. 21:9).
 - (c) The church is God's dwelling place, and we must be in it for Him to dwell in us. (Eph. 2:19-22).
 - (d) To be delivered to the Father when the Lord returns, we must be in the kingdom. (I Cor. 15:24)
- 2. The New Testament clearly reveals how people then became members of the church.
 - (a) By experiencing the new birth. (John 3:5).
 - (b) By being converted. (Matthew 18:1-3)
 - (c) By obeying the terms of salvation as stated by the Lord in the Great Commission. (Matt. 28:18-20; Mark 16:15-16; Luke 24:46-47).
 - (d) Thus by obeying the will of the Lord in salvation, we are added to the church by Him. (Acts 2:41,47).

LESSON II.

THE APOSTASY OF THE CHURCH

INTRODUCTION:

1. In the last lesson we saw the church as it was in the days of the apostles, fashioned according to the divine plan.
 - (a) As we leave the days of the inspired apostles we witness the church departing from the divine order of things.
 - (b) This is a tragic picture of the church, but a true one.

I. THE APOSTASY OF THE CHURCH PROPHESED:

1. Numerous inspired passages give a forecast of the apostasy.
 - (a) Paul so warned the Ephesian elders (Acts 20:28-32).
 - (b) A falling away is prophesied. (2Thess. 2:3-12).
 - (c) Some would depart from the faith. (1Timothy 4:1-3).
 - (d) Some would not endure sound doctrine. ("Timothy 4:1-4).
 - (e) False Christs and prophets deceive many. (Matt. 24:24).
 - (f) Damnable heresies to be introduced. (2Peter 2:1-2).

II. GERMS OF APOSTASY WERE PRESENT IN THE APOSTOLIC CHURCH

1. There are numerous symptoms even in the apostolic church that germs of apostasy were present.
 - (a) Some preached "another gospel." (Gal. 1:6-8).
 - (b) "The mystery of iniquity doth already work." (2Thess 2:7).
 - (c) "Many unruly and vain talkers and deceivers." (Titus 1: 10-11)
 - (d) Judaizers who sought to return Christians to the law of Moses. (Gal. 5:1-4)
 - (e) Sectarians, who divided the church. (1Cor. 1:10-15; 3:3)
 - (f) Gnostics who elevated human wisdom above the wisdom of God. (1Cor. 1:18-29).
 - (g) Worldly members, who lived immorally. (1Cor. 5:1-3; 6:9)
 - (h) Materialists, who denied the resurrection. (1Cor. 15: 12-19).
 - (i) Those who compromised with error. (2Cor. 6:14-17).
 - (j) Ones who profaned the Lord's Supper (1Cor. 11:18-29).
 - (k) The existence of bitterness, rancor, wrath and strife in some churches. (Eph. 4:31-32; James 3:14-18; 4:1).
 - (l) Spiritual immaturity (Hebrews 10:25)
 - (m) Those who forsook the assembly. (Heb. 10:25)
 - (n) False notions of grace and works. (Rom. 6:1; James 2:14-24).
 - (o) Numerous anti-Christ's among the saints. (1John 2:18).
 - (p) Many false prophets in the apostolic age (1John 4:2).
 - (q) Skeptics who denied the incarnation. (1John 4:2-3; 2 John 7).
 - (r) Modernists who denied the Lord. (Jude 3-4; 2Peter 2:1).
 - (s) Rebellious and sensuous apostates. (2Peter 2:9-19).
 - (t) Many were spiritually indifferent. (Rev. 2:4; 3:15-17).
 - (u) Some guilty of abominable heresies. (Rev. 2:14-16, 20-23).
 - (v) Those who were spiritually dead. (Rev. 3:2).

III. THE DEVELOPMENT OF APOSTASY

1. The first great step in apostasy was the corruption of the office(work) of elders or bishops into ecclesiasticism.
 - (a)"In the N.T., as we have seen, there are two classes of officers in each church, called, respectively, elders or bishops and deacons."(Fisher p.51).
 - (b)"After we cross the limit of the first century we find that with each board of elders there is a person to whom the name 'bishop' is especially applied," and he is superior to the presbyters.(Fisher,p.51).
 - (c)Presbyters were often sent to rural churches to minister to their welfare. They were called "country bishops," and "held a middle rank between bishops and presbyters" (Mosheim, I:175).
 - (d)"The bishop of the chief city of each province was called the metropolitian."(Fisher,p.104) The metropolitian of Rome, Antioch and Alexandria were outstanding by the 4th. century, and later Constantinople, having care of several provinces.
 - (e)"A form of government(as the superiority of the bishop) so ancient and so widely adopted, can be satisfactorily accounted for only on the supposition of a religious need, namely, the need of a tangible outward representation and centralization, to illustrate and embody to the people their relation to Christ and to God, and the visible unity of the church."(Schaff, II:133).
 - (f)"The name PATRIARCH was at first, particularly in the East, an honorary title for all bishops, and was not till the fourth century exclusively appropriated to the bishops of the three ecclesiastical and political capitals of the Roman empire: Antioch, Alexandria and Rome."(Schaff, II:153-154)
 - (g)"Among the great bishops of Antioch, Alexandria, and Rome, the Roman bishop combined all the conditions for a primacy, which, from a purely honorary distinction, gradually became the basis of a supremacy of jurisdiction."(Schaff,II:155)
 - (h)About the middle of the third century the following new offices in churches are mentioned:(1)Sub-Deacons, who were assistants to deacons.(2)Readers, who read Scriptures in the assembly and had charge of church books.(3)Acolyths, attendants of the bishops in their official duties.(4)Exorcists,who sought to expell demons.(5)Precentors, for the musical part of the liturgy.(6)Sextons or janitors, who cared for meeting-houses. (Schaff,II:131-132)
- 2.The rise of church councils was another great step in the perversion of the N.T. government arrangement of the church.
 - (a)During the greater portion of the 2nd century all churches continued to be independent of each other,with each church governing itself.
 - (b)But in time it became customary for all the churches of a province to band together, to hold councils, and to deliberate for the common advantage of the whole province
 - (c)"These councils-of which no vestige appears before the middle of this (2nd) century-changed nearly the whole form of the church."(Mosheim, I:116-117).

