

Church History

Week 1	Fullness of Time Fullness of Time Evidence of Jesus NT Church – definition, prophecy, preparation, reality, membership, growth, organization, worship and the manner of life.
Week 2	NT Church – definition, prophecy, preparation, reality, membership, growth, organization, worship and the manner of life. Persecution Early Controversies and Apostasy – 100-150 Early Apologists – 185-250
Week 3	Later Apologists Apostasy and doctrinal errors Constantine Rise of RC
Week 4	RC Early Protestant Reformation Causes Great Reformers/Doctrines
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Fullness of Time

“But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law,” Galatians 4:4

I. Introduction:

- A. The purpose of this lesson is to introduce you to the church in prophecy.
 - 1) To go through scripture and see how the church was the eternal purpose of God (Ephesians 3:11) and how God worked to bring the church to us.

II. The word “Church.”

- A. Over 100 times in the New Testament is the word “church” found.
- B. The etymology of the word “church.”
 - 1) The Greek word for church in the Old Testament is “kuriakos.”
 - a) The word means that one belongs to the Lord.
 - 2) The Greek word for church in the New Testament is “ekklesia.”
 - a) The word “ekklesia” means “to be called out.”
 - 3) In this contemporary setting, the word church means a building, a place of worship, or a group of people who worship God.
- C. Jesus is the first person to use the word church in the Bible, Matthew 16:18.
- D. The word “church” has a general and a local designation about it.
 - 1) Generally speaking the word, “church” references all who belong to the body, Matt. 16:18; Ephesians 5:23-25.
 - 2) Locally speaking the word “church” references those in a local, particular congregation, 1 Corinthians 1:2; 1 Thessalonians 1:1.
- E. The Bible does not designate one specific name for the church in the Bible.
 - 1) There are numerous names given by inspiration that reference the church:
 - a) The Body of Christ – Eph. 1:22-23.
 - b) The Bride of Christ – Rev. 21:9.
 - c) The church of God – Acts 20:38
 - d) The churches of Christ – Romans 16:16.
 - e) The habitation of God – Eph. 2:22.
 - f) The pillar and the ground of truth – 1 Timothy 3:15.
 - i. And there are many more designations found.

III. The church in prophecy – From Adam to David

A. Adam and Eve

- 1) Adam and Eve lived in a utopia. As long as they obeyed God, they could live there forever, Genesis 2:16-17.
- 2) They chose sin instead and brought sin and death to this world, Romans 5:12.
- 3) Then God pronounced their judgments and announced that He would one day bring a solution to the sin and death problem, Genesis 3:15.
 - a) Notice the solution involved “her seed,” read Isaiah 7:14.

B. Abraham

- 1) Two years after Noah died, Abraham was born 1996 B.C.
- 2) Abraham lived to be 175 years old.
- 3) During his life, he chose to follow God.
 - a) God made a covenant with him to bless the entire world through his seed, Gen. 12:1-3.
 - b) In Genesis, 12 is where God initially declared he would divide the world into two groups, the Jews, and the non-Jews.
 - c) At Sinai, the sealing of this division was complete, Exodus 19-20.
 - i) God didn’t forsake the non-Jew. He provided for them salvation, Romans 2:14.
- 4) Abraham had one son of promise, Isaac.
 - a) Isaac then had two sons, Jacob and Esau.
 - b) Jacob had twelve sons through four different women.
 - c) These became known as the 12 tribes of Israel.

C. Judah

- 1) Judah was the fourth son of Jacob.
- 2) Before Jacob’s death, he prophesied about his sons. And declared in Gen. 49:10 that Shiloh would come through the tribe of Judah.
 - a) Judah and his brothers and their families moved to Egypt because of a great famine.
 - b) During their last 100 years in Egypt, the Egyptians enslaved the family of Abraham.

D. Moses

- 1) Moses too was called by God, Exodus 3:1-18.
 - a) Unlike Abraham, Moses was reluctant, but he still responded to God.
- 2) Moses delivered the children of Israel from captivity to deliver them to their new land.
 - a) God gave them laws, Exo. 19-20.

- b) Laws not made with their fathers, Deuteronomy 5:1-3.
- c) And God would work through them to bring forth the promised seed, Shiloh.
- 3) The law was to act as a schoolmaster to bring them to Christ, Galatians 3:24-25.

E. David

- 1) David was anointed by the hands of Samuel to be the second king of Israel.
- 2) It was through David that God declared he would set up a kingdom that would last forever, 2 Samuel 7:14-16; Acts 2:36.

IV. The Church in Prophecy – Prophets to New Testament

A. Remember chapter 2. Isaiah 2, Daniel 2, Joel 2, Zechariah 2, Acts 2.

B. Isaiah 2:1-4 (Micah 4:1-3)

- 1) Church would be established at a specific time, “the last days,” v. 2.
- 2) The church would be an institution, “the mountain of the Lord’s house,” v. 2.
- 3) Would be established on the tops of mountains, v. 2
- 4) God would exalt the church above others, v. 2.
- 5) Everyone will have the opportunity to enter for “all nations will flow to it,” v. 2.
- 6) There God will teach us His ways, v. 3.
- 7) And His people will walk accordingly, v. 3.

C. Daniel 2, 7, 8

- 1) Daniel 2 we read about Nebuchadnezzar’s dream, 2:31-45.
 - i. The focus is earthly empires leading up to the establishment of God’s kingdom.
 - ii. In this dream, we see a statue divided into four parts.
 - aa) Head of Gold – King Nebuchadnezzar, Babylonian Empire. 606-536 BC.
 - bb) Breast and arms of silver – Medo-Persia Empire. 536-330 BC.
 - cc) The belly and thighs of brass – Greece. 330-63 BC.
 - dd) Legs of iron and feet of iron mixed with clay – Roman Empire. 63 BC-476 AD.
 - iii. In verse, 44 Daniel declares that an everlasting kingdom would be set-up during the 4th kingdom, the Roman Empire.
- 2) Daniel 7 – The vision of the four beasts.

- i. A lion that had eagle wings, 7:4.
- ii. A bear that was higher on was side, 7:5
- iii. A four-winged or a four-headed leopard, 7:6.
- iv. Terrible Beast, 7:7-8.

3) Daniel 8 – The vision of the ram and he-goat. This vision came three years after Daniel's vision in chapter 7.

- i. Notice in 8:20, the Bible specifically declares the ram is Media and Persia.
- ii. Notice in 8:21-22, the Bible specifically declares the he-goat is Greece.

D. Joel 2:28-29 (Acts 2:16-18)

- 1) Come to pass afterward, v. 28.
- 2) I will pour out my Spirit, v. 28.
- 3) In those days, v. 29.

E. Zechariah 2:1-4; 9-13.

- 1) A town without walls, 2:4.
 - i. God will be her protection, 2:5.
- 2) People from many nations will join with the Lord, 2:11.

V. Political preparations for the church:

A. The dispersion of the Jews:

- 1) Babylon/Jerusalem Wars (606-586).
 - i. During the Babylonian wars with Jerusalem, many Jews moved to Egypt.
 - a. Settled in places like Elephantine, Tahpanhes, and eventually Alexandria became a large Jewish center after the conquests of Alexander the Great.
- 2) Babylon – exile period.
 - i. Many Jews moved to Arabia during the Babylonian exile to fight alongside Nabidonus (556-539 BC).
 - ii. Many Jews stayed in Babylon and never went back to their homeland.
- 3) Sardis – Asia Minor
 - i. Jews moved to Sardis in the 5th century BC.
- 4) By the time Christ came on the scene, Jews were living in Europe, Asia, Asia Minor and Africa. See Acts 2.

B. In their dispersion, they came in contact with many pagan influences.

- 1) The Jews in Elephantine accepted a polytheistic mindset.
- 2) Also, even before the Greek Culture came to Jerusalem, the Jews in Europe and Asia were being influenced by the teachings of Plato,

Aristotle, Epicurus and others.

3) Two main schools of thought that influenced the entire world in those days were the Stoics and Epicureans.

- i. The Stoics taught mankind should rise above pleasure and pain. And that man should be strong, and not worry about sufferings.
- ii. The Epicureans taught that the highest good was any physical and emotional pleasure. They also taught that man must be wise, noble and just.

C. The results of these pagan influences resulted in a distortion of the Law of Moses, and the Jews dividing into many different political and religious sects. Yet, somehow, they never physically assimilated, and they managed to keep their bloodline pure.

1) There were four main Jewish sects during the time of Jesus.

Scripture records three of these sects, the Pharisees, Sadducees and Scribes.

i. The Pharisees

- a. Formerly known as the Hasidim (Chasidim, Ascendians). They were rebels who formed around 200 BC.
- b. The term Hasidim means “pious,” “pious ones,” and “saints”.
- c. During the reign of Hyrcanus (134-104) the title “Pharisee” was born.
- d. Then they were known as the conservative party.
- e. They followed the Law of Moses and The Traditions.
- f. They resented Hellenism.
- g. They resented the combining of the priesthood and civil government.
- h. They originally were the common people’s party.
- i. Josephus noted they were more honest with Biblical interpretation than the Sadducees.
- j. Eventually, their zeal for truth went too far. Their focus was more on being ceremoniously pure.
- k. Modern Jews lay the claim they are the reformed Pharisees today.

ii. The Sadducees

- a. The term “Sadducee” is a derivative of Zadok. It references those who descended from Zadok, 1 Kings 2:35.

- b. The group splintered itself from the Pharisees.
- c. Originally it was a doctrinal split, but eventually their liberal doctrines allowed them to accept Hellenism and still be “loyal” to the Law.
- d. They were the aristocratic class. They were primarily priests.
- e. They had considerable clout with Syria and Rome because of their allegiance to Hellenism.
- f. This system ceased to exist after the destruction of Jerusalem in 70 AD.

iii. The Scribes/Rabbis

- a. Their work was to copy and interpret the law.
- b. They, like Ezra, were formerly known as scribes, but as time went on the Rabbis eventually took over for the scribes becoming the interpreters of the Law.
- c. Their goal was to keep the people focused on God’s word.

iv. The Essenes

- a. They are perhaps the oldest Jewish denomination.
- b. Though there is no record of their beginnings. Philo said Moses started the group. Josephus said the group existed from the fathers. And Pliny agreed with Moses and Josephus.
- c. The name “Essene,” comes from the Aramaic and is the equivalent of “Hasidim,” meaning “pious.”
- d. They believed in the Torah and Talmud.
- e. They strictly interpreted scripture.
- f. They believed they should seclude themselves from the world and be pure for the Messiah.
 - I) Whereas the Pharisees had a missionary mentality; the Essenes had a communal mindset.
- g. In regard to Rome, they were pacifists. They believed the Messiah was near, and there was no reason to fight.
- h. They lived in communal systems; everyone shared everything in common.

I) The Qumran was part of this movement.

II) They were the ones who produced the Dead Sea Scrolls found in 1949.

2) The two main religious groups when Jesus arrived were the Pharisees and Sadducees:

<u>Pharisees</u>	<u>Sadducees</u>
The religious and academic aristocrats.	The priests, politicians and social aristocrats.
The soul is immortal. There is a resurrection and judgment.	There is no existence after death.
They believed in both good and bad angels and spirits.	They denied the existence of angels and spirits.
On one hand, they were predestinarians but on the other hand they asserted that man has free will and is responsible for his actions.	They believed in absolute free will with no divine element of influence.
They believed their Oral Law was equivalent to Moses' Law.	They claimed the Old Testament was the only legit rule of faith and practice.
They magnified their laws to the point that man was essentially a legal machine.	They were rationalists. And broke down the law of Moses to coincide with Hellenism.
They tried to earn their salvation.	They only lived for this life.
They controlled the synagogues and were strong religious and political leaders.	They controlled the temple area. The chief and high priests came from this group.

D. Political preparations and social ills of the first century:

1. Rome

- a. Rome was the leading nation in the world during the time of Jesus.
- b. The distance between Rome and Jerusalem was 1,500 miles.
 - 1) It would take three months to travel from Jerusalem to Rome.
- c. Though Jerusalem was three months away. The political strength and genius of Rome made their presence felt throughout the empire.
 - 1) And though Augustus Caesar had a "hands-off" approach with Israel. It didn't take much at all to stir the Jews up and to stir up their spirit of rebellion.
- d. Benefits of Rome ruling the world:
 - 1) Central government.

- 2) They had a strong legal system.
 - 3) Road system.
 - 4) There was one main culture.
 - 5) There was one common language.
 - 6) There was an extended period of peace.
 - 7) There was a free trade system.
 - 8) Rome controlled the piracy in the Mediterranean.
 - i. All of this prepared the world for the rapid growth of the gospel.
2. The social problems of Jesus's time were:
- a. Slavery.
 - b. Emperor worship.
 - c. The emperors and administrators live extravagant and perverse lifestyles.
 - 1) Sexual purity meant nothing.
 - 2) Homosexuality was common.
 - 3) Pedophilia was common.
 - d. Taxes:
 - 1) There was an annual head tax.
 - 2) There were "direct" taxes which were collected by the highest bidder.
 - 3) Taxes were very high, and failure to pay taxes would cause a person to be sold into slavery.
 - e. Social inequities.
 - 1) There were prejudices based off of race and class.
 - f. It was very common for parents to abandon their children.
 - g. False religion:
 - 1) This period was an unparalleled period in history for debauchery and wickedness.
 - 2) Pagan temples promoted the vilest actions.
 - h. Women were considered worse than men.
 - 1) Seneca wrote of women who counted their age by the number of husbands they had.
 - 2) Juvenal mentioned a woman who had eight husbands in five years.
 - i. In those days, parents would arrange their children's first marriage.
 - 1) The arranged marriage rarely worked out, and divorces were all too common and too easy to get.
 - j. Abortion was normal and typical.

- 1) All physicians understood abortion was a regular procedure.
- 2) Infanticide was common.
 - a) They would kill sick or deformed children at birth.
 - b) The fate of every child was up to the father.
 - c) The practice of dumping infants was so common that there were traders who would collect these girls and raise them to sell them later into slavery.
- k. Suicide was common.
 - 1) They considered death a gift to rid themselves of this world.
- l. Gladiator sport was common.
 - 1) This sport was a fight to the death.
 - 2) They had no value of human life.
- m. The people of that era could be very religious yet perverse at the same time.
 - 1) And there was no solution to these problems in any man made religion on earth.

VI. The church in prophecy – John the Baptist till Acts 2.

- A. In closing the Old Testament, Malachi prophesied that before the kingdom would come one must be sent to prepare the way, Read Malachi 4:5-6.
 - 1. This prophecy was fulfilled in Luke 1:5-25; 57-80.
- B. John the Baptist proclaimed the kingdom was at hand, Matthew 3:1-2, 30 AD.
 - 1. Jesus said that very year in Luke 10:9, “The kingdom of God is come nigh unto you.”
- C. Jesus prayed that the kingdom would come, Matt. 6:9-10, 31 AD.
- D. Jesus declared He would build His church, Matt. 16:18, 32 AD.
 - 1. The apostles would see the kingdom come, Mark 9:1, 32 AD.
- E. The apostles asked if the restoration of the kingdom was near, Acts 1:6, 33 AD.
- F. Christ added the saved to the church, Acts 2:47, 33 AD.
- G. There was persecution against the church, Acts 8:1, 40 AD.
- H. You could be translated into the kingdom, Colossians 1:13; 62 AD.
- I. Notice that prior to Acts 2 the kingdom was to come.
 - 1. Starting at Acts 2 any reference to the kingdom was present tense.

- J. Remember the establishment of the kingdom, the church, was in Acts 2.
1. The kingdom began when the law went forth from Jerusalem, Isa. 2:2-3; Acts 2:37-38.
 2. The kingdom was to come with power, Mark 9:1; Acts 1:8; Acts 2:1-4.

Evidences of Christ

1 Corinthians 15:12-19

1. Introduction:

- a. Paul wrote in 1 Corinthians 15 if there was no resurrection of the dead.
 - 1) Then Christ has not risen, our faith is vain, the dead will not rise, we are in our sins, and we are miserable men.
- b. The question is:
 - 1) Is the story of Jesus a fairy tale, a legend of sorts passed down through the generations?
 - 2) Or are there any historical evidences that point to the life of this man?

2. Josephus, 37-100AD

- a. Josephus was born and raised in Jerusalem to a father of priestly descent and to a mother who claimed to be of the Hasmonean royal family.
- b. The claim is when he was 26 he visited Rome.
 - 1) From then he decided to return home and work to improve Jewish/Roman relations.
 - 2) However, it is also well known that he commanded the Jewish forces in Galilee until he surrendered to Rome in 67 AD.
 - 3) Upon his surrender, he declared that the Messianic prophecies were written about Vespasian, claiming he would ascend to the throne.
 - 4) Once Vespasian took the throne, he saw Josephus as some prophet.
- c. From Josephus' surrender to Vespasian, he became a slave/translator.
 - 1) Once Vespasian took the throne in Rome, he gave Josephus his freedom.
 - 2) This was when Josephus took the name Flavius, in honor of the ruling family of Rome.
- d. Josephus also served with Titus.
 - 1) Serving as his translator during the fall of Jerusalem.
- e. In 71 AD, Josephus visited Rome and was held in high esteem because of the "prophecies" he made about Vespasian.
 - 1) There he obtained Roman citizenship, accommodations and a nice

pension.

f. He became a historian.

1) He wrote the history of the Jews in seven volumes, along with Jewish Antiquities and his autobiography.

g. Quote about Jesus:

1) "At that time lived Jesus, a wise man if he may be called a man; for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many Jews and Gentiles. This was the Christ. And when Pilate, at the instigation of the chief men among us, had condemned him to the cross, they who before had conceived an affection for him did not cease to adhere to him. For on the third day, he appeared to them alive again, the divine prophets having foretold these and many other wonderful things concerning him. And the sect of this Christians, so called from his, subjects at this time." Antiquities, Book 18, Chapter iii, Section 1.

3. Tacitus, 56-117 AD.

a. Full name is Caius Cornelius Tacitus:

b. Tacitus was a Roman Senator and a Historian.

1) He wrote, "Annals" and "Histories."

a) These books were about the four emperors who reigned in 69, along with the reigns of Tiberius, Claudius and Nero.

c. He has a special dislike for Christians.

d. He wrote, "They had their denomination from Christus, who in the reign of Tiberius was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again and spread not only over Judea, the source of this evil, but reached the city also; whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they were only apprehended who confessed themselves of that sect; afterwards a vast multitude discovered by them, all of which were condemned, not so much for the crime of burning the city, as for their enmity to mankind," Tacitus, Annals, 15, 44, in Henry Bettenson, ed. Documents of the Christian Church (New York: Oxford University Press, 1957) pp, 3-5.

4. Suetonius, 69-122 AD

a. A Roman historian.

1) His most famous work is a set of biographies of the Roman Kings from Julius Caesar to Domitian.

- 2) Called “The Twelve Caesars.”
 - b. In the biographical section called the “Life of Claudius” he wrote:
 - 1) Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus, he expelled them from the city. The Twelve Caesars, pg 197. Baltimore: Penguin Books, Inc.
 - 2) This is a reference to when the Jews were expelled from Rome in Acts 18:2.
 - c. In the biographical section called the “Life of Nero” he wrote:
 - 1) “Punishments were also inflicted on the Christians, a sect professing a new and mischievous religious belief.” Ibid., pg. 271.
5. Pliny, 61-113 AD.
- a. Gaius Plinius Caecilius Secundus.
 - 1) He was an author, lawyer and judge.
 - 2) He was the Imperial Magistrate under Trajan.
 - b. He was sent by the Emperor to Bithynia in 112 to do some work.
 - 1) There he found many converts to Christ, and he just didn’t know what to do with them.
 - 2) In his writings to the emperor. He asked how to deal with the Christians, and testifies to their moral integrity, as well, he gives a historical record pertaining to Christ.
6. Julius Africanus
- a. Julius was of Celtic origin.
 - 1) He was a notable orator during the reign of Nero.
 - 2) He was known for his passionate and energetic speeches.
 - b. The “Extant Writings,” (Writings of the Church Fathers) on page 18, record him leading a discussion about the darkness that followed the crucifixion of Christ.
7. The Babylonian Talmud
- a. “Sanhedrin 43a” confirms the crucifixion of Jesus on the eve of Passover.
8. Lucian of Samosata, 125-180 AD
- a. He was Assyrian, born in the Commagene kingdom.
 - b. He was a famed orator, satirist and author.
 - 1) He wrote several different books.
 - 2) He was famed for his wit.
 - c. In his writings, he admits that Jesus brought forth new doctrines and died for them.

- 1) He even went so far as describing some of the teachings of Jesus:
 - a) Brotherhood of believers.
 - b) Conversion.
 - c) Monotheistic – Believers must deny other gods.
 - d) Immortality.
 - e) Self-devotion.

9. Mara Bar-Serapion

- a. He was an Assyrian Stoic Philosopher.
 - 1) His home was Syria.
- b. He confirms the historicity of Jesus in a letter that he wrote to his son. The letter dates to 73 AD.
 - 1) In the letter he affirms:
 - a) Jesus was a wise and virtuous man.
 - b) Jesus was the king of Israel.
 - c) The Jews put Jesus to death.
 - d) And His teachings live on through His followers.

9. Gnostic Writings:

- a. Gnosticism
 - 1) The word derives from the Greek word gnosis, meaning knowledge.
 - 2) It was a philosophical movement that started in the first century, but really started to grow in the second century.
 - 3) The philosophical movement believes that knowledge is the ultimate goal.
 - 4) There are many different shoots and mindsets in this ism.
 - 5) In short, what they did was incorporate Christian and Greek beliefs to form a higher knowledge, which could save souls.
- b. Many of their books reference Jesus. And they are historical records of His existence. Books like:
 - 1) The Gospel of Truth.
 - 2) Letter to Rheginus.
 - 3) Treatise on The Three Natures.
 - 4) Apocalypse of Adam.
 - 5) Gospel of Matthias.
 - 6) Gospel of Philip.
 - 7) Acts of Peter.
 - 8) Acts of Thomas.
 - 9) The Apocryphon of John.

- 10) The Gospel of Thomas.
- 11) The Treatise on Resurrection.
- 12) And there are many more, but they all reference Jesus.

10. The Bible:

- a. The Bible as well is a historical document that gives credence to Jesus, as not only being a man, but God!
- b. The New Testament teaches Jesus was no ordinary man.
 - 1) Made of a virgin, Matthew 1.
 - 2) Came down from heaven, John 6:51.
 - a) Declared He come from God, John 8:42.
 - 3) God calls Him God, Hebrews 1:8.
 - 4. Declared His eternal nature in John 8:58, “Before Abraham was born, I am.”
 - a) John 1:1; Colossians 1:15-17.

11. Conclusion:

- a. History indeed records not only from the Bible, but from historians in Rome, Jerusalem, Syria, Africa, Asia Minor and more that there was a man named Jesus.
 - 1) And this man did mighty works and had a great following of people.
 - 2) There is simply plenty of historical evidence that proves Jesus existed, and only one who despises the cross would continue to deny this evidence, Philippians 3:18-19.

The New Testament Church

1. Definition of The Word Church:

- a. In Matthew 16:18, Jesus said, “Upon this rock I will build my church.”
 - 1) This is the first time the word church appears in the New Testament.
- b. Church:
 - 1) Ekklesia – Greek. 1577 in Strong’s.
- c. Definitions:
 - 1) “Call out,” “A calling out,” “An assembly.”
- d. Usages:
 - 1) People who were summoned, called, Acts 19:39; 19:32, 41.
 - 2) In the realm of Christendom, the word references an assembly of

Christians, 1 Cor. 11:18.

3) A particular congregation, Acts 8:1; 11:22; 11:26; 13:1; 1 Corinthians 1:2, etc.

4) The word ekklesia never references any heathen religious groups in the New Testament.

e. In Matthew 16:18-19

1) Jesus made it clear that the terms, “church,” and “kingdom of God,” are synonymous.

2) The idea is the church on earth is a reign and not so much a realm, Acts 20:30-36; 1 Corinthians 15:25-26; Ephesians 1:20-23.

2. Establishment of the Church:

a. Jesus began His ministry teaching “the kingdom of God was at hand,” Matthew 4:17

1) In Matthew 16:18, Jesus prophesied the church was still to come.

b. After Jesus’ resurrection, He told the apostles to remain in Jerusalem until they were empowered from on high, Luke 24:49.

1) Jesus previously prophesied about these things in John 14-16, promising the Holy Spirit would come, John 14:26, and when He does He will guide them into all truth, and help convict man of sin, John 16:7-8, 13.

c. According to prophecy, Jerusalem was to be the birthplace of the church, Isaiah 2:1-4.

1) Now, Jesus, who just declared that He would build His church, and promised to send the Holy Spirit to help the apostles do just that.

2) Told them to wait in Jerusalem, Luke 24:47.

d. In Acts 2:1-4, as the apostles were gathered together to celebrate Pentecost, the Holy Spirit came upon them.

1) The prophecies of Joel 2:28-32 are fulfilled.

e. Under the guidance of the Holy Spirit, the apostles began to preach, and they baptized 3,000 for the remission of their sins, Acts 2:38.

1) Those 3,000 also received the gift of the Holy Spirit and were added to the church, Acts 2:38, 47.

3. Foundation of the Church:

a. In prophecy:

1) Isaiah 2:2-3

a) Isaiah 28:16 – A tried, precious corner stone, for a sure foundation.

2) Micah 4:1-2.

3) Matthew 16:17-18.

- a) Jesus was not speaking of Peter as the rock which the church was to be built.
- b) Jesus was pinpointing the confession, that “Christ, the Son of the living God.”
 - i. The words for Peter and rock are two different words, and in different genders, reveals Peter was not the rock the church would be built upon.
 - ii. The Greek word for Peter is masculine, Petros.
 - iii. The Greek word for rock is feminine, Petra.

b. In actuality:

- 1) 1 Corinthians 3:11.
- 2) Ephesians 2:19-20.
 - a) The apostles were part of the foundation through their effort to help lay it, 2 Corinthians 5:18-21.
 - b) Acts 2:42.
 - c) Those in Christ continue to build upon the foundation, 1 Peter 2:4-8.

4. Authority of The Church:

- a. Biblically speaking the authority for the church is found in Christ, through His word:
 - 1) Matthew 28:18-20.
 - 2) Ephesians 1:22-23.
 - 3) Ephesians 5:23-24.
 - 4) 2 Timothy 3:16-17.
- b. Today authority for certain religious bodies rests in:
 - 1) Certain bodies of believers.
 - 2) Books were written by men.
 - 3) Conferences and Synods.
 - a) Never in scripture can we read of certain bodies of believers and books in addition to God’s written word being the authority of the church.

5. Names of The Church:

- a. God never gave a specific (singular) name for the entire church.
 - 1) However, we can read in scripture how local congregations were designated in the Bible.
 - a) The church. Used 56 times.
 - b) The body, body of Christ, Christ’s body, Ephesians 1:22-23;

Colossians 1:18. Used 50 times.

- c) Church of God or assembly of God. Used ten times. Acts 12:5; 20:28, etc.
 - d) Churches of Christ, Romans 16:16. Used once.
 - e) The way. Used seven times, all by Luke in the book of Acts. Acts 9:2; 18:25; 19:9, etc.
 - f) Flock. Used four times. Acts 20:28-29; 1 Peter 5:2-3.
 - g) Sect of Nazarenes. Used three times. Acts 24:5, 14; 28:22.
 - h) The general assembly, Hebrews 12:23.
 - i) The church of the firstborn, Hebrews 12:23.
 - j) The church of the saints, 1 Corinthians 14:33.
 - k) The church of the living God, 1 Timothy 3:15.
 - l) The kingdom of God, Col. 4:11. From Acts 1-Revelation 22 this term is used fifteen times. Acts 1:3; 8:12, etc.
 - m) Kingdom of his dear Son, Colossians 1:13.
 - n) Kingdom of Christ and of God, Ephesians 5:5.
 - o) The family of God, household of God, house of God, 1 Timothy 3:15.
- b. God did specify a certain designation for His children.
- 1) In prophesy, Isaiah 62:2; 65:15.
 - 2) In fulfillment, Acts 11:26.
 - a) It was in Antioch, Syria in 44 A.D. that they were first given this designation.
 - b) Used by other men to reference those in Christ, Acts 26:28.
 - c) Peter teaches us we should never be ashamed of this name, 1 Peter 4:16.
 - d) James 2:7.
- c. What others have said:
- 1) "I pray you to leave my name alone and call not yourselves Lutherans but Christians." Martin Luther
 - 2) "I would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgot...that the very name Methodist might never be mentioned more, but buried in eternal oblivion," John Wesley.

6. Organization of the Church:

a. Headquarters:

- 1) Christ is the head of the body, the church, Colossians 1:18.
- 2) Christ is in heaven, Acts 2:30.
- 3) There is no instruction in the Bible declaring anything about the

church having an earthly headquarters.

b. Autonomy of each congregation:

- 1) Read Acts 20:28; 1 Peter 5:1-3; Philippians 1:1.
- 2) These passages teach that there was no world-wide headquarters that ran the church.
- 3) There was no government set up over various continents, countries, states, or regions.
- 4) Each congregation was independent and held it's own government.
 - a) With Christ as the chief shepherd, 1 Peter 5:4.
 - b) And each congregation being comprised of elders, deacons and saints, Philippians 1:1.
 - c) Elders, deacons and saints all of which met certain conditions based off the N.T.
 - i. The Qualifications of elders, 1 Timothy 3:1-7.
 - ii. The Qualifications of deacons, 1 Timothy 3:8-13.
 - iii. The Conditions for church membership. See

Membership Of The Church:

c. In the New Testament women never served as evangelists, elders (pastors) or deacons.

- 1) Jesus selected 12 men to be His apostles, Matthew 10:1-4
 - a) Future apostles were men as well:
 - i. Matthias, Acts 1:23-25.
 - ii. Paul, Romans 11:13.
 - iii. James, Galatians 1:18.
- 2) Women could not be elders or deacons as well.
 - a) No woman is ever mentioned as an elder or deacon, and the qualifications for elders and deacons make it clear that a wife cannot serve in these roles, 1 Timothy 3:2, 3:12.

7. Worship of the Church

a. Worship must be in Spirit and Truth, John 4:23-24.

- 1) Christians must follow apostolic traditions, 1 Thessalonians 2:15.
- 2) To add to the worship of God makes worship vain, Matthew 15:1-9, 13.

b. Lord's Supper

- 1) Acts 20:7; 1 Corinthians 11:23-29; Matthew 26:26-28; 1 Corinthians 10:16.
- 2) Testimony from each church historians:
 - a) "And on the day called Sunday, all who live in cities or in the country gather together to one place. And the memoirs of the

apostles or the writings of the Apostles are read, as long as time permits. Then, when the reader has ceased, the president verbally instructs us and exhorts us to imitate these good things. Then we all rise together and pray. And, as we said before, when our prayer is ended, bread and wine and water are brought.....And a portion of it is sent by the deacons to those who are absent,” Justin Martyr, 160.

- b) “In congregations before daybreak, we take from the hand of no one but the presidents the sacrament of the Eucharist – which the Lord both commanded to be eaten at mealtimes and commanded to be taken by all alike... We feel pained if any wine or bread fall on the ground,” Tertullian 211.

c. Prayer

- 1) Acts 2:42

d. Preaching

- 1) 1 Timothy 4:13

e. Contribution

- 1) 1 Corinthians 16:1-2.

f. Singing

- 1) The New Testament church was only commanded to sing. There were no mechanical instruments used in their worship.

- 2) Ephesians 5:19; 1 Corinthians 14:15.

- 3) Testimony from early church historians:

a) “Your (pagan) public assemblies I have come to hate. For there are excessive banquets and subtle flutes that provoke people to lustful movements.” Justin Martyr, 160.

b) “If people occupy their time with pipes, psalteries, choirs, dances, Egyptian clapping of hands, and such disorderly frivolities, they become quite immodest... Let the pipe be resigned to shepherds, and the flute to the superstitious ones who are engrossed in idolatry.... By the lyre is meant the mouth struck by the Spirit,” Clement of Alexandria.

I. Note here the phrase, “Egyptian clapping of hands.”

g. According to apostolic doctrine and tradition, we learn Sunday, the first day of the week, was a special day of worship for early Christians.

- 1) Jesus arose from the dead on “the first day of the week,” Matthew 28:1; Mark 16:2; Luke 24:1 and John 20:1.

- 2) The Lord’s Supper was observed on the first day of the week, Acts 20:7.

- 3) The contribution was to be collected on Sunday, 1 Corinthians

16:1-2.

8. Membership of The Church:

- a. From the beginning of John the Baptist's ministry, he began to baptize those who repented for the remission of sins, Mark 1:4; Matthew 3:2.
 - 1) Jesus as well taught the gospel of the kingdom, Mark 1:14.
- b. Jesus taught in Mark 16:15-16 that belief should accompany baptism.
- c. Jesus taught in Matthew 28:18-20 that teaching must happen before baptism.
- d. In Acts 2, we see people who heard the preaching of God's word, were taught, and then the penitent hearers, and believers asked what they must do in order to be saved.
 - 1) Peter said, "repent and be baptized," Acts 2:38.
 - 2) Therefore, we can see up to this point, in order for someone to be a member of the church. They had to be old enough to hear and make faith actions.
 - a) So, they heard, believed, and confessed their belief in Acts 2, by asking what they must do in order to be saved.
 - b) Then, they repented of their sins and were baptized.
 - c) By doing so, they saved themselves, Acts 2:41.
 - d) And Christ added them to the church, Acts 2:47.
- e. We also witness in Acts 8; a specific confession found before baptism in Acts 8:37.
 - 1) Now there is debate among some scholars as to the authenticity of the confession in Acts 8:37.
 - a) It is clear, it does not appear in all the manuscripts.
 - b) However, it is clear, by a number of church historians who quoted the passage that they believed it to be scripture.
 - 2) "In the Authorized Version (King James Translation) of the Bible, Acts chapter 8, verse 37 reads, "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." The Darby Translation, in lieu of this verse, contains this footnote: "Verse 37 in the Authorized Version is recognized as not genuine." The Textus Receptus, Geneva Bible, New American Standard Bible, and New King James Version include Acts 8:37, but the New International Version and New Revised Standard Version do not.

Some have argued that the verse is not genuine because it is found

in only a few late manuscripts and was inserted into the Greek text by Erasmus from the Latin Vulgate. While the passage does appear in Jerome's Latin Vulgate, the passage also appears in many other Old Latin manuscripts. It also is found in the 8th century Greek Codex E and several Greek manuscripts. The precise wording of these texts differs, but the essence of the eunuch's testimony remains. Furthermore, Irenaeus (202 AD), Cyprian (258 AD), Ambrosiaster (4th century), Pacian (392 AD), Ambrose (397 AD), and Augustine (430 AD) all cite Acts 8:37.

For instance, Irenaeus noted that "... the believing eunuch himself: and immediately requesting to be baptized, he said, 'I believe Jesus Christ to be the Son of God'." Likewise, Cyprian quotes the first part of the verse, writing, "In the Acts of the Apostles: 'Lo, here is water; what is there which hinders me from being baptized?' Then said Philip, 'If thou believest with all thine heart, thou mayest.'" These statements, clearly quotations of Acts 8:37, appear by the end of the second century and at the first half of the third. So the passage was in common use long before the existing Greek manuscripts were copied. This in itself suggests its authenticity.

So if the text is genuine, why would a scribe decide to delete it? Here are two possible explanations. Firstly, by the middle of the third century, [Origen of Alexandria](#) had taught the doctrine of infant baptism. Secondly, by the end of the third century it had become common practice to delay the baptism of Christian converts to assure that they really understood their commitment to Christ and were not holding any of the heresies which were current in that era. Perhaps a scribe, believing that infants should be baptized or that baptism should not immediately follow conversion, omitted this passage from the text, which would explain its absence in many of the subsequent Greek manuscripts." <http://christian-baptism.com/acts-8-37.htm>

f. There were several different types of baptisms recorded in the New Testament.

- 1) Baptism of John for the remission of sins, Mark 1:4
- 2) Baptism of Moses, 1 Corinthians 10:2
- 3) There were those immersed in the Holy Spirit, Acts 2:1-4

- 4) Baptism for the remission of sins, Acts 2:38; 22:16; Titus 3:5.
 - a) By Ephesians 4:5, there was one baptism that remained.
 - b) Acts 19:1-12; 1 Peter 3:20-21, helps us understand which baptism remained in force.
- g. These were the five steps used in the first century to add one to the church.
 - 1) Hearing, believing, confessing, repenting and being baptized.
 - 2) And note, it was Christ who added to the church.
 - a) Not a select group of men who would vote you worthy or not.

9. Manner of Life:

- a. Early Christians were called upon to walk in the newness of life, Romans 6:4.
 - 1) They were born into a new kingdom, not of this world, John 3:1-8; John 18:36.
 - 2) And this kingdom required living fit for the kingdom, Matthew 6:33.
 - 3) Therefore, they were to set their affections on things above, Colossian 3:1-2.
 - 4) They were to live on the earth, but not be of the earth, 1 John 2:15-17.
- b. They were to put off the things of the world and put on the attributes of Christ and the Spirit, Romans 13:14; Galatians 3:27.
 - 1) They were to put off the old man (Colossians 3:9), and not do the works of the flesh, Galatians 5:19-21 and put on the new man, Col. 3:12.
 - a) The new man was characterized by the Fruit of the Spirit – Galatians 5:22-24; the Christian Graces of Colossians 3, and the the Christian Graces of 2 Peter 1:5-8.
- c. The early Christians were to be a growing group of people. Growing in the grace and knowledge of our Lord, 2 Peter 3:18.
 - 1) Their lives were to characterize Christ on earth.
 - 2) Then by doing so, they were to be involved in saving others and bringing them to Christ as well, 2 Timothy 2:2.
- d. The early church also had a sense of community about them. They were family. They were of one body, Acts 2:42; Ephesians 4:4.
- e. Anyone who did not live up to the code that God set forth, was to be disciplined, 1 Corinthians 5:1-9.
 - 1) They practiced Church Discipline to shame and restore.

- f. A child of God was to live faithful until death, Revelation 2:10.
 - 1) Possible through confession and repentance of sin, 1 John 1:7-10.

10. Unity of the Church:

- a. Jesus prayed in John 17:20-21 that His church would be united.
 - 1) Prayer alone would have accomplished nothing. Jesus put forth His all, gave His all, and furthered His work through the Comforter and Inspired Writers to give us what we need to be a united body on earth.
- b. Jesus can unite all men in his blood, Ephesians 2:13; Romans 9-11.
- c. Jesus unites through His written word, 2 Timothy 3:16-17.
 - 1) The early Church heard His word and were, “of one heart and soul,” Acts 4:32.
 - 2) 1 Corinthians 1:10 teaches about the unity of faith.
 - a) Paul said we are to be “joined together in the same mind and in the same judgment.”
 - b) The word judgment in Greek (gnome) means opinion.
- d. How do we accomplish this?
 - 1) Speaking where the oracles of God speaks, 1 Peter 4:11.
 - a) Humbling our selves before God’s book, James 4:10; 1 Peter 5:6.
 - b) Developing the mind of Christ, 1 Corinthians 2:16; Philippians 2:1-5.
 - c) Notice the spirit of debate we are to use, Ephesians 4:1-3.
- e. Also, at times to keep the unity among brethren, discipline must be used.
 - 1) There are those who will not submit to truth.
 - a) They will teach for stomach’s sake and must be marked, Romans 16:17.
 - b) There are false teachers coming, and their mouths must be stopped, Titus 1:7-9.
 - 2) Every false teacher must know that they will be condemned, Galatians 1:6-9; 2 John 1:9.

Persecution

1. Roman Religion:

- a. The Roman government understood there was a spiritual element about mankind.
 - 1) In order to help keep the population in subjection, they formulated a close relationship between the Roman government and Roman religion.

- b. They developed an Imperial Cult:
 - 1) Claiming the Caesars were descendants of Romulus, the legendary founder of Rome. Who was deified as the “undefeated god.”
- c. The emperor worship started under the reign of Augustus (27 BC-14 AD).
 - 1) It hit its climax under the reign of Diocletian (284-305) when he demanded people to bow to him, sacrifice to him, and wanted to be called “Dominus Noster” meaning “Our Lord.”
 - 2) The emperor worship started to decline under the reign of Constantine.
 - a) He was a convert to Christ.
 - b) From here some Christian Emperors started to believe they were God’s vice-regent here on earth.

2. Jews and Rome

- a. The Jews and Rome had a very interesting relationship, backed by suspicion.
 - 1) Due to certain privileges given to Herod Antipater. The Jews in Palestine were unmolested, as long as they paid their tribute.
 - a) Then in 6 AD Rome “assumed” rule over Jerusalem.
 - 2) But, Israel had burned with a strong sense of nationalism for several centuries.
 - 3) There was a burning desire, and underground movement started to reclaim their independence from Rome.
 - 4) This movement continued to grow until there was quite a tumultuous relationship between the two.
- b. Rebellions against Rome:
 - 1) During the first year rule of Coponius (6 AD), Judas the Galilean and Zadok the Pharisee led a rebellion against taxes and the new existence of the Roman Guard in Jerusalem.
 - 2) In 44 AD, Theudas led a large revolt against Roman Rule. It is believed that some Christians participated in this rebellion.
 - a) There were some other minor revolts and rebellions here and there, but nothing like the Jewish-Roman Wars.
- c. The Three Jewish-Roman Wars:
 - 1) Jewish Rebellion – 66-73
 - 2) Kitos War - 115-117
 - 3) Barkokhba Revolt - 132-135

3. Jews, Christians, and Rome

- a. It is easy to understand why during the early days of Christianity Rome

was suspicious of the Jews.

- 1) Since Jesus was a Jew.
 - 2) The gospel of Jesus was first preached to the Jews.
 - 3) The synagogues of the Jews were launching points for the gospel.
 - 4) It appears some Christians revolted with the Jews against Rome in 44.
- b. Christians were taught to obey civil government, Romans 13:1-7.
- 1) They didn't want to be seen as opposing Rome, nor part of strain between Rome and Jerusalem.
 - 2) The Christians did not take part in the Jerusalem/Roman wars.
 - 3) Based on the prophecies from Matthew 24. Christians saw the war coming and fled from Jerusalem.
- c. Even though, Christians didn't want to be associated with the Jews. The Romans associated Christians with Jews until the early second century.

4. Christians and Rome

- a. Christianity soon becomes a huge threat in the eyes of Rome.
- b. It was probably nothing more than the misunderstanding of Christian doctrine that led to Rome's threat against Christians.
 - 1) Christians taught Christ is King of Kings.
 - 2) They taught they were citizens in Christ's kingdom.
 - 3) Christians had a militant attitude about them in spreading the word of God.
- c. Rome soon considered this rising movement a threat to national security.
 - 1) Even though, no Christians ever took up arms against the state.
- d. Rome's main religion was an Imperial Cult religion.
 - 1) When they conquered other areas, they would legalize the local religions.
 - 2) They were polytheistic, with a desire for their king to be the god of all.
- e. Since, Christianity came about as a new religion after Jerusalem was placed under Rome.
 - 1) Christianity was an illegal religion right from the start.
 - 2) This too kept Rome suspicious about Christianity.
- f. Due to misunderstandings of their doctrines. And because Christians were hated or disliked by other groups, like the Jews and Gnostics, and cults like the Druids and Bacchanalia. A lot of false accusations were being made.
 - 1) They were accused of incest, drinking blood, cannibalism, infanticide, and with trying to overthrow Rome.

5. Druids and Bacchants

- a. The Roman Druids were from Western Europe.
 - 1) They were from Britain, Ireland and Gaul.
 - 2) They were a priestly class of people.
 - 3) They were highly educated.
 - a) One had to train for 20 years to be a Druid priest.
 - 4) They left no written record of their beliefs and practices.
 - 5) They believed in animal and human sacrifices.
 - a) They were considered seers.
 - b) They believed in reincarnation and immortality of the soul.
 - 6) They were banned by Rome in 54 AD during the reign of Claudius.
 - a) They continued for several centuries.
- b. Bacchants were a mixture of an ancient Roman pagan religion of Bacchus and the Greek god Dionysia:
 - 1) It was a very violent cult that considered nothing immoral.
 - 2) They practiced cannibalism, rape, immorality at it's worse.
 - 3) Under the guise of religion, they would break moral, civil and religious laws.
 - 4) This cult was outlawed by Rome and so they worshiped in secret, generally at night.
 - a) This cult's members were typically young, poor and homosexual.
 - 5) Early Christians were often accused of being part of this cult, because of the lies being spread about them and their worship style.

6. Gnosticism

- a. Gnosticism was a great hindrance and threat to Christianity.
 - 1) So much so that starting in the early 60's inspired writers wrote against some of the precepts of this order.
- b. Gnosis
 - 1) Gnosis means the act of knowing.
 - 2) In and of itself, there is nothing wrong with the word. Christianity is a religion of knowledge, John 8:32.
- c. False Gnosis implies there is a knowledge that is available but out of reach for the ordinary.
 - 1) Gnosticism was a threat for the early church.
 - 2) Many Christians left the faith, gave up their salvation, for a supposed higher knowledge.
- d. Their aim was to construct a theory about the universe, cosmogony and

redemption. Which if known, would be like a secret password for the afterlife.

- 1) They felt from all the old fables and philosophies of the world there was a common thread of truth, and it was their job to interpret them unto salvation.
- 2) This resulted in many different false philosophies.

e. Some general principles:

- 1) Supreme Being:
 - a) He is unconnected to matter, and incapable of being affected by it.
 - b) They view matter or the flesh as evil, only out to oppose God.
 - c) Inbetween God and matter there is a group of demi-gods.
- 2) They based Gnostic knowledge on:
 - a) Tradition
 - b) Christian Scripture
 - c) The works of other “enlightened” people. Like poets and philosophers.

f. Gnosticism replaced the question, “What must I do to be saved,” with the question, “what must I know to obtain Christhood?”

- 1) Things they had to know:
 - a) What is the origin of evil?
 - b) How to restore the primitive order of the universe?
- 2) Topics they addressed:
 - a) God and the universe.
 - b) God and providence.
 - c) Christ.
 - d) Intermediaries.
 - e) Redemption.
 - f) Revelation.

i. Salvation was brought about by knowing these answers.

g. Many Christians fell from grace to this human knowledge based system.

- 1) Gnosticism was at it’s height in 150 AD.
- 2) Their strength started to diminish around 200 AD.

h. Two main streams of Gnosticism:

- 1) One, that matter and flesh were evil and in order to overcome one must deprive the body of it’s desires.
 - a) This resulted in asceticism.
- 2) The second stream believed the same about matter and flesh.

- a) The difference was they believed one could overcome the flesh by giving itself to all fleshly desires until you no longer desired it.
 - i. Christianity suffered under Rome because of Gnosticism.
 - 1) The Romans heard of this group practicing evil immoral things and assumed this was true Christianity.
 - 2) And though apologists tried to explain that true Christians would only live like Christ.
 - a) For many Romans, they could not see the difference between those who wanted to conform to the image of Christ, and from those who thought they could become Christs.
7. Christians were called atheists
- a. Since Christians would not take part in the state ran religion.
 - 1) Early Christians were called atheists, godless and disloyal.
 - a) Atheists because they would not bow down and offer sacrifices to earthly gods.
 - b) Godless because Rome didn't understand God. And because their enemies spread many rumors about their living habits.
 - c) Disloyal because they would not sacrifice and or confess their allegiance to Rome over God.
 - b. After the crucifixion of Jesus, the gospel quickly spread throughout the empire.
 - 1) And any early persecutions only served to spread the cause of Christ.
8. Caligula (37-41)
- a. His rule was a time of relative peace for Christians. And the church grew rapidly.
 - 1) He did not persecute Christians at all.
 - b. However, he unknowingly laid the foundation for Christian persecution.
 - 1) When his beloved sister Drusilla died, he deified her among the Roman gods.
 - 2) Then later determined since she is a god, and he was her brother and ruler, then he too must be a god.
 - c. Caligula made it a law that all oaths were to be through his name and he was to be seen as a god.
 - 1) Christianity was too small at this point to cause any uprising.
 - 2) But, the Jews, were still a formidable force. And they opposed such.

- 3) Caligula responded by having his image put in synagogues and by placing a large image of himself in Jerusalem.
- d. Before he could really persecute the Jews, he was killed in 41 AD.

9. Claudius (41-54)

- a. He released the Jews from the law imposed on them by Caligula, and he appointed Herod Agrippa as King of Judea.
 - 1) With Herod being sympathetic to the Jews, he allowed the Jews to persecute Christians.
 - 2) Herod killed James, Acts 12:2, and arrested Peter to do the same.
- b. The Jews caused some types of riots, and the Christians in Rome received the blame and they expelled them from Rome, Acts 18:2.
- c. There seemed to be no major Christian persecution by Rome during his reign.
 - 1) Obviously any persecution then was initiated by the Jews.

10. Nero (54-69)

- a. Just before Nero came to power, there were two Jewish “revolutionary” movements that Rome had to quell, Acts 5:36 (44 AD) and Acts 21:38 (53 AD).
 - 1) The Jews were able to deflect blame on the Christians.
 - 2) And there may have been some untaught Christians that participated in these revolts.
 - 3) Since they associated the Christian name with these revolts, Rome found it easy to place blame on the Christians for anything.
- b. The Jews also used a changing of the Roman governorship in Jerusalem as an opportunity to persecute the Christians.
 - 1) The High Priest, Ananias, brought charges against James the half-brother of Jesus and several other Christians and had them killed.
- c. On the 18th of July, 64 AD, a fire started that destroyed 75% of Rome.
 - 1) It was common knowledge that Nero wanted to rebuild large portions of Rome near his palace.
 - 2) So, people immediately started to blame him.
- d. Whether he started the fire or not, Nero blamed Christians, whose public opinion was not high, because they were considered weird, unusual and superstitious. Nero used them as his scapegoat and blamed the fires on them.
 - 1) And locally, Rome and the surrounding areas, he rounded up Christians in large numbers to have them killed.
 - 2) Tradition states they killed Peter and Paul during Nero’s reign.

- e. This was the first registered and approved persecution of Christians by the Roman government.
 - 1) It was only local in nature.

11. Vespasian (69-79)

- a. There is no record of any Christian persecution at this time.
 - 1) Rome had it's hands full in dealing with the Jews.
- b. Though they destroyed Jerusalem at this time, Christians had already left Jerusalem based off the signs of Matthew 24.

12. Domition (81-96)

- a. Domition was the second emperor to develop state persecution laws against Christians.
- b. Christianity was still considered a sect of Judaism.
 - 1) And it was an outlawed religion.
- c. Domition also deified himself and forced the populace to recognized his "divine" authority, in order to prove their allegiance to him.
 - 1) He used such as a tool to destroy many of his political enemies. And to steal the properties of those who wanted.
 - 2) He also brought about the first empire-wide persecution on Christians.
 - 3) He made it clear to all his governors that anyone who would not deny Christ should die.

13. Trajan (98-117)

- a. Under the reign of Trajan, politically speaking, Christianity was no longer tied to Judaism.
 - 1) Now they were persecuted for no other reason than being Christian.
 - 2) Because Rome believed Christianity to be a "detestable religion."
- b. Eventually, Trajan changed his views a bit. And decided that Christians should not be sought out.
 - 1) Christians who were Roman citizens were to be sent to Rome for trial.
 - 2) Christians continued to be persecuted and killed for their faith in Rome and Jerusalem.
 - 3) But not on the scale as they were early in Trajan's reign.

14. Hadrian (117-138)

- a. He left Trajan's reforms in dealing with Christians.
 - 1) But, he did not force persecution upon the Christians,

and, therefore, this was a time of peace for Christians.

- b. However, with the law of Trajan still in force, from time to time someone would be persecuted for their faith.

15. Antoninus Pius (138-161)

- a. Antoninus had no desire to persecute Christians.
 - 1) Though there were many political leaders, who wanted to continue or revive persecution against Christians. Antoninus never pushed such.
- b. It is believed that an apologist wrote Antoninus a letter about Christianity and Christians, and he understood from this letter that Christians were no threat at all.

16. Marcus Aurelius (161-180)

- a. Marcus must have been heavily influenced by the parties in Antoninus' reign that wanted to bring back persecution against Christians.
 - 1) He really no more ascended to the throne before he started persecuting Christians throughout the empire.
 - 2) He hated Christians and blamed them for anything that went wrong during his reign.
- b. The Jews at this time were free from persecution and took part in helping Rome persecute Christians.
- c. During this time, Justin and a group of Christians were beheaded in Rome, 166 AD.
 - 1) They crucified Polycarp for his faith. Polycarp was a good friend of the proconsul. He tried everything he could to get Polycarp to denounce Christ, or just get him to confess the king as Lord.
 - 2) Pretty much begged Polycarp to say, "Lord Caesar" and not even mean it, but Polycarp refused.
 - 3) Once condemned to be burned to death, it was the Jews who quickly went out to find the wood for the fire.
- d. Also, at this time, people took advantage of this persecution. Accusing people of being Christians, having them killed, to obtain their property.

17. Severus (193-211) check dates

- a. Severus did not repeal the laws against Christians.
 - 1) He made it illegal to convert to Christ, 201 AD.
- b. Random persecution continued during his reign.
 - 1) They say Christianity rapidly grew under his reign.

18. Decius (249-251)

- a. His reign would have been a disastrous reign for Christians.
- b. He was determined to wipe Christianity out.
 - 1) He wrote a law declaring that everyone must sacrifice to the gods at least once a year.
 - 2) The plan was put in place in order to catch and destroy all Christians.
- c. Fortunately before his new laws could really take force he died.

19. Valerian (253-260)

- a. Valerian didn't enforce any of these laws against Christians until his third year as king.
 - 1) Then he resumed the decree of Decius.
- b. Christians were once again being systematically persecuted.

20. Time of relative peace, (260-285)

- a. During the reigns of Gallienus, Claudius Gothicus, Aurelian, Tacitus, Probus and Carus Carinus Numerian there was no recorded persecution.
- b. During this time Christianity quickly grew.
 - 1) With their relative freedom, they built church buildings and some very large buildings at that.

20. Diocletian (285-305)

- a. Was a power hungry man.
 - 1) He rose through the political ranks in Rome and eventually gathered enough power that he declared himself dictator.
 - 2) It was at that time they abolished the Roman Senate which had shared powers with the emperors since 27 BC.
- b. Diocletian set out on a plan to unite the entire empire.
- c. During the time of relative peace, 260-285 for the Christians, they were very militant for their faith.
 - 1) They didn't take up arms or anything like that.
 - 2) But, they were God's Army and they were on the march.
 - 3) Speaking out against Roman religions, and trying to introduce everyone to the true and living God.
- d. In 303 Diocletian realized that to unite Rome, he had to bring back and enforce old Roman Religious laws to bring forth a people loyal to the throne.
- e. Christianity was once again outlawed:
 - 1) To assemble for worship was outlawed.

- 2) To have possession of scripture was outlawed. All scripture was to be turned in to the government for destruction.
- 3) They were to destroy all church buildings.
- 4) They were to imprison all the church leaders.
- f. These new persecutions did not bring about the desired effect. In 304 AD, they formed another law against Christians.
 - 1) That is every person had to sacrifice to an idol and anyone who refused would die.
- g. Eusebius, a Christian Historian, 260/265-339/340, wrote in detail about these persecutions.
 - 1) Wrote that Christians suffered in every conceivable way.
 - 2) They were arrested. Prisons were overpopulated due to them.
 - 3) Slave camps were built for Christians to work to the death in mines.
- h. Then in 305 Diocletian left the throne due to age. He knew someone stronger needed to be on the throne.
 - 1) And Galerius and Constantine became Co-Regents.
- i. This is the last endorsed persecution of Christians from the Roman government.
 - 1) There were other local persecutions after this time, but not state sponsored.

21. Galerius (305-311)

- a. He agreed with the persecution of Christians under Diocletian but realized the persecution accomplished nothing.
 - 1) They were not about to abolish Christianity.
 - 2) He issued The Edict of Toleration in 311.
 - a) The edict essentially said Christians had the right to exist and worship, so long as they were not a threat to Rome.

21. Constantine (306-337)

- a. Upon the death of Galerius, it was easy for him to continue the acceptance of Christianity since another laid the foundation.
- b. In 313 Constantine issued the Edict of Milan.
 - 1) Which gave Christians freedom of religion and to assemble.
 - 2) Also, all their property was restored to them.
- c. He paved the way for Christianity to become the state religion.

22. Christianity Prevailed:

- a. There are several reasons Christianity prevailed:
 - 1) Will of God.

- 2) The militant mindset of the Christians. Not in taking up arms, but in spreading the Gospel Message!
- 3) Scriptures taught that Christians were to obey the laws of the land.
- 4) Morality.
- 5) Unity.
- 6) Hope and expectation of Christ.
- b. But then Christianity Suffered:
 - 1) Since Satan could not squash Christianity with the sword.
 - 2) He then turned to false doctrine.

22. Persecution and the Apostles

- a. John is the only apostle to die a natural death. He was 100 years old, and died in Ephesus after being exiled to Patmos.
- b. Peter.
 - 1) Tradition states he was crucified up-side-down, during the Neronian persecution, 64-68.
- c. Andrew.
 - 1) Crucified at Patras, Achaia.
 - 2) Story goes that he hung on the cross for three days, and continued to tell the story of Jesus until he could no longer speak.
- d. James.
 - 1) Was attacked by a mob and was beaten and stoned to death.
- e. Philip
 - 1) Tradition states he was crucified in Hierapolis, Asia Minor.
- f. Matthew
 - 1) Tradition states he was killed in Jerusalem. They stoned then beheaded him.
- g. Bartholomew
 - 1) Killed in Armenia.
- h. Thomas
 - 1) Killed with a spear in India.
- i. Thaddaeus.
 - 1) Tradition states he was crucified at Edessa in 72.
- j. Simon.
 - 1) Said to be crucified by pagans in 79 AD.
- k. Judas
 - 1) Hanged himself.
- l. Paul
 - 1) Beheaded under Neronian persecution.
- m. Matthaïas

- 1) Different traditions about him.
- 2) One tradition states the Sanhedrin killed him in 63. He was stoned.
- 3) Another tradition states he was crucified in Ethiopia.
- 4) And one more says he died in what is modern day Georgia in 80 AD.

Controversies, Departures and Apostacies 100-150 AD

1. In John 17:17-26 Jesus prayed for the unity of the church:
 - a. Jesus understood the greatest threat to the church would be false doctrine.
 - 1) The good book warns us about false teachings.
2. God warned us about false teachers and doctrines through His inspired writers.
 - a. Paul and the elders at Ephesus, Acts 20:28-29.
 - b. Paul and the church at Thessalonica, 2 Thess 2:3-7.
 - 1) The mystery of godliness was already working.
 - c. Paul and the Galatians, Galatians 1:6-9.
 - d. John's Writings:
 - 1) 1 John 4:1 – Commanded to try our teachers.
 - 2) 3 John 1:3 – Warned about those desiring preeminence.
 - 3) 2 John 1:8-9
 - e. The Spirit said this would come about, 1 Timothy 4:1.
 - d. It did not take long after the death of the apostles that we see a departure from New Testament Christianity.
3. Church Leadership, 100-150
 - a. Following the death of the apostles each mature congregation was led by a plurality of elders.
 - 1) At this time, there was no distinction between an elder and bishop.
 - a) The elders at Rome during the writings of Clement were Linus, Anacletus, and Clement.
 - b. Around 96 AD, the church at Corinth was warring again:
 - 1) The younger men wanted to dispose of the eldership.
 - c. Clement of Rome wrote them a letter encouraging them to settle their problems according to truth.
 - 1) Within this letter he speaks of the life, worship and organization of the church.

- 2) He admonishes the church to love and be patient with one another.
- d. His letter confirms the church was governed by elders with no distinction between them.

- 1) He died anywhere between 99-101 AD.

- e. Ignatius of Antioch, died around 107 AD.

- 1) Ignatius is an interesting character.

- a) It seems he had his own visions for the church, and his writings, and thoughts became the foundation for churches changing their leadership style.

- 2) He advocated for a single head over each congregation, a monarchical bishop.

- a) He believed it was best for one man to be in charge of each congregation to keep the church from falling into apostasy.

- b) He desired for there to be a “bishop” over the elders.

- c) And nothing in the church be done without the “bishop” being present.

- 3) Now, notice, his desire to change the organization of the church was to keep it from falling into apostasy.

- d) So, his proposed solution, was to lead the church into apostasy to keep it from apostasy?

- 4) His writings were generally accepted as the reason for the departure from the NT pattern of church government.

- f. The Didache, 130-150 AD

- 1) No one knows for sure when this was written.

- 2) Seems to have been written between 90-150 AD.

- a) Most conservative scholars believe it was written around 130-150.

- 3) In this book the author mentions elders and bishops without distinction.

- g. Polycarp, served as an elder from 115-156??

- 1) In his writings there is no distinction made between the bishops and elders.

- h. Shepherd of Hermas, 140-150:

- 1) He was a slave of Rhoda, a rich Roman woman.

- 2) She released him from slavery when she became a Christian.

- 3) When he wrote his letter, he made no distinction between the elders and a single bishop.

4. Judaism:

- a. The Epistle of Barnabas:

1) Written anywhere from 70 AD – 132 AD.

a) Evidence within the book suggests it was written after the destruction of Jerusalem but before the Bar Kachba Rebellion in 132.

b. This book was in the same spirit as the inspired books Romans, Galatians, and Hebrews.

1) Trying to convince the early Christians from falling from grace, and returning to the law of Moses.

5. Baptism:

a. The Didache (130-150) is one of the earliest evidences of a departure from baptism.

1) It teaches one should be baptized in the name of the Father, Son and Holy Ghost.

2) It also declares the person should be baptized in “living” water.

3) But, then goes on to declare if “living” water could not be found then any old pool of water would work.

4) And he suggests that if there are no pool of waters available, then one can pour water on someone's head three times.

6. Millennialism:

a. This doctrine which plagues Christendom today was introduced by Papias.

1) Perhaps around 140 AD.

b. Though Papias’ work did not survive, probably because it was false doctrine, and people threw it away.

1) His writings were mentioned by other historians and church fathers.

c. Eusebius gave him credit for starting millennialism. That states the kingdom of God would be set up in a physical form on earth for 1,000 years.

d. Polycarp, who died on the 22nd of February 156 AD, said Cerinthus advocated a material reign of Christ on earth.

1) Polycarp claims he heard this from John, the apostle.

2) To set it up, John and Polycarp were going to bathe at Ephesus. And while there John saw Cerinthus.

3) Polycarp said, John rushed out of the bath-house without bathing, yelling, “Let us fly, lest even the bath-house fall down because Cerinthus, the enemy of truth, is within.”

7. Forgiveness of Sin:

a. The Shepherd of Hermas was written to correct a false doctrine that stated

it was possible to be perfect after baptism.

- 1) And if you sinned, after baptism, there remained no more sacrifice for your sins.
- b. He wrote to correct this by teaching repentance.

8. Gnosticism

a. A knowledge-based salvation.

- 1) The concept is very broad.
- 2) There are gnostics that have nothing to do with Christianity.
- 3) Then there are Christian Gnostics who believe they have a higher form of Christianity.

b. Gnostic roots are found prior to Christ.

c. Christian Gnosticism:

- 1) Paul wrote against forms of gnostic doctrine in the 60's. In the book of Colossians.
- 2) But, Valentinus of Carthage is considered to be the father of Christian Gnosticism.
- 3) His form came forth about 100 AD.

d. Gnostic doctrines:

- 1) The material world is evil and the spiritual realm is pure.
- 2) God could not have created this realm because He is pure and this world is corrupt.
 - a) A lesser god must have created this realm.
- 3) Salvation is gained through a secret knowledge.
- 4) And almost every person has the ability to gain that knowledge and be saved.
 - a) They claim there is a hidden/trapped divine spark in most everyone and we must find it to be saved.

e. Implications of Gnosticism:

- 1) God could not have become a man since man is weak.
 - a) Our lusts must be tamed. They have two ways to tame them.
 - i. Asceticism.
 - ii. Indulgence:
 - A. Meaning you indulge is said temptation, until you have worn yourself out. And no longer desire such.
- 2) If matter is evil, then Christ was corrupt.
 - a) They developed Docetism, which teaches Christ only appeared to be human.

f. Origins of Gnosticism:

- 1) They are not really known.
 - a) They claim some of the ideas of Gnosticism sprung forth from the works of Plato.
- 2) Some try to trace gnosticism back to Zoroastrianism, Buddhism or Judaism.
- 3) Back in 1945 in Nag Hammadi, Egypt.
 - a) Thirteen gnostic books were found that were written by Jews around 80AD.

g. The Bible and Gnosticism:

- 1) The inspired writers could see a Gnostic/Christian threat in the horizon.
- 2) Peter, Paul, John and the writer of Hebrews all addressed Gnostic ideas, and they insisted Jesus came in the flesh and was a man.

h. Valentinus is the “Father” of “Christian Gnosticism.”

- 1) He was formerly a Christian and almost made an elder of the church in Rome.
- 2) When he failed to become an elder, he fell away.
- 3) He claimed he met a student of Paul named Theodas or Theudas who taught him the truth about Christ.
 - a) There is no evidence a Theodas or Theudas ever existed.
 - b) And even if he did, Paul himself, warned us about false teachers.
- 4) Knowing he would not be taken seriously without trying to find Biblical authority.
 - a) He then started to mix gnostic doctrines of the day with the Bible.
 - b) That is why you can almost piece together the entire New Testament alone through ancient gnostic writings.

i. Gnosticism was the first great doctrinal threat to the church.

- 1) It was a huge church war, but by the end of the second century this false doctrine had basically banished.

9. Ebionites:

- a. Ebionite means “poor man.”
- b. This new doctrine came about in the early 100s, east of Jordan.
- c. Doctrines:
 - 1) Jesus was the fleshly son of Joseph and Mary.
 - a) He perfectly kept the Law of Moses and God came upon Him at His baptism.
 - 2) They consider Christian authority to be found only in the book of

Matthew.

- a) They rejected all other NT writings.
- 3) They teach the Mosaic law and circumcision is equivalent to Christianity.
- 4) They find salvation in the observance of the OT Law.
- d. They believe the Gospel is a new law.
 - 1) But, not to be kept.
- e. There were three major sects of Ebionites:
 - 1) Pharisaism
 - a) They believed in millennialism.
 - b) They rejected Paul's epistles. Claimed he was a heretic.
 - 2) Elkesaites:
 - a) Elxai was their founder, they were founded in 101 AD.
 - b) Believed Jerusalem was the religious center of the world.
 - c) The Holy Spirit is female.
 - d) They required circumcision and baptism.
 - e) They rejected Paul.
 - f) They believed in situational ethics. That one could deny Christ during times of persecution.
 - 3) Mandeans
 - a) They are a gnostic sect.
 - b) They came from the Jordan Valley.
 - i. Orthodox Jews chased them away into Harran, Assyria in the 2nd century.
 - ii. They moved into Mesopotamia in the 3rd Century.
 - c) They believe in a "Light/Dark" philosophy.
 - i. Light is the soul.
 - ii. Darkness is the body and physical realm.
 - d) They believe a demi-god named Ptahil with help from other gods created Adam.
 - i. Adam was dark, but had a sliver of light in him, because he was a direct creation from the light.
 - e) They believe the world of light is ruled by heavenly beings, and the chief god is called "Life," "Lord of Greatness," or "King of Light."
 - i. They believe this realm is controlled by "Lord of Darkness."
 - ii. Jesus, the apostles, Paul are all controlled by the Dark Lord.
 - f) They believe Jesus, the apostles, Paul and Moses are false

prophets.

- i. They believe “Adonai” of the Old Testament is an “evil god.”
- g) They highly revere John the Baptist.
 - i. They claim he was a great baptizer, who was striving to bridge the gap between the soul and salvation.
 - ii. Since he had so many baptisms is evidence of his being.
- h) They claim the story of the baptism of Jesus is false.
 - i. And that John first denied Jesus baptism, because Jesus should have been baptizing John.
 - ii. But, Jesus is a great deceiver, and got John to baptize Him.
- i) They worship on Sunday.
- j) They do not accept converts.
- k) They still exist.
 - i. There were as many as 60,000 in Iraq prior to the first Gulf-War.
 - ii. Persecution against them was great and now only about 5,000 remain in Iraq.
 - iii. Iran claims that as many as 5,000-10,000 live there today.
 - iv. But believers in this religion say there are as many as 60,000 in Iran.
 - v. Total population is estimated to be between 60,000-70,000 today.
 - vi. There are 1,500-2,000 in the United States.
 - vii. With 1,000 living in San Antonio, Texas.

10. Marcionism:

- a. Was born in 85 AD in Sinope, Pontus. Died in 160 AD.
 - 1) He was a Christian, an elder, rich, intelligent, a great leader.
 - 2) He believed the church was drifting into legalism.
- b. Beliefs:
 - 1) Had a dualistic belief system, somewhat similar to gnosticism.
 - 2) Believed Jesus to be the Savior, sent by the real God of the NT.
 - a) Believed Paul was Jesus’ chief apostle.
 - 3) Rejected everything dealing with the Old Testament:
 - a) Rejected the Hebrew Bible.
 - b) Believed that the Hebrew God was a separate and lower

- entity.
- 4) Believed Jesus represented or was the all-forgiving God of the NT.
 - a) His canon existed of 11 books.
 - i. A mutilated Gospel of Luke.
 - ii. Ten epistles from Paul.
- 5) Believed in three primal forces:
 - a) The faithful and gracious God of Jesus.
 - b) There was the devil whom all heathens belonged to.
 - c) There was the world maker, who is the finite, imperfect, angry God of the Jews.
- 6) He practiced his form of asceticism:
 - a) Abstained from all pagan festivals.
 - b) Marriage.
 - c) Flesh and wine.
- 7) Would not use wine for the Lord's Supper.
 - a) Kept the unleavened bread.
- 8) Practiced baptism.
 - a) And would anoint new believers with a mixture of oil, milk and honey.
- c. This sect spread in Italy, North Africa, Cyprus and Syria.
 - 1) Because of the strict nature of the sect, their energy, supernaturalism, morality and willing to die the sect was a huge threat to the Lord's church.
- d. This sect died out in the 5th century.

Controversies, Departures and Apostacies 150-199 AD

- 1. Leadership:
 - a. The seeds of leadership change had been planted prior to 150. After 150, we really start to witness the change of Biblical congregational leadership.
 - b. At first congregations choose a "Monarchal Episcopate."
 - 1) He was an elder lifted above the eldership.
 - 2) Called a president.
 - 3) He only had authority over the local congregation.
 - c. Soon after 150 AD congregations, with presidents, started to have conventions or meetings.
 - 1) These meetings were called synods.

- 2) Typically the most influential presidents were from the larger congregations.
- d. In 190, the president of the church at Rome, Victor, claimed to be “Universal Bishop.”
 - 1) No one really took the man seriously.
 - 2) But, because Rome was a very influential congregation, it was only time before this decision influenced others.

2. Synods

- a. These were conferences of church leadership.
 - 1) They found their authority from the Jerusalem conference in Acts 15.
- b. Originally these helped to maintain unity among the congregations.
- c. Soon, they became nothing more than a governing body.
 - 1) They would settle disputes and discuss doctrine.
 - 2) The two first disputes covered were Montanism and Easter.
- d. Another great travesty that came from these meetings were eventually the city presidents gained all the influence and power.
 - 1) And eventually they became “heads” over the country congregations that surrounded their cities.
- e. There were six type of synods. All of these synods were open to the public.
 - 1) Diocesan:
 - a) Composed of the President, his elders and deacons.
 - b) The members of the congregation would attend as well in order to help.
 - 2) Metropolitan (Provincial):
 - a) Originated in Greece.
 - b) Held once or twice a year.
 - 3) National.
 - 4) Patriarchal.
 - 5) Universal (Ecumenical).
 - 6) Emergency sessions.

3. Priesthood:

- a. Another example of the church falling from the New Testament pattern is in the development of the priesthood.
 - 1) This started to take gradually after 150 AD.
- b. There were three major influences that led to the development of a priesthood.

- 1) Rome:
 - a) The church started to pattern itself after the Roman government.
 - b) This government had a single figure as head and a Senate underneath him.
- 2) Gnosticism:
 - a) Their philosophy of “carnals” and “spirituals.”
- 3) Judaism:
 - a) The bishop/president served as a High Priest.
 - b) The elders served as priests.
 - c) The deacons served as Levites.
- c. Due to the acceptance of a priesthood. This led to two more false doctrines:
 - 1) Ceremonialism – Rituals, formal, robes, etc.
 - 2) Sacradotalism – Intervention of priests for the forgiveness of sins.
- d. Now there were plenty of people who opposed a priesthood:
 - 1) They taught the truth that God made Christ as the only mediator between God and man, 1 Timothy 2:5.
 - 2) And they warned them against falling, but the bishops made a priesthood anyhow.
- e. And soon, things that the Bible gave Christians the authority to do. They were now being told they were not allowed to.
 - 1) Now at first it was the Bishops who performed said duties.
 - 2) But, as they got too high and mighty, and their responsibilities were enlarged. They gave the priests, the sole charge of baptizing, administering the Lord’s Supper, etc.

3. Easter

- a. The earliest record of an easter doctrine was found to have been written by Melito of Sardis, Peri Pascha. It was perhaps a poem of sort.
 - 1) He was a millennialist.
 - 2) Died in 180 AD.
- b. Christians were trying to work out a calendar with all the important dates of Christ.
 - 1) This resulted in special holidays and festivals.
 - 2) Easter soon became the most important Christian holiday of the year.
- c. Early Christians were divided on when to celebrate easter.
 - 1) Should they have a set date or allow the moon to decide? The Asian churches celebrated Easter on the 14th day of the moon.

- 2) This conflict caused violent controversies in the church.
- 3) Polycarp, bishop of Smyrna and Anicetus, bishop of Rome met to settle the issue around 150-155 but could not.
- 4) By 190-194 the controversy extended over the entire church.
- d. Even today, there is division among those who celebrate this annual feast, between the orthodox and western denominations.

4. Montanism:

- a. Established by a converted pagan priest named Montanus (101-200 AD).
 - 1) From Phrygia, Asia Minor.
 - 2) After his conversion he established a cult, and his modern sister would be Pentecostalism.
- b. His cult was a “spiritualistic” movement.
 - 1) After his conversion he claimed he was given the fullest measure of the Holy Spirit.
 - 2) Believed he was a prophet of God, and the Holy Spirit spoke through Him.
 - 3) They called themselves the “New Prophecy.”
- c. Influences:
 - 1) He was heavily influenced by the gospel of John and Revelation.
- d. Doctrinal truths.
 - 1) They did teach some truths, and helped the early church understand the concept of the Godhead.
 - 2) They paid their preachers, which most congregations would not do.
 - 3) He opposed the growing influence of bishops/presidents.
 - 4) He opposed infant baptism.
 - 5) He taught the universal priesthood of Christians and denounced a special priesthood.
- e. False Doctrines:
 - 1) Millennialism.
 - a) Believed New Jerusalem would come down upon Pepuza, Tymion and Phrygia.
 - 2) They had the power to forgive sins.
 - 3) Women could be elders.
 - a) Women were not allowed to wear jewelry.
 - b) Virgins had to wear veils.
 - 4) They made the possession of spiritual gifts the test of fellowship.
 - 5) Celibacy was greater than marriage.
 - a) One could not marry a second time.
 - 6) There was no possibility of forgiveness if one fell from grace.

- 7) Strict asceticism.
- 8) Considered himself greater than the apostles.
 - a) Therefore his teachings and writings were more important than theirs.
- 9) Speaking in tongues and prophesying.
- 10) Sought the continuance of miraculous gifts.
- f. He had two prophetesses who left their husbands and united with him during his ministry.
 - 1) Priscilla and Maximilla.
- g. The cult spread to Africa, Cappadocia, Galatia, Cilicia and Constantinople.
 - 1) The cult flourished in Asia Minor and in northern Africa.
 - 2) There are markers that suggest they continued up to 249 or 279.
 - 3) However, it seems their doctrines lived on in other groups.
 - 2) There are evidences these groups existed into the 8th century.
 - a) Then Leo III demanded the remaining believers to convert to Christianity.
 - b) Instead they locked themselves up in their church buildings and set the buildings on fire.

Early Non-Inspired Writings

1. With all the warnings from Jesus, the apostles, and Holy Spirit it is clear that the church would have a falling away, 1 Timothy 4:1-3; Acts 20:28-30; 2 Thessalonians 2:3-7.
 - a. With the departure starting men of renown, men who were keeping the faith would write letters addressing problems, situations, doctrines, etc. in order to help congregations and members keep to the truth.
2. The uninspired writers typically wrote from 100-150 AD.
 - a. And these men are known to us as the “Apostolic Fathers.”
 - 1) Because for the most part these men had a relationship with at least one apostle.
 - 2) Or men who heard the gospel from first-hand accounts of others who knew the apostles.
3. Clement of Rome:
 - a. Considered to be the first Apostolic Father of the church.
 - 1) He was one of the elders at Rome.
 - 2) Two other elders are Linus and Anacletus.

- b. He wrote a letter to quell division in the church at Corinth in 96 AD.
 - 1) The young men no longer wanted to follow the authority of the elders.
 - 2) It appears the division at Corinth is worse then than when Paul lived.
- c. They read the letter at Corinth and made copies and sent them to other congregations.
 - 1) Some early Christians canonized this book.
 - 2) Clement gave plenty of evidence that this book was not inspired.
- d. Doctrines touched in the book:
 - 1) Admonished them to be loving, longsuffering and show humility one to another.
 - 2) The letter discusses the worship and organization of the church.
 - 3) The letter clearly shows that each congregation was under an eldership. And that there were no presidents at this time.
 - 4) He appealed for submission and purity based on the fact that Jesus is coming back.
- e. It is believed he died in 99 or 101 in Chersonesus, Russia.

4. Ignatius of Antioch (Revisionist)

- a. Wrote a series of letters that appear to contradict about everything Clement had written about the early church.
- b. Scholars today suggest that Ignatius was a little power hungry and had certain desires for the church.
 - 1) So, when you read his writings you are not getting a description of what was, but more of a description of what he hoped for the church.
- c. He advocated for a monarchical bishop in every congregation.
 - 1) He believed the only way to keep members united was for the church to unite under one person.
 - 2) He desired a clear distinction between elders and a president.
 - 3) And wanted elders to submit to the president/bishop.
- d. It is amazing he advocated a departure from scriptures to protect the church from departing from scriptures.
- e. He was extremely opposed to Docetism.
 - 1) And fervently taught that Jesus indeed suffered and died on the tree.

5. The Epistle of Barnabas.

- a. Written from 70-131 AD.

- b. Not written by Barnabas, the Son of Consolation.
- c. This letter is in the spirit of the book of Romans, Galatians, and Hebrews.
 - 1) Early Jewish Christians were having problems justifying exactly how to divide the Old and New Laws.
 - 2) Early Judaizers claimed the law was still in force.
 - 3) This letter was written to show that Jesus and His law were sufficient for salvation.
 - 4) That the Old Law was abolished.

6. The Didache

- a. Probably written around 130-150
- b. Also called the “Teaching of the Twelve Apostles.”
- c. Teachings and Evidences:
 - 1) The book shows the church was still under Biblical leadership pattern.
 - 2) The book shows that pouring had already been introduced as a replacement for baptism in emergency situations.
 - 3) This book teaches about Christian morality and living.
 - a) Discusses the two walks in life, life or death.
 - 4) The author encouraged Christians to continue to worship on Sunday and partake of the table.

7. Papias

- a. Written from 125-150.
- b. Papias lived in Hierapolis, Phrygia.
 - 1) He was an elder in the church.
- c. There are no remaining copies of his work.
 - 1) We know of his work because it was quoted by other early church historians.
- d. His purpose for writing was to gather up all the oral statements of the Apostles.
- e. He says that Mark wrote his book after hearing Peter’s preaching.
 - 1) He states Matthew was written in Hebrew.
- f. Eusebius states that Papias started the millennial doctrines.
 - 1) Eusebius also said that Papias wasn’t very bright. “For he was a man of very little intelligence, as is clear from his books.”

8. Polycarp

- a. He is best known for his martyrdom.
 - 1) Killed on the 22nd of February, 156.

- 2) He was 86 years old.
- b. Teachings:
 - 1) He wrote to admonish Christians to godliness.
 - 2) He shows a scriptural leadership plan.
 - 3) He admonishes the congregation to be subject to their elders and deacons.
 - 4) He speaks against the material reign view of Cerinthus.
- 9. Shepherd of Hermas
 - a. This was written around 150.
 - b. They claim the author is Hermas, a brother of Pius, an elder at the church at Rome.
 - 1) Hermas was as slave and was released by his owner once she became a Christian.
 - 2) Once free he became a well do to farmer. But soon lost it all.
 - 3) During his times of trial he turned to God.
 - c. Teachings:
 - 1) There was a false doctrine that stated if one fell from grace there was no hope of returning to Christ.
 - 2) This letter was written to teach that a fallen child of God, could repent and be forgiven.

Apologists

- 1. According to Roman law each religion had to be licenced in order to exist.
 - a. Originally Christianity existed underneath the umbrella of Judaism.
 - b. As Christianity began to grow. And from the persecution of Christians brought on by the Jews. Rome became aware of the fact that Christianity was not a sect of Judaism, but a new religion.
 - c. This then made Christianity illegal.
- 2. Christianity goes underground.
 - a. Once Nero started to persecute Christians. They simply went underground.
 - b. And because of the secrecy of their worship this led to all sorts of accusations.
 - 1) They were accused of human sacrifice, cannibalism, incest.
 - c. Also they were mistaken for other cultic illegal religions, like the Druids, and Bacchants.
 - 1) Clearly there was a huge misunderstanding amongst Rome about

Christianity.

- d. And the Christians knew they were a people of peace and submission, and they were no threat to Rome at all.
 - 1) They also understood that they represented God, whose worship and ways were nobler and purer than anything the Romans had ever experienced before.
- e. So, apologists came about.
 - 1) Men who would write and stand for the faith, while introducing others to Christ.
- f. The Apologist period runs from 185-250 AD.

3. Quadratus

- a. An elder of the church from Athens.
- b. He is considered one of the first apologists.
- c. Emperor Hadrian was visiting Athens, when Quadratus wrote him a letter explaining to him who Jesus was and some of the things Jesus had done.
- d. All the copies of his defense have been lost.
 - 1) What remains is tidbits from sources that quoted him.
- e. He died in 129.

4. Aristides

- a. A philosopher turned Christian from Athens.
- b. He was given the opportunity to deliver a sermon to Emperor Hadrian.
 - 1) Though some scholars believe this sermon was presented to Antonius Pius, who reigned from 138-161.
- c. His apology was soon lost, but part of it was found in 1878, and the entire apology was found in 1889.
 - 1) His is the first written apology we have to date.
- d. His apology was systematic.
 - 1) He gave a description of God and His nature.
 - 2) He then spoke out against the gods of three great empires:
 - a) The Babylonians, Egyptians, and Greeks.
 - b) He showed how their gods were devised by men, and full of error and absurdity.
 - 3) He credited the Jews with worshipping one God, but denounced them for their superstitions, worship of angels, and laws they made about the new moon, sabbath, etc.
 - 4) He then described Christians as a new race, who worshiped the one true God as God desired through Jesus.
 - 5) He evidenced Christianity through Jewish prophecy.

- 6) He finished by discussing the salvation of sins offered to those who would turn to Christ.

5. Justin Martyr, 103-165

a. Justin was born in Shechem, Palestine.

- 1) He was a very inquisitive young man and had many questions about life.
- 2) He went on a philosophical journey trying to find the answers to his questions.
- 3) While in Ephesus in 133 he met an old Christian he was able to answer his questions about life.
- 4) He was baptized, and then very motivated to teach his new faith to others.

b. Eusebius says Justin wrote 8 books.

- 1) Only two have survived.
 - a) "Apology" was addressed to Antonius, 155-157.
 - b) "Dialogue With Trypho," 150-157.

c. "Apology"

- 1) The claim is this was written after the martyrdom of Polycarp.
 - a) Written to Antonius Pius.
- 2) He wrote about the criticisms of Christians.
 - a) Jesus was the Logos.
 - b) About early Christian practices.
- 3) Practices mentioned by Justin in Apology:
 - a) People were baptized after convinced of their teachings.
 - i. They would pray for young converts.
 - b) They desired to be good citizens and keepers of God's commandments.
 - ii. Through obedience to the state and God, they could be saved.
 - c) Discussed the Lord's Supper.
 - d) They prayed.
 - e) They would teach, in order to remind themselves of God's desire for them.
 - f) They would help the needy.
 - g) They would bless and praise God.
 - h) They would preach.
 - i) Contributions were given.
 - i. People gave as they pleased.
 - ii. They would use the contributions for widows, orphans,

sick, visitors, those who were in need and in prison.

j) Sunday was their day of worship.

k) Baptism was “for remission of sins and unto regeneration.”

d. Dialogue With Trypho, 150-157.

1) This address was before the Roman Senate.

2) The primary purpose was to influence the Senate to stop the persecution of Christians by Urbicus.

3) Other topics discussed:

a) The irrational allegations against Christians.

i. He admitted they were not all perfect, some had committed crimes and sin, but they were the exception to the rule. And they did not behave as they were called.

b) Discussed these allegations were nothing more than a propaganda machine to turn people and the government against Christians.

c) Discussed the world was under demonic influences.

d) He then proved that Christians sought to worship God and Jesus.

i. He presented Christianity in relationship and in fulfillment of the Law of Moses.

e) And that their doctrine was sober and pure.

6. Tatian, Died in 185

a. Tatian was an Assyrian.

1) He spent a lot of time in Greece, traveling, learning, and was heavily influenced by Greek philosophy and culture.

2) But, he never felt satisfied with what he was learning.

b. He then moved to Rome where he met Justin and was converted.

c. He wrote two primary works:

1) “Address to the Greeks.”

2) “Diatessaron.” This is more of a paraphrased harmony of the gospels.

d. “Address to the Greeks.”

1) While returning to Greece he wrote this address in order to prove to the Greeks that Christianity was of a higher position than Greek Mythology.

2) He argued that Moses lived before Homer.

3) That Christianity through prophecy was a religion older than the Greek religions. And predated the Trojan Wars.

- 4) He claimed Christianity was in a higher position because of the immorality of the Greeks as evidences in their sculpture, art, sports and religions.
- e. "Diatessaron."
 - 1) He then moved back to Rome where it is believed he finished this work.
 - 2) All he did was take the four gospels and interweave them creating a Biblical harmonized paraphrase.
 - 3) This became a very popular work, especially among the Syriac-speaking Christians.
- f. When Justin was murdered for his faith.
 - 1) Tatian left the faith for gnosticism.
 - 2) He began to teach things like:
 - a) The Old Testament was not from God.
 - b) Adam was lost and beyond salvation.
 - c) Marriage was sinful.

7. Melito

- a. Born in Sardis to a Jewish family.
 - 1) He was highly immersed in Greek culture.
- b. Polycrates claimed Melito was a eunuch.
 - 1) History says he was a "bishop" at Sardis.
- c. Eusebius states Melito wrote 18-20 books.
- d. His "Apology" was written around 170AD.
 - 1) He wrote the Emperor telling him he would do well for himself and the empire to stop persecuting Christians and accept them.
 - 2) Because Christians were a positive force for good.
 - 3) He defended Christianity as the final revelation from God to man.
- e. He highly emphasized Jesus as the Son of God in his writings.
- f. He was the first person to develop a Christian Canon of the Old Testament.
 - 1) He is the one accredited with coining the phrase or title "Old Testament."
- g. He was considered to be a very forceful, powerful preacher and a very tedious, well researched, deep writer.
 - 1) Some of his writings were too deep for the common man.
 - 2) He was highly esteemed and considered by many to be the top scholar of his generation. Influencing scholars for generations to come.