- (d) "In the first place, the ancient rights and privileges of the people were very much abridged; and, on the other hand, the influence and the authority of the bishops were not a little augmented." (Mosheim, I:116-117).
 - (e) At first bishops were mere representatives of churches, but later maintained that power was given them by Christ to dictate rules of faith and conduct to the people.
 - (f) Gradually these councils also subverted the perfect equality of bishops, which existed in early times.
 - (g) When the custom of holding these councils extended over the Christian world, the church assumed the form of a vast republic, certain rulers were placed over it in different parts of the world. "Hence came the Patriarchs, and ultimately the Prince of Patriarch, the Roman Pontiff."
 - (h) "Councils or Synods were an important means of maintaining and promoting ecclesiastical unity and deciding questions of faith and discipline." (Schaff, II:176)
 - (i) There were several kind of councils or synods, according to their size: Diocesan, Provincial, National, Patriarchal and Ecumenical (or Universal). (Schaff, II:176)
 - (j) The first Ecumenical council was convened by the order of Constantine in Nicea, a town in Bithynia, in 325.
 - (k) "The authority of general councils was recognized as supreme, they being under special guidance of the Holy Ghost." (Fisher, 140)
3. The creation of human creeds opened the gate to further apostasies, in denying the all-sufficiency of God's Word.
- (a) This was the natural fruit of the councils, since they assumed the right to legislate beliefs (see 2h above).
 - (b) The earliest creed extant is called "The Apostles' Creed." It was not produced by the apostles, but originated somewhere around the middle of the second century. (For the text of this creed see Klingman pp. 49-50).
 - (c) The "Creed of Athanasius" was drawn up in the fourth century, and is still used by the church of England.
 - (d) The foremost of ancient creeds is the "Nicene Creed," adopted as a formal statement of faith by the Council of Nicea in 325 AD, which was attended by more than 300 bishops.
 - (e) These early creeds are the foundation of modern church manuals, confessions of faith, catechisms, creeds and disciplines.
4. The development of the clergy and sacerdotalism created a distinct caste of preachers, separating them from "laymen"
- (a) Another important change in the organization of the church was the distinction between the clergy and laity, which gradually arose with the rise of episcopal power.
 - (b) "In the apostolic church no abstract distinction of clergy and laity, as to privilege or sanctity, was known; all believers were called to the prophetic, priestly, and kingly offices in Christ (I Peter 5:3)." (McC Clintock and Strong).

- (c) "The Jewish antithesis of clergy and laity was at first unknown among Christians, and it was 'only as men fell back from the evangelical to the Jewish point of view' that the idea of the general priesthood of all believers gave place, more or less completely, to that of a special clergy or priesthood." (Ibid)
 - (d) "As the Roman hierarchy was developed, the clergy came to be not merely a distinct order (which might consist with all the apostolical regulations and doctrines), but also to be recognized as the only priesthood and the essential means of communication between man and God." (Ibid)
 - (e) Ignatius (110 A.D.) was first to consider the clergy the necessary medium of access for the people to God." (Schaff, II:125).
 - (f) Clement of Rome (30-100 A.D.) in his (purely supposition epistle to the Corinthians drew a parallel between the Christian presiding office and the Levitical priesthood, using also the term "layman" for the people. This is the whole sacerdotal system in germ form. (Schaff, II:126).
 - (g) Tertullian (160-240 A.D.) was the first to expressly assert the sacerdotal claim. (Schaff, II:126).
 - (h) Cyprian (258 A.D.) "goes still further, and applies all the privileges, duties, and responsibilities of the Aaronic priesthood" to preachers... He may therefore be called the proper father of the sacerdotal conception of the Christian ministry...." (Schaff, II:126).
 - (i) "During the third century it became customary to apply the term 'priest' directly and exclusively to the Christian minister especially the bishops." (Schaff, II:126-127).
 - (j) "The first appearance of a distinction between priestly and secular dress is in a mosaic in the Church of St. Vitalis at Ravenna, belonging to the sixth century, and another mosaic of the same period in the church of St. Sophia at Constantinople." (Fisher, p.121).
 - (k) In the ante-Nicene period priestly celibacy had not become a law, but was optional. The Council of Nicea (325) attempted to pass a law of celibacy, but failed. The marriage of priests was first forbidden by Pope Siricius in 385 A.D. (Schaff, II:404, 411, 412)
5. The next great step in the apostasy was in the corruption of the worship, and abandoning the simple N.T. procedure.
- (a) In the second century "in not a few instances, the sacred rites of the church were contaminated by the introduction of various pagan forms and ceremonies." (Mosheim, I:391).
 - (b) Ritualism came into worship. "Pompous ceremonial satisfies the desires to propitiate Deity by external performances and is at the same time the ready device of priestcraft for securing and maintaining the reverence of the people." (Newman, I:292).

- (d) There came to be introduced into worship such foreign items as images, pictures, relics, and the like. (Fisher, 63,117).
- (e) At the first the "sign of the cross" was made privately by many Christians, then "gradually a kind of magical efficacy began to be attached to this sign." (Fisher, 64).
- (f) Prayers for the dead, and offerings on the anniversaries of their death, began in the third century. (Walker, 93).
- (g) Instrumental music was introduced into the worship in 666 A.D. by Pope Vitalian.
- (h) From the second century special church festivals began to be celebrated: Epiphany, Easter, Christmas, and the like. (Newman, 1:299; Fisher, 119).
- (i) Many of the above apostasies were borrowed from paganism. (Newman, 1:298; Fisher 64.).....

IV. THE DEVELOPMENT OF DOCTRINAL ERRORS:

- 1. Error connected with baptism.
 - (a) Immersion was the apostolic form of baptism. (Romans 6:3-6) "Immersion continued the prevailing practice till the late Middle Ages in the West; in the East it so remains." (Walker, 96).
 - (b) "Prominent among the early departures from the divine order was the substitution of infant baptism for that of believers. This practice originated in the third century, and grew out of the doctrine of original sin." (Shepherd, p.59).
 - (c) Sprinkling grew out of the growing notion of the magical effect of water to cleanse the polluted souls of men. The first case of sprinkling on record is Novation, 251 A.D.
- 2. Errors connected with the Lord's Supper.
 - (a) "After the beginning of the third century, there was an increasing conviction that the rite was clothed with a mystical efficacy." (Fisher, 68).
 - (b) "It may be said that, by the middle of the second century, the conception of the real presence of Christ in the supper was wide-spread." (Walker, 96).
 - (c) A French abbot, Paschasius Radbertus, in 831, contended that the elements became the real body and blood of Christ.
 - (d) The term "transubstantiation" was coined by Innocent III in 1215 A.D. (Klingman, 89).
 - (e) The council of Trent, in 1545 A.D., declared the host an atoning sacrifice. (Shepherd, 61).
 - (f) Out of the ideas of transubstantiation and the sacrifice of the Supper grew the Mass. (Klingman, 89).
 - (g) In the eighth century masses for the dead began to be offered. (Fisher, 160).
- 3. Errors connected with the doctrine of sin.
 - (a) A special place for confessing sins was prepared in Rome in 390 A.D. (Shepherd, 63).
 - (b) About the fifth century a distinction came to be made between "mortal" and "venial" sins. (Fisher, 141).