8. Athenagoras, 133-190

- a. A philosophy teacher from Athens.
 - 1) He was converted by reading and studying the scriptures himself.
 - 2) They say he is one of the first people every converted simply through his own personal study.
- b. He is famed for writing two books:
 - 1) "Embassy for the Christians," which was his apology.
 - 2) "Resurrection of the Dead."
- c. "Embassy for the Christians." 176/177 AD
 - 1) He wrote Emperor Marcus Aurelius and his son Commodus.
 - 2) This was a plea for justice for Christians.
 - a) He wrote this through the eyes of a philosopher on philosophical grounds.
 - 3) Reasons for the writing:
 - a) Complains about the unjust treatment of Christians.
 - b) Meets the charge of atheism.
 - c) Establishes the principle of monotheism.
 - d) He cited pagan poets and pagan philosophers:
 - i) In support of Christian doctrine.
 - e) He argued the superiority of Christian doctrine over paganism.
 - f) He argued that pagan gods are simply human inventions:
 - i) He used the weaknesses of pagan gods as evidence of their human origin.
- d. "Resurrection of the Dead."
 - 1) This is the first known complete work on the resurrection.
 - 2) He again used contemporary philosophy to prove the validity of the resurrection.
 - a) Once he was satisfied that argument was made.
 - b) He then proved the possibility of a resurrection, with a Creator being in charge of the universe.

9. Theophilus, D-183-185

- a. Was born into a pagan family.
 - 1) Was converted by studying God's word on his own, and primarily the prophetic books.
- b. Eusebius states he was very conservative and stood strongly against false teachers driving them from the church.
- c. He became "bishop" over the church at Antioch.
- d. He left contributions to:

- 1) Christian literature.
 - 2) Polemics.
 - 3) Exegetics.
 - 4) Apologetics.
- e. He had many writings but three that he is famed for and are known to survive are:
- 1) “Apology to Autolycus.”
 - 2) A work against the heresy of Hermogenes.
 - 3) And a work against Marcion.
- f. In his book “Apology to Autolycus.”
- 1) Autolycus was a pagan official whom Theophilus was trying to convert.
 - 2) Doctrines/points he covered:
 - a) Books of the OT were inspired and written prior to the Greek works.
 - i) He did this because many Greeks were contrasting their writings to the OT and notice many similarities and claimed theirs was correct.
 - b) Books of the OT were perfectly consistent.
 - c) Creation account and early chapters of Genesis.
 - d) Trinity – and he has some of the earliest references to the word “Trinity.”
 - e) Existence of God.
 - i) Absurdities of pagan gods and idolatry.
 - f) Resurrection.
 - g) Christianity is the true development of God’s plan.
 - i) Judaism was part of this development.
 - h) Christianity is superior to paganism.
 - i) God’s word is inspired.

10. Irenaeus, 130-200

- a. Born in Smyrna, Asia Minor
- b. Obeyed the gospel after hearing Polycarp preach, and became a disciple of Polycarp.
 - 1) He was a very studious and well-traveled person.
 - 2) Studied the writings of others, and quoted from almost every source available to him.
 - 3) Lyons became his home.
 - 4) He was made the bishop over the church in 177.
- c. His writings:

1) Five books “Against Heresies” 180.

a) Best known book (s).

b) Attack on Gnosticism.

i. Gnostics claimed to have possessed a secretive tradition delivered straight from Jesus.

ii. Irenaeus in dealing with gnosticism before claimed that scripture proves what was delivered straight from Jesus.

A. Many rejected a scripture only doctrine, because there was no real canon.

iii. Irenaeus then approached it this way. Claiming that congregations like Rome, who were started by the apostles, had the traditions handed down through the elders and bishops.

A. And that is how we can know, gnosticism is wrong.

B. The problem with this concept was that he claimed Peter and Paul started the church in Rome. But, I guess that was the common thought of that day.

2) Demonstration of Apostolic Preaching.

d. His influence and doctrines:

1) He was one of the first to recognize the canonical gospels:

a) Due to his writings people began to accept the four gospels as one.

b) At this time, the Book of John was the favored of Asia Minor, but as a whole, the book of Matthew was the favorite throughout the world.

2) Taught that scripture only should be used to fight heresies.

3) He held to the virgin birth. Some were already calling her a young lady.

4) He was the first to take the number 666 and build a doctrine on it:

a) He claimed the 666 is a person who would claim the kingdom for himself.

5) Believed in millennialism.

a) Claimed that after a 3 ½ year reign by the anti-christ, millennialism would begin.

b) He called those who believed that the saved were immediately glorified – heretics.

6) Believed in a literal resurrection,

- 7) He opposed the common misconception that Paul and the other apostles strongly disagreed with each other.
- 8) He taught that the New Testament was a continuation of God's saving plan from the Old.
- 9) He opposed the growing number of sects.
 - a) Attempted to unify everyone.
- 10) He also gave a list of elders/bishops from Rome.
 - a) Peter was never mentioned!

11. Clement of Alexandria, 150-215 AD

- a. Born Titus Flavius Clemens.
 - 1) Either born in Athens or Alexandria.
 - 2) Born to pagan parents.
 - 3) Traveled extensively to find the truth, or a school that he considered to teach the truth.
- b. In 180 he went to Alexandria:
 - 1) There he met the famed head of the Alexandrian school, Pantaenus.
 - 2) He enrolled in 180.
- c. He then replaced Pantaenus as the head of the school.
 - 1) Thus he became known as Clement of Alexandria.
- d. He wrote lots of books:
 - 1) The three most famous books are:
 - a) "A Hortatory Word To Gentiles" also called "Address."
 - i. Written to convert Greeks.
 - b) "The Instructor"
 - i. To develop in Christians a life of Godliness.
 - c) "Clothes Bag," also called "Miscellanies"
 - i. Ideas that he thought needed to be passed on for Christians to have true knowledge.
- e. He is a great intellectual writer:
 - 1) While most Christians were scared of the Greek arguments used to promote their philosophy over God.
 - a) He understood these arguments enough to not only refute them, but convince them to accept Christ.
 - 2) There is also the Stromata that he wrote. And this seems to have been intended to be related to the three. But it is unclear how. There are 7 sections that remain out of 8.
 - a) 1 – Greek Philosophy:
 - i. As a student of Greek Philosophy, he wrote this to prove much of their philosophy actually came from

Moses.

- b) 2 – Roles of Faith and Philosophical arguments.
 - i. Taught both were important to understand God's word.
 - ii. But most important was a righteous fear of God.
- c) 3 – Asceticism
 - i. Rejects celibacy.
 - ii. He claimed only those who were uninterested in women should remain celibate.
- d) 4 – This book starts out acknowledging that his writings up to this point have been disorganized.
 - i. Book is about martyrdom.
- e) 5 – Faith
 - i. Way of accessing the unseen.
- f) 6 – Works of Greek poets come from the prophetic books of God.
- g) 7 – Description and nature of Christ.
 - i. Teaches true Christians desire to conform to the image of God.
- 3) He also wrote, "Solutions For The Rich," and "Who Is the Rich Man Who Is Saved."
 - a) There are also fragments of other eschatological works.

12. Tertullian, 155-240 AD

- a. Born Quintus Septimius Florens Tertellianus
 - 1) Born in Carthage
 - a) Perhaps as son of a Centurion.
 - 2) He desired to be a lawyer when he grew up.
 - a) After getting his credentials, he practiced law and taught in Rome.
- b. He was taught and converted to Christ in 195.
 - 1) He returned to Carthage to spread the gospel.
 - 2) He was very zealous and very educated and articulate which gave him great influence in the church.
- c. Tertullian's writings are divided into two parts:
 - 1) Christian life
 - 2) Apostacy
- d. As a Christian he was a great apologist:
 - 1) In 197 Christians were persecuted by Septimius Severus for failing to celebrate a war victory.
 - a) Tertullian wrote a defense of Christianity:

- i. He appealed for justice.
- ii. He called attention to injustice.
- iii. He mentioned the lies spread about Christians. Like incest, infanticide, cannibalism, etc.
- iv. He explained that even though Christians will not call Emperor "God" they were loyal, honest, and law abiding citizens.
- v. He also wrote that persecution would never stop Christians.

A. "We multiply whenever we are mown down by you; the blood of Christians is seed."

- 2) He would write to imprisoned Christians encouraging their faith.

e. Tertullian is known to be responsible for 43 different works.

f. Early beliefs:

- 1) In the tradition of the apostles:
 - a) What had been handed down from them to the bishops is truth.
- 2) That all congregations established by the apostles were equal.
- 3) He too would uplift the church at Rome in his writings:
 - a) He also felt that the church at Rome was blessed because that is where he claims Paul and Peter were martyred.
 - b) He also claims while John was at Patmos, they took him to Rome and threw him into boiling oil, only for him to escape unharmed. Then they returned him to exile.
 - c) Unbeknownst to him. His writings, along with others, were exalting Rome over other churches.
 - i. Due to his and other's works, the church at Rome started to exalt itself.

g. Apostacy:

- 1) According to Tertullian the church was headed toward legalism, which he helped create in the late 2nd century.
 - a) Also, he felt there was some sort of "spiritual" laxity in the church.
- 2) This caused him to leave the church and accept Montanism.
 - a) He left the church in 207.
 - b) Worked with Montanists until 222.
 - c) In 222 he organized his own church, which he believed represented 1st century Christianity.
 - d) And some believe it was very close to the New Testament pattern.

- i. But, there is just not enough information to know that for sure.
 - ii. This movement lasted 200 years, and then they joined the Catholic church.
- 3) During this time of his life he still wrote extensive works against gnosticism.
- h. Things he taught in his writings:
 - 1) The first to use the word “trinity.”
 - 2) Souls are not pre-existent.
 - a) Souls are created by their parents, Traducianism.
 - 3) God made the world out of nothing, through His Son.
 - 4) During baptism one does not receive the Holy Spirit.
 - a) They are being prepared to receive it.
 - 5) Fornicators and murderers never allowed in the church.
 - 6) Premillennial.
 - 7) Jesus is the stone of Daniel 2.
 - 8) The anti-Christ is a man, from the church, who will rise and persecute the church
 - 9) Babylon is used as a reference to Rome in the book of Revelation.

13. Hippolytus, 170-236

- a. Probably born in Rome.
 - 1) Studied under Irenaeus in Gaul.
- b. Fiery preacher and ethically sound.
- c. During his life the Roman bishops began to lax repentance in order to bring in more pagans,
 - 1) Hippolytus opposed such.
 - 2) The church in Rome divided.
 - 3) He was a strong opponent of the direction the church was going.
 - 4) Though he made the distinction between elders and bishops, he was totally opposed to a “popeish” figure.
- d. In 235 he was arrested and persecuted under Maximin, and sent to work the Sardinian mines.
- e. He is considered the last apologist in Rome to write in Greek. From then on out they all wrote in Latin.
- f. Primary work is the Refutation of Heresies.
 - 1) A 10 volume set.
 - a) Volume one continued through antiquity.
 - b) Volume two and three is lost.
 - c) Volumes four through ten were found in the 1800’s.

- g. He is known for refuting the concept that the Father and Jesus is the same entity with different names.
- h. Considered a martyr.

14. Origen – 185-254

- a. Born to pagan parents in Alexandria.
 - 1) Parents were converted when he was eight.
- b. He attended the Bible school in Alexandria.
 - 1) Studied under Clement.
- c. 202 his father died in persecution.
 - 1) Origen wanted to follow his father in death, but his mother convinced him to live on.
- d. 203 he was promoted to in-charge of all new converts at the school.
 - 1) Taught for 12 years.
 - 2) Another round of persecution started and he fled.
- e. He first went to Rome:
 - 1) Was upset with the liberalness of the church there and left.
 - 2) He went to Caesarea and Jerusalem.
 - 3) He then went back to Alexandria and taught for 13 more years in the school.
- f. During his second stint at the school in Alexandria he converted a rich man from Gnosticism.
 - 1) This man funded, a sort of publishing house, for Origen.
 - 2) He had seven secretaries, seven scribes, and a number of female assistants.
- g. His greatest work is producing a parallel Old Testament in six languages.
 - 1) It contained 9,000 pages.
 - 2) He also wrote a commentary on every book of the Bible.
 - a) Written on 291 scrolls.
- h. Teachings:
 - 1) Before we mention some of his teachings, it should be stated that he was known to be a brilliant, “know-it-all.”
 - 2) Scriptures to be inspired.
 - a) But he took an allegorical approach to interpretation.
 - 3) He despised the literal interpretation concept of scripture.
 - a) Though he claimed to believe in the inspiration of scripture, on the other hand he allowed “living tradition,” to influence his beliefs over a “thus saith the Lord” approach.
 - 4) Theory of pre-existence of souls:
 - a) Believed all the souls that will be were created during the

creation.

- b) The souls that turned to righteousness became angels.
- c) The souls that turned entirely to evil became devils and evil spirits.

- d) The souls that sinned but were not entirely evil became human.

- 1) Teaches inherited sin. Not based on the Calvinistic doctrine, that Adam and Eve sinned, but because everyone on earth choose sin before their birth.

- 2) He teaches that since men have a chance to repent that even the evil spirits and Satan himself will have the chance to repent one day.

- 5) Many of his teachings contradicted the writings of Paul and John. Therefore he never was respected as he could have been.

Controversies, Departures and Apostacies 200-299 AD

1. Leadership

- a. By the end of the 200s, there was a division of power or influence in the church:

- 1) Congregations established by apostles were deemed to be of higher value.

- 2) Therefore, their elders or president was viewed with greater respect.

- b. Congregations like Rome, Antioch and Alexandria, were considered the leading congregations.

- 1) With Jerusalem, Ephesus and Constantinople are eventually ranking in this class.

- c. By the end of the 200s, every congregation had a president.

2. Monarchianism:

- a. In the second century a big debate in the church was how to justify there being God The Father, and God The Son.

- 1) This soon led to the doctrine of the Trinity.

- b. Paul of Samosata (200-275), a bishop of Antioch (260-268) started a new doctrine.

- 1) He taught that Jesus was such a perfect man that He was accepted by God as His own Son.

2) Meaning, as we see Jesus as God-Man. They see Jesus as Man-God.

c. This doctrine still causes confusion today:

1) There are the Dynamic Monarchist and Modalistic Monarchists.

2) Dynamic Monarchianism teaches:

a) God is the Father and Jesus is only a man.

b) They claim that Jesus was a perfect man, and was tested by God in Matthew 4.

c) After passing the tests he was given powers.

d) Denominations and cults who still hold to this are the Jehovah Witnesses, Christadelphians, and Unitarians.

3) Modalistic Monarchianism teaches:

a) The Father, Son and Holy Spirit are all designations of the same entity.

b) Oneness Denominations still hold to this today.

1) They are known as the “Jesus” only groups.

2) United Pentecostals and United Apostolic Churches.

3. Celibacy:

a. Celibacy has always existed for various reasons.

b. “Christian Celibacy”

1) It is argued by scripture that Paul was celibate. Eusebius says he was married.

2) Jesus taught celibacy might be necessary for some, Matthew 19:11-12.

3) 1 Timothy 4:1-3, the Spirit prophesied a day would come would false teachers would demand celibacy of people.

4) Prior to these events, there was no rule against ministers marrying.

c. Paul of Thebes (228-343) Thebaid, Egypt is the first celibate Christian on record.

1) In order to escape the persecution he fled to the desert to live as a hermit.

d. Antony the Great (251-356), from Egypt, is credited with starting the “Desert Fathers” movement.

1) He heard a sermon from Matthew 19:21 and decided to do one better.

2) To move to the desert to seek complete solitude.

3) Whether he intended to or not, he started a movement.

4) 1,000s of men and not a few women left village life to move to the desert to seek complete solitude and living life denouncing certain

“pleasures.”

- 5) They denounced all pleasures of senses, rich foods, baths, rest, marriage, sex, etc.
- 6) There eventually were so many of them that the desert was considered a city.
 - a) They began to organize themselves into monasteries.
- 7) They also became known as “spiritual advisors” and people would go to them for advice.
- e. The first document establishing the need for celibacy is called the 1st Concilian, written in 305 AD.
- f. Augustine:
 - 1) When he came around, he taught that sexual feelings were sinful.
- g. By the 4th century, lower clerics were allowed to marry, but not higher ranking clerics.
 - 1) They argued from scripture since Paul was not married, then they needed to encourage people to remain single for the purpose of serving God.
 - 2) This resulted in a corrupt view that celibacy was more honorable than marriage.
 - 3) And led to the view that married people could easily be corrupted by demons.
- h. Soon, certain orders in the church were created, and demands were put on them to remain celibate.
 - 1) But, not all “Christians” felt that way.
 - 2) The eastern orthodox churches never forced celibacy on their ministers.

4. Neoplatonism:

- a. Established around 240:
- b. Ammonius Saccas was teaching in Alexandria, Egypt a new type of mysticism.
 - 1) This was ideal monism combined with elements of polytheism.
- c. Doctrines:
 - 1) There is a hierarchy of gods:
 - a) First, there is “The One,” “The Good,” of which this thing that is beyond a being, emanates from his throne a perfect image.
 - i. He is transcendent and ineffable.
 - b) The Hyper cosmic gods:
 - i. These gods make essence, life, and soul.

- c) The Demiurge:
 - i. The creator.
 - d) The Cosmic Gods:
 - i. Those who make beings, nature and matter.
- 2) Due to the creation man lost the essence, and we are on earth to regain it.
 - a) We regain the essence by contemplating on higher things like art, love, nature and spiritual things.
 - b) When we reach a certain level of essence, then we will be lifted out of this material world into the highest state of possible life.
 - i. Meaning then we will be re-absorbed into "The One."
- 3) Asceticism played a great role in this faith.
- d. Results:
 - 1) Many Christians left the faith thinking Christianity was just another philosophy.
 - a) Christianity, in these circles, developed a speculative nature that caused many Christians to neglect the practical applications of Christianity.

5. Manichaeism: (216-276)

- a. Mani of Mesopotamia, modern-day Iran.
 - 1) He formulated a philosophical system by mixing the teachings of Zoroaster, mystery religions and Christ.
 - 2) It was a dualistic cosmology concept that believed in a struggle between a good spiritual world of light and an evil material world of darkness.
- b. The struggle began when the mother of light formed a soul after her likeness, but the king of the material realm put that soul into a material body.
 - 1) In order to save that soul, the soul had to be released from the body.
 - 2) That was accomplished by following the light, Jesus.
- c. They also teach that what light is left in this world is slowly being removed.
 - 1) Thus the world is becoming darker, and that light is being returned to where it is coming from.
- d. The Manichaean churches had their own scriptures:
 - 1) The church spread from Rome to China.
 - 2) For a while, it rivaled Christianity more than paganism.
 - 3) This church eventually died out in the 14th century.

e. They believed that Jesus had three separate identities:

1) Jesus the Luminous:

- a) Primary role was a supreme revelator and guide.
- b) Jesus was the one that awoke the first man, Adam and revealed to him he had a contaminated soul.
- c) Historical being.
- d) A prophet of the Jews.
- e) And a forerunner of Mani.
- f) Taught Jesus was divine wholly and was not born on earth.

2) Jesus the Messiah

a) Born at baptism:

i. That is when the Father called him Son!

- b) They claim the suffering, death, burial and resurrection. And resurrection appearances are of no value.
- c) Jesus was an example of a soul being delivered.

3) Jesus Patibilis

a) Suffering Jesus.

b) Pain and suffering are just part of the light being imprisoned on earth.

f. Other doctrines:

1) Asceticism.

2) Marriage was permitted.

a) But those married could not attain complete perfection.

b) The married were in charge of performing ceremonies to release light.

g. Mani was crucified for this doctrine.

6. Baptism:

a. A concept that was previously introduced years ago started to take hold during this period.

1) That is that since baptism removed one's sins. There was no remedy for sins after baptism.

a) And since baptism could not be repeated, and then people begin to live their lives as "believers" and wait till the last point of life to put on baptism.

2) Constantine is one of the most famed people who waited till he was on the brink of death before he was baptized.

b. During this century baptism became a ritualistic ceremony,

1) Performed only by the bishops or an assistant.

2) And conducted only twice a year.

- a) It was performed on Easter and Pentecost.
- c. Other false doctrines pertaining to baptism:
 - 1) The waters took on magical powers.
 - 2) The candidates went through a long period of trial, preparation and training:
- d. Baptisms became an elaborate celebration:
 - 1) Before baptism, the believer would renounce the devil before a group of people, which would circle the believer and shout and wave their arms to drive out the evil from the one being baptized.
 - 2) Then they would sprinkle salt on the persons head.
 - 3) Then after the baptism the convert would ceremoniously be fed milk and honey, as evidence they had entered the spiritual promised land.
 - 4) Then they dressed the baptized in a white robes and gave them a victory crown to wear on their journey home.
 - a) All of this was because of the influence of those around them. Pagans and mystery religions.
- e. Three Immersions:
 - 1) In some places, they baptized the person three times.
 - a) Once for each member of the Godhead.
- f. Sprinkling:
 - 1) Sprinkling became a replacement for immersion in emergency cases during this time frame.
 - 2) The first known case of this happening was in 251 for Novatian.
 - 3) Now this was not commonly practiced.
 - 4) And it was years later before it became the rule.
- g. Through all of the changes of baptism, one thing stayed the same:
 - 1) They always baptized for the remission of sins!
 - 2) And they did not believe that salvation was separate and apart from baptism.

Controversies, Departures and Apostacies 300-399 AD

1. Epiphany – Theophany – Vision of God (Another Feast Day).
 - a. This was a feast that originally celebrated the baptism of Jesus on the 6th of January.
 - 1) Others would celebrate the revelation of God the Son as a human being in Jesus.

- 2) Others claimed Epiphany was to celebrate the day the Magi visited Jesus after His birth, which represented Him appearing here on earth for Gentiles.

b. The earliest record of this feast is 361 AD.

2. Nazarenes

a. A distinction must be made between early Christians being called Nazarenes by those in Jerusalem, Acts 24:5.

- 1) Paul was accused as the leader of them.

b. The first mention of a sect of Nazarenes is by Epiphanius (310/320-403).

- 1) He was the bishop of Salams, Cyprus.

c. These were Jewish converts:

- 1) The claim is they too fled Jerusalem because of Christ's prophecies about the destruction of Jerusalem. (68-70)

- 2) They fled to Pella, Peraea and eventually moved to other places as well. (Northeast of Jerusalem).

d. They were hybrid Jewish/Christians.

- 1) They considered themselves both.

- 2) They adhered to the Law of Moses.

- 3) They accepted certain books of the New Testament, like Matthew written in Hebrew.

- 4) But it is said they rejected the Cannon.

e. Their primary book of authority is called "The Gospel of The Hebrews."

- 1) The book no longer exists, but only in quotations from others.

f. Doctrines:

- 1) They kept the traditions of Jesus.

- 2) They believed in the pre-existence, incarnation, baptism and temptation of Jesus.

- 3) They believed Jesus was God and Creator.

- 4) They kept the Old Law as well and worshiped on Saturday.

- a) They were considered, Sabbath keeping Christians.

- 5) They were millennialists.

- 6) They had no disregard for Paul.

- a) They didn't have a problem with the Gentiles not keeping the law.

g. In essence, they were a mixture of Judaism/Christianity.

- 1) There are historical references made to this sect up to 1250 AD.

3. Asceticism

a. Is the practice of denial of physical or psychological desires, in order to

attain certain ideals.

b. Asceticism certainly was not initiated by Christian Sects.

1) This mindset had been around for centuries prior to Christ.

c. Asceticism and Christianity:

1) Due to the influences of gnosticism.

a) Many believed the flesh to be weak and the only way to overcome those weaknesses was to:

i. Starve self.

ii. Abuse self.

iii. Withdraw self.

2) This thought really began to rise in the 4th century as far as Christianity is concerned:

a) Augustine, the bishop of Hippo (354-430) set specific instructions for monks and nuns serving in his diocese.

b) Origen, Jerome, Ignatius, John Chrysostom all saw benefits in asceticism.

3) Evagrius Ponticus (345-399) is considered by some the greatest promoter of this doctrine.

a) He wrote several books about asceticism.

4) The Holy Spirit prophesied about these days, 1 Timothy 4:1-3.

4. Donatists:

a. This was a Christian sect that flourished in Roman Africa in the 4th-5th centuries.

b. The Christians at this time were a large minority.

1) Diocletian started his persecutions of Christians.

c. To stop the persecutions many Christians denounced their faith, got certificates to prove they left the faith, and some even turned in all the scriptures they had to prove they left the faith.

1) When enough of this happened, the persecution stopped.

d. Then many who betrayed the faith decided they wanted to come back.

1) This caused a huge division in the church.

2) Because those who remained faithful through the persecutions could not forgive those who left for their betrayal.

3) So, this brought about two groups; there were the Christians who held firm, and then there were those called the “traditores,” meaning, “those who handed (the holy things) over.”

e. Now the faithful rejected the “traditores” repentance:

1) And then they deemed anyone baptized by a “traditores” not to be saved, and they had to be baptized again.

- 2) Basically, any good anyone from this group did was erased as if it didn't happen.
- f. Then in 311 a new bishop was installed who was a traditore.
 - 1) This caused those who remain faithful to put in a rival bishop.
 - 2) He soon was replaced by Donatus.
- g. In 313 the church at Rome declared Donatus' group were apostates.
 - 1) Donatus' group claimed they were the true church on earth.
- h. The group continued until the "nice-warm hearted, loving" Moslems conquered that part of Africa in the 7th and 8th century. And forced everyone to accept Islam.

5. Choirs:

- a. "Lyman Coleman, a church historian, wrote: "The prevailing mode of singing during the first three centuries was congregational. The whole congregation united their voices in the sacred song of praise, in strains suited to their ability the most ancient and most common mode of singing was confessedly for the whole assembly; men, women and children blend their voices in their songs of praise in the great congregation" (*Ancient Christianity Exemplified*, pages 329, 330)."¹
- b. By the 3rd century, they started to select a special class of singers.
 - 1) This eventually led to choirs.
 - 2) And eventually led to the silencing of women's voices even in song.
 - 3) "The Synod of Auxerre, in its session of A.D. 578, prohibited girls to sing in Church (573-603, MG. Conc. I, 179ffCan. 9.).
 - 4) The synodal statutes of St Boniface (d. 754) forbade women to sing in church.
 - 5) Pope Leo IV (847-855) forbade choirs of women to sing in the churches."²

6. Original Sin and Infant Baptism

- a. Original sin and infant baptism go hand and hand.
 - 1) This was not a doctrine that was formed over night.
- b. The doctrine teaches that children are born with the guilt of sin, or a deprived nature based off the sins of Adam and Eve.
 - 1) This doctrine is not found in any of the works of the Apostolic Fathers.

¹ <http://truthfortheworld.org/are-choirs-scriptural>

² <http://www.womenpriests.org/traditio/singers.asp>

c. Those who may have unknowingly promoted the start of this doctrine:

1) Irenaeus (130-200)

- a) He taught since the fall of Adam, that this brought man under the control of Satan, and cost man his “divine likeness.”
- b) He did not say this took away our free will, or that certain people were predestined to be save.

2) Origen (185-254)

- a) Remember he apostatized to begin with.
- b) He taught that all the souls that would ever be, were created before the world, and had the free will to choose.
 - i. Some choose to not sin and they went to heaven as angels.
 - ii. Some choose to sin big time and they became the demons.
 - iii. Then there was those in the middle and they come to earth to earn their salvation.
- c) So, he taught that souls did sin, before they were born, but he did not teach the classical concept of original sin.
- d) Claimed that apostles commanded the baptism of children, but there is not one shred of evidence of that.

3) Tertullian (160-220)

- a) He was the first to formulate the concept of original sin.
- b) He taught that the soul shares in Adam’s guilt, and therefore all men are under condemnation.
 - i. Even though all men did not sin.
- c) But, this doctrine did not catch on at this time.
- d) Did not believe baptism should be performed before adolescence.
 - i. The candidate had to be old enough to understand what they were doing.

4) Cyprian, died 258

- a) Bishop of Carthage, 248-258
 - i. Declared that though children have not personally sinned they need to be baptized for inherited sin.
- b) He was the first to approve of inherited sin and infant baptism.
- c) Also, the doctrine of inherited sin was not accepted at this time, thus there was no reason for infant baptism.

5) Gregory of Nazianzus, 329-390

- a) Born and died in Arianzun, Cappodocia.

- b) He was Bishop of Constantinople
 - i. He tried to infuse Hellenism into Christianity.
 - c) He taught that infant baptism was of value but the child had to be three years old.
 - d) Original sin, not infant baptism, was accepted at this time either.
- 6) Augustine of Hippo (354-430)
 - a) Around 400 Augustine taught the concept of inherited sin, and through him the concept began to be accepted.
 - b) He also taught since they are born with sin they must be baptized.
 - i. Note infant baptism is a byproduct of inherited sin.
 - c) Starting around the 450's infant baptism was commonly accepted.

7. Constantine, 272-337

a. Family

- 1) Raised in a powerful family, in a powerful empire that was divided by powerful competing influences.
- 2) Father was Flavius Valerius Constantius.
 - a) Mother was a daughter of an inn-keeper, Helen.
 - b) Constantine was a result of this affair.
 - c) Helen was a Christian.
- 3) He was taken as a hostage/political prisoner by Diocletian in 292/293 where he was educated.
 - a) His Father was made one of two Caesars (who at this time were junior emperors) in 292/293.
 - b) It seems Constantine was taken to keep his father in check, and for desiring one of the two Augustus seats.
 - c) When Diocletian left the throne in 305, Constantine fled to his father.
- 4) Constantius rule over Britain, Gaul and Spain was a peaceful rule with economic prosperity.
 - a) While other rulers were persecuting Christians causing conflicts throughout the land.
 - b) Constantius got to know Christians, and though he did not convert, he appreciated their faithful way of living.

b. Rome – Politically Speaking

- 1) Was controlled by four Emperors:
 - a) Diocletian and Maximian who were both Augusti.

- b) Constantius and Galerius were Caesars, junior emperors.
- 2) In 305 both Diocletian and Maximian left their thrones.
 - a) This meant that Constantius and Galerius were now the two Augusti.
- 3) When Diocletian left the throne in 305. Constantine then fled to join his father Constantius.
 - a) His father, at that time, was the acting emperor of Britain, Gaul and Spain.
 - b) And Constantine joined the army and quickly rose through the ranks.
- 4) In 306 Constantius died and his army appointed Constantine "Augustus."
 - a) And after some uprisings in the west, Constantine finally put them down, and set his eyes on the east.
 - b) He wanted all of Rome for himself!
 - c) The only thing standing in his way, was Rome!
- c. Rome – Constantine Seeks For Control:
 - 1) He marched to Rome with his army of 40,000 people.
 - a) Knowing he was about to face an army of 170,000
 - 2) On his way to Rome he claimed that he saw a cross in the sky with the statement, "By this conquer."
 - a) Then that night he claimed Christ appeared to him in a dream:
 - b) In that dream Christ was with the cross.
 - c) And the cross had the top bent over forming the Greek letter X (chi) and P (rho).
 - i. Which are the first two letters for the Greek spelling of the name Christus.
 - 3) Then Constantine had his soldiers paint these two symbols on their shields.
 - a) The point is Constantine believed he was called by God to not only take Rome but reunite the entire empire under one man.
 - 4) October 28, 312 Constantine fought and won the battle of Midian Bridge.
 - a) On the next day he entered Rome with these two symbols painted on his helmet.
 - b) And within 24 hours Christianity went from a persecuted, despised religion to a faith that Constantine would use to unite his empire.

5) There was still another lesser emperor/general out to the East, Licinius.

- a) He was a defender of paganism.
- b) In 313 AD Licinius, knowing he was outmatched, signed the edict of Milan which made Christianity a legal and official religion.
- c) Licinius was defeated in 323 and then Constantine controlled the entire empire.

d. Rome – The Unification of Rome

- 1) As previous emperors hundreds of years prior united it's people under emperor worship.
 - a) Constantine, whether a true believer or not, was going to use Christianity as a means of uniting his empire.
- 2) Constantine blended his interests in with policies around the church.

e. Constantine and Christianity.

- 1) Choose Christian men as advisers.
- 2) He stopped persecution.
- 3) He made Christianity the state religion.
- 4) He exempted the clergy from military and civil duty.
 - a) So, they could be about the Lord's work.
- 5) He demanded the return of all stolen property from the Christians.
 - a) And he reimbursed all who had to return property.
- 6) He encouraged the construction of elaborate church buildings and gave Christians money for construction.
 - a) Even sent his mother, Helena, to Jerusalem to help build the best buildings money could buy.
 - b) They even gave the bishop of Jerusalem a golden robe to baptise people in.
- 7) He paid bishops and ministers.
- 8) He declared it was divine providence that led to him being able to do all these things.
- 9) He issued laws against witchcraft.
- 10) He made it law that Sunday would be a day of rest.
 - a) Unless you were a farmer and the crops had to be brought in.
 - b) Some denominations teach this is where Sabbath worship was switched to Sunday.
 - c) But there is absolutely no evidence of this.
 - d) Christians had been worshipping on Sunday since the cross.
- 11) He took care of the bishops and would present them with gifts and

banquets.

- 12) He demanded that the widows and orphans be cared for by the public treasury.
 - 13) He wrote a letter to his kingdom asking everyone to forsake paganism for Christ.
 - 14) He commissioned Eusebius to make 50 copies of the scriptures on the finest parchments he could buy.
 - a) These were to be placed in Constantinople
 - 15) He founded Constantinople “New Rome,” made this his capital and only allowed Christian worship in this city.
 - a) Originally called Byzantium.
 - i. Commissioned to be rebuilt in 324.
 - 16) He made himself “bishop in externals.”
 - a) Even though he was not a baptized believer.
 - b) He did this to preserve the unity of the church.
 - c) He was baptized by Eusebius of Nicomedia on his deathbed in 337.
 - 17) Doubtful that he was a serious believer in Christ in his early years.
 - a) He did wait till his death bed before he was baptized.
 - b) Also, he had his son put to death in 326 for treason, based off of charges made by his daughter-in-law.
 - c) He soon put her to death too.
 - i) Clearly, not actions of a Christian.
 - d) He also remained the chief priest of the Pagan State Religion.
- f. Constantine and the Ecumenical Council of Nicaea, June 19, 325.
- 1) With the fall of persecution, Satan had to create another concept to pull Christians from Christ.
 - a) False doctrine.
 - i) Though, false doctrine was not new, with freedom of worship, it enabled the church to fight and divide more over doctrine than ever before.
 - 2) There was a great division in the church over the being of Jesus:
 - a) Arius, born in North Africa, in 250 declared that Jesus was a created being, the first of the creation, and then through him all else was created.
 - i) He did not believe that Jesus was co-eternal with God.
 - b) The other side led by Athanasius of Alexandria believe that Jesus was the Son of God, eternal, and equal to God.
 - i) It was Trinitarian Doctrine verses the Arian Doctrine.

- ii) Arian clearly being a heresy.
 - c) There was a third party there as well, and from the beginning they were the largest group.
 - i) They were not satisfied with either doctrine.
- 3) For Constantine to use the church as a unifying body for the government, he felt it was necessary for the church to be united on doctrine.
 - a) So, he called forth the first ever council of bishops.
 - i) The Council of Nicaea, 325.
 - ii) Elders and deacons were welcomed. They had a voice but not a vote.
 - iii) Constantine paid for their travel and the entire affair.
- 4) The Nicea Council was the first ecumenical (World-Wide) council.
 - a) And his part (a non-Christian) was to lead and organize the proceedings.
 - i. And not to take part in the doctrinal conclusion.
 - b) After deliberations the council would vote, and the vote had to be 100% to dictate doctrinal conclusions.
 - i. Partaking to questions of order a majority vote was sufficient.
 - c) And for people who behave badly, refused to debate, or agree with the majority, they would be banished.
- 5) 318 bishops showed up to the council.
 - a) Constantine chaired the meeting.
 - b) He opened the meeting with a speech and said, “The gospel, the Apostolic writings, and the ancient prophecies clearly teach us what we are to believe concerning the divine nature. Let then all contentious disputation be set aside; and let us seek in the divinely-inspired word, to solution of all doubtful topics.”
- 6) All but six agreed with the final article:
 - a) They were banished or disfellowshipped.
 - b) The final article was agreed upon by the bishops, and then given to Constantine, and they allowed him to make some final changes.

The Article of Faith Maintained By The Council

“We believe in one God, the Father Almighty, the Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten of the

Father; he is begotten, that is to say, he is of the substance of God, God of God, light of light, very God of very God, and not made, being of one substance with the Father; by whom all things both in heaven and on earth were made. Who for us men, and for our salvation, came down from heaven, and took our nature, and became man; suffered, and rose again the third day; he ascended into heaven, and will come to judge the living and the dead. And we believe in the Holy Ghost..."

c) Though a few made their disagreements with the councils decision known. Not all who disagreed spoke up.

i. Instead they went ahead and agreed with the council to return home and work in the shadows to undo this councils decision.

7) Other conclusions:

a) They also decided that everyone should celebrate Easter on the same day.

b) Constantine gave the council the position to speak for God.

i. A clear violation of scripture.

g. Results due to Constantines influence over the church:

1) The church began to rely on the head of government for its organization and authority.

2) People began to use the church for popularity and political gain.

3) Paganism was creeping in the church.

a) The worship of Mary replaced the worship of Venus.

4) The church became very worldly because her members were not converted.

5) Led to a division between east and west:

a) The eastern churches were led by the State.

b) Eventually the western state was led by the church.

i. The split was official in 375 due to the influence of Theodosius.

6) By Constantine calling the Bishops to this meeting.

a) This solidified their control, their elevated authority, over the church.

b) The city bishops grew in prestige over the country bishops.

7) By choosing a head to lead these meetings, the concept of having one bishop over the others was introduced.

a) Constantine would refer to him as "Your Firmness," "Your Carefulness," and "The Firmness" in letters and such.

b) And it was not that he was purposely elevating this person to become a pope. But, he was really just very polite, giving

them the respect he felt they were due.

i. Then it snowballed.

ii. There was no desire to make the Bishop of Rome, head over other bishops.

8. Good results of the first Christian Emperor Dynasty:

- a. Government support for clergy.
- b. Government recognized Sunday as a rest day.
- c. The treatment of women improved.
- d. Heathen laws and customs were done away with.
- e. Marriage laws and the concept of marriage improved.
- f. The laws of abortion and slavery improved.
- g. The cessation of gladiatorial shows.

9. Bad results of the first Christian Emperor Dynasty:

- a. Secularization of the church.
- b. Social liberalism crept into the church.
- c. Extravagance of religion.
- d. Restrictions of religious freedoms.
- e. Beginning of Christian on Christian persecution. Started mainly for heretics.

10. Monasticism (Monastery System).

a. Seven concepts lead to the rise of Monasticism:

- 1) The influence of Gnosticism, that taught all flesh was evil.
- 2) And because the church became socially liberal.
- 3) The practice of asceticism
- 4) False understanding of the Apostle Paul's writings on marriage.
 - a) Origen, Cyprian, Tertullian and Jerome all taught that celibacy led to the highest spirituality a man could receive.
- 5) The church was accepting pagan customs.
- 6) The church began to be filled with rituals and ceremony.
- 7) Topography in the east.
 - a) Plentiful streams, rivers, caves and mountains.

b. People began to believe that the only way to reach spiritual enlightenment, was to purge themselves from the world.

- 1) They started to seek out caves, mountains, streams and they separated themselves from society.
- 2) It has been said that every cave in the east had a resident.

c. Antony Benedict, 250-356:

- 1) One of the first famed hermits.
 - 2) At 20 years old he sold all his belongings and moved to a cave in the wilderness.
 - 3) Soon, he became the leader of a group of hermits who moved into caves around him.
 - 4) He became known as “The Star of the Desert,” “The Father of Monks.”
 - 5) But he never organized his group.
- d. In the 300’s many hermits began to organize themselves into monastic groups.
- 1) They sought to leave the evil influences of the church and live where they could purify their soul and worship in simplicity.
- e. Pachomius (292-346)
- 1) He is accredited with forming the first monastery, 340.
 - a) At an island in the Nile River.
 - 2) He formed other monasteries in Egypt and Syria.
 - a) They were under his supervision.
 - b) There were several thousand hermits under him.
 - 3) He prepared a system for work, study and prayer.
 - a) Obedience was mandatory.
- f. Fanatics arose:
- 1) Anchorites:
 - a) Exposed themselves to hardships.
 - i. Wear uncomfortable and not enough clothing.
 - ii. Would weigh themselves down with chains.
 - 2) Other groups:
 - a) One would only eat grass.
 - i. They grazed like animals.
 - b) Syrian groups:
 - i. Wore iron fetters, slept on the ground, fasted for 20 days at a time.
 - ii. Stand unmoveable in prayer, even in the rain and snow.
 - c) Others would:
 - i. Burn themselves.
 - ii. Torture themselves.
 - iii. Starve themselves.
 - iv. Place themselves before snakes and dangerous animals.
 - 3) The purpose of said living was to destroy themselves through

suffering.

a) They thought such would ultimately save them.

g. Benedict, 480-543

1) Organizer of western monasticism.

2) As a young boy he was dedicated to asceticism.

3) He blamed the sin in the church at Rome for his decision to withdraw himself and live in a cave for three years.

a) Soon, others whom were influenced by him, followed.

4) He soon had so many followers under him that he organized his people into 12 groups with each group being led by a "Father."

5) In 529, he established his monastery at Monte Cassino.

a) Became world famous and a pattern for others.

6) His sister Scholastica established a convent for women.

a) Practiced asceticism.

7) Though his concept wasn't new. He pushed three virtues:

a) Poverty, chastity, and obedience.

8) Laws in his monastery system:

a) Becoming a monk was a life decision. Were to stay till death.

b) Work for 6 hours a day.

c) Worship and pray for 4 hours a day.

d) 8 hours for sleep.

e) The rest of the day was for writing, teaching or studying.

f) Practice asceticism.

i. Self-discipline and self-subjection.

g) Vegetarians unless sick.

h. By 550 AD there were estimated to be 100 monasteries in Europe patterned after Monte Cassino.

11. Julian the Apostate (Flavius Claudius), 331-363. Ruled 361-363

a. Became Solo Augusta in November 361.

1) Proclaimed such by his soldiers after a great war victory.

2) Went to war against Constantius for Solo Augusta.

b. Julian was a pagan, and the last non-Christian ruler.

1) He wanted to bring the empire back to a form of ancient Roman Religion.

2) Wanted to do this at the cost of Christianity.

3) He believed in a Neoplatonic Paganism, or some call it a Hellenistic Polytheism.

c. He knew he could not persecute Christians by the sword.

1) History had proven, Christianity only spreads during times of

- persecution.
- 2) He enacted laws to target the rich and powerful Christians.
 - a) Chased them all from government positions.
- 3) He even took over the Christian schools and started to hire his own teachers.
- 4) He took the styfunds given to bishops and removed all their priviledges.
- d. He demanded that all the old pagan temples be rebuilt:
 - 1) He even declared in 363 that he wanted the temple in Jerusalem rebuilt.
 - a) But because of “fire balls” and an earthquake they were unable to rebuild.
- e. February 4, 362 he declared that every religion was equal and free.
 - 1) But he hated the Bible:
 - a) Didn’t understand and agree with the fundamental ideas of sin and redemption.
 - b) He didn’t care for humility, servitude and love.
 - c) He thought the ability to forgive gross sins was absurd.
 - d) He tried to find contradictions in the Bible.

12. Diocese, 359

- a. Due to the gradual change of church leadership and the unintentional results created by the councils of bishops.
 - 1) The concept of an autonomous congregation, ruling other congregations came about.
- b. In 359, the bishop of Rome claimed to have authority over his diocese.
 - 1) But, that was it. He didn’t claim to have authority over the entire church.
 - 2) He wrote a letter in 359, condemning the synod at Rimini, because he was not invited.
 - a) Had he really have been Pope, head over the entire church, at that time. They would have invited him.
- c. At this time the bishops at Alexandria, Constantinople, Antioch and Jerusalem, developed into bishops with their own territory.
 - 1) But, none had authority in another’s realm.
 - 2) And if the bishop of Rome felt as if he had authority over the other bishops, he would have said so.
 - 3) And, the bishop of Rome, also used the term “pope” in his letters, but referenced the Bishop of Alexandria.

13. The Ecumenical Council of Constantinople, 381

- a. The Emperor Theodosius demanded the second council meet in 381.
 - 1) 150 bishops attended.
- b. Because many bishops believed in Arianism, which taught Christ was created by God, and thus had the appearance of deity, but He was not God.
 - 1) They worked in the shadows until a smaller council in Ariminum accepted an Arian creed rejecting the creed of Nicea.
 - 2) This led to a larger division in the church.
 - 3) Theodosius called this meeting to settle the matter once and for all.
- c. These bishops agreed that what was decided at Nicaea, was indeed the truth.
 - 1) Christ was human and God.
- d. A second issue they dealt with was pertaining to the nature of the Holy Spirit.
 - 1) False doctrine started by Macdonius, the bishop of Constantinople, 341-360, was teaching the Holy Spirit was subordinate to both the Father and the Son, and was equivalent to angels.
 - 2) The council condemned that doctrine and came to the conclusion that the Holy Spirit was Lord, life giver, sent from the Father, and is with the Father and Son as one, and is worshiped and glorified.

Fourth Century Church Fathers and Historians

1. Jerome, 340-420

- a. Born in Stridon
- b. Baptized around 360-366
- c. Became a monk:
 - 1) Promoted the monk lifestyle.
- d. Ordained as an elder in 379 in Antioch.
- e. 382, returned to Rome to convert people to monasticism.
 - 1) He worked well with the wealthy, specifically their wives.
 - 2) When his patrician (A member of high birth, or one of the original ruling families in Rome.), named Damasus, died in 384, he left for Jerusalem.
 - a) There he served as a monastery head until he died.
- f. Scholarship:
 - 1) He was given the title of "Doctor."
 - 2) He translated the entire Bible into Latin:
 - a) The New Testament was finished in 388.

- b) The Old Testament was finished in 395.
 - c) Called the Latin Vulgate.
- 3) Historical works:
 - a) Catalog of Illustrious Authors.
 - b) Wrote biographies of celebrated hermits.
 - c) 150 other works:
 - i. Consisted of commentaries, exegetical, polemic, doctrinal, ethical, and epistles.
- g. Doctrines:
 - 1) Promoted asceticism
 - 2) Promoted Monasticism
 - 3) Taught how to live purely in a city.
 - 4) Taught about the roles of women.
 - 5) Fought those who were rejecting baptism.
 - 6) Defended the doctrine of perpetual virginity of Mary.
 - 7) Taught being single was superior to being married.

2. Ambrose – Aurelius Ambrosius, 340-397

- a. Born in Treves:
 - 1) A son of a Christian man, who was the governor of Gaul.
- b. Educated in Rome:
 - 1) Prepared for high offices:
 - 2) Studied Literature, Law and Rhetoric
- c. Became governor of Liguria and Emilia, and was headquartered in Milan (Upper Italy), 372.
- d. The bishop of the church in Milan died and they requested him to become their bishop.
 - 1) Note this, he was not even baptized then!
 - 2) So, he accepted the position:
 - a) Was then baptized.
 - b) And was ordained as bishop eight days later.
- e. Religiously speaking:
 - 1) Not doctrinally sound at all.
 - a) He was a liberal, doctrinally flexible.
 - b) He accepted whatever doctrine a congregation or geographical location taught while he was there.
 - c) Believed whatever it took for a congregation to worship God they should do.
 - d) He was a Christian Universalists.
 - 2) He did oppose Arianism:

- a) Forced the people in upper Italy to accept the Nicene Creed.
- 3) He believed in persecution:
 - a) He not only forced people to accept the creed, but through his influence emperors Gratian, Valentinian II, and Theodosius all carried out persecution of pagans.
 - b) Fostered persecution of Jews.

f. Doctrines:

- 1) Perpetual virginity of Mary.
- 2) Mary was the mother of God.
- 3) Distribution of wealth.
 - a) He actually gave up all his wealth.

g. Writings:

- 1) He wrote on persecution, monasticism, the papacy, church discipline, the worship of saints and relics and wrote many hymns.
 - a) He is accredited with the development of “antiphonal chant” singing.

h. Other:

- 1) He was one of four early church doctors.
 - a) Jeremone, Gregogory and Augustine.

3. Chrysostom, 347/349-407

a. Born in Antioch.

- 1) His father was a high-ranking military officer.
- 2) Father died soon after his birth.

b. Baptized in 368 or 373.

- 1) Became “Reader” of the church.

c. Became a great scholar, speaker, writer and eventually Archbishop of Constantinople.

- 1) Was known as “The Golden Mouth” for his eloquence.

d. He believed in asceticism and was a hermit.

- 1) After his mother died, he spent six years in monastic solitude.
- 2) Then he spent two years continually standing, and sleeping very little, memorizing scripture.
 - a) This destroyed his health.
 - b) His stomach and kidneys no longer functioned right.

e. Known for:

- 1) His stance against those who used their political and church authority for personal gain.
- 2) He wrote eight homilies, “Against the Judaizers.”

- a) These led to anti-semitic behavior.
- 3) Became the Archbishop of Constantinople in 397.
 - a) Got wrapped up in the Origenistic controversy and was exiled.
 - b) Died in exile, 407.

4. Lactantius, 250-325

- a. Born in northern Africa to non-Christians.
 - 1) He was a Latin-speaking African.
- b. Theological Views:
 - 1) Student of Arnobius.
 - 2) Anti-Nicean.
 - 3) Premillennialist
- c. Was an advisor to Constantine.
 - 1) Tutor to Constantine's son Crispus.
- d. Written works:
 - 1) His works were geared to the educated.
 - a) He was a defender of the faith, writing against Hellenism, the Stoics, Epicureans and Pagans.
 - 2) Symposium:
 - a) Collection of 100 riddles.
 - 3) The Works of God, 303-304
 - a) Apologetic work.
 - 4) The Divine Institutes, 303-311.
 - a) Apologetic work with a view against the futility of paganism.
 - 5) Epitome of Divine Institution
 - a) Just that! Some claim written with a view toward heathenism.
 - b) Perhaps his most famous work,
 - 6) Wrath of God
 - a) Directed against the Stoics and Epicureans
 - 7) On The Deaths Of The Persecutors!
 - a) Apologetic flavor, but primarily accepted as Historical.

5. Augustine of Hippo, 354-430

- a. Born in Tagaste, North Africa, 354
 - 1) Mother was a Christian.
 - 2) Father was a pagan. He was baptized on his death bed.
 - 3) He was born legally a Roman.
- b. He was baptized in 387 and gave his life to the church.

- 1) He was made a priest in Hippo Regius, Algeria in 391.
 - 2) He became bishop of Hippo in 395.
 - 3) He sold all his belongings and lived a mildly ascetic life.
- c. He wrote over 150 works:
- 1) His works became the backbone of the Western church.
 - a) And many protestant churches today.
 - b) His influence is even felt in the church today, through his writings on illumination.
 - c) He was the prime influencer of the medieval church and their world view.
 - 2) He is considered the principle theological creator of the Latin-Catholic system.
- d. Here is a list of a few of the doctrines and thoughts that prevailed because of his writings.
- 1) Real presence of Christ is in the Eucharist.
 - 2) Infant Baptism.
 - 3) Sexual immorality is not the act, but the emotions – “On Christian Doctrine.”
 - 4) Man is a dual being, body and soul.
 - 5) Condemned abortion:
 - a) Though it is claimed he saw a difference between an unformed child and a formed child in the womb.
 - 6) Condemned slavery.
 - 7) In his book “The Literal Interpretation of Genesis,” he noted that everything was created simultaneously.
 - a) He said the Bible calls it six days and that is logical, but not literal.
 - 8) There is one church with two aspects:
 - a) Institutional hierarchy.
 - b) Catholic sacraments.
 - 9) He was pre-millennial, and switched to amillennial:
 - a) He means that Christ does rule the earth today, but through the church.
 - b) The Catholic church is the spiritual city of God.
 - 10) Declared we figure out our eternal state at death.
 - 11) He set up a lot of the beliefs and doctrines that led to the Catholic concept of purgatory.
 - 12) He initiated the illumination theory.
 - 13) In his book “Just War” he taught a Christian must be a pacifist.
 - 14) He defended the Virgin Mary doctrines.

- 15) In the book "City of God" he taught that Rome was sacred. Where God rules on earth.
- 16) Believed the grace of God was indispensable to human freedom.
- 17) Formulated the doctrine of original sin.

6. Eusebius, 260/265-339/340

a. Eusebius of Caesarea:

- 1) Roman historian, and scholar.
- 2) Not much is known about his birth or death.
- 3) He did not leave us anything doctrinally new.
 - a) He is famed for his historical writings.
- 4) Bishop of Caesarea.

b. His desire was to be the first church historian:

- 1) "I feel inadequate to do it justice as the first to venture on such an undertaking, a traveler on a lonely and untrodden path," he wrote in his introduction to the *The Church History* (or *Ecclesiastical History*). "But I pray that God may guide me and the power of the Lord assist me, for I have not found even the footprints of any predecessors on this path, only traces in which some have left various accounts of the times in which they lived."

<http://www.christianitytoday.com/ch/131christians/scholarsandscientists/eusebius.html>

b. Wrote:

- 1) Demonstration of the Gospel
- 2) Preparation For the Gospel
- 3) Discrepancies Between The Gospels
- 4) Ecclesiastical History:
 - a) Chronological history.
 - b) Apostles to his time.
 - c) 10 sections to this book.
 - d) He wrote about:
 - i. Succession of bishops.
 - ii. History of Christian Teachers.
 - iii. History of Heresies.
 - iv. History of the Jews.
 - v. Relationship to the Heathens.
 - vi. Martyrs.
- 5) Praised Filled Life of Constantine.
- 6) He wrote many other books.

c. Doctrines:

- 1) Though he didn't present anything new. It seems he was heavily

influenced by Origen.

2) Some doctrines he believed and wrote about:

- a) Absolute sovereignty of God.
- b) God is the creator of all things.
- c) Good emanates from God.
- d) Sent Christ into the world.
- e) Trinity
 - i. Seemed to be more concerned that the Trinity was a hierarchy and not equality.
- f) Free-will
- g) Opposed Arianism:
 - i. At the Council of Nicea, he came down on the side of unity.
 - ii. He was more concerned with unity than anything.
 - iii. I guess it is fair to say, he was in favor of unity in diversity.

Controversies, Departures and Apostacies 400-600 AD

1. Controversy About The Human Will

a. Through the first four centuries there was no controversy about free will and original sin.

1) After Augustine introduced the doctrine of original sin, a strong and violent opposition arose.

2) The leaders of the controversy were Pelagius and Augustine.

b. Pelagius, 354-420

1) Was a devout Christian and a Monk from Britain:

2) Around 400 he visited Rome and was shocked at the immorality of the Christians.

3) His doctrine:

a) Opposed predestination.

i. Taught we are born without good or bad.

b) Stressed we were free-will beings, and God gave us the opportunity to choose to obey or not.

i. Sin is an act of will.

ii. Not inherited.

c) Denied inherited sin:

- i. Denied the need for infant baptism.
- c) God gave us the ability to avoid sinning.
- d) He taught that grace was:
 - i. The gift of free-will:
 - ii. We have a moral choice to follow it or not.
 - iii. He taught that we could choose to accept this grace and become sinless.
- e) He taught that death is not the result of sin, but the result of temptation.
- f) He taught baptism is for penitent believers.
- f) It is claimed, but not proven, he taught that by good works (Note his definition of grace here.) one could be saved apart from the death of Christ.
 - i. And when one sins, then grace (His definition.) is available to the sinner.

4) A misrepresented teacher:

- a) Due to the influence of Augustine, what is recorded about Pelagius' doctrine today may be embellished a bit.
- b) Pelagius wrote two books, but both have not come down through history. Historians claim because those who believed in Augustine's doctrine had them destroyed.
- c) But, some claim today he was a misunderstood teacher.
 - i. Because he opposed Augustine, people just twisted everything he said.
- d) For example, some historians claim he never taught we could achieve salvation by our own works.

c. Augustine

- 1) He clearly had the upper hand in this conflict.
 - a) He had the political power and influence.
 - b) So much so he had Pelagius excommunicated.
- 2) Doctrines:
 - a) Adam had a choice to follow God or not.
 - i. When Adam sinned his soul was depraved and perverted and he could no longer have fellowship with God.
 - b) After Adam sinned his nature changed and he could no longer choose good.
 - i. And this was transferred to all men.
 - ii. All guilty of original sin.
 - ii. Birth is the result of sinful lust and desire.

- c) Salvation is the result of God's grace:
 - i. Grace starts man in the direction of salvation.
 - ii. Grace is given after baptism.
 - iii. Christian life is lived by grace.
 - A. Apart from grace man cannot move toward holiness.
 - d) Augustine taught free-will but his definition is different:
 - i. "No one believes unless God wills."
 - A. Means, God makes it possible for those who He has predestined to want salvation.
 - B. Thus they cannot resist grace.
 - C. And they will be preserved unto salvation.
 - D. However, one cannot know for certain if they were one of the elect.
 - d. Augustine because of his influence and power won this controversy.
 - a. Clearly both taught some truth, but then clearly both needed to go back to the Bible!
 - b. But, we must remember, it is difficult to know exactly what Pelagius taught, because his writings were destroyed, and his critics twisted his doctrines.
2. The Ecumenical Council of Ephesus, 431.
- a. This council came about because of the false doctrine pertaining to the humanity and divinity of Jesus.
 - 1) To settle the doctrine they met once again.
 - b. During this meeting they solidified the concept that Jesus is man, and Jesus is God.
 - 1) He was born man, and born God.
 - 2) He had perfect unity. He was not two different parts, but united as a whole.
 - c. To impress upon people this truth, they agreed to start calling Mary, "Mary, the mother of God," Theotokos.
 - 1) Now, this was NOT done to exalt Mary.
 - 2) The point was to emphasize the divinity of her child.
 - 3) Catholics have perverted this title today, and made a doctrine not taught in scripture, nor emphasized in the Bible.
3. The Rise of The Pope:
- a. Council of Nicaea, 325.
 - 1) This council solidified the bishops as being the sole leaders of

congregations.

2) This council also solidified a diocese system.

a) And the city bishops were placed in charge over the country bishops.

b) But, these city bishops were considered equal.

b. Julius, bishop of Rome, 341.

1) For what seems to be their first time the bishop of Rome writes that a certain dispute at Antioch should be settled at Rome.

a) Because, he claims, that is the tradition that the Apostle Peter left.

c. The Council of Sardica, 343 (Modern Day capital of Bulgaria).

1) This council met and decided to retry the Arian controversy.

2) They declared the council should be held in Rome to “honor the memory of the Apostle Peter.”

a) The bishop of Rome would preside over this meeting.

d. Jerome was hired to translate the Bible into Latin, 376.

1) He declared he would not do so until he consult with “the chair of Peter...for this I know, is the Rock on which the church is built.”

e. “Theodosius I recognized the bishop of Rome as “Pontiff.” 380.

f. Council of Constantinople, 381.

1) 150 bishops met and gave the bishop of Constantinople “the first place of honor” behind the bishop of Rome.

2) This put him in charge of the church in the East.

a) He was now in charge of the bishops of Alexandria, Antioch and Jerusalem.

g. Emperor Valentinian, 382.

1) He declared that all trials of church leaders had to be tried before the Roman bishop.

2) He also declared that his imperial guards would force this new law.

h. Innocent

1) Bishop of Rome from 402-417.

2) Wrote that no doctrinal or major church decisions could be made by them without running it through him, “the See,” first.

3) Notice where authority now rests?

i. Synod at Carthage

1) The African bishops rejected the authority of the Bishop of Rome.

2) They reminded him they were still under their own metropolitan head at Nicaea.

j. Emperor Valentinian III

1) He ruled from 425-450.

- a) The Roman bishops during that span were:
 - i. Celestine I, 422-432
 - ii. Sixtus III, 432-440
 - iii. Leo I, 440-468.
 - 2) He decreed that the Roman bishop had universal authority, 445.
 - a) And that the other bishops should not do anything without authority from “the venerable pope of the Eternal City.”
 - 3) Leo I was called the first pope by some people.
 - k. The Council of Chalcedon, 541
 - 1) With the bishop of Rome taking over the church.
 - a) This council met in the old city of Chalcedon, extreme north-west in Asia Minor.
 - 2) With the secular conflict of control between Rome and Constantinople:
 - a) It filtered down to the church and the congregations in that area, declared they were going to uphold the Council of Constantinople’s decision in 381, exalting the bishop of Constantinople.
 - b) So, they made him the bishop of Constantinople equal to the bishop of Rome.

4. The War of Bishops:

- a. Within 40 years of the death of the apostle John some saw the need for some type of united doctrine:
 - 1) And in order to accomplish that, they felt that one man should be in control over each congregation.
 - 2) So, they started to choose a president amongst the elders.
 - a) He then began to be called the bishop.
- b. With those changes, it was just a matter of time until there was a united body ruling the church.
 - 1) Because they didn’t find authority and unity through scripture, but what the highest official said.
- c. Then in 325 at the council of Nicaea, when for the first time ever, the bishops gathered to discuss doctrine.
 - 1) This solidified the bishops as being supreme over their congregations.
 - 2) Also, at this council the bishops were given territory to rule over. They created diocese.
 - 3) And they developed lower church positions following the pattern of secular Rome.

- 4) With this development it was just a matter of time, until the church worked it's way to a central head.
- d. Since Rome was the capital of the world. Rome and her pride felt she should be the capital of the church as well.
 - 1) There were other reasons that gave them the feeling that Rome should be the capital of the church.
 - a) Her reputation.
 - b) She was known for her benevolence.
 - c) And she was considered sound, in comparison to other dioces.
 - d) There was also the common misconception that Paul and Peter founded the church at Rome, and died for doing so.
 - i. Yet, a quick study of scripture will prove neither established that congregation.
 - e) This misconception came about because of an uninspired work called "Acts of Peter."
 - i. This work was produced in the late 100's.
 - ii. The book is simply crazy. The writings purport:
 - A. Peter challenged a gnostic false teacher named Simon Magus to a miracle match.
 - B. Peter then resurrected a smoked fish.
 - C. Peter made a dog talk.
 - D. And when Simon started to fly, Peter prayed that he fall, and not die. He fell from the sky and broke his leg in three place. And Peter won "the first and ever miracle games."
 - E. The book also taught, that the daughter of Peter, preferred paralysis over sex.
 - iii. The book mentions for the first time that Peter was crucified upside down.
 - iv. To use this book as evidence that Peter was the first pope is simply insane.
 - f) They also twisted several Bible passages to insist that Peter was the foundation of the church.
 - i. Cyprian, 250, was already twisting Matthew 16:18.
 - A. Trying to declare Peter was the foundation the church was built upon.
 - g) Rome was heavily involved in missionary work in Western Europe.
 - i. Only natural the congregations they started would have

a certain level of respect and honor for them.

- h) Emperors themselves helped develop the concept that Rome was the leader of the church.
 - i. Leo I (Considered the first pope)
 - A. Considered himself the successor of Peter.
 - B. He had the same authority that Christ granted Peter. (Understand their concept of Peter's authority here).
 - C. He believed he had other authority not delegated to him.
 - i) The fact that the bishops of Rome liked to write letters to other bishops and dioceses:
 - i. They would take lead against heresy.
 - ii. They would attempt to promote unity.
 - iii. It didn't take long until other congregations saw this advice as decree.
 - j) The claims of Apostolic Succession led to the prominence of Rome.
 - i. Especially since people already believed the bishops were the successors to the apostles.
 - ii. And that the bishop of Rome was the successor of Peter.
 - k) Roman bishops role in the Barbarian invasions helped cement Rome's role.
- e. Constantine desire to build New Rome at Constantinople, and making it an entire Christian center made Constantinople a great religious leader in the world.
 - 1) Then in 381 at the Council of Constantinople, the bishop was eventually made the equivalent to the bishop of Rome.
 - a) Many congregations in the east resented the bishop of Constantinople because they felt he was unduly exalted.
 - 2) So, there was a power struggle between Rome and Constantinople for church domination.
 - a) And through the twisting of doctrine, false testimony from the "Acts of Peter" and false traditions which most everyone believed to be true.
 - b) It was just a matter of time till Rome won out.
 - 3) In 527 the Emperor Justinian honored the bishop of Constantinople with the title of "Ecumenical Patriarch."
 - a) And bishops that followed tried to keep the same title.

- 4) 588, John the Faster, still claimed to be the world bishop, saying this honor belonged to New Rome.
- 5) And of course, Rome denied all these claims from Constantinople.

5. The Ecumenical Council of Chalcedon, 451.

- a. The controversy over the nature of Christ continued.
 - 1) There were a couple prominent doctrines, which clearly opposed each other.
 - a) Nestorius – gave Christ two natures.
 - b) Eutyches – taught the two natures were fused together after the incarnation.
- b. At the council the bishop of Rome submitted a document stating Eutyches was wrong.
 - 1) They drew up a document of their belief.

“At once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; as of one substance with the Father as regards his Godhead, and at the same time of one substance with us regards his manhood...begotten...of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation....”

- c. This council decided that Peter would speak through the bishop of Rome, Leo.
- d. The council also decreed that the Bishop of Constantinople was due all the rights and power bestowed upon the bishop of Rome.
 - 1) The Roman kingdom was split into two religious diocese.
 - 2) The bishop of Rome would rule the west.
 - 3) The bishop of Constantinople would rule the east.
 - a) Leo I - The Great, strongly opposed this, but the council was still seen as the final authority and not the Bishop of Rome.

6. Rome won the war of bishops:

- a. When Leo I “the Great” became bishop, he along with the emperor, pushed the issue and believed the theory of Roman supremacy on the basis of apostolic succession.
 - 1) He even went so far to write the bishop of Constantinople a letter stating that Constantinople was a great city, even the seat of the empire of Rome.
 - 2) But, secular matters were secular.

- 3) Religious matters were religious.
 - a) And a royal city does not make it apostolic.
- b. Leo I was the last Roman Bishop for the next 122 years that was very strong and influential.
 - 1) So, there was this struggle between the two cities over who would rule.
- c. Rome also won the war of bishops because of their influence in stopping the Barbarian Invasions.
 - 1) The Huns were a nomadic tribe.
 - a) Their origins are unclear.
 - i. Most popular theory today is there were Asian from the Xiongnu tribe of China.
 - ii. Some claim they were from Finno-Ugrian decent.
 - 2) Huns were located at the Caspian Sea in 91 AD.
 - 3) Huns were located at Caucasus in 150 AD.
 - 4) Huns were starting their invasion of Europe in 370 AD.
 - 5) Due to the Huns attacking Europe, this displaced a lot of people.
 - a) Specifically the Goths (German) who were divided into Visigoths and West Goths moved into Roman controlled land for protection.
 - b) Finally near Chalons the Romans and these displaced people united against the Huns for battle, 451.
 - i. Battle of the Catalaunim Plains.
 - c) Rome and her allies won.
 - 6) During this march of the Huns through Europe.
 - a) They destroyed everything in their path.
 - b) And as they were heading to Rome, for a certain victory, Bishop Leo I (Called the pope by some.)
 - c) Went out without arms, to meet Attila by himself to negotiate.
 - d) He went with gold and gifts. And appealed to Attila.
 - e) And actually convinced Attila to turn back and leave the city of Rome alone.
 - f) Attila is quoted as saying, "I can conquer man. But the Lion (Leo) knows how to conquer me."
 - 7) This Barbarian Invasion caused the secular government in Western Rome to break down.
 - a) And it was the Roman bishops that rose up to lead the people.
 - b) And with Leo I negotiating with Attila and winning. This

gained the Roman Bishops great honor.

8) The Barbarian Invasion also continued into Africa.

a) And the churches there began to look to Rome for guidance.

b) And the Eastern churches started to seek Roman's approval for things, but denied her presumptuous authority.

d. In 590, Gregory I, became bishop of Rome and ruled until 604.

1) He, too, was a man of great influence and was given the title "the Great."

2) By the close of his reign, Rome was accepted as the universal headquarters for the church, and her bishop the universal head of the church.

7. The church was now officially setup like the secular authority of Rome, and pagan religions of the area.

a. As far as paganism is concerned, the priests became representatives of the gods.

b. What this resulted in was a religion where people were not:

1) Their own priest, 1 Peter 2:9.

2) People had to go through a man to reach God.

3) Authority was no longer vested in God, but in man.

4) People no longer looked to the Bible as the authorized word of God, but to whatever man had to say.

5) This lead to error after error, 1 Timothy 4:1-3.

8. The Council of Constantinople, 553.

a. The doctrine of Eutychus continued to spread.

1) Taught that after the incarnation of Christ is when the two natures of Christ became one.

2) Doctrine is called Monophysitism.

a) Mono – one.

b) Physis – Nature.

b. This doctrine was splitting up the eastern church.

1) Congregations were in turmoil, people were fighting.

c. Emperor Justinian called this council to solve this problem.

1) Though there was some back and forth, at the end all the bishops strongly opposed and condemned this doctrine.

9. The Formation of Catholicity.

a. With the rise of and development of a new church organization:

1) With bishops and dioceses.

- 2) Bishops and councils.
- b. It was just a matter of time until the bishops would desire a set form of doctrine that would unite the entire church.
 - 1) Though they believed the Bible was authoritative. They also believed they need authoritarian interpretation.
- c. So, the bishops, became the “heads” of the church:
 - 1) Because of the many false doctrines.
 - 2) Their goal was to unite and develop their own rule of faith.
 - 3) This developed a form of doctrine that was designated as “Catholic.”
- d. Now the term Catholic was already in use. Starting from the second century.
 - 1) But, it simply meant, “universal,” and was used to represent the universal church.
 - 2) But starting in the early 6th century the word “Catholic” references their organization and doctrines.

10. Sacraments:

- a. A sacrament is considered to be a Christian rite instituted by Jesus to be a means of providing grace.
 - 1) Baptism and the Lord’s Supper were the first original sacraments, according to this definition, and early church history.
- b. By the time of Gregory the Great, 590-604 there were a total of seven sacraments.
 - 1) At the Council of Trent, 1545-1563 the Council declared there was seven sacraments and anyone who rejected one, or added another must be anathema.
 - 2) “**Canon 1.** If anyone says that the sacraments of the New Law were not all instituted by our Lord Jesus Christ, or that there are more or less than seven, namely, baptism, confirmation, Eucharist, penance, extreme unction, order and matrimony, [1] or that any one of these seven is not truly and intrinsically a sacrament, let him be anathema.”³
- c. A third sacrament, the sacrament of confirmation:
 - 1) As the priesthood developed the bishops would allow the priests to baptize but the bishops would later have to confirm the baptisms.
 - 2) Also, since infant baptism was established and accepted in the middle of the 5th century. The bishops felt it was necessary to

³ <http://www.ewtn.com/library/COUNCILS/TRENT7.HTM>

- confirm these children when they were old enough to understand the nature of worship.
- 3) This confirmation had to take place before one was able to take communion.
- 4) They would lay on hands and anoint the child in this ceremony.
- d. A fourth sacrament is called penance, reconciliation, confession or absolution.
 - 1) The church in the middle-ages determined that it was not enough for the sinner who sinned to just repent and confess.
 - 2) So, the priesthood decided they were in charge of determining if contrition was genuine or not.
 - 3) And it was up to them to forgive sin, and to decide if some sort of satisfaction had to be met.
 - 4) Gregory the Great was the first to teach penance as a sacrament.
- e. A fifth sacrament is called Holy Orders:
 - 1) Since the priesthood had become something God never intended.
 - 2) It was just a matter of time until they determined or fashioned some sort of ordination process.
 - 3) So, we have the sacrament of ordination.
- f. A sixth sacrament is the sacrament of unction.
 - 1) This is also known as last-rites.
 - 2) They believed and taught that they could anoint, a nigh unto death person, with special oil and they would receive special grace.
 - 3) Meaning, a “baptized” person would be walking with sin. But by this last right, all sins could be forgiven.
 - a) They essentially believed their priests had the ability to do what prayer could no longer do. Bring forgiveness of sins.
- g. A seventh sacrament is matrimony.

Chronological Chart Of Early Doctrinal Errors

- 1. Holy Water, 120
- 2. Montanism, 150
- 3. Monasticism, 320
- 4. Councils, 325

5. Celibacy, 385
6. Latin Mass, 394
7. Images, 405
8. Worship of Virgin Mary, 431
9. First pope, Leo I, 450?
10. Extreme Unction, 588
 - a. Death bed repentance and “baptism”
11. Purgatory, 593
12. Latin in Worship, 600
13. Prayers Directed To Mary, Dead Saints and Angels, 600
14. Mechanical Instruments, 670
15. Kissing Pope’s Feet, 709
16. Veneration of Cross, Images and Relics, 786
17. Establishment of the College of Cardinals, 927
18. Canonization of Dead People as Saints, 995
19. Mandatory Attendance of Mass, 1000
20. Celibacy of Priesthood Decreed, 1079
21. Repetitious Prayer – Rosary, Beads, 1090
22. Indulgences, 1190
23. Transubstantiation, 1215
24. Confession of Sins to Priests, 1215

25. Doctrine of Seven Sacraments, 1439

26. Tradition Claimed Equal In Authority With The Bible, 1545

27. Apocryphal Books Declared Canonical, 1546

Church Councils **Proverbs 16:25**

1. The early church councils were called ecumenical councils.
 - a. This means worldwide. As pertaining to representatives of the church from every part of the world.
 - b. Bishops, elders, deacons and really anyone else was allowed to attend.
 - 1) Only bishops were allowed to talk.
2. There were eight church councils altogether.
 - a. The 8th council in 869 at Constantinople is not accepted as a council by some.
 - b. Some protestant churches do not accept any of the councils after the 451 council in Chalcedon.
 - 1) Because by then the bishop of Rome had too much influence.
3. Christians who accept the Bible don't accept the results or findings of any of these councils.
 - a. Our authority comes from the scriptures alone, 2 Timothy 3:16-17; 2 Peter 1:3; Matthew 28:18-20; Colossians 3:16-17.
4. Bishops during that time eventually lost their authority to the Pope.
 - a. When the councils started it was the bishops that had the authority.
 - 1) With the rise of the Pope, it was just a matter of time until the authority would fall upon him, and it did!
5. Councils (For further notes on the councils, go to their place in this semi-chronological outline.)
 - a. Council of Nicaea, 325
 - b. Council of Constantinople, 381
 - c. Council of Ephesus, 431
 - d. Council of Chalcedon, 451
 - e. Council of Constantinople, 553

- f. Council of Constantinople, 680
- g. Council of Nicaea, 787
- h. Council of Constantinople, 869

6. We need to remember the reason for these councils.
 - a. The purpose was political.
 - b. The emperor wanted a controlled, united people and he would use religion to get this done.
 - 1) So, when religious controversies threatened the unity of the people. The emperor would call a universal meeting to essentially keep the people in check.

Controversies, Departures and Apostacies 600-800 AD

1. The Ecumenical Council of Constantinople, 680-681.
 - a. This was the third Council at Constantinople and was called in order to unite the empire under one doctrine pertaining to how the divine and human nature of Jesus co-exists.
 - b. Monophysitism (one-nature) was the primary view at this time, which declares the divine nature and human nature of Christ was one:
 - 1) They believed either the divine nature overwhelmed the human nature.
 - 2) Or there was a synthesis of both natures.
 - c. The doctrine on Monotheletism (Mono – one, Thelma – will) arose out of Armenia and Syria in 629.
 - 1) This taught that though Jesus was complete man and God, rolled up in one being. He only had one personality and one will.
 - 2) They said if He had two personalities, or two ways of thinking, then He could be two persons.
 - a) Meaning, Jesus only had one side of Him, though two different natures.
 - d. This council rejected Monotheletism:
 - 1) And pronounced that Jesus had two natures and each nature had it's own will.
2. The Lord's Supper
 - a. It didn't take long until the church started to destroy the simplicity and meaning of the Lord's Supper.

- 1) The changes were damning but yet gradual. And they just gradually built on top of one another.
- b. In the first century and late into the second century.
 - 1) The Lord's Supper was conducted in a simple way in harmony with God's word.
 - 2) The word "Eucharist" is transliterated from the Greek word "Eucharistao."
 - a) Means "to give thanks," Matthew 26:27.
 - 3) Slowly the word took on an entire new meaning.
- c. The slow changes that were made:
 - 1) Justin and Irenaeus both taught the Lord's Supper was an offering.
 - a) As the Jews offered incense to God.
 - b) Members of the church would bring bread and wine and give it to the Bishop:
 - i) He would then presented the bread and wine to God, and use some of it in the worship service.
 - c) People began to view the emblems as a sacrifice from man unto God.
 - d) And then began to view the emblems and service as a sacrifice of Jesus to the Father.
 - 2) Cyprian, 200-258
 - a) Then took this further:
 - i. Since the bread and wine were to represent the sacrifice of Christ.
 - b) He started to teach that the service reenacts the offering of Christ.
 - i. In this ceremony the priest takes the place of Christ:
 - ii. The emblems stand for the body of Christ:
 - iii. And the priest offered the body and the blood for the sins of the people.
 - c) So, they turned the Lord's Supper into a weekly sacrifice.
 - 3) Tertullian, 160-225.
 - a) He believed the emblems were only symbols, but the Lord's Supper could be applied to the dead.
 - b) Cyril of Jerusalem, 315-386
 - i. He was the first to teach that the "Eucharist" has the power to help the dead.
 - 4) Chrysostom, 347-407
 - a) He didn't believe there was a sacrifice in the communion. He believed the priest offered the sacrifice to God.

- i. And the people would partake of the communion.
 - 5) Augustine taught the Lord's Supper was a sacrifice.
 - 6) When Gregory the Great, 540-604 came around the sacrifice of mass was established law.
 - d. The early church was slow in accepting these changes to the communion.
 - 1) Especially the concept that the body and blood were literally in the bread and wine.
 - e. By John of Damascus, 700-750
 - 1) He was the first to defend a literal change from the elements to actual flesh and blood.
 - f. What the Catholic Church has turned Communion to today?
 - 1) There are two parts of mass, the Liturgy of the Word and the Liturgy of the Eucharist.
 - 2) The Liturgy of the Word comprises of readings, songs and lessons.
 - 3) The Liturgy of the Holy Eucharist is the second part.
 - a) "During this time, Catholics share in the body and blood of Jesus in the form of the bread and wine passed out to the congregation. According to the Bible, this is done in remembrance of Christ (1 Corinthians 11:23-25, cf. Luke 22:18-20 and Matthew 26:26-28). However, according to the Catechism of the Catholic Church, paragraph 1366, 'The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit.' The Catechism continues in paragraph 1367."
 - b) "The sacrifice of Christ and the sacrifice of the Holy Eucharist are one single sacrifice: 'The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.' 'And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner. . . this sacrifice is truly propitiatory.'"
3. The Ecumenical Council of Nicaea, 787 (Image Controversy)
- a. This council was called because of images.
 - 1) Iconoclastic Controversy.
 - a) An "icon" was a representation of a person.

- b. It started out as an art form in Syria.
 - 1) Without doubt, the favorite subject was Jesus.
- c. This type of imagery began in the 4th century and was used as teaching aids.
 - 1) With people no longer, or not able to read the Bible, icons developed a prominent place in the church.
 - 2) They would use pictures like we do in our children's Bible classes.
 - 3) What happened was, for example the crucifix, started as an aid to worship God, and superstition soon developed and these icons took on a more significant meaning.
 - a) People began to treat them as idols.
 - b) They would bow down, hold, rub, and kiss these icons the way the Pagans treated their idols.
 - 4) The emperors were worried where this was heading.
 - a) But, the bishop of Rome liked having icons.
- d. In the far east Islam started to rise.
 - 1) And Christians soon found it difficult to convert Moslems, because they believed Christians to be guilty of idolatry.
- e. In 730, the emperor, issued a decree that all images and pictures must be removed from church properties.
 - 1) Even the bishop of Constantinople disagreed with the emperor, so the emperor replaced him.
 - 2) The bishop of Damascus was a proponent of images.
 - a) He said God was in the images, the way Christ was in the Lord's Supper.
 - b) And that images were the actual representation of God.
 - c) He also taught that Christians were too ignorant to worship God without being able to visualize God.
 - i. If they were that ignorant, it is because they stopped reading the Bible.
- f. The Emperor declared on his own that all images in the eastern church should be removed.
 - 1) When Pope Gregory III in Rome heard about the decision, he was very upset and excommunicated the emperor and demanded all the congregations restore their images.
- g. During the rule of Constantine VI (771-797) he decided this madness needed to stop.
 - 1) He called the council to meet and settle this question.
 - 2) The council decided:
 - a) Restore the images.

- b) Worship only belongs to God.
 - c) They could venerate images.
- 3) Since they claimed they could venerate images. It didn't take long before man started worshipping them again. Especially since honoring is the beginning of worship.
- h. Then in 860, at smaller Council at Constantinople it was determined then that images should be equated to the books of the Bible.

4. Mechanical Music In Worship:

- a. It is debated as to when mechanical instruments were introduced into "Christian" worship.
 - 1) Some claim in the 600's, other reputable scholars claim it was not until the 1,000's before mechanical instruments were introduced.
- b. The early apologists and church fathers give no indication that mechanical instruments were used in early church history. Actually the opposite:
 - 1) Justin Martyr wrote in 160, "Your (pagan) public assemblies I have come to hate. For there are excessive banquets and subtle flutes that provoke people to lustful movements."
 - 2) "Of such persons, too, the Spirit has spoken through Isaiah, "They drink wine with harps, tablets, psalteries, and flutes. However, they do not regard the works of God," Irenaeus, 180.
 - 3) If people occupy their time with pipes, psalteries, choirs, dances, Egyptian clapping of hands, and such disorderly frivolities, they become quite immodest....Let the pipe be resigned to the shepherds, and the flute to the superstitious ones who are engrossed in idolatry," Clement of Alexandria, 195.
 - 4) "What trumpet of God is now heard, unless it is in the entertainment of the heretics?" Tertullian, 210.
- c. Evidences mechanical instruments were introduced in 666 AD:
 - 1) "Most reference works ascribe the introduction of the instrument into worship to Pope Vitalian I (657-672):
 - 2) The organ is said to have been first introduced into church worship by Pope Vitalian I, in 666 (Chambers' Encyclopedia, Vol. 7, p. 112).
 - 3) The organ is said to have been first employed in the church during the time of Pope Vitalian I (c. 666 A.D.) (New International Encyclopedia, Vol. XIII, p. 446).
 - 4) Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe . . . (The American Cyclopedia,

Vol. XII, p. 688).’’⁴

d. Evidences mechanical instruments were introduced after 1,000:

- 1) “The Catholic Encyclopedia. (1913 edition) states that "according to Plating ('De Vitis Pontificum', Cologne, 1593), Pope' Vitality (657-72) introduced the organ into the church service. This, however, is very doubtful. At all events, a strong objection to the organ in church service remained pretty general down to the twelfth century, which may be accounted for partly by the imperfection of tone in organs of that time. But from the twelfth century on, the organ became the privileged church instrument . . ." (Vol. XI, pp. 300-301).
- 1) Edward Dickinson states that "since harmony was unknown during the first one thousand years or more of the Christian era, and instrumental music had no independent existence, the whole vast system of chant melodies was purely unison and unaccompanied, its rhythm usually subordinated to that of the text" (Music in the History of the Western Church, p. 129).’’⁵

e. “Though we may not be able to determine the exact date the organ was first used in worship, we do know that it was several hundred years after the establishment of the church before it was introduced. However, due to opposition, it was another two or three hundred years before it became generally accepted. According to the New Catholic Encyclopedia, Pope Vitalian introduced the organ into the worship of the church at Rome to improve the congregation singing. But, it was not until the ninth century that the organ was "consistently" used, and the thirteenth century before it was "in general use throughout the Latin Church" (Vol. 10, p. 746).

- 1) It would be fair to assume that the first known use of the instrument in worship occurred under Pope Vitalian, in the mid-seventh century. However, many years were to pass before it would be generally accepted and put into common usage.’’⁶

5. Romanism:

a. By the end of this period Romanism was a complete new order.

- 1) And apostolic authority was taken over by uninspired church officials.

- 2) And these uninspired men, made traditions that were above the words of God.

⁴ <http://truthmagazine.com/archives/volume24/TM024135.html>

⁵ <http://truthmagazine.com/archives/volume24/TM024135.html>

⁶ <http://truthmagazine.com/archives/volume24/TM024135.html>

- 3) And these uninspired men created a hierarchy that forced their traditions on mankind.
- b. Romanism is a theory that teaches Jesus had three primary powers on earth.
 - 1) And these powers are to be exercised by the church today.
 - 2) The primary powers are:
 - a) Prophet
 - b) Priest
 - c) King
- c. They claim Jesus as a prophet taught the function of the church.
- d. They claim Jesus as a priest had authority to mediate God's grace to man.
- e. They claim Jesus as a king had the right to demand obedience and punish the disobedient.
- f. This developed three main functions that lead to three main branches of the church:
 - 1) The prophetic/teaching ministry.
 - 2) The priestly ministry.
 - 3) The legal/kingly ministry.
- g. The prophetic/teaching ministry of the church:
 - 1) Since Jesus taught infallible authority while on earth, Matthew 28:18-20; John 12:48-50; Colossians 3:16-17.
 - 2) They assumed that church officials today have the same authority.
 - 3) Meaning they believe they have the right to decide what is true teaching today.
 - 4) They then gave the church, or government of the church traditions to obey that were placed on par with the Bible or in prominence of the Bible.
 - 5) So, this group of leaders, would work through synods and councils to reach Biblical conclusions.
 - a) Then they would convey their doctrines to the priests.
 - b) And it was the priest's job to hand down decrees to be obeyed.
 - 6) This gave the priests a lot of power.
 - a) And anyone who would reject these decrees would be dealt with as a heretic.
 - b) It is claimed there were still New Testament Christians around this era, but they were deemed as heretics and many were killed.
 - 7) So, since the councils determined church doctrine, and the priests delivered it.

- a) This brought forth an era where it was believed to be totally unnecessary for anyone to study the Bible.
 - b) Since they did not believe authority was found in scriptures.
- h. The priestly ministry of the church:
 - 1) We understand today that Jesus is the Great High Priest, Hebrews 4:14.
 - a) As High Priest He offered His blood for us, once and for all, (Heb. 7:27; 9:12; 10:10-14).
 - b) And through His priesthood, every Christian is a priest, 1 Peter 2:9.
 - 2) Romanism taught that when Christ ascended into heaven, He left church officials in charge to perform priestly duties.
 - a) These duties were formulated into seven sacraments.
 - b) Through these sacraments they were to mediate God's grace.
 - 3) The Sacrament of Baptism:
 - a) They taught all men were sinners.
 - i. And children were inheriting sin and were born in guilt and needed baptized.
 - b) They taught salvation was only by grace through the hands of the priesthood.
 - c) During this time baptism took on magical powers:
 - i. The act regenerated and removed sin.
 - ii. A baby's original sin was removed.
 - A. But a baby was not technically part of the church until their confirmation.
 - B. Took place anywhere from 7-12 years old.
 - C. Then they would be able to take communion and be a full church member.
 - 4) The Eucharist
 - a) Only a priest could perform the Eucharist ceremony.
 - b) By miracle he would turn the bread and wine into the actual body and blood of Jesus.
 - i. They had a precise ceremony to follow.
 - ii. Super special words to utter.
 - c) After the ceremony the priest would hold up the cup to God as an offering of the sacrifice to Christ.
 - i. So, the Eucharist is called the "Sacrifice of Mass."
 - ii. They literally believed that each time they administered the Eucharist that Christ was sacrificed again.

iii. It is a shame they didn't read their Bibles if they did they might have run across Hebrews 10:14.