THE RISE OF ROMAN CATHOLICISM

INTRODUCTION:

1. In the former lesson we saw the church enter into a great apostasy predicted in the New Testament.
 - (a) This departure from the divine scheme did not happen immediately, but was a development of many years.
 - (b) The apostasy reaches its completion in the form of Roman Catholicism.
 - (c) We cannot realize the full extent of the apostasy without a study of the development of Catholicism.

I. THE DEVELOPMENT OF THE PAPACY:

1. In our former study we saw a gradual departure from the N.T. order of congregational government by elders.
 - (a) Early in the second century the "presiding elders" was called the "bishop" and distinguished from presbyters.
 - (b) Then bishops ruled over provinces, and bishops of the most important cities were called "metropolitans," or "patriarchs."
 - (c) In time the patriarchs of the four leading cities of the world became the most powerful bishops, who later contested for supremacy over the whole church.
 - (d) So the rise of the papacy was in process for hundreds of years before a pope was established in power.
2. The creation of the office of the pope was a long and bitterly contested process.
 - (a) In the third century the bishops claimed supreme authority over churches.
 - (b) Continuing their advance in authority, the bishops then gained authority over the church councils, so that they became the ruling forces in the entire church.
3. By the fourth century the patriarchs were established in the four great capitals of the empire: Rome, Alexandria, Antioch and Constantinople.
 - (a) The bishop of Jerusalem was recognized as a patriarch in an honorary capacity, as bishop of the oldest church.
 - (b) The patriarchs by this time "ordained the metropolitans, rendered the final decision in church controversies, conducted the ecumenical councils, published the decrees of the councils and the church laws of the emperors, and united in themselves the supreme legislative and executive power of the hierarchy." (Schaff, III:272)
 - (c) Before the founding of Constantinople, the patriarchs were ranked thus in order of importance: Rome, Alexandria and Antioch. Later Constantinople became the second power.
 - (d) The council of Chalcedon, in 451 A.D., decreed Constantinople of equal rank with Rome.
 - (e) Leo the Great, bishop of Rome, vehemently protested the decree of Chalcedon, but to no avail at this time.

4. For several centuries the Roman bishop was not recognized as superior to others.
 - (a) In fact, numerous even of the Italian bishops refused to recognize the Roman bishop as their superior, including those of Milan, Aquileia, and Ravenna.
 - (b) The North African bishops claimed supreme authority in their own region, and prohibited all appeal from their decisions under pain of excommunication.
5. Many of the early religious leaders emphatically denied the primacy of the Roman bishop.
 - (a) Ambrose of Milan (397) recognized no jurisdiction of Rome over all churches.
 - (b) Jerome (419) contended for equal rights of all bishops
 - (c) Augustine (430) denied the church was built upon Peter, but upon Christ, therefore denying the primacy of Rome.
6. Leo the Great (440-461) is considered by some historians as the first pope in the present sense of the term.
 - (a) It is said that Bishop Siricius, in the fourth century was the first to use the term "pope" as a title.
 - (b) The term "pope" was, in the West, used for a long time as the honorary title of every bishop, as a spiritual father; but after the 5th century it became the special title of the patriarchs, and still later it was assigned exclusively to the Roman bishops.
 - (c) The term "pope" is from the Latin papa, and means "father." It is used of the pope of Rome to signify that he is the universal spiritual "father" of the Catholic Church.
 - (d) "But the first pope, in the proper sense of the word, is Leo I, who justly bears the title of 'the Great' in the history of the Latin hierarchy." (Schaff, III: 315)
 - (e) "In him the idea of the papacy, as it were, became flesh and blood. He conceived it in great energy and clearness, and carried it out with the Roman spirit of domination so far as the circumstances of the time allowed." (Schaff, III: 315)
 - (f) "He was animated with the unwavering conviction that the Lord himself had committed to him, as the successor of Peter, the care of the whole church." (Schaff, III: 317)
7. Other historians consider Boniface III, in 606 A.D., as the first pope in the genuine sense.
 - (a) Rome and Constantinople had become the two chief rivals for universal control of the church in the 6th century.
 - (b) In the year of 588 A.D., the Patriarch of Constantinople, John the Faster, assumed the title of "Universal Patriarch," or pope. He was the first to make such an extravagant claim.

- (c) Gregory the Great, (590-604 A.D.) then bishop of Rome, bitterly reacted to John's claim in this manner: "Whoever adopts or effects the title of Universal Bishop, has the pride and character of the antichrist, and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order. And, indeed, both the one and the other seem to spit upon the same rock; for as pride makes antichrist strain his pretensions up to Godhead, so whoever is ambitious to be called the only universal prelate, arrogates to himself a distinguished superiority, and rises, as it were, upon the ruins of the rest." (Epistles of Gregory)
- (d) "In the year 601 the centurion Phocas rebelled against Maurice, slew him and his family atrociously and usurped the throne (as Emperor of Rome)." (Klingman, p. 21)
- (e) In the year 606, Boniface III prevailed upon Phocas to crown him as pope, wresting this title from the prelate of Constantinople.
- (f) Hence that title and position which Gregory so bitterly denounced was assumed by Boniface III and succeeding popes.

II. CATHOLICISM BECOMES STATE CHURCH OF THE EMPIRE.

- 1. When Constantine became the Roman Emperor, in 306 A.D., this had a tremendous effect upon the church of his time.
 - (a) While reared a heathen, he perceived the decay of paganism, and decided Christianity more profitable to the best interests of the empire.
 - (b) As all Roman Emperors were supreme heads of paganism, he considered himself a sort of supreme bishop then of the church--at least in material affairs.
 - (c) Constantine never did formally renounce paganism, but turned to Christianity for the political advantages it offered.
 - (d) In 313 A.D., Constantine issued an Edict of Toleration at Milan, granting freedom of all religions.
 - (e) During his administration, Constantine enacted many laws especially favorable to Christianity.
 - (f) It was he who called the Council of Nicea, in 325 A.D., and he first introduced the idea of subscription to a written creed.
 - (g) Constantine exercised great control over the church of his day. He convened councils, instituted and deposed bishops, and acted as universal temporal bishop of the church though unbaptized at this time.
 - (h) From the time of Constantine political interests were greatly interwoven into the Catholic Church.
 - (i) Constantine is recognized as the first Christian emperor, and he made Christianity the state religion of early Rome.