A. That mentions Christ was sacrificed once and for all.

5) The sacrament of penance:

a) This gave the priests complete control over the congregations.

b) When a person sinned, he could not take communion again until he confessed to a priest.

i. His confession was then judged by the priest for contrition.

ii. If his confession was deemed appropriate then the priest would require the sinner to do something, called satisfaction, to impress upon him how guilty and horrible he is.

A. With the hope of turning him from evil.

B. When the satisfaction was done, then the sinner would return to the priest to have his sin forgiven.

C. This step is called "absolution."

c) For a member of the church to receive forgiveness of sins one would have to fulfill these steps:

i. Contrition.

ii. Confession.

iii. Satisfaction.

iv. Absolution.

6) The sacrament of marriage:

a) No marriage was valid unless performed by a priest.

7) The priestly ministry of the church made it clear one could not get to heaven without the assistance of a priest.

i. The legal/kingly ministry:

1) Due to the political upheaval in Rome. This gave rise to a new function in the church.

a) The kingly function.

2) As a king, the pope and officials had the ability to make and enforce laws.

a) They based this upon the belief that Jesus left all his powers to the church.

3) Laws were created by decree, through councils, decrees of the pope, and scriptures.

- a) They dealt with every aspect of religion and every phase of life.
- 4) And especially during the medieval time anyone who disobeyed these decrees would be found guilty and punished. Even to the point of death.
 - a) They believed they were the bearers of the sword.
- j. Organization of Roman Church
 - 1) There are your priests, powers of orders and powers of jurisdiction.
 - 2) Priests:
 - a) There are two types of priests:
 - i. The regular priest.
 - ii. The secular priest.
 - b) The regular priests are those who belong to monastic orders.
 - i. They are under their order.
 - ii. They are separated from those who serve in parishes.
 - iii. They can be sent as missionaries, special teachers, or special servants.
 - iv. They generally wear special robes and insignia representing their order.
 - c) The secular priests:
 - i. They work directly with the people. And are allowed to perform some but not all the sacraments,
 - ii. They can baptize, perform the mass, hear confessions, perform marriage ceremonies and bury the dead.
 - iii. They are limited in their services by the “powers of orders” and the “powers of jurisdiction.”
 - 3) The powers of orders:
 - a) There are two divisions in the powers of orders:
 - i. Minor clerical orders:
 - ii. Major orders.
 - b) When a person wants to be a priest he must begin with the minor order, which has several levels:
 - i. Janitor – cleaning of church grounds.
 - ii. Reader – they read the scriptures in worship.
 - iii. Exorcist – gets to hold the water during baptism.
 - iv. Acolyte – he is allowed to hold more sacred things, like the vessels and assist in mass.
 - v. Sub-deacon or hypo-deacon – sings the epistles, holds the book of the gospel, and gets to set the altar.
 - c) Major orders:

- i. Deacon – works in connection with an experienced priest, before his advancement.
- ii. Priest – Administrator of five sacraments.
- iii. Bishop – Administrator of all seven sacraments.
Highest ranking officer in his diocese.
A. Upon his death, a priest gets to move up to Bishop.
- iv. Archbishops – Administrator of his diocese, and placed in charge of 12 other bishops.
- v. Cardinals – selected from the bishops:
A. There are only 70.
B. The Popes active cabinet.
C. They choose the next pope.
- vi. Pope – selected from the Cardinals.

4) The Powers of Jurisdiction:

- a) Parish priest – Smallest territorial leader:
 - i. Placed over a congregation.
 - ii. He is their teacher, their discipliner, and is allowed to perform five sacraments.
- b) Rural Dean
 - i. He is a parish priest with the responsibility to keeping a check on 7-12 different parish priests.
 - ii. He is to watch their work and audit their books.
- c) Vicar General
 - i. An assistant to the bishop.
 - ii. Chosen or released by the bishop.
 - iii. Duties are to help administrate diocese.
 - iv. His job is to audit the work and books of the rural dean and parish priests.
 - v. He can hold court, judge church officials, audit accounted and fire incompetent priests.
- d) Bishop
 - i. The highest office in a diocese.
 - ii. He is to visit each parish every year.
 - iii. He has two sacraments he is supposed to do:
 - A. Confirmation and ordination.
 - iv. He holds court for cases appeal from the court of the Vicar General.
 - v. He is supposed to maintain a priest training program.
- e) Archbishop:

- i. Has his own diocese, and is over 12 other bishops and their diocese.
- ii. The pope selects these men.
- iii. Some of their realm of control is as large as an entire nation.

f) Papal Legate:

- i. Their job is to audit archbishops, or anyone under them.
 - A. They are over everyone else.
- ii. The pope selects these men, and they are his personal representatives.

g) The Pope:

- i. He is an elective monarch.
- ii. Rules by “divine” right and is an autocrat.

5) The Pope:

- a) Leo I, 440-461, was the first to claim Papal authority.
 - i. He did so in a sermon quoting and twisting Matthew 16:16-19; Luke 22:31 and John 21:15-19.
 - ii. From Matthew 16:16-19, he taught that the church was built upon Peter.
 - iii. From Luke 22:32, he used this verse to prove that Peter had responsibility for his brethren.
 - iv. From John 21:15-19, he taught that he was given responsibility to feed the sheep.
 - A. Which he said sheep meant clergy.
 - B. And lambs meant laity.
 - v. This sermon was the foundation that lead to total Romanism.

b) The Popes cabinet:

- i. This is an advisory cabinet.
 - A. They are looked upon as “hinge” men.
 - B. They are given the title cardinal.
 - a. Comes from the Latin word “cardo,” which means “hinge”.
- ii. Today there are 70 cardinals.
 - A. 50 are cardinal priests.
 - B. 14 are Cardinal deacons.
 - C. 6 are Cardinal bishops.
 - a. These come from either the bishops or archbishops in the power of orders.

- iii. They are in charge of electing new popes.
 - A. Done by secret ballot.
 - B. Takes place behind closed doors until they reach a majority.

Controversies, Departures, Apostacies And Early Reformers 800-1,000 AD

1. With the fall of the Roman Empire in 476 AD.
 - a. The Western Empire was taken over by King Odoacer.
 - b. There was a great power void in most all of Europe.
 - 1) The Romans had ruled for so long, other nations just really didn't know how to gain power, control power and/or the population.
 - c. For the next 300 years the Popes and Nobles were the religious and political forces of the era.
 - 1) The nobles would lead with papal support.
 - 2) This continued on for the next three centuries.
 - d. Also during this period from 476-800 pirates and bandits roamed Europe:
 - 1) This caused the people to desire for rule and law.
2. The beginning of Holy Roman Empire, 800-1,806.
 - a. Charlemagne, (768-814) ruler of the Franks, was increasing his rule over Europe.
 - 1) And Pope Leo III saw an opportunity to legitimize and strengthen the Papacy and Rome.
 - 2) On the 25th, December 800, Pope Leo III crowned Charlemagne Emperor and Augustus over a multi-ethnic complex of territories in Central Europe.
 - b. From here till the close of this empire, the borders were in constant change.
 - 1) But, there were four main kingdoms that were basically always a part of this empire (There were other groups as well, but they would come and go.)
 - a) Kingdom of Germany
 - b) Kingdom of Bohemia
 - c) Kingdom of Burgundy
 - d) Kingdom of Italy.
 - c. Charlemagne become one of the most important rulers of medieval history, as he ruled the greater section of central Europe.

- 1) But, one thing that Pope Leo III may not have considered, is the fact that Charlemagne like previous emperors of yesteryear, would start to stick his nose into religious affairs.
- d. The Council of Nicea, 787.
 - 1) Charlemagne called forth this council to settle the Iconoclastic controversy.
 - a) The people had started to worship icons: crosses, paintings, carvings, etc.
 - b) He ordered all icons destroyed.
- e. Developments in the church during Charlemagne's rule:
 - 1) Didn't believe in ascetic monasteries:
 - a) He demanded the Benedict Orders be used for educational centers.
 - b) Every child was ordered to attend school.
 - 2) Formed Cathedral schools:
 - a) Built many libraries.
 - 3) Catechisms were in wide use now.
 - 4) Church bells became common. And added to all church buildings.
 - 5) They installed the first organ in the church at Byzantium.
 - 6) Continued to strongly oppose image worship.
3. The Dark Period of Popes, 768-868.
 - a. During this period there were 40 different popes.
 - 1) None of them were powerful or influential enough to take on Charlemagne or reverse his influence on the church.
4. Claudius of Turin, 780-827 (Reformist)
 - a. The reformation period is not quite yet off the ground. However there were many reformists and reformation projects over time but they just never took root.
 - b. One of the earliest and most influential reformist is Claudius of Turin.
 - 1) He was the Bishop of Turin, Italy.
 - c. He ordered that all images be cast out of church buildings and burned.
 - 1) He denied that the cross was to be honored with any kind of worship.
 - 2) He wanted all relics destroyed.
5. Catharism – A reformation group.
 - a. Their roots go back to the 800's.
 - 1) Their numbers were greatest in the 12-14th centuries.

- 2) They were found in Greece, Italy, Germany, France and Holland in the greatest numbers.
 - b. They are known as Catharists, meaning “cleaners.”
 - c. They had different groups:
 - 1) Paulicans
 - 2) Aeolian's
 - 3) Petrobrusians
 - 4) Albigenses
 - 5) Waldenses, started about 1160.
 - d. Beliefs:
 - 1) Reincarnation:
 - a) Everyone would be reincarnated until they learn self-denial.
 - 2) Increased the roles of women:
 - a) Eventually carried it too far.
 - 3) Opposed Roman hierarchy.
 - 4) Scripture only.
 - 5) Claimed to be the only true Christians in their age.
 - 6) Lived puritanical lives.
 - 7) Denounced the ignorance and vice of clergy.
 - 8) Asceticism.
 - 9) Rejected the Old Testament.
 - 10) Believed marriage was from Satan.
 - 11) In worship:
 - a) Women's roles were increased and went beyond scripture.
 - b) Read scriptures aloud.
 - c) Lord's Supper every first day of the week.
 - d) Refused original sin and infant baptism.
 - e) Baptized only believers.
 - f) They had no creed, confession book or catechism.
 - 12) Jesus was a human form of an angel.
 - a) Our highest calling is to obtain angelic status.
6. The Pseudo-Isidorian-Decretals, 843-850
- a. This is a collection of publications and canons that gave the Pope considerable strength.
 - 1) These were basically in force till the 17th century.
 - 2) The main purpose was to help protect the leaders of the Catholic Church.
 - b. Main doctrines:
 - 1) Bishops were in the same relation to the pope as the other apostles

were to Peter (Based off Catholicism.).

a) The primary goal of this was to suppress the power of archbishops.

2) Provisional synods:

a) Could only be called by the Pope.

b) If they were not, then nothing could become law, until the Pope sanctioned the changes.

3) Protection of Bishops:

a) Clergy could not be summoned to a secular court.

b) Laity could not bring charges on clergy without having at least 72 witnesses.

4) Doctrines enacted to improve the moral and spiritual well-being of members.

7) The controversy of the presence of Christ in the Lord's Supper.

a. Both sides agreed that Christ is present in the Eucharist as the bread of life is to believers.

1) The disagreement was on the mode of presence.

b. One group believed that Christ was literally and bodily present during communion and was communicated to all who partook.

1) This led to the Roman doctrine of transubstantiation.

2) This led to the Lutheran doctrine of consubstantiation.

a) They agree with the Catholic view that the real presence of Christ is in the elements. But they digress from the Catholic view and say the elements do not become the literal body and blood, they retain their substance.

c. The second group said Christ was spiritually present.

1) This is accepted by Calvinists or the Reformed churches today.

8) The controversy of Predestination (Double Destiny).

a. This controversy arose again:

b. There were five main beliefs accepted from these conclusions:

1) All men are sinners and condemned because of Adam.

2) Man in his natural state has no freedom of choice.

3) God, out of grace, elected a part of mankind to be saved.

4) Those not predestined are going to hell.

5) Christ only died for an elect few.

9) "Midnight of the Dark Ages," 870-1050.

a. The period between popes Nicholas I and Gregory VII is considered the

most corrupt period of the Catholic church.

b. The Papacy was no more than a political seat, where sinned ruled.

1) Bribery, corruption, immorality, bloodshed was just the norm.

a) Pope Sergius III, 904-911.

i. He had a mistress, Marozia.

A. She was made “patricia” of Rome.

ii. She and her mother and sister took charge of the papal chair and filled it with their bastard sons.

iii. They turned the papal palace into a den of thieves.

iv. They basically ruled the papal chair from 904-963.

A. This is known as the era of pornocracy.

b) John X, 914-928

i. He was made pope by Marozia’s mother.

ii. She brought him from Ravenna to Rome basically because she was sleeping with him.

iii. Marozia then smothered him to death, and she appointed the next three popes.

iv. John XI, 931-936 was the bastard child between her and Sergius III.

c) John XII, 955-963.

i. He was the grandson of Marozia.

ii. Guilty of almost every crime imaginable.

iii. He sold the seat of “bishops” to the highest bidder.

iv. He ordained a 10-year-old boy bishop of Todi.

v. He castrated a man, then killed him.

vi. He violated virgins, slept with anything near him.

A. Even slept with his niece.

vii. Turned the papal palace into a brothel.

viii. He was killed in the very act of adultery.

A. The woman’s husband came in and found them and killed him!

2) There is more, much much more, but this is enough to show how despicable the popes were at that time.

a) It was no longer a religious seat.

10) The spread of the Catholic Church:

a. From 950-1015 the Catholic Church spread mightily in Hungary, Poland, Russia and the Scandinavian countries.

Controversies, Departures, Apostacies, Early Reformers, Church Schism, Crusades 1,000-1,299 AD

1. The Great Schism, 1054

- a. In 1054 there was an official split between the Eastern Orthodox churches and the Roman Catholic Church.
 - 1) The dispute came about from ecclesiastical differences and theological disputes.
- b. The split really started during the reign of Constantine.
 - 1) For he wanted Constantinople to be the New Rome.
 - 2) Things continued to build for centuries and then in 1053 the final straw was when the Patriarch of Constantinople, Micheal Cerularius, closed all the Latin churches in Constantinople.
 - a) He did this in retaliation because the Greek churches in Southern Italy were forced to close or accept eastern (Latin) practices.
 - 3) Then in 1054 the Pope Legate traveled to Constantinople and demanded that their bishop recognize Rome's claim to be head and mother of the church.
- c. Doctrinal differences.
 - 1) The Western Church, Rome believed in:
 - a) Byzantine Traditions
 - b) Doctrinal Values
 - c) Emphasized Worship
 - d) Divergence of Gifts
 - e) Disapproval of married priests
 - f) Emphasized authority of the church
 - g) Filioque issue (Holy Spirit)
 - h) Cherishing images.
 - 2) The Eastern Church, headquartered in Constantinople believed in:
 - a) Latin Traditions
 - b) Moral Values
 - c) Emphasized discipline and order
 - d) Uniformity/obedience
 - e) Purgatory
 - f) Papal office had too much authority.
 - 3) As the differences grew it was just too difficult and a matter of time until the churches divided.

d. Other issues that split the Catholic Church:

- 1) When the pope appointed Charlemagne (747-814) as the Emperor of the West.
 - a) The Eastern church considered this appointment a disrespect of protocol and values within the Roman Empire.
 - b) Charlemagne was a polygamist with several concubines.
 - c) The churches in east saw him as ungodly and thus unable to uphold the laws of the church.
- 2) The Holy Spirit, called the Filioque controversy.
 - a) The Western church said the Holy Spirit came from the Father and Son.
 - b) The Eastern church said the Holy Spirit came from the Son alone.
- 3) That the Roman Catholic Church (West) has pushed aside God and the Bible for itself as the way of getting people to heaven.

2. The Crusades

- a. By the time the crusades started there was really no distinction between church and state.
 - 1) Congregations at this time had armed forces, and they regulated commerce and taxed people.
 - 2) While the kings and rulers would influence church policy and theology.
 - a) The common person saw no distinction between the two.
- b. There were four major forces vying for control of Europe and the Middle-east.
 - 1) Islam – dominated most of North Africa, most of Spain, and most of the territory east of the Mediterranean.
 - a) The churches at Antioch, Alexandria and Jerusalem had lost their influence.
 - 2) Pope – had his private armies and was trying to keep Europe “Christian.”
 - 3) Northern Invaders – wanted to conquer Europe and bring paganism with them.
 - 4) Harem wives – European princes allowed their wives in some cases to dominate.
- c. The economy was very strong in Europe.
 - 1) It seemed that almost everyone had extra spending money.
 - a) The tourist industry, especially the Holy Land industry sprung up.

- 2) The Moslems controlled the Holy Lands:
 - a) The Europeans had lots of money and were willing to use it to push out the Moslems.
- d. In the late eleventh century with people seeking travel and adventure.
 - 1) Many Christians were taking pilgrimages to Jerusalem.
 - 2) But the Moslem Seljuk Turks constantly bothered “Christians” as they traveled to Jerusalem.
 - 3) In November, 1095 Pope Urban II, spoke to Christians telling them they needed to free Jerusalem from hostile Moslems.
 - a) He told them if they took the crusade, they would have full penance.
- e. Response to Pope Urban’s challenge was great!
 - 1) The next year the crusade began.
 - a) Primarily with Germans, a few royal, nobles, and other French people joined the group.
 - 2) It was not an organized effort by the State or Church.
 - a) “It was a migration, a journey, and war,” Harold Lamb.
 - 3) Soon, people from every walk in life joined in to free the lands.
 - a) So, it was a motley crew of people, with basically no real leadership, attacking Jerusalem.
 - 4) During their crusades, “Christians” were famed for attacking any Jewish settlement they found on the way.
- f. Other reasons for the crusades:
 - 1) There was a long standing famine in Europe, 970-1040, and then again from 1085-1095.
 - 2) The Normans were attacking Europe.
 - 3) There was an increase in religious zeal.
 - 4) A “pilgrims” spirit was developed.
 - 5) Christians felt they had the power to defeat and eradicate the Moslems.
 - 6) They had religious hatred toward the Moslems.
 - 7) Some nobles wanted to be feudal lords over the Moslems.
 - 8) Some wanted to establish trade with the Moslems.
 - 9) Europeans had a fighting spirit.
 - 10) They wanted to obey the pope.
 - 11) People were bored.
 - 12) Some were trying to escape punishment for crimes.
 - 13) Others were soldiers of fortune.
- g. The first crusade, 1095.
 - 1) Developed after the speeches of Pope Urban II.

- a) He wanted to make the lands available to pilgrims.
 - b) He thought this might unite the eastern and western churches.
 - c) He thought he could extend his power and realm.
- 2) The leadership was:
- a) Walter the Penniless.
 - b) Gottschalk (a priest)
 - c) Peter the Hermit.
- 3) This was a peasant army, and the peasants took their wives and children with them.
- 4) They started their battles in Asia Minor:
- a) There they slaughtered thousands of Jews.
 - b) In 1094 they attacked Nicea and captured it after one month.
 - c) They then went to Antioch and it took them 2 ½ years to conquer them.
 - i. Conquered on June 3, 1098.
 - ii. They lost the city three days later and retook it on the 28th of June.
 - d) They then took Jerusalem on July 15, 1099.
 - e) They fought their last battle and won against the Egyptian Moslem army on August 12, 1099.
 - f) It is estimated that 30,000 to 50,000 went on this crusade and anywhere from 10-25% survived.
- 5) The battle against Jerusalem was ugly:
- a) The crusaders were suffering from the heat, lack of water and discouragement.
 - i. But, they had gone too far to quit.
 - b) They slaughtered the Moslem women and children, and offered no pity.
 - c) They ransacked houses, massacred women, and mutilated children.
- 6) The crusades lasted about 2 centuries:
- a) Jerusalem would bounce back and forth between the two parties.
 - b) Historians claim that upwards to 2 million lost their lives during these crusades.
- 7) There were a total of nine crusades:
- a) The worst of them all was the Children's Crusade, 1212.
 - i. Folly at its worse.
 - ii. Since the crusaders lost several battles. They believed

sin was the cause.

iii. So, they felt they could send children to fight, since they were not big sinners like others.

iv. All the children ended up as slaves or dead.

8) Results:

a) There were nine crusades.

i. 2 million died.

b) Feudalism in Europe was weakened.

c) Papal power started to fade.

d) Trade between the east and west started.

e) And an intellectual awakening began.

f) The crusades developed into the Inquisitions:

i. The pope used his army against rulers and heretics.

3. Inquisitions:

a. Before the 1100's, heresy was dealt with through councils, and sometimes ecclesiastical prescriptions or imprisonments.

b. By the 12th century to counter the spread of Catharism, the prosecution of saints became more prevalent.

1) Now remember it was the early desire of the church to have a president over everybody, who then became known as the bishop, for the purpose of maintaining doctrinal unity.

2) Now, the Catholic church had grown so large, and fallen so far from the faith that other Christian groups would rise up from time to time.

3) One of these groups was Catharism. (See page 117 – for beliefs.)

a) Catharism sprung forth in Southern Europe, Northern Italy and Southern France.

4) The Catholic church charged its bishops and archbishops with establishing an inquisition.

c. The first inquisition was temporary and based out of Languedoc, France in 1184.

1) The inquisitions were permanently established in 1229.

2) Spain is famed for the Spanish Inquisitions:

a) A large collection of Jewish and Islamic communities had risen in Spain and Portugal.

b) And they used these inquisitions as a means of squashing Islam and Judaism out of these countries.

d. The goal of the inquisitions was to unite the entire Catholic church under one doctrine.

- 1) These trials were not supposed to be about the non-saved.
 - a) They were launched to keep the faithful in line.
 - 2) The problem was these inquisitions in many ways were nothing more than kangaroo courts.
- e. This is what would happen:
- 1) If someone expected you of believing false doctrine, or if they just wanted to harm you.
 - 2) They needed two or three witnesses to make an accusation of heresy.
 - 3) If you were accused:
 - a) They would drag you before the tribunal.
 - b) And without any representation you had to stand trial.
 - c) If they felt you needed to repent, they would torture you as a means of securing repentance.
 - 4) Once you “repented” then there was “penance” that followed:
 - a) This could be taking journeys to certain shrines and worshipping.
 - b) Some would have to wear symbols to display they went through an inquisition.
 - c) Some would have their property confiscated or be heavily fined.
 - d) Some were sentenced to prison.
 - 5) For those who refused to repent, they could receive the death penalty.
 - a) However, the church did not believe they had the authority to kill anyone.
 - b) So, they would sentence a person to death, and then turn them over to the state to be killed.
 - c) The desire was to force an admission of guilt and not to determine guilt.
 - 6) In most cases these were nothing more than kangaroo courts.
 - a) Trials were held in secret and confessions were elicited by torture.
 - b) And anyone could make accusation against anyone.
- f. This soon led to the inquisitions in Spain and these inquisitions were used to attack witches in the 1300-1400’s.
- 1) It was believed that witches had Satan’s power.
 - 2) Methods use to punish or kill those brought before the courts:
 - a) Burn them at the stake.
 - b) Boil them in oil.

- c) Tear them apart by tying their arms and legs up to horses.
- d) Pull them apart over a wheel.
- e) Beat them with whips.
- g. The Catholic church has never renounced the inquisition nor created laws against it:
 - 1) In short, though not practiced, the laws to practice inquisition are still in place.

4. Reforms

a. Cathari

- 1) See Page 117 for their beliefs and history.

b. Waldenses

- 1) Started by Peter Waldo (1140-1205) a wealthy merchant from Lyons.
- 2) Around 1160 he had the Bible and some teachings of the early fathers translated into his language.
 - a) Noticing the huge difference from the early church compared to Catholic doctrine.
 - b) He determined to oppose the Catholic church and for him to do it he gave up everything material.
 - c) He abandoned all his property and started to preach the gospel.
- 3) Their goal was to reform the Catholic Church.
- 4) They really started to grow in the late 1170's.
 - a) In 1215 they were declared a heretical sect.
 - i. They suffered extreme persecution.
 - b) In 1487, Pope Innocent VIII ordered the extermination of this denomination.
 - i. They were hit with extreme discrimination.
 - ii. They were almost annihilated in the 17th century.
- 5) Doctrinally:
 - a. They preached apostolic poverty as the way to perfection.
 - b. They believed in the atoning death and in justification unto righteousness through Christ.
 - c. They believed in the Godhead.
 - d. The fall of man.
 - e. They denied purgatory.
 - f. Denied priestly ordination.
 - g. The Bible is the only authority.
 - h. Against worship of saints.

- i. Denied that the Catholic clergy could forgive sin.
 - j. The church nor its members are not infallible.
 - k. Wanted the Catholic church to abolish its hierarchy, corruptness and elaborate rituals.
- 6) They still exist today in Italy, Argentina, Germany, United States and Uruguay.
- 7) Religious groups like Mennonites, Baptist and 7th Day Adventists, all teach the Waldenses were the closest thing to the true church in the Middle Ages.
 - a. They also teach they have sprung forth from this movement.
- c. Peter of Bruys
 - 1. From southern France:
 - a. Ministry went from 1117-1131/1135?
 - 2. Nothing is known about his early life:
 - a. Seems he was raised Roman Catholic.
 - 3. Was a deep student of God's word:
 - a. He was considered a radical and then a heretic.
 - 4. Doctrines:
 - a. Questioned the authority of the Old Testament for the church.
 - b. Rejected the Church Fathers as authoritative.
 - c. Rejected infant baptism, and preached and used Mark 16:15-16 as his proof-text.
 - d. He rejected mass, ceremonies and prayers for the dead.
 - e. He preached against building massive and grand worship buildings.
 - f. He rejected the veneration of images, especially the cross. Teaching that what happened on the cross was so gross and immoral, man should not bow down before it.
 - 5. Anyhow, as he was really just starting his ministry the Catholic Church burned him at the stake for heresy.

5. Controversies

- a. The Papacy:
 - 1. From Nicholas I (858-867) to Benedict IX (1032-1048 – Benedict was pope on three occasions during this period) there were 43 Popes.
 - a. None of them were really of any influence.
 - b. And from the time Benedict IX became pope at 20, the papacy just went through scandal after scandal until 1049.
 - 2. Leo IX, 1049-1054

- a. Was the first strong pope in almost 200 years.
 - b. Emperor Constantine IX was having problems with the Normans in Italy.
 - i. Leo agreed to help the emperor deal with the Normans if the emperor would recognize his papal supremacy at Rome.
 - c. The Patriarch of Constantinople (Michael Cerularius) heard about the agreement and decided to block their union.
 - i. The Normans beat Leo in 1053, and Cerularius took advantage of the situation.
 - A. He closed all the Latin churches and monasteries in the east.
 - B. He sent ambassadors to other large city churches trying to win them over to Constantinople.
 - d. The Emperor at Constantinople then called a conference to discuss the differences between the churches in the east and west.
 - i. The west used unleavened bread and the east uses leaven bread during the communion.
 - ii. The west claimed that the Holy Spirit proceeded from the Father, and the Son and the East claimed he came only from the Father.
 - iii. The west clergy practiced celibacy and the east did not.
3. Gregory VII, 1049-1085.
- a. Knowing that the papacy had a short-lived revival under the previous pope:
 - i. He set out to continue the revival.
 - A. He first tried to stop the practice of selling church positions.
 - i) Through the Lateran Synod of 1074, he eliminated the hereditary principle of church offices.
 - ii) Through the Lateran Synod of 1075, he declared that secular authorities could no longer appoint church officers.
 - B. He enforced celibacy on the priests.
 - C. He forced the college of cardinals to become international.

D. And enforced laws making sure they were the only ones to elect a pope.

E. Believe in the absolute nature of the papacy:

“The Roman Church was founded by God alone; the Roman pope alone can with right be called universal; he alone may use the imperial insignia; his feet only shall be kissed by all princes; he may depose the emperor; he himself may be judged by no one; the Roman Church has never erred, nor will it err in all eternity.”

F. He wanted to unite all the Christian states under the Pope and create a world empire. Where the pope would serve as God’s representative on earth.

b. He made peace with the Normans, and helped them in their conquests.

i. Government leaders then forced the cardinals to pick a new pope.

A. They elected Alexander II who was a good friend of Gregory.

B. The two worked together and made the papacy the central world power.

i) They formed an alliance with France, gained allies from Spain, and through William of England they restored the church of England to the papacy.

b. The Summit of the Papacy, 1198-1294.

1) Innocent III, 1160-1216

a. Considered to be the most powerful pope in the Middle Ages.

b. He was universally supreme and dominated governments.

c. Became pope at 37 years old.

i. He was a trained lawyer and had a great Biblical knowledge.

ii. He claimed he was the successor of Peter and he had authority over the “Universal church.”

d. Examples of his power:

i. In Germany nobles elected an emperor who was not in line for the throne.

A. Innocent refused to validate the new king, and anyone else who tried to take the throne.

B. After three years he placed his own man on the

throne.

- ii. The King of France forced the bishop to annul his marriage to his first wife in 1193, so he could marry someone else.

- A. The pope ordered the king to take back his first wife.

- i) Originally the king refused to obey the pope.

- ii) So the pope put France under an interdict.

- iii) This eventually forced the king to obey.

c. The Lateran Councils:

- 1) There were four Lateran Councils held during this span of history.

- a) They were held at the Lateran Palace in Rome next to the Lateran Basilica.

- b) They were created by the Catholics for reform. To create a more moral and ethical Catholic doctrine.

- 2) First Lateran Council, 1123:

- a) This council was called together to stop the power struggle between the papacy and state.

- 3) Second Lateran Council, 1139

- a) Declared priestly marriages invalid.

- b) They made a clerical dress code for their priests.

- c) They made it illegal to bring charges, against the priests.

- 4) Third Lateran Council, 1174/1179

- a) Eliminated the hereditary principle of church offices.

- b) Declared that all papal electors must be cardinals.

- c) Declared all priests must be over 30 years old.

- d) Secular authorities could no longer appoint church leaders.

- 5) Fourth Lateran Council, 1215

- a) Transubstantiation.

- b) Papal primacy and authority.

- c) The conduct of clergy.

- d) Declared that Jews and Christians must wear different types of clothing, and stay in their neighborhoods.

- e) Cemented the sacramental system.

d. Theology shifts:

- 1) Scholasticism:

- a) Though the papacy continued to formulate Roman doctrines.

- b) Scholars started to formulate some of their doctrines and

beliefs.

- c) Scholasticism is the teachings and methods of famed Western Philosophers.
 - i. It was a combining of philosophy and theology in order to provide a logical explanation of theological truths.
- d) The beginnings of Scholasticism was in the ninth century to twelfth centuries.
 - i. Starting in the 13th century scholasticism was at its pinnacle.
 - ii. It started to decline in the 14th-15th centuries.
- e) Men named Anselm and Peter Abelard are considered the co-founders of this movement.
- f) The results of this movement:
 - i. They formulated a new model of education.
 - ii. They officially formulated the sacramental system.
 - A. Which was accepted by the 4th Lateran Council.
 - B. This sacramental system was given official status at the Council of Florence in 1438-1445.
 - iii. They formulated theories of atonement, defined the way of salvation.
 - A. Each of the seven sacraments are said to increase in justifying grace.
 - iv. It brought a sort of dead and dry legalism to the church.

2) Mysticism:

- a) To combat the legal, dry, impersonal forms that scholasticism brought upon the church there was a birth of mysticism:
 - i. They became contemporaries.
- b) Mysticism was not about proving one was saved through church doctrine. But proving one was saved by spiritual experience.
 - i. They desired a more personal relationship with God.
- c) Scholasticism and Mysticism were both accepted and became a check and balance system for the Catholic Church.
 - i. Scholasticism accepted Mysticism to keep it from becoming too dry and impersonal.
 - ii. Mysticism accepted Scholasticism to keep it from becoming too mystical and emotionally based.

Controversies, Departures, Apostacies, Reformers, Renaissance 1,300-1,499 AD

1. Introduction:

- a. The 14th and 15th century were right in the height of the Renaissance, which slowly began in the early 13th century and ended in the middle of the 16th century.
 - 1) The Renaissance was a time of rebirth or revival, which culminated in the Reformation.
 - a) The Renaissance is also known as the Age of Enlightenment or the Age of Humanism.
 - 2) The Renaissance followed what is called the Dark Ages:
 - a) The Dark Ages was the medieval period where the entire focus was on the Roman church.
 - b) The Roman church and her hierarchy controlled every little aspect of people's lives.
 - i. They taught this was done to bring glory to God.
 - ii. And that they were God's representation and will on earth.
 - c) Man's lives and thoughts were institutionalized by the Roman church.
 - i. And everyone was bound to their allotted space in society.
 - ii. A form of the Hindu/India caste system.
 - 3) The Renaissance would change this thinking:
 - a) And no longer would man let the Roman church think and do for them, but they would begin to think and do for themselves.
- b. Fifteen items or points that lead to the birth of the renaissance.
 - 1) Rationalism
 - 2) Economic growth:
 - a) The rise of a middle class.
 - i. They started to spend their money on other things other than the church. Things like literature, art, education, etc.
 - b) Economically they started to trade and export to other cultures, whom they were introduced to during the crusades.
 - c) The rise of capitalism:
 - i. Printing and minting of money.

- ii. The rise of a banking system.
- 3) The papacy weakened in spirit, authority and power.
- 4) The people were Biblically ignorant and learned that the Catholic Church had been keeping the Bible from them.
 - a) Where before they were scared to turn to the Bible. Now they were willing to turn to the Bible, even if it cost them their lives.
 - b) They also had a huge desire to learn and study the Bible in the original languages.
- 5) The crusades introduced them to new cultures and there was a desire for cultural advancement.
- 6) Cities began to be built, which brought forth new ideas and intellectual pursuits.
 - a) These replaced monasteries and manors.
 - b) This caused certain foundational beliefs that monasteries believed in to cease:
 - i. Asceticism.
- 7) Humanism:
 - a) Placing power in man:
 - b) Insisted on rights of life.
 - i. Dignified man above where he should be.
 - ii. Made man the proprietor of the earth.
 - c) People were no longer searching out monks but enlightened men.
 - d) It essentially called upon man to admire self, his ability and creativity.
- 8) Mysticism
- 9) Universalism
- 10) Individualism.
- 11) Nationalism:
 - a) The rise of national governments weakened the control of the papacy.
- 12) There was a new love for the sciences and industry.
 - a) Printing press was invented in 1445.
- 13) There was a new love for the arts.
- 14) There was a new love for education and the establishment of universities.
- 15) The Bible was being translated and printed for all:
 - a) John Wycliffe (1382) translated the first English Bible from the Latin Vulgate.

b) Tyndale (1525) translated the Bible straight from the Greek and Hebrew:

i. It was more accurate than the Wycliffe translation.

c) Coverdale (1535)

i. Translated from Dutch and Latin.

c. Results of the Renaissance:

1) The rise of Classical Culture.

a) People, authors and scholars wanted to emulate ancient Greek philosophers like Socrates, Aristotle, Plato, etc.

b) This brought in a critical mindset, where people were no longer going to believe something because they were told to.

c) There was a spirit of distrust and skepticism.

d) Religiously speaking they distrusted the Roman church.

2) Brought advances in the arts and sciences.

3) For the first time, the Bible became available to the common man.

2. Six doctrinal controversies that lead to the reformation:

a. Veneration of saints:

1) Supererogation:

a) This is the doctrine that saintly men and women have done more good works than they needed to in order to be saved.

2) This led to saints being venerated:

a) So, they would keep pictures, trinkets and relics of people considered holy and use them in worship.

b) Call upon the saints for help.

b. Mariolatry:

1) The foundations of Mariolatry are found in the second century.

2) Perhaps the real force for the development of Mariolatry was that paganism was filled with male and female deities.

a) And the pagans kept using this as a means to discredit the Roman church.

3) A legend arose that when Mary died she was carried to heaven by angels and became a heavenly queen.

a) Which resulted in her being elevated in heaven to the point that one had to go through her in order to reach Jesus.

b) They would pray to Jesus through her.

4) Other historical beliefs that helped build this theory:

a) Irenaeus in 185 believed that there was something out of the ordinary about Mary.

b) 400's:

- i. Augustine claimed she was sinless and a perpetual virgin.
- ii. Ambrose taught that “Mary cooperated with Christ in His atonement.”

c. Purgatory:

- 1) Was declared official in 1545 at the Council of Trent.
- 2) Purgatory is the doctrine that upon death, one found in grace, but not good enough to go to heaven, could be purified before entrance.
 - a) Of course a little bit of money could purify anyone, Indulgences.

d. Indulgences:

- 1) In short they began to teach that the blood of Jesus was not enough to save.
- 2) However, the “extra” good that Christ and all the saints performed were put in a “Treasury of Merits.”
- 3) When someone died, and they were in grace, but not good enough, or have not performed enough good works to go to heaven:
 - a) Then they would be in purgatory being purged of their sins.
- 4) Indulgences were then sold to lessen or remit one’s sins and thus one’s stay in purgatory.
- 5) Pope Sixtus IV in 1476 was the first to apply indulgences to the souls in purgatory.

e. Simony:

- 1) Named after Simon the Sorcerer in Acts 8.
 - a) Remember Simon wanted a measure of the Holy Spirit to heal and he offered to purchase such.
- 2) Catholic leaders during this time started to:
 - a) Buy offices within the church, from their higher-ups.
 - i. They would then have to pay an annual franchise fee:
 - b) Then the office holders would charge fees for services.
- 3) This made the office holders of the Catholic church extremely rich and powerful.

f. Celibacy:

- 1) The concept of celibacy for the church leaders had been around for 1,000 years.
 - a) Early church fathers clearly taught that marriage was a burden, for the weak, and the true spiritual elite did not need marriage or sex.
- 2) Gregory VII, 1073-1085, forced celibacy on all the priests.
 - a) This was easier said than done.

- b) And since marriage was outlawed for the Catholic Priests, widespread immorality became the norm.
- 3) Being single and forbidding marriage is unnatural, 1 Timothy 4:3.
 - a) And the people began to resent this part of the Catholic Church because her leaders were so immoral.

3. Reformers:

a. William of Occam, 1280-1339 or 1287-1347

- 1) Was born to a poor family in Ockham, Surrey.
- 2) At an early age he joined the Franciscan Order.
- 3) Then he attended Oxford University from 1309-1321.
 - a) He received a Masters Degree, which starting in the 14th century was equivalent to a Doctorate.
- 4) Considered a great influential figure in the medieval period.
 - a) He was famed for his writings and work in logic, physics and theology.
 - b) He developed the Occam Razor:
 - i. Which is a problem-solving method.
 - ii. In short he taught when a situation arose, you should count the cost of every hypothetical, and choose the path with the least assumptions/resistance.

5) Doctrines:

- a) He taught a separation of church and state.
- b) He taught that scripture alone is binding, not the councils or popes.
- 6) In 1324 he was charged with heresy by the Chancellor of Oxford.
 - a. In 1327 he was finally called to stand for those charges.
 - b. However, while there a new debate sprung forth about apostolic poverty.
 - i. He concluded since Jesus and the apostles did not own land then the priests in the Roman church should not either.
 - c. This really upset Pope John XXII.
 - i. On the 26th of May 1328 the pope went after William.
 - ii. William then fled the Franciscan commune and went to the Holy Roman Emperor Louis IV of Bavaria for protection.
 - iii. The Pope was infuriated that William fled for protection.
 - iv. June 6, 1328 the Pope excommunicated William.

7. William continued to live within the confines and protection of the Bavaria government.
 - a. Where he spent most of his days writing about politics. And the separation of spiritual and temporal powers.
 8. He died a natural death. And was never condemned as a heretic.
- b. John Wycliffe, 1324-1384
1. Born in Yorkshire.
 - a. Educated at Oxford University:
 - i. He saw the need to return to the New Testament.
 - ii. Received a doctorate degree.
 - ii. Appointed a professor.
 2. Opposed:
 - a. The pope:
 - i. He taught Christ was the only head of the church.
 - ii. In 1374 he visited Rome and saw the corruption of the priesthood.
 - A. When he returned to England he started to speak and write against the pope.
 - B. He believed the pope was the anti-Christ.
 - C. And declared the system unscriptural.
 - iii. In 1377 Gregory XI issued five bulls for John's arrest.
 - A. The pope condemned 19 points in John's writings.
 - b. The priesthood of the Catholic Church:
 - i. Believed elders and deacons were the only two offices outlined in scripture.
 - c. England sending money to Rome:
 - d. Authority rests in the Catholic church.
 - i. He taught authority rests in scripture only.
 - e. Doctrine of transubstantiation.
 - i. This caused the chancellor of Oxford to turn against him.
 - ii. He was fired from Oxford, 1382.
 - iii. in 1382 a synod at London condemned his works.
 - iv. Again the religious leaders wanted to kill him, but the courts protected him.
 - f. He opposed their images and relics.
 - g. Opposed Latin mass.
 - h. Catholic festivals.
 - i. He opposed private masses.

- j. The doctrines of extreme unction.
- k. Doctrine of purgatory.
- l. Clergy involved in politics.
- m. Monasticism.
- n. Interdicts.

3. His works:

- a. Bold preacher:
- b. He formed groups to take the gospel to the poor.
- c. In 1380 he started to translate the Bible into English.
 - i. So, the common man could read it.
 - ii. Believed the scriptures had all authority.
 - iii. He translated the New Testament from the Vulgate.
 - iv. And the Old Testament was translated by Nicholas of Hereford.
- d. He taught the church was made up of the elect.
 - i. Not that certain leaders are.
- e. He taught that marriage was honorable and for everyone.

4. Catholic Church and John Wycliffe:

- a. In 1377 Gregory XI condemned 19 points of his writings:
 - i. They wanted to kill him, but John was protected by the courts and the crown.
- b. In 1392 the archbishop of Canterbury condemned 24 of his ideas.
- c. In 1401 the “heresy” of Wycliffe was made a capital offense in England.
 - i. And possessing his writings were punishable by death.
- d. In 1414 the Catholic church condemned the reading of Wycliffe's Bible.
 - i. Those who were caught would lose their land, cattle, life and goods.
- e. In 1415 the Council of Constance condemned 267 of his errors and condemned him.
- f. Thirty-one years after his death the council of Constance dug up his corpse, put it in a seat and tried him, 1428.
 - i. They condemned him as a heretic.
 - ii. Ordered his corpse burned and the ashes thrown in the Severn River.

5. History references him as the “morning star of the reformation.”

- a. It was amazing that he was never killed by the Catholic church:

i. Reasons being:

- A He was known as the most intellectual man of his time.
- B. Considered one of the most pious men ever.
- C. He was an extraordinary patriot.
- D. He was merely expressing the views of many people.

c. John Huss, 1373-1415

1. John Wycliffe started a movement.
 - a. A “Bible” movement.
 - b. A let’s read and study the Bible for ourselves type of movement.
 - c. A movement that influenced not only England, but probably much more so, western Europe.
2. John Huss may have been Wycliffe’s biggest disciple, even though the two never met.
3. John’s life:
 - a. John Huss was born to a poor family in Husinec, Czechoslovakia.
 - b. He attended college at the University of Prague.
 - c. He was a very powerful preacher and influential teacher.
 - d. 1396 he received a Master of Arts degree.
 - e. In 1401 he was ordained in the priesthood.
 - f. In 1409 he became the head of the National Bohemian Party.
 - g. In 1420 he became the dean/chancellor of the University in Prague.
 - h. Due to his influence he is commonly known as the “John the Baptist of the Reformation.”
4. John’s beliefs:
 - a. Opposed the sale of indulgences:
 - b. He encouraged a return to the Bible.
 - c. He opposed the Pope using physical force.
 - 1) As well was against the extermination of heretics.
 - d. He opposed the corruptness of the priesthood.
 - e. He believed the pope should be one of the elect.
 - f. He agreed with the doctrine of transubstantiation.
 - g. He taught that Christ, not the pope, was the head of the church.
 - 1) Taught that believers should be Christlike.
5. Catholic’s assault on John:

- a. He was excommunicated by the archbishop of Prague and then the pope.
 - b. He was then summoned to appear before the council of Constance.
 - 1) And he initially decided not to go.
 - 2) However, he was promised safe passage by Emperor Sigismund.
 - c. As soon as he arrived he realized this was a kangaroo court:
 - 1) They threw him straight into prison, where he remained for seven months, before they put him on trial.
 - 2) They condemned him as a heretic.
 - 3) And then appealed to the king to kill John.
 - 4) They told the king, since John was a heretic he didn't have to keep his promises made to John.
 - d. They burned John at the stake on the 6th of July, 1415.
 - 1) This was the same council that condemned Wycliffe and exhumed his corpse/bones to be burned.
6. John's influence:
- a. Though the Catholic church and her priests in Bohemia owned more land than any other European nation. The Bohemians were heavily influenced by Huss.
 - 1) They continued to read and to study the Bible for themselves.
 - b. There were three groups that sprung forth from Huss' influence:
 - 1) Taborites
 - 2) Utraquists
 - 3) The Moravian church was established then.
 - A. Known as the Bohemian Brethren.
- d. Jerome Girolamo Savonarola, 1452-1498.
- 1) The reformation spirit was growing.
 - a) And one spiritual leader after another would rise and stand against the Roman church.
 - i. And the desire to return to the book, could not be squashed by Rome.
 - 2) Savonarola was born in Ferrara, Italy
 - a) His father was a physician.
 - b) Girolamo loved the arts and was going to study medicine as well.

- c) But, then he was spurned by a girl, who thought she was too good for him.
- d) This caused him to take a new direction in life.
 - i. He entered a Dominican monastery and became a great religious scholar.

3) Savonarola's religious work:

- a) In 1482 he went to Florence to preach a series on Lent.
 - i. Only about twenty-five people showed up to hear him.
 - ii. This caused him to rethink his approach.
 - iii. He decided to try and start preaching sermons straight from the Bible!
 - iv. Soon, he became a very powerful and popular preacher.
- b) He understood the power the Catholic church had.
 - i. And it is not that he wanted to leave the Catholic church.
 - ii. But, he wanted to change it from within.
 - iii. However, he knew for that to happen something earth shattering would have to take place.
- c) In 1492 he claimed he had two visions:
 - i. The first vision was of a hand held out like a cloud over Rome. And swords started to fall like rain killing the population.
 - ii. The second vision he saw a black cross over Rome and a beautiful cross over Jerusalem.
- d) He began to preach a lot about the universal flood. Making the point that such was coming upon Rome, and the church because of her wickedness.
- e) In 1494, Charles VIII of France attacked Italy and they took the city of Florence.
 - i. He called Girolamo and made him the "mayor/dictator" of the city.
 - ii. Girolamo used this as an opportunity to impose his changes on the church there.
 - iii. Of course Rome opposed, but they didn't have the power to do anything about this.
 - iv. So, they made Girolamo an offer. They would make him a cardinal if he would join them.
 - A. Their hope was if he joined the college of cardinals then they could control him.

- B. He refused their offer.
 - v. The pope then demanded that he stop preaching.
 - A. He refused.
 - B. He believed the Roman church needed to be reorganized, and he was going to help.
- f) 1497, Pope Alexander VI put him under papal ban.
 - i. The pope also threatened the city of Florence with an interdict.
 - ii. This caused the population to turn on Savonarola.
 - iii. However, Savonarola had a powerful influence over the younger generation.
 - A. And he enlisted 4,000, 12-20-year-olds to be his reforming missionaries in Florence.
 - B. They demanded the people leave behind their materialism, their cosmetics and return to studying the Bible, and devout living.
- g) Because of the uproar within the city, and him being excommunicated in April 1498
 - i. The people of Florence stormed his monastery and arrested him.
 - ii. During a kangaroo court, they tortured him for six days and after that he recanted his positions and confessed error.
 - A. As soon as the torture was removed he recanted his confession of sin.
 - iii. Then on the 23rd of May, they then hanged him, and burned his body. And they threw his ashes into the Arno River, which flows through the city of Florence.
- 4) He is considered the “most imposing preacher of the Middle Ages and one of the most noteworthy preachers of righteousness since St. Paul.”
- e. Francisco Ximenes (Ximenes), 1436-1517
 - 1) Ximenes was born in Spain to a tax collector who was of lower Spanish nobility.
 - a) Ximenes was provided with a great education.
 - i. He studied law for six years in Rome.
 - 2) Ximenes after 6 years of studying law, gave it up and become a Franciscan Monk.
 - a) He was soon disenchanted with the sin within the order that he became a hermit.

- 3) Because of his influence he was soon made head of this order.
 - a) This gave him the opportunity to change the order.
- 4) His fame continued to grow and in 1492 he was made chief advisor to Queen Isabella in matters pertaining to the church and state.
 - a) During this time he became archbishop of Toledo.
 - b) This gave him the authority to reform the church within her realm.
 - c) His reforms were not so much doctrinal as they were more focused on purity of living:
 - i. He first purged the church in Spain of over 1,000 corrupt church leaders.
 - ii. His second reform was one of mindset.
 - A. Priests had become lords over the church.
 - B. He fought to convince the church that priests were to shepherd the sheep.
 - iii. He also started a program to improve the educational standards of their universities.
 - A. His main goal was to improve the text of the scriptures.
 - iv. He gathered a group of Spanish scholars and had them revise the Greek text of the New Testament.
 - A. They created the Complutensian Polyglot. A parallel Bible.
 - B. The New Testament was in Greek and Latin.
 - C. The Old Testament was in Hebrew, Latin, Greek and Chaldaic.
 - D. Considered the most scholarly undertaking of that century.
 - v. He forced Moslems to convert.
 - d) He translated the first Greek New Testament.
 - i. But while waiting on the Roman church to approve it, Erasmus printed his first.
 - e) His reforms were about purification of life and morality.
 - i. He wanted to make religion meaningful.

f. Erasmus, 1466-1536

- 1) He was a Dutch scholar.
- 2) He edited a series of studies from the church Fathers and noted the departure of the Catholic church from the New Testament pattern.
- 3) He also printed the first Greek New Testament.
 - a) He exposed the inadequacy of the Latin Vulgate, which the

Catholic Church was still using.

- 4) Now, he was not so much as reformer, as he was the “spirit” behind Martin Luther.
- 5) He condemned the monks for their:
 - a) Ignorance.
 - b) Pride.
 - c) Immorality.
 - d) Ceremonialism without heart.
- 6) He practiced a critical method of Biblical interpretation.
- 7) His desire was for the Bible to be translated into the language of the people.

g. John Reuchlin, 1455-1522:

- 1) Not a religious leader but a scholar that paved the way for the Reformation movement.
- 2) Was a lawyer and linguist.
- 3) He made a Latin Lexicon.
- 4) He was a “pioneer” in the Hebrew language.
- 5) His greatest work is his Hebrew Grammar and Dictionary that was published in 1506.

4. The decline of the papacy.

a. Reasons:

- 1) The corruption of the Catholic Church.
- 2) The amount of land controlled by the Catholic Church.
- 3) Their refusal to work with governments in helping them tax their people.
- 4) The rise of individualism.
 - a) The desire for individuals to study the Bible for themselves.
- 5) The rise of nationalism.

b. Boniface VIII, 1294-1303:

- 1) His policies alone created the largest rift that resulted in the decline of the papacy.
 - a) This famed quote sums up his rule. “He came in like a fox, ruled like a lion, and died like a dog.”
- 2) How he became pope:
 - a) Every night before his predecessor went to the bed.
 - i. He would whisper through a reed in the wall, “It is the Lord’s will that thou shouldst resign.”
 - b) The pope finally believed that God was talking to him and stepped down.

- i. Then Boniface bribed his way through the election process and became pope.

3) Problems Boniface faced:

- a) A third of the land in Western Europe belonged to the Catholic Church.
- b) And secular leaders were unable to raise enough taxes to run their governments.
- c) Instead of working out a deal with these governments.
 - i. They were forced to demand taxes of Roman holdings.
- d) Boniface excommunicated everyone who demanded taxes of the Roman church:
 - i. And this put him against the Kings of France and England.
 - ii. In 1302 he issued the Unam Sanctum:
 - A. Which claimed that the kings are judged by the pope, and the pope is judged by God.
 - B. Secondly, he stated that salvation could only come through the Pope.

c. The rise of France: (Avingnon Papacy) 1309-1377.

1) French nationalism was on the rise:

- a) And the king convened the legislative branch of government and the French Knights agreed to stand with him against Rome.

2) War broke out:

- a) The pope was captured and Italy was put under France control.
- b) The pope was beat, humiliated and he went crazy and died in 1303.

d. French control of the Catholic Church:

- 1) For almost the next 150 years the papacy was in total disarray.
 - a) Not that it could have been any worse than it was the last few hundred years prior to this.
- 2) From 1309-1377 the papal court was in Avignon, France.
 - a) This period is called the “Babylonian Captivity.”
 - b) During this period the French controlled the papacy, and turned it into one of their treasures of war. A plaything.
- 3) The Italians hated losing the papacy, which they had held for six to seven hundred years.
 - a) They started to rise up and demand the papacy be returned.
 - b) The major grounds for said demands was that the spiritual

aspect of the church was being neglected.

i. And the church was becoming more corrupt.

e. Italy starts to regain the papacy, 1377.

1) This period from 1378-1417 is known as the Western Schism.

2) The council of cardinals elected a new pope, Gregory XI (1370-1378), with the intentions of moving from Avignon to Rome.

a) He returned to Rome in 1376, and unfortunately for them, he died shortly thereafter.

3) Then the people of Rome forced the cardinals to elect Urban VI.

a) A favorite of the people.

b) But, Urban felt slighted:

i. He felt as if they were forced to make him Pope, and made it clear he would not work with the cardinals.

4) The Cardinals then got mad at Urban.

a) So, they made Clement VII (1378-1394) the new pope:

i. And then Clement directly moved the papal court straight back to Avignon.

f. A divided Catholic Church:

1) Now the cardinals had elected two popes in a short amount of time.

a) Urban a favorite of the people, who was willing to rule in Rome, but disliked the Cardinals.

b) And then they elected Clement to take his place.

i. And Clement upped and moved back to France.

2) Now, you had two elected popes, both who now wanted to be pope, and a divided church.

a) This split the Roman church. Between Rome and France:

i. Those on the Roman side were:

A. Northern Italy, majority of Germany, Scandinavia and England.

ii. Those aligned with France:

A. France, Spain, Scotland and Southern Italy.

3) This period is known as the "Great Schism."

g. Then in 1409, based off the advice of the theologians from the University of Paris a council was called to solve this division.

1) The Council of Pisa met through July and August 1409.

a) At this time Benedict VIII was the pope at France.

b) Gregory XII was the pope at Italy.

i. They had both excommunicated each other.

ii. The church was in chaos.

2) The council disposed of both Benedict and Gregory and appointed

- a single person over the church at Rome, Alexander V.
- 3) Both Benedict and Gregory refused to accept the decision of the council and they excommunicated Alexander and the entire council.
 - a) Now there are three popes!!!
- 4) Alexander soon died, and he was replaced with John XXIII.
- h. In 1414, John asked the Emperor of the Holy Roman Empire to call a council and settle this three pope matter:
 - 1) The council met periodically until 1418.
 - a) And the end result was John, Benedict and Gregory were all replaced by Martin V.
 - 2) Though the matter was settled in Rome, not in France.
 - a) France continued to have their own pope until 1449.
 - b) When at the Council of Basil the French admitted defeat on this matter.
- i. Several worthless popes continued the downfall of the church.
 - 1) Nicholas V, 1447-1455:
 - a) He was a refined, cultured, arts-loving man.
 - b) His passion was buildings and books.
 - c) He founded the Vatican Library:
 - i. He did all he could to fill the library up with books about the history and cultures of men.
 - ii. He spent all the Vatican treasury, that was possible, on books and buildings.
 - d) The church continued to morally decline. He had no desire to help in the spiritual development of the Roman church.
 - 2) Alexander VI, 1492-1503:
 - a) Was a very immoral man.
 - i. Fathered 6 children through 2 different women.
 - b) He originally served under 5 different popes, until he was able to bribe 25 cardinals to obtain election.
 - c) He then appointed his children in prominent church offices:
 - d) History says he was a great politician, but indifferent to the ethical and moral demands of the Christian religion.
 - 3) Pius II, 1458-1464
 - a) Prior to becoming pope:
 - i. He was of nobility.
 - ii. A world traveler.
 - iii. He was a skilled writer:
 - A. He authored historical books and novels.
 - iv. And morality meant little to him.

- b) When he became pope his greatest interest was building a navy and army to defend the Empire against the Turks.
 - c) He did not believe the pope had all authority.
 - i. Believed the authority should rest in the council.
 - ii. Because of that his writings were put on index by the Catholic church.
- 4) Julian II, 1503-1513.
 - a) He was the warrior pope.
 - i. His main concern was building an army.
 - ii. And ruling it himself.
- 5) Leo X, 1513-1521
 - a) He was from the wealthy De Medici family of Florence.
 - b) When he heard he was made pope, he said to his friends, "God has given us the papacy, let us enjoy it!"
- j. For these reasons and more the Roman church continued to decline in membership and morality.
 - 1) And with the Bible becoming more available, along with an individualistic mindset and nationalism rising.
 - 2) It was just a matter of time until a reformation/renaissance would take place.

Protestant Reformation - Europe, 1517-1650s

1. The foundation for the Reformation period had been laid:
 - a. The Catholic Church was corrupt.
 - 1) Money and power changed everything.
 - 2) They were not concerned with the truth, nor serving.
 - a) It was about getting richer at all cost.
 - 3) And if you had money, you could get the church to do anything for you.
 - a) You could buy divorces, salvation, and forgiveness of sins.
 - b. This was a time of change, people were changing.
 - 1) And the people were tired of the corrupt nature of the Roman church and the hand of oppression that rained down from them.
 - c. Through Bible study people had begun to see that authority rests in scripture not in a priesthood devised by Rome.
 - 1) They began to realize that salvation was not by works.
 - 2) That there is faith and grace and one can have a relationship with God, and not just be a puppet whose strings are pulled by Rome.
 - d. Also, through economic growth and nationalism:

- 1) People resented that Rome was the number one landholder.
 - a) People wanted to buy their own land. But Rome controlled everything.
- 2) People were tired of a Pope from Rome ruling Europe.
 - a) Kings were tired of Rome, ruling and threatening them at every move.
 - b) And tired that a 1/3 of their land was under Roman Rule and they could not get taxes from that land which inhibited them from effectively creating a good working government.
- e. And though other reformers had risen up.
 - 1) The Catholic church was so strong and influential they simply treated them as heretics and excommunicated, or even hunt them down to murder them.
 - 2) But, the foundation during the Renaissance was laid.
 - a) The time was finally at hand where someone could make a stand and actually cause a movement that would change Europe forever.

2. The straw that ignited the Reformation:

- a. In Germany, Prince Albert of Brandenburg, at 23 years-old was already an Archbishop.
 - 1) At that time an opening came up in another district.
 - 2) He purchased his second district rule from Pope Leo X, 1513-1521, for approximately \$200,000.00 (2015 equivalent).
 - a) Now the 23-year-old was also the Archbishop of two Roman provinces.
 - 1) Then there was a vacancy for an equal post at Mainz.
 - a) And Prince Albert wanted to add that district under his umbrella.
 - b) He immediately contacted the popes office about him purchasing a third archbishopric.
 - i. Archbishopric of Mainz.
- b. Because of Simony and other reasons it was going to take a lot of money to accomplish this.
 - 1) And Pope Leo X, and his legates agreed that Prince Albert could purchase this seat.
 - a) But there would be two fees, each at today's rate in 2015, would be about 2 million dollars each.
 - b) He could purchase the archbishopric for 2 million.
 - c) Since it was unusual for a archbishop to rule more than one

area, and he was wanting to add a third.

i. It would cost another 2 million to hold a third office.

2) Pope Leo knew that Prince Albert would not have that much money.

a) So the Legate worked with Albert and the Fuggar banking company in Augsburg and borrowed what he needed.

i. Which was \$800,000 (as of 2015).

b) For collateral the pope issued a bull authorizing the sale of indulgences in Germany.

c. The German indulgences:

1) Remember indulgences were considered acts of mercy so that sins could be forgiven on earth, and to get one out of purgatory.

2) They decided to go through Germany and sell certificates:

a) These were certificates to get someone out of purgatory.

b) Certificates that guaranteed full pardon of sins.

3) These certificates were sold based off people's annual income.

a) And those who bought these certificates to get someone out of purgatory were told as soon as the transaction was complete their loved ones were taken straight to heaven.

b) Those who bought certificates for the pardon of their own sins:

i. No longer had to make confession:

ii. No longer had to visit churches or altars.

iii. They could now live as wild as they wanted, and when they died they would go straight to heaven.

d. This brought forth the stand of the first great reformer, Martin Luther (1483-1546), a priest at Wittenburg.

3. Martin Luther, 1483-1546, and the German Reformation:

a. Birth, early life and training:

1) Birth:

a) Martin Luther was born and died in Eisleben, Saxony, Prussian Saxony, Germany.

2) Baptism:

a) Baptized the next day.

b) Since this was the holy day of St. Martin, his parents gave him this name.

3) Father was poor. A miner by trade.

a) His mother was very religious and wanted to bring Martin up according to the strict Roman code for the hierarchy.

4) The family moved to Mansfeld:

- a) Martin attended a common school taught entirely in Latin.
- b) At 14 Martin attended a school run by the “Brethren of the Common Life.”
 - i. Here he was exposed to humanism and mysticism.

b. Martin Luther’s rise:

1) At 15 Luther met his mentor John Trebonius:

- a) He influenced Luther to take his studies seriously.
- b) In 1501 Luther entered the University of Erfurt:
 - i. Specialized in Philosophy and studied Greek.
 - ii. He then went on and received a Bachelors and Masters Degree, which he finished in 1505.

2) His father hoped Martin would then study law.

- a) But, because of the sudden death of a close friend, he became more interested in the salvation of his soul.
 - i. He started studying Augustine.
 - ii. He came to the conclusion that he was so evil that he could not be saved and decided to join a monastery to purify his soul.

3) In 1505, Martin joined an Augustinian Convent in Erfurt.

- a) And he became a Monk:
 - i. He was very devout and did more than what was required to purify himself.
- b) No matter what Martin did he could not get rid of his guilt.
 - i. So, he confessed more than anyone.
 - ii. He would fast longer than anyone.
 - A. During one fast he fasted for three weeks, had it not been for someone checking on him, he would have died.
 - B. The man had to nurse Martin back to health.

- c) Martin still suffered with guilt issues.
 - i. Finally a monk suggested that Martin start reading the Bible, specifically the writings of Paul.
 - ii. Martin, even though a monk, did not have a copy of scriptures.
 - iii. Once he obtained a copy he started studying:
 - A. And by 1508 he had concluded the Catholic Church was wrong about their salvation by works theory.
 - B. And that it was contrary to scriptures.

c. Martin Luther's awakening:

- 1) Though he was starting to have doubts about some of the Catholic teachings.
- 2) In 1511 he traveled to Rome for business and decided to visit all the shrines, receive all the blessings he could from the trip:
 - a) Though he considered himself Catholic at that time, he was disgusted by the Catholic church in Rome. For example:
 - i. The immorality of the clergy:
 - ii. The indifference towards doctrine:
 - A. One priest failed to make the "miracle of transubstantiation" before he gave the bread and laughed at it.
 - B. And mocked the members that they were not smart enough to know he didn't make the "miracle."
 - b) While all this was going on, the phrase "the just shall live by faith," just continued to eat at him.
- 3) 1512 he received his doctorate.
 - a) When he became a professor at the college. His favored books to cover were Psalms, Romans, Galatians, Hebrews and Titus.
- 4) In 1517 Tetzel came selling the indulgences:
 - a) Frederick the Wise, Elector of Saxony refused to allow indulgences to be sold in his district.
 - i. He was more concerned with the money leaving his district.
 - b) This just caused Tetzel to set up booths at the district border to sell indulgences.
 - i. Many of Luther's parishioners went to purchase their salvation.
- 5) October 31, 1517 Luther made his stand, and nailed his 95 Theses to the church door in Wittenburg.

d. Martin Luther's stand:

- 1) On October 31, Martin also preached a sermon against indulgences.
 - a) He sent a copy of his Theses to the Archbishop.
 - b) And he offered to debate anyone who differed with him on these issues.
 - c) And soon all of Germany knew of Martin Luther and his stand against the Catholic church.
- 2) The objections to Martin Luther.

- a) John Eck, a professor of Theology, reviewed Martin's thesis and started a pamphlet war.
 - b) In 1518 when the Pope heard of the matter he sent his Papal Legate to Germany to settle the issue.
 - i. The problem was his papal legate was a hot head who disliked Germans to begin with.
 - A. The only thing that he did was cause a shouting match between him and Luther.
 - c) 1518, Melanchthon a Greek professor at Wittenburg, became a very large supporter of Martin.
 - d) 1519 the pope sent another person to settle this issue.
 - i. He was a mild-mannered man who was a German.
 - ii. It was agreed upon then that Luther would stop promoting his different beliefs as long as his opponents stopped their battle against him.
 - e) But John Eck could not leave it alone:
 - i. And he challenged some of Luther's followers to a debate:
 - ii. And Luther knowing his friends did not have the skills to debate, went to the debate and took over.
 - iii. The point was to decide where did the final authority in religion reside.
 - iv. Eck taught church authority came from the church.
 - v. Lutheran taught church authority came from the Bible.
 - vi. He taught the fallibility of the pope.
 - f) In 1520 Luther was excommunicated and it was demanded from the papacy that Luther repent.
- 3) When Martin received the letter of excommunication he then called all his students together and burned the letter and a copy of canon law.
- a) Philip Melanchthon joined with Luther at this time.
 - i. Melanchthon appealed to the scholars while Martin mainly influenced the common people.
- 4) Then in 1520, Martin turned to the printing press to use it as a tool to circulate his beliefs:
- a) He initially wrote three tracts:
 - i. The first one was, "An Address To the Christian Nobility of the German Nation."
 - A. Here he appealed to the Christian Nobles to take a lead to reform the church.

- B. He had three main points in this tract:
 - i) That the papacy had created a distinction between the priest and layman.
 - ii) Secondly, that the Pope did not have final authority in Biblical interpretation.
 - iii) Thirdly, he wrote against the belief that only a pope could call a council.
 - C. He also wrote church abuses that he had seen.
 - ii. A second tract, composed in 1520, was "On The Babylonian Captivity of The Church."
 - A. This tract was against the sacramental system in the church.
 - B. In short he denied five and agreed with two. Baptism and the Lord's Supper.
 - iii. A third tract composed in 1520, "On The Freedom Of The Christian Man."
 - A. Was dedicated to Pope Leo X.
 - B. Here he declared he would make peace with the pope if the pope agreed to reform the church.
 - C. He discussed that Christians are justified by faith.
- 5) In 1521, Luther was summoned before the German Diet to stand trial.
 - a) His friends asked him not to go because they feared the Catholics would trick him and kill him the way they did John Huss.
 - i. But Luther went anyhow, after Charles V promised him he would keep him safe.
 - b) During the trial the council showed him his writings and demanded that he recant his writings.
 - i. Luther said that unless they show him from scripture in a logical way that he was wrong, he would not recant.
 - ii. And then Luther tried to get them to debate him, but they were unwilling.
 - iii. They demanded he recant his teachings some more to which Luther responded:
 - A. "I do not accept the authority of popes and councils, for they have contradicted each other, my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go

against conscience is neither right nor safe,
God help me. Amen.”

iv. The council condemned him as a heretic and they asked Charles V to arrest him.

A. Their plans of course were to kill him.

B. But this time, the king kept his word.

C. And Martin Luther was released.

D. But, the council gave him 21 days to decide if he would repent or not.

e. Martin Luther was kidnaped by his own friends. Taken to a castle in Wartburg for his own protection.

1) There he lived for ten months and he spent his time translating the New Testament.

2) During this time frame there was some political unrest between Charles V, the Germans and the Turks.

3) Luther used this to his advantage and he continued to preach boldly.

a) He established new congregations.

b) And organized a reformation throughout Germany.

i. His graduates from the University of Wittenburg went everywhere teaching his doctrines and reforming.

c) Many German princes supported their reformation and gave it momentum.

f. Peasant War and State Religion:

1) Martin Luther was a prolific writer and he wrote about any injustice he saw.

2) One of the injustices he wrote about was the mistreatment of peasants:

a) They took his writings and used them as motivation to revolt.

i. It was an ugly rebellion.

3) Martin then began to look down upon the peasants, because of their savagery.

a) And he aligned himself with the nobles, and made him question his belief that the common man was proper enough to operate the church.

b) So, with the support of the nobles, he in short, developed his own state religion.

g. The Diet of Speier, 1526

1) The nobility were thrilled that the German Reformation was growing:

- 2) They knew conflict would come.
 - a) At Speier in 1526 the German nobles met and determined that each noble/prince had the right to determine which Christian religion would be practiced in their realm.
 - b) Many of the nobles went with the reformation movement, Lutheranism.
 - c) With that Luther and others started to spread the reformation movement as fast as they could. Knowing the Catholic church would soon raise its ugly head.
- 3) Charles V (1500-1558) The Holy Roman Emperor was upset over the rise of the Lutheran church.
 - a) In 1529 he called a second diet at Speier.
 - b) The Catholics knew what was going on, and this time they showed up in droves.
 - c) And they reversed the 1526 decision.
- 4) The Lutherans immediately protested this decision:
 - a) This is the first time the word "Protestant" was used in reference to reformers.
 - b) And the Lutherans were not going to give up their reformation concept.
 - c) Which meant war.
- 5) The Lutherans, the opposition forces, joined together and created the Schmalkaldic League.
 - a) While Charles V was gathering his army they asked the Reformists to present a statement of their faith in Augsburg in 1530.
 - b) At that time a man named Philip Melanchthon (1497-1560) created what became the Lutheran Catechism:
 - i. Also known as the Augsburg Confession.
 - c) The catechism was condemned by the Catholic Church and Charles V was ready to war in order to protect their interests.
- 6) Charles V and the Turks:
 - a) The problem for Charles was the Turks were rising up again.
 - i. So, he told the Lutherans he would be there to deal with them in six months.
 - b) The Turks were a more formidable force than Charles thought and because of them and other issues. Charles did not come to war with the Lutherans until 1547.
 - i. Martin Luther died in 1546.
- 7) War between the Catholics and Lutherans:

- a) In 1547 the forces went to battle.
 - i. It was Charles V and Prince Maurice of France against the Lutheran Reformers.
 - ii. And the Catholics won the first war.
- b) In 1552 they met again in battle and the Lutherans were so victorious that Charles had to flee from Germany.
- c) In 1555 peace terms were drawn up.
 - i. The Peace of Augsburg.
 - A. Stated that both Catholicism and Lutherism could be tolerated in Europe and each prince could decide which religion would be legal in his realm.
 - B. Stated that if someone in a Lutheran realm wanted to be Catholic, they could move without consequence.
 - C. But, church property could not change hands.
- f. Division in the Lutheran church:
 - 1) Martin Luther died in 1546.
 - 2) Melancthon became the leader of Lutherans.
 - a) However, he did not believe that salvation was by faith alone.
 - i. He believed man's works were necessary as well.
 - ii. This brought a division amongst the Lutherans.
 - b) This controversy became so great in the Lutheran church that on his death bed in 1560 he actually thanked God that he was about to die.
 - 3) This division led to Scholasticism in the Lutheran church.
 - a) And in 1580 (1577?) the Augsburg Confession was modified to unify the two divisions.
 - i. There were people from 35 cities present.
 - ii. There were 51 princes present.
 - iii. There were 89,000 ministers who approved it.
 - b) The result of this was the Lutherans began to place more emphasis and their faith on their creed than the Bible.
 - i. While the Catholic church placed their emphasis on the church.
 - A. Now, they both are wrong, dismissing scripture for people or what people wrote in a non-inspired creed.

g. Luther's Influence:

- 1) He set a pattern for reformation throughout Western Europe.
 - a) He laid down four reformation principles:
 - i. Justification by faith.
 - ii. Every “Christian” is a priest.
 - iii. Private interpretation of scripture.
 - iv. Authority rests in scripture.
- 2) Lutheranism became the state religion in Germany:
 - a) In Sweden in 1526
 - b) Finland 1528
 - i. Even today over 90% in Finland are Lutheran.
 - c) Norway 1536
 - d) Denmark 1539
- 3) Luther never wanted to start another denomination:
 - a) His hopes were to reform the Catholic church.
 - b) And even the Lutherans deny they started another denomination:
 - i. They claimed they purged the Catholic church in their areas, and their ministers and bishops have succeeded the Catholic hierarchy back to the days before Catholic corruption began.

u. Union with Catholic Church:

1) On the 10th of August, 2016 the Evangelical Lutheran Church in America Churchwide Assembly, approve the “Declaration on the Way” 931-9 to reunite with the Catholic church.

2) “Nearly 500 years after Martin Luther nailed his 95 theses to the Castle Church door, the largest Lutheran denomination in the U.S. has approved a decalaration recognizing “there are no longer church-dividing issues” on many points with the Roman Catholic Church.”⁷

4. Philip Melanchthon, 1497-1560

a. Was born at Bretten, Germany.

- 1) Was born to nobility.
- 2) His mother was a niece to a famous Hebrew scholar named Reuchlin.
 - a) Reuchlin gave Philip a Bible when he was a child and directed him in his Bible studies.

b. He was a prodigy child:

⁷ <http://religionnews.com/2016/08/15/u-s-lutherans-approve-document-recognizing-agreement-with-the-catholic-church/>

- 1) Famed for his literary genius.
- 2) Received his Master's degree at 17 years old.
- c. He began teaching at the University of Wittenburg in August 1518, he was only 21 years old.
 - 1) He was known as the "teacher of Germany."
 - 2) He became Luther's right-hand man:
 - a) "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."

5. Huldreich Zwingli 1484-1531

- a. Switzerland like Germany was prime for a reformation movement.
 - 1) Humanism had spread.
 - 2) Local governments had risen with more power than the Roman Empire.
 - 3) The inhabitants were tired and hated Catholic restraints.
 - 4) The people were disgusted with monastic orders:
 - a) Especially because they owned so much land.
- b. Was born into an influential family:
 - 1) Father was a rich farmer:
 - a) And chief judge in Wildhaus.
 - 2) His uncle was a highly respected parish priest.
 - a) He took a great interest in his nephew.
 - b) Encouraged him to get a good education.
- c. Education:
 - 1) University of Basel:
 - a) Attended when he was 10 years old.
 - b) Here he was influenced to believe in:
 - i. The sole authority of Scriptures.
 - ii. The death of Christ is the only basis for forgiveness of sins:
 - iii. Works only could not save.
 - iv. Indulgences were worthless.
 - 2) University of Bern
 - a) Attended when he was 16 years old.
 - 3) University of Vienna:
 - a) A Bachelors in 1504
 - b) A Masters in 1506.
 - i. He studied under some great humanists.
 - ii. He wanted to devote his studies to humanistic studies.

d. Early Ministry:

- 1) In 1506 he entered the ministry.
 - a) He had to make a living, and this is what he choose.
- 2) Became a priest at Glarus:
 - a) While there he communicated with Erasmus who encouraged him to read the Bible especially in Greek.
 - b) He did and developed an interest in primitive Christianity:
 - c) And he decided it was necessary to reform the Catholic Church.

e. The Beginning of his Reformation Ministry:

- 1) He opposed the selling of indulgences.
- 2) He opposed people becoming mercenaries, unless they were fighting for the pope:
 - a) When Rome heard him preaching about that, the pope gave him a special annual pension.
- 3) In 1516 he became the parish priest of Einsiedeln.
 - a) Here they had a statue of Mary called the “Black Virgin.”
 - b) Catholics turned this into a shrine filled with superstitious stories and all.
 - b) He began to oppose Catholic Idolatry.
- 4) At that time he started to study the Old Testament:
 - a) On the 23rd of December, 1518 he became a priest of the church in Zurich.
 - b) Here he began to preach a new type of sermon.
 - i) He began to preach sermons on the books of the Bible.
 - ii) Here he heard of Martin Luther for the first time.
 - iii) And he began to read everything Luther wrote.
- 5) He forsakes the Catholic Church:
 - a) After the death of his brother is when he openly began to criticize the Catholic church.
 - b) In 1520 he had learned too much to remain loyal to the papacy.
 - c) He refused his papal pension and began to criticize the Catholic system.
 - d) He began to oppose people being forced to pay tithes to the pope:
 - i. Taught that should be done by free-will.

f. Family life:

- 1) In 1519 he agreed for a widow named Anna Reinhard to move in with him.

a) Since priests were not allowed to marry, this was common in those days.

b) He did marry her in 1524.

g. Reformation Ministry:

1) 1522 he prepared a 67 theses:

a) Points in which he believed the church to be wrong.

b) He published them and was willing to debate anyone who disagreed with him.

2) At Zurich he became a very popular preacher.

a) Because his sermons were in a language people could understand.

b) And his sermons were Biblical and expository.

i. They had never heard these types of sermons before.

ii. In these sermons he condemned things the Catholic church were doing without authority from scripture.

3) It seems no one would challenge him to debate:

a) So, he called forth the city council and asked them to sit as judge.

i. The agreement was he would set forth his arguments for what he thought the church should be.

ii. And through scripture and logic they were to determine, which doctrine was correct and that would become the doctrine of the town.

b) This happened in 1523:

i. He won the debate.

ii. And he started to make the changes in the church in Zurich.

c) Some changes made:

i. Salvation was by faith.

A. Works are not meritorious.

ii. Condemned Catholic mass.

A. Not sacrifice.

iii. Stopped the veneration and invoking of saints.

iv. He declared that ministers could marry.

A. Nuns and priests began to marry.

v. Worship services should be held in the language of the people.

vi. Abolished monastic orders.

A. Monasteries were confiscated and turned into schools.

vii. Removed idols and pictures of idols from church buildings.

A. They whitewashed all the walls.

viii. Removed mechanical instruments from worship, July 1524.

ix. He taught the Lord's Supper was a memorial and denied the catholic transubstantiation.

x. There is no purgatory.

xi. One doesn't have to observe Lent.

xii. Fees for baptisms and funerals were no longer charged.

xiii. Services were held in German.

xiv. He essentially taught, "Be silent where the Bible is silent."

d) There were two other debates during this time and in 1524 the council asked Zwingli to start making any changes he felt necessary in harmony with Scriptures.

i. In order to improve the church.

ii. He became the most powerful figure in Zurich.

e) He believed and allowed in worship only what he could prove.

i. In contrast Luther removed only what the Bible condemned.

h. Marburg:

1) While the Catholics were gearing up to war against the Lutherans.

a) The protestant groups in Zurich knew it was a matter of time till the Catholics came after them:

2) So the two protestant groups met at the castle of Philip of Hesse in Marburg in 1529 in order to unite.

3) Martin Luther had 15 elements that he believed were essential for them to agree on before the two movements could unite:

a) They agreed on 14 elements and Zwingli and Luther met together about the element they disagreed on:

4) The Lord's Supper:

a) While the Catholics believe in transubstantiation:

b) Martin Luther believed in consubstantiation, which means there is no miracle involved in making the bread and wine the literal blood and body of Jesus:

i. But, Luther did believe that the wine and bread were the literal actual body and blood of Jesus.

- c) Zwingli believed that the bread and wine were representative of the body and blood:
- 5) Martin Luther determined that Zwingli had a different spirit than him and was not willing to fellowship with Zwingli and his movement.
- i. The Cantons of the Alps:
 - 1) As in the reformation in Germany it was just a matter of time until the Catholics in Switzerland and Zwingli's movement would clash.
 - 2) In 1529 the clash came about:
 - a) The Catholic cantons decided to stop the march of the reformers.
 - b) They organized themselves as the "Christians' Union of Catholic" and began warfare against Zwingli in 1529.
 - i. Zwingli named his group the Christian Civil League.
 - 3) After a small battle at Cappel.
 - a) The two sides agreed they shouldn't shed blood:
 - b) So, they gave the citizens in each canton the right to choose which religion they would follow.
 - 4) Zwingli's movement continued to rapidly expand and they were winning over Geneva.
 - a) This was too much for the Catholics so war broke out again in 1531.
 - b) Here Zwingli was killed in battle.
 - i. His son-in-law, Heinrich Bullinger succeeded him.
- j. What if?
 - 1) With the early demise of Zwingli we are left with the "what if" factor.
 - 2) Clearly he understood and was coming to a fuller understanding of the New Testament.
 - a) He had the right doctrine of worship.
 - b) He opposed mechanical instruments in worship.
 - c) He rejected the doctrine of original sin, and infant baptism.
 - d) He had gone a long way to restoring the New Testament church, but his life was cut short.
 - 3) Now he did continue to believe in predestination.
 - a) But, he did teach that those who heard the gospel and rejected it were lost.
 - 4) He also used the city councils to reform the Catholic Church.
 - a) He was using human authority to reform the church instead of individualism.

6. John Calvin, 1509-1564

- a. Was born in Noyon, France in 1509 to an upper middle-class family.
 - 1) His father was a government employee.
 - 2) He was sent to live with nobles after his mother died when he was very young.
- b. Entered the University of Paris at 14 years old.
 - 1) Studied there for five years.
 - a) Studied theology and logic.
 - b) Then studied law for two years at the University of Orleans:
 - i. He switched his major because his father had been excommunicated.
 - ii. Switched his major back to theology when his father died.
 - c) Then studied Greek, Hebrew and Latin Classics for two years.
 - 2) Was “saved” or “converted” to reformation, in 1532 after a violent emotional experience and then he determined to give his life to spread reformation ideas.
 - a) He became the leader of the Paris Protestants:
- c. Early career/ministry:
 - 1) A friend, Nicholas Cop, was selected as rector and Calvin helped him write his inaugural address.
 - a) The speech was so filled with reformatory ideas that the University forced them out.
 - b) They were arrested and imprisoned for some time.
 - 2) John then wandered from school to school continuing his studies.
 - 3) In 1536 he published his first edition of the “Institutes of the Christian Religion,” when he was 27.
 - a) Which was considered the most systematic set of religious beliefs and dogmas during the reformation.
 - i. He continued to enlarge these writings till 1559.
 - b) But also it was a detailed defense of French Protestantism to King Francis I.
 - c) He eventually had to flee to Switzerland because of opposition from the king.
 - 4) In Geneva he met a preacher named Farel.
 - a) He begged John to stay in Geneva.
 - b) His speech was so skillfully made that John believed the man was speaking for God and decided to stay.

- c) For the next two years John worked in Geneva to reform the church.
 - i. But the town council would not agree with all the changes Calvin wanted to make so he left the city in 1538.
 - ii. He went to work at Strausberg, Germany.
- d) During his exile from Geneva he created such a huge following that Geneva called him back in 1541.
 - i. Then they made him dictator of the city.
- d. Dictator of Geneva.
 - 1) John wasn't a very good man.
 - a) He clearly ruled with an iron fist.
 - 2) His main rival was a doctor named Servetus wrote a work on the Trinity.
 - a) A work that Calvin disagreed with, and contained error.
 - b) John convinced the Catholics to arrest him.
 - i. Servetus escaped.
 - c) Later Servetus came through Geneva in a disguise and Calvin, recognized him and had him arrested, tried and burned him at the stake, 1553.
 - 3) Calvin and his iron fist:
 - a) Calvin demanded complete submission to his reformation program.
 - i. So much so that he created a spy system.
 - ii. Excommunicated those who refused to follow his theology.
 - b) From 1542-1546:
 - i. 76 people were banished from Geneva for not accepting his theology.
 - ii. And 57 were executed.
 - c) He regulated the church all the way down to how the people lived and what they could do:
 - i. Swearing was outlawed:
 - A. Innkeepers were to report any offense.
 - i) Innkeepers were to keep a Bible handy, allow no dice, cards or gambling.
 - ii. Indecent songs were outlawed.
 - iii. There was a city-wide curfew for 9:00pm.
 - A. Accept for the spies.
 - iv. Every member had to take communion at least four

times a year:

A. But he believed the sacraments only benefited the elect.

d) He established a college with Theodore Beza as head. The Geneva Academy. Later known as the University of Geneva.

i. This became a very popular college in Europe and they used it to influence Europe for Calvinism.

e. Calvin and doctrines:

1) He agreed with Zwingli that the Bible was infallible.

a) But then declared that only the elect could interpret it.

2) He taught the absolute sovereignty of God:

a) God only has one will.

b) No such thing as “permissive will.”

3) The Holy Spirit creates faith and repentance in the elect.

4) Civil government is divinely appointed to:

a) Build, foster and protect the churches.

b) Punish church offenders.

5) Calvin gave the Ten Commandments special place:

a) Believed Jesus re-interpreted the Ten Commandments and they are the heart of Christianity.

6) He taught the purpose of life was to glory God and not to seek pleasures.

a) This caused him to teach that the Christian should be free from all luxury.

7) Following the influence of Augustine:

a) He believe in human depravity.

b) He believed in predestination.

i. They differed:

A. Augustine believed God permitted those who obeyed not to be damned.

B. Calvin taught that God determined a number to be damned and that number could not be increased.

ii. For the elect:

A. He taught predestination and perseverance of the saints.

iii. Taught this was determined prior to birth.

c) TULIP

i. T Total hereditary depravity.

ii. U Unconditional election.

- iii. L Limited Atonement
 - iv. I Irresistible grace.
 - v. P Perseverance of the saints.
- 8) He removed mechanical instruments from the worship at Geneva.
- 9) Communion is to be closed.
- 10) Christians cannot take interest.
- 11) Christians should not celebrate Catholic holidays.
- f. As Luther was to Germany, Calvin was to Switzerland.
 - 1) Calvin was an organizer to systematic Protestantism.
 - a) His principles still influence Protestantism today.
 - 2) Term study:
 - a) Calvinism
 - i. Represents his system of study, the TULIP doctrines.
 - b) Reformed
 - i. Those whose church name has “reformed” or variations in it means they typically follow Calvinism.
 - c) Presbyterian:
 - i. Describes the system of government that he set up to guide the church in Switzerland.
- g. He was not a healthy man and died on May 26, 1564:
 - 1) Theodore Beza took over his movement in Geneva.
 - 2) He is described as the only international reformer.