- (j) "The Christianizing of the state amounted in a great measure to the paganizing and secularizing of the church." (Schaff, III:93)
- (k) Constantine was not baptized until just before his death.

III. THE CREATION OF THE HOLY ROMAN EMPIRE:

1. The Holy Roman Empire, another combine of church and state, was the product of Charlemagne.
 - (a) Charlemagne was crowned emperor by Pope Leo III on December 25, 800. This was a momentous day for the Roman church.
 - (b) For many years the pope had been the chief representative of the old imperial power in Italy.
 - (c) When Charlemagne became emperor, he had a burning desire to establish a Holy Roman Empire, with both the church and the government having universal dominion.
 - (d) Charlemagne "did not hesitate to take strong ground in the matter of image worship against popes and councils. He appointed bishops and abbots with the utmost freedom." (Newman, I:440)
 - (e) This second great union of church and state instilled in the Catholic Church temporal powers and ambitions.
2. The Catholic Church then became increasingly interested in a political, as well as spiritual, rulership.
 - (a) Pope Gregory VII (Hildebrand), in 1073 A.D., "allowed nothing to stand in the way of the realization of his ideal of universal papal dominion in spiritual and secular things." (Newman, I:503)
 - (b) For instance, Hildebrand demanded of William the Conqueror to "yield unto me unconditional obedience." (Newman, I:506) And many times popes later dominated emperors and kings.
 - (c) Hildebrand claimed the right "to give and to take away empires, kingdoms, principalities, dukedoms, marquisates, earldoms, and all manner of human rights and properties. . ." (Newman, I:508) And this is the claim of all popes since him.
 - (d) Again Hildebrand claimed that "civil rulers occupy their positions only by virtue of the approval of the vicar of Christ (the pope)"; that "all secular rulers and all ecclesiastical rulers must submit themselves absolutely to his authority"; and if a civil authority resisted the pope, he could replace him with a faithful Catholic. (Newman, I:508-509) This modern popes claim too.
 - (e) "Under Innocent III (1193-1216) the papacy reached the acme of its power, and maintained it till the time of Boniface VIII (1294-1303)." (Schaff, IV: 258).

3. In the latter part of the Middle Ages the papal power began to decline.

- (a) This decline is explained by Newman as being because of the failure of the Crusades, cruel oppressions of the church in such as the Inquisition, the enforcement of celibacy and its resultant immorality, and the papal office became the object of greedy ambition. (Newman, I:518-520)
- (b) But for some time the Catholic Church continued to dictate to emperors, maintained a standing army to fight against those who opposed her temporal ambitions, ruled over entire countries (Papal States), and the pope was a carnal ruler.
- (c) Gradually the church lost her territories and her armies were bitterly defeated. The final defeat was inflicted by Guiseppi Garibaldi, Italian patriot under King Victor Emmanuel, who destroyed the Catholic forces in 1859.
- (d) The material domain of the Catholic Church is now limited to the Vatican. The Vatican is a territory within the city of Rome, 108.7 acres in size. In it is situated the papal palace, St. Peter's cathedral, the Vatican library, radio station, post office, newspaper, a railroad, mint and the Vatican treasury.

IV. POWER AND AUTHORITY CLAIMED BY THE POPE:

1. The pope claims all authority upon the earth, in both the material and spiritual spheres.

- (a) Hildebrand claimed: "God's supreme concern being for the dominion of the church, he has bestowed upon Peter and his successors, the bishops of Rome, all the power that would belong to Christ if he were personally reigning on earth. The pope is the vicar of Christ." (Newman, I:508)
- (b) Pope Leo XIII declared on June 20, 1894: "We hold upon this earth the place of God Almighty." (Secrets of Romanism, Zachello, p. 35)
- (c) The Vatican Council declared: "The pope is Christ in office, Christ in jurisdiction and power" (Jan. 9, 1870)
- (d) The Catholic historian Bellarmine wrote: "All names which are attributed to Christ in Scripture, implying his supremacy over the church, are attributed to the pope." (On The Authority of Councils, Bellarmine, book 2, chap. 17)
- (e) Leo XIII declared Catholics owed "complete submission and obedience of will to the Church, and to the Roman Pontiff as to God himself." (Great Encyclical Letters, 193)
- (f) Gregory IX asserted that the pope is not to be regarded as a man, but God. (Decretals of Gregory IX)
- (g) The famous Decretal of "Unam Sanctam", issued by Boniface VIII in 1302 states: "Moreover, we declare, we say, we define and we pronounce, that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff."

LESSON IV
THE PROTESTANT REFORMATION

INTRODUCTION:

1. Roman Catholicism held sway over Europe for a thousand years, from the sixth to the sixteenth centuries.
 - (a) This period was the Dark Ages of history, and truly so for the cause of Christianity.
 - (b) Countless apostasies and innovations were introduced, including many pagan superstitions.
 - (c) The papacy had gained fearful power among nations, and had also grown wretched and degenerate.
2. The Protestant Reformation of the sixteenth century has been called by some the most important event in the history of Christianity since the close of the New Testament.
 - (a) It was a sincere effort to reform a degenerate Christendom, and restore it to its primitive forms and meanings.

I. SOME OF THE EARLIER REFORMERS:

1. Just as Catholicism did not develop over night, neither did the efforts to Reform it do so.
 - (a) Many years before the Protestant Reformation developed men voiced their objections to corruptions in Catholicism, and cried for a restoration of better things.
 - (b) It will not be possible to refer to all who through the years found fault with Romanism, but only some of them.
2. Some of the most outstanding of early advocates of reform:
 - (a) William of Occam (1280-1349). Born in Occam, England, a Franciscan schoolman, "doctor invincibilis," a bold and fine scholar of the Middle Ages. He denied papal infallibility, infallibility of councils, and that the pope is superior to emperors.
 - (b) Jerome Savonarola (1452-1498). In Florence, Italy, he was a fearless preacher of righteousness and moral reform. Crowds of from 10,000 to 12,000 would wait hours to hear him preach. He denied papal infallibility. Later he became unpopular, and his life was threatened many times. He refused to be bribed by the pope, who offered him a cardinal's hat to silence him. Pope Alexander VI had him arrested, imprisoned, tortured, and sentenced to death. He was hanged, burned, and his ashes thrown in the river Arno.
 - (c) Claudius of Turin (d. 839). A Spaniard, later bishop of Turin, Italy, he is a forerunner of Protestant reformers. He denounced image worship, prayers for dead, worship of saints, worship of cross, worship of Mary, crucifixes and priestly mediation.
 - (d) Peter of Bruys (d. 1126). Preached in Southern France, he contended the N.T. our highest authority, denied infant baptism, rejected transubstantiation, rejected the mass, rejected formalism in worship, rejected prayers for dead. He was burned to death for his "heresy."