7. Jacob Arminius, 1560-1609

- a. Born at Oudewater, Utrecht:
 - 1) His father died soon after birth.
 - 2) His mother died during the Spanish Massacre in 1575.
 - 3) He was adopted by Theodorus Aemilius and send to school by his adopted father, who then died in 1574.
- b. 1576-1582 he entered college studying Liberal Arts:
 - 1) Soon found himself studying Theology:
- c. His theology studies:
 - 1) His teachers believed in all the various doctrines of the reformation and humanistic era.
 - 2) They planted a lot of seeds, which eventually caused him to question Calvinism.
 - 3) He distinguished himself as a top student and scholar everywhere he went.
 - 4) So much so that colleges “fought” for him:
 - a) The College at Basel offered him a spontaneous doctorate if

- he would stay with them.
 - b) Instead he decided he was too young to have a doctorates degree and he transferred to Geneva.
- d. He became a pastor in 1587 in Amsterdam:
 - 1) There he started and tried to reform Calvinism.
 - 2) He disagreed with Calvin on three main points:
 - a) Unconditional election.
 - b) Limited atonement.
 - c) Irresistible grace.
 - 3) He was able to influence more people when he started to work for Leiden University in the Netherlands.
- e. His goal was to reform Calvinism:
 - 1) He really started to be forceful with the doctrine of man's free will among the Reformed Churches of the Netherlands.
 - a) Calvinists taught that God's will was unbreakable:
 - i. If God wills something then it is right.
 - 2) Jacob taught that God would not will something that was contrary to what is right.
 - a) Meaning God's will is restricted by justness and holiness.
 - b) Taught that in God's foreknowledge he was able to see that man would sin, but it was not His will.
 - c) Nor was man predestined to sin.
 - 3) He taught that freedom exists only where there is power to choose.
 - a) Whereas Calvinists taught, the lost or saved had no right to choose. The election already determined it all, whether one was faithful or not.
 - b) Calvinism took salvation out of man's hands:
 - c) Arminianism puts salvation in God's and man's hands:
- e. His followers were called the Remonstrants:
 - 1) John Wesley (1703-1794) promoted Jacob's work more than anyone.

8. Anabaptists

- a. Balthasar Hebmaier, 1480-1528
 - 1) Born in Friedberg, Bulgaria.
 - 2) Professor of Theology at the University of Ingolstadt and was a student of John Eck.
 - a) Balthasar came to the conclusion that the German Reformers did not go far enough in their reformation.
 - 3) He was a great supporter of Zwingli but did not believe he went far

enough either.

a) Knowing that infant baptism was wrong.

b. Anabaptist – “One baptism on top of another.”

1) The anabaptists did not believe in original sin, nor infant baptism.

2) They believed anyone who was baptized as an infant had to be baptized as a “believer.”

a) Church membership was based on personal faith and “believers” baptism.

3) On “Easter” Sunday, 1525, he and 300 hundred other men were “baptized” out of a milk dish:

a) The early anabaptist practiced sprinkling instead of immersion for baptism.

c. Anabaptists were heavily persecuted:

1) Catholics and followers of Luther and Zwingli all persecuted them.

2) In Zurich in 1526 the town council voted to drown all the Anabaptists.

d. Anabaptists held different beliefs, but united on baptism:

1) Some believe this Reformation Father almost restored the New Testament church.

a) While others were very radical.

2) Practiced a rigid church discipline on her members.

3) They believed in separation of church and state.

4) Opposed the papacy.

5) Opposed state churches.

a) Would obey the state unless their laws conflicted with scripture.

6) Some would not take oaths, and were heavily persecuted for it.

7) Some Anabaptists believed in “illumination” theory of the Holy Spirit.

a) Believing the Holy Spirit would work apart from the Bible to bring for God’s truths.

8) Most rejected predestination.

a) Some believed in millennialism and actually taught Jesus would return and set up His kingdom in Strasbourg.

b) Once that fell through they declared it would happen in Munster.

9) Believed in free-will.

10) Some believed the return of Jesus was imminent.

a) They lived communal lifestyles.

b) Practiced polygamy.

- i. John Leyden the Anabaptist leader in Munster married the former leaders wife who was killed trying to overtake a city.
 - ii. John married her and 16 others.
 - iii. Munster became a headquarters of sorts for Anabaptists.
 - A. They forced out anyone who disagreed with them.
 - B. John proclaimed himself king and declared he would rule until Jesus came.
 - iv. The protestants and Catholics joined forces and took the city and murdered most in 1536.
- 11) They generally believed in the autonomy of congregations.
- 12) Many practiced Footwashing
- 13) Against the sacramental system of the Catholics.
- 14) Many almost held a unitarian view of the incarnation.
- 15) Bible is the sole authority.
- 16) Lord's Supper is a memorial:
 - a) Administered by the elders.
- 17) Some believed in the Direct Operation of the Holy Spirit on the heart and mind.
- e. Due to some extreme views the Protestants and Catholic church joined together to physically stamp this group out of existence.
- f. Their names:
 - 1) Some called themselves "Brethren."
 - a) Many "brethren" adopted the name "Mennonites."
 - i. Due to persecution many fled to America.
 - 2) The second generation of this group was called "baptists."
 - a) Especially in England, because they had not been "baptized" twice.
- g. Groups that sprung forth from the Anabaptists:
 - 1) Quakers
 - 2) Mennonites
 - 3) Dunkards
 - a) Influenced by Meno Simons and were established in Germany.
 - 4) Baptists
- h. Meno Simons, 1496-1561
 - 1) Born in Witmarsum, Friesland
 - 2) He rose up and became a Catholic Priest

- a) He began to study the Anabaptist movement and left the Catholic church in 1536 to join the Anabaptists.
- 3) He soon became the leader of the Anabaptists:
 - a) It was a dying group at that time.
 - b) He believed God called him to save this group's existence.
- 4) One of the first things he did was change the name of their believers from "Anabaptists" to "Brethren."
 - a) They did this to separate themselves from the Anabaptists.
 - b) They soon took the name "Mennonites" after their leader.
 - c) He also worked with small groups to bring about a better understanding of scripture.
- 5) Many moved to America.
- 6) Due to certain problems in England, many English Protestants moved to Holland.
 - a) They came in contact with the Anabaptist groups.
 - b) Here, John Brown, was influenced by Simons and returned to England to introduce the church there to a new style of worship.
 - c) By 1611, Anabaptists were a small force in England.
 - d) There were many independent congregations and they called themselves "Baptists," cause they had not been baptized twice.

9. Reformation results:

- a. By 1559 there were 300,000 reformed congregations in Europe.
 - 1) In 1559 they had a general council and accepted Calvinism as their accepted form of reformation ideology.
- b. Lutherans continued to be very strong in France:
 - 1) Primarily because the upper middle class opposed Catholic corruption.
 - 2) The Lutherans had their first national assembly:
 - a) There the Gallican Confession of Faith was adopted.
 - b) There the name Huguenots came about.
 - 3) The government of France and the protestants of France fought eight Civil Wars from 1559-1597.
 - a) The Catholics were trying to stop the growth of Protestantism.

10. Faustus Sozzini (Socinius), 1539-1604

- a. Born in Siena

- 1) Father died while he was young.
- 2) He was not highly educated as a child.
- 3) Raised primarily by the women in his family.
- 4) He was raised in a very moral atmosphere.
- 5) He was influenced by his Catholic Uncle, Celso Sozzini.

b. He founded Socinianism:

- 1) In the later years of his life he was asked to serve the reformation movement in Poland:
- 2) There he developed the main theology of the Minor Reformed Church of Poland:
 - a) Or the Polish Brethren.
- 3) This is a non-trinitarian group, that existed in Poland from 1565-1658.
 - a) When they were expelled from Poland they took the name "Unitarianism."

c. Beliefs:

- 1) Plan of salvation is in the New and not the Old Testament.
 - a) Their plan of salvation supplements human reason.
 - b) But it doesn't contradict human wisdom.
 - c) Therefore all religious teachings must be tested by human reason.
 - d) And if deemed illogical it is false doctrine.
- 2) The doctrine of the trinity and the eternity divinity is not logical therefore they claim Christ is just a man.
 - a) Such a good man that he should be honored as divinity.
- 3) They do not believe in original sin and guilt:
 - a) They say since we are not born with sin, then we don't need an atonement.
- 4) Because man is a valuable creation, and man is dignified then it is possible for man to obtain salvation if we are properly instructed in truth.
 - a) And a man, named Jesus, can give us these instructions.
- 5) They do not believe in predestination:
 - a) Hell is not eternal.
 - b) There is nothing supernatural.

11. Reformation in England:

a. Preparation:

- 1) As humanism had influenced the mainland and turned the Europeans into "free thinkers," which prepared and enabled the

reformation.

- 2) The same was happening in England.
 - 3) Starting around 1400 men like Geoffrey Caucer (1343-1400), and William Grocyn (1446-1519) brought the humanistic principles from the mainland to Oxford.
 - a) Caucer is called the “Father of English Literature”
 - b) Grocyn became a professor at Oxford in 1491.
 - i. Through his influence the study of Greek and the classics were accepted.
 - 4) Thomas Linacre, 1460-1524
 - a) Obtained medical degrees in Italy and translated many medical works from Greek to English:
 - i. He stirred the mindset of research and investigation in medicine.
 - 5) John Colet, 1467-1519
 - a) Returned to England in 1496 to teach Greek at Oxford.
 - i. He was impressed with the writings of Paul.
 - b) His father was very rich and upon his death John used his father’s estate to build a school for boys:
 - i. The object was to teach renaissance principles.
 - 6) Sir Thomas Moore, 1478-1535
 - a) Was deeply religious, and spent a large amount of time studying Plato and Augustine’s works.
 - b) He entered government service and continued to study and write.
 - c) He wrote “Utopia” in 1516 in Latin.
 - i. This book was considered the most influential book written in English about Renaissance thought.
 - ii. The book was about a classless people with freedom of thought and action.
 - 7) With the rise of the Renaissance in England.
 - a) Through the works of Wycliffe and Tyndale the Bible became available.
 - b) Along with the fall of the Catholic church in the mainland.
 - c) And the rise of the reformers in central Europe.
 - d) England was primed to break away from the pope.
- b. Henry VIII, 1491-1544 – And the split from Rome:
- 1) The split from Rome was over a marriage issue:
 - 2) Henry VII had two sons, Arthur and Henry VIII
 - a) Arthur and Catherine of Aragon got married, but before they

could consummate the marriage Arthur died:

- b) Henry VII had received a healthy dowry that Catherine brought into the marriage and he didn't want to return her and the bride price to Spain.
 - c) So, Henry the VII petitioned the pope for his younger son Henry VIII to marry Catherine.
 - d) The pope agreed and let the young child marry her in 1504.
 - i. Henry VIII never loved Catherine, but accepted it as a political marriage.
 - ii. They had seven children but only one lived beyond childhood – Mary.
 - e) Then, years later, Henry VIII wanted to divorce Catherine, because she was older than him and in poor health.
 - i. Along with the fact she did not produce a male heir child:
 - ii. Caused Henry VIII to appeal to the Pope (Clement VII) in 1527 wanting his marriage with Catherine annulled.
 - iii. And the Pope refused to grant an annulment or divorce.
- 3) Henry VIII then separated relations with the Roman Church, 1531.
- a) Made himself head of the Church of England.
 - i. Many of the priests accepted the move thinking it was just a temporary split.
 - ii. Made himself the Supreme Head in 1534.
 - iii. It was not till 1534 that the decision to separate was finalized.
 - iv. The reason it they took three years to finalize the split was England was hoping the pope would come around and accept the divorce and subsequent new marriage.
 - b) He appointed his own archbishop over the Church of England.
 - i. Who then granted Henry his divorce and allowed him to remarry a lady named Ann Boleyn.
 - ii. Parliament then approved their children to be the heirs of the throne.
- 4) Opposition:
- a) Thomas Moore and Bishop Fisher refused to acknowledge the split from Catholic Church and accept the divorce.
 - i. They were executed for their stand.

- b) The pope then excommunicated Henry VIII:
 - i. And put an interdict against England.
 - ii. But the Catholic Church had lost its power in England due to the corruption of the priests, and the fees they had to pay to Rome.
 - A. The priesthood was so corrupt that the Archbishop of York declared that there were only twelve priests that could present a sermon.

5) Justification:

- a) Now in order to justify the split to the public the parliament declared that the papacy never had a right to rule over England and her faith:
 - i. And in splitting from Rome they were actually returning the church to its legal position of authority.

6) Results of the split:

- a) Henry VIII began to take over the land that belonged to the Catholic church:
 - i. Putting schools on some of the land.
- b) 1539 they made monasteries illegal:
 - i. It is estimated that Henry VIII confiscated almost 2 billion dollars worth of land and art. (Estimated value in 2015).
- c) Reformers saw this as an opportunity to introduce England to the reformation.
 - i. Through their influence parliament in 1536 made a statement of faith called the "Ten Articles" where they detailed some changes in the church.
 - A. These articles were made based off the Wittenburg Confession:
 - B. They made no mention of transubstantiation.
 - C. They outlawed prayers to the saints, purgatory, and veneration of saints.
 - D. They only accepted three sacraments:
 - i) Lord's Supper
 - ii) Baptism
 - iii) Penance
 - E. They allowed priest to marry.
 - ii. Then in 1539 Henry VIII finally heard of what was going on with the reformation in England and he wanted to put a stop to it:

A. So, they put forth another “Six Articles” where they reversed earlier decisions:

i) The doctrine of transubstantiation:

ii) Communion in one kind.

iii) Clerical celibacy:

aa. Which meant all those who had taken wives, now had to get rid of them.

bb. Declared monastic celibacy was irrevocable.

iv) Private mass.

d) With Henry’s zeal to basically keep Catholic doctrine, this caused the reformers to flee to the mainland.

i. Though he wanted to be separated from Rome, he wanted to keep their doctrines.

ii. To keep the reformers from gaining ground, they were persecuted and driven out of England:

iii. Bibles were gathered and burned.

A. Tyndale was persecuted and driven from England.

B. In 1536 he was captured in the Netherlands and burned alive.

7) Conclusion:

a) Henry VIII was not a reformer nor a moral man:

i. He was perfectly – Catholic.

A. He acted and behaved like most Catholics did.

b) From his actions the Church of England, also called the Anglican Church and the Episcopal Church here in America was started:

i. Their doctrine is almost the same as the Catholic Church.

ii. The living king or queen of England is the head of this church.

c) And about his new wife, Ann Boleyn, Henry VIII got tired of her and accused her of adultery, and had her beheaded.

i. Then he divorced his third wife.

ii. He beheaded his fourth wife.

iii. His fifth wife survived, literally, and outlived him.

c. Edward VI, 1537-1553

1) He was crowned king at the age of 9.

- a) Due to his age his uncle, the Duke of Somerset, ruled for him.
- 2) The Duke held protestant beliefs:
 - a) And during Edwards reign the Duke worked to bring the reformation to England.
 - b) Also, during this time religious life was changed by royal decree instead of orders from the Catholic church or parliament.
- 3) Prayer books:
 - a) By royal decree the first prayer book was issued in 1549:
 - i. It contained teachings from both the Catholic and Protestant views.
 - b) In 1552 a second prayer book was issued and it was pretty much protestant in flavor.
 - i. Underneath this book many of the reformers who fled for the mainland started to return to England to reform the churches there.
- 3) Edward died very young and this caused the reformation in England to be hindered.
- d. Mary I of England (Mary Tutor) 1516-1558:
 - 1) Daughter of Henry VIII and Catherine of Aragon:
 - a) She was raised as a strict Catholic:
 - 2) She wanted to unite with the Catholic Church.
 - a) The mindset in those days was whatever the leading figure of England would believe the citizens should follow.
 - b) But, as she worked with Rome to unite England with them.
 - i. The people of England has already got a taste of the reformation.
 - ii. And they had already learned enough to know that Catholicism is false doctrine.
 - iii. So, many would not return to the pope.
 - 3) Persecution:
 - a) Due to the refusal of people to return to the pope Mary had a very tumultuous reign:
 - b) She had 288 people killed during her reign for refusing to return to Catholicism.
 - c) The three most popular reformers at that time were Latimer, Ridley and Cranmer:
 - i. On September 30, 1555 she had Latimer and Ridley arrested, tied back to back with a chain and then they

were lit on fire.

ii. May 31, 1556 they burned Cranmer at the stake.

A. Somehow word got out that he was going to recant his protestant beliefs.

B. So, there was a great gathering at St. Mary's church for people to hear him recant.

C. However, he stood to speak and he preached against the Catholic church.

D. This caused the people to lead him out of the building and they condemned him to death for spreading the doctrines of Wycliffe and Luther.

d) Fortunately for the reformists, she died young, at 42 years old.

i. And the persecution stopped.

e. Elizabeth, 1533-1603:

1) She was the daughter of Henry VIII and Anne Boleyn.

2) She seemed to hold a belief system where she mixed Protestantism and Catholicism together.

a) She would burn the candles, had a crucifix, love the stained glass.

b) But she was also a trained humanist:

i. She was well studied in Latin/Greek and the classics.

3) She was excommunicated by Rome for being a "Calvinist."

4) In 1559 an act of parliament was passed making the queen the "Supreme Governor of Things Ecclesiastical and Spiritual As Well as Temporal."

a) Now she never took the full powers of a pope.

b) She did not believe she could ordain or forgive sins.

5) Some things she did:

a) She restored the prayer books.

b) She made it mandatory for everyone to worship. Those who failed to worship had to pay a penalty.

c) She declared the church of England would follow the decisions of the first four Roman Councils.

6) The Catholics tried several times to regain their prestige in England during her rule but failed.

a) But, she and her long reign, made it possible for Protestantism to take root in England.

12. English Bibles:

- a. For there to be any type of reformation in England there had to be Bibles.
 - 1) And there were even attempts of translating the Bible into English prior to 1,000.
- b. Wycliffe Translation:
 - 1) This was the first translated Bible into English, 1320-1384, by John Wycliffe,
 - 2) This work was influential in showing how far the Catholic church had fallen.
 - a) The main problem with this translation is it was translated from the Latin Vulgate, another translation.
 - 3) This translation helped influence the Bohemian Reformation.
 - 4) This translation helped emphasize the authority of scripture.
- c. Tyndale Translation:
 - 1) Was the first printed English Bible:
 - a) Translated by William Tyndale, 1495-1536
 - 2) He used the original language as his text.
 - a) This is a very impressive direct/literal translation.
 - i. Using Erasmus' Greek New Testament as his text
 - b) So, impressive was this translation that 90% of the King James translation was found to be indentitcal to Tyndale's work.
- d. The foundation for the reformation in England:
 - 1) Due to the works of Martin Luther:
 - 2) The emphasis on Biblical authority by Wycliffe.
 - 3) The translation of Tyndale
 - 4) And the separation of Henry VIII and the Catholic church:
 - a) This created a high demand for Bibles in England.
 - b) And as fast as Tyndale could print them, Englanders would buy them.
- e. "Authorized" versions:
 - 1) Since Englanders had a monarchy and the monarchy was the head of the church.
 - a) They had a sense that everything needed to be authorized.
 - b) Thus it became important to them to have an "authorized" version for the common people:
 - 2) Miles Coverdale brought forth a private version, The Coverdale, was translated from the Latin Vulgate in 1535.
 - a) It was allowed to be freely sold and may be considered the first English Bible that was not officially opposed.
 - 3) In 1537, the Matthew's Bible was published.

- a) It was basically a reprint of Tyndale's, along with some changes from the Coverdale.
- 4) In 1539, the Great Bible was published.
 - a) This was authorized as the Bible for the churches and worship.
 - b) It was a very expensive Bible and most churches only owned one, and they would chain it to the pulpit.
 - c) The demand was so great to read the Bible that people would line up to take turns to read it.
 - d) The demand and lines were so long that they made it law that only men could read the Bible, and they could go home and tell their families what it said.
- f. The Geneva Bible:
 - 1) Due to the demand for Bibles in England:
 - a) Calvinists prepared a translation of the New Testament in 1557.
 - b) This was the first Bible that divided chapters and verses.
 - c) And it was the first Bible to italicize words that were added to clarify the meaning of the Greek text.
- g. By 1579 Bibles were plentiful and most average homes could afford to buy one.
 - 1) Then there arose so many translations, almost two a year were published that eventually the people started to clamor for an authorized version.
- h. The Catholics realized they were behind the curve when it came to the Bible and allowing their members to read them.
 - 1) At the Council of Trent they declared the Latin Vulgate was their official translation.
 - 2) They took the New Testament from the Latin Vulgate and joined it with the Douay Old Testament and published their first Bible in 1609.
- i. An "Authorized" Version:
 - 1) With so many versions on the market there was a desire for a unified, authorized, legitimized single translation.
 - 2) The Hampton Court Conference in 1604 proposed a retranslation of the Bible.
 - 3) King James named the translation committee, and choose the most learned scholars in all the universities.
 - a) They were from Westminster, Oxford and Cambridge.
 - b) They basically took the Bishops Bible and made a revision.

- c) With the backing of the best scholarship that England had, they provided the first King James Version.
- d) And it soon took the place of the Bishops Bible in the church and home.
- 4) Now, the King James we have today is not the original.
 - a) It underwent many revisions from 1615-1769.
 - b) Because of errors, the finding of more manuscripts, etc.
- 5) They started the original translation in 1604 and finished it in 1611.

13. The Rise of Denominationalism:

- a. We have already discussed the rise of Lutherism and Calvinism and denominations the sprung forth from them.
 - 1) However, England played a huge role in establishing denominations themselves.
 - 2) We have already seen because of the split from the Catholic Church and Henry VIII the Church of England (Anglican, Episcopal) denomination was started.
- b. Due to the religious mindset change in England.
 - 1) England became a battle ground for religious thought.
 - 2) Due to their hatred of the Catholic Church.
 - a) And their desire for something more.
 - b) Other denominations were able to spring up.
- c. Now, it was not always easy:
 - 1) The church of England wanted to keep its control and influence.
 - a) But, it seems as long as these reform groups, quietly went about their business, they were free to do so.
 - b) But, when they developed a militant spirit about them, then persecution against them would arise.
- d. The Romanists:
- e. During the reign of Queen Elizabeth (b.1533-1603) she continued to rebuff advances by the Catholic Church.
 - 1) Though the Catholic Church tried to persuade her that the split was wrong.
 - 2) She responded that they were not starting a new faith, but simply preaching and practicing what the primitive church did, as approved by the church fathers.
 - 3) The Catholics wanted back in England so bad that back in 1560 Pope Pius IV send a delegation to England claiming they were willing to accept all the church changes England made so long as they recognize the pope as the head of the church.

- a) Those offers were rejected.
- 4) In 1570 Pope Pius V came to the conclusion that the Church of England would never reunite with the pope so he:
 - a) Excommunicated the Queen.
 - b) Declared the throne of England to be vacated.
 - c) Declared that all “Christians” loyal to the pope did not have to follow the throne of England.
- 5) Results of these decrees:
 - a) Some priests left the Church of England and formed the English Romanist Church.
- 6) Then in 1572 the Catholics started to massacre protestants in France. Called the St. Bartholomew’s Day Massacre.
 - a) The Catholic church killed over 20,000 protestants.
 - b) And the pope gave medals out to commemorate this mass murdering.
 - c) This action was the straw that separated the church of England from the Roman church forever.
- 7) Queen Elizabeth did have some Romanists put to death during her reign:
 - a) But it was not because of their religious beliefs, but more so because they were a political threat to the throne.
- b. The Dutch Reform Churches (Congregational)
 - 1) In 1567 the Duke of Alva started to persecute Calvinists and Anabaptists in the Netherlands.
 - a) This caused many Dutchmen to move to England where they were accepted and allowed to worship according to their beliefs.
 - 2) This is when the Dutch Reform Church began (Reformists).
 - a) And their numbers grew considerably after the massacre against protestants in France on St. Bartholomew’s Day.
 - 3) They are Calvinists.
 - 4) Congregational Church:
 - a) Started by Robert Brown:
 - b) Basically have the same beliefs as the Reform Churches:
 - c) The difference is they believe congregations are autonomous.
- c. The Presbyterians:
 - 1) In 1570 Thomas Cartwright who was lecturing at Cambridge started to speak out against the Episcopacy.
 - a) He was fired and expelled.

2) As parliament was dealing with the papal bulls against the throne, Cartwright started writing tracts called “Admonitions to Parliament.”

a) In which he attacked the leaders of the Church of England.

3) He formed the first Presbyterian church in 1572.

a) They were called Presbyterians because of their opposition to the Episcopal system.

b) And since the population had a general disdain for the bishops.

c) This opened the door for another movement.

4) John Knox, 1514-1572

a) He became the leader of the Presbyterian church in Scotland.

b) He was a fiery preacher:

i. He preached against image worship, statues and stain glasses.

ii. This caused the people in Scotland to destroy their images.

c) His preaching was so strong that it caused war to break out between the leading denominations in France and England against those who followed him.

i. When this war settled down, Scotland had its independence from England.

d) All of this caused his popularity to grow so much that he was made head of the country and church.

e) The Scottish Parliament decided:

i. To make Knox’s teachings law.

ii. They abolished the episcopal leadership.

iii. Presbyterianism was established.

f) James VI of Scotland then rose to the throne in England as James I.

i. He wanted to reestablish himself as the British king and the head of the church.

ii. This put him and John Knox’s movement at odds with one another.

iii. And James I decided that Presbyterianism and Puritanism should be suppressed.

iv. James I is quoted as saying, “I will make them conform or carry them out of the land.”

A. That is what happened. In 1620 the Mayflower

was filled with Puritans who left Europe for America.

B. This was the first group that headed to America for religious freedom and after them there was a continual stream of Europeans fleeing for America for religious freedom.

d. The Puritans – Associated with the Presbyterians.

- 1) Came about in the late 1500's
- 2) Their desire was to purify the Church of England.
 - a) They were very bold and forceful in their attempts.
 - b) Considered radical.
- 3) They failed and were forced out of England, and made their way to America.

e. The Quakers:

- 1) They were established around the 1650's.
 - a) George Fox and James Nailer were their founders.
 - i. These men were considered half-crazy, fanatical, with a misdirected zeal.
 - b) They were known as public pests.
 - i. They respected no one:
 - ii. They would enter people's worship services and interrupt them by denouncing their faith and false teachers.
 - c) Some beliefs:
 - i. They oppose war.
 - ii. Oppose taking oaths.
 - iii. Objected to sacraments.
 - iv. Ministerial orders.
 - v. Believe in direct operation of the Holy Spirit.
- 2) Because of their fanatical approach:
 - a) From 1650-1689 they were persecuted and 3,000 were either killed or jailed.
 - b) By 1691 there were over 50,000 Quakers.

e. The Baptist Church:

- 1) The Baptist church sprung forth from the combination of Calvinism, Arminianism, and from principles taught by the Anabaptist, John Wycliffe and the Lollards.
- 2) John Smyth and Thomas Helwys were the original leaders or founders of these groups.
 - a) But they were in constant conflict over their creed.

- 3) In the early 1600's the church of England was highly opposing protestant groups for a time.
 - a) John Smyth left England for Amsterdam in 1608.
 - b) Prior to leaving for Amsterdam:
 - i. In 1602 through fraud he was deemed the Cathedral Preacher in London for life. (Church of England).
 - A. This fraud caused an uproar and he had to leave.
 - ii. He then went to Gainsborough in 1606 where he practiced medicine and preached at a Church of England where there was no preacher.
 - iii. He was then charged with preaching without authority from the Church of England.
 - A. He then renounced his Anglican orders and became a preacher for an independent congregation.
 - c) Then in 1608 he and others fled to Amsterdam.
 - i. There Smyth, Helwys and others began to learn all they could about the New Testament church.
 - ii. They began to reject all councils of men and creeds.
 - A. Accepted the Bible only for their authority.
 - d) When they arrived in Amsterdam they started to associate with the Mennonites who were Arminian.
 - i. Smyth was Calvinistic.
 - A. There he denied original sin and the need for infant baptism.
 - e) There he established a new independent church:
 - i. Where he began to preach "baptism" of believers only.
 - A. They "poured" for baptism.
 - B. He first baptized himself.
 - f) Thomas Helwys and Smyth agreed on almost everything up to this point, (Smyth was Calvinistic and Helwys was Arminian) where they split about church organization.
 - i. Smyth then, who didn't agree with his own baptism, wanted to join the Mennonite church.
 - ii. He died before he was baptized into their faith.
 - iii. Helwys did not believe in a church hierarchy as seen in the denominations.
- 4) Thomas Helwys returned to England in 1611.
 - a) He started the first Baptist church in England.

- i. They “baptized” believers only.
 - A. But through pouring.
 - b) They started to slowly grow:
 - i. By 1621 there were 11 Baptist congregations.
 - ii. By 1644 there were 50 Baptist congregations.
 - A. But, though they were united on Baptism they were not united on beliefs.
 - B. There were at least three different types of Baptists by 1633: The Particular Baptist, Calvinistic Baptists and the General Baptists.
 - c) By 1640, they had taught themselves out of sprinkling and they started to immerse.
 - d) By 1641 the Particular Baptists had seven congregations.
 - i. They organized themselves under a general assembly.
 - e) In 1644, The General Group, Helwys’ group, wrote a confession of faith and is still the foundation used today.
 - e) By 1651 the General Baptists had 30 congregations and they organized themselves into a general assembly in London.
- 5) The Baptists have never been a united group:
 - a) They have been divided by Calvinistic and Arminian positions from their beginnings.
- f. Methodists:
 - 1) The Church of England continued to be the primary religious force in England:
 - a) And they refused to accept hardly any reformation ideas.
 - b) And it had become a sacerdotal, formal, cold type of religion.
 - i. Not only were people leaving the group for protestant denominations, but also, there were some within the church of England that wanted to restore it.
 - 2) Three men were responsible for the Methodist movement: John Wesley, Charles Wesley and George Whitfield.
 - 3) John and Charles were students together at Oxford.
 - a) Charles influenced some other students to join with him in attempting a closer walk with God.
 - b) They began to observe communion weekly and meet to study their Bibles daily.
 - i. They started what is known as the “Holy Club.”
 - 4) John returned to Oxford in 1729 and was given leadership of this club.
 - a) And because of the strict observance to morality of this

group.

- i. Fellow immoral students at the college started to call John and his group, Methodists, because they insisted on a method of strict observance to the prayer book.

- A. They were called Methosides, Bible Moths and Bible Baptists.

- ii. The group also fasted, and denied themselves of luxuries and amusement.

- iii. They gave all the money they could find to the poor.

5) Now their intent was not to separate from the Church of England.

6) In 1735 John and Charles decided to join Moravian immigrants to go to the country of Georgia as missionaries.

- a) Their effort was named, “The Society for the Propagation of the Gospel.”

- b) They were there for two years and found it too difficult to succeed and they returned home.

- c) When they returned home, they associated themselves with the Moravian church in London.

- d) There they were confronted with teachings that when one was saved they would feel a warm fuzzy feelings.

- i. Which would mean they were pardoned of their sins and saved.

- e) After several years of searching for warm fuzzy.

- i. John Wesley found it.

- ii. On the 24th of May, 1738 at 8:45, John’s heart was warmed, and he received his warm fuzzy.

- iii. He was reading Martin Luther’s preface to the Roman letter.

7) Though they had been with the Moravians now for a few years they still decided to remain with the church of England.

8) When the Wesleys went back to England, their friend, George Whitfield, went to America to do mission work:

- a) He stayed in America for a short period of time and returned to England to raise money to help him carry on his new work.

- b) While in America he became a preacher:

- i. And when he returned to England with this new type of preaching style.

- ii. People loved it and came out by the thousands to hear him preach.

- iii. It has been estimated that as many as 20,000 would come to hear him preach on Sundays.
 - c) John Wesley then joined Whitfield in his “field preaching” and they created a spiritual revival all over England.
- 9) John Wesley and George Whitfield soon learned they had a serious issue dividing them, salvation:
 - a) Wesley was an Arminianist and Whitfield was Calvinists.
 - b) Soon their groups divided:
 - i. Wesley’s group called the Arminian Methodists.
 - ii. Whitfield’s group were the Calvinistic Methodists.
- 10) John Wesley’s rise:
 - a) John Wesley was not only a famed speaker but became known for his organizational skills.
 - i. In 1739 John drew up a set of general rules for these groups to follow.
 - ii. In 1740 he moved into his own headquarters.
 - b) He began to establish study groups, throughout England.
 - i. Again, remember he still considered himself a member of the Church of England.
 - c) His study groups grew so large that he began to appoint lay preachers to lead these groups.
 - i. Now his intentions were never to put his preachers in competition with the Church of England.
 - ii. His goal was just to supplement what was missing, a spirit.
 - d) By 1744 he organized his groups into districts.
 - i. And his lay preachers were considered equal to bishops from the church of England.
 - ii. Because John’s groups were growing this brought discord and conflict from the bishops of the Church of England.
 - iii. And they stopped offering communion to those who were in the Wesleyan Societies.
 - e) By 1767 they had more than 26,000 followers in England, Ireland, Scotland and Wales.
 - f) Wesley taught that his members should not leave the Church of England.
 - i. But, they should carry out their revival, beside or with Church of England.
 - g) In 1795 the conference claimed:

- i. It could confer priestly functions on her ministers.
 - ii. Their ministers had direct authority back to the apostles.
- 11) Before John's death he said, "I hold all the doctrines of the church of England, I love her liturgy and approve her plan of discipline and only with it could be carried out."
 - a) There had never been a formal declaration of split between the Methodist church and the Church of England.

14. Church of Christ

- a. In 1669 there was a group of 8 congregations in Lancashire, England called the church of Christ.
- b. A "minutes" book has been found which disclosed:
 - 1) Called by the name church of Christ.
 - 2) Baptism was by immersion.
 - 3) Lord's Supper each Sunday.
 - 4) They had elders and deacons.
- c. In 1735, John Davis was known for preaching about the churches of Christ in Fife District in Scotland.
- d. In 1804 there was a congregation in Dungannon, Ireland and Arlington, Denbighshire.
- e. <http://churches-of-christ.ws/indextr.htm>
 - 1) See this web-site for historical records pertaining to the churches of Christ in England back to 1,000 years ago.

15. The Catholic Church And The Reformation:

- a. The Catholic Church had a firm control on Europe for almost a 1,000 years.
 - 1) And now, they see their control slipping through their fingers.
- b. When Martin Luther originally broke from the Catholic Church Pope Leo X was unconcerned about Luther and the new protestant movement.
 - 1) However, by 1534 when Pope Paul III was ruling he could see what was happening to the Catholic Church, and knew something had to be done.
 - 2) He also believed he was called by God to bring about a reform to the Catholic Church.
- c. The accusations of corruption against the Catholic Church was true:
 - 1) And the people were tired of sick, weak, demanding, and a stealing priesthood.
 - 2) The people welcomed a reformation.

- a) They welcomed a new type of spiritual leader:
 - b) And people were leaving the Catholic Church by the thousands seeking out a simply, purer faith.
- 3) Pope Paul III knew that in order not to lose their kingdom they would have to purge themselves of their immoral practices.
- d. Pope Paul III decided to reform the Catholic Church:
 - 1) He decided to follow a pattern used in Spain by Ximenes.
 - 2) But, he knew he could not go at this alone.
 - a) He had to find support from influential leaders of the church.
 - 3) He first started to reform the college of the Cardinals.
 - a) By appointing devout, loyal men to the Church.
 - b) Instead of selling said seats.
 - c) Which meant the reformation had to start with him, the pope.
 - 4) After deciding himself to be loyal and true, and purifying the College of Cardinals he then needed to get faithful and loyal Catholic humanists on his side.
 - a) There were already groups in the Catholic Church working to purge themselves locally:
 - i. In Venice there was the “Academy.”
 - ii. In Rome there was the “Oratory of Divine Love.”
 - A. From these groups strong supporters rose up to help the pope.
 - b) The problem the Catholic church had with some of these groups helping him was:
 - i. As leaders in these groups started to study the writings of Luther, Calvin and Zwingli:
 - A. Many of them were converted.
 - 5) Pope Paul III then choose 9 faithful cardinals to report on the true condition of the Roman church:
 - a) They reported:
 - i. The accusations made against the Roman church by the reformers was true.
 - ii. They were corrupt, and had been from top to bottom for centuries and they were losing their power and influence.
 - iii. It was reported they need to reform from “head and in members.”
 - 6) Now, that they recognized a need, and he had the backing of many influential leaders:
 - a) The method of reforming the Catholic church was yet to be

determined.

- b) He would not call a general council together, because, he feared the outcome would be to make the church worse than what it was.
- c) While the pope was trying to figure out his next move:
 - i. Charles V attempted to unite the Catholics and Lutherans in Germany at the Diet of Regensburg in 1541.
 - ii. And both sides were willing to make concessions, but in the end they could not agree.
- d) From the fact that Charles V was willing to make concessions for the Catholic Church scared the pope.
 - i. And he was forced to call a General Assembly.
- e. The Council of Trent:
 - 1) Prior to this, popes would not call a council for fear that the majority of the council may believe the council has more power than the pope, and take away his authority.
 - a) But, things were so bad for the Roman Church the risk had to be taken.
 - 2) Paul III, 1543-1549 called for the Council of Trent.
 - a) The council lasted from December 1545 to December 1563.
 - b) The council met in Trent:
 - i. Bishops from all over the world attended:
 - A. The European countries of Italy, Spain, France and Germany sent the largest delegations.
 - 3) The council had dozens of problems to deal with but they all fell under two headings:
 - a) Moral improvement.
 - d) Doctrinal issues.
 - i. Pertaining to doctrinal issues the council decided they would only deal with accusations leveled against them by protestants.
 - 4) Conclusions from the Council of Trent:
 - a) Tradition is equal to scripture.
 - i. And the hierarchy determines who is responsible for valid traditions.
 - b) The Latin Vulgate was made the authorized version of the Catholic church:
 - i. They declared the Apocrypha as part of their Bible since it was in the Vulgate.

- c) Biblical interpretation belongs only to the Roman church.
 - i. Anyone else was free to interpret the Bible, but only if they agreed with the Roman church.
- d) Justification comes from faith and good works.
- e) They accepted the validity of seven sacraments:
 - i. Declared that mass involves a repetitious sacrifice of Christ:
 - A. It benefits the living and the dead.
 - ii. They agree to continue to teach transubstantiation:
 - A. And the miracle associated with it.
 - iii. That the priests were still mediators.
- f) They declared that indulgences were to continue.
 - i. That there is a treasury of merits and that the goodness of Christ and the saints stored up in heaven was available for people who need special grace.
 - A. Now, indulgences were to only be given to those who did a meritorious work.
 - B. They were to no longer be sold!
- g) Reaffirmed the doctrine of purgatory.
- h) Agreed images were to be used as aids in worship not objects of worship.
- i) They continued to accept the belief of the mediation of saints.
- j) That mass should remain in a dead language, Latin.
- k) That the laity should only receive the bread.
 - i. Catholics declare since they take the bread after the miracle, then the bread is actually and literally the flesh of Christ. And there is enough blood in the flesh of Christ to suffice.
 - ii. The priests alone were to drink the literal blood of Christ.
- l) The priests should be celibate.
- m) The pope had the power to grant dispensations.
 - i. He had the power to set aside canon law and make exceptions for the general rules.
- n) The councils had no power over the pope.
- o) Their priests should be trained better:
 - i. Agreed priests should go through a 6-year course.
 - ii. They should be trained to read and preach.
 - iii. They should teach Catholic principles to their parish.
- p) Priests were no longer allowed to have two jobs where they

collected salaries from both.

- q) They formed their own censorship committee:
 - i. Meaning religious books that are authorized to be read will have the imprimatur.
 - ii. They made a list of books that were outlawed.
- r) Every new priest must make an oath of loyalty to “The Profession of Tridentine Faith,” created in 1564.
 - i. They still make this oath today.
- s) They condemned basically every protestant teaching:
 - i. And pronounced anathema upon those who teach these teachings.
- t) They reaffirmed their doctrines and place of Mary.

f. Jesuits:

- 1) The Society of Jesus
 - a) This was an order created by Ignatius Loyola, a nobleman from Spain, that worked to carry out the decision of the Council of Trent.
 - i. Went to school with John Calvin.
 - b) Established in 1534.
 - c) Recognized by Pope Paul III in 1540.
- 2) Originally choose seven young men who pledged to give their lives to the service of the church:
 - a) They took vows of chastity, obedience, devotion and poverty.
 - b) This was an order of Monks.
- 3) Loyola died in 1556:
 - a) When he died there were 101 Loyola houses and 1,000 members.
- 4) The order was modeled after the military, with emphasis on respecting and obeying your superiors.
 - a) They had to take an oath to obey their superiors.
 - b) This quote tells how serious they were about obedience, “Shall have defined anything to be black which to our eyes to be white, we ought in like manner to pronounce it to be black.”
 - c) To keep their members loyal they developed an “internal affairs” office.
- 5) There were three special ideas created to help them fulfill their roles to protect the Catholic church:
 - a) Intentionalism: the end justifies the means.

b) Mental Reservation:

- i. Under oath you don't need to tell everything you know.
- ii. One can conform outwardly but not inwardly.
- iii. If there is a higher purpose in mind, then this is not sin.

c) Probabilism:

- i. If a Catholic authority figure defended something, and there is a probability it is right. Whether it is actually right or wrong, they must assume it is right and act accordingly.

6) This was a mission-minded group:

- a) They build orphanages, hospitals and did missionary evangelism work.

g. Conclusions:

- 1) Due to the Council of Trent, through the work of the Jesuits and other Catholic groups they were able to stop the rise of Protestantism in Europe.
- 2) Also, the constant fighting and bickering between the protestants helped slow down their efforts:
 - a) Remember when Melanchthon was on his death bed, he thanked God for his impending death, because that meant he would no longer have to deal with the fighting and bickering of protestant theologians.
- 3) Their gains:
 - a) They basically took all of western Europe back from the protestants.
 - i. The people of southern Europe preferred Catholicism.
 - ii. The rulers of Austria, Spain and France felt at ease under the Catholic system, and they continued under it.
 - b) From 1565 the protestants gained no ground in Europe.

16. Europe's Religious Wars:

- a. After the Peace of Augsburg Lutherans and Catholics were to be deemed equal throughout the empire.
 - 1) But, the Anabaptists and Calvinists had no legal right to exist.
 - a) This did not stop either group from growing in numbers.
 - b) Also, the Peace of Augsburg declared that each prince had the right to determine what their province would believe.
 - i. Though the understanding of the agreement was the

- prince would be either Lutheran or Catholic.
 - ii. Frederick III converted to Calvinism:
 - A. He had a creed drawn up called the Heidelberg Catechism and adopted it in 1563 for him and his entire province.
 - c) Since the Peace of Augsburg did not have Calvinists in mind:
 - i. The Catholics and Lutherans united against them.
- 2) During these times the Lutherans continued to divide:
 - a) They met and formed the Formula of Concord in 1580 with hopes of uniting them:
 - i. All it did was divide the camps even more.
 - b) There were those who followed Lutherans teaching of original sin and the actual presence of the flesh and blood of Christ in the communion.
 - c) There were those who followed Melancthon, known as Philippists, who believed that man had to cooperate with God to obtain salvation. And that the communion represented the body and blood of Christ, but was not literally the body and blood.
- 3) The Thirty Years War:
 - a) The peace agreement did not stop the antagonistic feelings between the Lutherans and Catholics.
 - b) Along with the divisions and confusion caused by the protestants:
 - c) This emboldened the Catholic church to demand their land and property, which was confiscated or given to protestants since 1555 be returned to them in 1618.
 - i. Though according to The Peace of Augsburg, they had a legal right to regain their property.
 - ii. The Protestants knew they would be losing ground by returning Catholic property and holdings back to them.
 - d) With the Catholics getting bolder and bolder, Protestants knew war was at hand:
 - i. Protestant leaders started to unite.
 - ii. Then after King Rudolf of Bohemia died, the Catholics got control of Bohemia and outlawed protestant assemblies.
 - iii. They desired to oppose the protestants in every way.
 - iv. They were very successful in eliminating Protestantism by force and decree that the protestants

believed something had to be done.

v. Then finally on November 8, 1620 the protestants had enough and went to battle with the Catholic Church:

A. The protestants lost this battle.

B. But, it was the start of the Thirty Years War.

e) This Thirty Year War was a war where those who professed Christ thought they could settle their doctrinal difference through military force.

i. Most of western Europe was swallowed up in this war.

A. And it became more political at times.

ii. Germany suffered more than any other nation.

A. It was like a buffer zone, and armies for both sides marched back and forth through her land.

B. It was an ugly, barbaric war with more than half of Germans losing their lives.

f) After thirty years the two sides realized all they were doing was killing each other and getting nowhere.

i. On October 27, 1640 they signed a treaty at Westphalia.

A. The Peace of Westphalia.

ii. Almost identical to the Treaty of Augsburg, 1555.

A. They did add a clause to protect the rights of minority religious groups that existed in or prior to 1624.

B. And all land reverted back to the original religious group.

g) But, the Pope was not happy at all with this new treaty:

i. Even though the protestants were granted no special privileges.

ii. And because of the Jesuits, the Catholics were gaining spiritual ground in Poland, Hungary, Austria and Bohemia.

iii. The pope was not going to accept tolerance toward the protestants.

A. But, then the Protestant movement began to grow elsewhere and they soon had superior numbers and the pope was forced to take a more tolerant approach.

b. Other Religious Battles and Wars:

1) France:

- a) In 1535 the protestants were tired that they were not able to obtain legal status to worship and exist.
 - i. In 1535 they placed posters all throughout Paris denouncing the pope and their doctrines.
 - ii. 35 protestants were rounded up and killed.
- b) In southern France 30 villages embraced the doctrines of Peter Waldo.
 - i. For the longest time they were left unmolested.
 - ii. Then other protestants moved in their territory and were arrested for heresy.
 - iii. When the Waldensians protested and sided with the protestants:
 - iv. The Catholics used this to their advantage and lied to Francis I saying the Waldensians were politically rebelling.
 - v. Francis I sent an army, under Catholic leadership and they killed hundreds and destroyed 22 towns.
- c) Henry II, King of France, 1547-59:
 - i. He tried what he could to stamp out Protestantism in France.
 - ii. He required that all public officials and teachers make an oath of loyalty to the pope.
 - iii. He executed numerous protestants.
 - A. Despite the executions the protestant movement continued to grow in France.
 - B. They were called the Huguenots.
- d) War between the Protestants and Catholics in France:
 - i. In 1562, Catholics surrounded a barn where protestants were worshipping and killed 25 people.
 - A. This started a war that lasted from 1562-1598.
 - ii. There were actually eight total wars between the sides:
 - A. The worst slaughter happened when the Catholics massacred 8,000 Huguenots in Paris on St. Bartholomew Day, August 24, 1572.
 - i) Remember this slaughter sickened England so much, it became a “final straw” of sorts, with England splitting from the Catholic church.
 - B. This type of slaughter became the norm in France.

- iii. Once Henry Navarre (IV) came to the throne, there was hope for the Protestants, because he sympathized with them,
 - A. Originally, the throne belonged to the wife's side of the family.
 - B. And the mother of king Henry III managed to marry her daughter to Henry Navarre.
 - C. Knowing that he was sympathetic to Protestantism.
 - D. She invited the protestants to Paris for the marriage between Henry and her daughter.
 - E. She used this as a ploy, and during the feast had the French army attack the protestants and kill them all.
 - F. Henry only escaped death by accepting Catholicism.
 - G. Once King Henry III died, and Henry Navarre inherited the throne, he issued the Edict of Nantes in 1598, an edict tolerating Protestants and giving them certain rights.
- iv. Protestantism was not able to grow however in France.
 - A. By this time the Jesuits controlled the schools and had closed the minds of the French to Protestantism.
 - B. Within a generation or two though the Huguenots started to grow and become a force in France again.
 - C. Then in 1685, the Catholic King, Louis XIV revoked the Edict of Nantes, which caused the protestants to flee France.

2) Netherlands:

- a) The protestants in the Netherlands were of every protestant faith.
 - i. But, Calvinism eventually became the prominent faith.
 - ii. And the Dutch Reformed Church sprung forth from this.
 - A. They held their first synod in 1559.
 - iii. Philip II of Spain became the ruler of the Netherlands in 1555.

- A. He soon began a charge to force Catholicism on all of Netherland.
- b) A protestant leader named, William of Orange, organized the protestants to defend themselves.
 - i. They also continued spreading their gospel.
 - ii. Some protestants became very militant and started breaking into Catholic churches, and destroying their images.
- c) The Catholics who controlled the government then condemned the protestants and started capturing them and hanging them in trees all over the Netherlands.
- d) William of Orange fled to Germany and gathered an army.
 - i. Spain and England also got into the fight as well.
 - ii. The two sides fought for years and after time they decided to divide the land.
 - A. The seven northern provinces were given to William and became Protestant Holland.
 - B. And the southern provinces, remained with Spain, and were known as the Catholic Belgium.

Religion In Infant America 1600-1799

1. Denominationalism comes to the Americas.
 - a. The earliest missionaries that came to America were Spanish Jesuit and Franciscan monks:
 - 1) Went primarily to Southwestern United States.
 - 2) By 1510 the Catholic Church controlled South America.
 - b. Then when religious persecution came to head in Europe, many saw America as the land of religious freedom and opportunity.
2. The Virginian Colony
 - a. Jamestown was the first permanent colony established in America in 1607.
 - 1) These settlers came from England and they favored the Church of England, Anglicans, and Anglicanism became the state-church in Virginia.
 - 2) The bishop of London had oversight of these congregations.
 - 3) In 1693 they established William and Mary College to train

preachers.

- b. Since the church and state were united in England the same was true for the first Anglicans:
 - 1) Church attendance was required by law:
 - 2) They also had laws pertaining to blasphemy and Sabbath-breaking:
 - 3) They taxed the people.
 - 4) They had a lot of church land that was worked by their members.
- c. The laws were not forced very well and because of that they became religiously tolerant.
 - 1) Still the Catholics and Quakers had a difficult time settling in Virginia.

3. The New England Colonies

- a. Europeans began to settle these colonies along religious lines around 1620.
 - 1) They were primarily people who fled England for the Netherlands because of religious divisions.
 - 2) When that didn't work out they moved to America.
- b. Maryland was established by Lord Baltimore a Catholic.
 - 1) Though he wanted this to be a Catholic state, he was forced to tolerate other denominations.
 - 2) In 1649, Maryland established a religious tolerance act.
 - a) While William Stone was the governor.
 - i. Who was a great grand-father of Barton Stone.
 - 3) Late in the 1600's the protestants in Maryland got control of the state and they outlawed Catholicism.
 - a) Then made Anglicanism the state church.
 - b) They lost their power and influence during the Revolution.
 - i. In 1784 they renamed themselves the Episcopal Church.
- c. Massachusetts, Connecticut and New Hampshire the Puritans and Congregationalists became the dominant denomination.
 - 1) The Puritans were a division within the Anglican church during the reign of Elizabeth (1558-1603).
 - a) Their desire was to purify the Anglican church from their Catholic leanings.
 - 2) They consider themselves the true church of England:
 - a) But they had no desire to separate themselves from the Church of England.
 - b) Then again, the church of England, had no desire to split

from them.

- 3) Then the church of England started to persecute the Puritans and that is when 20,000 came to America from 1628-1640, under the leadership of John Winthrop.
 - a) They came for the purpose to set up a “holy commonwealth.”
- 4) They were Calvinistic in theology:
 - a) Had a communal spirit about themselves.
 - b) They believed they were a covenant people.
 - c) They had a firm church-state relationship.
 - i. Though they were in the minority as far as population they basically controlled the entire government and the standards people would live by.
- 5) The Puritans influenced colonial America more than any other denomination.
 - a) They were the largest denomination at the end of the colonial era.

d. Rhode Island:

- 1) Founded by Roger Williams a Puritan.
 - a) He was part of the Massachusetts Puritan movement, but he believed in separation of church and state.
- 2) He fled to Rhode Island in 1636.
 - a) There he became a baptist, and he helped establish the first baptist church in America.
 - b) There was religious freedom in Rhode Island and it is stated for a period of time there was more religious freedom there than anywhere throughout the world.

e. New York

- 1) Originally New Netherlands was founded by the Dutch and the Dutch Reformed church.
- 2) From the beginning New York was a melting pot of people.
- 3) When the British seized the land in 1664 they stated there were 14 different languages and people already living in New York.

4. The Middle Colonies

a. Pennsylvania was religiously diverse as well.

- 1) The colony was founded by William Penn, a Quaker, in 1681.
 - a) This was called “The Holy Experiment.”
 - b) This was primarily for the Quakers.
- 2) So, in order to get people to move inwards he offered them religious freedom.

3) And several persecuted denominational groups moved there:

- a) The Mennonites.
- b) The Moravians.
 - i. Made Pennsylvania the center of their missionary work.
- c) Lutherans came in large numbers.
- d) Dutch Reformists.
- e) Brethren.
- f) Amish.
- g) Baptists.
- h) They were all called “Pennsylvania Dutch.”

b. Pennsylvania, Virginia, Carolinas:

1) By the 1700s many Scot-Irish Presbyterians started to move to New England:

- a) With faith very similar to the Puritans they felt they would be welcomed there.
- b) But, they were not!
- c) They started to move to the “frontier” lands in Pennsylvania, Virginia and the Carolinas.

2) Presbyterian Growth:

- a) By the time of the revolution they were scattered throughout all the colonies.
- b) They were the second largest denomination in America.
- c) Thomas and Alexander Campbell were part of this immigration to America.
 - i. Though they came a little later than some.

5. The Largest Denominations – 1775:

- a. Congregationalists, 658 congregations.
- b. Presbyterians, 543 congregations.
- c. Baptists, 498 congregations.
- d. Anglicans, 480 congregations.
- e. Quakers, 295 congregations.
- f. Catholics, 50 congregations.
- g. Methodists, 37 congregations.

6. Denominations not really discussed yet:

a. Methodists:

- 1) Wesleyan Societies started to spring up in the midst of the Anglican Churches.

b. Baptists:

- 1) Got their start in Rhode Island in 1639.
- 2) Immersion of believers was accepted in 1644.
- 3) They have split into over 20 groups.

7. The Great Awakening:

a. Though Europeans came to America for religious freedom:

- 1) They did a horrible job in preparing their children to continue with their religious zeal.
- 2) And by 1660s the first generation of Americans had passed on and the second generation was not as interested in religion.
 - a) They were more interested in the luxuries of American life.
- 3) Also, persecutions had calmed down in Europe and they were no longer coming to America for religious freedom.
- 4) From the 1660's till about the 1730's America had it's first spiritual awakening.

b. This awakening was a renewal of religious interests that swept through the colonies from 1730-1740.

- 1) It originally began in 1726 with the Dutch Reformed church in New Jersey.
- 2) And it spread primarily amongst Presbyterians.
- 3) This movement was led by Gilbert Tennant.

c. Jonathan Edwards became the leading figure in this movement.

- 1) He was from Massachusetts.
- 2) His father and grandfather were ministers for the Congregationalists.
- 3) He graduated from Yale at 17.
 - a) Became the assistant to his grandfather.
- 4) He became the preacher when his grandfather died at Northampton, Massachusetts in 1734.
 - a) During a six-month span in 1734 he "converted" 300 people.
- 5) He was famed for his sermons, "People in the Hands of an Angry God."
 - a) He began to hold revivals.
 - b) His preaching is accredited with ending Puritanism.
 - c) He is considered one of the greatest American theologians.

d. Englishman George Whitefield became a leader in this movement.

- 1) He made five trips to America, preaching from New England to Georgia:
- 2) He became a unifying influence in American religion.

- a) Especially among the Presbyterian, Baptist and Methodist churches.
- e. The Great Awakening reminded Americans as to why they came to America in the first place.
 - 1) Religion!
 - 2) But it also encouraged them to “be religious”.
 - a) They developed a humanitarian and mission mindset.
 - b) Colleges started during this time are:
 - i. Princeton, Rutgers, Brown, Columbia, Dartmouth, Washington and Lee and Yale.
 - c) Mission efforts were organized to convert the Indians.
 - d) Orphanages were being established for the first time.
 - e) Calvinism began to change:
 - i. Instead of constantly speaking on the sovereignty of God, they now started to speak constantly on God’s love.
 - 3) This awakening united America like it had never been.
 - 4) But, once the awakening stopped and since the churches were poorly organized, financially and morally weak, it didn’t take long until indifference sat in and people started to leave their faith again.

8. The Second Awakening:

- a. After the Revolutionary War there was a stark decline in religion once again.
 - 1) “The lowest ebb-tide of vitality in the history of American Christianity.”
 - 2) Churches were demoralized in the aftermath of war.
 - 3) Americans lost religion so fast that less than 10% claimed to belong to a denomination.
 - a) And during this time deism sprung forth:
 - i. Thomas Paine’s “Age of Reason” was written and published in three books, 1794, 1795 and 1807.
 - ii. Books were irreverent and ridiculing Christianity.
 - b) And deism was taking over America.
- b. In 1796, Presbyterian James McGready, went to the frontier land in Kentucky. In Logan County.
 - 1) Started a revival that spread through Kentucky and Tennessee:
 - a) The Presbyterians, Baptists and Methodists worked together.
 - 2) People would travel great distances and spend days at this “camp

meeting/revival.”

- 3) But, also these meetings are famed for introducing spiritualism to America.
 - a) The Holy Spirit became a fad like topic.
 - b) And people started to pretend they were being slain by the spirit.
 - c) There were strange scenes, like emotional outbursts, faking of unconsciousness only to awake praising God, jerking and shaking on the ground till they claimed they were saved.
- 4) This revival continued until 1801:
 - a) It reached its climax in August:
 - i. Then thousands upon thousands met at the Presbyterian building at Cane Ridge for a camp meeting like America had never seen before.
 - b) The pastor of this event was Barton W. Stone.

Religion In America 1800s

1. The mindset in America started to change:
 - a. And though there were a couple great revivals in America.
 - 1) It was not too long ago that just 10% of Americans claimed to be a member of a “Christian” denomination.
 - b. Not only was there a short-lived revival of deism, but other isms started to spring forth in the 19th century that not only affected them then but clearly has changed the landscape of America today.
 - 1) Starting with “c” we have a short list of influences that changed the religious mindset of America.
 - c. Industrial Revolution:
 - 1) With the advent of technology the world started to see unprecedented growth as far as the availability and affordability of goods:
 - 2) This brought forth Marxism and Socialism:
 - a) Karl Marx, 1818-1883, wrote “Das Kapital.”
 - i. He was a militant atheist.
 - ii. Who believed the unequal distribution of goods and property was the greatest evil.
 - b) Due to the rise of socialism and marxism (Which became more popular in the 20th century.) people's thinking changed:

- i. They began to believe that life was about wealth and materialism and not spiritualness.
- ii. They felt salvation for man could come from political and economic reforms and equality and not from Christianity.

d. Evolution:

- 1) Charles Darwin formulated the idea in 1859 in his book “Origin of the Species.”
 - a) This formulated the idea that there was no God, and no special creation.
 - b) That we are all just victims of happenstance, and as a result a “survival of the fittest” mindset was developed.
 - i. An every man for himself.
 - ii. Which clearly opposed Marxism.
- 2) Evolution has had severe effects on society:
 - a) Capitalism – “dog eat dog,” style of business.
 - b) Nationalism.
 - c) Racism:
 - i. Clearly one of the tenants of Darwinism is certain races lag behind others.
 - d) With no moral guide, ethics and morality has ceased.
 - i. Every man is his own guide, his own god.

e. Biblical Criticism:

- 1) Whereas scholars for hundreds of years taught and believed in Biblical authority and the inspiration of the Bible:
 - a) Now for the first time in human history it was acceptable to attack and criticize the Bible, behind the guise of scholarship:
- 2) There were four foundational criticisms:
 - a) Mythology versus facts.
 - b) Compilation from documents.
 - c) Alleged contradictions.
 - d) Scholars started to separate morality from doctrine:
 - i. Which clearly is the desire of the liberal movement within the church over the last generation or two.

f. Secularism:

- 1) Supplanting Christian values with world values.

2. The Catholic Church during this time:

- a. The Catholic Church continued its decline during this era.
 - 1) Due to the French Revolution and the reign of Napoleon the power

was taken from the Catholic church:

- a) And they have never returned to what they consider their rightful place of power.
- b. Reasons the Catholic Church continued to fall:
 - 1) Fewer governments would support them and give them rule over their citizens.
 - 2) Continued nationalism.
 - 3) People did not want to be controlled by a foreign entity.
 - 4) People no longer wanted to be taxed by a foreign entity.
 - 5) The rise of organized Protestantism.
- c. Pope Pius IX, 1846-1887:
 - 1) He refused to accept the political changes, and instead of embracing them and figuring out a way to influence the changes, he fought them.
 - 2) He wrote a "Syllabus of Errors" in 1864 and attacked:
 - a) Liberalism.
 - b) Communism.
 - c) Democracy.
 - e) And Separation of Church and State.
 - 3) He called for the first Catholic council since 1563.
 - a) The Vatican Council, 1869-1870:
 - b) Here they claimed "Papal Infallibility," which taught the pope cannot err in matters of faith and morals.
 - 4) He is also the one in 1854 who proclaimed the Immaculate Conception of Mary.
- d. How they tried to counter their decreased power and influence:
 - 1) With the greater authority of the pope, he used that to unify the Catholic church worldwide.
 - 2) They desired a spiritual renewal, and started to impress that upon the people.
 - 3) They formed new orders.
 - 4) And they started a missionary outreach program like this world had never seen.
 - a) Reaching the four corners of the earth.

3. Protestantism:

- a. Protestants finally started to organize themselves in this era:
- b. They first used creeds to establish their identities.
 - 1) This led to splits and divisions, but united congregations under creeds.

- c. At this time a liberal evangelical split started to happen.
- d. There were groups wanting to go back to the Catholic church, but protestants won out.
 - 1) Non-conformist groups like the Methodist, Baptists, Congregationalists and Presbyterians began to unite and grow in great numbers.
 - 2) By 1815 the non-conformist grew in influence to the point that all laws restricting them had been removed.
- e. A missionary mindset was now being developed:
 - 1) Here are some of the reasons:
 - a) Increased speed of travel.
 - b) A more unified religious mindset, by some groups.
 - c) A willingness to unite under earthly headquarters.
 - d) Medical advances.
 - e) Increased wealth.
 - f) A desire to settle new lands.
 - g) Revivalism.

4. Social gospel:

- a. Certain denominations and groups started to forsake doctrine for a social gospel.
 - 1) Finding certain social desires and injustices and picking up their Fights.
- b. The United Churches of Christ, Methodist Church, Episcopal Church, the Disciples of Christ and more are big in the social gospel movement.
- c. In the 1800's they fought for:
 - 1) Peace.
 - 2) Prison reforms.
 - 3) Women's rights:
 - a) To vote.
 - b) Equal pay.
 - 4) Slavery.
- d. Today, they have picked up the political correct movement and fight for:
 - 1) Homosexual rights.
 - 2) Gay marriage.
 - 3) The change of women's roles in the church.

5. Slavery:

- a. Was a large religious issue in the 19th century:
 - 1) It helped bring about the American Civil War, of course there were

other issues, the main being states rights:

- b. As early as the 1830s the Presbyterian Church began to split over slavery.
 - 1) In 1844 the Methodist/Episcopal church split over slavery.
 - a) The Methodists united again after the war.
 - 2) The American Baptist and Southern Baptist split over slavery in 1845.

6. Cults:

- a. Four large cults got their beginnings in the 1800s:
 - 1) Mormons.
 - 2) Jehovah Witnesses.
 - 3) Christian Scientists.
 - 4) Seventh Day Adventists.

7. Liberalism:

- a. American Protestant Liberalism, in the middle 1800's started to take over American thought, which still permeates denominations, the Lord's church, and almost all our Christian Colleges, and some school of preachings today.
 - 1) Most of these thoughts sprung forth from German scholars who sought to deny the authenticity and authority of Scripture.
 - 2) In the end it was a desire to incorporate modern thinking, education and sciences into Scripture.
 - 3) In the end, the movement is all about placing "ethics over doctrine, while stressing man's freedom," which is the new line of thought, called humanism.
- b. The advancers of modern day Protestant liberalism:
 - 1) Charles Darwin:
 - a) Though his book "The Origin of Species" was published in 1859, it didn't start to influence America until after the Civil War, starting around 1871,
 - 2) Herbert Spencer, 1820-1903:
 - a) He was the mouthpiece of Darwinism.
 - b) Took Darwinism from the scientific realm, and mingled it with the social realm.
 - c) He coined the term, "Social Darwinism," which meant that even society must evolve to find enlightenment.
 - i. This thought started to permeate Protestantism in America, in the 1880's and lead to the Social Gospel movement.

d) Between him and Darwin, their influences caused religious scholars in America to begin to believe in a modern form of gnosticism.

ii. Meaning, mingling God's word, with man's intellect, they can create an enlightened utopia.

3) Lyman Abbott, 1835-1922.

a) He is the first denominational preacher, he worked for the Brooklyn's Plymouth Congregational Church, to bring Fiske's ideas into the church.

b) Specifically, claiming we can mesh modern day science theories with scripture.

i. He was really the first famed denominational preacher to accept "theistic evolution."

ii. By the end of the 19th century, it was normal for preachers to mesh modern scientific theories with Scripture.

4) Jean Astruc, 1684-1766

a) The instigator of the Biblical Criticism movement.

b) He started attacking the Pentateuch, claiming that various editors compiled these books, and their divisions were wrong, and they should be reorganized.

i. This theory progressed to the point that scholars lost respect for these books.

ii. But, what this did was open the door for scholars to attack the authenticity of every book, statement, event, person and place found in Scripture.

5) Robert G Ingersoll, 1833-1899

a) A rapid agnostic, who traveled America with an arrogant, prideful stand against inspiration.

b) With great rhetorical skills, he lectured against many Biblical accounts trying to make them appear ridiculous.

i. He specifically like to attack the Genesis Flood.

c) They claim by the end of his speeches, he had everyone laughing at the ignorance of Christians for blindly accepting truth.

6) Friedrich Schleiermacher, 1768-1834

a) He is the primary instigator of the Philosophical World View.

b) He insisted Christianity was not rational or holy, but it was a thought process that held humanity back from reaching our

potential.

- c) He introduced a shift in thought where we place human experience, over Biblical authority.
 - i. The end result of this instigation was creating a view that basically sees Christianity as an ethical system, void of any doctrines.
 - ii. Meaning, morality, as defined by myself, will save me with God, without His doctrines.
- c. Summation of the beginning of the American Protestant Liberalism movement:
 - 1) Anthropocentrism – All religious knowledge needed finds it's source in humanity.
 - 2) Autonomy – Humanity is free from God, and is free to decide for himself.
 - 3) Continuity:
 - a) There is no distinction between general and special inspiration.
 - b) There is no distinction between Christianity and any other religion.
 - c) There is no distinction between special and general revelation.
 - d) Christian theology is to be constructed from every source on earth.
 - 4) Modernism:
 - a) Combining modern sciences, philosophies, and religious thoughts into a “newer truer” view.
 - b) Essentially teaches religious thought is constantly evolving to make us a better people.
 - 5) Immanence of God:
 - a) God dwells in the world, but only works through natural process.
 - i. Meaning, Jesus can only be human.
 - ii. Everyone has a “divine spark” in them.
 - iii. In the end there is no distinction between the natural and supernatural.
 - 6) An evolutionary view of the Bible:
 - a) The Bible originated just like any other ancient collection of books. Which means:
 - i. Religions evolved out of those collections.
 - ii. God did not reveal Himself.

- iii. We should work to improve our concept of God.
 - b) This is known as “Progressive Revelation.”
- 7) Trying to save Jesus, the Bible and the church:
 - a) Since APL has dismissed the inspiration and authority of Scripture, and reduced Jesus to nothing more than a man.
 - i. Some are trying to rewrite Jesus, and turn His instructions into “timeless truths” that need to be heard.
 - b) They claim all that is really important about the Bible is the life and teachings of Jesus.
 - i. In essence that is the “Bible within the Bible.”
 - c) They claim the church is therefore an instrument for social progress and justice.
- 8) Education:
 - a) Teach education is the remedy for sin, and the only hope for an utopia.
- 9) “Illiberality”
 - a) Though liberals claim to be very open minded, in the end, they are only open to anyone who agrees, and are very closed minded to anyone who opposes their views.

8. Restoration Movement:

- a. The Restoration Movement was not so much a movement as it was an idea.
 - 1) In the midst of the Second Great Awakening (1790-1840) different groups of people decided it was time to bypass denominationalism, protestantism and reformism to Return to the Bible.
 - 2) The hope was to be the church of the New Testament.
 - 3) Their goal was to unite everyone as one body, under God’s rule alone.
- b. There were many different movements that eventually united in one body:
 - 1) They most influential groups were the Barton Stone and the Campbell movements:
 - a) These two groups united with a handshake in the first week of 1832.
- c. “Pattern Theology” perfectly describes their desires:
 - 1) Weekly observance of the Lord’s Supper.
 - 2) Biblical Names – collectively, individually.
 - a) Collectively – Churches of Christ, Romans 16:16.
 - b) Individually – Christians, Acts 11:26.

- 3) No creed book, but the Bible.
- 4) Rejected the traditions of men.
- 5) Rejected unscriptural church organizations.
- 6) Accepted the New Testament pattern for salvation.
- d. Slogans used:
 - 1) "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.
 - 2) "Call Bible things by Bible names."
 - 3) "The church of Jesus Christ on earth is essentially, intentionally, constitutionally one."
 - 4) "Do things in Bible ways."
 - 5) "We are Christians only, and only Christians."
 - 6) "No creed but Christ, no book but the Bible, no law but love, no name but the divine."
 - 7) "In essentials, unity; in opinions, liberty; in all things love."
- e. Numbers (Estimated):
 - 1) 13,000 congregations in America.
 - a) 1.4 million members.
 - 2) 44,000 congregations world-wide.
 - b) 2.2 million members.
- e. Though the movement was based on unity, it has splintered many times:
 - 1) Churches of Christ.
 - 2) Christian Church
 - 3) Disciples of Christ
 - 4) The International Churches of Christ
 - 5) The International Christian Church
 - 6) Evangelical Christian Church
 - 7) United Church of Christ

Religion In America 1900s

- 1. The 1800's optimism and belief gave way to a period of skepticism and secularism:
 - a. The seeds for Modernism were planted in the 1800's.
 - 1) This references a critical, rational, scientific approach to Scripture.
 - 2) It was anti-supernatural:
 - a) They denied miracles, inspiration, the Bible's authenticity and historical accuracy.

2. Neo-Orthodoxy Theology (Theology of Crises):

- a. Really took off after World War 1.
 - 1) Threat to truth, especially during the first few decades.
- b. It is 1800's liberalism infiltrating religion.
- c. Concepts:
 - 1) Bible reveals God, but it doesn't reveal any pattern for the church today.
 - 2) God's words only become truth when they point someone to Christ.
 - 3) Revelation depends on the experience.
 - 4) Overemphasized God's transcendence.
- d. What it accomplished:
 - 1) It turned God into a God of love, who knows no wrath.
 - 2) It convinced humanity there is no sin.
 - 3) It provides a church that never judges.
 - 4) It provides a Christ, without sufferings.
- e. Karl Barth, 1886-1968.
 - 1) The most important theologian during this time frame.
 - a) He helped promote Crises Theology, but at the same time laid a foundation for decades to follow:
 - i. Dismissed subjectivism, and begged for humanity to rediscover the Bible.
 - ii. Sought to bring God back into our lives.
 - i) But, yet, taught God was transcendent, meaning unknowable and unsearchable.
 - iii. Declared the immence of God could be seen through Christ.
 - b) He essentially taught, "God is never ours, but always stands over against us; whose word is at the same time both "yes" and "no"; whose presence brings, not ease and inspiration in our efforts, but crisis."

3. Fundamentalistic Theology:

- a. Many believe Barth to be contradictory at times, and that he didn't go far enough to rid America of 19th century liberalism/modernism.
- b. Lyman Stewart commissioned many conservative scholars to start writing essays from 1910-1915 called, "The Fundamentals: A Testimony To The Truth."
 - 1) He hired conservative men, to defend the basics of the Bible:
 - a) Jesus was God, and born man.

- b) Virgin Birth.
 - c) Jesus lived a sinless life.
 - d) Jesus created in six days.
 - e) Jesus was crucified and raised again.
 - f) Miracles did happen, etc.
- 2) According to liberals it became a very militant and intolerant movement. Modernists accused Fundamentalists of:
 - a) Lacking historical perspective.
 - b) Not appreciating scholarship.
 - c) Substituting creeds.
 - d) Not being concerned with the formulation of Christian Doctrine.
 - e) Perfectionistic tendencies (Fundamentalists were against smoking, gambling, drinking, etc.).
 - f) Not accepting a Social Gospel.
 - g) Being premillennialistic.
- c. Strengths of Fundamentalism:
 - 1) People returned to the Book.
 - a) They were able to stop, or slow down, the huge assault on the Bible, while standing for the supernatural, objectiveness, and the validity of Scriptures.
 - 2) Weaknesses:
 - a) The militant spirit they were accused of having, was true on occasions.
 - b) Lack of scholarship, mingled with a militant mindset, caused divisions where God never intended.
 - i. Anti-ism.

4. Neo-Evangelical Theology

- a. In the late 1930s-1940s there was a backlash against Fundamentalism in America.
 - 1) Too many considered Fundamentalists to be mean, rude, lacking love and respect toward their fellow man.
 - 2) This brought forth a new mindset which wanted to transform culture by the Bible.
 - 3) They despised scholarship.
- b. Evangelicals established The National Association of Evangelicals in 1942.
- c. Major Evangelical Influencers:
 - 1) Billy Graham, 1918-2018

- a) Believed fundamentalism was too strict and harsh, and therefore a barrier to evangelism.
- b) “Fundamentalists were committed to the slogan ‘earnestly contend for the faith,’ while the new generation preferred ‘you must be born again.’”
 - i. The official split between fundamentalism and evangelicalism came at the New York City Crusade in 1955.
- c) Billy Graham became the face, and primary influencer of this movement.
 - i. A coalition to promote interdenominationalism.

2) Fuller Theological Seminary, 1947.

- a) “I agree with you perfectly that if this school is to be, it should be the best of its kind in the world. It should stand out first, as being absolutely true to the fundamentals of the faith, and second, as a school of high scholarship,” Charles E Fuller.

d. Major Beliefs:

- 1) Biblicism – They have a high regard for inspiration and authority.
 - a) Practical obedience (holiness) is very important for most of them.
 - b) Doctrines – unity in diversity.
- 2) Crucicentrism – substitutionary atonement.
 - a) Cross centered – without His death, there is no hope.
- 3) Conversionism – Everyone must be born again.
 - a) Salvation is by grace through faith.
 - b) Personal relationship with God.
 - c) God provides an “assurance” of their salvation.
- 4) Activism
 - a) Must live out their faith.
 - b) Must be converting others.
 - i. “The new evangelisicalism...embraces the full orthodoxy of fundamentalism in doctrine, but manifests a social consciousness and responsibility which was strangely absent from fundamentalism,” Harold Ockenga.

e. Numbers:

- 1) 2016 – 619 million evangelicals.
 - a) They do not consider themselves Protestants.
 - b) Roughly 25% of all who fall underneath the umbrella of

Christianity are Evangelicals.

2) Baptists, Holiness, Wesleyan, Presbyterian, Pentecostals, etc.

f. The New Evangelical:

1) Due to their failure to change American culture for the better, the New Evangelical is actually guilty of changing truth for culture:

a) Bible – They have broadened their belief in inspiration.

i) They now call the Bible an “Infallible Guide.”

ii) Their scholars no longer agree that the entire Bible is inspired, but yet, it is still good enough to guide us to where we need to be.

b) Salvation – They never promoted a correct view of baptism, but now they are dismissing repentance all together.

i) “They avoid the application of belief.”

5. Pentecostalism:

a. Founder – William Seymour, 1870-1906

1) Born in Louisiana.

a) When he was 25 he left Louisiana due to racism, and moved to Indianapolis, Indiana.

2) Indianapolis:

a) Introduced to the Holiness Movement, “Every Light Saints.”

i. They believed in faith healing, foot washing and the imminent return of Jesus.

3) 1901, he moved to Cincinnati, Ohio:

a) Attended “God’s Bible School and Training Home.”

b) Introduced to Premillennialism and Special Revelation

4) 1903, moved to Houston, Texas.

a) Special revelation told him to move to Jackson, Mississippi.

b) He met the founders of the Church of God in Christ.

i. Introduced to Tongue Speaking and Holy Spirit Baptism.

ii. Agnes Ozman is reported to be the first person in America who spoke in tongues and was baptized by the Holy Spirit.

iii. On January 1, 1901, pastors were praying over her, and they said she was filled with the spirit and started speaking Chinese.

5) 1906, moved on Los Angeles to take over a Spiritualistic congregation.

a) He had yet to receive Holy Spirit baptism.

- b) The congregation grew very fast, and they had to find a place large enough to hold them, so, they procured a building at Azusa Street.
 - i. The denomination was called, “The Apostolic Faith Mission.”
 - c) From here, Pentecostalism spread throughout the world.
 - 6) The supernatural aspect of Pentecostalism has caused it to rapidly grow overseas where folk, pagan, witchcraft religions are prevalent.
- b. Growth in America.
 - 1) Their message appealed to the marginalized.
 - a) First was considered eccentric, for the poor and disenfranchised.
 - 2) 1960s, white middle-class began to accept the movement, and that is when it went mainstream.
 - a) At this time, every denomination and even the Lord’s church had to battle against its influences.
 - 3) Three Waves of Pentecostalism:
 - a) 1901-1950s – Classic Pentecostalism, emphasized speaking in tongues.
 - b) 1960s-1970s – Mainline Pentecostalism, spiritual healing and other charismatic practices started to thrive.
 - c) 1980s – Supernatural Pentecostalism, through televangelists, “a new wave of supernatural power had been unleashed upon the churches.”
- c. Pentecostal Beliefs:
 - 1) Godhead.
 - 2) Sin.
 - 3) Biblical Authority.
 - 4) Holy Spirit Baptism.
 - a) Special anointing, with subsequent gifts.
 - 5) Spiritualism (Tongues, Miracles, Revelation)
 - 6) Foursquare Gospel:
 - a) Savior, Healing, Holy Spirit Baptism, and Returning King
 - 7) Spiritualistic worship (Tongues, prophesying, healing, exorcisms, experiences).
- d. Terminology:
 - 1) Pentecostal – Assemblies of God, denominations that emphasize tongue speaking.
 - 2) Charismatic – Mainline churches that have been influenced by

Pentecostal ideas.

c. Contributions:

- 1) Positive – They inject the presence of God into every aspect of life.
- 2) Negative:
 - a) Emotionalism.
 - i. Undermines Scripture.
 - b) Lack historical context.
 - c) Suspicious of logic and scholarship.
 - d) Gullible.

6. Ecumenism

- a. Development of a world-wide unity movement to unite all denominations into one, regardless of certain doctrines and practices.
 - 1) The movement came about because people believe Christianity is shrinking, and because many believe the divisions that separate “believers” are scandalous and ignorant.
- b. The foundations were laid in 1910 at the World Missionary Conference, where missionaries from America and Europe met to discuss their problems and unity.
 - 1) This conference is now known as the “World Council of Churches.”

7. Roman Catholic Church:

- a. Times were changing, and the Council of Trent that solidified church doctrine for 400 years was now under attack.
 - 1) Secular:
 - a) World War II ushered in an era of change.
 - i. Men left the war, with an attitude that we need to change the world for good.
 - b) Secular changes:
 - i. Women’s rights, Civil rights, freedom, and more were on the agenda world-wide.
 - ii. Liberalism, humanism, and secularism was stealing Catholic minds.
 - c) Religion was changing:
 - i. Fundamentalism, ecumenism, evangelicalism, pentecostalism were changing the religious landscapes.
 - 2) The Catholic church was either going to change her approach or lose out all together.
- b. Second Vatican Council, 1962-1965

- 1) Historically speaking all councils were called by the Cardinals.
 - a) The feeling was if the Pope called a council it would be self-serving.
 - b) Due to the drastic changes in European and American cultures, Pope John XXIII thought it necessary to convene the first council in almost 500 years to “bring up to date” the Catholic Church.
 - i. This was the only council ever called not to:
 - i) Fight heresy.
 - ii) Strengthen Catholic doctrine.
 - iii) Deal with enemies to the church.
- 2) The Pope’s introductory remarks said everything they needed to understand:
 - a) “Rule with the medicine of mercy rather than with severity.”
- 3) Some doctrinal results:
 - a) They developed a “Constitution” in how to deal with the church in the modern world.
 - b) They developed 9 “Decrees,” three are:
 - i. The proper training and lives of priests.
 - ii. The function of the laity.
 - iii. What to do with ecumenism.
 - c) They developed three “Declarations:”
 - i. Education.
 - ii. Build relationships with non-Christian religions.
 - iii. Religious freedom
 - d) Practical changes:
 - i. Mass would now be in the language of the people.
 - ii. The priests would start facing the congregation.
 - iii. Would allow more “democracy” from her members.
- 4) This council pronounced that the church was a “Pilgrim People,” where under God, they were to move through this world along with other pilgrims, caring for the poor and disenfranchised.

Religion In America 2000s

1. Late 20th Century and Early 21st Century share influences:
 - a. Postmodern Movements:
 - 1) Teaches absolute truth does not exist, and everyone’s reality is

truth.

2) Five tenants of Postmodern Christianity:

- a) 1 - My reality is truth, and the truth I have constructed is real, as yours, thus truth.
- b) 2 – Culture is truth.
 - i. Though they believe in individuality, in the end they have been shaped and molded by culture so much, that they have been led to believe what they do, and they don't even know it.
- c) 3 – Judgment
 - i. No judgment is to be made about another person's life, choices, or culture.
- d) 4 – Directional
 - i. They believe they are making the world a better place, but at the same time they are too dominant and therefore are destroying their world and future.
- e) 5 – Subjectivism
 - i. Nothing is objective.
 - ii. Imperial evidences mean nothing.
 - iii. Nothing is ever proven, truth is what they believe.

b. Pragmatism:

- 1) A movement characterized by a “whatever works” approach.
 - a) Denominations, the Lord's church want to grow.
 - b) Numbers are dropping.
 - c) The question is, “How do we grow?”
- 2) They are making decisions on the desired benefit, instead of truth!
 - a) All about increasing numbers and contributions.
- 3) Games they play:
 - a) Culturally relevant over truth.
 - b) Identity politics over truth.
 - i. Hiring or allowing someone to become an elder, preacher, teacher who may be inferior, have less talent, knowledge to appeal to the crowd.
 - ii. Ethnic, gender, age, tattos, etc.
- 4) Truth is not proven by Scripture, but by what works.

b. Pragmatic Movements:

- 1) Seeker Sensitive (Emerging Church); Purpose Driven – Rick Warren.
 - a) Bill Hybles and Willow Creek.
 - i. Doing what must be done to bring people in:

- i) Make “church” an experience.
- ii) Appeal to their emotions.
- iii) Make everything as comfortable as possible, including doctrine and instruction. Means non-threatening lessons.
- iv) Gimmicks, theatrics, and musical entertainment.

c. Megachurch:

- 1) There is a distaste for denominations in America.
 - a) Seen as divisive, traditional, and cold.
 - b) Plus, the rise of pragmatism have given birth to the Megachurch.
- 2) The Megachurch thought:
 - a) Shed the negative image of denominationalism.
 - b) Appeal to popular religious trends.
 - c) Independent.
 - d) Individualized.
 - c) Country clubs and community centers:
 - i. Day cares, support groups, field trips, weight loss and exercise classes, etc.
 - d) Refuse to use denominational labels.
 - e) Worship is fast paced, enthusiastic, secular music with religious wordings.
 - f) Magnetic preachers with outgoing personalities.
 - g) Practical sermons – only.
 - h) Loyalty to the pastor and not the congregation.

c. Emerging Church - Postmodern Movement

- 1) Is about how to “do church” in a postmodern culture.
 - a) A younger evangelical generation trying to provide spiritual fulfillment in their lives through elements of worship, aesthetics, and iconography.
- 2) Characteristics:
 - a) Pastors – Are seen as emerging “prophets” who strive to be provocative, by exaggerating their views and points.
 - b) Postmodern – Inherited truths are rejected (Scripture fits an inherited document.)
 - i. They have rejected such, because they can’t get outside of their cultural brainwashing.
 - ii. Their postmodern goals:
 - i) Church life is to be lived out in postmodern

culture.

- ii) They believe postmoderns need to be rescued, and they are called to help them see their moral relativism. (No one should be shackled.)
- iii) They seek to minister with postmoderns. Live to proclaim and live their views out with others.
- iv) Minister as postmoderns. Means to be suspicious of anything that sounds or declares itself to be logical, absolute and objective. They minister embracing the concept of, we can't know truth.

iii. Postmodern confusion:

- i) On one hand they declare they can't know truth, there is no truth, but essentially they have created their own truths in which they will viciously protect.

c) Praxis-oriented:

i. Is a missional approach/view that those in the emerging church hold.

- i) They believe they are participating with God in redeeming the world, through doing good to society, families, bodies, and spirits.

ii. Primary view is faith is not about doctrine, but what a person does and how they live.

- i) Note – this is a foundational aspect of the Postmodern Movement, but at the same time, they have rewritten the rules of what is holy or not.

d) Post-evangelical:

i. Emerging views are against evangelicalism.

- i) They simply reject evangelicalism because it is modern, and that it views faith from views from the Enlightenment.

ii) They reject systematic and pattern theologies:

aa. Because unity has never been reached.

bb. God didn't reveal a pattern, but a narrative.

cc. Language is limited and cannot capture what God really intends.

e) Political:

- i. They are typically young democrats who believe governments only priority is to the poor and social outcasts.

Restoration Movement Leaders 1800-1906

1. The movement in England:

- a. We must understand that undenominational Christianity is not an American thing.
 - 1) While the restoration movement was getting off the ground in America.
 - 2) England had its own movement.
 - 3) In the book, “Traces of The Kingdom” the author traces undenominational Christianity back to 1,000 years ago in England.
- b. As the 1700’s closed and the 1800’s began there were several restoration movements in England.
 - 1) Here is a list of some churches of Christ that existed during this time:
 - a) Morrison’s Court, Glasgow, Scotland, 1778.
 - b) Leith Walk, Edinburgh, Scotland, in 1798.
 - c) Criccieth, North Wales, in 1799.
 - d) Tubemore, Ireland, 1807
 - e) Manchester, England, 1810.
 - f) Dublin, Ireland, 1810.

2. The desire for restoration in America:

- a. Many sincere souls have had a desire for pure New Testament Christianity since the Church was established.
 - 1) Though we may not have a succession of congregations, where we can trace our steps all the way back to 33 AD.
 - 2) The reality is, the word of God is a seed, Luke 8:11.
 - a) Whenever sincere souls go to the book and obey the book, alone, as it is written and intended.
 - b) Then restoration has occurred.
 - 3) Though we are not going to give a history of every restoration movement:
 - a) The reality is history has proven, we are not the first

restoration movement.

b) And, Lord willing, we will not be the last.

b. What we will do is trace our American Restoration Movement.

1) In tracing our movement, we are not acknowledging that each movement restored the church.

2) Some were there, some were close, some had restoration principles that others built upon.

3) Also, we must note, just because a movement started, doesn't mean they became NT Christians, or became such over night.

a) It took years for some of these groups to study themselves out of denominationalism.

b) That is all they knew, but they knew enough to know it was wrong, and slowly started to put the puzzle together.

3. James O'Kelley, 1735-1826

a. Was raised in the Anglican/Episcopal church, and was a farmer who became a lay preacher in the Methodist Church, during the Revolutionary War.

1) Methodism was still relatively new to America:

a) Came to America in the early 1760s.

b) Still a "society" or "group" of the Anglican church.

c) Came when John Wesley sent Francis Asbury to America as his "general assistant" in 1771.

2) In 1775 Methodists came to where he lived and converted some of his family members:

a) His wife, Elizabeth.

b) His son, William.

3) Not long after that he was converted to the Methodist system, in 1775.

a) These preachers gave him some of Wesley's works to read:

b) James was impressed with Wesley's plea to return to the New Testament for authority in faith and practice.

c) James wrote, "They come to us under direction of John Wesley, whose name to me is of precious memory. His writings magnify the Bible, and give it preference and honor; he declared he regarded the authority of no writings but the inspired. He urged the sufficiency of Scriptures for faith and practice, saying: We will be downright Bible Christians."

b. James converted and became a lay preacher, and became a traveling preacher.