- (e) Peter Waldo (d. 1218). Waldo was a prosperous merchant of Lyons, France, he gave away his estate to become an humble preacher of righteousness. He denied purgatory, prayers for the dead, rituals, and fervently followed only the Bible as the only authority. He was founder of the Waldenses, who were anathematized by the synod of Verona in 1184.
- (f) John Wyclif (1324-1384). Born in Yorkshire, England, John Wyclif is called "the Morning Star of the Reformation." He styled the pope as the anti-Christ, decried worldly priests, condemned transubstantiation, opposed indulgences, and claimed the Bible as the supreme authority. Wyclif made the first translation of the entire Bible in the English language. In contempt for Wyclif, Catholic authorities burned his books, and in 1429 exhumed his remains, burned them, and threw his ashes in the River Swift.
- (g) John Huss (1367-1415). Huss was a Bohemian, and contended strongly for moral reform. He contended that Christ is the sole head of the church, denied the authority of popes and clergy, and crusaded against moral corruption of the Roman church. He was imprisoned for "heresy" in 1414, and was burned the next year.
- (h) John Reuchlin (1455-1522). A lawyer by training, Reuchlin was a great German scholar, and wrote extensively in Greek, Latin and Hebrew. The Reformation owes much to his work. He was the uncle of Philip Melanchthon.
- (i) Erasmus (1465-1536). Born in Rotterdam, Erasmus was one of the most profound scholars of all time. "Popes, emperors, kings, cardinals, universities, municipalities vied with each other in showing him honor." He was by nature timid, but his writings helped pave the way for the Reformation.

II. CAUSES OF THE REFORMATION MOVEMENT:

1. Preparation for the Reformation Movement.
 - (a) The Catholic church of the 16th century was thoroughly corrupt in doctrines and morals, this providing ample motive for a movement to reopen the pure fountain of the gospel.
 - (b) The Reformers, it should not be forgotten, were all born, baptized, confirmed and educated in the Catholic church, and most of them served as priests.
 - (c) The Reformation sought to go backward to New Testament principles that it might go forward.
 - (d) It sprang forth almost simultaneously from different parts of Europe and was enthusiastically hailed by the leading minds of the age in church and state.
 - (e) The reformatory councils of Pisa, Constance and Basel; the conflicts of emperors and popes, the revival of classic literature, the general intellectual awakening, the fearless work of early reformers cited above -- contributed their share to pave the way for a new era of Christianity.

2. Reasons giving rise to the Reformation Movement.

- (a) The papacy became intolerable in its tyranny, schisms and in its monstrous iniquity.
- (b) The people viewed with contempt the profligate lives of the priests: their ignorance, vulgarity and immorality. Nepotism and simony were shamefully practiced.
- (c) Discipline was almost non-existent, as the people had little respect for laws which the clergy flagrantly violated.
- (d) Theology was a maze of scholastic subtleties to those who studied it at all, and many of the clergy were ignorant of it altogether. For instance, Carlstadt, the older colleague of Luther, confessed that he had been a doctor of divinity before he had ever seen a complete copy of the Bible!
- (e) Preaching of the Word of God had been abandoned. What preaching there was usually concerned indulgences, money-raising schemes, pilgrimages and processions.
- (f) Saint worship, image worship, superstitious rites and ceremonies obstructed the direct worship of God in spirit and in truth.
- (g) Spiritually was unknown. worship consisted of mechanical recital of Paternosters and Ave Marias, fasting, alms-giving, confessions and pilgrimage to a holy shrine.
- (h) Good works were distorted by the idea of works of merit, which appealed to the selfish motive of reward.
- (i) Remission of sin could be purchased, and a shameful traffic of indulgences was carried on under the pope's sanction as a money-making scheme to build St. Peter's cathedral.
- (j) Such atrocities as the Inquisition and murder of heretics stirred many against the cruelties of the papacy.
- (k) Many scholars came to maintain that authority rested in the Bible and not the church, and to claim the right of private judgment.
- (l) There was a growing objection to the union of church and state.

3. Principles of the Protestant Reformation Movement.

- (a) A fundamental principle was the acceptance of the Bible as the only infallible source and rule of faith and practice, and the right of private study and interpretation.
- (b) The second principle was the doctrine of justification by faith alone, or rather by free grace operative in good works, as opposed to the Catholic idea of works of merit.
- (c) The third principle was that of the universal priesthood of all believers, asserting the right for all Christians to take part in the affairs of the church. Catholicism restricted public functions to the hierarchy alone.
- (d) The Reformation also was aimed at removing the obstructions Catholicism had placed between the believer and Christ, making the gospel and approach of Christ available to every believer without the permission of the priest.

III. LIVES AND DOCTRINES OF THE GREAT REFORMERS:

1. Martin Luther (1483-1546).

- (a) Born in Eisleben, Germany, son of a miner, Luther was brought up strictly as a Catholic, but knew nothing of the Bible.
- (b) Deeply religious, he became a monk at Erfurt, and aided by his superior, Staupitz, he diligently studied the Bible.
- (c) As an absorbing student, Luther earned his doctorate in theology later at the University of Wittenberg.
- (d) Luther's first doctrinal digression from Catholicism was in believing salvation entirely by grace, coming solely through the election and predestination of God.
- (e) The sale of indulgences by John Tetzel near Wittenberg incited Luther to a polemic attitude against such disgraces.
- (f) On October 31, 1517, he nailed his famous ninety-five theses on the church at Wittenberg, and this was the act which marked the birthday of the Reformation.
- (g) Luther denied the papacy, transubstantiation, a special priesthood, and works of merit and supererogation.
- (h) Tried by the Diet of Worms in 1521, he was declared a heretic. Here he made his famous "Here I stand!" speech.
- (i) Luther had been excommunicated by a papal bull the former year, which he publicly burned with a copy of the canon law.
- (j) It was Luther who first gave the Germans a translation of the Bible in their own language, in 1518.
- (k) Luther married a former nun in 1525, and it was he who established what is now the Lutheran Church.