- 1) After that time, John Wesley wrote a letter to the Anglican churches in America suggesting they come out from among the Anglican church.
 - a) That is when they established the “Methodist Episcopal Church,” at the famed “Christmas Conference” in 1784.
 - b) At this time Francis Asbury used his influence to get himself elected as “superintendent” or “bishop” over this new church.
- 2) James was not pleased that the Methodist adopted an unscriptural form of church organization.
 - a) He later made the charge, “a church was organized of ministers, by ministers, and for ministers, with Rev. Francis Asbury as its head.”
 - b) Even though he opposed the organization he accepted a position of “presiding elder” for southern Virginia:
 - i. Serving over 28 preachers.
 - c) But he didn’t remain quiet.
 - i. He continued to oppose this church government.
 - ii. He continued to oppose the “autocratic rule” of Asbury.
- c. In 1792 at the General Conference in Baltimore:
 - 1) James proposed to limit the power of Asbury:
 - a) Specifically with his authority to appoint preachers.
 - b) After a very long debate the denomination decided to back Asbury.
 - 2) The very next day, James O’Kelly along with Rice Haggard, John Allen, John Robertson and William McKendee all left this convention.
 - a) Only James and Rice Haggard remained true to their ideals.
- d. O’Kelley and his supporters met at Piney Grove, Virginia in August 1793 to organize a plan that would hopefully be adopted by the Methodist church:
 - 1) A plan of peace, union and a plan where they would agree to only use God’s word as their authority.
 - 2) Ashbury refused:
 - a) He loved his prestigious position.
 - b) Even though John Wesley declared he was against such organization.
 - c) Ashbury wanted to have preeminence and he wasn’t about to let anyone get in his way.
- e. O’Kelley then organized a new denomination:

- 1) December 25, 1793 they officially split from the Methodists and called themselves the “Republican Methodist Church.”
 - a) They grew to 1,000 members in a short time.
 - 2) In 1794 they agreed to adopt a scriptural church government, and ordain elders at every church:
 - a) And they dropped the name “Republican Methodist” and started calling themselves “Christian.”
 - i) They changed the name to Christian Church in 1801.
 - b) It was Rice Haggard that stood up with his Bible and said we should call ourselves what they did in the first century.
 - 3) They had “Five Cardinal Principles of the Christian Church,”
 - a) “Christ is the only head of the church.
 - b) The name Christian is the only acceptable name.
 - c) The Bible is the only rule of faith.
 - d) Christian character is the only test of church fellowship.
 - e) The right of private judgment is the privilege of all.”
 - 3) The new “Christian Church,” which has nothing to do with the modern day “Christian Church,” spread throughout the Southern and Western states.
 - a) The first congregation of the “Christian Church” was at Chapel Hill, North Carolina in 1794.
 - b) The real difference between them and the Methodist was in organization, not in doctrine.
 - 4) By 1809 they had 20,000 members.
- f. Now, by 1810, as with all “restoration” concepts the issue of baptism will eventually spring up:
- 1) And in 1810 the “Christian Church” debated the baptism issue.
 - 2) And O’Kelley was not convinced that immersion was the only scriptural baptism:
 - a) This split this movement.

4. The New England Christians:

- a. “Christian Churches” also began to appear in New England during the early 1800’s:
 - 1) They were similar to the O’Kelley movement and eventually united with them.
- b. The New England “Christian Churches” came out of the Baptist denomination.
 - 1) The main issue that caused them to leave the Baptist faith was Calvinism.

c. The main leaders in this movement were Elias Smith and Abner Jones.

- 1) This movement never joined with the restoration movement.
- 2) Nor finished the restoration process.
- 3) They eventually became known as the “Christian Connection.”
- 4) In 1931 they merged with the Congregationalists to form the Congregational Christian Church.
- 5) Then in 1957 they merged with the Evangelical and Reformed churches to produce the United Churches of Christ.

d. Elias Smith, 1769-1846

- 1) Born in Connecticut and raised in the Northeast.
 - a) He was raised during the Revolutionary War.
- 2) Spiritually:
 - a) As a child he always worried about his sins.
 - b) So, his mother had him sprinkled. But, he still was not satisfied.
 - c) And through studying his Bible at 10 years old he concluded that:
 - i. Baptism was for believers only.
 - ii. Immersion was the only accepted mode of baptism.
 - d) He went to a Baptist preacher and was baptized:
 - i. He was allowed in the Baptist church because he:
 - A. Gave a reason for his hope in Jesus.
 - B. Was immersed.
 - C. Agreed to obey the Church Covenant and Articles of Faith.
 - D. And they voted for his admission.
- 3) Preaching:
 - a) By 1789, when he was 20 he knew he wanted to be a preacher:
 - i. He was very discouraged at the lack of knowledge of other preachers.
 - ii. But, he was waiting on a call from God, and to prepare himself.
 - b) To prepare himself he borrowed a Cruden’s Concordance, and a book of sermons.
 - c) In 1801 he began preaching against Calvinism, which was held by the Baptist church.
 - d) In 1802 he had already left the Baptist faith and established his own denomination.

- i. They called themselves “church of Christ” and “Christians.”
 - e) He had five members of his congregation when he met Abner Jones.
- 4) Union with Abner Jones:
 - a) They increased their membership to 22 in 1803.
 - i. 150 by 1804.
 - b) By 1805 he started a subscription paper called “Herald of Gospel Liberty.”
 - i. This died out in 1817, because of debt.
 - ii. He had around 1,500 subscribers.
 - c) In 1818 he started publishing the “Christian Herald.”
 - i. In 1825 he sold it to the “Christian Journal.”
- 5) Doctrinally:
 - a) Rejected Calvinism and Universalism.
 - b) Christ is the head of the church.
 - c) Believers should only be called Christians.
 - d) Did not believe in confessions of faith, Canons, Creeds:
 - i. He only accepted the New Testament as his creed.
- 6) Perhaps his greatest contribution to the Restoration Movement was the idea of using printed page to spread doctrine.
- 7) Union with the “Christian Church” from Virginia and the Carolinas:
 - a) May 27, 1809 preachers from the Christian Church in the south sent greetings to the Christian Church in New England.
 - b) They were excited to find out they were unified in understanding of name and authority.
 - c) Two years later they officially united and became known as the “Christian Connection.”

e. Abner Jones, 1772-1841

- 1) Early life:
 - a) Born in Massachusetts, and moved to Vermont when he was 8.
 - b) Was a wild and reckless young man until he was converted in 1793 by a Baptist. He was 20.
- 2) Preaching:
 - a) Soon after his conversion he wanted to preach:
 - i. In studying scripture he rejected Calvinism and the Baptist church “shunned” him.

3) Medicine:

- a) Discouraged by being kicked out of the Baptist church he left preaching and began to study and practice medicine in 1798.

4) Preaching:

- a) In 1801 there was a revival where he lived and that reminded him of his desire to preach:
- b) So, he established the “Free Church” in 1801, at Lyndon, Vermont.
 - i. He rejected Calvinism.
 - ii. Rejected all names but Christian.
 - iii. In 1807, there were 14 congregations and 12 ministers.

- 5) In 1802 he met Elias Smith and they united to spread their message all over the northeast.

5. Chester Bullard, 1809-1893

- a. Born in Framingham, Massachusettes.
 - 1) At 9 years old his family moved to Staunton, Virginia.
 - 2) At 17 they moved to Montgomery County, Virginia.
- b. 1831, he started to study medicine.
 - 1) Practiced medicine and preached.
 - 2) He was formerly a Methodist.
- c. When he started preaching, his understanding of scriptures were different than most:
 - 1) It took him 2 years before he had a convert.
 - 2) By 1836 he had planted 6 congregations:
 - a) He then moved to Snowville, Virginia.
 - b) There at the church at Cypress Grove he was won over to the Restoration Movement.
 - 3) It was somewhere along this time that he found some writings by Alexander Campbell and was greatly surprised how close their views were.
- d. The congregations he preached and started were then called the Disciples of Christ.
- e. He was married four times.
- f. He is known for preparing to debate T.J. Stone, a Methodist preacher:
 - 1) Chester spent the night with this family before the day of the debate and won Stone and his wife to Christ.

5. Barton W Stone, December 24, 1772-1844

- a. Born to John and Mary Stone in southern Maryland, near Port Tobacco.
 - 1) His parents belonged to the church of England.
 - 2) He was “baptized” as an infant into this denomination.
- b. His father died in 1775:
 - 1) His mother moved to Pittsylvania County, North Carolina for financial reasons:
 - 2) He had six brothers and a sister.
- c. As a child he was highly influenced by the ugliness of the Revolutionary War.
- d. When he turned 17 he received his inheritance and enrolled in Guilford Academy (David Caldwell Academy) in North Carolina, in 1790. A Presbyterian School.
 - 1) There he became interested in religion.
 - a) But he wasn’t interested in hearing men preach, because all they did was condemn each other and their groups to hell.
 - 2) Though he didn’t have enough money to finish school:
 - a) The Head Master saw that Barton had a lot of potential and offered to allow him to continue his studies and pay later.
- e. While at school he heard a sermon by William Hodge:
 - 1) While he was already a “believer.”
 - 2) He was not convinced yet to become a minister.
 - a) Prior to this he had heard a lot of hard sermons on hell, and those sermons never appealed to him.
 - 3) But, William preached on the love of God, and how anyone could come to Christ and become recipients of that love.
 - a) That sermon repudiated Calvinism and became the springboard for Barton to question his Calvinistic faith and to eventually leave it.
 - b) He questions the doctrines of Total Depravity:
 - i. And the inability of men to believe.
 - c) He also questions how these doctrines could be reconciled with the Bible.
 - d) And questioned, why preach?
 - i. If elections is true, and man cannot come to God on his own, why preach?
- f. 1791 while traveling home to Georgia, he became very ill and had it not been for a “Good Samaritan,” who found him unconscious and cared for him till he was healthy.
 - 1) Barton would have died.
- g. In 1795 he was teaching languages in Washington, Georgia.

- 1) There he desired to become a preacher.
- 2) And became a preacher in Kentucky at two congregations, in Bourbon County, Concord and Cane Ridge.
- h. In 1801 he married Elizabeth Campbell during the Cane Ridge Revival.
 - 1) They had five children, four girls and a boy:
 - 2) The boy, Barton Jr., died in childhood.
 - 3) After 9 years of marriage Elizabeth died.
 - 4) He then married Celia Wilson Bowen, a cousin of Elizabeth.
 - a) She born him six more children.
 - 5) When all was said and done it is said he had 19 children and 49 grandchildren.
- i. Barton Stone as a Preacher:
 - 1) He began his ministry in 1798:
 - a) After receiving his preaching license from Henry Patillo.
 - i. He preached in North Carolina and Virginia until becoming the supply minister at Cane Ridge and Concord.
 - 1) To become a minister in the Presbyterian church one had to confess they would receive and adopt the Confession of Faith.
 - a) To which Stone replies, "I do, as far as I see it consistent with the word of God."
- j. During the early part of his ministry, revivals began to be used by denominations and they brought in large crowds:
 - 1) At Cane Ridge he started his Revival:
 - a) It lasted an entire week.
 - 2) The Presbyterians, Baptists and Methodists all worked together, preaching and teaching that week.
 - a) There were 18 Presbyterian preachers and numerous Methodists and Baptist preachers:
 - b) Sometimes with 5 or 6 preaching at the same time.
 - 3) Estimates are that anywhere from 20-50k people attended this week long meeting.
 - 4) And people were "converted" by the thousands.
 - a) They would prove their conversions by falling and pretending to be dead, dancing after going through some violent jerking, falling, barking or grunting, running, laughter and singing etc.
 - b) During this meeting he about worked himself to death.
- k. The Presbyterians rejected this meeting, because they said the meeting rejected good religious tastes.

- 1) They felt the Baptist and Methodist preachers were uneducated.
 - 2) They hated the way the doctrines of the Westminster Confession of Faith were set aside, along with the doctrine of election.
1. It was at this meeting, Stone and five others left and rejected the Presbyterian faith and creed and organized their own “Springfield Presbytery.”
- 1) For six years Stone had preached as a Presbyterian at Cane Ridge and Concord.
 - 2) After that time he called the congregations together and informed them he could no longer preach for them.
 - a) In their presence he tore up their contract, freeing them of any financial obligation to him.
 - 3) Stone then freed his slaves and then worked on his little farm to support his family:
 - a) And he continued to preach to large and interested audiences about his new faith.
 - 4) Then on the 28th of June, 1804, Stone and his fellow preachers realized that the “Presbytery” that they had setup was unscriptural.
 - a) And on that date they published “The Last Will and Testament of The Springfield Presbytery.”
 - b) It was less than 800 words, and written to give evidence to their new faith, and written about 8 years prior to the baptism of the Campbells.
 - i. Some highlights of “The Last Will and Testament of the Springfield Presbytery.”
 - A. They are dissolving this unscriptural union, and uniting with the Body of Christ at large.
“Because there is one Body, and one Spirit, even as we are called in one hope of our calling.”
 - B. They dropped religious titles like Reverend, because there is one God and He alone is over His heritage.
 - C. They, as man, will not make human laws over the church.
 - D. They will only study the Bible and mix study with prayer and stay away from the philosophies of the world.
 - E. They would not have a preacher making board.
That if a man wants to preach, then he can.
 - F. They called the church the “church of Christ.”

- G. Each congregation will have their own government and could pick and choose her own ministers.
- H. The Bible is the only guide.
- I. Preachers and her members develop a spirit of forbearance, where they pray more and dispute less.
- J. Jesus, the Rock of Ages, is king. Not the Presbytery of Springfield.
- K. Each congregation should study their Bibles carefully and know through God's word they will determine their own destiny.
- c) Also, through their independent Bible study these men abandoned infant baptism and sprinkling.
- d) Then the preachers baptized each other and then their congregations.
- e) This happened five years prior to Thomas Campbell's "Declaration and Address."
- f) However, though baptized, Stone did not make immersion a prerequisite for salvation and Christian Fellowship until he met Alexander Campbell.
 - i. After one year of creating the Springfield Presbytery, they had established 15 congregations:
 - A. 8 in Kentucky and 7 in Ohio.
- 5) By 1810 the movements started by Elias Smith and James O'Kelley had united with the Stone Movement.
 - a) When the three movements united it was said they had 20,000 members.
- m. By 1811, all the preachers that left the Presbyterian church with Barton had either returned to the Presbyterian church, or joined a cult, called the Shakers.
 - 1) The cult believed a woman by the name of Ann Lee, the mother of the Shakers, was the second coming of Jesus.
 - 2) Though he lost his friends, he knew the restoration work must continue.
- n. By 1824, Barton Stone and Alexander Campbell met for the first time.
 - 1) From this meeting the Stone-Campbell movements would unite.
 - 2) It is not that they agreed on everything, they didn't:
 - a) But where they disagreed they considered those disagreements not to be salvational issues.

- 3) Baptism is a subject where they agreed and disagreed on:
 - a) Stone was teaching that man should submit to baptism but it was not a test of fellowship.
 - b) Stone later said that he was never fully persuaded on the idea of baptism being for remission of sins until confronted by Campbell.
- 4) A second issue of disagreement was in the Godhead:
 - a) Stone did not believe the Holy Spirit was a third member of the Godhead.
 - i. But the Holy Spirit was a power or force.
 - b) Stone also said Christ existed in heaven with God, but was not equal to the Father.
 - i. And he believed the Father and Jesus had separate wills.
 - ii. He believed that Jesus is to be honored but not worshiped.
 - c) Alexander rejected these views and held that Jesus is the Son of God, and in fact is God, and equal to God.
- 5) A third issue of disagreement was Stone rejected the view of the vicarious suffering of Christ.
- o. By 1826, Stone started his publication, "The Christian Messenger."
 - 1) Through his works restoration congregations were established in Kentucky, Tennessee, Alabama, Ohio, Indiana, Illinois and Missouri.
 - a) Along with Kentucky being most influenced by his works.
 - b) However, if any work was greater than his Kentucky work it would be Ohio.
 - i. It was in Ohio that Barton met a group of Baptist preachers and converted all of them.

6. John Wright, December 12, 1785-May 2, 1851

- a. Father was a Quaker.
 - 1) When John was old enough he left the Quaker church to become a Tunker (German Baptist), which practiced Triune Baptism.
- b. John lived in North Carolina till he was 12.
 - 1) Then he moved to Virginia.
 - 2) From there he lived a few years and moved to Wayne County, Kentucky.
 - 3) There he married Peggy Wolfescale on the 5th of January, 1803.
 - a) She bore him a daughter and died on the 12th of December,

1805.

c. John then attended teaching school for two years.

- 1) After graduating he married Nancy Peeler who was a great help to his ministry.
- 2) 1807 he moved to Clark's Grant, Indiana.
- 3) 1808 he was baptized in the Ohio River and almost immediately became a preacher for the Baptist church.
- 4) 1810 he moved to Blue River, four miles south of Salem, Indiana and organized a congregation of Dependent Baptists or Free Will Baptists.
 - a) His brother and father joined him and they established 10 congregations in the area calling themselves the Blue River Association.

d. When he established these congregations he did so to be free from human articles of faith.

- 1) He contended that the Bible should be the only rule of faith.
- 2) Soon, in 1819, they realized that the name Baptist was not in Scriptures as a name for the church, and the association dissolved.
 - a) He worked hard, history says, he warred to rid people of the name Baptist.
- 3) He continued to plea for Christian union on the basis of Scripture alone:
 - a) Soon other Baptist churches united with them in undenominational Christianity.
 - i. They say by 1821 there was hardly a baptist church found in Southern Indiana.
 - b) And 15 German congregations that practiced triune baptism also gave that up along with other erroneous views and entered into fellowship with them.

e. Not long after this the Barton Stone movement had grown considerably in this area.

- 1) They along with the Wright movement soon all united with the Campbell movement to be undenominational Christians.
- 2) There in Indiana you had Regular Baptists, Separate Baptists, Dunkard Baptists (German), Free-Will Baptists and others unite and leave denominationalism for truth.

7. Thomas Campbell, 1763-1854.

a. Was born on the 1st of February, 1763 to Archibald Campbell.

- 1) Archibald served with the British army and participated in the

- capture of Quebec.
- 2) He was a member of the Catholic church before he went to war, but when he returned he joined the Church of England.
 - a) And remained an Anglican to his death.
- 3) Archibald devoted himself to teaching his family the Bible:
 - a) The Bible was read and studied daily:
 - b) And a portion was put to memory.
- b. The formality of the Church of England did not appeal at all to Thomas.
 - 1) He felt it was cold and ingenuine and he felt religion should be more meaningful.
 - a) And he started to seek out the Covenanters and Seceders, sects of the Presbyterian denomination.
 - 2) In his search for something “real” he was influenced by Calvinism.
 - a) But, he wanted assurance that he was among the elect.
 - b) So, he prayed and sought help trying to determine if he was saved or not.
 - c) And he became deeply disturbed that he didn’t feel saved.
 - 3) When he was in his teens it is claimed that he had an “experience” and through that experience he had a warm fuzzy Irish feeling in his stomach that gave him a sense of security.
 - a) From that time he decided to give himself to ministry.
 - 4) The problem was he was still under his father’s authority, who was a strong Anglican.
 - a) So, his postponed going into ministry.
- c. He then became a school teacher in south Ireland.
 - 1) He received a good education in a military school growing up so he was prepared to teach.
 - a) He established a school in Connaught.
 - b) Though they needed him and wanted him there, his father wanted him to move home.
 - c) And still under his father’s authority he moved home and started teaching at Sheepbridge.
- d. A man named John Kinley, a member of the Seceder Presbyterian movement, helped Thomas get this new position.
 - 1) John also knew of Thomas’ desire to study ministry.
 - a) And he offered to pay for Thomas’ education.
 - 2) Though his father was reluctant, he gave his son permission to study at the University of Glasgow.
 - a) There he took a three-year course for ministry, 1783-1786.

- b) He also studied medicine so he could help the poor.
- 3) After graduating from Glasgow he then enrolled with the Anti-Burghers for further study.
 - a) It was a small school only accepting 25 students at a time, and was taught by one man.
 - b) There he studied Systematic Theology, the Confession of Faith, and practical problems preachers will face.
- 4) He completed this 40-week course and was then licensed as a “probationer” by the Seceder Presbyterians and was allowed to preach under a synod’s supervision.
- e. Thomas then married Jane Corneigle in 1787.
 - 1) She was a descendant of the French Huguenots who located near Ballymena, Ireland as they fled persecution in France.
- f. In 1798, Thomas became the pastor of the church at Ahorey and settled with his family on a farm near Rich Hill and Newry.
 - 1) There he established a school to provide income.
 - 2) The congregation and people there welcomed Thomas.
 - a) He was a hard worker and he placed great emphasis on the Bible.
 - 3) Thomas was a member of the Old Light Anti-Burgher Seceder Presbyterian Church.
 - a) The Presyberterian church was the state church in Scotland.
 - b) And because they would not allow congregations to hire their own preachers some split in 1733.
 - i. The split was known as the Seceders:
 - c) In 1747 the Seceders split into Burghers and Anti-Burghers over taking oaths.
 - d) And soon they split into the Lights or Old Lights pertaining to civil magistrates in religious affairs.
 - e) These divisions filtered their way into Ireland.
 - i. Thomas considered these divisions to be useless and harmful.
 - ii. And he did what he could to bring about a reunion.
 - iii. And though many were sympathetic with him the reality is the General Associate Synod of Scotland would not allow a union in 1805.
 - iv. The union eventually took place in 1820, but after he left for America.
- g. Emigrates to America
 - 1) Thomas was working himself to death in Ireland.

- a) Trying to minister to the church at Ahorey, teaching at the Rich Hill Academy and trying to reunite the Presbyterian branches took its toll on his health.
 - b) Upon the recommendation of his doctor and based on his son's, Alexander, desire to go to America:
 - c) After 9 years of preaching at Rich Hill, Thomas set sail for America in April 1807.
 - i. He arrived in Philadelphia five weeks later, 13th of May, 1807.
 - ii. He was 45 years old.
- 2) He went straight to the Associate Synod of North America when he arrived and found them in secession.
 - a) The divisions of the Presbyterian church had found their way to America and this was the Anti-Burgher, Seceder group:
 - b) He presented his credentials and was accepted in the body.
 - c) And was given the opportunity to serve in the Chartiers Presbytery in South West Pennsylvania.
 - d) He then served in Allegheny, Beaver, Indiana and Washington Counties, Pennsylvania.
- h. Finds trouble with the Presbyterian Church:
 - 1) Within five months he was in trouble.
 - a) Thomas realized that many of the Presbyterian and Independent congregations were without leadership.
 - i. And some of these members he knew from Ireland.
 - ii. So, he started to include some of them in his ministrations, which was contrary to the clergy/laity system setup by the Presbyterians.
 - b) Also, during one meeting he asked everyone in the audience who felt prepared to take communion to do so.
 - i. They were not all Seceders, and this caused a problem.
 - 2) A man named John Anderson then reported to the presbytery that Thomas failed to correctly administer communion and it was because he heard that Thomas made statements that were against the Westminster Confession.
 - i. October 27, 1807
 - b) A man named William Wilson claimed he heard Thomas make the statements.
 - 3) Thomas was suspended from the Presbytery:
 - a) They appointed four preachers and an elder to investigate these reports.

- i. Three of the preachers were former preaching students of the other.
 - b) During this investigation Thomas was not given any preaching assignments.
- 4) The Chartiers Presbytery met again in January, 1808.
 - a) There they charged Thomas with:
 - i. False teaching pertaining to saving faith.
 - ii. Rejecting creeds.
 - iii. Urging elders to pray and lead public meetings where there was no minister.
 - iv. That ministers could go hear ministers from other faiths preach.
 - v. He didn't believe in the substitutionary concept of atonement.
 - vi. That one could live a sinless life.
 - vii. Preaching in congregations assigned to other preachers.
 - b) Campell was then given the charges and the meeting was closed.
 - i. Then in February, 1808 he was given the opportunity to defend himself, but they judged him guilty of almost every charge.
 - ii. Then on Feb. 12, 1808 he was suspended.
 - iii. He appealed the suspension in March, and begged them to have a more Christian attitude toward liberty and fellowship, but they refused to hear him.
- 5) Thomas appealed his case to the Associate Synod of North America.
 - a) His appeal was heard on the 19th-21st and 23rd -27th of May.
 - i. The synod declared that the procedures used by the presbytery were irregular.
 - ii. And they had their own investigation.
 - b) They determined that some of Thomas' answers were evasive and unsatisfactory.
 - i. And concluded he should be censured.
 - c) They had an official legal tug-of-war.
 - i. He did not feel those charges were correct, but he agreed he would admit that he acted imprudently.
 - ii. And they dismissed for the night.
 - d) On the morrow the case resumed and Campbell wrote the

synod a letter charging them with “partiality and injustice.”

i. And declining their authority.

e) The synod summoned him before them to discuss these charges he made against them and he agreed to take back the letter and withdraw his charges.

i. Upon further discussion it was agreed that he would be “rebuked and admonished,” to which he was and then sent back to his presbytery in Philadelphia to preach in June and July.

ii. But when he arrived home he learned the Chartiers Presbytery refused to appoint him to preach anywhere.

iii. They protested the synod’s decision.

iv. And would not allow him to preach, but yet they tolerated him because of the synod’s order.

5) Thomas withdraws from the Presbytery and Synod:

a) He was tired of the vindictive and relentless spirit of his opponents, who sought to discredit and annoy him in every possible way.

i. They had sent spies to observe and report on every move.

b) Convinced there was no hope of reconciliation with the Presbytery and Synod on September 13, 1808 he withdrew himself from their fellowship.

c) One would think this would have satisfied his enemies, but it did not.

i. They wanted him “to be further dealt with.”

ii. So, they demanded that he appear before their presbytery and he refused.

iii. And in May 1809, his case was brought before the synod again:

A. And the presbytery leaders determined to get the synod to reverse their first condemnation of the presbytery for irregularities in how they handled Thomas.

B. The meeting got so heated that members of the presbytery became abusive and intolerable and the synod just refused to listen them.

iv. The presbytery, still extremely mad, went home and continued to summon Thomas to appear before them.

A. He continued to refuse and on April 18, 1810

they agreed to dispose Thomas from “the Holy Ministry.”

i. Christian Association of Washington:

- 1) Thomas wasn't going to sit idly by and do nothing with his life.
 - a) He started to preach and teach anywhere people would gather to listen to him.
 - b) And he determined to use his strength to unite all the denominations under scripture alone.
- 2) He primarily dealt with in his sermons and lessons:
 - a) The inadequacy of creeds.
 - b) The uniqueness and supremacy of scripture.
 - c) And the desirability and necessity for the union of Christians.
- 3) He had many people who would go hear him speak:
 - a) He was considered the best speaker in his area.
 - b) He was highly respected by many in the denominations.
 - c) Many were very sympathetic toward him and his goal of finding a scriptural basis for unity for everyone.
 - d) And he made no attempt at all to start his own denomination nor separate them from their denominations.
 - e) They had no organization of any kind.
 - i. They were united by Christian love and the influence and character of Thomas.
- 4) As time went on there was a need for a more formal organization.
 - a) Thomas conceived the idea of developing a society to promote Biblical Christianity and Christian Union.
 - i. And on the 17th of August, 1809 The Christian Association of Washington was organized.
 - b) It was at that meeting where Thomas Campbell announced the now famous slogan, “Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.”
 - i. This slogan, unbeknownst to them, would then become the watchword of the Restoration Movement.
 - ii. But, even though the slogan was right. Thomas still practice and believed in things that were against the slogan.
 - A. Like infant baptism.
 - B. Even infant baptism became a major sticking point at this first meeting.
 - C. From the start people said, if we are going to stick to the Bible then we have to rid ourselves

of infant baptism.

D. Thomas replied, "If infant baptism be not found in Scripture, we can have nothing to do with it."

E. When he said that an older member got up, crying out in tears quoting Matthew 18:1-4, left the room.

F. To which another man responded, "I would remark that in the portion of Scripture you have quoted there is no reference, whatever to infant baptism."

5) In September 1809 a committee of twenty-one was selected to organize this association.

a) A document entitled "Declaration and Address" was presented for approval.

i. It was accepted and printed.

6) The Declaration set for the purpose, policy and program of this society.

a) It had four sections:

i. Declaration.

ii. Address.

iii. Appendix.

iv. Postscript.

7) This was to be a voluntary association for individuals with religious purposes.

a) Their desire was to promote "simple evangelical Christianity, free from all mixture of human opinions and inventions of men."

i. This was not to be a church, but a study group.

b) There would be two semiannual payments to be made to be part of this society:

i. The money was to go to a pure Gospel Ministry and supplying the poor with copies of the Bible.

c) They were to have two meetings a year.

d) It seems to be their main desire was to push for Christian Union.

i. To stop the backbiting, contentions and fighting within the denominations.

8) The "Address" had 13 propositions, with two major concepts:

a) Division and schism is anti-Christians, anti-Scriptural, anti-natural and sin.

- b) The Bible is all sufficient for doctrine and life.
- 9) The “Appendix” is explanatory and defensive.
 - a) It tries to answer anticipated questions.
 - b) It sets forth this organization as a group of Christians on guard to help denominations not be too broad or too narrow.
- 10) The “Postscript:”
 - a) Was about preparing a “Christian Catechism,” and launching a religious periodical.
 - b) The Catechism was to be a book that gave a complete system of faith according to the Bible:
 - i. They would detail what the Bible taught about doctrine, worship, discipline and government.
 - c) The periodical, which would be named “Christian Monitor,” would be used to expose innovations, and corruptions within the denominations.
- 11) They would then build a log cabin for them to meet in, and it doubled as a school building in Washington County, Pennsylvania.
- 12) “The Declaration And Address of The Christian Association of Washington,” is considered the “Magna Charta of the Restoration Movement.”
 - a) “The greatest document ever written in the Advocate of Christian Union.”
 - b) This document embodies 13 principles:
 - i. The church of Christ is one.
 - ii. The church is comprised of autonomous congregations that are in perfect harmony with unity of spirit.
 - iii. The Bible is the only rule of faith for the church.
 - iv. The Old and New Testaments alone contain the authoritative constitution of the church of Christ.
 - v. No human authority has the power to change scripture.
 - vi. That inferences and deductions from Scriptures, though valuable, cannot be bound upon other Christians.
 - vii. That differences of opinion with regard to inferences should not be made a matter of fellowship.
 - viii. That faith in Jesus as the Son of God is sufficient to make one a member of the church of Christ.
 - ix. That all who claim to be a Christian should sincerely love one another, because they are all members of the same body.

- x. Divisions amongst Christians are anti-Christian, anti-scriptural and unnatural.
 - xi. The neglect of the written will of God and the inventions of men are what have led to divisions in the church.
 - xii. All that is needed to restore the church is to return to the purity and perfection of the original ordinances and constitution as exhibited in the New Testament.
 - xiii. Any additions to the New Testament are regarded as human inventions and should not be placed on higher authority in the church.
- j. In 1808 his family left to join him from Northern Ireland.
- 1) His oldest son, Alexander, was in the midst of his own religious change at the time.
 - a) And Thomas eventually would choose him to be the voice of this new movement.

9. Alexander Campbell, 1788-1866.

a. Childhood:

- 1) Was born to Thomas and Jane Campbell near Ballymena, County Antrim, Ireland on the 12th of September, 1788.
- 2) His father was a minister for the Presbyterian church, and responsible for bringing forth a restoration concept in America.
- 3) His mother descended from the French Huguenots who fled their homeland because of persecution.
- 4) His parents raised him on a farm near Rich Hill, ten miles from the town of Newry:
 - a) Where his father, served the Seceder Presbyterian Church at Aforey.
- 5) His education began at Market Hill and he continued his education in an academy taught by his uncles, Archibald and Enos.
 - a) And his father also personally supervised a large portion of Alexander's education.
 - b) As an older teenager his father instructed him in literature, philosophy, he studied John Locke, French, Latin and Greek.
- 6) As a child, Alexander was not the studious type. He more interested in hunting, fishing and playing.
 - a) And because of his lack of interest in education pursuits his father send him to labor with farmers hoping he would benefit physically and mentally.

- b) This labor taught Alexander what a good work ethic was.
 - c) And after a few years of the farming lifestyle he become a well studied and versed student.
 - d) He desired to be “one of the best scholars in the kingdom.”
 - 7) Thomas also made sure that his children worshiped God every day.
 - a) They had daily home worships and the children were to memorize certain passages every day.
 - 8) When Alexander was seventeen his father opened the Rich Hill academy.
 - a) And Alexander helped his father in running this school.
 - 9) About that time Alexander became interested in religion.
 - a) Since the Seceders were Calvinistic he too wanted some type of evidence that confirmed his salvation, and kept looking for a religious experience until he found one.
 - b) Then he was welcomed into the Seceder Church at Ahorey, the congregation where his father worked.
 - 10) Thomas then made it known that his desire for his son was to become a minister himself.
 - a) But, Alexander wasn't so convinced at such a young age.
 - b) Nevertheless, he turned his attention to studying theology and church history.
 - 11) During these studies he reviewed the Roman Catholic church and her arrogant and supreme claims she made:
 - a) He was disgusted by her power, immorality, and the way she persecuted other denominations.
 - b) But, at the same time he was against the Anglican church because of her cold formality.
 - c) And he didn't think much about the Presybertian church either because of her divisions and constant bickering.
 - 12) Alexander clearly had a great upbringing and because of that he was a farmer, teacher, preacher, postmaster, statesman, author, editor, debater and the greatest figure of the Restoration movement in America.
 - a) So great was his influence that those who disagreed with him started to call what he taught “Campbellism,” and those who followed him “Campbellites.”
- b. Shipwrecked:
- 1) Thomas Campbell was slowly working himself to death.
 - a) Having three full-time jobs, preaching, teaching and farming had finally wore him down.

- b) His doctor recommended he take a sea voyage, a cruise, and heal.
 - c) However, due to the constant fighting within the Presbyterian Church, and Alexander's desire to move to America.
 - i. Thomas decided to pack up and move to America and prepare for his family to arrive later.
 - b) In 1807 Thomas moved to America to prepare a new life for his family.
- 2) Alexander was left in charge of the family until he could reunite them with his father.
 - a) While in Ireland he joined the teaching staff under his uncle at Newry.
- 3) Then in March 1808 they finally received the letter from Thomas telling them he had prepared and was ready for them to come to America.
 - a) But, the family had to prepare to leave and their departure was delayed until the 1st of October, 1808 because of small-pox epidemic.
 - b) They left on October 1, setting sail on the Hibernia from Londonderry.
 - c) But, before they could really enter the ocean a storm blew the Hibernia off course.
 - i. They were able to bring the ship to a bay off the island of Islay, where it was anchored for three days trying to ride out the storm.
 - d) On the 7th of October the storm was so strong that the anchors could not hold, and the ship was blown upon a rock, and began to fill with water.
 - i. For a time it seemed they would die at sea, but the masts were cut down and the ship righted itself.
- 4) This was a significant life event for Alexander.
 - a) For during the storm he had plenty of time to contemplate life and his future.
 - b) And it was during that storm that he decided that if he would survive he would dedicate his life to God.
- 5) When the storm passed the inhabitants of the island saved all the passengers of the ship.
 - a) And since the ship needed repairs.
 - b) The family decided to settle on the island, which gave Alexander opportunity to study at Glasgow, where his father

once studied.

c. Glasgow – Education

- 1) Those on the island were very impressed with Alexander.
 - a) And they were willing to write recommendation letters to Greville Ewing, head of the Haldanean Theological Institute in Glasgow, and minister of an Independent Church.
 - b) And Ewing became a very close friend and mentor to Alexander.
- 2) Glasgow was a very fruitful enterprise for Alexander:
 - a) He was able to enroll and study Greek, French, Logic and Philosophy.
 - i. He was a very studious person.
 - ii. He read a lot of literature on poetry, ethics, natural history, theology and philosophy.
 - b) He also taught Latin, Grammar and Arithmetic at Glasgow.
- 3) But, perhaps the greatest insights learned while at Glasgow were from Greville Ewing and his desire to return to New Testament Christianity.
 - a) And later on in life Campbell was accused of being a Haldanean and a Sandemanian.
 - i. Both who were leaders in restoration movements in the British Isles.
 - b) Here Alexander learned of John Glas, who in 1730, severed himself from the church of Scotland and formed an Independent Church.
 - i. Establishing congregations in Dundee, Perth and Edinburgh.
 - ii. His son-in-law, Robert Sandeman, joined his movement.
 - iii. Their doctrines:
 - A. Autonomy of congregations.
 - B. The Bible was the perfect rule of faith.
 - C. “Bishop” and “Elder” was the same office.
 - D. Elders were overseers and deacons were their assistants.
 - E. They denied a clergy/laity system.
 - F. They practiced sprinkling and infant baptism.
 - G. Took the Lord’s Supper weekly.
 - H. They practiced the Holy Kiss and Feet Washing.

- c) He also was introduced to a movement started by Archibald McLean and Robert Carmichael who left the church of Scotland and formed the Scotch Baptists.
 - i. They joined the Glasites in 1761.
 - ii. But, after one year they split from the Glasites.
 - A. Over disciplinary problems.
 - B. And eventually they denied infant baptism and sprinkling and practiced immersion and kept the other Glasite doctrines.
 - iii. They eventually split again over having pastors and if they could celebrate the Lord's Supper without elders present or not.
 - d) Also around that time, he was introduced to the Haldane brothers, Robert and James who started a reformation movement in the Church of Scotland.
 - i. They ended up teaching what the Glasites did.
 - ii. They left the church of Scotland in 1799 and organized an Independent Church in Edinburgh.
 - A. Establishing several congregations and converting many.
 - B. Within ten years the Haldane brothers split from the Glasites over baptism.
 - i) The Haldanes accepted immersion.
- d. Alexander and His Unused Communion Token
- 1) Alexander who is now, 19 years old, the time had come for Alexander to make a decision.
 - a) Would he continue to be faithful to his father's Seceder Presbyterian group or would he follow a new route.
 - 2) The classes on logic had convinced him that Calvinism made absolutely no logical sense.
 - a) And that faith was a belief of testimony, and the nature of acceptance in the Christian system.
 - 3) He also continued to study and worship with Greville Ewing, and was impressed by his warm, loving and clear sermons as opposed to the dead and cold messages of the Seceder church.
 - a) Campbell became more impressed with these independent movements but still remained faithful to the Seceder movement.
 - b) Even though he didn't believe in most of the Seceder doctrines any longer it was still almost their semiannual

communion time.

- c) Since, Alexander was not raised under that Synod:
 - i. He would have to go before the elders of the Anti-Burgher Seceder Presbyterian Church in Glasgow to obtain a metal token that would allow him to take communion.
 - ii. They required him to take a test which he passed and was given a token to take communion.

4) When the hour came to take communion:

- a) Alexander was in attendance.
- b) He was still fighting what to do.
- c) He waited to be one of the last to partake
- d) And when he got to the table, he cast his token into the communion plate and left.
- e) Separating himself from the Seceder Presbyterian denomination.
- f) In order to officially begin his search for the truth.

e. Reunited

- 1) When the school term ended, Alexander spent the next five weeks tutoring children of his new friends.
- 2) After that he returned to plan the trip to America.
 - a) They left Scotland on the Latonia on the 3rd of August, 1809 (Some books say he left on July 31) after spending 10 months in Glasgow.
 - b) And again this was not a very good voyage.
 - i. The ship sprang a leak:
 - ii. They had to ride out several storms.
 - iii. And they arrived in New York on the 29th of September, 1809.
- 3) They then started their stagecoach journey to Washington.
 - a) On October 19, 1809, they met up with Thomas on the road in western, Pennsylvania.
 - i. They were reunited 30 months after Thomas initially left for America.
 - ii. From there they traveled another three days to their new home.
- 4) Up to this point neither father nor son told each other that they had both left the Presbyterian church.
 - a) And the father and son soon recounted all the problems they had with the Seceders and were thrilled to learn they were

both had the same religious convictions.

- b) Alexander was impressed with the “Declaration and Address” that his father wrote and would become the primary man in propagating and defending these doctrines.

f. Infant Baptism:

- 1) Though their motto was “Where the Scriptures speak, we speak, where the Scriptures are silent, we are silent.”
 - a) There was still this sticky issue of infant baptism which neither one was ready to give up on.
 - b) They agreed that infant baptism was not taught in scripture:
 - i. But they relegated the practice to a matter of opinion, and like the issue of circumcision, it shouldn’t matter if you were or not.
- 2) But, James Foster, another member of the Christian Association, who was opposed to infant baptism since before he came to America:
 - a) Continued to believe the rule of silence should be applied to infant baptism.
 - b) And on more than one occasion he and Thomas seemed to have had heated discussions on the matter.
- 3) During this time frame, Thomas made one more attempt to unite his movement with the Presbyterian church:
 - a) He strongly opposed divisions in the body of Christ.
 - i. And felt they should try to unite one more time.
 - ii. Alexander believed this was a waste of time.
 - b) So, he took a copy of his association’s by-laws to the Presbyterian Synod of Pittsburgh and petitioned them to allow his movement to unite with them.
 - c) The synod considered the petition but rejected them.
 - i. They said based off what they read, they believed it would only bring about another split in the Presbyterian church.
 - d) Thomas asked for clarification.
 - i. And they in short said that his stance on infant baptism was wishy washy.
 - ii. For on one hand he said it was without scriptural authority, and a matter of indifference, but on the other hand, he still practiced it.
 - e) Alexander preached his first sermon in America on the 15th of July, 1810.

- i. Without denominational backing, or being ordained to preach, he preached strictly as an independent and preached a simple doctrine.
- ii. But he too was still fighting the infant baptism bug.
- iii. Though he was the once chosen to set forth the principles found in the “Declaration and Address.”
- iv. The reality is the address argued against infant baptism.
- v. On the first of November, 1810, Alexander preached on Infant Baptism, and taught that it cannot be proven that it was practiced in the first century they should condone its use and not split over it.

g. Immersion:

- 1) It was upon the birth of his first child that the issue of infant baptism came up again.
 - a) At that time he repudiated infant baptism and accepted immersion.
- 2) Matthias Luce, a Baptist preacher, agreed to baptize Alexander and his wife upon their profession of faith instead of a newfound religious experience, which they previously required.
 - a) Then Thomas and his wife and daughter were immersed.
 - b) And then two others joined them, Mr. & Mrs. James Hanen.

h. Brush Run Church:

- 1) Since the Presbyterians refused to allow the Campbells to unite with them:
 - a) And they saw no hope of any other religious group allowing them to unite.
 - b) While they were trying to practice “simple evangelical Christianity.”
 - c) Alexander declared that they had no other recourse than to organize and start their own congregation.
 - i. On the 4th of May, 1811, the Brush Run Church was started.
 - ii. Those who wanted to join met, and Thomas asked them a question, “What is the meritorious cause of a sinner’s acceptance with God?”
 - A. Thirty gave satisfactory answers and were allowed to join the church and two were denied admission.

2) Organization of this new institution:

- a) Thomas was the first elder.
 - i. They picked four deacons.
 - b) Alexander was chosen as their preacher.
 - i. In January, 1812 they ordained him as their gospel preacher.
 - ii. With Thomas signing his certificate.
- 3) This church began as an independent and autonomous body:
 - a) They had their own leaders.
 - b) And they observed the Lord's Supper weekly.
 - c) And the Bible was their only guide.
- 4) At their first worship service it was noted that several refused to take communion:
 - a) Upon asking them why, they said they had never been baptized as children or adults.
 - b) And they wanted to be immersed.
 - i. At this time, the Campbells had yet to be immersed as well.
 - ii. But seeing these people had never been baptized before they went to Buffalo Creek at a fairly large pool and Alexander baptized them.
 - c) It was not long after this that the Campbells and Hanens were baptized.
 - i. The following Sunday thirteen others were baptized as well.
 - ii. And more and more people kept coming wanting to be immersed into Christ.
 - iii. And those who attended Brush Run and didn't want to be immersed simply left the church.
- 5) By Brush Run becoming a congregation of immersed believers this caused two major problems:
 - a) First, the pedobaptists were infuriated.
 - b) Secondly, their fellow townsmen turned against them.
- 6) Results of accepting immersion:
 - a) Friendships were broken.
 - b) Families were severed.
 - c) Relationships were weakened.
 - d) Religious discord grew.
 - e) Business relations were broken.
 - f) There were slights at public events.
 - g) More than once when Thomas was baptizing, people from

town would come and throw sticks and rocks at the water during the baptisms.

h) They would also yell, curse and threaten bodily harm.

7) But, this also opened the door with the regular baptists.

a) Also, since the Campbells were baptized by a Baptist man.

b) So, Alexander was welcomed to preach in the Redstone Baptist Association.

c) Soon, this association, welcomed the Brush Run Church into their fold.

i. The Brush Run Church and Redstone Baptist Association Unites:

1) At first Alexander was not impressed at all with the Redstone Association.

a) As he got to know them he was sincerely impressed with her members.

b) It was her clergy that he had little respect for.

i. He considered them uneducated, narrow-minded, power hungry people.

ii. But, he learned the members were dissatisfied with their leaders as well.

2) They finally took the question of unity to the Brush Run Church for consideration.

a) It was agreed upon so long as the Redstone Association accepted their terms for admission.

i. As far as the Campbells were concerned, they were not interested in starting another religious group.

ii. They still believed they could unite denominations under scriptures.

iii. And felt they needed to be part of a denomination to have the standing to make this happen.

b) Alexander submitted a 8-10 page paper describing their beliefs. And demanding that the Redstone Association accept them with these beliefs for the union to take place. They are:

i. No human creeds as bonds of union.

ii. There should be no willingness to cooperate with any group that uses creeds.

iii. They are allowed to preach anything they learned and found to be true from Scriptures.

c) A few from the Redstone Association objected, but overall the majority favored their admission.

i. So, the Brush Run church was welcomed into the

Redstone Baptist Association in the fall of 1813.

3) Doctrinal Challenges:

- a) First there were many similarities between the Brush Run church and the Redstone Association:
 - i. The Bible is the final authority.
 - ii. Autonomy of congregations.
 - iii. Observance of the Lord's Supper.
 - iv. They did not believe in original sin and infant baptism.
 - v. Against sprinkling and immersed only.
 - vi. They ordained their ministers.
 - vii. Agreed with the divinity of Jesus.
 - viii. Atonement.
 - ix. Resurrection of the dead.
 - x. Eternal heaven and eternal hell.
- b) There were some areas of disagreement:
 - i. Creeds – the Baptist association eventually wanted them.
 - ii. Divisions of the Bible – the Baptists saw no real difference between the Old and New Testaments.
 - iii. The purpose of baptism.
 - iv. The administrator of baptism.
 - v. Frequency of the Lord's Supper.
 - vi. The operation of the Holy Spirit.
 - vii. Requirements for church membership.
- c) The Campbells were not a people to live with disagreements.
 - i. They wanted to open the Bible and answer these questions.
 - ii. Pertaining to the question of creeds:
 - A. The Baptists adopted the Philadelphia Confession of Faith, a Calvinistic document, as standard Baptist orthodoxy and basis of unity.
 - B. Brush Run was against using human documents for matters of church authority.
 - iii. Pertaining to covenants:
 - A. The Baptists saw no distinction between the Old and New Covenants:
 - B. And between Jewish and Christian dispensation.
 - C. The Brush Run church believed the New Testament was unique and it alone was for the

Christian Age to obey.

D. In 1816 Alexander preached a sermon called the “Sermon on the Law” about the differences of the covenants.

i) And that infuriated the Baptists.

iv. Pertaining to baptism:

A. The Baptists were immersing because the candidates sins had already been forgiven.

B. Brush Run was baptizing unto or in order to remit sins.

C. The Baptist taught only an ordained minister could baptize someone.

D. Brush Run taught that any Christian could baptize a penitent believer.

v. The Holy Spirit:

A. Baptist believed in a direct operation of the Holy Spirit upon the sinner in conversion:

B. Brush Run taught that the Holy Spirit only operated through the Word in converting sinners.

i) That faith came through believing the words of God.

vi. Experiences:

A. The Baptist believed someone must have a religious experience, which proved regeneration, before baptism and before a vote to see if they could enter in the church.

B. Brush Run believe that sinners simply needed to hear God’s word, believe in Christ, confessed faith and be baptized for the remission of sins.

C. And anyone baptized was added to the church. There was no voting to be done by man.

4) The Sermon of the Law, 1816

a) Even though there were many doctrinal differences among Brush Run and the Redstone Association.

i. Alexander continued to preach.

ii. He influenced many to believe the truth.

iii. But, he created a lot of enemies.

b) Redstone Association met at Cross Creek, Virginia, August 1816.

- i. A petition was introduced by Thomas to allow a small congregation of immersed believers that he started in Pittsburgh to join the association.
 - A. Since the petition was not submitted according to code, they denied approval.
- ii. Thomas also submitted a work on “The Trinity,” and wanted the association to accept it and order it to be printed and dispersed.
 - A. They agreed.
- c) Many at that meeting wanted to hear Alexander preach:
 - i. But Elder John Pritchard, who was the host of this meeting claimed he had the right to pick the preacher and decided he wanted Elijah Stone of Ohio to present the lesson.
 - A. Elijah became ill and Alexander was asked to step in.
 - ii. Here Alexander preached on the limitations of the law using Romans 8:3 as his main text.
 - A. He discussed limitations of the law of Moses and how God remedied those defects through Jesus and a new law.
 - B. By doing so, God rid the world of the Old Law, her worship and her sacrifices.
 - C. And brought in a new sacrifice, new priests and a new form of worship.
 - iii. This sermon started a seven-year war between the Campbells and the Baptist Association. (Campbell then had the sermon printed and distributed).
 - A. They association at first refused to condemn the sermon.
 - B. But by the next meeting the association decided to charge Alexander with heresy.
 - i) Though the charges were dropped.
 - ii) A war was started.
 - iv. Alexander later stated he believed it was providence for Elijah to suddenly get sick and be unable to speak.
- 5) Alexander Campbell’s Debates
 - a) He engaged in five public debates:
 - i. Initially he wasn’t interested at all in debates.
 - ii. He believed Christianity required a demonstration

instead of a debate.

- b) First debate, against John Walker, Presbyterian:
 - i. Located at Mount Pleasant, Ohio.
 - ii. June 19-20, 1820.
 - iii. Subject was the mode and subjects of baptism.
- c) Second debate, against William L. MacCalla, Presbyterian.
 - i. Located at Washington, Kentucky.
 - ii. October 15-21, 1823.
 - iii. Subject was mode and subjects of baptism.
- d) Third debate, against Robert Owen, skeptic.
 - i. Located in Cincinnati, Ohio.
 - ii. April 13-21, 1829.
 - iii. Subject was Evidences of Christianity.
- e) The fourth debate, John B Purcell, Roman Catholic.
 - i. Location – Cincinnati, Ohio.
 - ii. January 13-21, 1837
 - iii. Topic – Roman Catholicism.
- f) Fifth debate, Nathan L. Rice, Presbyterian.
 - i. Location - Lexington, Kentucky
 - ii. November 15-December 1, 1843.
 - iii. Topics – Mode, subjects and purpose of baptism, operation of the Holy Spirit, creeds and Christian Union.
- g) From the beginning of the very first debate:
 - i. Alexander proved himself a very capable debater.
 - ii. And though at first he was reluctant.
 - iii. He quickly learned that through public debate he was able to reach a larger audience and expose error and teach truth.
 - iv. Also, many doors were opened for him in the Baptist church.
 - v. With those doors he was able to teach the truth and the truth spread like wildfire through the Baptist church, especially in Kentucky.
- 6) Alexander Campbell as a Journalist:
 - a) The Christian Baptist, 1823-1830:
 - i. This monthly journal was started to further his restoration ideas.
 - ii. He continued to extend his plea for a return to the faith, customs and practices of the Apostolic church.

- iii. He stated this publication was not to start a sect, but to bring forth from the world those who were “called Christians first at Antioch.”
- iv. He dedicated these pages to exposing religious error, and the restoration of the New Testament church.
- v. He constantly wrote against missionary, Bible and educational societies.
- vi. This publication has been considered the greatest publication in religious thought in the 19th century.
- b) The Millennial Harbinger, 1830-1870
 - i. This too was a monthly periodical but milder in tone.
 - A. Many of his friends convinced him he would accomplish more good amongst the denominations if he toned down his rhetoric a bit.
 - B. To which he did, but he never ceased to wage war against denominationalism and false doctrine.
 - ii. Here he promoted the greater principles of the restoration movement.
 - iii. He named this paper after the millennium because he believe in time Christianity would be victorious in the world.
 - iv. He believed that surrender of creeds and a return to the Bible was the only way to turn the tide.
- c) His writings were well accepted by others and especially Baptist preachers in Kentucky.
 - i. He had convinced the most influential Baptist preacher in Kentucky, Jeremiah Vardeman to help him open doors to the truth.
- d) Overall he edited seven volumes of the Christian Baptist:
 - i. 35 volumes of the Millennial Harbinger.
 - ii. His name appears upon the title page of 60 bound volumes of religious journals and compilations of addresses and documents.

7) Split from the Redstone Baptist Association:

- a) The union with the Redstone Baptist Association was built on shaky ground to begin with.
- b) Since Alexander refused to abide by the Philadelphia Confession, and with his teachings on the Old and New Laws

many Baptists were alarmed.

- c) Baptists were also alarmed with Campbell's reform program, his criticisms of clergy, and opposition to many Baptist practices.
- d) They were also scared of his growing popularity.
- e) To many Baptists, Campbell was a dangerous man, guilty of heresy and should be disfellowshipped.
 - i. In 1823 they made efforts to discredit him and his work.
 - ii. He frustrated their attempts to punish him by taking about 30 members of the Brush Run Church and splitting from the Baptist Association.
 - A. They established a congregation in Wellsburg.
 - iii. Since this new congregation was not under their jurisdiction there was nothing they could do to him.
 - A. But, he wasn't done with the Baptists.
 - B. He had great success among them and so he joined the Mahoning Baptist Association based out of Western, Ohio.
- f) To show their disapproval of Alexander. And those who believed in what he taught.
 - i. in 1825 ten churches of the Redstone Association, who adhered to the Philadelphia Confession, disfellowshipped 13 congregations from their ranks.
 - ii. And then other Baptist Associations throughout, Kentucky, Pennsylvania and Virginia did the same.
 - iii. By 1830 the Baptists considered the separation complete.
- g) As far as Alexander was concerned:
 - i. He was willing to remain in their fold, as long as they let him teach and practice truth.
 - ii. But the people would not tolerate truth!

10. Walter Scott

- a. Born October 31, 1796 and died from typhoid pneumonia April 23, 1861.
 - 1) Was born in Moffat, Dumfriesshire, Scotland to John and Mary Scott.
 - 2) His father was a music teacher.
 - 3) Both his parents were Presbyterians.
 - 4) They learned quickly that Walter was a young man of superior

intellect.

- a) And they gave him the best education possible.
- b) Attended and graduated from Edinburgh University in 1817.
- c) His parents desire for him was to become a Presbyterian minister.

5) His father suddenly died while away from home, and when his mother heard of his father's death.

- a) She died immediately, in 1821.

6) Upon the death of his mother, his uncle who was already living in America, urged Walter to move to America.

- a) Other stories say he moved to America in 1818.

b. Arrival to America:

1) In July 1818 the 26 years old Scott arrived in New York from Scotland.

2) He immediately found employment as a Latin teacher in Jamaica, Long Island.

- a) However he wanted to move west.

- b) And moved to Pittsburgh.

- i. There he started to work for a boy's academy.

3) George Forrester was the school's headmaster, and a Presbyterian.

- a) Though he had broken with the Presbyterian church because of their orthodox views.

- i. He rejected all human creeds.

- ii. And he became a leader of a small Fundamental Baptist church that made the Bible their creed.

- b) Walter was impressed with Forrester's Bible knowledge and decided to study the Bible with him.

- i. He soon realized one cannot be baptize by proxy anymore than one can believe and repent by proxy.

- c) After a study of the Greek New Testament, Scott asked Forrester to immerse him.

- i. Within a short time Walter was filling the pulpit where Forrester was preaching.

- ii. And then one day Forrester drowned was bathing in a river.

- iii. And Walter became headmaster to the academy and preacher to the congregation.

4) Walter married Sarah Witsett on the 3rd of January, 1823.

- a) Sarah was a member of the Covenantor Presbyterians.

- i. Soon became a member where her husband preached.

- ii. She was a faithful supporter to Walter.
- iii. They had five children.
- iv. Though Walter was very intelligent money meant nothing to him, he had little money sense.

A. She took care of all those issues.

- iv. She died in 1849.

A. And he wrote of her, “Best of wives, tenderest of mothers, the most faithful of friends, a Christian in faith, works and charity.”

- 5) Walter married Annie B. Allen of Mayslick, Kentucky in 1850.

- a) She was younger than him and very beautiful.

- i. People warned her that she would outlive him by a long time, to which she replied, “I would rather be Walter Scott’s widow than the wife of any other man.”

- a) She died in 1854.

- 6) Walter married Eliza Sandiege, of Mason, Kentucky.

- a) She was very rich.

- b) And this was a very unhappy union.

- c) His lack of money sense. Mixed with her intolerance. Caused this to be an explosive union.

- i. It was not uncommon for her to kick him out of the house.

c. Restoration Movement:

- 1) He met Alexander Campbell in 1820-1821. Some say in the winter of 1821-1822.

- a) And he was very impressed with Campbell’s intellect and eloquence.

- b) They both were men of superior intellect and loved studying the Bible together.

- c) They both were surprised to learn they both basically had the same beliefs.

- 2) In 1827 Alexander helped Scott become the Evangelist of the Mahoning Association in Ohio.

- a) His first sermon was in a Baptist church at New Lisbon, November 18, 1827.

- b) In his opening statement he quoted Acts 2:38.

- i. And immediately a man named William Amend moved his way to the front of the auditorium and asked to be baptized.

- ii. He said, he was wrestling with this passage for a long

time and decided if he ever heard a preacher preach it he would obey it.

3) Scott was a great teacher and he was able to simplify subjects better than the other restorers.

a) He developed a concept that taught the gospel was three-fold.

i. Facts to be believed.

ii. Commands to be obeyed.

iii. And promises enjoyed.

b) He developed a “plan of salvation” the first to do so.

i. Based it off Acts 2:37-38.

ii. And would use his five fingers on a hand to commit this to people’s memory:

A. Faith to change the heart.

B. Repentance to change the life.

C. Baptism to change the state.

D. Remission to cleanse from guilt.

E. The gift of the Holy Spirit to help change the life, and make one partaker of the divine nature.

3) This plan came about because one night he was preaching to a new audience:

a) And they were simply indifferent to his message.

b) He asked all those who would stand for the Lord to stand up and no one did.

c) And then asked those who would stand for Satan to stand up and no one did.

i. He said, “I never saw such a crowd before. If you had stood up either for God or the devil, I would know what to do, but as it is, I am in the dark. You may go home, and I will study the case until tomorrow evening, and then I’ll decide how to treat it.”

ii. And then at the appointed hour the next night there was not enough room for all the audience.

iii. And this meeting proved to be the beginning of something special.

a) He is said to have baptized over 1,000 people in each year of 1828-1829.

4) His work with the Mahoning Association gave him the ability to use all he learned and knew to produce a faithful restoration movement.

a) And his was different than Cane Ridge and other movements.

- i. There was no emotionalism, no continuous camp meetings.
 - ii. But hundreds and hundreds responded.
 - b) It was not that all was perfect:
 - i. He made lots of enemies.
 - ii. Sects were aroused.
 - iii. Names were called.
 - iv. Challenges were issued.
 - v. And his life was threatened.
 - c) But, he was in demand.
 - i. People all over Ohio wanted him to visit.
 - d) Alexander heard of this great movement and sent his father Thomas to see what was happening.
 - i. Thomas responded that even though he and Alexander understood the gospel correctly for a number of years, it was finally being put in practice for the first time in Ohio.
 - e) By 1830 the Mahoning churches doubled and the Association had been so transformed that it dissolved itself out of existence.
- 4) He began a publication called “The Evangelist” in 1832. To present a wider coverage of his views. He discontinued this work in 1835 to write a book.
 - a) In 1836 he wrote “The Gospel Restored” a systematic view of Christianity.
 - i. After he finished this book he started “The Evangelist” again in 1836.
 - ii. He wrote a pamphlet on “The Holy Spirit” and a “Disciples Hymnal.”
 - b) In 1857 he completed what is considered his greatest work, “The Messiahship of the Demonstration.”
 - i. Alexander Campbell said the book was “interesting, edifying, cheering, and a fascinating volume.”
 - ii. Moses Laird told Scott that it was this book that first taught him the Gospel.
 - iii. It was considered the most comprehensive and convincing works of the Restoration Movement.
- 5) He got sick on April 16, 1861 and died on the 23rd.
 - a) He was considered the best orator of the Restoration Movement.

- i. “His warm heart, his musical voice, his chaste and charming language, his tender pathos, his winsome personality, his burning zeal and his great theme – the Messiahship – made him almost irresistible.”
- b) He is considered one of the big four of the Restoration Movement.
 - i. Thomas Campbell
 - ii. Alexander Campbell
 - iii. Barton W. Stone
 - iv. Walter Scott
- c) An attorney from Kentucky said, “At his worst he could beat them all, and at his best he could beat himself.”

11. Raccoon John Smith

- a. Born October 15, 1784 and died February 28, 1868 in Mexico, Missouri and buried in Lexington, Kentucky.
 - 1) Considered to be the most unique character of the Restoration Movement.
 - 2) Born to Mr. & Mrs. George Smith (Schmidt) in Sullivan County in Eastern Tennessee.
 - a) His father was German.
 - b) His mother was Irish.
 - 3) His family were Baptists who held to the Philadelphia Confession of Faith.
 - a) They were Calvinists.
- b. Conversion:
 - 1) Being raised in Calvinism he finally came of age when he started to consider his own salvation.
 - a) Since they were Calvinist he kept waiting on this mysterious call that was supposed to come from the Holy Spirit to prove he was regenerated, and one of the elect.
 - 2) But, he never got the call, and he believed that he was utterly depraved and could not obey God and please God without faith, but he could not have faith until it pleased God to give it to him.
 - a) He was a logical thinker and this just didn’t make sense to him.
 - b) So, he turned away from the doctrine of predestination.
 - 3) On the 26th of December, 1804 he appeared before the Baptist church and confessed his religious struggles:
 - a) And without experience, they went ahead and voted him into

the Baptist church on the next day.

b) He was 19 years old.

c. His desire to preach:

1) From the start he wanted to be a preacher.

a) But, once again, according to Calvinism, he could not become a preacher until God choose him with some sort of experience.

b) Well the experience never came.

c) And one night while trying to sleep he cried out in agony, expressing his desire to preach the Word.

d) His brethren finally convinced him that if he wanted to preach, to go ahead and do so, even without a sign.

2) So, he prepared his first lesson, and reluctantly agreed to make a talk.

a) But when it came time to give his lesson, he froze and forgot everything he wanted to say.

b) So, he ran outside into the darkness, fell and then remembered what he wanted to say.

c) So, he got back up and preached and thrilled the audience.

3) And in May 1808 the Baptist ordained him a preacher even though he never received the miraculous nod, or warm fuzzy Irish feeling in his stomach.

a) On that day he immersed four into Christ.

4) He was a very enthusiastic preacher with a deep and rich voice that people said could be heard two miles away in the Cumberland Hills.

d. Married:

1) In 1806, when he was 22 he married Anna Townsend.

a) They had 8 children.

b) Anna died in 1815.

c) He remarried and married a woman named Nancy Hurt in December 1821.

i. She became a very valuable partner in helping him in his ministry.

e. Early beliefs and ministry:

1) Even though he never had the miraculous callings he still preached Calvinism.

a) That all men are born into sin and they could do nothing to please God.

b) That a definite number would be saved.

- c) And the saved would know they were saved by a direct call of the Holy Spirit.
- d) And once saved, one could not fall from grace.
- e) And they taught that even non-elect infants and children who died would go to hell unless they had their experience.
- 2) John later learned that “whosoever will” may come and God is not a respecter of persons, Heb 5:8-9; Matt. 7:21.

f. Tragedy:

- 1) In 1814, John Smith sold his farm in Kentucky for \$1,500.00 and he and his family moved near Huntsville, Alabama.
- 2) One day John was out working and his wife was called down the road to help take care of a sick person.
 - a) She took her infant with her.
 - b) And left the remaining children in the care of their older siblings.
 - c) Not long later, 10:00am she started to hear screams of horror down the road.
 - d) She ran outside she saw her house was on fire.
 - e) On the way there she found her oldest son, holding the hands of one of the little girls, and then she saw three more of her children.
 - f) But, two, Eli and Elvira never got out alive.
 - g) And Anna had to be restrained from jumping into the fire herself to go after her children.
- 3) This just broke Racoon and Anna’s heart.
 - a) And little could be said and done to help his distraught wife.

g. Salvation:

- 1) John just could not accept that two of his little children were destroyed eternally for nothing they had done.
 - a) He just knew it wasn’t right for them to be eternally lost.
- 2) So, he started studying scripture, and returned to Kentucky and continued to preach:
 - a) But, he was not the same preacher.
 - b) He knew what Calvinism taught and knew his children were innocent.
 - c) And during one sermon he broke down and said, “Brethren, something is wrong. I am in the dark; we are in the dark; but how to lead you to the light or not find the way myself, before God, I know not.”
 - d) He was just spiritually frustrated, nothing made sense to him.

- 3) Also, in 1815 his wife Anna died.
- 4) His frustration ended in the spring of 1824 when he found a copy of Alexander's "Christian Baptist."
 - a) And this issue just happened to deal with the problems that plagued him.
 - b) Then he went to meet to Campbell in Flemingsburg, Kentucky and there Campbell converted him to New Testament Christianity.
- 5) Raccoon was thrilled to learn the truth:
 - a) And felt that he would run home, teach all his friends and they all would accept it.
 - b) But, he ran into nothing but prejudice and disappointments.
- h. A leader in the restoration movement:
 - 1) In 1830 a rupture occurred in the Baptist denomination in Kentucky and a majority of them went with John Smith.
 - a) And he was converting people by the thousands and establishing scores of congregations.
 - 2) He was preaching:
 - a) There was no salvation without immersion.
 - b) Baptism was to be administered in Christ to bring one into Christ.
 - c) He taught against the direct operation of the Holy Spirit upon the sinner's heart.
 - d) He encouraged men to leave their creeds and turn to the Bible.
 - e) He preached against predestination and taught one could choose their own destiny.
 - f) He taught that anyone baptized could baptize others.
 - g) And this put him in an conundrum with the Baptist church.
 - 3) And his ability to preach was unmatched.
 - a) They said no one could drive home a point like him.
 - b) Some of his points were so well driven home that people claimed to remember his sermons texts 30-40 years later.
 - 4) Through his new teachings he was slowly breaking from the Baptist church:
 - a) And his friends warned him that if he continued he would be left friendless and penniless.
 - b) And he replied, "Conscience is an article that I have not brought into the market; but if I should offer it for sale, Montgomery County, with all its land and houses, would not

be enough to buy it, much less that farm of 100 acres.”

5) Like Alexander Campbell, it seemed Racoon was content to stay within the Baptist ranks as long as they allowed him to.

a) But, finally the Baptist had enough of him preaching the truth and converting thousands to this new way of thinking that they brought charges upon him:

b) The charges were:

i. He taught from the Living Oracles translation instead of the KJV.

ii. When baptizing he didn't say, "I baptize you," but instead used the word immerse.

iii. He allowed the members to break their own communion bread.

A. And though he gave strong replies this was more or less a witch-hunt and they withdrew fellowship from him.

i. His ministry:

1) He then spent years preaching the truth.

a) They say what Daniel Boone was to Kentucky socially and politically, John Smith was religiously.

2) He also became an ardent advocate of Christian unity.

a) It was through his great peacemaking ability that he became the leader of uniting the Stone and Campbell movements.

3) We will discuss more about this union and his role in it later.

Restoration Movement 1800-1906

1. The Restoration Principle:

a. Thomas Campbell's "Declaration and Address" is considered to be one of the greatest religious documents ever produced in America.

1) The document had 13 main points.

2) And the original document was 56 pages long.

3) The importance of this document is the precepts found within it, became the basis, by which restoration was accomplished.

b. The Desire For Unity:

1) The main point of this document is unity.

2) Thomas was just distraught by all the divisions in what he originally considered to be the church.

- a) Note here the restoration was a process.
 - i. It took years to accomplish what they wanted.
 - ii. And therefore if you read certain of their articles you will find false doctrine.
 - iii. But, you must take in account, when it was written, and ask did they study themselves out of that?
 - b) All the way back to his early ministry he was distraught by the divisions in the Presbyterian church in the British Isles.
 - i. He just felt it was unnecessary.
 - c) And in America these thoughts of his were only cemented more and more.
 - i. Christian Unity is part of the reason he left the Presbyterian church.
 - d) He then made it his ministry to unite what he considered to be at this time, the Church of Christ upon earth, that is, all denominations:
 - i. “Division among the Christians is a horrid evil, fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is antisciptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is antinatural, as it excites Christians to conmen, to hate, and oppose one another...In a word, it is productive of confusion and of every evil work.”
- 3) But announcing division is wrong, is one thing.
- a) Religious figures had done this for centuries.
 - b) Where Thomas was different was he produced a plan for unification.
 - c) And he believed the return to the patterns of New Testament Christianity would eliminate all divisive lines.
 - d) Thomas believed the New Testament to be so clear that anyone could read it and know what God intends.
 - i. And if they love God enough, then they will submit to God’s will.
 - e) To achieve unity he said, “nothing out to be inculcated {Instructed or Indoctrinated – H.S.} upon Christians as articles of faith; nor required of them as terms of communion...but what is expressly enjoined by the authority

of our Lord Jesus Christ and his apostles upon the New Testament Church; either in express terms or by approved precedent.”

- i. By “express terms” he means a direct command and by “approved precedent” he meant approved example.
- f) Thomas also believed that New Testament authority could be found in inferences.
 - i. But he did not believe inferences were matters of fellowship.
- g) He taught that in order to restore the New Testament Church, that nothing should be allowed in the church that is not as old as the New Testament.
- 4) He believe the New Testament was a divine pattern from God for exactly what He wanted in the church in every age.
 - a) Thomas wrote, the New Testament was “A perfect constitution for the worship, discipline, and government of the New Testament church.”
 - i. As the old covenant was for the Jews, the New Testament is for the church.
 - b) He often called the New Testament as the “perfect constitution,” the “perfect model,” and “original standard.”
- 5) Essentially what he believed could happen:
 - a) That all denominations would accept the New Testament as their only creed and rule of practice.
 - i. And if they would do that, then he believed, all denomination lines would cease.
 - ii. If they would just follow the “perfect model” for the church.
 - iii. “Let us do as we are there expressly told they did, say as they said: that is, profess and practice as therein expressly enjoined by precept and precedent, in every possible instance, after their approved example: and in so doing we shall realize and exhibit all that unity and uniformity that the primitive Church possessed.”
 - b) There were two foundational concepts in his restoration plea:
 - i. The New Testament is the only guide for the church.
 - ii. And a return to that guide would demolish all the differences of the denominations and restore the unity God desires.
- 6) “The Declaration and Address” was a bold and visionary.

- a) But it did not try to apply the restoration principle to anything the denominations were immediately dealing with.
 - i. Or any doctrinal matter other than unity.
 - b) And as soon as it was read for the first time, though he may not have realized exactly what he wrote, others did, and the first question was, “Then what about sprinkling babies?”
 - i. Because Thomas himself believed in it, and practiced it.
 - c) But, now that the original plea was made, the only way the plea could find any type of acceptance is if the author himself believed and practiced what he wrote. Would he? Is the question they were left to answer?
- c. The Restoration Principle in Practice:
 - 1) This job would not fall upon Thomas. Instead it would fall upon his son Alexander.
 - a) And Alexander used the printed page as the means to teach and spread the restoration concept.
 - 2) In 1823-1830 he wrote the Christian Baptist:
 - a) Alexander spent his time writing and measuring all the denominational doctrines of their day and comparing them to the New Testament pattern.
 - i. “I contend that the constitution of the church and its laws are found explicitly declared in the New Testament.”
 - b) Starting in 1825 he wrote a series of 30 articles in the Christian Baptist called “A Restoration of The Ancient Order of Things.”
 - i. Where he measured Protestantism to the Bible.
 - 3) It was here that he made the distinction between reformation and restoration.
 - a) And though he was grateful for the reformation, he made the statement that we can’t reform what is human in origin.
 - i. His point being that denominationalism was so humanized at this point the only way to get to where God wants us is through restoration.
 - ii. Also he would say that the First Century church was perfect, and any attempt to reform it would be like trying to recreate a new sun.
 - b) What was needed was not a reformation, but to go back to the perfect standard, and restore the ancient order of things.

- i. And if this could be done, then he believed this would bring about a golden age for Christianity – the millennium.

4) Church membership:

- a) Originally in their minds the Church of Christ consisted of every denomination on earth.
- b) Then the question was asked, “How does one become a member?”
 - i. Originally in the “Declaration and Address” membership was defined as faith and obedience to Christ.
- c) But the question of what exactly is obedience in relation to being saved, started to be asked.
 - i. And Alexander did what was proposed, he forgot about what he believed, for he believed in infant sprinkling.
 - ii. He just went to the Bible.
 - iii. Through Bible study he learned that infant sprinkling was not found in scriptures, but only immersion. And immersion was for men and women, not children.
- d) Then it was concluded the immersion was essential to restoring the church.

5) Church unity became a dream:

- a) Once they concluded that immersion was the only accepted Biblical mode of salvation.
 - i. They realized that there was no way to unify all the denominations.
 - ii. Because most denominations do not accept immersion, and they believe they have authority within themselves to change immersion to whatever mode they feel is convenient to them.
- b) The goal of unity and oneness was now a dream.
 - i. Because they realized any truth pointed out from scripture is indeed antagonistic to those who don’t love truth.
 - ii. So, the Restoration Movement faced an unhappy dilemma.
 - iii. Either they accept falsehood for the sake of unity, or they forsake their unity movement for truth, and oneness with God?

6) Worship:

- a) American churches were divided with many different styles and types of worship.
- b) Campbell started to insist they return to the Bible and allow it to authorize their pattern of worship.
 - i. Because either the Bible did describe what worship in spirit and truth is or it didn't.
 - ii. And since the Bible does describe Biblical worship, then men are not free to do what they want.
 - iii. But, if the Bible didn't describe worship then there would be no limitations on worship.
- c) He concluded, "Those, then who contend that there is no divinely authorized order of Christian worship in Christian assemblies, do at the same time, and must inevitably maintain that there is no disorder, no error, no innovation, no transgression in the worship of the Christian church – no, nor ever can be."
 - i. After establishing this principle Alexander then devoted many articles to discussing proper public acts of worship:
 - A. Lord's Supper, singing, prayer and teaching.

7) Church Organization:

- a) When they applied their restoration principle to organization.
 - i. They realized the New Testament did not authorize any organization other than the local church.
 - A. Dioceses, presbyteries and synods and Baptist associations were all in addition to the New Testament.
- b) He taught each congregation should have elders and special assistants to them called deacons.
 - i. They also taught there is no clergy/laity system found in scripture.
 - ii. He called "pastors" a "Protestant Priesthood."

8) Problems with applying the restoration principles:

- a) It is easy to state we need to restore the New Testament church.
 - i. It is easy to say, "we need to speak where the Bible speaks, and be silent where it is silent."
 - ii. They found out quick it is another thing to get people to agree.
- b) And though pride, power and preeminence are some of the

reasons many will not accept truth.

- i. With some, there is a willingness but an hermeneutical problem.

c) The early restorers faced the same exact problems we face today:

- i. What about the holy kiss? Foot washing?

- A. Campbell through study saw that these were not common practices of the early church. Just local practices in some congregations.

- B. So, he determined if something was not common practice or circumstantial then that was not part of God's pattern.

- ii. What about the treatment of goods as the early church in Jerusalem did?

- A. Should we have communal living, all things in common?

- B. Alexander taught that other congregations in the New Testament were not required to do so, so it wasn't law.

- i) But there were others who didn't agree with him.

- ii) Sidney Rigdon believed in the Jerusalem principle and left the church to join the Mormons in Kirtland, Ohio.

- iii. And then there were the same hermeneutical problems then as today.

- A. Liberals believe the silence of scripture is permissive.

- B. Conservatives believe the silence of scripture is prohibited.

- C. In the 1830s this caused a problem between Barton Stone and Alexander Campbell.

- i) Stone wanted to fellowship with denominations who did not practice baptism.

- aa) His answer was, the Bible does not say, "Thou shalt not associate and fellowship with the unbaptized in religious affairs."

- bb) He saw silence as permissive.

ii) Alexander on the other hand said,
 “Whatever is not commanded by the Lord
 is human.”

aa) He saw the silence in scripture is
 prohibited, and that we must prove
 all things.

D. This matter of silence became the issue when
 the mechanical instrument was introduced.

d. Restoration/Reformation And the Baptists:

1) Soon after Thomas accepted the restoration principle the question
 of baptism was raised by Andrew Munro.

a) He stated if they practiced only what was written then infant
 baptism would have to be done away with.

b) At that time Thomas brushed the question off.

c) But, infant baptism became the first test of this restoration
 concept.

2) When Alexander was questioning infant baptism he met with a
 Presbyterian minister about it.

a) And the Presbyterian told him that however accurate the
 principle was it would lead him to become a Baptist.

b) So, Alexander set out and for a year studied denominational
 material in favor of infant baptism and found no one could
 give a scriptural basis for it.

c) Then before he made his final decision. He turned to the
 Greek, and found nothing within the Greek New Testament
 that commanded infant baptism.

d) So, he finally approached his father, and he agreed there was
 no express command or precedent found in scripture.

i. But, Thomas’ problem was situated on “re-baptism”
 how can I become “unchurched” and then make a
 statement of faith all over again to be immersed?

e) In 1812 Alexander made the decision to follow scripture over
 human tradition.

i. And on the 12th of June, 1812, he and his wife, his
 father, mother, sister and another couple were baptized
 into Christ.

ii. This became the real test for the movement they would
 start.

iii. Because if they could not make the tough choices,
 then who would champion their cause? There would be

no cause.

iv. So, they went to Matthias Luse, a Baptist minister, and persuaded him to baptize them, following a simple confession of faith in Christ.

v. And not submitting to the rituals the Baptist normally demanded for one to be immersed.

3) Their conversions not only cemented their divorce from the Presbyterians but also brought them closer to the Baptists.

a) And upon their conversions, Thomas then took a back-seat to Alexander as the leader of the Restoration Movement.

b) Initially Alexander had no desire to unite with the Baptist church:

i. Even when he first attended their annual Redstone Baptist Association meeting in 1812, there was no desire to join them.

ii. He firmly disliked their clergy calling them “little men in a big office.”

c) But, after the Baptists made several attempts the Brush Run Church agreed to unite with the Baptist Association in the fall of 1813.

i. Upon conditions as set forth by Alexander.

4) The Redstone Association union:

a) For the next 17 years the Campbells would be “Baptists,” but “Baptists” of another flavor, 1813-1830.

i. It was an uneasy union, one where the advantage was clearly on the restoration side.

b) During this union Campbell used Sermons, Debates and Literature to firmly plant the restoration concept in the middle of the Baptist church in Kentucky, Ohio and other places.

c) Sermons:

i. Alexander became a famed and sought out preacher.

ii. Everywhere he went he preached against error, and many times preached against the error of the Baptist church.

iii. And the sermon that really started the split between him and the Redstone Association was the “Sermon on Law,” where he clearly taught the distinctions between the Law of Moses and the Law of Christ.

d) Debates:

- i. Alexander had two debates while he was in the “baptist” fold.
 - ii. His first debate against John Walker held in Mount Pleasant, Ohio was against the Presbyterians about baptism.
 - A. He clearly won the debate, but the Baptists were wary of him because the arguments he made were non-baptist arguments.
 - B. Instead Alexander used his “Sermon on the Law” as a basis for proving baptism was necessary today.
 - iii. His second debate was held at Washington, Kentucky in 1823 against W.L. Maccalla.
 - A. This debate was over baptism as well.
 - B. And again, Alexander used the same approach as he did the first time to be victorious.
 - C. Though the Baptists were thrilled that one of their’s won, against they were suspicious of Alexanders hermeneutics.
 - iv. These debates opened more doors for Alexander to spread the Restoration concept.
 - A. Not only did large crowds gather for these debates, and heard the truth.
 - B. But, the debates were published and the concept of a restoration continued to grow.
- e) Christian Baptist:
- i. Just a few months after the Maccalla debate.
 - A. Alexander began this monthly publication.
 - B. This was widely read in Kentucky, Ohio and Virginia, along with other places as well.
 - ii. The theme was “A Restoration of An Ancient Order of Things.”
 - A. In it he judged the faith and practices of Protestantism against the Bible.
 - iii. He strongly attacked the three idols of Protestantism:
 - A. Clergy
 - i) The clergy became a corrupt priesthood.
 - B. Creeds
 - i) Creeds blinded the minds of their believers.

C. Organizations.

i) Robbed congregations of their glory.

iv. And though many Baptist opponents considered this journal to be mischievous.

A. The reality is he was able to spread restoration concepts throughout the Baptist Church and that part of the world with ease.

f) The split with Redstone:

i. In 1823 the Redstone Association had decided to excommunicate Alexander.

A. Knowing their plans he went and established another congregation, and withdrew himself from Redstone, and then aligned himself with the Mahoning Baptist Association in the “Western Reserve” of Ohio.

g) The Mahoning Association and Walter Scott:

i. This association was very receptive to the Campbell’s views.

A. Several of the congregations stopped using their creed books and started following only the Bible.

B. But the congregations were not growing, even though the population in the area was growing.

ii. They decided to hire an evangelist and Alexander was really impressed with Walter Scott and through his influence they hired Walter.

A. In 1826 prior to Walter the 16 congregations had a net loss in membership.

B. When Scott came to work for them he came with the restoration concept.

C. He was heavily influenced by a tract, about baptism, that was written by Henry Errett, an elder in a Haldanean “church of Christ” in New York.

D. So in Western Ohio, Walter started putting into practice what he had learned and started preaching the “gospel restored.”

i) Which meant in order to be saved one had to obey Acts 2:38, which meant one must have faith, repent, be baptized, receive the

forgiveness of sins, and the gift of the Holy Ghost.

ii) This resulted in a great revival.

iii) Over 2,000 people were baptized the next two years.

aa) And there was no emotionalism, no continual camp meetings, just good preaching.

bb) That Jesus was the Messiah, and that upon faith, one should be immersed for the forgiveness of sins.

cc) And hundreds upon hundreds were saved.

E. So, many were saved that Alexander sent his father to Ohio to see what was happening.

i) And his father responded, that for the first time he has finally seen the restoration in action. It was finally being practiced the way the Campbells believed it could.

iii. By 1830 the membership of the Mahoning Association more than doubled.

A. And the congregations were so transformed by the restoration concept, they dissolved this non-Biblical association/hierarchy.

h) Walter Scott supplied what the Campbells were lacking:

i. They may have been the scholars, but he was the evangelist.

ii. And due to the great results of this evangelism program the strain between the restoration movement and the Baptists only got worse.

i) Walter Scott spend the next 30 years contributing to the restoration.

5) The Split:

a. The tension between the Baptists and the restoration movement continued to spread.

i. And between 1827 and 1830 they had hit their breaking point.

b. It clearly was a gradual break, but it was bound to happen.

i. The union was shaky from the beginning.

- ii. And even in 1823 the Redstone Association tried to disfellowship Alexander, but he slipped through their fingers by withdrawing himself from their association.
- c. In 1825 the Redstone Association refused to accept any congregation that had not officially accepted the Philadelphia Confession of Faith.
 - i. In 1826, 10 Baptist congregations withdrew from 13 congregations who would not accept their creed book.
 - ii. This was the first Baptist division over the restoration movement.
- d. By then several other Baptist associations were divided in Kentucky.
 - i. In 1827 the North District Association brought charges against “one of their preachers” without naming him.
 - ii. The charges were trivial, as like using Campbell’s translation of the New Testament.
 - iii. The charges were brought against Raccoon John Smith:
 - A. When they were done reading all the charges, he jumped up and said, “I plead guilty to them all.”
 - B. A bitter debate ensued, and they decided to table everything for a year.
 - C. Within that year there were over 900 baptisms and most of them by Smith.
 - D. By then the restoration leaders gained full control of the North District Association.
 - i) And in 1831 the association followed the example of the Mahoning Association and dissolved itself of its unscriptural organization.
- e. Beaver Association, Western Pennsylvania.
 - i. In 1829 this association adopted an “Anathema” condemning Alexander and the Mahoning Association.
 - A. They then published it in many Baptist journals and was used as a pattern by other associations to withdraw themselves from the restoration movement.
 - ii. Here is a list of some of the errors the Beaver Association charged the restoration movement with:

- A. There is no promise of salvation without baptism.
 - B. That anyone who believes in Christ as the Son of God can be baptized without a proper “Baptist” examination.
 - i) That would have included a need for a certain “fuzzy feeling” from the Holy Spirit.
 - ii) And then a vote by man.
 - C. No direct operation of the Holy Spirit upon unbelievers.
 - D. That baptism is for the remission of sins and the gift of the Holy Spirit.
 - E. There is no need for a creed, just the scriptures only.
- f) The 17-year rocky marriage between the restorers and Baptists was over.
 - i. But, the union worked toward the restorers advantage:
 - A. Campbell had plenty of time to teach the truth and it spread like wheat amongst the tares.
 - ii. Many Baptist preachers, congregations, and entire associations accepted the Restoration Plea.
 - A. Between Alexanders scholarship and Scotts ability to preach, mixed with the truth, nothing could stop them from growing.
 - iii. When the split was final the Baptists lost preachers, congregations and associations in several states.
 - A. Along with over 10,000 members, most of whom were Baptist to begin with.
- e. The union of restoration movements.
 - 1) There was never an official “Union of Restoration Congregations” amongst these movements.
 - a) There is not an earthly headquarters for such to happen.
 - 2) However, as these different movements were purging themselves of their false doctrines, they eventually broadened their fellowships to include one another.
 - 3) The earlier movements begun by James O’Kelley and Abner Jones did not continue long as organized movements.
 - a) It seems their members simply merged with the Stone movement.

- 4) The movement started by John Wright also merged with the Stone movement and was added to the Silver Creek Baptist Association in 1820.
 - a) They were very close to the Campbells.
- 5) While the Campbell movement was associating itself with the Baptists:
 - a) The Stone movement was really taking off.
 - b) By 1820 the Campbells had four congregations and about 200 members.
 - c) The Stone movement at this time had over 500 congregations and 15,000 members.
- 6) Stone's movement was called the "Christian Connection," and in some areas was very different than the Campbell movement.
 - a) Stone was immersed in 1807:
 - i. But, he initially never made immersion a test of fellowship.
 - ii. He believed each person was free to decide themselves if they wanted to be baptized or not.
 - iii. He also did not observe the Lord's Supper often, claiming it was too sacred to make a regular part of the worship assembly.
 - iv. Stone did not have a definitive "plan of salvation."
 - A. He opposed Calvinism, but never really understood what should be done with sinners who came to Christ.
 - B. So, he kept the "mourners bench."
 - C. He encouraged anyone who believed they had an experience, to consider themselves saved and then be baptized at their convenience.
 - D. And the person who was being baptized was allowed to choose their desired mode of baptism.
 - b) Though the Stone movement was very powerful, it never went all the way, and never fully answered the question, "What must I do to be saved?"
 - i. But, they did convert a lot, and brought entire Baptist Associations into their undenominational fold.
 - c) Starting in 1809 there were steps taken to organize the congregations in the "Christian Connection."
 - i. In 1819 a general conference was held and a central

organization formed which began to organize the congregation into denominational patterns.