2. Philip Melanchthon (1497-1560).

- (a) Melanchthon was the deeply loved friend, co-reformer and counsellor of Luther.
- (b) A naturally brilliant scholar, received an M.A. degree when only 17, and published a Greek commentary at 21.
- (c) Not of the fiery disposition of Luther, Melanchthon was tender and humble. He was the more profound scholar of the two, and Luther frequently consulted him on technical points.
- (d) Of his friendship with Luther, he declared: "I would rather die than be separated from Luther."
- (e) Of their contrasted dispositions, Luther stated: "I am rough, boisterous, stormy and altogether warlike. I must remove stumps and stones, cut away thistles and thorns, and clear wild forests; but Master Philip comes along softly and gently, sowing and watering with joy..."
- (f) "Without Luther the Reformation would never have taken hold of the common people: without Melanchthon it would never have succeeded among the scholars of Germany." (Schaff, VII:195)
- (g) The Augsburg Confession of Faith, the first and most famous of Protestant creeds, was drafted by Melanchthon in 1530.

3. Ulrich Zwingli (1484-1531).

- (a) Zwingli was the great leader of the Reformation in Switzerland. He practically expelled Catholicism from Switzerland, and since his day it has never been powerful there.
- (b) After he became priest at the cathedral in Zurich, he became outspoken against the papacy and other Catholic errors.
- (c) Under Zwingli's powerful leadership, Zurich experienced a tremendous reform that spread over Switzerland.
- (d) He discarded much of Catholicism's externals: the mass, instrumental music, images, monasteries and transubstantiation.
- (e) He devoutly believed in the absolute authority of the Scriptures, affirming that what they did not expressly authorize is forbidden in worship.
- (f) In discarding transubstantiation, he maintained that the elements of the Lord's Supper only represent the body and the blood of Christ. In this he differed with Luther.
- (g) Luther and Zwingli met at Marburg in 1529 to discuss their differences on the Lord's Supper, but could not agree. Luther did not believe in transubstantiation, but did believe the elements were somehow the actual body and blood. He left the discussion in rage against Zwingli.
- (h) Under an alliance with Ferdinand of Austria, the remaining five Catholic cantons organized an army and marched against the Protestants of Zurich. Zwingli, a chaplain in the army, was killed in the ensuing battle.

4. John Calvin (1509-1564).

- (a) Calvin was born in France, but later moved to Switzerland, where he became a power in the Swiss reform at Geneva.
- (b) A devout student of the Bible, Calvin became convinced that Christ was his only hope of salvation, rather than the cluttered ceremonies of the church.
- (c) He became a leader of Paris Protestants, but had to flee for his life, and found refuge in Geneva.
- (d) At 27 he wrote his famous "Institutes," which were an orderly arrangement of doctrines of the Reformation.
- (e) Calvin, like other reformers, was deeply convicted of the absolute authority of the Scriptures.
- (f) He held that all true believers are members of the church and gave special emphasis to the doctrines of election, predestination, and hereditary depravity.
- (g) Calvin is credited with first introducing congregational singing into the worship of the Reformed Church of Geneva.
- (h) Sickly all his life, Theodore Beza, Calvin's biographer spoke of his life as "a most beautiful example of a truly Christian life." Ernest Renan called him "the most Christian man of his generation."

5. John Knox (1505-1572).
- (a) Knox, a former priest, was the great Reformer of Scotland, and the founder of the Presbyterian church.
 - (b) Largely through the influence of Knox, the doctrine, worship and government of the Catholic church was overthrown by the parliament of Scotland in 1560, and Protestantism was established as the state religion.
 - (c) John Knox, like Calvin, was afflicted with infirmities all his life, often had to be led about, and was helped by others into the pulpit. But he was of fearless courage.

LESSON V
THE RESTORATION MOVEMENT

INTRODUCTION:

1. While the Protestant Reformation movement was a great event in Christianity, it left much to be desired.
 - (a) The leaders of the Reformation were men of great courage, conviction and sincerity. Their motives were right.
 - (b) These men abhorred the corruptions of Christianity brought in by Catholicism, and sought to correct them.
 - (c) But the aims of many of them, however sincere, were entirely too near-sighted. They did not perceive the need of passing by Rome completely to return to Jerusalem.
 - (d) Reformation is always inadequate, for it is a historical fact that no corrupted body can be truly reformed.
 - (e) The Reformation was successful in correcting some faults, but it committed others just about as serious.
 - (f) It also resulted in the establishment of many denominations formed by the great Reformation leaders.
 - (g) When the church has gone astray into apostasy, the only solution is a complete return to the "old paths."

I. THE NEED FOR RESTORING PRIMITIVE CHRISTIANITY:

1. We are immeasurably indebted to the Reformation movement for many of its great achievements.
 - (a) Some of these were the throwing off the shackles of Roman tyranny, leaving the precincts of Catholicism, repudiating many Medieval superstitions, casting off the hierarchy, giving the Bible back to the people, the personal approach to God restored, religious freedom, etc.
 - (b) But even all these wonderful advantages do not constitute true Christianity. They were unfortunately turned into denominational channels.
2. Some of the same reasons which demanded the Reformation also gave rise to the Restoration.
 - (a) Catholicism changed the divine form of church government into the hierarchy. Sectarianism also adopted incorrect forms of church government.
 - (b) Catholicism changed the name of the church, and so have the denominational churches.
 - (c) Catholicism changed the subjects of baptism from believers to children. So have many denominational churches.
 - (d) Catholicism changed the form of baptism from immersion to sprinkling. So have many denominational churches.
 - (e) Catholicism changed the creed of the church, introducing human creeds. So have the denominations.
 - (f) Catholicism changed the form of worship, introducing instrumental music. Most denominations have done this also.

II. PRINCIPLES OF THE RESTORATION MOVEMENT:

1. First, let us consider some negative principles of the Restoration movement.
 - (a) It did not aim at merely correcting existing errors, like the Reformation, but sought to lay aside errors to return to the truths of the Bible.
 - (b) The Reformation leaders had no intention of adding another denomination to the many already existing. They sought rather to eliminate sectarianism by a return to the New Testament order of things.
 - (c) They sought to reproduce the simple way of Christ by forsaking human devices, and the discarding of everything not found in apostolic Christianity.
 - (d) The restoration movement was not the idea of one person, but of many who were unhappy with sectarian dogmas.
2. The great underlying principles of the Restoration movement were the following:
 - (a) A recognition of Christ as the sole and sovereign head of the church.
 - (b) The acceptance of the New Testament as the only rule of faith and practice for Christians.
 - (c) The making of a proper distinction between the Old and New Testaments.
 - (d) The restoration of the apostolic church, with the simplicity of its order, as revealed in the New Testament.
 - (e) The restoration of the autonomy of the local congregation.
 - (f) The unity of all believers, produced by the above propositions.
 - (g) The spirit and aim of the Restoration movement are expressed in the slogans adopted by its great leaders: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." "No book but the Bible; no creed but Christ; no name but the divine name." "In faith, unity; in opinions, liberty; and in all things, charity."