- ii. Stone, in no way, approved of this.
- iii. And in 1826 he began the publication “The Christian Messenger” to oppose the effort.
- iv. But the problem is he lost the leadership of the movement:
 - A. And those who had the leadership wanted to organize like the denominations.
 - B. Stone then split from the movement he initially started.
 - C. The movement he started went and entered Unitarianism, and in 1931 they united with the Congregational Church.
- v. Before the split there were 50,000 members in Stone’s restoration movement.
 - A. Only 15,000 stayed with Stone and the restoration movement.

7) Campbell movement:

- a) While Stone was trying to save his movement, the Campbells were working to separate themselves from the Baptists.
- b) In 1830 feeling the “Christian Baptist” had accomplished his work Alexander started a new paper called the “Millennial Harbinger.”
 - i. He used the term Millennial, but did not believe in premillennialism.
 - ii. He chose this word because he believed the Kingdom of God on earth could be realized through the unification of the denominations.
- c) With this change of the name of Campbell’s paper and the dissolving of the Mahoning Association and the printing of Campbell’s New Testament that omitted the name Baptist:
 - i. The time had come and it was ripe for a split between the Restoration Movement and the Baptist Church.
- d) Starting in 1829 the Beaver Association of Ohio started denouncing the Mahoning Association and Alexander.
 - i. It charged them with not believing certain doctrines.
- e) Then in 1832 the Dover Association of Virginia advised the Baptist churches to split from those of the restoration movement.

- i. They charged the restoration movement of not being godly.
 - ii. After the action of the Dover Association those who united with the Campbell either withdrew themselves or were disfellowshipped.
- f) Within 10 years there was a complete split between the two groups.
 - i. And it came at a great cost to the Baptist churches.
 - ii. They lost thousands of members, hundreds of congregations, and complete associations joined the restoration movement.
 - iii. Because of this split there are still seeds of bitterness among the Baptist.
- 8) Starting in 1826 men like John T. Johnson (1788-1856) and Barton Stone started to meet to unite the Stone and Campbell movements into one fellowship.
 - a) John T. Johnson was a Kentucky preacher associated with the Campbell movement:
 - i. It is claimed he did more to uniting these movements than anyone.
 - ii. He was a member in congress.
 - A. Served two terms.
 - B. When he was converted he left politics for the pulpit.
 - C. His brother, Richard M. Johnson was the Vice-President under President Martin Van Buren, 1837-1841.
 - b) And it was just a matter of time until this union happened:
 - i. Both movements were working the same territory in Kentucky and Ohio, and it was just a matter of time until they united.
 - ii. Especially when people kept asking why they had not yet united.
 - iii. Stone wrote in 1831, "The question is going the round of society, and is often proposed to us, Why are not you and the Reformed Baptists one people? Or, Why are you not united? We have uniformly answered, In spirit we are united."
 - iv. Campbell replied to that question by saying, "I think the question of union and cooperation is one which

deserves the attention of all them who believe the ancient gospel and desire to see the ancient order of things restored.”

- c) But, since both groups believed in church autonomy, unity would not happen overnight.
 - i. The only way it would really be realized is if congregations would start uniting.
 - ii. The first merger of these groups happened in Millersburg, Kentucky, on the 24th of April, 1831.
 - iii. In that town there was a congregation of both groups and they simply began meeting together as one congregation.
- d) In 1828 Joseph Gaston of the Stone movement and Walter Scott of the Campbell movement started holding meetings together.
 - i. Sharing pulpits.
 - ii. Working alongside one another.
- e) And soon it was common to see these two groups and preachers from these two groups working together.
- f) Johnson and Stone both lived in Georgetown, Kentucky and were good friends.
 - i. And in November 1831, Stone preached in a meeting at Johnson’s Great Crossing church:
 - A. Here the two men, for the first time spoke about the possibilities of uniting.
 - ii. Raccoon John Smith and John Rogers also joined in on the discussion and they agreed to call a general meeting to discuss the matter at hand.

9) Difficulties:

- a) Though the two groups wanted unity there were some serious problems:
 - i. Like Stone’s group was lax on baptism, the Lord’s Supper and was coming through a large split where they lost 70% of their members.
 - ii. But, then Campbell’s groups was considered “legal.”
 - iii. Also, Stone’s group was considered “emotional.”
 - A. “All heart and no head.”
 - B. And Campbell’s group believed that Stone’s group would compromise on doctrine for the sake of union.

10) The union meetings:

- a) Two meetings were held:
 - i. The Preliminary meeting were held in Georgetown, Kentucky, from the 23rd-26th of December, 1831 and things went so well they felt a union was near.
- b) The second meeting was held in Lexington, Kentucky during New Year's weekend, December 30 – January 2, 1832.
 - i. Many great men from both sides arrived to discuss things.
 - ii. Stone from his side and “Raccoon” John Smith from the Campbells side.
- c) Raccoon Smith was the first speaker:
 - i. And calmly he stated:
 - A. God had one people on earth.
 - B. God had one book.
 - C. For a union to take place His one people must follow and obey the one book.
 - D. He stated to follow any human inventions would be contrary to God's will. And there could never be a union, without a desirable practice to follow the Bible as the only rule of faith and practice.
 - E. “Let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Light, or any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us all the Light we need.”
- d) Barton Stone spoke:
 - i. He agreed that Smith touched on the real need.
 - A. To give up all creeds and return to the Bible alone.
 - B. And when it comes to speculative matters they will leave them at that. And they should never be taught from the pulpit unless through inspiration.
 - ii. “I have not one objection to the ground laid down by him as the true scriptural basis of union among the people of God; and I am willing to give him, now and here, my hand.”

- e) At the conclusion of the Stone's speech they both shook hands indicating a pledge of fellowship and brotherly love.
 - i. It was then suggested that all who believe give each other the hand of fellowship.
 - ii. Then they sang together and the union was ratified.

11) United:

- a) Neither side gave in to each other, and there was no transfer of powers, loyalties or property.
- b) They agreed to follow Christ alone.
- c) The only concession made was in regard to differences of opinion.
 - i. That when they disagreed they would all go back to the Bible for their guide.
 - ii. And they agreed they would refuse to divide over speculative matters.
- d) There were others who dissented and were scared:
 - i. Some were afraid of defending the Baptists.
 - ii. Others thought such a union was impossible without a creed.
 - iii. And then there was some confusion as to which party would people belong to? Stone or Campbell?
 - A. Smith replied, "We have no party. It is understood among us that we feel an equal interest in every church of Christ, and we are determined to build up all such churches without regard to their former names."
- e) The union went along smoothly:
 - i. A lot of that was because of the way the leaders behaved and the respect they had for one another.
- f) Now, pertaining to the doctrinal differences:
 - i. Baptism - Stone admitted that Campbell was right about baptism for the remission of sins.
 - A. He actually said he once believed that, but just stopped preaching it.
 - ii. The Lord's Supper – In the same manner he agreed that the Campbell's were right. And his movement was neglecting their responsibilities.
 - iii. Names:
 - A. The Campbell movement called themselves "Disciples."

- B. The Stone movement called themselves “Christians.”
 - i) Stone wrote in 1831 this was one of the reasons the groups had not united.
 - ii) Because they took different names.
- C. When the groups united Stone insisted that the name Christian was given by divine authority and it was eventually accepted as truth.
- iv. Evangelistic Spirit: The groups were divided on this as well:
 - A. Remember the Stone movement came out of the Second Great Awakening.
 - i) Which was characterized by highly emotional evangelistic methods.
 - ii) They encouraged people to “weep and mourn” as they sought salvation.
 - iii) Stone continued to emphasize the role of the Holy Spirit in conversion and feared that the disciples didn’t understand the influence of the spirit.
 - B. The Campbell and Scott movement emphasized the role of reason in conversion.
 - i) Faith was seen as an act of reason rather than an emotion.
- v. Trinity:
 - A. Barton Stone was confused with what he believed about the traditional view of the Trinity.
 - i) He did believe in the living God.
 - ii) He affirmed the pre-existence and divinity of Christ.
- vi. Atonement:
 - A. Stone rejected the substitutionary atonement doctrine.
 - i) Believe it always lent itself to Calvinism.
 - ii) He taught the atonement was a “at-one-ment,” where through the life and death of Jesus, God and men can be reconciled.
 - B. Campbell taught atonement is the cause and reconciliation is the effect of the death of Christ.

g) Doctrinal Similarities:

- i. Sola Scriptura.
- ii. Return to the Bible.
- iii. Rejected Calvinism, predestination, limited atonement.
- iv. The gospel should be preached to all men, and all believers could believe and obey.
- v. Rejected infant baptism, sprinkling, and inherited sin.
- vi. Baptism for the remission of sins (Though Stone had to be reminded.)
- vii. Both refused to wear unscriptural names.
- viii. Both were against denominational organizations.
- A. Local church autonomy.

12) 1832 and following:

- a) Just because the leaders agreed to unite there was still two large movements to unite.
- b) And as Smith said in his first plea during the meeting, they were to become brethren:
 - i. “Let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us all the Light we need.”
 - ii. So, the two groups worked together to become God’s light on earth.
 - iii. Some steps taken:
 - A. Raccoon John Smith and John Rogers, famous preachers from both sides started to travel together in Kentucky urging the brethren to unite wherever there were two congregations close to one another.
 - B. Barton Stone invited John T Johnson to become associate editor of “The Christian Messenger.”
 - i) Here is a quote from Johnson, “What could we do but unite? We both compared notes. We found ourselves congregated on the same divine creed, the Bible. We had the same King – the same faith – the same law....We could not do otherwise than unite in Christian love.”

- c) In 1834 there was still a pocket of resistance to unite in Jacksonville, Illinois.
 - i. Stone then moved there and was able to bring them together.
 - ii. Stone declared about the significance of this union, “I view this as the noblest act of my life.”
- d) There was great resistance from eastern Christians in New England and areas in Ohio:
 - i. They didn’t want to unite with the “Campbellites.”
 - A. They claimed Alexander taught “baptismal regeneration.”
 - B. And he opposed them uniting with this union. He said they were wrong in several areas like the deity of Christ:
 - i) He considered them to be Unitarians.
- e) There were other pockets of resistance. Here is an old quote that may explain why.
 - i. “This union, I have no doubt, would have been as easily effected in other States as in Kentucky.....had there not been a few ignorant, headstrong bigots on both sides, who were more influenced to retain and augment their party, than to save the world by uniting according to the prayer of Jesus.”

13) A decade of growth:

- a) The decade following the uniting of the Stone and Campbell movements saw a time of numerical growth for this movement.
 - i. They perpetuated their growth through good ole fashion evangelist, brotherhood journals and colleges.
- b) Journals:
 - i. In the 1830’s about 28 known journals were published.
 - ii. Some were short-lived.
 - iii. Others had thousands of subscribers.
 - iv. Alexander’s “Millennial Harbinger” was the best known of them all, 1830-1870.
 - A. “Christian Baptist” 1823-1830
 - v. Stone started his journal in 1826, called “The Christian Messenger,” 1826-1845.
 - A. It’s guiding motto was, “Let the unity of Christians be our polar star.”

- B. This was in print until his death in 1844.
- vi. Walter Scott's journal "Evangelist" was very influential as well for a decade.
- vii. Others:
 - A. "American Christian Review," 1856-.....
 - B. "Christian Standard," 1866-.....
 - C. "Gospel Advocate," 1855-.....
 - D. "The Christian" (Christian-Evangelist) 1882-.....

c) Colleges:

- i. The first was Bacon College in Georgetown, Kentucky.
 - A. Established in 1836 and Walter Scott was the first president.
 - B. This college eventually became University of Kentucky.
- ii. Bethany College was founded by Alexander Campbell in 1840.
 - A. This was to be a "literary and scientific school."
 - B. But founded on the Bible.
 - C. J.W. McGarvey, Moses Lard and many other Restoration leaders attended there.
- iii. Franklin College, founded by Tolbert Fanning near Nashville, Tennessee, in 1845.
 - A. It existed unto the Civil War.
- iv. Western Reserve Eclectic Insitute (Hiram College):
 - A. Founded in 1849 in Hiram, Ohio:
 - B. Became Hiram College in 1867
 - C. President of the United States James A Garfield was once a president of this college.
 - D. Leaders of this college went on to help start Texas Christian University and Oklahoma Christian University (Phillips University).
- v. Butler University, 1850.
 - A. Originally known as Northwestern Christian University.
- vi. Some other restoration colleges:
 - A. Milligan College, Eureka College, Culver-Stockton College, Drake University, Chapman College, Lynchburg College, Abilene Chrisitan

College, Florida Christian College, Harding College, Freed-Hardeman College, David Lipscomb College, and George Pepperdine and many more.

d) Membership:

- i. The united movement had between 20,000-25,000 members in 1832.
- ii. From there the movement caught fire:
 - A. The primary growth was in the Ohio Valley, Bethany, Lexington, Cincinnati and then westward.
 - B. It then spread into the South, Indiana, Illinois, Missouri and Iowa.
- iii. By 1860 there were 17 states that had at least 1,000 members:
 - A. Kentucky – 45,000
 - B. Indiana – 25,000
 - C. Ohio – 25,000
 - D. Missouri – 20,000
 - E. Illinois – 15,000
 - F. Tennessee – 12,285
 - G. Iowa – 10,000
 - H. Virginia – 8,430
 - I. New York – 2,500
 - J. North Carolina – 2,500
 - K. Texas – 2,500
 - L. Alabama – 2,458
 - M. Mississippi – 2,450
 - N. Arkansas – 2,257
 - O. California – 1,223
 - P. Georgia – 1,100
 - Q. Michigan – 1,000

2. Controversy:

a. Beginnings:

- 1) The 1830's were a time for amazing growth within the restoration movement.
- 2) It was also a time when seeds of controversy were planted, which would eventually lead to split.

b. Cooperation meeting:

- 1) In 1831-1832, Alexander wrote seven articles on the “Cooperation of Churches.”
 - a) He believed the world could never be evangelized unless there was church cooperation.
 - b) He based his authority for church cooperation on 2 Corinthians 8.
 - i. But insisted this was general authority and it was left up to us to decide how to spread the gospel in every generation.
 - c) He suggested that all the congregations in a county get together and have an annual general meeting at which plans would be made for evangelizing.
 - 2) Following his suggestions congregations began to organize “cooperation meetings” through the 1830s.
 - a) For example on the 12th of April, 1834, 13 congregations near Wellsburg, Virginia organized such a cooperation.
 - b) Where the congregations would contribute to pay for two evangelists.
 - i. Soon there was opposition to such an organization and it was dissolved a year later.
 - c) From here they decided that was a wrong type of organization.
 - i. So, they then agreed that church cooperation should be limited to whatever number it took to pay a single evangelist.
 - 3) The churches in the 1830 moved slow in organization cooperations to evangelize.
 - a) But after 1840 the movement gained momentum.
 - b) Then they started to hold State-wide cooperation meetings.
 - i. Illinois held one in Springfield in 1834.
 - ii. Barton Stone attended.
 - c) The Millennial Harbinger mentioned cooperation meetings in Illinois, Virginia, Missouri, Ohio, Kentucky and Indiana.
 - i. Clearly indicates how fast said unions were moving.
- c. Cooperation Objections:
- 1) T.M. Henley, a prominent member from Virginia, wrote Campbell in 1836 and declared that such institutions were a departure from faith.
 - a) To have Presidents and Secretaries and laying out districts is simply a return to what the Baptist already did.

- i. In his letter he made the famous remarks, “The burnt child dreads the fire.”
 - 2) But, he just didn’t object, but he also gave a solution:
 - a) A congregation take on a work, and then if they cannot fully support the work then they can raise money from other congregations.
 - b) And many congregations started following this plan.
- d. Alexander’s Call for Organization:
 - 1) Though some objected to Alexander’s call to organization.
 - a) He appeared to believe the call for organization had not gone far enough.
 - 2) In 1841 he wrote another series of articles about organization entitled, “The Nature of the Christian Organization.”
 - a) Here he proposed the establishment of a “general organization” amongst all the congregations.
 - b) He justified it by saying, the church is clearly a body and a body must be organized.
 - c) And admitting that the New Testament does not provide any general organization for the church:
 - i. He concluded the creation of such an organization is left to the judgment of the churches.
 - ii. Makes you wonder what about his silence of scripture argument?
 - d) He proposed that the congregations hold a convention and devise a general organization.
 - i. Which would then allow a congregation to manage their own affairs while the organization concentrated on taking the gospel to the world.
 - e) Walter Scott strongly opposed this proposal.
 - i. Though Alexander claimed the churches were “deficient in organization.”
 - ii. Scott countered that where there were elders and deacons there was organization.
 - iii. And that is what the brotherhood accepted.
 - iv. And “Who made brother Campbell an organizer over us?”
- e. American Christian Bible Society, est. 1845.
 - 1) The first brotherhood organization based out of Cincinnati, Ohio.
 - 2) D. S. Burnet, a prominent preacher in Cincinnati took the lead in organizing this society.

- a) The purpose was to aid in the distribution of the Bible throughout the world.
 - b) They drew up a constitution, choose officers, planned for an annual meeting and organized auxiliary societies.
- 3) Most brotherhood writers/publications supported this move.
 - a) But, then Campbell opposed its formation.
 - b) The reason he opposed it was because a few men got together and organized this society, instead of a general convention of all congregations.
 - c) Other's charged Campbell with objecting because the society was not organized at Bethany.
- f. American Christian Missionary Society, 1849.
 - 1) In early 1849 Campbell resumed his efforts to persuade the brotherhood to create "a more efficient organization" of the churches.
 - a) And, of course, there were clear objections.
 - i. Like how can autonomous congregations hold a convention to organize?
 - ii. Where would it be held?
 - iii. Would members even support such an organization?
 - 2) The various brotherhood journals discussed this issue through 1849 and generally agreed such an organization was necessary.
 - a) On the 23rd of October, 1849 they would hold their first general convention in conjunction with the annual Bible Society meeting.
 - 3) When the meeting convened, 156 members from 10 states were represented.
 - a) Campbell did not go, but he did send his son-in-law to speak for him.
 - 4) They went assuming they all agreed and would start a missionary society:
 - a) The questions were just how, and would Alexander agree?
 - 5) Pendleton, Alexander's son-in-law, proposed they create an independent missionary society:
 - a) And tell the congregations this should be the most important work in the brotherhood to financially support.
 - b) But, then others disagreed, because they didn't want to do away with the Bible society.
 - 6) This was a difficult decision. So they compromised:
 - a) They decided a missionary society would be organized.

- b) That they would commend the Bible Society to the brotherhood.
 - c) The two societies would be instructed to work together.
- 7) D.S. Burnet presided over the convention and helped to draft the constitution:
 - a) The constitution mirrored that of the Bible Society.
 - b) And their goal was “to promote the preaching of the gospel in destitute places.”
 - c) To join the society you had to contribute:
 - i. They made different levels of honor based on the amount one contributed.
 - ii. One could become a Life Member for \$20.00.
 - iii. Or a Life Director for \$100.00.
 - iv. And any congregation could appoint a delegate for \$20.00.
- 8) They choose Alexander Campbell to be the president of this new society.
 - a) He was very pleased and claimed his ideas had been “more than realized.”
 - b) And then he withdrew his objections to the Bible Society since it was now endorsed by the “entire” brotherhood.
 - c) He was the president till his death, 1849-1866.
- 9) Their first three missionaries were:
 - a) Dr. James T. Barclay whom they sent to Jerusalem.
 - i. They felt this was exactly what to do first.
 - ii. Send a missionary to where it all started.
 - iii. He arrived in 1850, but left only after three years, it was a hard, discouraging work.
 - b) Alexander Cross, a freed slave, they sent to Liberia.
 - c) J.O. Beardslee, they sent to Jamaica.
- g. A Decade of Opposition:
 - 1) The missionary society never had the support of the entire brotherhood.
 - a) And after the Civil War this became one of the issues that divided the church.
 - 2) Jacob Creath Jr. was the most outspoken critic of the society.
 - a) He quickly reminded Alexander and everyone else that in 1823 Alexander denounced missionary societies.
 - b) And wanted to know who was right?
 - i. The 1823 Alexander or the 1849 Alexander?

- c) He charged them with leaving the rule of the Bible alone for their authority.
- 3) There were also groups of congregations that opposed this society.
 - a) The church in Connellsville, Pennsylvania was one.
 - i. They claimed the church was the divine missionary society, and all other societies were unscriptural and uncalled for.
 - ii. They also objected that membership for the society involved money.
 - iii. They felt this was a dangerous precedent.
 - b) The church in Virginia held a meeting in May, 1850 and decided they could not work with this missionary society.
 - i. And they planned an “Independent State Effort,” to help support the missionary to Jerusalem.
- 4) Tolbert Fanning, 1810-1874, was the most prominent and influential person to object to this society.
 - a) He was a famed preacher from the Nashville, Tennessee area.
 - b) Considered the most influential preacher from the 1850-1860’s in the south.
 - i. He founded the Tennessee Agricultural Society; Franklin College and edited several journals.
 - ii. In 1855 he established the Gospel Advocate.
 - c) Originally, he was elected the vice-president of the missionary society, though he was not present.
 - i. And he accepted the role until the early 1850’s and eventually studied his way out of the society movement.
 - ii. Then he left the society, started the Gospel Advocate with the intention to use it to write against church societies, organizations and unscriptural Christian cooperation.
 - A. “The Church of God is the only divinely authorized Missionary, Bible, Sunday School and Temperance Society the only institution in which the Heavenly Father will be honored...and through no other agency can man glorify his Maker,” Fanning.
 - B. He clearly taught it was wrong for societies to do the work of the church for them.
 - d) He agreed that foreign missions would require the help of

multiple congregations.

- i. But, declared it should be done through the church and not through an organization.

h. Methodology Split:

- 1) Prior to the Civil War the majority of the southern congregations agreed with Fanning.
 - a) The majority of the northern congregations agreed with Campbell.
 - b) But, this was not considered a reason to split the church and separate fellowship from each other.
- 2) In 1859 Fanning was invited to speak at the society's annual convention in Cincinnati.
 - a) At that time he explained why the congregations in the south could not accept this society.
 - b) Then he described how they cooperated with one another without the aid of a society.
 - c) But, he concluded his speech by saying, "But I am happy to say, that from what I have heard on this floor, we are one people. With us all there is one faith, one God, one body and one spirit."
 - d) This is the spirit maintained between the opposing groups until the Civil War.

i. The Influence of Editors:

- 1) What Bishops are to denominations, editors were to the restoration.
 - a) While a Bishop can just go in and demand certain things of denominations.
 - b) Within the restoration movement each congregation was autonomous.
 - i. Therefore, it was editors who provided leadership through their writings during the formative years of this movement.
 - c) But, after the Civil war, strife hit the church, and the editors were great leading figures in fighting for truth, unity and when necessary division.
- 2) Benjamin Franklin, 1812-1878.
 - a) Benjamin is considered the most influential editor for the churches in the north.
 - i. He began preaching in the 1830s.
 - ii. Through the 1860s and 1870s he was considered one of the most popular preachers in the brotherhood.

- iii. Also, besides Alexander Campbell, no one had more debate success than Benjamin.
- b) Now, he was not an educated scholar.
 - i. He had very little formal education.
 - ii. But, he had a way about him that just connected to the people while he preached.
- c) His first journal was “The Reformer” 1845-1847.
 - i. Followed by “The Western Reformer” 1847-1850.
 - ii. Then he started “The Proclamation and Reformer” 1850-1853.
- iv. And his most famed and productive work was the “American Christian Review.”
 - A. 1856-1878 – He edited this until his death.
 - B. This paper was intended for the masses and not the scholars.
 - C. It’s aim was to present a plain gospel paper.
 - D. It was very conservative.
 - E. And a great asset in the war against the mechanical instrument.
- v. Franklin’s “ACR” was also very instrumental in condemning the societies that were creeping in the church.
 - A. Initially he was for the societies.
 - B. He was at the convention in 1849.
 - C. He was elected a manager of the missionary society in 1850.
 - D. For 17 years he held some sort of office.
 - E. And during one span he held the highest office possible.
 - F. He was so embedded in the societies that for some time he defended the society in a heated editorial exchange.
 - G. But, during the Civil War his support changed to opposition.
 - i) Reasons for opposition:
 - aa) He opposed members of the church fighting in the war.
 - bb) And the missionary society was going political.
 - cc) He taught that if the society was

going to be a dividing force then it must cease to exist.

2) In 1863 the society adopted a political statement supporting the Union.

aa) Then in 1866 Franklin announced in his Review that he could no longer defend the missionary society.

bb) But, through his studies he came to believe that it was indeed unscriptural.

H. And his change was a huge blow to the society and started the “Decade of Controversy” among the Christian churches.

1) This controversy did not end until the 1906 split.

3) Isaac Errett (1820-1888)

a) Isaac was raised in the Haldanean church of Christ in New York.

i. Unlike many in this time he was not converted out of denominationalism but “inherited” his faith.

A. Not that there is anything wrong with that, but there is a tendency by those who “inherited the land” instead of “fighting for the land,” to be a little more liberal-minded.

ii. He was not a scholarly man, meaning highly educated.

A. He had just a formal education.

B. But as a child he learned the printer’s trade.

C. And had a natural writing ability.

D. He preached primarily in Ohio.

i) Served as a minister to the church in Warren, Ohio from 1851-1856.

E. He also served as the Corresponding Secretary to the Ohio Missionary Society, 1853.

F. He became a co-editor of the Millennial

Harbinger in 1861, during the last few years of Alexander’s life.

b) Many in the north were upset with Franklin’s dogmatic and firm stance.

i. And some of these were more liberal minded.

- A. They wanted a more liberal minded voice to permeate the church. So, that the church would become a more progressive religion.
 - ii. So, several wealthy and powerful men determined to launch a new weekly journal “The Christian Standard” to specifically offset Franklin’s influence.
 - A. James A Garfield, the wealthy Phillips brothers of Pennsylvania were a few.
 - B. They choose Isaac Errett as their editor and put forth their first issue on the 7th of April, 1866.
 - iii. The journal barely survived.
 - A. It didn’t have a large circulation at all.
 - B. Eventually control was assumed by the R.W. Carroll Co. of Cincinnati.
 - C. Errett remained the editor until his death.
 - c) The Standard’s and Errett’s positions:
 - i. They were the only publication that supported the missionary societies after the Civil War.
 - ii. They supported members of the church fighting in the Civil War.
 - A. He said members of a country have a “sacred obligation” to fight their country’s wars.
 - B. He was constantly battling with the Gospel Advocate and David Lipscomb on these issues.
 - iii. He supported the mechanical instrument.
 - iv. He was the first preacher in the brotherhood to take the title “Reverend.”
 - v. He advocated for years for a more liberal, progressive religion.
 - vi. And advocated a departure from their traditional ways.
- 4) David Lipscomb, 1831-1917
- a) Edited what is considered the most important journal for the South, the “Gospel Advocate.”
 - i. The paper was started by Tolbert Fanning in 1855 and ran through 1861 and they stopped printing because of the Civil War.
 - b) In 1866 David Lipscomb started printing the paper again.
 - i. Fanning was too busy preaching, etc. to be deeply involved in this work.

- ii. Lipscomb edited this work for more than 45 years.
- iii. And through those years it is claimed he had more influence in the south than any other preacher.

c) Views:

- i. Conservative in spirit.
- ii. Had a resolute faith in the authority of God's word.
 - A. Historians claim he had a child like faith in the Bible.
- iii. Opposed missionary societies:
 - A. He claimed if we can form a society to perform our mission work, why not create a society for each church work we have and the congregations then sit around and do nothing.
- iv. He opposed warfare.
- v. He opposed mechanical instruments in worship.
- vi. All church works should be under congregations.

d) Accomplishments:

- i. He formed the Fanning Orphan School in 1884 after Fanning's death.
- ii. Founded Nashville Bible School (Now David Lipscomb University).
 - a. He considered teaching young minds the greatest joy of his life.

5) J.W. McGarvey (1829-1911) and Moses Laird (1818-1880)

a) These two are often linked together.

- i. They both lived in Kentucky after the Civil War.
- ii. They worked together on two journals:
 - A. Lard's Quarterly
 - B. Apostolic Times

b) McGarvey:

- i. Attended Bethany College.
- ii. Preached in Missouri for 10 years.
- iii. He was a famed teacher, writer and preacher.
 - A. He is not really remembered for his editorial work.
- iv. He taught at the College of Bible in Lexington for more than 40 years.
- v. He authored:
 - A. Commentary on Acts, 1863.
 - B. Lands of the Bible, 1881.

C. Evidences of Christianity, 1886.

D. Authorship of Deuteronomy, 1902.

c) Moses Lard:

- i. Raised in abject poverty.
- ii. He desired to obtain an education and preach and finally graduated from Bethany College when he was 30.
- iii. He spent more than a decade preaching in Missouri.
- iv. He was considered one of the greatest preachers of his time:
 - A. Some say he was so great he had no equal.
- v. When the Civil War started because of his pacifist beliefs his family was thrust into poverty.
 - A. McGarvey convinced him to move his family to Kentucky.
 - B. They moved to Georgetown, Kentucky in 1863.
 - C. He was warmly welcomed in Kentucky.

d) Moses had wanted to start a publication but never had the finances or ability to do so.

- i. Now that things were better for his family in Kentucky he was able to start a quarterly journal called “Lard’s Quarterly.”
 - A. This was in print from 1863-1868.
 - B. It is considered one of the finest journals ever produced by the church.
 - C. There were not enough subscribers to sustain this effort.

e) Then Lard, McGarvey, Robert Graham, Winthrop Hopson and L.B. Wilkes began a new publication called the “Apostolic Times.”

- i. This became a very important journal in the 1870’s due to their strong stance against the mechanical instrument.

j. 1866 – A Pivotal Year:

- 1) This year “The Gospel Advocate” restarted.
- 2) The “Christian Standard” was launched.
- 3) This year the “American Christian Review” reversed it’s position on societies and started to condemn them.
- 4) Also, among the northern churches, 1866, marks the beginning of a decade of controversy and alienation that eventually led to the 1906

split.

3. Slavery and the Civil War:

a. Slavery – Beginnings

- 1) Slavery led to what historians call “The Second American Revolution.”
 - a) America was divided along sectional, cultural and social lines during the 1800’s.
 - b) Controversy over slavery divided most denominations.
- 2) In 1619 America allowed 20 blacks to be brought to America, not as slaves, but as indentured servants.
 - a) This was not uncommon in those days, that is how many whites came to America as well.
- 3) There was several types of slavery in America:
 - a) There were the southern plantations that were growing tobacco, rice and indigo.
 - i. And these trades, especially indigo trade was depended almost entirely on slave labor.
 - ii. And though the Cotton Gin helped separate the seeds from the cotton.
 - iii. This did nothing to stop slavery, but actually increased it.
 - iv. Because Cotton planting moved into Alabama, Mississippi, Louisiana and East Texas.
 - b) There were your small southern farms:
 - i. Where slave owners rarely had more than five slaves.
 - ii. And they in many cases had freedoms not afforded to slaves that worked on the larger plantations.
 - c) Northern slaves served as butlers, maids, valets and cooks.
 - i. They rarely worked on farms.
 - ii. The industrial revolution’s new inventions made this type of slave labor in the north uneconomical.
 - iii. Free labor (Free Market) replaced slaves in the North in every state but in Delaware.
 - iv. By 1787 every state north of the Mason-Dixon line had already abolished slavery.
 - v. And the government outlawed slavery in the Northwest Territory.
- 4) Southern slavery reached a plateau in 1800:
 - a) The government made it illegal to import slaves into

America in 1808.

- b) With the cotton market booming, this caused the “Upper South” slave owners to start breeding slaves for market.
 - i. There were an estimated 900,000 slaves around 1800.
 - ii. There were an estimated 4,000,000 in 1860.

b. Slavery - Denominations

1) Mainline Protestants tried to deal with slavery early on.

- a) In 1784 the Methodists tried to stop their members from practicing slavery and failed.
- b) Virginia Baptists denounced slavery in 1789.
 - i. Kentucky Baptists tried to do the same in 1791 but failed.
- c) Presbyterians in New York and Philadelphia called for the end of slavery in 1787.
 - i. By 1815 they declared buying and selling of slaves was inconsistent with the gospel.

2) Other efforts to solve the problem:

- a) American Colonization Society was established in 1817:
 - i. It's goal was to remove the black man from America.
 - A. Some had good intentions and that was to buy slaves and let them, pay to send them back to their homelands.
 - B. Others were just racists and were willing to buy slaves to ship them back to Africa.
 - ii. By 1825 many denominations endorsed the ACS.
 - A. And soon there were 200 branches.
 - iii. They sent the first boat load of slaves back to Africa in 1821.
 - A. They established the colony of Liberia and made their capital Monrovia. Named after James Monroe the president of the United States.
 - B. One problem was not a single African-born man was on that ship. They were all black men born in America.
 - iv. Anyhow, the experiment didn't work:
 - A. Because the crops and agriculture methods they used in America did not work in Liberia.
 - B. This project was soon abandoned.
- b) “The Liberator”
 - i. This was a newspaper started by William Lloyd

Garrison (1805-1879).

- ii. The first edition came out on the first of January, 1831.
- iii. He was a very radical voice against slavery.
- iv. His paper brought such a powerful message that Georgian slave owners offered \$500,000 bounty to anyone who could bring Garrison to trial.

3) Results:

- a) Slavery started to embarrass many people in the south.
 - i. And for a time more southerners called for the end of slavery than northerners.
 - ii. Also, due to the works of Garrison, slave owners became very defensive.

b) Denominations:

- i. Slavery continued to be a dividing force:
- ii. Methodists founded their first anti-slavery association in 1834.
- iii. In 1841, Michigan Methodists were tired of waiting on the Methodist ranks to act, so they split from the Methodist church.
 - A. They formed the Wesleyan Methodist Church.
 - B. The Methodist churches reunited after the war.
- iv. Baptists formed the American Baptist Anti-Slavery Society in 1840.
 - A. This caused moderate Baptists to take a stand.
 - B. In 1845 pro-slavery Southern Baptists split from the Northern Baptists and formed the Southern Baptist Convention in Augusta, Georgia.
 - C. The American Baptist and Southern Baptists have not reunited since the war.

v. Presbyterians:

- A. In 1850 they stated that Scripture did not sanction slavery.
- B. They enforced those views in 1857.

- c) The fact that the denominations could not solve this problem and get along themselves.

- i. Proved it was just a matter of time until this became a nationwide conflict.

d. Slavery – Church

- 1) This issue of slavery caused division in the church as well.

- a) According to the 1851, annual report of the American and Foreign Anti-Slavery Society, it was revealed that “Campbellites” owned 101,000 slaves.

2) Barton Stone:

- a) “It is settled in the nation that slavery is wrong both politically and morally,” 1828.
 - i. However, it appears that he was for a gradual rather than full-scale emancipation of slaves.
 - A. “Should they be turned loose suddenly upon society, I would move out at once to a distant land to escape from them.”
- b) Barton was once a slave owner himself:
 - i. But he released them and did not send them away destitute.
 - ii. Stone was a member of the American Colonization Society:
 - A. He actually formed a chapter in his hometown in Georgetown, Kentucky.
 - B. He sent about 30 slaves to Liberia.

3) Alexander Campbell

- a) “I desire to see every human being intelligent, virtuous and free.”
 - i. He was a great advocate of a gradual emancipation as early as 1829.
- b) In 1823 he condemned “the system of the most cruel oppression.”
 - i. “That separated a wife from the loving embrace of a husband, and holds a man guilty because of the shade of his skin.”
- c) In 1845 Campbell published a series of 13 articles entitled, “Our Position To American Slavery.”
 - i. He received a lot of flack for this:
 - ii. He did not believe slavery was sinful per se, but did believe it was a social evil.
 - iii. He and his father seemed to agree that slavery where one’s inalienable rights were not infringed upon could be accepted.
 - iv. But they believed American slavery was such that no Christian should approve or practice it.

4) The slave issue slowly divided the church as well:

- a) And the Civil War divided it more:
 - i. There were men like Stone, Campbell, J.W. McGarvey, Benjamin Franklin, Moses E. Lard, Tolbert Fanning who were confirmed pacifists.
 - A. They did not believe brother should go to war against brother.
 - ii. Others within the church were ready to take up arms against each other.
 - A. Others made slavery and the War a test of fellowship.

5) David Lipscomb:

- a) Lipscomb's view of the black man was "one of kindness and friendship."
 - i. His mother died when he was young and a black woman helped raise him.
 - ii. His playmates were primarily black children.
- b) But that didn't stop him from owning slaves:
 - i. He and his brother owned a farm and they had five slaves, ranging from 9 to 35 years old.
- c) Lipscomb eventually freed his slaves. And stood firmly against it.
 - i. "Slavery was an incubus and hindrance to the Southern people, and I was at times willing to surrender all my interests in it to see it abolished."
- d) Now he didn't think that slavery was altogether bad, especially for the slave.
 - i. He felt that they were blessed to be brought out of barbarism into a civilized country.
- e) He was greatly concerned about the advancement of blacks and demonstrated this by saying, "We must bear our testimony to the truth, that the highest degree in intelligence and civilization reached by the African race for two-thousand years past has been reached through the institution of slavery as found in the southern states."
- f) He was concerned about unity:
 - i. "When a Negro, or an Indian, a Chinaman, an Englishman, or a German hears the gospel, believes in the gospel, testifies his faith in Christ and demands baptism, where is the man or woman who...calls himself a Christian and objects?"

- ii. “We would much prefer membership with a humble and despised band of ignorant Negroes, than with a congregation of aristocratic and refined whites.”
- iii. He taught that a preacher who refused to preach to blacks was “no true preacher of Christ....We cannot kick him down to hell and ourselves rise to heaven.”
- iv. Even during the Jim Crow laws of the 1880s-1900s he stood for the truth.

A. There was a case in Fernuale, Tennessee where a young girl was denied fellowship in a white church because she was 1/8th Negro.

- i) “I doubt if one who refuses its fellowship and encouragement and help to one who is Christ’s disciple because he or she is of another race, can be saved.”

6) Slavery/Civil War – Churches of Christ

- a) Not only was the Civil War a test for whether the United States would survive.
 - i. It was also a test for the survival of the restoration movement.
- b) In 1860 there were 1,200 congregations in the north and 800 in the South.
 - i. And many of the congregations were clustered in the Ohio Valley where loyalties were so divided that Christians were often set against Christians, brother against brother, father against son.
 - ii. Tension was so great in some congregations where sympathizers of the north and south worshiped together.
 - iii. Certain preachers of that era said that the atmosphere was so tense that if a preacher even hinted he was for one side or the other that half the churches in Kentucky would have been destroyed in a month.
- c) If any truth was learned during the Civil War for the restoration movement it was “Brother should not go to war with brother.”
- d) “Brother should not go to war with brother,” was often heard in pulpits and read in journals throughout the brotherhood.
 - i. And though most renowned preachers were pacifists, Walter Scott was not.

- ii. When the war started most editors pleaded for a non-participation approach.
- iii. McGarvey declared he would do anything to keep his brethren from enlisting.
 - A. "I would rather, ten thousand times, be killed for refusing to fight than to fall in battle, or come home victorious with the blood of my brethren on my hands."
 - B. He often asked his brethren what would the apostles have done if six lived in the south and six in the north?
 - C. McGarvey described himself as "standing between brethren in the battlefield with the New Testament in his hands, warning them, as they hope for heaven, to keep the peace."
- iv. When the war started McGarvey and 13 other prominent preachers signed a plea calling for Christians not to participate in fighting.
 - A. This plea was published in many journals.
 - B. The preachers condemned "Fratricidal strife," and declared such would entice God's displeasure.
 - C. They pled for unity.
- v. In Tennessee several elderships and preachers met at Beech Grove in 1862 and wrote a letter to Jefferson Davis, President of the Confederacy, requesting that Christians be exempt from military service and the draft.
 - A. The Confederate government granted an objector's status to Christians.
 - B. When the war was over, David Lipscomb wrote that the churches in Tennessee were "almost a unit" in refusing to join the military.
- e) No matter how hard the leaders of the church begged and pleaded with members of the church not to join the war thousands upon thousands did.
 - i. Alexander Campbell's son and Barton Stone Jr. both joined the Confederacy.
 - A. There were some preachers who supported the Union Army.

- ii. James Garfield became a Colonel in the Union Army.
 - A. He would make speeches on the steps of church buildings trying to recruit men for battle.
 - B. He fought battle after battle.
 - C. Then joined congress and then became one of our presidents.
- iii. General R. M. Gano of the Confederacy was a member of the church.
- f) The two most famous preachers in the brotherhood at that time Benjamin Franklin, in the north and Tolbert Fanning in the south had two different views on the war:
 - i. Franklin felt a sectional loyalty, but did not allow the political issues to be discussed in his "Christian Review."
 - A. And when confronted on why he would not allow political issues to be discussed in his journal, he stated he loved the Union, just like he loved the government of God.
 - ii. Fanning, on the other hand, he believed just as strongly in the southern cause.
 - A. And blamed the war on false teachers.
 - B. And basically said they had a right to protect themselves from the encroachments of the north.
 - C. But, when all was said and done, he qualified his stance for the war by saying, "All this we have spoken as a citizen of the world, and not as a member of the family of God."
 - iii. In the end both men spoke out against brother fighting brother.
 - A. "We will not take up arms against, fight or kill the brethren we have labored for twenty years to bring into the kingdom of God," Franklin.
 - B. "Both parties claim the sanction of Heaven, and very earnestly call upon God for help. Both cannot be right....It may be that God intends to prove his people, and...the war may be the occasion for the test," Fanning.
- g) The American Christian Missionary Society:
 - i. With their headquarters and annual meetings being held in Union Territory it only seemed obvious how their

- members would feel.
- ii. During their annual meeting in October, 1861 no one from the South attended.
 - A. Their major question that year was would they restrict themselves to missionary work or make a stand favoring the north?
 - iii. The issue was put on the table by Dr. John Robison of Bedford, Ohio.
 - A. His resolution called upon the brethren to “do all in their power to sustain the proper and constitutional authorities of the Union.”
 - B. James Garfield even appeared at the convention wearing a Union uniform.
 - i) He gave a speech favoring the resolution.
 - C. The resolution passed with one dissenting vote.
 - iv. When news of the society’s ruling reached the Southern Christians, they were very displeased.
 - A. They felt the society should not have got involved in politics.
 - B. Tolbert Fanning, who had been begging his southern brethren not to join the war was heartbroken and angered by this ruling.
 - C. In his last issue of the Gospel Advocate, before it was suspended due to the war, he informed his readers that the missionary society had adopted a resolution approving “the wholesale murder” of Southern people.
 - D. As he understood it the society was encouraging “thousands of professed servants of the Prince of Peace” to enlist with the Union to fight against their brothers.
 - v. Fannings reaction was blunt and angry.
 - A. And he asked questions like, if he would ever see those preachers again, how could he unite with them?
 - B. Unless they repented?
 - C. “For whose blood they are now thirsting. Without thorough repentance, and abundant works demonstrating it, we cannot see how we can ever regard preachers who enforce political

opinions by the sword, in any other light than monsters of intention, if not in very deed.”

h) A Second ACMS resolution:

i. As if the first resolution didn't cause enough damage to the unity of the church.

A. In 1863 the society adopted an even stronger resolution supporting the north.

ii. One of the reasons for the stronger resolution had seeds back in the 1850's.

A. Men like Pardee Butler, Ovid Butler, John Boggs and other started to demand then that slavery be denounced in the church.

B. They wanted slave owners in the south to either repent or be disfellowshipped.

C. They kept the brotherhood in turmoil.

D. And they even denounced Alexander Campbell for being soft on slavery.

E. That is why Northwestern Christian University (Later, Butler University) was established, to rival the other colleges.

F. They also established “Northwestern Christian Magazine,” in 1854 to champion the freedom of slaves.

G. They even went out and started their own missionary society, in Indianapolis in 1858, because the American Christian Missionary Society's first president Dr. James Barclay was once a slave owner.

H. They organized their society just like the one in Cincinnati.

I. The main difference being the one in Indianapolis made a faithful stand against slavery.

i) Even before the Civil War, the issue of slavery was dividing the church.

iii. Then around 1863 rumors were circulating that the ACMS was disloyal to the north.

A. That is one reason they made this second resolution, and declared they're unqualified support for the North.

iv. Many people were able to digest the first resolution but after the second resolution:

A. McGarvey wrote that the society destroyed it's influence and should cease to exist.

B. Lard called the society shameful and declared that if they wrote another such resolution they should die!

C. Franklin believed they left their legitimate work and when the war ended. He became their most vigorous opponent.

i. Resulting bitterness:

i. The rulings of the missionary society sent divisive shock waves throughout the church.

ii. Soon after the war ended in 1866:

A. Tolbert Fanning proposed a "general consultation meeting" of southern churches.

B. For several years now the lines of communication were shut down.

i) Periodicals could not be sent.

ii) Preachers and people were unable to travel.

iii) Congregations were just secluded and did their best to make it through the war.

C. Fanning wanted the members to come together and counsel, assess the condition of the church, talk about healing, and moving on.

i) The meeting was held at Murfreesboro, Tennessee, in June 1866.

ii) Congregations from six southern states attended.

iv. When Benjamin Franklin heard of the proposed meeting he objected to a meeting where the Northern congregations were excluded:

A. "There is no South or North in our Gospel."

B. Fanning responded as most all in the south would have then:

i) "It seems to me that men engaged in such service ("Employing the first of wickedness") may not be very well prepared to engage in genuine spiritual

cooperation.”

v. When the Gospel Advocate resumed in 1866, David Lipscomb didn't hold anything back against the resolutions of the missionary society.

A. And his language was blunter and bitterer than Fanning's writings.

i) Lipscomb noted that he envisioned the society to plead with Christians to stay out of the war like all the main publications, and influential preachers were trying to tell people to do.

ii) Instead they found a society that thought it was a counsel.

aa) “We found only vindictive, murderous spirit ruling its counsels, and encouraging the Christian.....Christians North robbing and slaughtering Christians South.”

bb) The society performed a valuable service for the north “In inducing the followers of the prince of peace to become men of war and blood.”

iii) Lipscomb made note that when the war begun Franklin's articles to Northern Christians were good, trying to tell them to stay out of this conflict.

aa) But the missionary society's resolutions not only encouraged people to enlist in the Union army.

bb) “We have felt, we still feel, that without evidence of repentance of the wrong, it should not receive the confidence of the Christian brotherhood.”

j. The Civil War help destroy the unity of the northern and southern congregations.

i. There were other factors as well:

A. The southern congregations were more conservative.

- B. The missionary society.
 - ii. But, the fact that the missionary society promoted bloodshed was devastating.
 - A. And for some people those wounds would not heal until those generations involved passed from the earth.
- e. The Decade of Decision:
 - 1) Then first decade after the Civil War (1866-1875) was a crucial period in the Restoration Movement.
 - a) Especially in the north.
 - b) The “American Christian Review” and “Christian Standard” were often at war with each other.
 - 2) The Louisville Plan:
 - a) The first battle between Benjamin Franklin and Issac Errett involved the missionary society.
 - i. Franklin had turned against the society and was now anti-society.
 - ii. Errett began to vigorously defend the scripturalness of societies.
 - A. Because the society had made too many mistakes.
 - iii. They tried to reorganize the society hoping to make it more friendly to the churches.
 - A. They dropped the lifetime memberships, and the life-directorships, in 1868.
 - iv. Then they met in Louisville, Kentucky to restructure the society in 1869.
 - A. They felt that was the only way to get the brotherhood to accept this work.
 - B. They choose a committee of 20 men to propose a reorganization of the society.
 - C. It was adopted in October, 1869.
 - D. Called the Louisville Plan.
 - b) The Louisville Plan disbanded the old missionary society:
 - i. And it set up new missionary boards at district, state and national levels.
 - A. With funding coming from the churches and being split between these levels.
 - ii. McGarvey proposed an amendment that allowed every congregation to specify how they would use their

funds.

A. But it was determined if congregations had that freedom then the national board would not have enough money to carry on missionary work.

c) The “Christian Standard” was all for this new plan.

i. And they wrote and asked the church to just give it a chance.

ii. And the main proponent to the first society, at this time, Benjamin Franklin, agreed with just that.

A. And this shocked people and still does.

B. Because the plan is clearly denominational.

C. More like an ecclesiastical structure.

iii. Some try to justify him giving in, they say he was tired of the fight, or just wasn’t thinking clearly, or just wanted unity.

A. Whatever, he still gave the Louisville plan his approval.

B. But, in 1871 he saw that the national board was not getting enough funds to operate.

i) He concluded then the congregations believed they could spend their own money on mission funds more efficiently than the national board.

ii) And then was once again he was anti-society.

3) Mechanical Instrument Controversy:

a. The instrument was not used, or even considered in the early restoration days.

i. It was clear to everyone this was of denominational origin.

b. The first time the instrument was brought up was in 1851 when a reader asked the editor of “Ecclesiastical Reformer,” whether instruments might add solemnity to worship.

i. The editor’s first reply was opposing the instrument.

ii. But soon he printed some articles that were in favor of the ensign of Baal.

A. After those articles were read, John Rogers wrote Alexander Campbell about it and asked his opinion.

B. He stated that if congregations had no real

- devotion or spirit in them, the go ahead.
 - C. But for congregations that are devoted to God
“Such aids would be as a cowbell in a concert.”
 - D. After this answer, the questions was not
considered again for 10 years.
 - c. It is believed the first congregation to add the instrument was
the Midway church in, Midway, Kentucky.
 - i. Dr. L.L. Pinkerton (considered one of the first liberals
in the church) was their preacher.
 - A. And around 1860 they began to use a small
melodeon.
 - B. He justified its usage by saying the singing was
so bad that it would “scare even the rats from
worship.”
 - i) There was opposition, one of the elders,
and a slave removed the offending
melodeon through a window.
 - ii) It was later returned.
 - d. 1864-1865 were the first years in which the mechanical
instrument issue became a large discussion:
 - i. Though the discussion was primarily in the north.
 - A. The southern churches were firmly opposed to
the instrument.
 - i) So much so, they rarely preached and
wrote against it. Because they didn’t need
to.
 - ii. W.K. Pendleton, the new editor of the Millennial
Harbinger, following Campbell, agreed the early
church did not use it.
 - A. He wanted to bring in the instrument as a matter
of expediency.
 - iii. The two main parties in this discussion at the time
were A.S. Hayden who was for the instrument.
 - A. And J.W. McGarvey who was against it.
 - i) “In the earlier years of the present
Reformation, there was entire unanimity
in the rejection of instrumental music
from our public worship. It was declared
unscriptural, inharmonious with the
Christian institution, and a source of

corruption.”

ii) McGarvey never changed his views.

B. Eventually McGarvey realized that most of the congregations in Kentucky were for the instrument.

i) So, he stopped writing on the subject and started writing on other subjects.

ii) But, he would never worship with a congregation that had this mechanical device.

iii) And when the Broadway Christian Church in Lexington started to use the instrument in 1903, he moved his membership.

iv) A sad point is when he died in 1911, the congregation used an organ at his funeral.

v) An elderly lady said, “This is a great wrong, for he opposed it all his life.”

e. Moses E. Lard stood firmly against the instrument as well:

i. In 1864 he said about the organ, “a defiant and impious innovation on the simplicity and purity of the ancient worship.”

ii. He even advised members who opposed it how to deal with it:

A. A preacher should never step foot in a building that uses it.

B. A Christian who has moved should never unite with a congregation that has an organ.

C. If the congregation you attend brings in the instrument, then you should leave.

D. “These organ-grinding churches will in the lapse of time be broken down, or wholly apostatize, and the sooner they are in fragments the better for the cause of Christ.”

f. Benjamin Franklin estimated in 1868 there were 10,000 congregations and about 50 were using the instrument.

i. And despite the objections of the influential preachers in that area congregations started to apostasize one after the other in the 1870’s.

g. The Christian Standard:

i. Though the Standard was leading the way into liberalism and apostasy, they printed articles against the instrument.

A. They also printed some pro-instrument.

ii. They took the stance that there was nothing wrong with the instrument, but we should not bring them in for the sake of love and unity.

A. “Better is poor singing where love is, than the grandest tones of the organ and hatred therewith.”

iii. Franklin’s response to this kind of thinking was, “We put it on no ground of opinion, or expediency. The acts of worship are all prescribed in the law of God.”

A. Franklin realized, like we do, the instrument is a symptom of a much larger problem.

B. A failure to understand or respect the authority as revealed in the New Testament.

C. And a failure to respect apostolic doctrines, 2 Thessalonian 2:15.

h. David Lipscomb:

i. As mentioned he never had to write or speak much against the mechanical instrument because the south was much more conservative.

ii. But, he would chide men like McGarvey for their inconsistency within the expediency argument.

A. On one hand they accepted the missionary society.

B. But on the other hand they rejected the instrument.

C. When there was no clear authority for either.

iii. Lipscomb’s concern with the argument of expediency is they would open the door of expediency so wide that the congregations would accept anything.

4) Central Christian Church

a. In February 1872 the Central Christian Church dedicated a massive new church building.

i. It became a focal point of another huge church controversy.

b. It cost \$140,000 to build, and it had an organ that cost \$8,000.

- i. Had the largest stain glass windows in America.
- c. Benjamin Franklin denounced the extravagance of this project and called in a “temple of folly and pride.”
 - i. He started to write harshly against it.
 - ii. Declared people of the “ancient order” would be ashamed to see this.
 - iii. Then there was the organ.
 - iv. He claimed the extravagance of this would financially hurt the missionary society since the members of the society worshiped there.
 - A. He claimed when people from other congregations visited Cincinnati and saw their building.
 - B. There is no way they would continue to send their funds to that society.
 - C. Because they would not want that type of gospel sent anywhere.
 - v. Also, when the church was opening their building, they brought in Baptists, Methodists and Congregationalist preachers to speak to them:
 - a) According to Franklin was evident they were making peace with the denominations.
- d. This began a huge war of wars, against the Standard and the Review.
 - i. It was a very ugly war.
 - ii. And this war was evidence there was a dividing line being drawn in the sand between the conservatives and the liberals (false teachers) in the brotherhood.

5) Missionary Societies:

- a. The Louisville Plan was a failure:
 - i. Due to the many government levels very little money made it's way past the districts up to the national level for international missions.
 - ii. There wasn't enough money coming up to even pay for the overhead.
- b. So, Isaac Errett and W. T. Moore took the lead to start a 3rd main church society for the churches in America:
 - i. The Foreign Christian Missionary Society, in 1875.
 - ii. This society returned to the pattern of the 1849 society, with paid memberships and all.

- c. This third society was better funded and they did send missionaries to Denmark, England, France, Turkey, India, Japan and Panama.
- d. The establishment of this third society made it clear that the liberals no longer cared what the conservative and leading preachers were saying.
 - i. In 1873, R.M. Bishop said there was no way to satisfy those men:
 - ii. And declared they were no longer as influential as they used to be so, “We need no longer wait on their cooperation.”
 - iii. “I think we ought to say to all such that we cannot wait on them any longer.”
 - A. Simply put they were saying, we care less what others think. We want this society and we are going to do it.
 - B. And with that type of attitude, so foreign to the unity desired by the original restoration leaders, a split was imminent.

f. The Lines of Division:

- 1) The Foreign Christian Missionary Society essentially was the final straw.
 - a) Though it took three decades in 1906 the United States Census Bureau listed the Christian Churches and the churches of Christ as separate religious bodies.
 - b) Unfortunately the Christian Churches the more liberal, apostatizing body won over most of the northern congregations.
- 2) The Christian Churches victory was largely because of the work of the Christian Standard and the Christian Evangelist.
 - a) The Christian Evangelist was established in 1882, through merging two smaller papers:
 - b) The editors were J. H. Garrison and B.W. Johnson (The author of “Johnson’s Notes” or “People’s New Testament with Notes” until Johnson died in 1894.
 - i. Then Garrison became the sole editor until 1912.
 - c) These papers strongly supported the missionary societies.
 - i. And the use of mechanical instruments in worship.
 - d) And these papers were accredited with winning the approval of societies and instruments within the northern churches.

- 3) Now the question must be asked, how did the conservatives lose out in the north?
- a) They lost out because they started fighting amongst themselves.
 - b) When Franklin died in 1878 there was not a powerful voice in the north to replace him.
 - i. John F. Rowe replaced him as editor of the American Christian Review, but the Review was not as successful under his leadership.
 - A. Eight years later the owner put the paper up for sale.
 - B. Rowe wanted to buy it but at a much-reduced cost.
 - C. Rowe and the owner could not come to terms so Rowe went and started a rival journal called "The Christian Leader."
 - ii. The Review was then purchased by Daniel Sommer, 1850-1940.
 - A. And Rowe and Sommer were then involved in a personal dispute.
 - B. And this dispute not only divided them but also started to divide the conservative brethren.
 - c. Under Daniel Sommer the Review was never the same as it was under Franklin:
 - i. Though he changed the name to Octographic Review and then to Apostolic Review in 1914.
 - ii. It was his spirit and ultra-conservatism that lead to the demise in stature and respect of this paper.
 - A. He basically became a brotherhood critic.
 - B. Instead of writing on matters pertaining to life and doctrine.
 - C. It was about critiquing everything, everyone and pushing his hobbies.
 - iii. Doctrinally he was anti-Christian colleges, anti-orphanages, and anti-located preachers.
 - A. His doctrines became to be known as Sommerism
 - B. And it was because of his spirit, and those like him that the conservatives spent all their time fighting amongst themselves that they stopped

fighting against liberalism and the liberal church won out.

C. May this be a lesson to us today!!!

4) The Conservative South:

a) Though the Christian Church won most of the congregations up north to liberalism and apostacy.

i. The south won most of the congregations to the truth and keeping the precepts of the restoration movement,

b) David Lipscomb was a steady force in the south:

i. He was a strong, respected faithful preacher.

ii. He edited the Gospel Advocate for almost 50 years, 1866-1912.

iii. And no one ever questioned his conservative stance.

c) During this time there was a large exodus of Christians from Tennessee to Texas:

i. And they took the gospel with them and turned Texas into one of the most important states for the Restoration Movement.

ii. They brought the Gospel Advocate with them.

A. And Texas soon had the largest circulation of any state.

B. So large that the Gospel Advocate developed its own "Texas Department," edited by John T. Poe.

C. And when Austin McGray (1846-1928) established the Firm Foundation in 1884 in Austin, Texas, the Advocate had an ally for truth.

d) Due to the influence of Lipscomb and the Advocate the missionary society concept was not an issue in Texas until the mid-1880's.

i. Prior to this the congregations cooperated together and sent out a "State Evangelist," under the eldership of Sherman.

e) But, in 1886, the liberals in Texas were not content with the congregations sending out their own missionaries they started a Texas missionary society.

i. Even though there were many powerful church leaders in Texas that opposed it, the liberals didn't care, and not concerned for even unity, they went ahead and

- pushed their society upon the churches in Texas.
 - ii. With the growth of liberalism in Texas came the organ!
 - iii. And any time an organ was introduced, the congregation split.
 - iv. J.D. Tant estimated that over 100 congregations split prior to 1896 over the instrument.
 - f) While the Advocate and Firm Foundation were united in opposing the liberal movement, they began to argue:
 - i. And they began to argue over the topic of “rebaptism.”
 - ii. The Firm Foundation taught that those who were immersed because of faith, but not for remission of sins had to be baptized for the remission of sins.
 - iii. The Gospel Advocate and Lipscomb opposed it teaching those immersed because of faith, and not specifically immersed because of repentance of sins did not have to be rebaptized.
 - iv. These two journals discussed that for several years.
- g. The 1906 Census:
 - 1) The United States Census Bureau gave official recognition to the division between the churches of Christ and the Christian Church.
 - a) The report was published in 1910.
 - 2) On the 17th of June, 1907, S. N. D. North, the Director of the Census, wrote Lipscomb and asked if there was a religious body called the “church of Christ.”
 - a) Not associated with the Christian or Baptist church.
 - b) And if there was a “church of Christ,” then how could they get information pertaining to their organization, principles and numbers.
 - 3) Lipscomb replied to North and outlined the basic principles for the Restoration Movement as formulated by Thomas Campbell in the Declaration and Address.
 - a) And he then accused the Christian church of betraying this address, when they added societies and instruments.
 - 4) Several months later North visited the Advocate office and arranged for J.W. Shepherd to compile a list of churches of Christ for the census report.
 - a) It was an inexact report, but the report revealed:
 - i. The Christian Church was the larger body:
 - A. 8,293 congregations.

- B. 982,701 members.
- ii. That the Christian Church won the battle for the north:
 - A. While the churches of Christ won paths in the south.
 - B. But, in the heartland, stretching from Ohio, Indiana, Kentucky, Illinois to Nebraska the disciples outnumbered the churches of Christ:
 - i) 534,695 to 31,883.
 - ii) About 19 to 1.

	State	Church of Christ Membership	Christian Church Membership
1	Tennessee	41,411	14,904
2	Texas	34,006	39,550
3	Kentucky	12,451	123,659
4	Arkansas	11,006	10,269
5	Indiana	10,259	108,188
6	Alabama	9,214	8,756
7	Oklahoma	8,074	24,232
8	Missouri	7,087	159,050
9	Ohio	4,954	83,833
10	Illinois	3,552	101,516

* This chart represents the church membership of the ten states with the most members of the churches of Christ in 1906. By 1916 the churches of Christ in Texas had more members than Tennessee. There were 71,542 members of the church and 54,836 disciples.

h. Why the Division?

- 1) The rise of two antagonistic views of Biblical Interpretation:
 - a) The churches of Christ believed as stated in the Christian Baptist that the New Testament is our pattern.
 - i. And anything not found in the pattern is unscriptural and forbidden.
 - b) The Christian Church wanted additions to the pattern like societies and the instrument.
 - i. They claimed authority for these items as expedients.
 - c) Moses Lard said in 1869 that expedients would be the rock that would destroy this movement.

i. He was partially right.

2) Geographics:

a) The south turned against the Cincinnati Missionary Society when they became political and pushed brother to fight against brother.

b) This left a bitterness that could not be resolved.

3) Social and Economic differences:

a) The north was progressing much faster than the south.

i. And as they progressed materially they wanted to progress religiously as well.

ii. And Erett and Garrison favored a looser interpretation of scripture.

iii. And this allowed the movement to become a denomination among the denominations.

iv. And the northern churches seemed to be content with that.

b) The south was more conservative:

i. They appreciated the Restoration Plea and had no problem separating themselves from denominationalism and being God's true church on earth.

i. The Christian Church/Disciples of Christ Split:

1) During the 1880's-1890's a new form of Biblical criticism sprung forth from Europe.

a) Men began to reject the creation, virgin birth, the ten plagues, the bodily resurrection and more:

i. Basically an age of human reasoning came into existence.

ii. And what didn't make logical sense in the laws of this realm was discounted as traditions and fables.

b) This concept quickly entered into the more liberal minded Christian church.

i. But, many there understood, there is nothing too hard with God, and God could bend the rules of nature to accomplish His will.

2) In 1889 Dr. R.C. Cave of St. Louis shocked the brotherhood by preaching and denouncing the virgin birth and resurrection.

a) The brotherhood, fought back hard and he left the church.

3) But in 1894 the Divinity House was established at the University of Chicago and at Yale:

- a) Through those houses many Christians accepted theological liberalism, and it spread rapidly among the disciples (The Christian Church).
 - b) In 1908 Charles Clayton Morrison became the editor of the Christian Century, and he started to promote this liberalism (false teachings).
 - i. He eventually severed ties with the disciples and joined Protestantism.
- 4) The Christian Standard took a determined stand against this new liberalism.
 - a) And J.W. McGarvey began a regular column on “Biblical Criticism,” in the Standard in 1893 until his death.
 - i. He had extensively studied Biblical criticism and was well prepared and able to combat it.
 - ii. And he sharply would criticize the writings of the Christian-Evangelist and Christian Century (Eventually belonged to the Disciples of Christ).
- 5) The Christian Standard (Christian Church) and the Christian-Evangelist (Disciples of Christ) had stood together for years united against the conservatives, and accepted a wider view of authority falling under the doctrine of expediency.
 - a) But, now the Christian-Evangelist was sympathetic to this new movement.
 - b) And the Standard took a stand.
- 6) Then in the 1920’s the missionary societies came under fire again:
 - a) This time it was found out that their missionaries were fellowshiping with denominations and not practicing baptism:
 - b) And this was the straw that broke the Standard from supporting the societies any longer.
- 7) All of this resulted in a split of the Christian Church, between them and what is now known as the Disciples of Christ.
 - a) The Standard stayed with the Christian Church and still was it’s main journal of influence.
 - b) The Christian-Evangelist went with the Disciples of Christ:
 - i. They were based out of Indianapolis, Indiana.
 - ii. Their legal name is “International Convention of Christian Churches.”
 - iii. They made Indianapolis their headquarters.
 - c) Each group had about 1 million members.

- 8) The disciples grew to about 2 million members in 1958.
 - a) As of 2009 there were 658,869 members in 3,691 congregations.

Black Restoration History

1. There is just not that much information out there about Black Restoration History.
 - a. It is reported that Dr. J.S. Winston worked for years (nearly 50) to collect material to eventually write a book called “Black Roots in The Restoration Movement.”
 - 1) But, he died before he wrote the book.
 - 2) His wife has given the material to Southwest Christian College who plan to finish the book:
 - a) But, his collection is considered the best collection in the brotherhood, pertaining to this topic.
2. Even though there is not a lot of material about Black Restoration History:
 - a. The reality is African Americans had a part in our restoration, just like they did with building this great country.
3. Let’s remember that Africans did have the gospel before America and before Caucasians.
 - a. Philip met the Eunuch in Acts 8:26-39 and taught him the gospel and converted him.
 - 1) And he took his new faith to Ethiopia.
 - 2) And though the faith did not remain pure the Nubians were influenced by Christianity.
 - b. By the 200’s AD, Christianity was all over northern Africa.
 - 1) They too were being tormented for their faith in Christ.
 - c. In 287 AD, a number of African soldiers obeyed the gospel, along with their black General named Maurice.
 - 1) They all later were killed for refusing to offer sacrifices to the gods.
 - d. To what extent the church grew in Africa:
 - 1) And to what extent they kept the church pure cannot be accounted for.
 - 2) There are just not enough written records.
 - 3) But, there is clearly enough evidence to clearly prove, Africa, and the black man had the gospel long before the Restoration

Movement ever existed.

4. Slavery and the Restoration Movement:

- a. Again, not much is known of black restoration history at this time:
 - 1) Simple because it wasn't recorded.
 - 2) But, there are bits of information here and there about slaves during this time.
 - a) Again, if someone would ever publish all the material J.S. Winston collected then this section would probably need updated.
 - b) James O. Maxwell has in his 2013 book, "Let's Go Back...Way Back." "Black Presence in the Restoration Movement."
- b. James Rogers in his book, "The Cane Ridge Meeting House," writes that slaves attended the church of Christ at Cane Ridge, where Barton Stone preached.
 - 1) There are records that suggest that slaves had obeyed the gospel and were worshipping with the Cane Ridge church in 1815.
 - 2) It has been reported that in 1838 the Cane Ridge congregation had 122 members and 72 were slaves.
 - a) Samuel Buckner, was a black Christian at Cane Ridge and he became a preacher.
- c. A lady named Mrs. Florence Thompson, whose husband Rhodes did a lot of work to preserve the Cane Ridge building told stories of some slaves at the Cane Ridge church:
 - 1) She said the slaves would worship in the balcony:
 - 2) They "were very good members and highly regarded."
 - 3) She mentioned one slave who lived to be about 83 years old and was loved so much by the congregation that when he died, they buried him at the cemetery besides the Cane Ridge building.
 - a) Primarily reserved for the whites.
- d. Most Christian slaves worshiped with their masters in that era.
 - 1) That was not only true of the church but even the denominations.
 - 2) Slaves became Christians through the influence and teaching of their masters.
 - a) And in many cases, those who had the talent to study and preach were trained and allowed to preach to the rest.
- e. Thomas Campbell was known to teach slaves in his schoolroom:
 - 1) He would teach them to read and sing.
 - a) This was against the law without having more than one white

witness.

2) When he moved to Middletown, Pennsylvania.

a) He continued to teach blacks how to read even though it was illegal there.

f. Various congregations with slaves as found in history records:

1) The First Christian Church in Little Rock, Arkansas, had slaves as members in 1832.

2) The church at Cheneyville, Louisiana was established in 1843 and they had slave members.

a) This is the second oldest congregation in the state.

3) Minutes from a business meeting have been found from the Concord Pantego church in North Carolina.

a) And they reveal some sort of discipline problem among the slaves in 1844.

4) The Old Liberty church in Texas, was established in 1846:

a) There were five black charter members.

g. First black congregations:

1) Though we dislike the terms and the concept of “black” or “white” congregations, it doesn’t change history:

a) There are records about a few “black” congregations during that era.

2) In 1816, a black congregation was established in Celina, Tennessee.

3) Before the Civil War, a slave and minister named George Ricks, established a congregation in Ricks, Alabama.

4) In 1836 white Christians from Duck River, Tennessee moved to Thyatira, Mississippi:

a) They took their slaves with them.

b) They worked together with their slaves to not only provide them their own congregation but also by 1866 they had their own land and building.

5) The Antioch church of Christ was a black church established in Tate County, Mississippi in 1868.

h. In 1869 there were seven blacks preaching in Alabama:

1) They were building worship buildings and schools.

2) In 1876 A.G. Thomas organized the first black church in Atlanta, Georgia.

3) T.M. Harris organized several congregations in Georgia.

i. In 1872, the East Waco, Texas congregation was established.

1) Another black congregation in Midway, Texas was soon

established.

2) In 1898, a black congregation was established in Texarkana, Texas.

j. Differences in Worship:

1) It is suggested that slaves had their own sharp distinction of worship:

a) Which was more emotional than the worship of whites.

2) But, with the Campbells:

a) They had their morning worships, and the family, servants and slaves would gather around the kitchen table and he would teach and they would worship.

b) The Campbells were an intellectual bunch and their worship was not designed to appeal to the emotions.

c) The Campbells even in the congregations they started expected all to be subordinate to what was taught.

k. Slaves in Nashville, Tennessee:

1) The Restoration Movement first made its way to Nashville through the preaching of Philip Fall in 1825-1826.

2) By the 1840s the church sponsored two African-American Sunday Schools:

a) In 1849 there were 125 students.

b) The daily operation of these schools was given to the black members but oversight was given to white members.

3) In 1859, Peter Lowery (a self freed slave) organized one of these Sunday Schools with 200 members as a separate congregation.

a) The Grapevine church met in west Nashville on the plantation of General William Harding.

b) After some time the church moved to Gay Street, where they named it the Second Christian Church:

i. But, not all the blacks went with the rest to Gay Street, about 20 stayed with a white congregation.

4) Peter Lowery was an effective leader in the church:

a) Perhaps one of the first black restoration famed leaders in the church.

b) He was a slave, but purchased his freedom, and the freedom of his mother, three brothers and two sisters.

c) He became a businessman and developed a real estate business worth \$40,000 in the mid-1800's, \$1.1 million as of 2016.

d) He was a well-respected religious leader.

5) Shortly after the war problems arose in Nashville's black churches.

- a) Samuel Lowery, Peter's oldest son, had traveled to Ohio during the first part of the war.
 - b) While there he approached the American Christian Missionary Society to sponsor his work among the freedmen.
 - i. They agreed to do so.
 - ii. But he soon proved himself dishonest and was reporting works that he didn't do.
 - iii. He got caught taking credit for establishing a congregation that his father established in 1859.
- 6) These problems did not stop the growth of the black churches:
 - a) In 1862 there were 7,000 black Christians in 5 states.
 - b) By 1876 there were 20,000 in 15 states.
 - c) They were growing so fast that the Christian Standard organized a special column for "Our Colored Brethren."
- 7) Lipscomb was appalled by what the Christian Standard did:
 - a) He despised the concept of white and black churches.
 - b) He claimed this was a mistake to make such distinctions.
 - i. In 1878 he wrote a very strong article calling it a sin for two congregations to exist in one community, close to each other, but separated because of color.
 - ii. He told the Standard there should be no separate column for blacks, "There should be no color line."
- 8) Another problem that caused division between white and black churches was the formation of the American Christian Evangelizing and Education Association.
 - a) This association was sponsoring secular and Bible schools.
 - b) It was the first organization that tried to organize the black congregations beyond a local level.
- 9) In 1880, Preston Taylor a black preacher from the Colonial Christian Church in Mt. Sterling, Kentucky, organized an annual Missionary Convention in Nashville.
 - a) In 1883 he was appointed as a national evangelist to work among black disciples.
 - b) He was supported by the American Missionary Society at this time.
 - c) In 1886 Taylor moved to Nashville to become the preacher for the Gay Street Christian Church.
 - i. After two years the congregation charged him with indiscretions and denied him the pulpit.
 - ii. The elders and members were divided on what to do

with him.

iii. They called forth a five-member committee, including David Lipscomb to arbitrate the issue.

iv. They agreed the elders could fire their preacher.

d) Taylor then entered the funeral business:

i. Then he began worship services at Keeble Hall on Fisk University Campus.

ii. In 1892 he purchased land on Lea Avenue.

iii. In 1894 he built a worship complex.

iv. At that time Lea Avenue and Gay Street, both moved toward the direction of the Disciples of Christ.

v. Gay Street was one of the first churches in Tennessee to add the instrument.

vi. The two congregations merged to become the Gay-Lea Christian Church, and it exists today.

vii. In 2002 they changed their name to the New Covenant Christian Church.

A) And it is a denomination.

B) With a woman reverend, a woman preacher, women deacons, etc.

1. Black churches in the 20th century:

1) Though the Gay-Lea Christian Church in Nashville fell under the influence of the Disciples of Christ.

a) Before their fall four men came forth from those congregations whom eventually became the four main restoration figures for the black church in America.

b) There was Alexander Cleveland Campbell, S.W. Womack, Marshall Keeble and G.P. Bowser.

2) Alexander Campbell left the Lea congregation when they started allowing denominational preachers in the pulpit.

a) At that time he stood up in worship and publicly denounced these actions:

i. The worship leader had the organist and choir drown him out.

b) When this happened S.W. Womack withdrew from this denomination as well.

3) Alexander Campbell and S.W. Womack then went and established a congregation in their homes, which eventually became the Jackson Street Church of Christ.

a) They did this with the encouragement and backing of David

Lipscomb.

- i. And Lipscomb was able to secure financial support for Womack from the South College Street church of Christ where he served as an elder.
 - b) Black leaders within the churches of Christ today date their restoration movement's beginning from here.
- 4) Alexander Campbell: (..... – 1930)
 - a) He may or may not have been named for the Campbell of the Restoration movement.
 - b) He was better known as "Aleck"
 - i. Tibbs Maxey wrote in "Timbuctoo" that Aleck was purchased out of slavery for \$1,000 because of his great preaching ability.
 - c) His wife and mother were baptized in Watrice, Tennessee by D.M. Keeble, the uncle of Marshall Keeble.
 - d) Campbell and his family moved to Nashville, Tennessee and placed membership with the Lea Avenue Christian Church.
 - i. Around 1900 he was the personal valet of General William Hicks Jackson.
 - ii. When he lost that job he went into preaching the gospel full-time.
 - e) Around 1900 he was convinced the Disciples of Christ at Gay-Lea were unscriptural, and he left when they started bringing in denominational preachers to speak.
 - i. He stood up to denounce all their false doctrines and that is when the choir and organ played and sang louder to drown him out.
 - ii. He never returned there again, nor let a family member go there as well.
 - f) They say he was a all "fire and tow" type of preacher.
 - i. He made this famous statement, "If God says in the Bible for me to jump through that wall, I'm going to jump, and I believe God will open that wall for me to go through."
 - ii. He became one of Keeble's first and best teachers.
 - g) What others said about him:
 - i. B.C. Goodpasture said, "Aleck Campbell was a top notch preacher."
 - ii. Marshall Keeble said, that when Aleck was done preaching "nothing was standing but the house."

h) He died in 1930 in St. Louis, Missouri.

5) S.W. Womack, 1850-1920

a) Was a famed black preacher:

i. In 1904 he preached a three-week meeting for the Jackson Street Mission:

ii. He helped G.P. Bowser in 1906 at his tent meetings.

iii. In 1908, he preached 43 religious services in Arkansas.

iv. In 1910 he preached in Rogersville, Silver Run and Mumford, Alabama.

v. Black congregations were all very interested in having him come and preach.

6) George Phillip Bowser (2/17/1874-3/23/1950)

a) Born in Maury County, Tennessee, south of Nashville.

i. His grandfather was Frank Sowell a preacher for the Christian church.

ii. His mother, Charity, was a member of the Christian church.

b) When he was young he was raised and trained in the Methodist Church.

i. By 1893 he was licensed to preach, which was the first step in becoming a Methodist minister:

ii. He attended college at Walden University and mastered five other languages: Greek, Hebrew, French, German and Latin.

iii. He became a class leader in the Methodist church.

c) He became the presiding elder of the Methodist Church in Cleveland, Tennessee:

i. After serving there for a short period of time he became disenchanted.

A. The pay was meager.

B. There were marriage problems between him and his wife, primarily over money.

ii. So, he left for Nashville:

A. There he began to question some of the Methodist doctrines.

B. He soon heard the truth and was baptized into the Christian church.

d) After his baptism the restoration movement was in turmoil over mechanical instruments and societies.

- i. And S.W. Womack and Alexander Campbell were constantly speaking out against these additions to the pattern.
 - ii. Bowser was invited to preach at several instrumental congregations:
 - A. And he began to preach against the instrument and would ask them to put their instruments away.
- e) During this time he supported himself by working for a printing company.
 - i. It was during this time that a man named Sam Davis, an ex-slave, taught Bowser more precisely the word of God and he then left the Christian Church and united with the New Testament church.
 - ii. And then at that time he turned his attention to two great needs for the black part of the brotherhood:
 - A. Periodicals and Christian schools.
- f) In 1902 he began "The Christian Echo."
 - i. He was 28.
- g) And in 1907 he established his first school in the Jackson Street building:
 - i. In 1909 he moved his school to Silver Point, Tennessee.
 - A. It was named the Putnam County Normal, Industrial and Orphan School.
 - B. Later it was known as the Silver Point Christian College or Silver Point Christian Institute.
 - C. By 1920 the school closed for financial reasons.
 - ii. Then he moved to Louisville, Kentucky to run the Southern Practical Institute:
 - A. This school didn't last long because C.E.W. Dorris, the superintendent, wanted the black children to enter the back door.
 - B. He left that very weekend.
 - iii. He went back to Nashville and soon put a down payment on another building to start a school which would later become known as the Nashville Christian Institute.
- h) Then he moved to Fort Smith, Arkansas.
 - i. There he continued the Christian Echo.

- ii. And in 1938 he opened another school for other men in his home.
 - i) Bowser is known of the father of Christian education for the black churches of Christ.
 - i. He also was the most famed editor for the Black churches.
 - ii. It is claimed Marshall Keeble, actually started the first journal for the black churches, but it didn't last long.
 - iii. The Echo is still in print today.
- 7) Marshall Keeble, 12/7/1878-1968
- a) Marshall was born in Rutherford County, Tennessee.
 - i. His father was a slave.
 - ii. His family moved to Nashville when he was four years old.
 - iii. They worshiped at the Lea Avenue Christian Church.
 - iv. He was baptized by Preston Taylor when he was fourteen.
 - v. He only attended school to the 7th grade.
 - vi. He had to go to work in a Bucket Factory to help support his family.
 - b) Marshalls moved right next door to S.W. Womack.
 - i. Members at the Lea Avenue church as well.
 - ii. Marshall married Womack's daughter, Minnie.
 - A. She graduated from High School at Fisk University.
 - B. He considered her his greatest teacher.
 - C. And said marrying into her family was one of the greatest things that ever happened to him.
 - c) Keeble became one of the greatest and most memorable preachers since the white Alexander Campbell, Barton Stone, J.W. McGarvey and N.B. Hardeman.
 - i. He sat under the preaching of Joe McPherson.
 - A. And he learned how to preach from Womack.
 - B. And a white mail carrier would work with him to develop his preaching ability.
 - C. McPherson was a very forceful preacher:
 - D. He was also a very organized preacher, diagramming his sermons and writing them on chalkboards.
 - ii. One of Keeble's secret to success was his ability to

- win people to Christ.
 - A. And to gain their support.
 - B. They say no preacher ever in the churches of Christ ever won as many friends and converts than Keeble.
 - C. Not only did he have an amazing speaking and converting ability, but he also had a great ability to raise money.
 - D. Through that ability he was able to operate the Nashville Christian Institute.
- iii. If there was any downfall:
 - A. The black community wished he would have taken a firmer stand on racial concerns.
- iv. The first notice of him in the brotherhood came in 1908 when his name appeared in the Gospel Advocate.
 - A. Soon he was known throughout all middle Tennessee.
 - B. And wherever he went to preach buildings would be full.
- v. Another item that separated him from other black preachers at the time was his ability to draw white audiences.
 - A. Not only that, but white churches would hire him to hold revivals for them, and they would attend these revivals in great numbers.
 - B. And he converted whites and blacks by the thousands.
 - C. In Valdosta, Georgia, in 1930 and 1931 he held meetings.
 - D. On one Sunday at a white church he baptized 59.
 - E. The next week, one of his fellow preachers, Luke Miller, baptized 69 without coming up out of the water.
- vi. In 1931 B.C. Goodpasture, published some of Keeble's sermons under the title "Biography and Sermons of Marshal Keeble."
 - A. It became an all-time best seller for Gospel Advocate.
- vii. Marshall and his group of preachers traveled all over

the eastern United States, California and Texas.

A. He would travel to Florida for the winters.

B. They say he established so many congregations between Tennessee and Florida it would take him a month to make the trip from Nashville.

f) Accomplishments:

i. In 1942 he became the first official president of the Nashville Christian Institute:

A. This hindered his evangelism.

B. But him being associated with this school gave it credibility, among white and black brethren.

ii. He traveled the world in 1964, along with Mr. and Mrs. Houston Ezell and Lucian Palmer.

iii. For more than 50 years he often preached three times each Sunday, and each night during the week.

iv. He was a knowledgeable man, with a genius like ability to grasp ideas and facts and explain them in a way to influence his audience.

A. His logic was incredible.

v. He held many debates.

vi. They claim he baptized between 40,000-50,000 people.

vii. He preached into his nineties.

20th Century

1. The churches of Christ grew rapidly up to the late 1960's.

a. According to the 1906 census there were 159,658 members of the churches of Christ.

1) In 1916 there were 317,937 members.

2) By 1926 there were 433,714 members.

a) The 1936 census was so bad the government discontinued its religious census since then.

b. In 1967 "The Yearbook of American Churches" lists membership of the churches of Christ at 2,350,000.

1) This number seems a little inflated:

a) "Before prominent church leaders Batsell Barrett Baxter and Norvel Young died, Lynn said, he asked each separately about the figures they reported to the Yearbook of American Churches and Encyclopedia Britannica, respectively. "Each

indicated the figures they reported were estimates based on a common perception that Churches of Christ were growing rapidly,” Lynn said. “The figures they submitted simply added a percentage like 10 percent per year. Others, including Reuel Lemmons, began to use these figures, and so the word spread that we were the fastest-growing church in America.” Lynn’s own research concluded that Churches of Christ experienced a steady upward membership trend in the post-World War II era. But that growth fell far below the “ballooned estimates,” he said. - See more at:

<http://www.christianchronicle.org/article/population-outpaces-church#sthash.rjsu6RLP.dpuf>

- b) We were considered the fastest-growing religious body in America for most of the 20th century.

2) Membership:

- a) 1980 1,239,039
- b) 1990 1,280,178
- c) 2000 1,262,445
- d) 2006 1,265,844

3) In 2,000 we were the 12th largest religious body in America.

- a) We rank 4th in buildings and land.
- b) We rank 5th in county presence behind the Methodist, Catholics, Baptist and Assemblies of God.
- c) Though we are not losing great numbers as many denominations are.
 - i. We are not numerically growing.
 - ii. And with America’s extreme population growth that means we are failing.

c. This growth just didn’t happen.

- 1) There were a lot of hard-working men and women with many ideas who went to work.
- 2) When the 1906 split occurred:
 - a) The churches of Christ lost most of our membership to liberalism.
 - b) And most city churches all joined the Christian Church movement.
 - c) What was left was the rural country, more conservative congregations, who stood with truth.
- 3) According to the 1926 census:
 - a) There were 6,226 congregation.

- i. They had an average membership of 70.
 - b) 5,330 of those congregations were considered rural.
- 4) It was not until the 1940's that congregations of the Lord's church started to appear in cities.
- 5) And after World War II the church enjoyed a remarkable period of growth:
 - a) Thousands of new buildings were being erected.
 - b) It is said at that time that we "moved to the other side of the tracks."
- 6) There were many great preachers who attributed to this growth:
 - a) In the first three decades there were men like M.C. Kurfees, Price Billingsley, George Klingman, C.R. Nichol, A.G. Freed, James A. Harding, Dallas Smith, J.T. Tant, J.W. Chism, Joe Warlick and others.
 - b) Through the 30's and 40's there were men like N.B. Hardeman, G.C. Brewer, Foy E. Wallace and Jesse Sewell.
- d. There were many great programs that helped the church grow:
 - 1) Journals:
 - a) Journals have always been very influential in our church growth:
 - b) The two journals that led the way in the 1900s were the Gospel Advocate and Firm Foundation.
 - i. The Gospel Advocate had men like M.C. Kurfees, E.A. Elam, H. Leo Boles, Foy E. Wallace Jr and B.C. Goodpasture on staff.
 - ii. The Firm Foundation was edited by G.H.P. Sowalter from 1908 to 1954.
 - A. From 1955-1983 Ruel Lemmons became the editor.
 - i) He had a more mild approach and middle of the road mentality to his writings.
 - B. In 1983, H.A. Buster Dobbs and Bill Cline purchased the Firm Foundation.
 - i) They were much stronger editors and were willing to accept the challenge of targeting liberals and false teachers in the church.
 - ii) Unfortunately, Dobbs became very ill about 10 years ago and an associate editor was accused of mismanaging their

finances.

iii) Once Buster was able to get back on his feet, it was too late.

iv) The last issue according to their web-site was June 5, 2008.

v) They did have a lot of reprints for some time before they shut-down.

iii. There were many other journals within the Lord's church that had strong influence as well:

A. According to those who study religions in America the churches of Christ has more journals per member than any other religious body in America.

i) With that in mind, it would be impossible to mention them all.

B. Here are some other notable ones:

i) The Christian Leader:

aa) Began in the 1800s and was influential in the North.

ii) The Christian Worker, from Wichita, Kansas, established in 1915:

aa) Very popular in the Mid-West.

iii) The Christian Chronicle,

aa) Founded in 1942.

bb) By Olan Hicks.

cc) This was the first "news and notes" paper in the church.

iv) The Twentieth Century Christian, Christian Woman, Teenage Christian, Christian Bible Teacher and Power For Today were all very popular.

C. Perhaps the most dangerous journal in the 1900's is "The Wineskins."

i) It is now just an internet based publication.

ii) It has been controlled by change agents in the church.

iii) The Restoration Review is also a large journal controlled by false teachers in the church.