III. LEADERS OF THE RESTORATION MOVEMENT:

1. Thomas Campbell (1763-1854).
 - (a) Thomas Campbell was born in county Down, Ireland. His father was originally a Catholic, but later he became a member of the Church of England.
 - (b) After his education at the University of Glasgow and the Divinity School at Whitburn, Thomas Campbell became a minister in the Presbyterian Church.
 - (c) When his health failed, doctors advised a change of climate and work. Leaving his family in Ireland, he came to America in 1807, and settled in Washington County, Penna.
 - (d) The Presbyterians of that area were so divided that they would not fellowship one another. When Campbell sought to unify them by inviting members of different churches to worship there, he was brought before the presbytery for trial.

- (e) The presbytery severely rebuked him. He appealed to the synod, which acquitted him, but with censor. He finally withdrew from the synod, becoming an independent preacher.
 - (f) He continued to preach anywhere possible, and throngs came to hear him. He then advocated the abandonment of everything in religion not scripturally authorized. It was he who at this time originated the slogan, "Where the scriptures speak, we speak..."
 - (g) His family joined him in 1808, and his son, Alexander, immediately joined his restoration plea.
 - (h) On August 17, 1809, Thomas Campbell delivered his famous "Declaration and Address," which marked the beginning of the Restoration movement.
 - (j) The Campbells joined the independent church at Brush Run, upon the restoration principles, and this church was later united with the Redstone Baptist Association.
 - (k) Thomas Campbell, though later overshadowed by his illustrious son, was the first great leader of the Restoration.
 - (l) He continued preaching with great influence for many years, and preached his last sermon in his 89th year, just a few weeks before his death
2. Alexander Campbell (1788-1866).
- (a) This famous son of Thomas Campbell was born in county Antrim in Ireland, and was destined to be one of the most powerful figures and ripest scholars of his age.
 - (b) Alexander possessed a brilliant mind, and even as a tender youth was fluent in Greek, French and Latin. He committed to memory a voluminous amount of information from literature and history. He attended Glasgow University.
 - (c) Like his father, Alexander was deeply religious, and also became a Presbyterian minister.
 - (d) Joining his father's work in America, he called in question the validity of sprinkling. He was immersed by a Baptist preacher in 1812, together with his father and others.
 - (e) Alexander Campbell made his home, after his marriage, at Bethany, Virginia, from whence he became the towering giant of the Restoration movement.
 - (f) In literary work, Campbell was unexcelled. He owned his own printing plant. In 1823 he began publishing The Christian Baptist, which ran several years and through 46,000 volumes. In 1829 he began publishing The Millennial Harbinger, which he published until his death.
 - (g) Campbell was also an educator, founding Bethany College in 1840, which was primarily a religious school.
 - (h) He was also a man among men. In 1829 he was a member of the Virginia State Constitutional Convention, with ex-President James Madison as a fellow delegate.
 - (i) As a preacher and an orator, he was superb and without a peer. In June, 1850, he preached before both houses of Congress in Washington. He traveled thousands of miles, in America and Europe, and lectured and preached constantly. Henry Clay, James Madison, and other notable heard him many times. Madison said of him, "I regard him as the ablest and most original expounder of Scripture I ever heard."

- (j) His unusual mental stature made him a feared adversary in debate. Many refused to meet him on the platform, but he did have several debates. Most notable are his debate with the Catholic Bishop Purcell in Cincinnati in 1837, and his debate with skeptic Robert Owen in Cincinnati in 1829.
3. Barton W. Stone (1772-1884).
- (a) Born in Maryland, Stone was also a Presbyterian, and became a minister in that denomination.
 - (b) Upon being ordained to the ministry, he stated that he would subscribe to the Confession of Faith "as far as it is consistent with the word of God."
 - (c) As time passed he became dissatisfied with the Presbyterian church in Kentucky, which was now his home, and left it.
 - (d) He then set out to preach simply the gospel as found in the New Testament, taking the name of "Christian" only.
 - (e) Gradually he developed clearer concepts of New Testament Christianity, and his influence spread rapidly in Kentucky and Ohio, where he established many congregations founded upon the simple New Testament principle.
 - (f) At this time it is interesting to note that Stone and Campbell had never met. They met first in 1824 at Georgetown, Kentucky, and became fast friends.
 - (g) Those associated with Campbell were called "Disciples of Christ," and those with Stone were called "Christians."
 - (h) The efforts of Campbell and Stone were formally united at Lexington, Kentucky, in 1832.
 - (i) Barton W. Stone was one of the greatest pioneers of the Restoration movement. He and Alexander Campbell deserve the credit for its development.
4. Walter Scott (1796-1861).
- (a) Born in Scotland, and educated in Edinburgh, Scott was a descendent of the famous poet, for whom he was named.
 - (b) Scott came to America in 1818 as a youth, and after a while he made his home in Pittsburgh, Pennsylvania.
 - (c) He taught school for some years, studied the Bible diligently, and was baptized by a friend.
 - (d) Scott was an original thinker, bold and independent, and was of tender and sensitive disposition.
 - (e) He met Alexander Campbell in Pittsburgh in 1821, and at once they became deeply attached.
 - (f) Some have thought that Campbell and Scott were nearly equal in genius, eloquence, talent, learning, energy, and devotion to the truth. They were of great mutual help.
 - (g) Walter Scott was an invaluable worker in the Pennsylvania and Ohio sections to the Restoration, winning many entire churches to return to New Testament Christianity.
 - (h) Scott was a natural, brilliant orator. Once while listening to him preach, Alexander Campbell, who was usually very reserved, became so absorbed with the beauty of Scott's eloquent message that he jumped to his feet and exclaimed, "Glory to God in the highest!"

- (i) It was Scott who brought to the Reformation the Scriptural arrangement of the conditions of pardon.
- 5. The drama of the Restoration movement is by no means completely told in the lives and labors of the above men.
 - (a) We must also remember with grateful reverence the enarmous contributions made by such other pioneer preaching brethren as W. K. Pendleton, Benjamin Franklin, Jacob Creath, "Raccoon" John Smith, John T. Johnson, William Hayden, D. S. Burnet, Tolbert Fanning, Moses E. Lard, Dr. T.W. McGarvey, E. G. Sewell, David Lipscomb and many others.