2) Christian Colleges:

a) The Christian colleges have done a great job in not only promoting the church but helping it grow:

i. Unfortunately today basically all of them have been handed over to the liberals.

A. And false doctrine is being preached every day in those halls.

B. But that wasn't always the case:

b) During 1900-1930 – Christian education was being pushed hard:

i. The problem is members went out and established too many college, and they could not sustain themselves:

A. Lack of students, lead to lack of finances.

ii. Lockney Christian College, Gunter Bible School, Clebarro College, and Savinal Christian College were early Texas colleges that failed.

A. If that many failed in Texas, imagine how many failed throughout America?

iii. One of the major reasons so many failed was the stock market crash of 1929.

A. The depression that followed in the 1930's.

B. Then, Thorp Spring Christian College, Cordell Christian College and Burritt College all fell.

i) Burritt College was located in Spencer, Tennessee.

ii) Thorp Spring Christian College was in existence over 50 years before it collapsed.

aa) The first president was R.C. Bell and the second president was C.R. Nichols.

bb) They moved the campus to Terrell in 1928 and named the school Texas Christian College.

cc) In 1931 the college land was given back to the city.

c) Only five brotherhood colleges survived the Great Depression:

i. David Lipscomb

A. Founded in 1891 by Lipscomb as Nashville

Bible School.

ii. Freed-Hardeman College:

A. Established in 1908 in Henderson, TN.

iii. Abilene Christian University:

A. Originally called Childers Classical Institute.

B. Founded by A.B. Barrett in 1906.

i) This college operated the largest brotherhood lectureship in the world for decades in the 1900s.

iv. Harding College began in 1924:

A. Harper College, Harper Kansas (1915-1924) merged with Arkansas Christian College of Morrilton, Arkansas (1919-1924).

B. They moved to their present location in Searcy in 1934.

v. Pepperdine College, est. 1937.

d) In 1940 there was a total enrollment of 2,000 students:

i. Only Pepperdine was accredited.

e) Other Christian Colleges have sprung forth since the 1940's:

i. Oklahoma Christian

ii. Lubbock Christian

iii. York College

iv. Alabama Christian

v. Christian College of the Southwest

vi. Fort Worth Christian (Across the street from College Hill church of Christ in North Richland Hills)

vii. Rochester College

A. Michigan Christian

viii. Ohio Valley College

ix. Amridge University

x. Austin Graduate School of Theology

xi. Crowley's Ridge College

xii. Faulkner University

xiii. Florida College

xiv. Heritage Christian University

xv. Southwestern Christian College

xvi. Magnolia Bible College

A. Closed and joined with Freed-Hardeman in 2009.

f. Student Enrollment:

- i. This considers 18 of our institutions:
 - A. 1997 there were 5,820 students and 63% claimed membership in the church.
 - B. 2009 there were 6,636 students and 53% claim membership in the church.
 - C. There were 4,461 students who were members of the church in 2000.
 - D. There were 2,858 students who were members of the church in 2009.
- ii. Why the decline?
 - A. Educational cost.
 - B. Liberalism.

e. World Missions:

1) Prior to World War II church world missions never really took off:

- a) With the church growing as fast as it was here.
 - i. Congregations being very poor.
 - ii. It is not that the desire was not there, but America was it's own mission field, and the money, time and personel was not really there.
 - iii. False doctrine hindered the growth as well.
- b) There were efforts prior to World War II.
 - i. J. M. McCaleb went to Japan in 1892:
 - A. Thirty-years later he reported that as many as 33 Americans had worked in Japan.
 - B. They had about 1,000 members.
 - i) Even at that it was still considered the 7th largest "Protestant" body in Japan.
 - ii. Early missionaries went to India, Persia, South Africa and Mexico.
 - A. John Sherriff, went to South Africa at the turn of the century.
 - B. W.N. Shorts established a mission at Sinda, Rhodesia in 1923.
 - iii. Many of these efforts suffered because of the premillennialism that was entering the church in the early 1900s.
 - A. The Highland congregation in Louisville, Kentucky was famed in the brotherhood then for helping missionaries.
 - B. They say a missionary never went overseas,

never came home to report without going to Highland.

C. The problem was that Highland was premillennial.

D. Once the brotherhood caught on to that they feared all these missionaries who went to Highland were either premillennial or highly influenced by it.

E. So, people stopped supporting missions because of false doctrine as well.

c) In 1931, J.W. Shepherd published a missions directory and he could only find 29 missionaries:

i. They were working in Africa, China, Japan, Korea, the Philippines and Brazil.

2) After World War II:

a) Not only was America financially stronger.

i. But our servicemen had a world mentality.

ii. They had seen the world.

iii. They not only wanted to save it from the fists of Hitler, but also save the world for Christ.

b) Soon mission efforts were being set up all over the world:

i. Even in Germany, Japan and Italy.

c) Today it is believed there are:

i. 14,000 congregations in Africa with over 1 million members.

ii. 2,000 congregations in India with over 1 million members.

iii. 100 congregations in the Philippines.

iv. 600 congregations in Brazil with around 100,000 members.

d) There are approximately 40,000 congregations in the world.

f. Preaching Training Schools

1) These schools started to exist in the 1960's.

a) There are several reasons elderships started these schools:

i. To prepare men for ministry.

a) To prepare men faster than colleges do.

ii. The beginning of secularism in our colleges.

b) There are several reasons students attend these schools:

i. For the most part their conservatism.

ii. College tuition being very high.

- iii. The number of years it takes to get a degree.
 - iv. And the men didn't want to have to take classes not pertaining to their desired field of study.
- 2) Brown Trail School of Preaching:
 - a) Established in 1964:
 - i. Brother Roy Deaver was the first director.
 - ii. Have had over 200 graduates.
- 3) Memphis School of Preaching:
 - a) After observing Brown Trail opening a school:
 - i. Some men decided a school of preaching needed to be established east of the Mississippi.
 - ii. They established this school in 1966.
- 4) East Tennessee School of Preaching:
 - a) Established in 1971.
 - b) Now called the Southeast Bible Institute.
- 5) Southwest School of Preaching:
 - a) Established in 1978
 - b) Southwest School of Biblical Studies.
- 6) Bear Valley Bible Institute:
 - a) Established in 1965.
- 7) These are some of the sound brotherhood schools of preaching:
 - a) At one time there were as many as 70 in the brotherhood.
- g. Problems that plagued the church:
 - 1) Anti-ism:
 - a) There are two extremes to truth named legalism and liberalism.
 - i. Legalism is simply when those who oppose things that God allows. The end result being they go beyond the word of God.
 - ii. Liberalism is basically known as those who allow their emotions and subjective opinions to take them beyond the word of God.
 - iii. The horseshoe illustration: God wants us in the middle. The legalist are on one end. The liberals on the other end. And the two hocks are actually closer to each other than they appear, for both go beyond the word of God to "prove" their case.
 - b) I will call the legalists in this section "anti." Not to deride them, but because that is the common term used to refer to those identified as legalists.

c) New Testament anti-ism:

- i. Scribes and Pharisees in Matt. 9:11-13; 12:10-12; 15:1-3, and many other places tried to equate their laws with the laws of God, and then force them on others.
- ii. Acts 15:1 Some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”
- iii. Peter was caught up in Anti-ism as well, Gal. 2:11-14; Acts 10:34-35; Gal. 2:11.
- iv. Diotrephes was guilty of anti-ism:
 - A. He refused to extend fellowship to those who were in fellowship with God.
 - B. He tried to persuade others not to fellowship with other Christians, 3 John 1:9-10.
- v. Paul warned that people would deny what God had allowed, 1 Tim. 4:3-4.
 - A. They were making laws that God had not made!

d) Anti-ism – 1800-1850

- i. None really existed all at.
- ii. Maybe in a few pockets here and there. But nothing is really recorded on this:
 - A. The restoration movement was just getting started. They had other things on their minds.

e) Anti-ism – 1850-1875

- i. Anti-located preachers
 - A. Came about in the 1860s:
 - B. City congregations were hiring preachers and putting them in charge of everything.
 - C. They basically made a “one-man” leadership system.
 - D. What happened was people threw out “the baby with the bathwater.”
- ii. Meaning, instead of agreeing it was Biblical to have paid preachers, for fear of breaking God’s organization for the church. They opposed paid preachers all together.
 - A. This doctrine remained prevalent until the early 1900’s. I don’t know of any congregation today

that is “anti-preacher.”

f) Anti-variety of order of worship

- i. This again came about because of the instrument.
- ii. Some were so scared of the instrument (which they needed to be) that again, they went too far, and determined it was wrong to have different orders in worship (worship pattern; two songs, prayer, one song, Lord’s Supper, etc.)
- iii. This doctrine was prominent primarily in Indiana. One man named Alfred Ellmore advocated this more than anyone.
- iv. Today, the doctrine seems to be dead in the church. I know of no congregation that follows it. Other than through tradition.

g) 1875-1900

i. Anti-Bible College

- A. This came about because many were anti-preachers. And they didn’t see the colleges as institutions of knowledge. They saw them as institutions producing a “pastor/clergy” system.
- B. Again “antis” threw out what is scriptural for fear that it might go awry.
- C. And true, many “Christian” colleges have not lived up to their expectations. But their faults don’t mean, “you throw out the baby with the bath water.”
- D. Today, many Christians are indeed strong opponents of most “Christian” colleges. But that is not because their existence is unscriptural, we oppose because the doctrine taught in many of these institutions is unscriptural.

ii. Anti-Sunday School

- A. Evidences suggest that “Sunday Schools” have existed in the restored congregations since 1834.
- B. Then in the 1860’s-1870’s their legitimacy started to be questioned.
 - i) Notice it took 30-40 years before some started to oppose it?
 - ii) They were accepted for those 30-40 years

as a matter of expediency in teaching
God's word.

iii) But, this group was never really strong:

A) Then in the early 1900's, Jessie P. Sewell saw that congregational development could take place through a proper Bible Class Educational System:

B) At this time the anti-Bible school beliefs started to get stronger.

C) This fight was primarily and is today still only fought in Texas.

C. In the 1860's-1870's there was a denominational model being accepted by many congregations. Where they were introducing a "hierarchy" in the "Sunday Schools" foreign to scripture. Also, at that time a missionary society called the "American Christian Missionary Society," was being developed.

i) Of course, a hierarchy not found in scripture is unscriptural. And so is the missionary society.

ii) But again what happened was they started to "throw out the baby with the bathwater."

iii) So, they condemned the new hierarchy, and the missionary society as they should have. But, then condemned what is scriptural. The Bible classes.

iv) The point is people can abuse any scriptural expediency or truth. I know of people who were baptized, because they thought if they were they could get a job with a member who was an employer.

A) That was wrong, but do we throw out baptism because someone abused it?

iii. Anti-Literature

A. In the 1860's-1880's this form of anti-ism raised its ugly head.

- B. Men like David Lipscomb, and the Gospel Advocate Company were encouraging the church to use printed material to teach every age group.
- C. This material was considered by anti's as denominational creeds.
- D. Lipscomb and others pointed out that printed materials were just another form of teaching. There is oral preaching, and now visual preaching (through reading).
- E. This also led to the anti-song book movement.
- iv. Anti-Women Bible School Teachers:
 - A. The anti-literature movement led to the anti-women Bible school teachers.
 - B. It is absolutely true a woman is not to usurp the authority of a man. But, where there is no male Christian, then what binds women to not teach their children, and other people's children the word of God?

h) 1900-1940

- i. In the early 1900's liberals were insistent to employ mechanical instruments in worship and to develop a missionary society.
 - A. This led to the largest split in our restoration history. It was documented by the U.S. Census in 1906.
- ii. During this time much of the "anti" beliefs developed in the 1800's started to lose their influence.
- iii. And in many geographical areas where "anti-ism" was strong, like Pennsylvania, Indiana, Illinois and Missouri they slowly started to drop all the anti beliefs, except for a congregation here and there.
- iv. Also, in the early 1900's the Sunday School question gained quite a bit of ground, specifically in Texas:
 - A. And in the 1920's hundreds of congregations separated themselves from the "mainstream" to accept the "anti-Sunday school" doctrine.
 - B. Soon after that, they started to study themselves out of that stance. And today, only a few congregations here and there still hold to the

anti-Bible class initiative.

C. By the mid-century most congregations had a Sunday School.

v. Anti-Baptistery

A. As technology increased, so did factions:

B. Due to many worship halls being miles from water, and water being cold and dirty.

C. People decided to install baptisteries outside the building or inside.

D. Anti-baptistery people said that the water had to be running water.

E. Some made the argument that if you don't have running water. Then the person before you left their sins in there, and the next person baptized would be infected with those sins when they went in the baptistery.

f. Scriptural evidences, proving that the 3,000 were probably baptized in a pool of sorts. And archeological evidences from the early centuries showed that the early church used baptisteries.

vi. Anti-Multiple Cups (One-Cuppers)

A. In observing the Lord's Supper, from the time the restoration began in the early 1800's, all congregations used one, two or a few cups. Depending on size.

B. I find it neat the church at Kountze has its original cup until today.

C. Anyhow, in the 1800's, a small congregation usually used one cup. But larger congregations would have 2, 3 or a few.

D. For two reasons congregations started to use individual cups:

i) Because of the growth of technology. In the early 1920's man was able to make individual cups.

ii) Personal hygiene – “communicable diseases, snuff-dippers, tobacco-chewers.” Who wants to share that?

iii) But one thing having one cup did do. It encouraged people to show up early and to

sit up front!!!!!!

E. Now, the use of multiple cups was not a problem till the 1920's. Even though larger congregations were already using multiple cups for decades, no one had problems with multiple cups.

F. Primarily those who accepted the "one-cup" doctrine where those that already had an "anti-spirit" about them. They were already anti-Bible classes, printed literature, women teachers, etc.

G. Today, one-cuppers still exist, primarily in Texas and in Indiana.

i) 1940-Today

i. By the 1940's most of the anti-ism started by Daniel Sommers had been well refuted and only a handful of congregations here and there continued to be anti-what we already discussed.

ii. And then the church started to see great growth in America. According to Time Magazine we were considered the fastest growing religious group in America at that time.

A. And when good things happen, Satan will step in.

iii. Ever since the church was established and restored in America:

A. Congregations, their preachers, elders and members cooperated together for the spreading of the gospel.

B. Then an element arose in the church, which had never existed prior to the late 1940's which suggested it was wrong for congregations to work together, to cooperate with one another to start other congregations, to help other works, like orphan homes, and radio programs, etc.

C. Since the restoration of the church, every congregation used its treasuries to supply the needs of the sick, hungry, naked, homeless, poor and cooperated together in the spreading of the gospel.

D. Then on the 8th of August 1946, Roy E. Cogdill

of Houston, Texas delivered a speech in East Oakland, California against “Inter-Congregational Cooperation.”

- i) Direct quote, “That no two congregations could scripturally cooperate in anything without violating each other’s local autonomy.”
- ii) At first Ira Rice and Robert Price tried to warn the brotherhood that this doctrine is unscriptural.
- iii) But people in the church said, the doctrine was so ridiculous that no one would believe and follow it. And, thus they ignored Cogdill.

F. During this time Herald of Truth radio program based out of Abilene, became the target of Roy Cogdill and his friends.

- i) And for four years they led an “anti-cooperation” campaign to stop this radio program, because several congregations worked together to finance, and operate the broadcasts.

iv. Then on the 5th of May, 1949 the “Guardian” publication out of Lufkin, Texas started to promote this “anti-cooperation” doctrine.

v. And one of their early editorial statements showed and proves to us today, the spirit in which they determined to get their “anti-cooperation” doctrine out:

- a. “We are committed to battle and that without restraint, yes even to the point of division on exactly the same basis that those who opposed the instrumental music divided the church seventy-five years ago.”
- b. Now compare that statement to Eph. 4:1-3, and to Rom. 16:17; Eph. 4:15.
- c. That statement could only be described as a “declaration of war.”
- d. And as long as the two men who controlled “The Gospel Guardian,” lived, they used much of their power, not to spread the borders of the

kingdom, but to oppose church cooperation and children's homes.

e. And they did exactly what they promised to do: "to disturb, divide, and/or steal congregations."

f. And this is still their pattern today, as evidenced on many mission fields:

g. Meaning when "antis" go out as missionaries to mission fields many typically don't go out and establish their own congregations (some might, but I have never seen it). They go to congregations established by those they consider "hell-bound," and try to take over.

j) Anti-fellowship on church property:

i. Known as anti-kitchen, anti-fellowship halls, etc.

ii. These doctrines were simply a carryover from the anti cooperation bunch.

iii. They teach that Paul's discussion in 1 Cor. 11:22 condemns fellowship halls and eating at the worship complex.

k) Saints-Only doctrine:

i. Doctrine is a continuance of the "anti-cooperation" doctrine and it claims there is an exclusive pattern, which proves that the church treasury or resources cannot be used to help a non-saint.

l) Today

i. Around 1940, anti-ism was basically a dying philosophy, and only existed in a few pockets.

ii. Then because of the new anti-movement of the late 1940's and their war-like mentality.

a. They managed to "take over," or split, yet not establish on their own, about 10% of the congregations in America.

iii. And they managed to take over Florida Christian College in Tampa, Florida.

iv. And what is terribly sad about this movement is that prior to it, the churches of Christ in America were on the rise. The fastest growing religious group in America:

A. Then this "battle without restraint" started.

B. Today, the mainstream churches of Christ are

pretty much stagnant. Our numbers, overall, have gone up a bit every decade. But not much to write home about.

C. Today, for the most part, the anti-congregations still refuse to fellowship with those who do not bow down to their personal opinions, which they have enforced as church law.

D. And within the last four decades they have made little gains in the “battle without restraint,” on the mainstream church. If anything, they have lost all respect by those from the mainstream, because of their judgmental, condemning, “battle without restraint,” attitudes!

E. Population wise. “Anti” numbers – congregational, and numerical continue to dwindle.

m) Conclusion:

i. A quote by Foy E. Wallace:

A. “The rather sacred nomenclature of ‘a new restoration movement’ has become a shibboleth in the party line of both public and private parlance. But the divisive activities of these insurgent extremists should neither be dignified nor distinguished by such designation. It is not a restoration at all, but a resuscitation of, a breathing again of life into, the lingering but languid form of the Sommer-Ketcherside isms, the body of which has become gradually impotent...Neither should these disturbers of churches and would-be reformers be honored with the compliment of leading a movement-what they are leading is rather a move, moving away from and out of the church. As certain leftists, liberalists trumpet to the martial tune of “on the march,” the rightist radicals blow the bugle to the blare of “on the move” – both of them marching and moving in opposite directions out of the church as we have known it in all of our generations. And when the

antipodal extremes have marched on and moved out, the church will be where and what it has been always.”

2) Premillennialism:

- a) This is the doctrine that Christ will reign a 1,000 years in an earthly kingdom following his second coming.
- b) In 1908, Dr. David Lipscomb Watson, a post millennialism, started the Word and Work Publication to teach his form of millennialism:
 - i. In 1912-1913, Charles M. Neal, became the editor and he taught Dispensational Millennialism:
 - A. And soon sold it to Standford Chambers.
 - ii. Then in 1914-15, R.H. Boll began teaching premillennialism in the Gospel Advocate.
 - iii. He was dropped from the staff.
 - iv. And then he purchased “Word and Work” in 1916.
 - v. This publication has been in print for the premillennial congregations since.
 - vi. Their website is www.wordandwork.com.
 - viii. Alex Wilson has been their editor since 1986.
- c) Bolls views started a controversy that continued for 20 years in the church:
 - i. And though there are premillennial congregations today, they tend to stick to themselves.
- d) Two milestones in this controversy happened in 1928 and 1933.
 - i. In 1928 Boll had a written debate against H. Leo Boles.
 - ii. And in 1933 Foy E. Wallace Jr debated Charles M. Neal.
- e) Wallace is accredited with leading the struggle against this false doctrine and for its ultimate rejection.
- f) Louisville, Kentucky was the center of Premillennialism:
 - i. I can remember as a teenager driving through back roads in southern Indiana and seeing church signs that read “Church of Christ,” with the word “Premillennial” underneath.
- g) Harding University almost fell into premillennialism:
 - i. Their first president was premillennial.

3) Liberalism:

- a) Description by John Waddey

- i. A lack of respect for the complete and final authority of the Word of God which Jesus said will judge us in the last day (John 12:48).
 - ii. It is a rejection of what the Bible claims for itself. God calls his book, a "pattern of sound words" (II Tim. 1:13). Liberals vehemently deny this truth.
 - iii. It is a lack of love and respect for the church as the sacred body of Christ (Eph. 1:21-22; 5:23-25) It is a willingness to take liberties with the sacred things of God. It holds no honor for the doctrines with which Christ adorned his bride.
 - iv. It is a spirit that despises its brethren and that disparages great Christian leaders of the past. It treats with contempt those disciples who do not share their elitist views.
 - v. It is a desire to be something other than simple New Testament Christians.
 - vi. It is a longing to be like the world, to find acceptance with denominational scholars, schools and leaders. It's embarrassed by the exclusiveness of the Master's teaching (1 John 2:15).
 - vii. It is a willingness to exalt one's own opinions, ideas and feelings above the sacred Word of Christ.
 - viii. It is a spirit of deception; pretending to be faithful members of the church of Christ, when in the secret recesses of their hearts they know such is not the case (II Tim. 3:13).
 - ix. Rather than strengthening Christians and building up the church, liberalism erodes faith and undermines the church.
- b) With the changing mindset in America, and the addition of a slew of new "isms" it was just a matter of time until these "isms" started to infiltrate the church:
- i. Modernism, Criticism, Materialism, Postmodernism, Secularism, Pluralism, Relativism, etc.
- c) The fathers of our modern day liberal (false doctrine) movement in the church today are W. Carl Ketcherside and Leroy Garrett.
- i. Whom were originally anti and people who championed Sommerism. Soon found themselves

leaving legalism and doing an about-face in the 1960s.
 ii. W. Carl Ketcherside, 5/10/1908-5/25/1989

A. Was raised a protégé of Daniel Sommer.

B. Began preaching at 12.

C. He was a special talent.

D. Was traveling to different states to speak at 13 years old.

E. From 1920-1956 he was a leader in the anti movement.

i) He specifically was anti-local preacher.

ii) At that time he was known for his speaking, debating and writing ability.

F. From 1940 he started his own monthly journal, "Mission Messenger."

i) He published till 1975.

G. He once was a firm believer in the church, the oneness of the church.

i) In 1951 he visited the British Isles and while there he had a "spiritual encounter," on the 26th of March in Aforey, Ireland.

ii) He said later that day he was overwhelmed "by an acute awareness of the divisive nature of his past ministry and of his need for the grace of God in his life."

iii) The next morning he opened his Bible at random and began to read from Revelation:

aa) "And then I saw the answer to all my longing, all of my loneliness, all of my lovelessness to others, 'Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me,' Revelation 3:20.

iv) As he thought through the implications of Jesus' invitation:

aa) He came to realize that though he had come to Jesus 30 years earlier,

he had never once invited him into his heart.

bb) “Upon further reflection, he began to comprehend the difference between coming to Jesus at his invitation and having Jesus come into you at your invitation.”

cc) “At last I kneeled down and spoke, perhaps audibly, “This is it! I have come to the end of the road and I’m opening the door! Come in! Immediately He did exactly what He promised He would do, and I knew it! There were no hot flashes, no hair standing on end, no goose-pimples, no spinal chills, no ‘speaking in tongues.’ There was none of that! But there was the indescribable feeling of the rightness of all things, the possession of a peace which transcended human rationality and understanding. I knew a part of me had died and that part would never be resurrected. It had been replaced with a new ‘me’ who was not all of my own creation.”

H. From 1953-1957 he underwent “a great transformation.”

i) From that period he came to the conclusion that the restoration movement had a perfect beginning. A desire to unite all denominations.

ii) But was flawed today, and he needed to reform the restoration movement.

I. In 1957 he started a new publication called Mission Messenger:

i) He started teaching his new understanding of Christian fellowship.

ii) And until his death he tried to champion

- his new line of thought.
- J. His main false doctrine is there is a difference between Gospel and Doctrine:
- i) He claims gospel deals with Christ and his mission.
 - ii) And doctrine is teaching designed to make us God's children better. Not the criteria by which he determines whether they shall remain in the family.
- K. Pertaining to churches of Christ he said there is no need to change our doctrines. Because we will be saved.
- i) But, we need to be more inclusive and realize that everyone who essentially believes that Jesus is the Son of God is a child of sorts of God.
 - ii) He claims belief in Jesus is all that is required for fellowship.
 - iii) And all who believe are brothers and sisters in Christ, whether they recognize each other or not.
 - aa) "Where God has a child, I have a brother or a sister," Was his frequent mantra.
- l) Pertaining to doctrine, he claimed that none could be doctrinally pure. That everyone is in some sort of error:
- i) He advocated "unity in diversity."
 - ii) He was an ecumenist.
- m) Though he taught the plan of salvation:
- i) "He refused to assess the status before God of those who were still on the road to Damascus, who many have been set aside by God from birth."
 - ii) He called them "immersed believers," and recognized them as his "brethren in prospect."
 - iii) He taught that the immersed believer has been begotten of God through faith.
 - aa) "But has not yet come into the

state to which accrue the blessings and privileges of a child who has been born in the family.”

n) In 1983 he traveled to Amsterdam, Holland to participate in the “International Convention of Itinerant Evangelists.”

i) “At that great conference...he found confirmation for what he had long taught others, that we are to make nothing a test of fellowship that God has not made a condition for going to heaven. The only unity that is ever possible is unity in diversity.”

ii) He casted his lot with the denominations and worked to see to it that we no longer view the churches of Christ as God’s restored church on earth. He wanted us, and hoped for us all to see ourselves as part of a great denominational body.

d) Leroy Garrett (1918-2015)

i. Leroy Garrett is a great friend and colleague of Carl Ketcherside.

A. First meeting at a debate near Paragould, Arkansas in 1952.

ii. They then were able to spend some time together in October, 1952 in Winfield, Alabama.

A. And found out they held similar beliefs.

B. And from the 60’s and 70’s the two traveled all over the country to anti and non-anti churches spreading their false doctrines.

iii. In short they believed in the separation of gospel and doctrine.

A. And when you can separate the identity of Jesus from the doctrines of the early church.

B. Making only the identity of Jesus the line of fellowship.

C. Well, that means one can and will accept anything.

iv. False doctrines taught by Garrett:

A. “Garrett is also famously known for his

- relationship with Carl Ketcherside and the “Unity-in-Diversity” movement.
- B. The plan of salvation is not absolute.
- i) “Yes, one might believe TULIP and still go to heaven. Being saved is more a matter of the heart than being right on a set of doctrines.”⁸
 - ii) “Our people in Churches of Christ and in the Restoration Movement generally have always emphasized Acts 2:38 as teaching that baptism is for the remission of sins. It is, after all, a straightforward passage: “Repent and be baptized for the remission of sins...But we have had some difficulty in harmonizing this verse with other equally clear passages, such as “Believe on the Lord Jesus Christ and you will be saved,” Acts 16:31.
- C. There are no denominations, they all are part of the Church of Christ. And the churches of Christ are part of that whole.
- i) “People are saved only in or by Christ. But I believe there are saved people in denominations, including my own, of course.”⁹
- D. Does not believe baptism is essential to salvation:
- i) “I accept what the Scriptures say about baptism; it does not say it is essential to salvation. That is a deduction, unwarranted, I believe.”¹⁰
- E. Believes one can use mechanical instruments in worship.
- F. Has no problem with the gay agenda:
- i) In the Restoration Review Volume 31,

⁸ Interview With Leroy Garrett - <http://voices.yahoo.com/interview-leroy-garrett-3178714.html?cat=49>

⁹ Interview With Leroy Garrett - <http://voices.yahoo.com/interview-leroy-garrett-3178714.html?cat=49>

¹⁰ Interview With Leroy Garrett - <http://voices.yahoo.com/interview-leroy-garrett-3178714.html?cat=49>

Number 7, September 1989, he wrote an article called “A church for Gays and Lesbians.”

ii) In this article he admitted:

- aa. He worshiped with every denomination in Denton, Texas (There were 70 at the time).
- bb. A new one came to town which was not even accepted by the National Council of Churches, but he would accept them, because he believes they were saved.
- cc. The Universal Fellowship of the Metropolitan Community Church, headquarters are in Los Angeles.
- dd. He went to worship with them in Denton they had about 25 members.
- ee. He then went to worship with their larger branch in Dallas.
- ff. He took communion and worshiped with them.
- gg. Claimed he found a certain unity with them he could find nowhere else because they were all rejects.
- hh. He perpetuated an argument that we should just stay out of people’s bedrooms.
- ii) He met a man who was part of this denomination whom he knew from the churches of Christ. And this man asked him not to tell his family. And not only did Garrett refuse to admonish him. But promised to keep his secret.
- jj) “I consider my own position as liberating: I do not have to serve as judge over other people’s lives. I am committed to being like Jesus Christ, who said he came into the

world not to condemn people but to make them whole.”

kk) This article he wrote was about him attending, and accepting in his fellowship a “gay church.”

G. He has taught the Lord’s church should apologize to denominations for denying fellowship with them.

i) Dr. Jack Reese, Dean of the Graduate School of Theology at ACU agrees with him.

H. He teaches we should invite denominational preachers into our pulpits, and unite with them in special projects.

I. He teaches a false teacher is one who knowingly teaches falsehoods.

i) Not one who is sincere, confused, or unknowing.

e) Rubel Shelly

i. Rubel will be the last false teacher we will discuss.

A. The reason is because after him, all of the other false teachers in the church essentially believe the same thing.

B. After looking at some of the false doctrines he holds, we will look at the root of it all, the Core Gospel.

ii. Prior to 1983, Rubel was known to stand for the truth.

A. Now many wonder if he believed it or not?

B. In an article he wrote in February, 1972 entitled, “What is Happening In The Church,”

i) He wrote, “We are being influenced to abandon our distinctiveness.”

ii) He knew he was being influenced, but left himself powerless to do anything about it.

iii. At a preacher’s forum in Centerville, TN he dropped his “bombshell,” in March 1983.

A. “I am trying to think my way out of a sectarian attitude. I grew up in the context of one. I learned a sectarian spirit. I breathed a sectarian

spirit. I exhibited a sectarian spirit and I taught a sectarian spirit. I am embarrassed. I am ashamed. I have repented."

B. "There are sincere, knowledgeable, devout Christians scattered among all the various denominations."

C. He went on to teach that doctrinal belief is "not a test of fellowship."

- iv. October 1983. A man with whom Rubel was talking said of his mother: "I don't know whether she was immersed or not. Are you saying my mother will go to hell if she wasn't baptized?" Rubel's response: "God forbid that any human being presume to sit in judgment of another!... My response to the man's question was to the effect that I had no judgment to make about his mother, him, or any other person."
- v. August 1984. At the Restoration Summit Rubel said: "Yet the instrument question is not fundamental. The basic issue at stake is how to interpret Scripture." ... "It is simply incorrect to say (as I have) that the use of instrumental music among them [Christian Church] stems from a lack of respect for the authority of Scripture."
- vi. February 1988. In the Sermon On The Mount #1, Rubel says the following: "...The kingdom of God or the kingdom of heaven is neither the church nor the future state of the saved....The sermon that he [Christ] must have preached many, many times. The sermon that Matthew from memory, maybe from some notes he jotted down, hearing Jesus preach at various times, maybe written forms of this same sermon that others had pieced together and were circulating in written form..." "I'm not sure there is any sense in which the law of Moses is abrogated...only certain ceremonial aspects relevant to his worship under the old and new covenant have been changed..."
- vii. April 1990. During a meeting at the Missouri Street congregation in West Memphis Rubel ridiculed the idea of "the old paths" and that we have a pattern to follow in the New Testament. It was in that meeting

that Rubel said: "My children will not stay with the church I grew up in. They will not be a part of an irrelevance." (Rubel exudes lack of love and respect for the Lord's church and boldly shows his disrespect for the authority of His word).

- viii. October 1990. In the Oct. 31, 1990, issue of *Love Lines*, Rubel writes: "It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation." (Rubel has now accepted the false doctrine of "Salvation by grace alone").
- ix. July 1991. In Rubel's Jubilee speech he continues his opposition to Christ's church and the Word by which it is to function. Note the following:
 - A. "People, the reason I feel good is not because I figured out the essentials and the non-essentials, and I'm sure I've got the essentials and all this, and I understood enough when I was baptized, I go to church enough, and I give enough, and I do evangelism – the reason I'm saved is, I understand grace!...My salvation is on grace alone, not by anything I've added to that. He didn't do 98% of it and I have added my 2%. I'm not saved because I believed, or because I repented, or because I was baptized, or because I go to church, or because I eat the Lord's Supper, or because I give money, or because I go to Jubilee."
- x. April 1994. The Woodmont Hills Church, where Rubel Shelly preached, had a joint worship service with six denominational groups.
- xi. November 1998. "The family of God at Woodmont Hills," where Rubel preaches, hosted a Community Thanksgiving Service, in which at least four denominational churches participated.
- xii. February 1999. In a letter by Eddie Plemons, "Children's Minister" invites "you and everyone in your church" to attend "the 1999 Children's Ministry Workshop," hosted by "Woodmont Hills Church of Christ." The workshop was scheduled for March 20th.

An interesting note about this workshop is the religious affiliation of those in charge. Keith Johnson is "Director of International Children's Ministries" for the Billy Graham Evangelistic Association. Craig Julia, Dave Thornton, Susan Grover and Deneise Muir Kjesbo are all denominational people.

xiii. February 2000. The following, from Rubel Shelly's weekly newsletter, *Love Lines*, Feb. 23, 2000, shows clearly that from the early 1980s until the year 2000 Rubel Shelly has "fallen away" (apostatized) from the faith and traveled the road to complete apostasy.

A. "God willing, Billy Graham will be preaching four nights at Adelphia Coliseum this spring. I hope you have marked June 14 on your calendar....I hope you are praying over your 'Operation Andrew' list of people you plan to invite to the crusade. The likelihood that you know an unsaved person who would attend one or more nights of the Graham Crusade is very high. For one thing, curiosity alone might be enough to motivate that person. Hearing Dr. Graham speak in one of the final crusades his age and health will allow him to conduct could get someone there – and the Spirit of God can handle things from there. The preached Word of God can be his instrument to touch that person's heart."

B. This list of false teachings came from <http://banneroftruthonline.com/pdf/bot00-04.pdf>

xiv. Rubel Shelly and Mike Cope started the Wineskins.

xv. Teaches adultery is not a sexual word, but it means "covenant breaking."

xvi. Rubel supports the use of chorus' and drama in worship.

xvii. Speaks highly of the Promise Keepers.

A. A men's spiritual and home development interdenominational group started by Bill McCartney.

xviii. Believes in priestly absolution, "Rubel maintains that when Christians sin, he, by God's authority can

say "I absolve you." With all the other error he upholds, is it any wonder that he upholds one of the chief errors of Catholicism?"

xix. He defends "easter."

xx. Rubel Shelly makes it clear that he does not believe that "inspiration" extended even until the time of John who wrote his gospel account at the insistence of friends and that chapter 21 is the presbyter's imprimatur to validate John's old notes and poor memory.

f) The issue with Ketcherside, Garrett and Shelly is they are promoters of what is called the "Core Gospel."

i. Which means one is saved by the facts about Jesus:

A. "Which is ABOUT the facts of Jesus while the SERMONS have repudiated the EPISTLES where the evil DOCTRINE often resides. They THINK that doctrine is an evil word when Greek 101 proves that is just means TEACHING. The command of Jesus was to make disciples SO THAT they could teach what JESUS TAUGHT personally and as the guiding Spirit in the record of MOUTH TO MOUTH witnesses."

B. In short they believe there is no absolute/objective truth, because of the Heisenberg Uncertainty Principle.

i) Which teaches nothing on earth is certain. There are no definite positions.

ii) It is a quantum physics position, "Nothing has a definite position, a definite trajectory, or definite momentum."

C. The conclusion is they only believe a few facts about Jesus.

i) They don't even believe the Sermon on the Mount is original with Jesus, nor do they care.

ii) This has brought forth Narrative Theology, which is based on the stories of Jesus found in the Bible, mixed with our

cultural changes.

ii. The Core Doctrine, Which has 7 Key Essentials:

A. God so loves the world that He gave His Son,
John 3:16.

B. Whoever believes in Him will have eternal life,
John 3:16.

C. God has made Jesus both Lord and Christ, Acts
2:36.

D. God demonstrates His love toward us:

E. While we were sinners, Christ died for us.

F. Since we have been justified by His blood.

G. How much more shall we be saved from God's
wrath through him, Romans 5:8-9.

i) These are the seven essentials in the Core
Doctrine.

ii) These essentials are what make one born
again and added to the church.

iii) They justify this by twisting Paul's
words, "He had resolved to Preach only
Christ and Him crucified."

iv) Which is extreme twisting of scripture,
because Paul said, "For I determined not
to know anything among you, save Jesus
Christ and him crucified," 1 Corinthians
2:5

v) Paul said "Know," not "Preach" and his
point was, as seen in 2 Corinthians, to
disqualify the rich and famous who do not
live and suffer like Christ in order to
preach the gospel.

H. This is considered the essence of the gospel:

i. "In the meantime, the core gospel has
survived two millennia now in its
narrative form of telling the big story
through collections of little ones about
Jesus." Shelly

ii. Leroy Garrett says that the gospels are
NOT truth but to create discussion.

iii. "Those who were in Christ in the days of
the apostles were in error on many points.

They were mistaken about a lot of things but they were not charged with “preaching another gospel.” Freedom from error is not a condition of salvation else all men would be damned. We are not saved by attainment to a certain degree of knowledge but by faith in Christ Jesus. It is by belief of facts related to him, and not by grasp of abstract truth, that we are justified before God. Certainly it is not by performance of meritorious deeds nor by legalistic conformity. When we postulate a program of justification by knowledge we hang ourselves on the gallows we have constructed to rid ourselves of others, unless we are prepared to make ourselves even more ridiculous by affirming that we know as much as God,” Garrett.

I. Other false teachers in the church who hold the Core Doctrine or aspects of it:

i) “Alan Hughes, Todd Deaver, Al Maxey, Cecil Hook, Bill Love, Olan Hicks, John Mark Hicks, Jimmy Allen, Marvin Phillips, Lynn Anderson, Lenard Allen, Mike Cope, Jeff Walling, Edward Fudge, Carol Osborn, K.C. Moser and F. Legard Smith.”

J. We should beware, this is being taught in all our Christian Colleges today.

K. And also be aware, that other problems we are dealing with the church today, like hand-clapping, new hermeneutic, gender-neutral roles, mechanical instruments in worship, praise teams, are all a result of the Core Gospel.

i) And when we try to teach those who practice these things, we first may want or have to refute the Core Gospel, before we can go into anything else.

4) Neo-Pentecostalism:

- a) In the 1960s-1970s we saw another assault on the church known as Neo-Pentecostalism:
- b) Modern day Pentecostalism started at the Azuza Street Revival in 1906.
 - i. William Seymour conducted a three-year revival in Los Angeles that gained tens of thousands of followers.
 - ii. Their followers claimed baptism of the Holy Spirit:
 - A. They would speak in tongues, be moved by the spirit, experience fainting, healings, direct operation of the Holy Spirit, raising the dead, etc.
 - B. Though only existing for a century they claim about 15% of the total “Christian” population in the world.
- c) In 1951 the Full Gospel Business Men’s Fellowship International was formed.
 - i. Their goal was to introduce the baptism of the Holy Spirit to Protestant denominations, through men’s breakfasts and fellowships.
 - ii. Unfortunately they converted some members of the church.
 - iii. They published a book in 1971 called, “The Acts of the Holy Spirit in the Churches of Christ Today.”
 - A. This book gives the testimonies of 14 preachers from the church who claimed to be baptized by the Holy Spirit and were speaking in tongues.
- d) Pat Boone, considered the most famous member of the churches of Christ in the last part of the 1960s-1970s was their most famous convert from the brotherhood.
 - i. He met Clinton Davidson who was associated with Harding.
 - A. Davidson said his wife had a hip problem and he took her to an Oral Roberts healing revival and she was healed.
 - ii. In 1969, Pat’s wife Shirley claimed to be baptized by the Holy Spirit and was speaking in tongues.
 - A. Then Pat prayed and made the same claims.
 - B. He even went on national tv and made those claims.
- e) The Belmont Avenue Church of Christ in Nashville soon fell

under this influence:

- i. Don Finto, a language professor, at Lipscomb and the preacher at Belmont prayed for the Holy Spirit and was baptized into it.

A. Today it is called the Belmont Church and has 1,200 members. www.belmont.org

- ii. They are a “Core Gospel” group.

- f) Men like James Bales, Guy n. Woods, Thomas Warren and others took a big stand against this movement and were able to get it stopped.

5) Marriage-Divorce and Remarriage:

- a) In the 1940’s and early 1950’s E.C. Fuqua started to write a lot about marriage, divorce and remarriage.

- i. And he advocated that non-Christians were not under the law of Christ.

- ii. Meaning, if two non-Christians were married and divorced, it doesn’t matter how many times they were because he said Matthew 19 did not apply to them, since they were out of Christ.

- b) Brother Warren aptly debated him and destroyed Fugua’s position, 1954.

- i. The M/D/R issue died down for several years, mainly because of the anti-ism wars.

- c) Then in the 1960’s Pat Harrell began to write on these matters:

- i. “A History of Divorce and Remarriage in The Ante-Nicene Church.”

- ii. Basically the book is just a collection of thoughts and writings by others throughout the centuries on M/D/R.

A. And of course the book is slanted to his view.

- iii. He took a view similar to Bales about there not being a record in the New Testament where divorced people had to separate.

- d) In the early to mid-1970s, James D Bales, 1915-1995, began to promote a new M/D/R theory, very similar to what Harrell and Fuqua taught.

- i. The reason M/D/R became such a huge problem then was because America started to allow no-fault divorces.

- ii. And the M/D/R situation had become deplorable.

- A. And instead of standing on truth.
 - B. Men began to look for loopholes in God's word to justify this sinful behavior.
- iii. Bales taught:
 - A. That non-Christians were not under the Law of Christ.
 - B. Declared Matthew 19 taught that two non-believers could be married and divorced a dozen times, each time they being the guilty party and those covenants did not matter when they came to Christ.
 - C. He taught 1 Corinthians 7:15 legislated for the believer who was married to an unbeliever.
 - D. Meaning if the unbeliever divorced the believer for any other reason, other than adultery then the believer was not under bondage and could marry again.
 - E. Taught Matthew 19:9 applies only to two Christians who are married to each other.
 - F. **"10**It should also be observed that neither Paul nor Christ legislated on marriage, divorce, and remarriage for two unbelievers. **11**Therefore, we have no right to bind on people in the world the law of Christ, which He bound on two married people who are in His covenant. Once they obey the gospel they come under Christ's law in this matter and they are not to divorce and remarry except for fornication" (**James D. Bales; *Not Under Bondage*; Page 10**).
 - G. Bales and Roy Deaver debated in 1988.
- e) Other Marriage, Divorce and Remarriage False Doctrines:
 - i. God just wants you to be happy.
 - ii. Dan Billingsly – The Gospels are not for the church.
 - "Matthew 19:9 is not New Testament Doctrine."
 - A. Mac Deaver debated Dan in January 1995 in Arlington, Texas.
 - B. In April 2004 they debated again over the gospels being part of the Old Testament.
 - iii. Olan Hicks:
 - A. God approves marriage for every person

including all who are divorced/been divorced, regardless of the cause.

B. Andrew Connally debated him in 1977 and it was printed in 1979.

iv. Weldon Langfield:

A. "A Truth About Divorce and Remarriage," June 2014.

i) He calls this book "A Politically Incorrect View Of Marriage, Divorce and Remarriage in today's church."

ii) Teaches that 1 Corinthians 7:15 gives Christians permission to divorce even if it is not for fornication.

6) Kingism

a) This doctrine is also called the AD 70 Doctrine, and is known as Realized Eschatology, also known as Preterism, and has been trademarked by Max King as "The Transmillennial TM doctrine."

i. Essentially teaches that all Biblical doctrines about the second coming were fulfilled during the destruction of Jerusalem.

ii. Meaning the second coming of Christ, the Final Judgment, the Final Resurrection have already occurred.

iii. There is nothing that has not been fulfilled.

b) It has been described as "already, but not yet" doctrine.

i. Meaning the Old Testament has overlapped the New Testament for a few decades.

ii. Meaning the church was established on Pentecost, but not fully until 70 A.D.

iii. Which according to Hebrews 8:1; Acts 2:34-35, Christ was already sitting on the right hand of God as our High Priest.

A. Kingism makes the claim he was not fully seated and his priesthood and Law did not fully change until 70 AD.

c) Many claim that Foy E. Wallace is the Father of modern preterism?

i. Though it is without question he never intended to influence the start of such a doctrine, he may

unintentionally had part.

- ii. Foy was a great figure in the church back in the 1930's.
- iii. Robert H. Boll, one of the editors of the Gospel Advocate, became enamored with the premillennialism taught by Charles Taze Russel, the founder of the Jehovah Witnesses.
 - a) He was fired and Foy stepped up and almost single-handedly stopped the premillennial outburst in the church.
 - b) When Foy served as editor of the Gospel Advocate, 1930-1934.
 - c) And Foy held two debates on the issue.
 - d) And Foy started a publication called "Bible Banner" to refute Premillennialism.
 - e) And Foy published God's Prophetic Word, 1946, revised in 1960.
 - i) This book is still considered by theologians throughout the world the standard in exposing Premillennial errors.
 - f) Wallace also wrote his commentary on Revelation that was published in 1966.
 - i) In it he devoted 45 page to defending an early composition of the book of Revelation.
 - ii) Claiming the book was written prior to the destruction of Jerusalem in 70 AD.
 - iii) Because of those 45 pages his book is a favorite of those among preterist circles today.
 - iv) And whether or not it is legit to claim his efforts paved the way for preterism to start in the church.
 - v) The reality is many preterists claim it is so.
- d) In 1971 Max King from Warren, Ohio published his book "The Spirit of Prophecy."
 - i. The book was published by the Parkman Rd. Church of Christ in Warren, Ohio.
 - A. In 2002, he printed a second edition, which has

been revised and updated.

- ii. In this book he sets forth to prove that the second coming happened in 70 AD. And all the prophesies made about the second coming have already been fulfilled in Christ.

- A. He and his father-in-law, C.D. Beagle began to spread this doctrine among the liberal preachers in the Ohio Valley.

- iii. From the beginning people started to write against this false doctrine in publications and journals:

- A. And by doing so, they did help defend the truth, but an unintended consequence was they actually helped spread Kingism.

- i) Because many wondered what all the fuss was about and started reading the book and the book is very confusing, filled with twisted logic and twisted scriptures.

- ii) And if a person is not careful they can easily find themselves caught up in this doctrine.

- iii) And many did.

e) Many men stepped up to fight this doctrine:

- i. Guy N. Woods and Gus Nichols both reviewed the book.

- ii. The Nichols/King Debate happened in July 17-20, 1973.

- iii. Bruce Reeves, in 1973, wrote 8 articles in "Truth Magazine," under the heading "The Preterist View Heresy," which are considered very good.

- iv. Joe Price also wrote for the "Truth Magazine" and in 1989 he wrote articles titled "The Second Coming of Christ: Did it Already Occur?"

- A. This is considered a great work as well.

- v. Terry Varner also wrote a good book exposing this doctrine called "Studies in Biblical Eschatology."

- vi. Also, Jim McGuiggan debated King in 1975, and though I have not read the work, those who have claimed McGuiggan wasn't prepared and didn't do a very good job defending truth.

- vii. The Preston/Hester Debate.

A. David Hester was the clear winner of the debate.

i) Don was accused of being unorganized, unprepared, talking too fast, not explaining why he linked certain passages together, etc.

ii) Even a fellow preterist said, "I spoke with a friend of mine who agrees with much of what Don teaches (having watched and listened to many of Don's lessons), and he said that he gave it a 7 out of 10. But then he said, "unfortunately" it was "probably a 2 out of 10 for someone who never heard [of] Realized Eschatology before."¹¹

f) Men he has converted, Jack Scott, Don Preston, William Bell, Ed Stevens and John Noe.

i. These men then took up the fight for King in the 1980s-1990s.

ii. Ed Stevens holds a partial view of Preterism and claims Wallace's commentary helped him get there.

A. But, he is credited with advancing Preterism more than anyone because he was well versed in computer technology and HTML and while the internet was young, he was already pumping volumes of material on the internet.

B. He like so many others who hold to this doctrine are very liberal theologically.

C. He soon left the church and joined the Reformed Church.

D. His "International Preterist Association" is still a leading voice in Preterism today.

iii. Don Preston entered the movement in the 1990s, while serving the Ardmore Church of Christ.

A. They enabled him to spend a lot of time-fighting for this effort.

B. He has published numerous articles, books and tracts on his views.

¹¹ <http://thecobbsix.com/a-brief-review-of-the-hester-preston-debate/>

- C. He has left the church and preaches/attends a Bible Church.
- g) There have been several new commentaries on Revelation that have popped up in the brotherhood lately:
 - i. You need to beware of them.
 - A. Men like Jesse Mills, Gene Fadely, Tom and Steve Kloske, and Kurt Simmons have all published books in the last two decades.
 - B. Jesse Mills – Results of Fulfilled Prophecy, 2001.
 - C. Gene Fadely – Revelations, Kingdoms in Conflict, 1995.
 - D. Tom and Steve Kloske – The Second Coming: Mission Accomplished, 2003.
 - E. Kurt Simmons – The Consummation of The Ages, 2003.
- h) Perhaps the most famous person to hold to preterism is John Anderson.
 - i. Though he is not a member of the church.
 - ii. He has hosted a national weekly radio broadcast since 2001, where he carries this false doctrine throughout the world.
- i) Today, preterism has not only caused many problems in the church.
 - i. There is also a new breed of Kingites in the church espousing this doctrine, Steve Baisden, Holger Neubauer, and Scott Kluft and trying their best to force or push this new 43 year old doctrine on everyone.
 - A. Matter of fact they claim this is a salvational issue.
 - ii. Also, preterism has leaped over into most denominations today.
 - A. False doctrine belongs to false teachers.
 - B. It is a shame those false teachers that started this have come from among us.
- j) Max King's son, Tim, is now head of the "Presence Ministries" whose goal is to promote Kingism.
- k) Quotes from "The Spirit of Prophecy."
 - i. "In chapter 6 under the heading "The Second Coming of Christ," King had these things to say, "Placing the

second coming properly within a first century context can help us avoid many of the interpretative pitfalls that plague the study of eschatology.” (P. 166)

- ii. “The Jews knew that Christ was coming, and they expected him in that generation, but they had been led to look for something that was contrary to what actually came. In this manner they were blinded to the first coming of Christ. In the same way, many are blinded to the second coming of Christ. Both comings were to transpire within the same generation. But what is the reaction of people today when told that Christ came the second time at the end of the Old Covenant age? It was similar to the Jews reaction to the first coming. They didn’t believe it.” (P. 168)
- iii. “No distinction is made in Scripture between what we might call the second coming and the fall of Jerusalem. The physical and spiritual results, and significance of that event, fill every need and purpose of the coming of Christ. The end of the Old Covenant system did not leave unfulfilled one single prophecy, promise, or blessing. Redemption began with a promise in Eden (Gen. 3:15) was promised to Abraham and to his seed, developed and witnessed through Judaism, and consummated by Christ in the last days of that age by his first and second comings. The age or world that followed was, and is, spiritual by nature, and eternal in duration (Eph. 3:21)”.

7) Crossroadism (Boston Movement, International Churches of Christ, International Christian Church, Hierarchical Discipleship).

- a) Is another recent movement that has not only brought false doctrine into the church, but caused a lot of church splits and eventually established not only another denomination but also it is considered a cult by many.
- b) According to the ministry called “Cult-Watch,” they get more phone calls for help from people coming out of, or dealing with this movement than they do about the Jehovah Witnesses.
- c) Origins:
 - i. In 1967 the Crossroads church of Christ in Gainesville, Florida hired Chuck Lucas to be their campus minister.

- A. Though most people in the ICC want to claim they began in 1979 at the Boston church of Christ.
- B. Their origins were actually from 1967.
- ii. Lucas started an outreach program on the campus of the University of Florida called “Campus Advance.”
- iii. Campus Advance Program:
 - A. Was a mentoring, discipling program, based off the ideas of two resources:
 - i) Juan Luis Ortiz had explained a “one over one” discipling program that worked in Argentina.
 - ii) They took principles from Robert Coleman’s book, “Master Plan of Evangelism.”
 - B. The main concept was based off their interpretation of Matthew 28:18-20:
 - i) Making disciples should be the number one goal of every Christian.
 - ii) To make a disciple one must go out and get them, teach them, convert them, and teach them everything Christ taught you.
 - iii) This process would require a maturer member to mentor and become one’s “prayer partner.”
 - aa) To teach them the fullness of the Gospel.
 - bb) And to be an example where their junior partner would emulate.
 - cc) In essence it was an emulation chain.
 - dd) One story tells of an entire congregation of men who grew goatees, because the head mentor had one, and it filtered down to every male member (pyramid).
 - iv) To be a disciple requires total commitment to God, the church and the disciple process.
 - v) To accomplish such they had:

- aa) Soul talks – Small group Bible Studies.
 - bb) Prayer Partners – Disciples who you were to confess everything to, and which, they would then use your deep dark secrets to keep you in check.
 - cc) Total Commitment – Quiet times.
- d) Kip McKean became Chuck Lucas' protegee.
 - i. He left Florida to champion Crossroads in the churches of Christ.
 - A. He essentially believed the churches of Christ needed a restoration and he was the restorer.
 - ii. He and another young minister, named Roger Lamb, whose father was an elder at the Memorial Drive church of Christ in Houston worked under the oversight of Memorial Drive and took part in trying to build a church in Illinois.
 - A. It didn't take long before McKean's ideologies caught the attention of the elders at Memorial Road:
 - i) And they withdrew their support from Lamb and McKean accusing them of teaching false and deceitful doctrines and promoting controlling practices.
 - iii. By, 1979 it had become clear to McKean that well-established congregations would not accept his new restoration theories.
 - A. But, it didn't stop his theories from growing and destroying many a soul, and congregation during the 1970s-1980s.
 - iv. Kip then searched out a dying congregation that would be willing to allow him to take complete control to save it.
 - A. Just outside of Boston, Massachusettes he found such a congregation that was about to die and they knowing of his success in college ministries gave him full control.
- e) The Boston Movement, 1979-1987:
 - i. The Boston church grew rapidly.

- A. Even growing in major cities like New York, Chicago and even London.
- ii. Kip's desire was to "reconstruct" the restoration movement:
 - A. He actually had congregations throughout the brotherhood who sent their leaders to be trained by him.
 - B. And he would train other leaders and send them out to the congregations. Hoping they could take over. This usually caused a split.
- iii. By, 1982, The Boston Movement had supplanted the Crossroad Movement as the leader of Hierarchial Discipleship.
 - A. And Boston was now the new happening place to be for many in the churches of Christ.
 - B. People from all over America were selling out to move to Boston to be part of this congregation and movement.
 - C. In 1985 the Crossroads church finally had enough with Chuck Lucas and fired him.
 - i) He had many affairs.
 - ii) And though they overlooked them for a long time, finally enough was enough.
 - iii) Especially when the affairs were public.
 - iv) This type of immoral behavior and mind control games was not unheard of in this movement.
 - v) Many abused their mentor role.
- iv. Many of the congregations in America were finally catching on to the Boston movement and started to separate themselves from it.
 - A. Too many burnt out, spiritually and mentally abused people left the movement and the word was getting out.
- v. In 1986 Dr. Flavil Yeakley, Jr., the Director of Church Growth Studies at Abilene, was asked to study their phenomenal growth:
 - A. He had previously studied cultic groups and would give them a simple Meyers-Briggs Type Indicator, personality test, to see common

behaviors.

B. Dr. Yeakley gave this personality test to a large number of members from the Boston church and even from members of the churches of Christ and concluded, that members of the Boston church had a huge “personality shift,” and concluded that Boston was using mind control techniques when they mentored their disciples.

C. The Boston movement was dealing with a lot of bad press.

i) With all the accusations being made about them from burnt out and fallen members.

ii) From all the splits they caused in congregations.

iii) Now they are accused by a renowned doctor of being cultic.

iv) They had to go on the offensive:

aa) They concluded that Dr. Yeakley was an enemy of the church.

bb) They refused to allow him to speak to them or any of their members again.

cc) And a few months later, in early 1987, they demanded that all discipling churches not associated with them in the Restoration Movement allow themselves to be “reconstructed” by them.

dd) Which meant, their leaders were to step down, be retrained in Boston, or allow a new leadership team to move in.

ee) Most, but not all discipling congregations accepted his demands.

ff) This led to a huge exodus in this movement.

v) At this time they separated themselves from the churches of Christ, 1987.

aa) They changed the plan of

salvation to include “Baptism as a disciple.”

bb) Meaning in order to be baptized one first had to:

I. Understand the purpose of baptism.

II. Fully commit to following Christ.

III. Commit to obeying their church leaders.

cc) And they demanded all their top leaders needed to be re-baptized at this time.

I. And declared those baptized for the remission of sins, were never baptized, and must submit to Boston in order to be baptized correctly.

dd) They say what is interesting though is there is no record of Kip himself ever submitting to the new baptism.

vi. This is considered the “Great Reconstruction,” period of the Boston movement, 1986-1988.

A. From here on out the Boston movement was no longer viewed as part of the churches of Christ.

f. The International Churches of Christ, International Christian Churches, 1987-Present.

i. Though they didn’t change their name until 1993, the Great Reconstruction is considered the breaking point of the Boston Movement.

ii. In 1987 they become a law unto themselves.

A. They believed they were the only saved ones on earth.

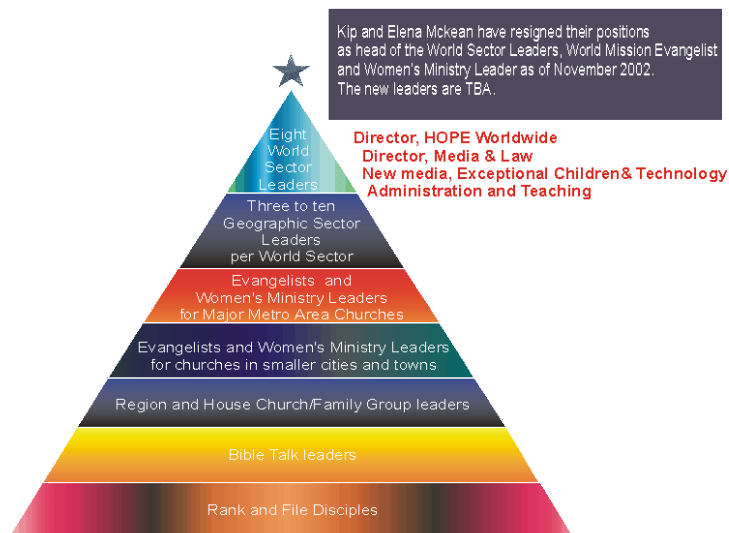
B. They made no more effort to fellowship with restoration churches.

C. Kip McKean became their authority.

iii. They even developed their own governing body:

A. Very similar to the Catholic Church.

B. With Kip and his wife being on top.



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iv. In 1990 Kip left Boston for Los Angeles, and the central church in the movement became the Los Angeles Church of Christ.

A. This signified a break with the Boston Church of Christ.

v. From here on out their members would no longer come from the churches of Christ.

A. They lost that battle and started reaching out to the denominations and those within the world.

B. But, the problems were still there, they were a mind-control cult-like organization.

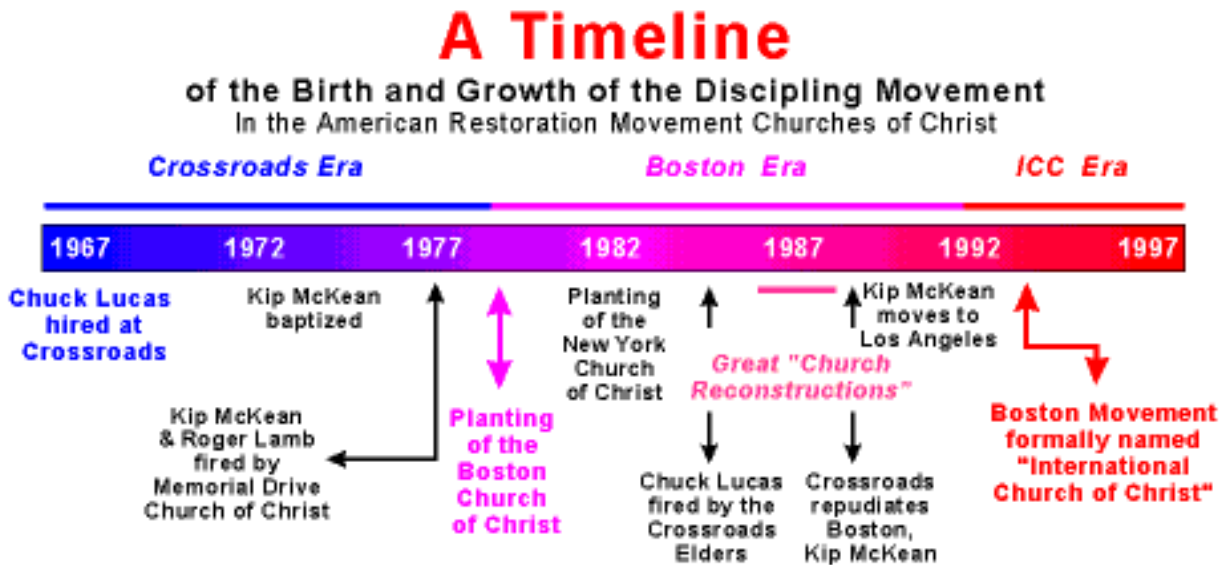
vi. In the early 1990s the church was filled with corruption.

A. The London congregation was so corrupt that they were asked to leave universities, and were investigated by the government for tax fraud, and were forced to pay a huge settlement.

B. They lost more than half their members there.

¹² <http://www.reveal.org/abouticc/index.html>

- C. From these corruption problems, Kip changed more of their doctrines.
 - i) Declaring from here on out disciples were not required to obey their mentors in matters of opinion.
 - vii. In 1998, after losing huge amount of members, he told the leadership to stop focusing on conversions but on meeting the needs of their members.
 - A. Thus their foundational doctrine of Matthew 28:18-20 has changed.
 - B. From 1999-2001 their growth continued to decline.
 - C. It was estimated they lost 2 out of every 3 converts.
 - viii. In November 2001, Kip and Elena McKean left their leadership role in the denomination to work on certain marriage problems.
 - A. A few years later, due to certain leadership problems, he was disfellowshipped from the ICoC.
 - B. Since then they went on to establish the International Christian Church, 2006. They consider themselves the remnant.
 - i) Using the methods he used to start the Boston Movement.
 - ii) This group has been in constant legal trouble, www.icocinvestigation.com.
 - C. Since then the ICC have relaxed considerably in their methods.
 - i) And many of their congregation have left the organization and have become autonomous.
- g. Numbers:
 - i. The ICOC have 657 congregations with 105,000 membership.
 - ii. The ICC are now in 21 nations with 3,000 members.



13

2. Restoration Chronology (Most of this comes from Church History – WVBS)
- a. 1763 Thomas Campbell was born.
 - b. 1769 Elias Smith was born.
 - c. 1772 Abner Jones and Barton Stone was born
 - d. 1791 Thomas Campbell became a Presbyterian minister.
 - 1) Stone joined the Presbyterian church.
 - e. 1792 James O'Kelly withdrew from the General Conference of the Methodist Church.
 - 1) Elias Smith was ordained into the Baptist Church.
 - f. 1793 O'Kelly tried to reunite with the Methodist Church but was unsuccessful and started the Republican Methodist Church instead.
 - 1) Abner Jones converted and was baptized as a Baptist.
 - g. 1794 O'Kelly concluded elders should oversee a congregation.
 - 1) They adopted the name Christian.
 - h. 1796 Walter Scott was born in Scotland.
 - 1) Stone received his licence to preach from the Presbyterian Church.
 - i. 1798 Stone was ordained into the ministry for the Presbyterian church, and in answering whether he accepted the Westminster Confession of Faith, he said, "I do as far as I see it consistent with the word of God."

¹³ <http://www.reveal.org/abouticc/index.html>

- j. 1801 Cane Ridge camp meeting.
 - 1) Abner Jones organized an independent “Christian Church,” in Lyndon, Vermont.
- k. 1803 Abner Jones and Elias Smith met.
 - 1) Stone was tried for heresy by the Presbyterian Synod.
- l. 1804 Jones and Smith started to call themselves Christians.
 - 1) John Smith was baptized into the Baptist church.
- m. 1805 Elias Smith’s followers took the New Testament as their only guide.
- n. 1807 Thomas Campbell arrived in America.
 - 1) The Jones movement, “The Christian Church” had 14 congregations and 12 ministers.
 - 2) Stone movement started to practice immersion, but didn’t make it a matter of fellowship.
 - a) This movement had 24 congregations in Kentucky, Ohio, Indiana and Tennessee.
- o. 1808 John Smith was ordained a Baptist minister.
 - 1) Elias Smith started the first religious paper in the world, “Herald of Gospel Liberty.”
 - 2) Thomas Campbell withdrew from the Presbyterians.
 - 3) Alexander Campbell was shipwrecked and decided to give his life to preaching.
- p. 1809 Thomas Campbell – “Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.”
 - 1) Thomas wrote the “Declaration and Address.”
 - 2) Alexander arrived in America.
 - 3) There were 20,000 members of the “Christian church.”
- q. 1810 Tolbert Fanning was born.
 - 1) Alexander Campbell preached his first sermon.
- r. 1811 The Brush Run Church was organized by Thomas Campbell as an independent congregation.
- s. 1812 Benjamin Franklin was born
 - 1) The Campbells were baptized into Christ in Buffalo Creek.
 - 2) Alexander becomes the leader of this movement.
- t. 1813 The Brush Run Church unites with the Baptist Redstone Association.
- u. 1816 Alexander Campbell delivers his “Sermon on the Law” to the Cross Creek Baptist Association.
- v. 1818 The Christian Herald succeeds the Herald of Gospel Liberty.
 - 1) Walter Scott came to America.
- w. 1819 First Church of Christ established in Illinois.

- 1) The Blue River Baptist church became Christian only.
- x. 1820 Campbell/Walker debate on Baptism.
 - 1) The Stone and Silver Creek Baptist Association unites.
- y. 1821 Campbell and Scott unite.
- z. 1823 Campbell began the "Christian Baptist."
 - 1) Campbell/McCalla debate on baptism.
 - 2) Brush Run church joined the Mahoney Baptist Association.
- aa. 1824 Campbell and Stone meet for the first time.
- bb. 1825 Campbell wrote his articles "A Restoration of the Ancient Order of Things."
- cc. 1826 James O'Kelly died.
 - 1) Barton Stone began "Christian Messenger."
 - 2) The Baptist Redstone Association kicked 13 congregations out for aligning with the restoration movement.
- dd. 1827 Walter Scott was baptized.
 - 1) Began preaching for the Baptist Mahoning Association. After doubling in size they dissolved the association.
- ee. 1828 a Baptist Church in Nashville, Tennessee, changed their name to Church of Christ.
- ff. 1829 J.W. McGarvey was born:
 - 1) The Beaver Association (Baptist) adopted an "Anathema" order against Campbell and the Mahoning Association.
 - 2) Campbell/Owens debate on Christian Evidences.
- gg. 1830 Campbell stopped publishing the Christian Baptist.
 - 1) Started publishing the "Millennial Harbinger."
 - 2) Campbell and Stone disagreed about fellowshipping the immersed.
 - a) Campbell opposed said fellowship.
 - 3) Campbells separated from the Baptists.
 - 4) Mahoning Baptist Association dissolved.
 - 5) Racoon John Smith was expelled from the Baptist church, along with J. Creath Sr. & Jr.
- hh. 1831 The First Campbell and Stone groups unite in Millersburg, KY
 - 1) The Baptist North District Association under the leadership of John Smith dissolved.
 - 2) Cooperation meetings began.
 - 3) David Lipscomb was born.
- ii. 1832 Campbell's and Stone's groups unite.
 - 1) Walter Scott began publishing the Evangelist.
 - 2) Little Rock Baptist Church renounced it's creed and took the Bible only.

- 3) There were now between 20-25k members of the combined groups.
- jj. 1835 The "Christian Journal" succeeds the "Christian Herald."
- kk. 1836 Bacon College the first brotherhood college was established in Georgetown, Kentucky. Walter Scott was the first president.
 - 1) Scott publishes his book "Gospel Restored."
- ll. 1837 Campbell/Purcell debate on Catholicism.
 - 1) The church was established in St. Louis, Missouri.
 - 2) T. Fanning opened a Female Seminary at Franklin, Tennessee.
- mm. 1841 Campbell calls for "Christian Organization."
 - 1) Bethany College is opened and Alexander is president.
- nn. 1843 Rice/Campbell debate on human creeds.
- oo. 1844 Barton Stone dies.
- pp. 1845 Franklin College was established in Nashville, TN by T. Fanning.
 - 1) American Christian Bible Society was organized in Cincinnati, Ohio.
 - 2) Ben Franklin began publishing "The Reformer."
 - a) Second paper by that name.
- qq. 1847 Congregations were established in Iowa and Michigan
- rr. 1849 E.G. Sewell was baptized.
 - 1) The American Christian Society was established and Campbell was made president.
- ss. 1850 J.T. Barclay the churches first missionary leaves for Jerusalem.
 - 1) Western Reserve Eclectic Insititute opened.
 - 2) Christians in Virginia refused to support the Missionary Society.
 - 3) Daniel Sommer was born.
- tt. 1851 The first discussion of mechanical instruments.
- uu. 1853 The problem of titles for preachers.
- vv. 1854 Thomas Campbell died.
- ww. Gospel Advocate was founded by T. Fanning and Lipscomb.
 - 1) Northwestern Christian College was established in Indianapolis.
- xx. 1856 American Christian Review was established by Franklin.
- yy. 1859 Transylvania College in Kentucky was the only college that remained opened in the state during the Civil War.
 - 1) First use of mechanical instrument in worship, a melodeon, by L.L. Pinkerton in Midway.
- zz. 1860 There were 17 States with at least 1,000 Christians.
 - 1) There were 2,000 congregations. 1,200 in the north and 800 in the south.
- Aaa. 1861 Walter Scott died
 - 1) The American Christian Missionary Society supported the Union.

Bbb. 1862 There were now 200,000 members.

- 1) Southern Christians were granted “Conscientious Objector” status by president Jefferson Davis.
- 2) McGarvey publishes his commentary on Acts.

Ccc. 1863 The American Christian Missionary Society adopted a stronger resolution supporting the Union.

Ddd. W.K. Pendleton took Campbell’s place in publishing the Millennial Harbinger.

Eee. 1866 The Gospel Advocate resumed publication after the war.

- 1) The “Christian Standard,” was established to be a liberal paper in the brotherhood.
- 2) Franklin denounced the societies.
- 3) Considered one of the most pivotal years in the Restoration Movement.

Fff. 1867 A St. Louis congregation bought a building from the Episcopalians and purchased their organ as well.

- 1) McGarvey strongly supported the missionary society.

Ggg. 1868 Racoon John Smith died.

- 1) Mechanical Instrument first used in Akron, Ohio.
- 2) Franklin claimed at least 50 congregations were now using the instrument.
- 3) The missionary society was revised.

Hhh. 1869 Christian Standard moved from Alliance to Cincinnati, Ohio.

- 1) The “Louisville Plan” was adopted to please the conservatives pertaining to the societies.
- 2) Milligan published his “Scheme of Redemption.”

Iii. 1870 Errett endorsed the instrument in the Christian Standard.

- 1) Enos Campbell wrote in the Millennial Harbinger endorsing the instrument.
- 2) Instrument was taken out of the church in St. Louis.
- 3) Restoration movement was now the fifth largest religious body in America.

Jjj. 1872 There was an organ concert at the Central Christian Church in Cincinnati to raise funds for the church.

- 1) Franklin opposed the Louisville Plan.

Kkk. 1873 Thorp Springs College began.

- 1) McGarvey was fired from Kentucky University for his “non-sectarian” stance.

Lll. 1874 Tobert Fanning died.

- 1) Brethren took their fight to the State Legislature for control of

- Kentucky University.
- 2) Another missionary society started. This one was for women.
Christian Women's Board of Missions.
- 3) What would become Freed-Hardeman was established.
- Mmm. 1875 College of Bible separated from Kentucky University.
- 1) Louisville Plan was rejected and the society returned to its roots.
- 2) Lard wrote his commentary on "Romans."
- Nnn. 1877 The College of Bible was closed by Kentucky University.
- Ooo. 1878 Benjamin Franklin died.
- 1) David Lipscomb started his stance against the instrument.
- Ppp. 1879 Butler University was taken over by the liberals.
- Qqq. 1880 Moses Lard died.
- Rrr. 1881 James Garfield became president of the United States.
- Sss. 1883 The Standard declared war on the conservatives.
- 1) Division in the church was present, just a matter of time till a split occurred.
- Ttt. 1884 "Firm Foundation" established as a weekly paper.
- 1) Instrument was introduced in Waxahachie, Texas.
- Uuu. 1886 The Texas State Missionary Society was formed.
- 1) Daniel Sommer purchased the American Christian Review.
- Vvv. 1887 Mars Hill College at Florence, Alabama was established for African-Americans.
- Www. 1891 Nashville Bible School (David Lipscomb) was established by Lipscomb.
- 1) The Standard declared Daniel Sommer a heretic.
- Xxx. 1893 Instrument was introduced in Denton, Texas.
- Yyy. 1896 The Campbell Institute was organized.
- Zzz. 1901 Nashville Bible Institute started offering degrees.
- Aaaa. 1902 N.B. Hardeman and others came out hard against the organ and societies.
- Bbbb. 1906 The U.S. Census Bureau listed the Christian Churches and Churches of Christ separately.
- Cccc. 1912 J.W. McGarvey died.
- Dddd. 1917 David Lipscomb died.
- Eeee. 1918 The Annual Bible Lectureship begins in Abilene. Considered the largest and most influential lectureship program for decades.
- Ffff. 1924 Harding College was established.
- Gggg. 1928 Boll/Boles Debate on premillennialism.
- Hhhh. 1931 Wallace/Neal Debate.
- Iiii. 1937 Pepperdine College established.

Jjjj. 1942 The Christian Chronicle established.
 Kkkk. 1952 Herald of Truth was established.
 Llll. 1953 Ketcherside and Garrett met. Soon started spreading their “Gospel verses Doctrine,” theology.
 Mmmm. 1964 Brown Trail School of Preaching was established.
 Nnnn. 1965 Memphis School of Preaching established to have one east of the Mississippi.
 1) Bear Valley Bible Institute - 1965
 Oooo. 1967 Crossroads – Chuck Lucas
 Pppp. 1969 Neo-Pentecostalism and Pat Boone.
 Qqqq. 1971 Kingism
 Rrrr. 1977? Apologetics Press was established.
 Ssss. 1978 Southwest School of Preaching was established.
 Tttt. 1979 Boston Movement
 1) James Bales “Not Under Bondage” Marriage/Divorce/Remarriage.
 Uuuu. 1983 Rubel Shelly apostatised.
 Vvvv. 1993 International Churches of Christ – Split from the church.
 Wwww. 2005 Gospel Broadcast Network was started.
 Xxxx. 2006 Richland Hills added the instrument.
 Yyyy. 2016 Pepperdine drops their Title IX exemption.
 Zzzz. 2016 Preston/Hester Debate on Preterism

Pureness of The Church

1. In theory:

- a. One church – “God has but one people on the earth. He has given to them but one Book, and therein exhorts and commands them to be one family. A union, such as we plead for – a union of God’s people on that one Book – must then be practicable,” Racoon John Smith.
- b. Union is possible – “Every Christian stands complete in the whole will of God. The prayer of the Savior, and the whole tenor of his teaching, clearly show that it is God’s will that his children should be united. To the Christian, then, such a union must be desirable,” Racoon John Smith.
 - 1) The desired union, which Christ prayed for, and died for cannot be obtained through twisting, denying, or changing truth. Jesus is clearly the author of eternal salvation for those who love Him enough not just to believe in His identity, but enough to allow His identity to cause them to fall face first before His throne obeying anything the Lord says to do. It is about obedience to Him, and the words He brought from the Father, and sent through the Holy Spirit

to be penned for us. It is about obedience. And through that we can become one.

c. Today the church has a choice. Either we become interdenominational or undenominational:

- 1) Interdenominational sees no pattern in God's word for anything, other than agreeing Jesus is Lord. There is no pattern for salvation, for worship, for organization. Just accept Jesus as Lord and do as you please and they believe you will be saved.
- 2) The undenominational goal sees Jesus not only as Savior, but as Lord. And as the Lord, the servants go to Him for all things that pertain to life and godliness. They go to Him and His Book for the all things that pertain to salvation, organization, doctrine, worship, and more. It is about Him being Lord and us bowing before Him as He tells us to.

a) This is the only way. There is a New Testament pattern.

b) John 14:15; Hebrews 5:8-9; Galatians 1:6-9; Jude 1:3.

d. Now this course is worthless for you unless you understand the plea for New Testament Christianity depends on you.

- 1) You must do what they did in the First Century.
 - a) You must be steadfast, Acts 2:42.
 - b) You must evangelize, Acts 8:4.
 - c) You must obey, Hebrews 5:8-9.
 - d) You must worship in spirit and in truth, John 4:24.
 - e) You must follow the pattern, Romans 6:17; 1 Corinthians 4:17; 2 Timothy 1:17; Titus 2:7; 2 Thessalonians 2:15.
- 2) The plea falls upon you.
 - a) The restoration must live on in you.

Published: 1809

FROM the series of events which have taken place in the churches for many years past, especially in this Western country, as well as from what we know in general of the present state of things in the Christian world, we are persuaded that it is high time for us not only to think, but also to act, for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine standard; to this alone we feel ourselves Divinely bound to be conformed, as by this alone, we must be judged. We are also persuaded that as no man can be judged for his brother, so no man can judge for his brother; every man must be allowed to judge for himself, as every man must bear his own judgment--must give account of himself to God. We are also of opinion that as the Divine word is equally binding upon all, so all lie under an equal obligation to be bound by it, and it alone; and not by any human interpretation of it; and that, therefore, no man has a right to judge his brother, except in so far as he manifestly violates the express letter of the law. That every such judgment is an express violation of the law of Christ, a daring usurpation of his throne, and a gross intrusion upon the rights and liberties of his subjects. We are, therefore, of opinion that we should beware of such things; that we should keep at the utmost distance from everything of this nature; and that, knowing the judgment of God against them that commit such things, we should neither do the same ourselves, nor take pleasure in them that do them. Moreover, being well aware, as from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, we would also desire to adopt and recommend such measures as would give rest to our brethren throughout all the churches: as would restore unity, peace, and purity to the whole Church of God. This desirable rest, however, we utterly despair either to find for ourselves, or to be able to recommend to our brethren, by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions: nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple word, which is the same yesterday, to-day, and forever. Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the Divine word alone for our rule; the Holy Spirit for our

teacher and guide, to lead us into all truth; and Christ alone, as exhibited in the word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord. Impressed with these sentiments, we have resolved as follows:

I. That we form ourselves into a religious association under the denomination of the Christian Association of Washington, for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men.

II. That each member, according to ability, cheerfully and liberally subscribe a certain specified sum, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline, and government, expressly revealed and enjoined in the word of God. And, also, for supplying the poor with the holy Scriptures.

III. That this Society consider it a duty, and shall use all proper means in its power, to encourage the formation of similar associations; and shall for this purpose hold itself in readiness, upon application, to correspond with, and render all possible assistance to, such as may desire to associate for the same desirable and important purposes.

IV. That this Society by no means considers itself a Church, nor does at all assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of Church association; but merely as voluntary advocates for Church reformation; and, as possessing the powers common to all individuals, who may please to associate in a peaceable and orderly manner, for any lawful purpose, namely, the disposal of their time, counsel and property, as they may see cause.

V. That this Society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple original form of Christianity, expressly exhibited upon the sacred page; without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship, of the

Christian Church, or anything as matter of Christian faith or duty, for which there can not be expressly produce a "Thus saith the Lord, either in express terms, or by approved precedent."

VI. That a Standing Committee of twenty-one members of unexceptionable moral character, inclusive of the secretary and treasurer, be chosen annually to superintend the interests, and transact the business of the Society. And that said Committee be invested with full powers to act and do, in the name, and behalf of their constituents, whatever the Society had previously determined, for the purpose of carrying into effect the entire object of its institution, and that in case of any emergency, unprovided for in the existing determinations of the Society, said Committee be empowered to call a special meeting for that purpose.

VII. That this Society meet at least twice a year, viz.: on the first Thursday of May, and of November, and that the collectors appointed to receive the half-yearly quotas of the promised subscriptions, be in readiness, at or before each meeting, to make their returns to the treasurer, that he may be able to report upon the state of the funds. The next meeting to be held at Washington on the first Thursday of November next.

VIII. That each meeting of the Society be opened with a sermon, the constitution and address read, and a collection lifted for the benefit of the Society; and that all communications of a public nature be laid before the Society at its half-yearly meetings.

IX. That this Society, relying upon the all-sufficiency of the Church's Head; and, through his grace, looking with an eye of confidence to the generous liberality of the sincere friends of genuine Christianity; holds itself engaged to afford a competent support to such ministers as the Lord may graciously dispose to assist, at the request, and by invitation of the Society, in promoting a pure evangelical reformation, by the simple preaching of the everlasting Gospel, and the administration of its ordinances in an exact conformity to the Divine standard as aforesaid; and that, therefore, whatever the friends of the institution shall please to contribute toward the support of ministers in connection with this Society, who may be sent forth to preach at considerable distances, the same shall be gratefully received and acknowledged as a donation to its funds.

ADDRESS, ETC.

To all that love our Lord Jesus Christ, in sincerity, throughout all the Churches, the following Address is most respectfully submitted.

DEARLY BELOVED BRETHREN:

That it is the grand design and native tendency of our holy religion to reconcile and unite men to God, and to each other, in truth and love, to the glory of God, and their own present and eternal good, will not, we presume, be denied, by any of the genuine subjects of Christianity. The nativity of its Divine author was announced from heaven, by a host of angels, with high acclamations of "Glory to God in the highest, and on earth peace and good-will toward men." The whole tenor of that Divine book which contains its institutes, in all its gracious declarations, precepts, ordinances, and holy examples, most expressively and powerfully inculcates this. In so far, then, as this holy unity and unanimity in faith and love is attained, just in the same degree is the glory of God and the happiness of men promoted and secured. Impressed with those sentiments, and, at the same time, grievously affected with those sad divisions which have so awfully interfered with the benign and gracious intention of our holy religion, by exciting its professed subjects to bite and devour one another, we can not suppose ourselves justifiable in withholding the mite of our sincere and humble endeavors to heal and remove them.

What awful and distressing effects have those sad divisions produced! what aversions, what reproaches, what backbitings, what evil surmisings, what angry contentions, what enmities, what excommunications, and even persecution!!! And, indeed, this must, in some measure, continue to be the case so long as those schisms exist; for, saith the apostle, where envying and strife is, there is confusion and every evil work. What dreary effects of those accursed divisions are to be seen, even in this highly favored country, where the sword of the civil magistrate has not as yet learned to serve at the altar. Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of Gospel ordinances; while, in the mean time, large settlements and tracts of country remain to this day entirely destitute of a Gospel ministry, many of them in little better than a state of heathenism, the Churches being either so weakened with divisions that they can not send them ministers, or the people so divided among themselves that they will not receive them. Several, at the same time, who live at the door of a preached

Gospel, dare not in conscience go to hear it, and, of course, enjoy little more advantage, in that respect, than if living in the midst of heathens. How seldom do many in those circumstances enjoy the dispensations of the Lord's Supper, that great ordinance of unity and love. How sadly, also, does this broken and confused state of things interfere with that spiritual intercourse among Christians, one with another, which is so essential to their edification and comfort, in the midst of a present evil world; so divided in sentiment, and, of course, living at such distances, that but few of the same opinion, or party, can conveniently and frequently assemble for religious purposes, or enjoy a due frequency of ministerial attentions. And even where things are in a better state with respect to settled Churches, how is the tone of discipline relaxed under the influence of a party spirit; many being afraid to exercise it with due strictness, lest their people should leave them, and, under the cloak of some specious pretense, find refuge in the bosom of another party; while lamentable to be told, so corrupted is the Church with those accursed divisions, that there are but few so base as not to find admission into some professing party or other. Thus, in a great measure, is that Scriptural purity of communion banished from the Church of God, upon the due preservation of which much of her comfort, glory, and usefulness depend. To complete the dread result of our woeful divisions, one evil yet remains, of a very awful nature: the Divine displeasure justly provoked with this sad perversion of the Gospel of peace, the Lord withholds his gracious influential presence from his ordinances, and not unfrequently gives up the contentious authors and abettors of religious discord to fall into grievous scandals, or visits them with judgments, as he did the house of Eli. Thus, while professing Christians bite and devour one another, they are consumed one of another, or fall a prey to the righteous judgments of God; meantime, the truly religious of all parties are grieved, the weak stumbled, the graceless and profane hardened, the mouths of infidels opened to blaspheme religion, and thus the only thing under heaven divinely efficacious to promote and secure the present spiritual and eternal good of man, even the Gospel of the blessed Jesus, is reduced to contempt, while multitudes, deprived of a Gospel ministry, as has been observed, fall an easy prey to seducers, and so become the dupes of almost unheard of delusions. Are not such the visible effects of our sad divisions, even in this otherwise happy country. Say, dear brethren, are not these things so? Is it not then your incumbent duty to endeavor, by all Scriptural means, to have those evils remedied. Who will say that it is not? And does it not peculiarly belong to you, who occupy the place of Gospel ministers, to be leaders in this laudable undertaking? Much depends upon your hearty concurrence and zealous endeavors.