IV. THE RESTORATION MOVEMENT SUFFERS DIVISION:

1. The Restoration movement spread across the central states as a prairie fire, gaining momentum as it went.
 - (a) In the government census of 1850 it was listed as the fourth ranking church in America, and from 1850 to 1860 its ranks grew faster than any religious group in this country.
 - (b) But disaster struck the Restoration, with an open division in its ranks, which resulted in two separate churches.
2. The first great occasion of cleavage was the formation of the American Christian Missionary Society in 1849.
 - (a) The society was organized as an agency through which to preach the gospel, after years of effort by many toward the end of organizing churches for evangelism.
 - (b) A convention to organize a missionary society met on Tuesday, October 23, 1849, in the church building at Walnut and Eighth streets in Cincinnati, Ohio. In this convention the American Christian Missionary Society was formed.
 - (c) Though absent, Alexander Campbell was made president of this society, and he served in this capacity until his death.
 - (d) A constitution was drawn up for the society, and among other officers appointed were D. S. Burnet, Walter Scott, W. K. Pendleton, John T. Johnson and Tolbert Fanning.
 - (e) Opposition to the society grew, and among its chief opponents were Jacob Creath, Jr., Benjamin Franklin, and later Tolbert Fanning.
3. The second great cause for division was the introduction of instrumental music into the worship.
 - (a) There had been some discussion of the propriety and scripturalness of the instrument for some time before it was finally introduced into the worship.
 - (b) But the first church on record to use the instrument was at Midway, Kentucky in 1860.
 - (c) After the Civil War the use of instrumental music increased, but frequently its introduction caused serious trouble.
 - (d) In 1867 the church in St. Louis purchased a building from the Episcopalians, with an organ in it. Violent opposition arose, and for the sake of peace the organ was not used for two years, except rarely. But later it was used regularly, and a division occurred in the church.

4. Finally, there was a complete parting of ways between brethren.
 - (a) As the society and instruments were introduced, there grew with their advocates an increased spirit of liberalism. These opened the door to a tide of innovations, and separated the churches now known as the "Christian Church" and the "Churches of Christ."
 - (b) The liberal society and instrument group was in the majority, and took control of nearly all the church property.
 - (c) The complete separation of these groups was first given recognition in the government census report of 1906.
 - (d) According to the census report of 1906, compiled by J. W. Shepherd and which does not pretend to be complete the churches of Christ that year claimed 2,649 congregations, 159,659 members, and 2,100 preachers. They also possessed 1,974 church buildings.
 - (e) The same year the Disciples of Christ had 8,293 churches, 6,641 preachers, and a membership of 982,701.
 - (f) According to the World Almanac, 1958, churches of Christ now have 7,982 churches and 1,922,484 members.

ORIGIN OF DENOMINATIONS

tabulated by
Waymon D. Miller

INSTITUTION	PLACE	DATE	FOUNDER
1. Adventism	Mass.	1831	William Miller
2. American Baptist	Providence R.I.	1639	Roger Williams
3. Apostolic Faith Mission	United States	1900	Group
4. Assembly of God	Hot Springs, Ark.	1914	Group
5. Baptist Church	London, England	1607	John Smyth
6. Brethren (Dunkards)	Schwarzenau, Germany	1708	Hochmann & Mack
7. Brethren in Christ	United States	1820	Group
8. Catholic Apostolic Church	England	1830	Group
9. Christadelphians	United States	1844	John Thomas L.D
10. Christian Church	Midway, Ken.	1859	Group
11. Christian Science	Boston, Mass.	1879	Mary Baker Edd
12. Church of England	England	1535	King Henry VII
13. Church of God	Monroe County, Tenn.	1886	Group
14. Church of God*	United States	1880	D.S. Warner
15. Church of God, Holiness	Atlanta, Georgia	1914	K.H. Burrus
16. Church of Living God	Wrightsville, Ark.	1889	William Chris-
17. Congregational Church	Mass.	1684	Group tian
18. Cumberland Presbyterian	Dickson County, Tenn.	1810	Group
19. Dutch Reformed Church	Holland	1560	Group
20. Evangelical Church	Penn.	1803	Jacob Albright
21. Evangelical and Reformed	Cleveland, Ohio	1934	Group
22. Foursquare Gospel	Los Angeles, Calif.	1917	Aimee S. McPherson
23. Freewill Baptist	New Durham, N.C.	1780	Benjamin Randall
24. Full Gospel Church	Goldsboro, N.C.	1935	R.H. Askew
25. Greek Orthodox Church	Greece	1053	Group
26. Holiness Church	Chicago, Ill.	1907	Howard Hoople
27. House of David	Michigan	1903	Group
28. Independent Holiness	Van Alstyne, Tex.	1900	C.B. Jernigar
29. Jehovah's Witness	Penn.	1874	Charles T. Russell
30. Lutheran Church	Augsburg, Germany	1530	Martin Luther
31. Mennonite Church	Zurich, Switzerland	1525	Group
32. Methodist Church	London, England	1729	John Wesley
33. Methodist Episcopal	Baltimore, Md.	1874	Group
34. Mormon Church	Seneca, N.Y.	1830	Joseph Smith
35. Mormons (Reorganized)	Wisconsin	1852	Joseph Smith II
36. Moravian Church	Kuward, Bohemia	1457	Group
37. Nazarene Church	Los Angeles, Calif.	1895	P.F. Bresee
38. New Apostolic Church	Hamburg, Germany	1862	Preuss
39. Pentecostal Holiness	Anderson, S. Car.	1898	Group
40. Pilgrim Holiness Church	Cincinnati, Ohio	1897	Group
41. Plymouth Brethren	Dublin, Ireland	1829	Group
42. Presbyterian Church	Switzerland	1535	John Calvin
43. Primitive Baptist	North Carolina	1765	Group
44. Quakers	England	1650	George Fox
45. Roman Catholic	Rome, Italy	606	Boniface III**
46. Salvation Army	London, England	1865	William Booth
47. Seventh-Day Adventism	Mass.	1846	Ellen G. White
48. Spiritualist Church	United States	1848	Andrew J. Davi
49. Theosophical Society	New York City	1875	Helena Blavatsky

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INSTITUTION	PLACE	DATE FOUNDER
50. The Unity School	Kansas City, Mo.	1889 Charles Fill- more
51. Unitarians	Poland	16th C. Faustus, Soc- inus, et. al.
52. Universalist Church	New Jersey	1770 John Murray

*Headquarters at Anderson, Indiana

**The first Roman Catholic Pope

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