The favorable opportunity which Divine Providence has put into your hands, in this happy country, for the accomplishment of so great a good, is, in itself, a consideration of no small encouragement. A country happily exempted from the baneful influence of a civil establishment of any peculiar form of Christianity; from under the direct influence of the antichristian hierarchy; and, at the same time, from any formal connection with the devoted nations that have given their strength and power unto the beast; in which, of course, no adequate reformation can be accomplished, until the word of God be fulfilled, and the vials of his wrath poured out upon them. Happy exemption, indeed, from being the object of such awful judgments. Still more happy will it be for us if we duly esteem and improve those great advantages, for the high and valuable ends for which they are manifestly given, and sure where much is given, much also will be required. Can the Lord expect, or require, anything less from a people in such unhampered circumstances--from a people so liberally furnished with all means and mercies, than a thorough reformation in all things, civil and religious, according to his word? Why should we suppose it? And would not such an improvement of our precious privileges be equally conducive to the glory of God, and our own present and everlasting good? The auspicious phenomena of the times furnish collateral arguments of a very encouraging nature, that our dutiful and pious endeavors shall not be in vain in the Lord. Is it not the day of the Lord's vengeance upon the antichristian world--the year of recompenses for the controversy of Zion? Surely, then, the time to favor her is come; even the set time. And is it not said that Zion shall be built in troublous times? Have not greater efforts been made, and more done, for the promulgation of the Gospel among the nations, since the commencement of the French revolution, than had been for many centuries prior to that event? And have not the Churches, both in Europe and America, since that period, discovered a more than usual concern for the removal of contentions, for the healing of divisions, for the restoration of a Christian and brotherly intercourse one with another, and for the promotion of each other's spiritual good, as the printed documents upon those subjects amply testify? Should we not, then, be excited by these considerations to concur with all our might, to help forward this good work; that what yet remains to be done, may be fully accomplished. And what though the well-meant endeavors after union have not, in some instances, entirely succeeded to the wish of all parties, should this dissuade us from the attempt! Indeed, should Christians cease to contend earnestly for the sacred articles of faith and duty once delivered to the saints, on account of the opposition and scanty success which, in many instances, attend their faithful and honest

endeavors; the Divine cause of truth and righteousness might have long ago been relinquished. And is there anything more formidable in the Goliath schism, than in many other evils which Christians have to combat? Or, has the Captain of Salvation sounded a desist from pursuing, or proclaimed a truce with this deadly enemy that is sheathing its sword in the very bowels of his Church, rending and mangling his mystical body into pieces? Has he said to his servants, Let it alone? If not, where is the warrant for a cessation of endeavors to have it removed? On the other hand are we not the better instructed by sage experience, how to proceed in this business, having before our eyes the inadvertencies and mistakes of others, which have hitherto, in many instances, prevented the desired success? Thus taught by experience, and happily furnished with the accumulated instructions of those that have gone before us, earnestly laboring in this good cause, let us taken unto ourselves the whole armor of God, and, having our feet shod with the preparation of the Gospel of peace, let us stand fast by this important duty with all perseverance. Let none that love the peace of Zion be discouraged, much less offended, because that an object of such magnitude does not, in the first instance, come forth recommended by the express suffrage of the mighty or the many. This consideration, if duly weighed, will neither give offense, nor yield discouragement to any one that considers the nature of the thing in question in connection with what has been already suggested. Is it not a matter of universal right, a duty equally belonging to every citizen of Zion, to seek her good? In this respect, no one can claim a preference above his fellows, as to any peculiar, much less exclusive obligation. And, as for authority, it can have no place in this business; for, surely, none can suppose themselves invested with a Divine right, as to anything peculiarly belonging to them, to call the attention of their brethren to this dutiful and important undertaking. For our part, we entertain no such arrogant presumption; nor are we inclined to impute the thought to any of our brethren, that this good work should be let alone till such time as they may think proper to come forward and sanction the attempt, by their invitation and example. It is an open field, an extensive work, to which all are equally welcome, equally invited.

Should we speak of competency, viewing the greatness of the object, and the manifold difficulties which lie in the way of its accomplishment; we would readily exclaim, with the apostle, Who is sufficient for these things? But, upon recollecting ourselves, neither would we be discouraged; persuaded with him, that, as the work in which we are engaged, so, likewise, our sufficiency is of God. But, after all, both the mighty and the many are with us. The Lord himself, and all that are truly

his people, are declaredly on our side. The prayers of all the Churches, nay, the prayers of Christ himself (John xvii: 20, 23), and of all that have ascended to his heavenly kingdom, are with us. The blessing out of Zion is pronounced upon our undertaking. "Pray for the Peace of Jerusalem; they shall prosper that love thee." With such encouragements as these, what should deter us from the heavenly enterprise, or render hopeless the attempt of accomplishing, in due time, an entire union of all the Churches in faith and practice, according to the word of God? Not that we judge ourselves competent to effect such a thing; we utterly disclaim the thought; but we judge it our bounden duty to make the attempt, by using all due means in our power to promote it; and also, that we have sufficient reason to rest assured that our humble and well-meant endeavors shall not be in vain in the Lord.

The cause that we advocate is not our own peculiar cause, nor the cause of any party, considered as such; it is a common cause, the cause of Christ and our brethren of all denominations. All that we presume, then, is to do what we humbly conceive to be our duty, in connection with our brethren; to each of whom it equally belongs, as to us, to exert himself for this blessed purpose. And as we have no just reason to doubt the concurrence of our brethren to accomplish an object so desirable in itself, and fraught with such happy consequences, so neither can we look forward to that happy event which will forever put an end to our hapless divisions, and restore to the Church its primitive unity, purity, and prosperity, but in the pleasing prospect of their hearty and dutiful concurrence.

Dearly beloved brethren, why should we deem it a thing incredible that the Church of Christ, in this highly favored country, should resume that original unity, peace, and purity which belong to its constitution, and constitute its glory? Or, is there anything that can be justly deemed necessary for this desirable purpose, both to conform to the model and adopt the practice of the primitive Church, expressly exhibited in the New Testament? Whatever alterations this might produce in any or in all of the Churches, should, we think, neither be deemed inadmissible nor ineligible. Surely such alteration would be every way for the better, and not for the worse, unless we should suppose the divinely inspired rule to be faulty, or defective. Were we, then, in our Church constitution and managements, to exhibit a complete conformity to the apostolic Church, would we not be, in that respect, as perfect as Christ intended we should be? And should not this suffice us?

It is, to us, a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great

doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of the Gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist, that is, about matters of private opinion or human invention. What a pity that the kingdom of God should be divided about such things! Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our breaches might thus be healed? Who would not willingly conform to the original pattern laid down in the New Testament, for this happy purpose? Our dear brethren of all denominations will please to consider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught and enjoined in the word of God, either in express terms or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the Christian Church; and, in this happy unity, enjoy full communion with all our brethren, in peace and charity. The like dutiful condescension we candidly expect of all that are seriously impressed with a sense of the duty they owe to God, to each other, and to their perishing brethren of mankind. To this we call, we invite, our brethren of all denominations, by all the sacred motives which we have avouched as the impulsive reasons of our thus addressing them.

You are all, dear brethren, equally included as the objects of our love and esteem. With you all we desire to unite in the bonds of an entire Christian unity--Christ alone being the head, the center, his word the rule; an explicit belief of, and manifest conformity to it, in all things--the terms. More than this, you will not require of us; and less we can not require of you; nor, indeed, can we reasonably suppose any would desire it, for what good purpose would it serve? We dare neither assume nor propose the trite indefinite distinction between essentials and non-essentials, in matters of revealed truth and duty; firmly persuaded, that, whatever may be their comparative importance, simply considered, the high obligation of the Divine authority revealing, or enjoining them, renders the belief or performance of them absolutely essential to us, in so far as we know them. And to be ignorant of anything God has revealed, can neither be our duty nor our privilege. We humbly presume, then, dear brethren, you can have no relevant objection to meet us upon this ground. And, we again beseech you, let it be known that it is the invitation of but few; by your accession we shall be many; and

whether few, or many, in the first instance, it is all one with respect to the event which must ultimately await the full information and hearty concurrence of all. Besides, whatever is to be done, must begin, some time, somewhere; and no matter where, nor by whom, if the Lord puts his hand to the work, it must surely prosper. And has he not been graciously pleased, upon many signal occasions, to bring to pass the greatest events from very small beginnings, and even by means the most unlikely. Duty then is ours; but events belong to God.

We hope, then, what we urge will neither be deemed an unreasonable nor an unseasonable undertaking. Why should it be thought unseasonable? Can any time be assigned, while things continue as they are, that would prove more favorable for such an attempt, or what could be supposed to make it so? Might it be the approximation of parties to a greater nearness, in point of public profession and similarity of customs? Or might it be expected from a gradual decline of bigotry? As to the former, it is a well-known fact, that where the difference is least, the opposition is always managed with a degree of vehemence inversely proportioned to the merits of the cause. With respect to the latter, though we are happy to say, that in some cases and places, and, we hope, universally, bigotry is upon the decline; yet we are not warranted, either by the past or present, to act upon that supposition. We have, as yet, by this means seen no such effect produced; nor indeed could we reasonably expect it; for there will always be multitudes of weak persons in the Church, and these are generally most subject to bigotry; add to this, that while divisions exist, there will always be found interested men who will not fail to support them; nor can we at all suppose that Satan will be idle to improve an advantage so important to the interests of his kingdom. And, let it be further observed upon the whole, that, in matters of similar importance to our secular interests, we would by no means content our selves with such kind of reasoning. We might further add, that the attempt here suggested not being of a partial, but of general nature, it can have no just tendency to excite the jealousy, or hurt the feelings of any party. On the contrary, every effort toward a permanent Scriptural unity among the Churches, upon the solid basis of universally acknowledged and self-evident truths, must have the happiest tendency to enlighten and conciliate, by thus manifesting to each other their mutual charity and zeal for the truth: "Whom I love in the truth," saith the apostle, "and not I only, but also all they that have known the truth; for the truth's sake, which is in us, and shall be with us forever." Indeed, if no such Divine and adequate basis of union can be fairly exhibited, as will meet the approbation of every upright and intelligent Christian, nor such mode

of procedure adopted in favor of the weak as will not oppress their consciences, then the accomplishment of this grand object upon principle must be forever impossible. There would, upon this supposition, remain no other way of accomplishing it, but merely by voluntary compromise, and good-natured accommodation. That such a thing, however, will be accomplished, one way or other, will not be questioned by any that allow themselves to believe that the commands and prayers of our Lord Jesus Christ will not utterly prove ineffectual. Whatever way, then, it is to be effected, whether upon the solid basis of Divinely revealed truth, or the good-natured principle of Christian forbearance and gracious condescension, is it not equally practicable, equally eligible to us, as ever it can be to any; unless we should suppose ourselves destitute of that Christian temper and discernment which is essentially necessary to qualify us to do the will of our gracious Redeemer, whose express command to his people is, that there be "no divisions among them; but that they all walk by the same rule, speak the same thing, and be perfectly joined together in the same mind, and in the same judgment?" We believe then it is as practicable as it is eligible. Let us attempt it. "Up, and be doing, and the Lord will be with us."

Are we not all praying for that happy event, when there shall be but one fold, as there is but one chief Shepherd? What! shall we pray for a thing, and not strive to obtain it!! not use the necessary means to have it accomplished!! What said the Lord to Moses upon a piece of conduct somewhat similar? "Why criest thou unto me? Speak unto the children of Israel that they go forward, but lift thou up thy rod, and stretch out thine hand." Let the ministers of Jesus but embrace this exhortation, put their hand to the work, and encourage the people to go forward upon the firm ground of obvious truth, to unite in the bonds of an entire Christian unity; and who will venture to say that it would not soon be accomplished? "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people," saith your God. To you, therefore, it peculiarly belongs, as the professed and acknowledged leaders of the people, to go before them in this good work, to remove human opinions and the inventions of men out of the way, by carefully separating this chaff from the pure wheat of primary and authentic revelation; casting out the assumed authority, that enacting and decreeing power by which those things have been imposed and established. To this ministerial department, then, do we look with anxiety. Ministers of Jesus, you can neither be ignorant of nor unaffected with the divisions and corruptions of his Church. His dying commands, his last and ardent prayers for the visible unity of his professing

people, will not suffer you to be indifferent in this matter. You will not, you can not, therefore, be silent upon a subject of such vast importance to his personal glory and the happiness of his people--consistently you can not; for silence gives consent. You will rather lift up your voice like a trumpet to expose the heinous nature and dreadful consequences of those unnatural and antichristian divisions, which have so rent and ruined the Church of God. Thus, in justice to your station and character, honored of the Lord, would we hopefully anticipate your zealous and faithful efforts to heal the breaches of Zion; that God's dear children might dwell together in unity and love; but if otherwise . . . we forbear to utter it. (See Mal. ii: 1-10.)

O! that ministers and people would but consider that there are no divisions in the grave, nor in that world which lies beyond it! there our divisions must come to an end! we must all unite there! Would to God we could find in our hearts to put an end to our short-lived divisions here; that so we might leave a blessing behind us; even a happy and united Church. What gratification, what utility, in the mean time, can our divisions afford either to ministers or people? Should they be perpetuated till the day of judgment, would they convert one sinner from the error of his ways, or save a soul from death? Have they any tendency to hide the multitude of sins that are so dishonorable to God, and hurtful to his people? Do they not rather irritate and produce them? How innumerable and highly aggravated are the sins they have produced, and are at this day producing, both among professors and profane. We entreat, we beseech you then, dear brethren, by all those considerations, to concur in this blessed and dutiful attempt. What is the work of all, must be done by all. Such was the work of the tabernacle in the wilderness. Such is the work to which you are called, not by the authority of man, but by Jesus Christ, and God the Father, who raised him from the dead. By this authority are you called to raise up the tabernacle of David, that is fallen down among us, and to set it up upon its own base. This you can not do, while you run every man to his own house, and consult only the interests of his own party. Until you associate, consult, and advise together, and in a friendly and Christian manner explore the subject, nothing can be done. We would therefore, with all due deference and submission, call the attention of our brethren to the obvious and important duty of association. Unite with us in the common cause of simple evangelical Christianity; in this glorious cause we are ready to unite with you. United we shall prevail. It is the cause of Christ, and of our brethren throughout all the Churches, of catholic unity, peace, and purity; a cause that must finally prosper in spite of all opposition.

Let us unite to promote it. Come forward, then, dear brethren, and help with us. Do not suffer yourselves to be lulled asleep by that siren song of the slothful and reluctant professor: "The time is not yet come, the time is not come; saith he; the time that the Lord's house should be built." Believe him not. Do ye not discern the signs of the times? Have not the two witnesses arisen from their state of political death, from under the long proscription of ages? Have they not stood upon their feet, in the presence, and to the consternation and terror of their enemies? Has not their resurrection been accompanied with a great earthquake? Has not the tenth part of the great city been thrown down by it? Has not this event aroused the nations to indignation? Have they not been angry, yea, very angry? Therefore, O Lord, is thy wrath come upon them, and the time of the dead that they should be avenged, and that thou shouldest give reward to thy servants the prophets, and to them that fear thy name, both small and great; and that thou shouldest destroy them that have destroyed the earth. Who among us has not heard the report of these things, of these lightnings and thunderings and voices; of this tremendous earthquake and great hail; of these awful convulsions and revolutions that have dashed and are dashing to pieces the nations, like a potter's vessel? Yea, have not the remote vibrations of this dreadful shock been felt even by us, whom God has graciously placed at so great a distance?

What shall we say to these things? Is it time for us to sit still in our corruptions and divisions, when the Lord, by his word and providence, is so loudly and expressly calling us to repentance, and reformation? "Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust, O Jerusalem; arise, loose thyself from the bands of thy neck, O captive daughter of Zion." Resume that precious, that dear-bought liberty, wherewith Christ has made his people free; a liberty from subjection to any authority but his own, in matters of religion. Call no man father, no man master on earth; for one is your master, even Christ, and all ye are brethren. Stand fast, therefore, in this precious liberty, and be not entangled again with the yoke of bondage. For the vindication of this precious liberty have we declared ourselves hearty and willing advocates. For this benign and dutiful purpose have we associated, that by so doing we might contribute the mite of our humble endeavors to promote it, and thus invite our brethren to do the same. As the first-fruits of our efforts for this blessed purpose we respectfully present to their consideration the following propositions, relying upon their charity and candor that they will neither

despise nor misconstrue our humble and adventurous attempt. If they should in any measure serve, as a preliminary, to open up the way to a permanent Scriptural unity among the friends and lovers of truth and peace throughout the Churches, we shall greatly rejoice at it. We by no means pretend to dictate, and could we propose any thing more evident, consistent, and adequate, it should be at their service. Their pious and dutiful attention to an object of such magnitude will induce them to communicate to us their emendations; and thus what is sown in weakness will be raised up in power. For certainly the collective graces that are conferred upon the Church, if duly united and brought to bear upon any point of commanded duty, would be amply sufficient for the right and successful performance of it. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the discerning of spirits: but the manifestation of the Spirit is given to every man to profit withal. As every man, therefore, hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." In the face, then, of such instructions, and with such assurances of an all-sufficiency of Divine grace, as the Church has received from her exalted Head, we can neither justly doubt the concurrence of her genuine members; nor yet their ability, when dutifully acting together, to accomplish anything that is necessary for his glory, and their own good; and certainly their visible unity in truth and holiness, in faith and love, is, of all things, the most conducive to both these, if we may credit the dying commands and prayers of our gracious Lord. In a matter, therefore, of such confessed importance, our Christian brethren, however unhappily distinguished by party names, will not, can not, withhold their helping hand. We are as heartily willing to be their debtors, as they are indispensably bound to be our benefactors. Come, then, dear brethren, we most humbly beseech you, cause your light to shine upon our weak beginnings, that we may see to work by it. Evince your zeal for the glory of Christ, and the spiritual welfare of your fellow-Christians, by your hearty and zealous co-operation to promote the unity, purity, and prosperity of his Church.

Let none imagine that the subjoined propositions are at all intended as an overture toward a new creed or standard for the Church, or as in any wise designed to be made a term of communion; nothing can be further from our intention. They are merely designed for opening up the way, that we may come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them; that thus disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the

Church stood at the beginning. Having said so much to solicit attention and prevent mistake, we submit as follows:

PROP. 1. That the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians.

2. That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them, to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing; and to be perfectly joined together in the same mind, and in the same judgment.

3. That in order to do this, nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted, as of Divine obligation, in their Church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church; either in express terms or by approved precedent.

4. That although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the Church, and therefore in that respect can not be separated; yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament Church, and the particular duties of its members.

5. That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere, in order to supply the supposed deficiency by making laws for the Church; nor can anything more be required of Christians in such cases, but only that they observe these commands

and ordinances as will evidently answer the declared and obvious end of their institution. Much less has any human authority power to impose new commands or ordinances upon the Church, which our Lord Jesus Christ has not enjoined.

Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament.

6. That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's holy word, yet are they not formally binding upon the consciences of Christians farther than they perceive the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore, no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the Church. Hence, it is evident that no such deductions or inferential truths ought to have any place in the Church's confession.

7. That although doctrinal exhibitions of the great system of Divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient, and the more full and explicit they be for those purposes, the better; yet, as these must be in a great measure the effect of human reasoning, and of course must contain many inferential truths, they ought not to be made terms of Christian communion; unless we suppose, what is contrary to fact, that none have a right to the communion of the Church, but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information; whereas the Church from the beginning did, and ever will, consist of little children and young men, as well as fathers.

8. That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all Divinely revealed truths in order to entitle them to a place in the Church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, their having a due measure of Scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in and obedience to him, in all things, according to his word, is all that is absolutely necessary to qualify them for admission into his Church.

9. That all that are enabled through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the

same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint-heirs of the same inheritance. Whom God hath thus joined together no man should dare to put asunder.

10. That division among the Christians is a horrid evil, fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is antisciptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is antinatural, as it excites Christians to contemn, to hate, and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work.

11. That (in some instances) a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and human inventions a term of communion, by introducing them into the constitution, faith, or worship of the Church, are, and have been, the immediate, obvious, and universally acknowledged causes, of all the corruptions and divisions that ever have taken place in the Church of God.

12. That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members but such as having that due measure of Scriptural self-knowledge described above, do profess their faith in Christ and obedience to him in all things according to the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and Scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the word of God. Lastly, that in all their administrations they keep close by the observance of all Divine ordinances, after the example of the primitive Church, exhibited in the New Testament; without any additions whatsoever of human opinions or inventions of men.

13. Lastly. That if any circumstantialia indispensably necessary to the observance of Divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any

subsequent alteration or difference in the observance of these things might produce no contention nor division in the Church.

From the nature and construction of these propositions, it will evidently appear, that they are laid in a designed subserviency to the declared end of our association; and are exhibited for the express purpose of performing a duty of previous necessity, a duty loudly called for in existing circumstances at the hand of every one that would desire to promote the interests of Zion; a duty not only enjoined, as has been already observed from Isaiah lvii: 14, but which is also there predicted of the faithful remnant as a thing in which they would voluntarily engage. "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way; take up the stumbling-block out of the way of my people." To prepare the way for a permanent Scriptural unity among Christians, by calling up to their consideration fundamental truths, directing their attention to first principles, clearing the way before them by removing the stumbling-blocks--the rubbish of ages, which has been thrown upon it, and fencing it on each side, that in advancing toward the desired object they may not miss the way through mistake or inadvertency, by turning aside to the right hand or to the left, is, at least, the sincere intention of the above propositions. It remains with our brethren now to say, how far they go toward answering this intention. Do they exhibit truths demonstrably evident in the light of Scripture and right reason, so that to deny any part of them the contrary assertion would be manifestly absurd and inadmissible? Considered as a preliminary for the above purpose, are they adequate, so that if acted upon, they would infallibly lead to the desired issue? If evidently defective in either of these respects, let them be corrected and amended, till they become sufficiently evident, adequate, and unexceptionable. In the mean time let them be examined with rigor, with all the rigor that justice, candor, and charity will admit. If we have mistaken the way, we shall be glad to be set right; but if, in the mean time, we have been happily led to suggest obvious and undeniable truths, which, if adopted and acted upon, would infallibly lead to the desired unity, and secure it when obtained, we hope it will be no objection that they have not proceeded from a General Council. It is not the voice of the multitude, but the voice of truth, that has power with the conscience; that can produce rational conviction and acceptable obedience. A conscience that awaits the decision of the multitude, that hangs in suspense for the casting vote of the majority, is a fit subject for the man of sin. This, we are persuaded, is the uniform sentiment of real Christians of every denomination. Would to God that all

professors were such, then should our eyes soon behold the prosperity of Zion; we should soon see Jerusalem a quiet habitation. Union in truth has been, and ever must be, the desire and prayer of all such; "Union in Truth" is our motto. The Divine word is our standard; in the Lord's name do we display our banners. Our eyes are upon the promises, "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." Our humble desire is to be his standard-bearers, to fight under his banner, and with his weapons, "which are not carnal, but mighty through God to the pulling down of strongholds;" even all these strong holds of division, those partition walls of separation, which, like the walls of Jericho, have been built up, as it were, to the very heavens, to separate God's people, to divide his flock and so to prevent them from entering into their promised rest, at least in so far as it respects this world. An enemy hath done this, but he shall not finally prevail; "for the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "And the kingdom and dominion, even the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and they shall possess it forever." But this can not be in their present broken and divided state; "for a kingdom or a house divided against itself can not stand; but cometh to desolation." Now this has been the case with the Church for a long time. However, "the Lord will not cast off his people, neither will he forsake his heritage; but judgment shall return unto righteousness, and all the upright in heart shall follow it." To all such, and such alone, are our expectations directed. Come, then, ye blessed of the Lord, we have your prayers, let us also have your actual assistance. What, shall we pray for a thing and not strive to obtain it!

We call, we invite you again, by every consideration in these premises. You that are near, associate with us; you that are at too great a distance, associate as we have done. Let not the paucity of your number in any given district, prove an insuperable discouragement. Remember Him that has said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven: for where two or three are gathered together in my name, there am I in the midst of them." With such a promise as this, for the attainment of every possible and promised good, there is no room for discouragement. Come on then, "ye that fear the Lord; keep not silence, and give him no rest till he make Jerusalem a joy and a praise in the earth." Put on that noble resolution dictated by the prophet, saying, "For Zion's sake will we not hold our

peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Thus impressed, you will find means to associate at such convenient distances, as to meet at least once a month; to beseech the Lord to put an end to our lamentable divisions; to heal and unite his people, that his Church may resume her original constitutional unity and purity, and thus be exalted to the enjoyment of her promised prosperity, that the Jews may be speedily converted, and the fullness of the Gentiles brought in. Thus associated, you will be in a capacity to investigate the evil causes of our sad divisions; to consider and bewail their pernicious effects; and to mourn over them before the Lord--who hath said: "I will go and return to my place, till they acknowledge their offense and seek my face." Alas! then, what reasonable prospect can we have of being delivered from those sad calamities, which have so long afflicted the Church of God; while a party spirit, instead of bewailing, is everywhere justifying, the bitter principle of these pernicious evils; by insisting upon the right of rejecting those, however unexceptionable in other respects, who can not see with them in matters of private opinion, of human inference, that are nowhere expressly revealed or enjoined in the word of God. Thus associated, will the friends of peace, the advocates for Christian unity, be in a capacity to connect in larger circles, where several of those smaller societies may meet semi-annually at a convenient center; and thus avail themselves of their combined exertions for promoting the interests of the common cause. We hope that many of the Lord's ministers in all places will volunteer in this service, forasmuch as they know it is his favorite work, the very desire of his soul.

You lovers of Jesus, and beloved of him, however scattered in this cloudy and dark day, you love the truth as it is in Jesus (if our hearts deceive us not); so do we. You desire union in Christ with all them that love him; so do we. You lament and bewail our sad divisions; so do we. You reject the doctrines and commandments of men, that you may keep the law of Christ; so do we. You believe that the word itself ought to be our rule, and not any human explication of it; so do we. You believe that no man has a right to judge, to exclude, or reject his professing Christian brother, except in so far as he stands condemned or rejected by the express letter of the law; so do we. You believe that the great fundamental law of unity and love ought not to be violated to make way for exalting human opinions to an equality with express revelation, by making them articles of faith and terms of communion; so do we. You sincere and impartial followers of Jesus, friends of truth and peace, we dare not, we can not think otherwise of you; it would

be doing violence to your character; it would be inconsistent with your prayers and profession so to do. We shall therefore have your hearty concurrence. But if any of our dear brethren, from whom we should expect better things, should, through weakness or prejudice, be in anything otherwise minded than we have ventured to suppose, we charitably hope that, in due time, God will reveal even this unto them; only let such neither refuse to come to the light, nor yet, through prejudice, reject it when it shines upon them. Let them rather seriously consider what we have thus most seriously and respectfully submitted to their consideration; weigh every sentiment in the balance of the sanctuary, as in the sight of God, with earnest prayer for, and humble reliance upon, his Spirit, and not in the spirit of self-sufficiency and party zeal; and, in so doing, we rest assured, the consequence will be happy, both for their own and the Church's peace. Let none imagine, that in so saying, we arrogate to ourselves a degree of intelligence superior to our brethren; much less superior to mistake. So far from this, our confidence is entirely founded upon the express Scripture and matter-of-fact evidence of the things referred to; which may, nevertheless, through inattention or prejudice, fail to produce their proper effect, as has been the case with respect to some of the most evident truths in a thousand instances. But charity thinketh no evil; and we are far from surmising, though we must speak. To warn, even against possible evils, is certainly no breach of charity, as to be confident of the certainty of some things is no just argument of presumption. We by no means claim the approbation of our brethren as to any thing we have suggested for promoting the sacred cause of Christian unity, further than it carries its own evidence along with it; but we humbly claim a fair investigation of the subject, and solicit the assistance of our brethren for carrying into effect what we have thus weakly attempted. It is our consolation, in the mean time, that the desired event, as certain as it will be happy and glorious, admits of no dispute, however we may hesitate or differ about the proper means of promoting it. All we shall venture to say as to this is, that we trust we have taken the proper ground; at least, if we have not, we despair of finding it elsewhere. For, if holding fast in profession and practice whatever is expressly revealed and enjoined in the Divine standard does not, under the promised influence of the Divine Spirit, prove an adequate basis for promoting and maintaining unity, peace, and purity, we utterly despair of attaining those invaluable privileges, by adopting the standard of any party. To advocate the cause of unity, while espousing the interests of a party, would appear as absurd as for this country to take part with either of the belligerents in the present awful struggle, which has convulsed and is convulsing the nations, in order to maintain her neutrality and secure her peace.

Nay, it would be adopting the very means by which the bewildered Church has, for hundreds of years past, been rending and dividing herself into factions, for Christ's sake, and for the truth's sake; though the first and foundation truth of our Christianity is union with him, and the very next to it in order, union with each other in him-- "that we receive each other, as Christ has also received us, to the glory of God." "For this is his commandment: That we believe in his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he dwelleth in us, by the Spirit which he hath given us," even the spirit of faith, and of love, and of a sound mind. And surely this should suffice us. But how to love and receive our brother, as we believe and hope Christ has received both him and us, and yet refuse to hold communion with him, is, we confess, a mystery too deep for us. If this be the way that Christ hath received us, then woe is unto us. We do not here intend a professed brother transgressing the express letter of the law, and refusing to be reclaimed. Whatever may be our charity in such a case, we have not sufficient evidence that Christ has received him, or that he has received Christ as his teacher and Lord. To adopt means, then, apparently subversive of the very end proposed, means which the experience of ages has evinced successful only in overthrowing the visible interests of Christianity, in counteracting, as far as possible, the declared intention, the express command of its Divine author, would appear in no wise a prudent measure for removing and preventing those evils. To maintain unity and purity has always been the plausible pretense of the compilers and abettors of human systems, and we believe, in many instances, their sincere intention; but have they at all answered the end? Confessedly, demonstrably, they have not; no, not even in the several parties which have most strictly adopted them; much less to the catholic professing body. Instead of her catholic constitutional unity and purity, what does the Church present us with, at this day, but a catalogue of sects and sectarian systems--each binding its respective party, by the most sacred and solemn engagements, to continue as it is to the end of the world; at least, this is confessedly the case with many of them. What a sorry substitute these for Christian unity and love! On the other hand, what a mercy is it that no human obligation that man can come under is valid against the truth. When the Lord the healer descends upon his people, to give them a discovery of the nature and tendency of those artificial bonds wherewith they have suffered themselves to be bound in their dark and sleepy condition, they will no more be able to hold them in a state of sectarian bondage than the withes and cords with which the Philistines bound Samson were able to retain him their prisoner, or than the bonds of

Antichrist were to hold in captivity the fathers of the Reformation. May the Lord soon open the eyes of his people to see things in their true light, and excite them to come up out of their wilderness condition, out of this Babel of confusion, leaning upon their Beloved, and embracing each other in him, holding fast the unity of the spirit in the bond of peace. This gracious unity and unanimity in Jesus would afford the best external evidence of their union with him, and of their conjoint interest in the Father's love. "By this shall all men know that you are my disciples," says he, "if you have love one to another." And "This is my commandment, That you love one another as I have loved you; that you also love one another." And again, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are"; even "all that shall believe in me; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." May the Lord hasten it in his time. Farewell.

Peace be with all them that love our Lord Jesus Christ in sincerity. Amen.

THOMAS CAMPBELL,

THOMAS ACHESON.

APPENDIX

To prevent mistakes, we beg leave to subjoin the following explanations. As to what we have done, our reasons for so doing, and the grand object we would desire to see accomplished, all these, we presume, are sufficiently declared in the foregoing pages. As to what we intend to do in our associate capacity, and the ground we have taken in that capacity, though expressly and definitely declared, yet these, perhaps, might be liable to some misconstruction. First, then, we beg leave to assure our brethren that we have no intention to interfere, either directly or indirectly, with the peace and order of the settled Churches, by directing any ministerial assistance with which the Lord may please to favor us, to make inroads upon such; or by endeavoring to erect Churches out of Churches, to distract and divide congregations. We have no nostrum, no peculiar discovery of our own to propose to fellow-Christians, for the fancied importance of which they should

become followers of us. We propose to patronize nothing but the inculcation of the express word of God, either as to matter of faith or practice; but every one that has a Bible, and can read it, can read this for himself. Therefore, we have nothing new. Neither do we pretend to acknowledge persons to be ministers of Christ, and, at the same time, consider it our duty to forbid or discourage people to go to hear them, merely because they may hold some things disagreeable to us; much less to encourage their people to leave them on that account. And such do we esteem all who preach a free, unconditional salvation through the blood of Jesus to perishing sinners of every description, and who manifestly connect with this a life of holiness and pastoral diligence in the performance of all the duties of their sacred office, according to the Scriptures, of even all of whom, as to all appearance, it may be truly said to the objects of their charge: "They seek not yours, but you." May the good Lord prosper all such, by whatever name they are called, and hasten that happy period when Zion's watchmen shall see eye to eye, and all be called by the same name. Such, then, have nothing to fear from our association, were our resources equal to our utmost wishes. But all others we esteem as hirelings, as idle shepherds, and should be glad to see the Lord's flock delivered from their mouth, according to his promise. Our principal and proper design, then, with respect to ministerial assistants, such as we have described in our fifth resolution, is to direct their attention to those places where there is manifest need for their labors; and many such places there are; would to God it were in our power to supply them. As to creeds and confessions, although we may appear to our brethren to oppose them, yet this is to be understood only in so far as they oppose the unity of the Church, by containing sentiments not expressly revealed in the word of God; or, by the way of using them, become the instruments of a human or implicit faith, or oppress the weak of God's heritage. Where they are liable to none of those objections, we have nothing against them. It is the abuse and not the lawful use of such compilations that we oppose. See Proposition 7, page 46. Our intention, therefore, with respect to all the Churches of Christ is perfectly amicable. We heartily wish their reformation, but by no means their hurt or confusion. Should any affect to say that our coming forward as we have done, in advancing and publishing such things, has a manifest tendency to distract and divide the Churches, or to make a new party, we treat it as a confident and groundless assertion, and must suppose they have not duly considered, or, at least, not well understood the subject.

All we shall say to this at present, is, that if the Divine word be not the standard of a party, then are we not a party, for we have adopted no other. If to

maintain its alone sufficiency be not a party principle, then are we not a party. If to justify this principle by our practice, in making a rule of it, and of it alone, and not of our own opinions, nor of those of others, be not a party principle, then are we not a party. If to propose and practice neither more nor less than it expressly reveals and enjoins be not a partial business, then are we not a party. These are the very sentiments we have approved and recommended, as a society formed for the express purpose of promoting Christian unity, in opposition to a party spirit. Should any tell us that to do these things is impossible without the intervention of human reason and opinion, we humbly thank them for the discovery. But who ever thought otherwise? Were we not rational subjects, and of course capable of understanding and forming opinions, would it not evidently appear that, to us, revelation of any kind would be quite useless, even suppose it as evident as mathematics? We pretend not, therefore, to divest ourselves of reason, that we may become quiet, inoffensive, and peaceable Christians; nor yet, of any of its proper and legitimate operations upon Divinely revealed truths. We only pretend to assert, what every one that pretends to reason must acknowledge, namely, that there is a manifest distinction between an express Scripture declaration, and the conclusion or inference which may be deduced from it; and that the former may be clearly understood, even where the latter is but imperfectly if at all perceived; and that we are at least as certain of the declaration as we can be of the conclusion we drew from it; and that, after all, the conclusion ought not to be exalted above the premises, so as to make void the declaration for the sake of establishing our own conclusion; and that, therefore, the express commands to preserve and maintain inviolate Christian unity and love, ought not to be set aside to make way for exalting our inferences above the express authority of God. Our inference, upon the whole, is, that where a professing Christian brother opposes or refuses nothing either in faith or practice, for which there can be expressly produced a "Thus saith the Lord," that we ought not to reject him because he can not see with our eyes as to matters of human inference, of private judgment. "Through thy knowledge shall the weak brother perish? How walkest thou not charitably?" Thus we reason, thus we conclude, to make no conclusion of our own, nor of any other fallible fellow-creature, a rule of faith or duty to our brother. Whether we refuse reason, then, or abuse it, in our so doing, let our brethren judge. But, after all, we have only ventured to suggest what, in other words, the apostle has expressly taught; namely, that the strong ought to bear with the infirmities of the weak, and not to please themselves; that we ought to receive him that is weak in the faith, because God has received him. In a word, that we ought to receive one another, as Christ hath also

received us to the glory of God. We dare not, therefore, patronize the rejection of God's dear children, because they may not be able to see alike in matters of human inference--of private opinion; and such we esteem all things not expressly revealed and enjoined in the word of God. If otherwise, we know not what private opinion means. On the other hand, should our peaceful and affectionate overture for union in truth prove offensive to any of our brethren, or occasion disturbances in any of the Churches, the blame can not be attached to us. We have only ventured to persuade, and, if possible, to excite to the performance of an important duty--a duty equally incumbent upon us all. Neither have we pretended to dictate to them what they should do. We have only proposed what appeared to us most likely to promote the desired event, humbly submitting the whole premises to their candid and impartial investigation, to be altered, corrected, and amended, as they see cause, or to adopt any other plan that may appear more just and unexceptionable. As for ourselves, we have taken all due care, in the mean time, to take no step that might throw a stumbling-block in the way, that might prove now, or at any future period, a barrier to prevent the accomplishment of that most desirable object, either by joining to support a party, or by patronizing anything as articles of faith or duty not expressly enjoined in the Divine standard; as we are sure, whatever alterations may take place, that will stand. That considerable alterations must and will take place, in the standards of all the sects, before that glorious object can be accomplished, no man, that duly considers the matter, can possibly doubt. In so far, then, we have at least endeavored to act consistently; and with the same consistency would desire to be instrumental in erecting as many Churches as possible throughout the desolate places of God's heritage, upon the same catholic foundation, being well persuaded that every such erection will not only in the issue prove an accession to the general cause, but will also, in the mean time, be a step toward it, and, of course, will reap the first-fruits of that blissful harvest that will fill the face of the world with fruit. For if the first Christian Churches, walking in the fear of the Lord in holy unity and unanimity, enjoyed the comforts of the Holy Spirit, and were increased and edified, we have reason to believe that walking in their footsteps will everywhere and at all times insure the same blessed privileges. And it is in an exact conformity to their recorded and approved example, that we, through grace, would be desirous to promote the erection of Churches; and this we believe to be quite practicable, if the legible and authentic records of their faith and practice be handed down to us upon the page of New Testament Scripture; but if otherwise, we can not help it. Yet, even in this case, might we not humbly presume that the Lord would take the will for the deed? for if there be first a willing mind,

we are told, "it is accepted according to what a man hath, and not according to what he hath not." It would appear, then, that sincerely and humbly adopting this model, with an entire reliance upon promised grace, we can not, we shall not, be disappointed. By this, at least, we shall get rid of two great evils, which, we fear, are at this day grievously provoking the Lord to plead a controversy with the Churches: we mean the taking and giving of unjust offenses; judging and rejecting each other in matters wherein the Lord hath not judged, in a flat contradiction to his expressly revealed will. But, according to the principle adopted, we can neither take offense at our brother for his private opinions, if he be content to hold them as such, nor yet offend him with ours, if he do not usurp the place of the lawgiver; and even suppose he should, in this case we judge him, not for his opinions, but for his presumption. "There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?" But further, to prevent mistakes, we beg leave to explain our meaning in a sentence or two which might possibly be misunderstood. In the first page we say, that no man has a right to judge his brother, except in so far as he manifestly violates the express letter of the law. By the law here, and elsewhere, when taken in this latitude, we mean that whole revelation of faith and duty expressly declared in the Divine word, taken together, or in its due connection, upon every article, and not any detached sentence. We understand it as extending to all prohibitions, as well as to all requirements. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." We dare, therefore, neither do nor receive anything as of Divine obligation for which there can not be expressly produced a "Thus saith the Lord," either in express terms or by approved precedent. According to this rule we judge, and beyond it we dare not go. Taking this sentiment in connection with the last clause of the fifth resolution, we are to be understood, of all matters of faith and practice, of primary and universal obligation; that is to say, of express revelation; that nothing be inculcated, as such, for which there can not be expressly produced a "Thus saith the Lord," as above, without, at the same time, interfering directly or indirectly with the private judgment of any individual, which does not expressly contradict the express letter of the law, or add to the number of its institutions. Every sincere and upright Christian will understand and do the will of God, in every instance, to the best of his skill and judgment; but in the application of the general rule to particular cases there may, and doubtless will, be some variety of opinion and practice. This, we see, was actually the case in the apostolic Churches, without any breach of Christian unity; and if this was the case at the erection of the Christian Church

from among Jews and Gentiles, may we not reasonably expect that it will be the same at her restoration from under her long antichristian and sectarian desolations?

With a direct reference to this state of things, and, as we humbly think, in a perfect consistency with the foregoing explanations, have we expressed ourselves in the thirty-ninth page, wherein we declare ourselves ready to relinquish whatever we have hitherto received as matter of faith or practice, not expressly taught and enjoined in the word of God, so that we and our brethren might by this mutual concession, return together to the original constitutional unity of the Christian Church, and dwell together in peace and charity. By this proposed relinquishment we are to be understood, in the first instance, of our manner of holding those things, and not simply of the things themselves; for no man can relinquish his opinions or practices till once convinced that they are wrong; and this he may not be immediately, even supposing they were so. One thing, however, he may do: when not bound by an express command, he need not impose them upon others, by anywise requiring their approbation; and when this is done, the things, to them, are as good as dead, yea, as good as buried, too, being thus removed out of the way. Has not the apostle set us a noble example of this in his pious and charitable zeal for the comfort and edification of his brother, in declaring himself ready to forego his rights (not indeed to break commandments) rather than stumble, or offend, his brother? And who knows not that the Hebrew Christians abstained from certain meats, observed certain days, kept the passover, circumcised their children, etc., etc., while no such things were practiced by the Gentile converts, and yet no breach of unity while they charitably forbore one with the other. But had the Jews been expressly prohibited, or the Gentiles expressly enjoined, by the authority of Jesus, to observe these things, could they, in such a case, have lawfully exercised this forbearance? But where no express law is, there can be no formal, no intentional transgression, even although its implicit and necessary consequences had forbid the thing, had they been discovered. Upon the whole, we see one thing is evident: the Lord will bear with the weaknesses, the involuntary ignorances, and mistakes of his people, though not with their presumption. Ought they not, therefore, to bear with each other--"to preserve the unity of the Spirit in the bond of peace; forbearing one with another in love?" What says the Scripture? We say, then, the declaration referred to is to be thus understood in the first instance; though we do not say but something further is intended. For certainly we may lawfully suspend both declaration and practice upon any subject, where the law is silent; when to do otherwise must prevent the accomplishment of an expressly commanded and

highly important duty; and such, confessedly, is the thing in question. What says the apostle? "All things are lawful for me; but all things are not expedient. All things are lawful for me; but all things edify not." It seems, then, that among lawful things which might be forborne--that is, as we humbly conceive, things not expressly commanded--the governing principle of the apostle's conduct was the edification of his brethren of the Church of God. A Divine principle this, indeed! May the Lord God infuse it into all his people. Were all those nonpreceptive opinions and practices which have been maintained and exalted to the destruction of the Church's unity, counterbalanced with the breach of the express law of Christ, and the black catalogue of mischiefs which have necessarily ensued, on which side, think you, would be the preponderance? When weighed in the balance with this monstrous complex evil, would they not all appear lighter than vanity? Who, then, would not relinquish a cent to obtain a kingdom! And here let it be noted, that it is not the renunciation of an opinion or practice as sinful that is proposed or intended, but merely a cessation from the publishing or practicing it, so as to give offense; a thing men are in the habit of doing every day for their private comfort or secular emolument, where the advantage is of infinitely less importance. Neither is there here any clashing of duties, as if to forbear was a sin and also to practice was sin; the thing to be forborne being a matter of private opinion, which, though not expressly forbidden, yet are we by no means expressly commanded to practice; whereas we are expressly commanded to endeavor to maintain the unity of the Spirit in the bond of peace. And what says the apostle to the point in hand? "Hast thou faith," says he; "have it to thyself before God. Happy is the man that condemneth not himself in the thing which he alloweth."

It may be further added, that a still higher and more perfect degree of uniformity is intended, though neither in the first nor second instance, which are but so many steps toward it; namely: the utter abolition of those minor differences, which have been greatly increased, as well as continued, by our unhappy manner of treating them, in making them the subject of perpetual strife and contention. Many of the opinions which are now dividing the Church, had they been let alone, would have been long since dead and gone; but the constant insisting upon them, as articles of faith and terms of salvation, have so beaten them into the minds of men, that, in many instances, they would as soon deny the Bible itself as give up one of those opinions. Having thus embraced contentions and preferred divisions to that constitutional unity, peace, and charity so essential to Christianity, it would appear that the Lord, in righteous judgment, has abandoned his professing people

to the awful scourge of those evils; as, in an instance somewhat similar, he formerly did his highly favored Israel. "My people," says he, "would not hearken to my voice. So I gave them up to their own hearts' lusts, and they walked in their own counsels." "Israel hath made many altars to sin: therefore altars shall be unto him to sin." Thus, then, are we to be consistently understood, as fully and fairly intending, on our part, what we have declared and proposed to our brethren, as, to our apprehension, incumbent upon them and us, for putting an end forever to our sad and lamentable schisms. Should any object and say that, after all, the fullest compliance with everything proposed and intended would not restore the Church to the desired unity, as there might remain differences of opinion and practice; let such but duly consider what properly belongs to the unity of the Church, and we are persuaded this objection will vanish. Does not the visible Scriptural unity of the Christian Church consist in the unity of her public profession and practice, and, under this, in the manifest charity of her members, one toward another, and not in the unity of private opinion and practice of every individual? Was not this evidently the case in the apostles' days, as has been already observed? If so, the objection falls to the ground. And here let it be noted (if the hint be at all necessary), that we are speaking of the unity of the Church considered as a great, visible, professing body, consisting of many co-ordinate associations; each of these, in its aggregate or associate capacity, walking by the same rule, professing and practicing the same things. That this visible Scriptural unity be preserved without corruption, or breach of charity, throughout the whole, and in every particular worshiping society or Church, is the grand desideratum--the thing strictly enjoined and greatly to be desired. An agreement in the expressly revealed will of God is the adequate and firm foundation of this unity; ardent prayer, accompanied with prudent, peaceable, and persevering exertion, in the use of all Scriptural means for accomplishing it, are the things humbly suggested and earnestly recommended to our brethren. If we have mistaken the way, their charity will put us right; but if otherwise, their fidelity to Christ and his cause will excite them to come forth speedily, to assist with us in this blessed work.

After all, should any impeach us with the vague charge of Latitudinarianism (let none be startled at this gigantic term), it will prove as feeble an opponent to the glorious cause in which we, however weak and unworthy, are professedly engaged, as the Zamzummins did of old, to prevent the children of Lot from taking possession of their inheritance. If we take no greater latitude than the Divine law allows, either in judging of persons or doctrines--either in profession or practice

(and this is the very thing we humbly propose and sincerely intend), may we not reasonably hope that such a latitude will appear, to every upright Christian, perfectly innocent and unexceptionable? If this be Latitudinarianism, it must be a good thing, and, therefore, the more we have of it the better; and may be it is, for we are told, "the commandment is exceeding broad;" and we intend to go just as far as it will suffer us, but not one hair-breadth further; so, at least, says our profession. And surely it will be time enough to condemn our practice, when it appears manifestly inconsistent with the profession we have thus precisely and explicitly made. We here refer to the whole of the foregoing premises. But were this word as bad as it is long, were it stuffed with evil from beginning to end, may be it better belongs to those that brandish it so unmercifully at their neighbors, especially if they take a greater latitude than their neighbors do, or than the Divine law allows. Let the case, then, be fairly submitted to all that know their Bible, to all that take upon them to see with their own eyes, to judge for themselves. And here let it be observed once for all, that it is only to such we direct our attention in the foregoing pages. As for those that either can not or will not see and judge for themselves, they must be content to follow their leaders till they come to their eyesight, or determine to make use of the faculties and means of information which God has given them; with such, in the mean time, it would be useless to reason, seeing that they either confessedly can not see, or have completely resigned themselves to the conduct of their leaders, and are therefore determined to hearken to none but them. If there be none such, however, we are happily deceived; but, if so, we are not the only persons that are thus deceived; for this is the common fault objected by almost all the parties to each other, namely, that they either can not or will not see; and it would be hard to think they were all mistaken; the fewer there be, however, of this description, the better. To all those, then, that are disposed to see and think for themselves, to form their judgment by the Divine word itself, and not by any human explication of it, humbly relying upon and looking for the promised assistance of Divine teaching, and not barely trusting to their own understanding--to all such do we gladly commit our cause, being persuaded that, at least, they will give it a very serious and impartial consideration, as being truly desirous to know the truth. To you, then, we appeal, in the present instance, as we have also done from the beginning. Say, we beseech you, to whom does the charge of Latitudinarianism, when taken in a bad sense (for we have supposed it may be taken in a good sense), most truly and properly belong, whether to those that will neither add nor diminish anything as to matter of faith and duty, either to or from what is expressly revealed and enjoined in the holy Scriptures, or to those who

pretend to go further than this, or to set aside some of its express declarations and injunctions, to make way for their own opinions, inferences, and conclusions? Whether to those who profess their willingness to hold communion with their acknowledged Christian brethren, when they neither manifestly oppose nor contradict anything expressly revealed and enjoined in the sacred standard, or to those who reject such, when professing to believe and practice whatever is expressly revealed and enjoined therein, without, at the same time, being alleged, much less found guilty, of anything to the contrary, but instead of this asserting and declaring their hearty assent and consent to everything for which there can be expressly produced a "Thus saith the Lord," either in express terms or by approved precedent? To which of these, think you, does the odious charge of Latitudinarianism belong? Which of them takes the greatest latitude? Whether those that expressly judge and condemn where they have no express warrant for so doing, or those that absolutely refuse so to do? And we can assure our brethren, that such things are and have been done, to our own certain knowledge, and even where we least expected it; and that it is to this discovery, as much as to many other things, that we stand indebted for that thorough conviction of the evil state of things in the Churches, which has given rise to our association. As for our part, we dare no longer give our assent to such proceedings; we dare no longer concur in expressly asserting or declaring anything in the name of the Lord, that he has not expressly declared in his holy word. And until such time as Christians come to see the evil of doing otherwise, we see no rational ground to hope that there can be either unity, peace, purity, or prosperity, in the Church of God. Convinced of the truth of this, we would humbly desire to be instrumental in pointing out to our fellow-Christians the evils of such conduct. And if we might venture to give our opinion of such proceedings, we would not hesitate to say, that they appear to include three great evils--evils truly great in themselves, and at the same time productive of most evil consequences.

First, to determine expressly, in the name of the Lord, when the Lord has not expressly determined, appears to us a very great evil. (See Deut. xviii: 20:) "The prophet that shall presume to speak a word in my name, which I have not commanded him to speak, even that prophet shall die." The apostle Paul, no doubt, well aware of this cautiously, distinguishes between his own judgment and the express injunctions of the Lord. (See 1 Cor. vii: 25 and 40.) Though, at the same time, it appears that he was as well convinced of the truth and propriety of his declarations, and of the concurrence of the Holy Spirit with his judgment, as any of

our modern determiners may be; for "I think," said he, "that I have the Spirit of God;" and we doubt much, if the best of them could honestly say more than this; yet we see that, with all this, he would not bind the Church with his conclusions; and, for this very reason, as he expressly tells us, because, as to the matter on hand, he had no commandment of the Lord. He spoke by permission, and not by commandment, as one that had obtained mercy to be faithful, and therefore would not forge his Master's name by affixing it to his own conclusions, saying, "The Lord saith, when the Lord had not spoken."

A second evil is, not only judging our brother to be absolutely wrong, because he differs from our opinions, but more especially, our judging him to be a transgressor of the law in so doing, and, of course, treating him as such by censuring or otherwise exposing him to contempt, or, at least, preferring ourselves before him in our own judgment, saying, as it were, Stand by, I am holier than thou.

A third and still more dreadful evil is, when we not only, in this kind of way, judge and set at naught our brother, but, moreover, proceed as a Church, acting and judging in the name of Christ, not only to determine that our brother is wrong because he differs from our determinations, but also, in connection with this, proceed so far as to determine the merits of the cause by rejecting him, or casting him out of the Church, as unworthy of a place in her communion, and thus, as far as in our power, cutting him off from the kingdom of heaven. In proceeding thus, we not only declare, that, in our judgment, our brother is in an error, which we may sometimes do in a perfect consistence with charity, but we also take upon us to judge, as acting in the name and by the authority of Christ, that his error cuts him off from salvation; that continuing such, he has no inheritance in the kingdom of Christ and of God. If not, what means our refusing him--our casting him out of the Church, which is the kingdom of God in this world? For certainly, if a person have no right, according to the Divine word, to a place in the Church of God upon earth (which we say he has not, by thus rejecting him), he can have none to a place in the Church in heaven--unless we should suppose that those whom Christ by his word rejects here, he will nevertheless receive hereafter. And surely it is by the word that every Church pretends to judge; and it is by this rule, in the case before us, that the person in the judgment of the Church stands rejected. Now is not this, to all intents and purposes, determining the merits of the cause? Do we not conclude that the person's error cuts him off from all ordinary possibility of salvation, by thus cutting him off from a place in the Church, out of which there is no ordinary possibility of

salvation? Does he not henceforth become to us as a heathen man and a publican? Is he not reckoned among the number of those that are without, whom God judgeth? If not, what means such a solemn determination? Is it anything or is it nothing, for a person to stand rejected by the Church of God? If such rejection confessedly leave the man still in the same safe and hopeful state as to his spiritual interests, then, indeed, it becomes a matter of mere indifference; for as to his civil and natural privileges, it interferes not with them. But the Scripture gives us a very different view of the matter; for there we see that those that stand justly rejected by the Church on earth, have no room to hope for a place in the Church of heaven. "What ye bind on earth shall be bound in heaven" is the awful sanction of the Church's judgment, in justly rejecting any person. Take away this, and it has no sanction at all. But the Church rejecting, always pretends to have acted justly in so doing, and, if so, whereabouts does it confessedly leave the person rejected, if not in a state of damnation? that is to say, if it acknowledge itself to be a Church of Christ, and to have acted justly. If, after all, any particular Church acting thus should refuse the foregoing conclusion, by saying: We meant no such thing concerning the person rejected; we only judged him unworthy of a place among us, and therefore put him away, but there are other Churches that may receive him; we would be almost tempted to ask such a Church, if those other Churches be Churches of Christ, and if so, pray what does it account itself? Is it anything more or better than a Church of Christ? And whether, if those other Churches do their duty as faithful Churches, any of them would receive the person it had rejected? If it be answered that, in acting faithfully, none of those other Churches either could or would receive him, then, confessedly, in the judgment of this particular Church, the person ought to be universally rejected; but if otherwise, it condemns itself of having acted unfaithfully, nay cruelly, toward a Christian brother, a child of God, in thus rejecting him from the heritage of the Lord, in thus cutting him off from his Father's house, as the unnatural brethren did the beloved Joseph. But even suppose some one or other of those unfaithful Churches should receive the outcast, would their unfaithfulness in so doing nullify, in the judgment of this more faithful Church, its just and faithful decision in rejecting him? If not, then, confessedly, in its judgment, the person still remains under the influence of its righteous sentence, debarred from the kingdom of heaven; that is to say, if it believe the Scriptures, that what it has righteously done upon earth is ratified in heaven. We see no way that a Church acting thus can possibly get rid of this awful conclusion, except it acknowledges that the person it has rejected from its communion still has a right to the communion of the Church; but if it acknowledge this, whereabouts does it

leave itself, in thus shutting out a fellow-Christian, an acknowledged brother, a child of God? Do we find any parallel for such conduct in the inspired records, except in the case of Diotrephes, of whom the apostle says, "Who loveth to have the pre-eminence among them, receiveth us not, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church."

But further, suppose another Church should receive this castaway, this person which this faithful Church supposed itself to have righteously rejected, would not the Church so doing incur the displeasure, nay even the censure of the Church that had rejected him? and, we should think, justly too if he deserved to be rejected. And would not this naturally produce a schism between the Churches? Or, if it be supposed that a schism did already exist, would not this manifestly tend to perpetuate and increase it? If one Church, receiving those whom another puts away, will not be productive of schism, we must confess we can not tell what would. That Church, therefore, must surely act very schismatically, very unlike a Church of Christ, which necessarily presupposes or produces schism in order to shield an oppressed fellow-Christian from the dreadful consequences of its unrighteous proceedings. And is not this confessedly the case with every Church which rejects a person from its communion while it acknowledges him to be a fellow-Christian; and, in order to excuse this piece of cruelty, says he may find refuge some place else, some other Church may receive him? For, as we have already observed, if no schism did already exist, one Church receiving those whom another has rejected must certainly make one. The same evils also will as justly attach to the conduct of an individual who refuses or breaks communion with a Church because it will not receive or make room for his private opinions or self-devised practices in its public profession and managements; for does he not, in this case, actually take upon him to judge the Church which he thus rejects as unworthy of the communion of Christians? And is not this, to all intents and purposes, declaring it, in his judgment, excommunicate, or at least worthy of excommunication?

Thus have we briefly endeavored to show our brethren what evidently appears to us to be the heinous nature and dreadful consequences of that truly latitudinarian principle and practice which is the bitter root of almost all our divisions, namely, the imposing of our private opinions upon each other as articles of faith or duty, introducing them into the public profession and practice of the Church, and acting upon them as if they were the express law of Christ, by judging

and rejecting our brethren that differ from us in those things, or at least by so retaining them in our public profession and practice that our brethren can not join with us, or we with them, without becoming actually partakers in those things which they or we can not in conscience approve, and which the word of God nowhere expressly enjoins upon us. To cease from all such things, by simply returning to the original standard of Christianity, the profession and practice of the primitive Church, as expressly exhibited upon the sacred page of New Testament scripture, is the only possible way that we can perceive to get rid of those evils. And we humbly think that a uniform agreement in that for the preservation of charity would be infinitely preferable to our contentions and divisions; nay, that such a uniformity is the very thing that the Lord requires if the New Testament be a perfect model, a sufficient formula for the worship, discipline, and government of the Christian Church. Let us do as we are there expressly told they did, say as they said; that is, profess and practice as therein expressly enjoined by precept and precedent, in every possible instance, after their approved example; and in so doing we shall realize and exhibit all that unity and uniformity that the primitive Church possessed, or that the law of Christ requires. But if, after all, our brethren can point out a better way to regain and preserve that Christian unity and charity expressly enjoined upon the Church of God, we shall thank them for the discovery, and cheerfully embrace it.

Should it still be urged that this would open a wide door to latitudinarianism, seeing all that profess Christianity profess to receive the holy Scriptures, and yet differ so widely in their religious sentiments, we say, let them profess what they will, their difference in religious profession and practice originates in their departure from what is expressly revealed and enjoined, and not in their strict and faithful conformity to it, which is the thing we humbly advise for putting an end to those differences. But you may say, Do they not already all agree in the letter, though differing so far in sentiment? However this may be, have they all agreed to make the letter their rule, or, rather, to make it the subject-matter of their profession and practice? Surely not, or else they would all profess and practice the same thing. Is it not as evident as the shining light that the Scriptures exhibit but one and the self-same subject-matter of profession and practice, at all times and in all places, and that, therefore, to say as it declares, and to do as it prescribes in all its holy precepts, its approved and imitable examples, would unite the Christian Church in a holy sameness of profession and practice throughout the whole world? By the Christian Church throughout the world, we mean the aggregate of such

professors as we have described in Propositions 1 and 8, pages 48 and 50, even all that mutually acknowledge each other as Christians, upon the manifest evidence of their faith, holiness, and charity. It is such only we intend when we urge the necessity of Christian unity. Had only such been all along recognized as the genuine subjects of our holy religion, there would not, in all probability, have been so much apparent need for human formulas to preserve an external formality of professional unity and soundness in the faith, but artificial and superficial characters need artificial means to train and unite them. A manifest attachment to our Lord Jesus Christ in faith, holiness, and charity, was the original criterion of Christian character, the distinguishing badge of our holy profession, the foundation and cement of Christian unity. But now, alas! and long since, an external name, a mere educational formality of sameness in the profession of a certain standard or formula of human fabric, with a very moderate degree of what is called morality, forms the bond and foundation, the root and reason of ecclesiastical unity. Take away from such the technicalness of their profession, the shibboleth of party, and what have they more? What have they left to distinguish and hold them together? As for the Bible, they are but little beholden to it, they have learned little from it, they know little about it, and therefore depend as little upon it. Nay, they will even tell you it would be of no use to them without their formula; they could not know a Papist from a Protestant by it; that merely by it they could neither keep themselves nor the Church right for a single week. You might preach to them what you please, they could not distinguish truth from error. Poor people, it is no wonder they are so fond of their formula! Therefore they that exercise authority upon them and tell them what they are to believe and what they are to do, are called benefactors. These are the reverend and right reverend authors, upon whom they can and do place a more entire and implicit confidence than upon the holy apostles and prophets; those plain, honest, unassuming men, who would never venture to say or do anything in the name of the Lord without an express revelation from Heaven, and therefore were never distinguished by the venerable titles of Rabbi or Reverend, but just simple Paul, John, Thomas, etc. These were but servants. They did not assume to legislate, and, therefore, neither assumed nor received any honorary titles among men, but merely such as were descriptive of their office. And how, we beseech you, shall this gross and prevalent corruption be purged out of the visible professing Church but by a radical reform, but by returning to the original simplicity, the primitive purity of the Christian institution, and, of course, taking up things just as we find them upon the sacred page. And who is there that knows anything of the present state of the Church who does not perceive that it is

greatly overrun with the aforesaid evils? Or who that reads his Bible, and receives the impressions it must necessarily produce upon the receptive mind by the statements it exhibits, does not perceive that such a state of things is as distinct from genuine Christianity as oil is from water?

On the other hand, is it not equally as evident that not one of all the erroneous tenets and corrupt practices which have so defamed and corrupted the public profession and practice of Christianity, could ever have appeared in the world had men kept close by the express letter of the Divine law, had they thus held fast that form of sound words contained in the holy Scriptures, and considered it their duty so to do, unless they blame those errors and corruptions upon the very form and expression of the Scriptures, and say that, taken in their letter and connection, they immediately, and at first sight, as it were, exhibit the picture they have drawn. Should any be so bold as to assert this, let them produce their performance, the original is at hand; and let them show us line for line, expression for expression, precept and precedent for practice, without the torture of criticism, inference, or conjecture, and then we shall honestly blame the whole upon the Bible, and thank those that will give us an expurged edition of it, call it constitution, or formula, or what you please, that will not be liable to lead the simple, unlettered world into those gross mistakes, those contentions, schisms, excommunications, and persecutions which have proved so detrimental and scandalous to our holy religion.

Should it be further objected, that even this strict literal uniformity would neither infer nor secure unity of sentiment; it is granted that, in a certain degree, it would not; nor, indeed, is there anything either in Scripture or the nature of things that should induce us to expect an entire unity of sentiment in the present imperfect state. The Church may, and we believe will, come to such a Scriptural unity of faith and practice, that there will be no schism in the body, no self-preferring sect of professed and acknowledged Christians rejecting and excluding their brethren. This can not be, however, till the offensive and excluding causes be removed; and every one knows what these are. But that all the members should have the same identical views of all Divinely revealed truths, or that there should be no difference of opinion among them, appears to us morally impossible, all things considered. Nor can we conceive what desirable purpose such a unity of sentiment would serve, except to render useless some of those gracious, self-denying, and compassionate precepts of mutual sympathy and forbearance which the word of God enjoins upon his people. Such, then, is the imperfection of our present state.

Would to God it might prove, as it ought, a just and humbling counterbalance to our pride! Then, indeed, we would judge one another no more about such matters. We would rather be conscientiously cautious to give no offense; to put no stumbling-block or occasion to fall in our brother's way. We would then no longer exalt our own opinions and inferences to an equality with express revelation, by condemning and rejecting our brother for differing with us in those things.

But although it be granted that the uniformity we plead for would not secure unity of sentiment, yet we should suppose that it would be as efficacious for that purpose as any human expedient or substitute whatsoever. And here we would ask: Have all or any of those human compilations been able to prevent divisions, to heal breaches, or to produce and maintain unity of sentiment even among those who have most firmly and solemnly embraced them? We appeal for this to the history of all the Churches, and to the present divided state of the Church at large. What good, then, have those devisive expedients accomplished, either to the parties that have adopted them, or to the Church universal, which might not have been as well secured by holding fast in profession and practice that form of sound words contained in the Divine standard, without, at the same time, being liable to any of those dangerous and destructive consequences which have necessarily ensued upon the present mode? Or, will any venture to say that the Scriptures, thus kept in their proper place, would not have been amply sufficient, under the promised influence of the Divine Spirit, to have produced all that unity of sentiment which is necessary to a life of faith and holiness; and also to have preserved the faith and worship of the Church as pure from mixture and error as the Lord intended, or as the present imperfect state of his people can possibly admit? We should tremble to think that any Christian should say that they would not. And if to use them thus would be sufficient for those purposes, why resort to other expedients; to expedients which, from the beginning to this day, have proved utterly insufficient; nay, to expedients which have always produced the very contrary effects, as experience testifies. Let none here imagine that we set any certain limits to the Divine intention, or to the greatness of his power when we thus speak, as if a certain degree of purity from mixture and error were not designed for the Church in this world, or attainable by his people upon earth except in so far as respects the attainment of an angelic or unerring perfection, much less that we mean to suggest that a very moderate degree of unity and purity should content us. We only take it for granted that such a state of perfection is neither intended nor attainable in this world, as will free the Church from all those weaknesses, mistakes, and mismanagements from which she will be

completely exempted in heaven, however sound and upright she may now be in her profession, intention, and practice. Neither let any imagine that we here or elsewhere suppose or intend to assert that human standards are intentionally set up in competition with the Bible, much less in opposition to it. We fairly understand and consider them as human expedients, or as certain doctrinal declarations of the sense in which the compilers understood the Scriptures, designed and embraced for the purpose of promoting and securing that desirable unity and purity which the Bible alone, without those helps, would be insufficient to maintain and secure. If this be not the sense of those that receive and hold them, for the aforesaid purpose, we should be glad to know what it is. It is, however, in this very sense that we take them up when we complain of them, as not only unsuccessful, but also as unhappy expedients, producing the very contrary effects. And even suppose it were doubtful whether or not those helps have produced divisions, one thing, at least, is certain, they have not been able to prevent them; and now, that divisions do exist, it is as certain that they have no fitness nor tendency to heal them, but the very contrary, as fact and experience clearly demonstrate. What shall we do, then, to heal our divisions? We must certainly take some other way than the present practice, if they ever be healed; for it expressly says, they must and shall be perpetuated forever. Let all the enemies of Christianity say Amen; but let all Christians continually say: Forbid it, O Lord. May the good Lord subdue the corruptions and heal the divisions of his people. Amen, and amen.

After all that has been said, some of our timid brethren may, possibly, still object, and say: we fear that without the intervention of some definite creed or formula, you will justly incur the censure of latitudinarianism; for how otherwise detect and exclude Arians, Socinians, etc? To such we would reply, that if to profess, inculcate, and practice neither more nor less, neither anything else nor otherwise than the Divine word expressly declares respecting the entire subject of faith and duty, and simply to rest in that, as the expression of our faith and rule of our practice, will not amount to the profession and practical exhibition of Arianism, Socinianism, etc., but merely to one and the self-same thing, whatever it may be called, then is the ground that we have taken, the principle that we advocate, in nowise chargeable with latitudinarianism. Should it be still further objected that all these sects, and many more, profess to receive the Bible, to believe it to be the word of God, and, therefore, will readily profess to believe and practice whatever is revealed and enjoined therein, and yet each will understand it his own way, and of course practice accordingly; nevertheless, according to the

plan proposed, you receive them all. We would ask, then, do all these profess and practice neither more nor less than what we read in the Bible--than what is expressly revealed and enjoined therein? If so, they all profess and practice the same thing, for the Bible exhibits but one and the self-same thing to all. Or, is it their own inferences and opinions that they, in reality, profess and practice? If so, then upon the ground that we have taken they stand rejected, as condemned of themselves, for thus professing one thing when in fact and reality they manifestly practice another. But perhaps you will say, that although a uniformity in profession, and it may be in practice too, might thus be produced, yet still it would amount to no more than a mere uniformity in words, and in the external formalities of practice, while the persons thus professing and practicing might each entertain his own sentiments, how different soever these might be. Our reply is, if so, they could hurt nobody but themselves. Besides, if persons thus united professed and practiced all the same things, pray who could tell that they entertained different sentiments, or even in justice suppose it, unless they gave some evident intimation of it? which, if they did, would justly expose them to censure or to rejection, if they repented not; seeing the offense, in this case, must amount to nothing less than an express violation of the expressly revealed will of God--to a manifest transgression of the express letter of the law; for we have declared, that except in such a case, no man, in our judgment, has a right to judge, that is, to condemn or reject his professing brother. Here, we presume, there is no greater latitude assumed or allowed on either side than the law expressly determines. But we would humbly ask, if a professed agreement in the terms of any standard be not liable to the very same objection? If, for instance, Arians, Socinians, Arminians, Calvinists, Antinomians, etc., might not all subscribe the Westminster Confession, the Athanasian Creed, or the doctrinal articles of the Church of England. If this be denied, we appeal to historical facts; and, in the mean time, venture to assert that such things are and have been done. Or, will any say, that a person might not with equal ease, honesty, and consistency, be an Arian or a Socinian in his heart while subscribing the Westminster Confession or the Athanasian Creed, as while making his unqualified profession to believe everything that the Scriptures declare concerning Christ? to put all that confidence in him, and to ascribe all that glory, honor, thanksgiving, and praise to him, professed and ascribed to him in the Divine word? If you say not, it follows, of undeniable consequence, that the wisdom of men, in those compilations, has effected what the Divine Wisdom either could not, would not, or did not do, in that all-perfect and glorious revelation of his will, contained in the Holy Scriptures. Happy emendation! Blessed expedient! Happy,

indeed, for the Church that Athanasius arose in the fourth century to perfect what the holy apostles and prophets had left in such a rude and unfinished state. But if, after all, the Divine Wisdom did not think proper to do anything more, or anything else than is already done in the sacred oracles, to settle and determine those important points, who can say that he determined such a thing should be done afterward? Or has he anywhere given us any intimation of such an intention?

Let it here be carefully observed that the question before us is about human standards designed to be subscribed, or otherwise solemnly acknowledged, for the preservation of ecclesiastical unity and purity, and therefore, of course, by no means applies to the many excellent performances, for the Scriptural elucidation and defense of Divinely revealed truths and other instructive purposes. These, we hope, according to their respective merit, we as highly esteem, and as thankfully receive, as our brethren. But further, with respect to unity of sentiment, even suppose it ever so desirable, it appears highly questionable whether such a thing can at all be secured, by any expedient whatsoever, especially if we consider that it necessarily presupposes in so far a unity or sameness of understanding. Or, will any say, that from the youth of seventeen to the man of fourscore--from the illiterate peasant, up to the learned prelate--all the legitimate members of the Church entertain the same sentiments under their respective formulas? If not, it is still but a mere verbal agreement, a mere show of unity. They say an amen to the same forms of speech, or of sound words, as they are called, without having, at the same time, the same views of the subject; or, it may be, without any determinate views of it at all. And, what is still worse, this profession is palmed upon the world, as well as upon the too credulous professors themselves, for unity of sentiment, for soundness in the faith; when in a thousand instances, they have, properly speaking, no faith at all; that is to say, if faith necessarily presupposes a true and satisfactory conviction of the Scriptural evidence and certainty of the truth of the propositions we profess to believe. A cheap and easy orthodoxy this, to which we may attain by committing to memory a catechism, or professing our approbation of a formula, made ready to our hand, which we may or may not have once read over; or even if we have, yet may not have been able to read it so correctly and intelligently as to clearly understand one single paragraph from beginning to end, much less to compare it with, to search and try it by the holy Scriptures, to see if these things be so. A cheap and easy orthodoxy this, indeed, to which a person may thus attain, without so much as turning over a single leaf of his Bible, whereas Christ knew no other way of leading us to the knowledge of

himself, at least has prescribed no other, but by searching the Scriptures, with reliance upon his Holy Spirit. A person may, however, by this short and easy method, become as orthodox as the apostle Paul (if such superficial professions, such mere hearsay verbal repetitions can be called orthodoxy) without ever once consulting the Bible, or so much as putting up a single petition for the Holy Spirit to guide him into all truth, to open his understanding to know the Scriptures; for, his form of sound words truly believed, if it happen to be right, must, without more ado, infallibly secure his orthodoxy. Thrice happy expedient! But is there no latitudinarianism in all this? Is not this taking a latitude, in devising ways and means for accomplishing Divine and saving purposes, which the Divine law has nowhere prescribed, for which the Scriptures nowhere afford us either precept or precedent? Unless it can be shown that making human standards to determine the doctrine, worship, discipline, and government of the Church for the purpose of preserving her unity and purity, and requiring an approbation of them as a term of communion is a Scripture institution. Far be it from us, in the mean time, to allege that the Church should not make every Scriptural exertion in her power to preserve her unity and purity; to teach and train up her members in the knowledge of all divinely revealed truth; or to say that the evils above complained of attach to all that are in the habit of using the aforesaid helps; or that this wretched state of things, however general, necessarily proceeds from the legitimate use of such; but rather and entirely from the abuse of them, which is the very and only thing that we are all along opposing when we allude to those subordinate standards. (An appellation this, by the by, which appears to us highly paradoxical, if not utterly inconsistent, and full of confusion.)

But, however this may be, we are by no means to be understood as at all wishing to deprive our fellow-Christians of any necessary and possible assistance to understand the Scriptures, or to come to a distinct and particular knowledge of every truth they contain, for which purpose the Westminster Confession and Catechisms may, with many other excellent performances, prove eminently useful. But, having served ourselves of these, let our profiting appear to all, by our manifest acquaintance with the Bible; by making our profession of faith and obedience; by declaring its Divine dictates, in which we acquiesce, as the subject-matter and rule of both; in our ability to take the Scripture in its connection upon these subjects, so as to understand one part of it by the assistance of another; and in manifesting our self-knowledge, our knowledge of the way of salvation and of the mystery of the Christian life, in the express light of Divine revelation, by a direct

and immediate reference to, and correct repetition of what it declares upon those subjects. We take it for granted that no man either knows God, or himself, or the way of salvation, but in so far as he has heard and understood his voice upon those subjects, as addressed to him in the Scriptures, and that, therefore, whatever he has heard and learned of a saving nature, is contained in the express terms of the Bible. If so, in the express terms, in and by which "he hath heard and learned of the Father," let him declare it. This by no means forbids him to use helps, but, we humbly presume, will effectually prevent him from resting either in them or upon them, which is the evil so justly complained of; from taking up with the directory instead of the object to which it directs. Thus will the whole subject of his faith and duty, in so far as he has attained, be expressly declared in a "Thus saith the Lord." And is it not worthy of remark, that of whatever use other books may be, to direct and lead us to the Bible, or to prepare and assist us to understand it, yet the Bible never directs us to any book but itself. When we come forward, then, as Christians, to be received by the Church, which, properly speaking, has but one book, "For to it were committed the oracles of God," let us hear of none else. Is it not upon the credible profession of our faith in, and obedience to its Divine contents, that the Church is bound to receive applicants for admission? And does not a profession of our faith and obedience necessarily presuppose a knowledge of the dictates we profess to believe and obey? Surely, then, we can declare them, and as surely, if our faith and obedience be Divine, as to the subject-matter, rule, and reason of them, it must be a "Thus saith the Lord"; if otherwise, they are merely human, being taught by the precepts of men. In the case then before us, that is, examination for Church-membership, let the question no longer be, What does any human system say of the primitive or present state of man? of the person, offices, and relations of Christ, etc., etc.? or of this, that, or the other duty? but, What says the Bible? Were this mode of procedure adopted, how much better acquainted with their Bibles would Christians be? What an important alteration would it also make in the education of youth? Would it not lay all candidates for admission into the Church under the happy necessity of becoming particularly acquainted with the holy Scriptures? whereas, according to the present practice, thousands know little about them.

One thing still remains that may appear matter of difficulty or objection to some, namely, that such a close adherence to the express letter of the Divine word, as we seem to propose, for the restoration and maintenance of Christian unity, would not only interfere with the free communication of our sentiments one to

another upon religious subjects, but must, of course, also necessarily interfere with the public preaching and expounding of the Scriptures for the edification of the Church. Such as feel disposed to make this objection, should justly consider that one of a similar nature, and quite as plausible, might be made to the adoption of human standards, especially when made as some of them confessedly are, "the standard for all matters of doctrine, worship, discipline, and government." In such a case it might, with as much justice, at least, be objected to the adopters: You have now no more use for the Bible; you have got another book, which you have adopted as a standard for all religious purposes; you have no further use for explaining the Scriptures, either as to matter of faith or duty, for this you have confessedly done already in your standard, wherein you have determined all matters of this nature. You also profess to hold fast the form of sound words, which you have thus adopted, and therefore you must never open your mouth upon any subject in any other terms than those of your standard. In the mean time, would any of the parties which has thus adopted its respective standard, consider any of these charges just? If not, let them do as they would be done by. We must confess, however, that for our part, we can not see how, with any shadow of consistency, some of them could clear themselves, especially of the first; that is to say, if words have any determinate meaning; for certainly it would appear almost, if not altogether incontrovertible, that a book adopted by any party as its standard for all matters of doctrine, worship, discipline, and government, must be considered as the Bible of that party. And after all that can be said in favor of such a performance, be it called Bible, standard, or what it may, it is neither anything more nor better than the judgment or opinion of the party composing or adopting it, and, therefore, wants the sanction of a Divine authority, except in the opinion of the party which has thus adopted it. But can the opinion of any party, be it ever so respectable, give the stamp of a Divine authority to its judgments? If not, then every human standard is deficient in this leading, all-important, and indispensable property of a rule or standard for the doctrine, worship, discipline, and government of the Church of God. But, without insisting further upon the intrinsic and irremediable deficiency of human standards for the above purpose (which is undeniably evident if it be granted that a Divine authority is indispensably necessary to constitute a standard or rule for Divine things, such as is the constitution and managements, the faith, and worship of the Christian Church), we would humbly ask, Would any of the parties consider as just the foregoing objections, however conclusive and well founded all or any of them may appear? We believe they would not. And may we not with equal consistency hold fast the expressly revealed will of God, in the very

terms in which it is expressed in his holy word, as the very expression of our faith and express rule of our duty, and yet take the same liberty that they do, notwithstanding their professed and steadfast adherence to their respective standards? We find they do not cease to expound, because they have already expounded, as before alleged, nor yet do they always confine themselves to the express terms of their respective standards, yet they acknowledge them to be their standards and profess to hold them fast. Yea, moreover, some of them profess, and, if we may conclude from facts, we believe each of them is disposed to defend by occasional vindications (or testimonies, as some call them) the sentiments they have adopted and engrossed in their standards, without at the same time requiring an approbation of those occasional performances as a term of communion. And what should hinder us, or any, adopting the Divine standard, as aforesaid, with equal consistency to do the same for the vindication of the Divine truths expressly revealed and enjoined therein? To say that we can not believe and profess the truth, understand one another, inculcate and vindicate the faith and law of Christ, or do the duties incumbent upon Christians or a Christian Church without a human standard, is not only saying that such a standard is quite essential to the very being of Christianity, and, of course, must have existed before a Church was or could be formed, but it is also saying, that without such a standard, the Bible would be quite inadequate as a rule of faith and duty, or, rather, of no use at all, except to furnish materials for such a work; whereas the Church of Ephesus, long before we have any account of the existence of such a standard, is not only mentioned, with many others, as in a state of existence, and of high attainments too, but is also commended for her vigilance and fidelity in detecting and rejecting false apostles. "Thou hast tried them which say they are apostles, and are not, and hast found them liars." But should any pretend to say that although such performances be not essential to the very being of the Church, yet are they highly conducive to its wellbeing and perfection. For the confutation of such an assertion, we would again appeal to Church history and existing facts and leave the judicious and intelligent Christian to determine.

If after all that has been said, any should still pretend to affirm that the plan we profess to adopt and recommend is truly latitudinarian, in the worst and fullest sense of the term, inasmuch as it goes to make void all human efforts to maintain the unity and purity of the Church, by substituting a vague and indefinite approbation of the Scriptures as an alternative for creeds, confessions, and testimonies, and thereby opens a wide door for the reception of all sorts of

characters and opinions into the Church. Were we not convinced by experience, that notwithstanding all that has been said, such objections would likely be made, or that some weak persons might possibly consider them as good as demonstration, especially when proceeding from highly influential characters (and there have not been wanting such in all ages to oppose, under various plausible pretenses, the unity and peace of the Church), were it not for these considerations, we should content ourselves with what we have already advanced upon the whole of the subject, as being well assured that duly attended to, there would not be the least room for such an objection; but to prevent if possible such unfounded conclusions, or if this can not be done, to caution and assist the too credulous and unwary professor, that he may not be carried away all at once with the high-toned confidence of bold assertion, we would refer him to the overture for union in truth contained in the foregoing address. Union in truth, among all the manifest subjects of grace and truth, is what we advocate. We carry our views of union no further than this, nor do we presume to recommend it upon any other principle than truth alone. Now, surely, truth is something certain and definite; if not, who will take upon him to define and determine it? This we suppose God has sufficiently done already in his holy word. That men therefore truly receive and make the proper use of the Divine word for walking together in truth and peace, in holiness and charity, is, no doubt, the ardent desire of all the genuine subjects of our holy religion. This, we see, however, they have not done, to the awful detriment and manifest subversion of what we might almost call the primary intention of Christianity. We dare not, therefore, follow their example, nor adopt their ruinous expedients. But does it therefore follow that Christians may not, or can not take proper steps to ascertain that desirable and preceptive unity which the Divine word requires and enjoins? Surely no; at least we have supposed no such thing; but, on the contrary, have overtured to our brethren what appears to us undeniably just and Scripturally evident, and which, we humbly think, if adopted and acted upon, would have the desired effect; adopted and acted upon, not indeed as a standard for the doctrine, worship, discipline, and government of the Church, for it pretends not to determine these matters, but rather supposes the existence of a fixed and certain standard of Divine original, in which everything that the wisdom of God saw meet to reveal and determine, for these and all other purposes, is expressly defined and determined; between the Christian and which, no medium of human determination ought to be interposed. In all this there is surely nothing like the denial of any lawful effort to promote and maintain the Church's unity, though there be a refusal of the unwarrantable interposition of an unauthorized and assuming power.

Let none imagine that we are here determining upon the merits of the overture to which, in the case before us, we find it necessary to appeal in our own defense against the injustice of the supposed charge above specified. To the judgment of our brethren have we referred that matter, and with them we leave it. All we intend, therefore, is to avail ourselves so far of what we have done, as to show that we have no intention whatsoever of substituting a vague indefinite approbation of the Scriptures as an alternative for creeds, confessions, and testimonies, for the purpose of restoring the Church to her original constitutional unity and purity. In avoiding Scylla we would cautiously guard against being wrecked upon Charybdis. Extremes, we are told, are dangerous. We therefore suppose a middle way, a safe way, so plainly marked out by unerring wisdom, that if duly attended to under the Divine direction, the wayfaring men, though fools, need not err therein, and of such is the kingdom of God: "For he hath chosen the foolish things of the world to confound the things that are wise." We therefore conclude it must be a plain way, a way most graciously and most judiciously adapted to the capacity of the subjects, and consequently not the way of subscribing or otherwise approving human standards as a term of admission into his Church, as a test and defense of orthodoxy, which even the compilers themselves are not always agreed about, and which nineteen out of twenty of the Lord's people can not thoroughly understand. It must be a way very far remote from logical subtleties and metaphysical speculations, and as such we have taken it up, upon the plainest and most obvious principles of Divine revelation and common sense--the common sense, we mean, of Christians, exercised upon the plainest and most obvious truths and facts divinely recorded for their instruction. Hence we have supposed, in the first place, the true discrimination of Christian character to consist in an intelligent profession of our faith in Christ and obedience to him in all things according to the Scriptures, the reality of which profession is manifested by the holy consistency of the tempers and conduct of the professors with the express dictates and approved examples of the Divine word. Hence we have humility, faith, piety, temperance, justice, charity, etc., professed and manifested, in the first instance, by the persons professing with self-application the convincing, humbling, encouraging, pious, temperate, just and charitable doctrines and precepts of the inspired volume, as exhibited and enforced in its holy and approved examples, and the sincerity of this profession evidently manifested by the consistency of the professor's temper and conduct with the entire subject of his profession, either by an irreprovable conformity, like good Zachariah and Elisabeth, which is of all things most desirable, or otherwise, in case of any visible

failure, by an apparently sincere repentance and evident reformation. Such professors, and such only, have we supposed to be, by common consent, truly worthy the Christian name. Ask from the one end of heaven to the other, the whole number of such intelligent and consistent professors as we intend and have described, and, we humbly presume, there will not be found one dissenting voice. They will all acknowledge, with one consent, that the true discrimination of Christian character consists in these things, and that the radical or manifest want of any of the aforesaid properties completely destroys the character.

We have here only taken for granted what we suppose no rational professor will venture to deny; namely: that the Divine word contains an ample sufficiency upon every one of the foregoing topics to stamp the above character, if so be that the impressions which its express declarations are obviously calculated to produce be truly received; for instance, suppose a person profess to believe, with application to himself, that whole description of human depravity and wretchedness which the Scriptures exhibit of fallen man, in the express declarations and dismal examples of human wickedness therein recorded, contrasted with the holy nature, the righteous requirements, and inflexible justice of an infinitely holy, just, and jealous God, would not the subject-matter of such a profession be amply sufficient to impress the believing mind with the most profound humility, self-abhorrence, and dreadful apprehension of the tremendous effects of sin? Again, should the person profess to believe, in connection with this, all that the Scriptures declare of the sovereign love, mercy, and condescension of God toward guilty, depraved, rebellious man, as the same is manifested in Christ, and in all the gracious declarations, invitations, and promises that are made in and through him for the relief and encouragement of the guilty, etc., would not all this, taken together, be sufficient to impress the believing mind with the most lively confidence, gratitude, and love? Should this person, moreover, profess that delight and confidence in the Divine Redeemer--that voluntary submission to him--that worship and adoration of him which the Scriptures expressly declare to have been the habits and practice of his people, would not the subject-matter of this profession be amply sufficient to impress the believing mind with that dutiful disposition, with that gracious veneration and supreme reverence which the word of God requires? And should not all this taken together satisfy the Church, in so far, in point of profession? If not, there is no alternative but a new revelation; seeing that to deny this, is to assert that a distinct perception and sincere profession of whatever the word declares upon every point of faith and duty, is not only

insufficient, as a doctrinal means, to produce a just and suitable impression in the mind of the believing subject, but is also insufficient to satisfy the Church as to a just and adequate profession; if otherwise, then it will necessarily follow, that not every sort of character, but that one sort only, is admissible upon the principle we have adopted; and that by the universal consent of all that we, at least, dare venture to call Christians, this is acknowledged to be, exclusively, the true Christian character. Here, then, we have a fixed point, a certain description of character, which combines in every professing subject the Scriptural profession, the evident manifestation of humility, faith, piety, temperance, justice, and charity, instructed by, and evidently answering to the entire declaration of the word upon each of those topics, which, as so many properties, serve to constitute the character. Here, we say, we have a fixed, and at the same time sweeping distinction, which, as of old, manifestly divides the whole world, however, otherwise distinguished, into but two classes only. "We know," said the apostle, evidently speaking of such, "that we are of God, and the whole world lieth in wickedness."

Should it be inquired concerning the persons included in this description of character, whether they be Arminians or Calvinists, or both promiscuously huddled together? It may be justly replied, that according to what we have proposed, they can be nominally neither, and of course not both, for we call no man master on earth, for one is our Master, even Christ, and all we are brethren, are Christians by profession; and as such abstract speculation and argumentative theory make no part either of our profession or practice. Such professors, then, as we intend and have described, are just what their profession and practice make them to be; and this we hope has been Scripturally, and we might add, satisfactorily defined, in so far, at least, as the limits of so brief a performance would admit. We also entertain the pleasing confidence that the plan of procedure which we have ventured to suggest, if duly attended to, if fully reduced to practice, would necessarily secure to the professing subject all the advantages of divinely revealed truth, without any liability to conceal, to diminish, or to misrepresent it, as it goes immediately to ascribe everything to God respecting his sovereignty, independence, power, wisdom, goodness, justice, truth, holiness, mercy, condescension, love, and grace, etc., which is ascribed to him in his word, as also to receive whatever it declares concerning the absolute dependence of the poor, guilty, depraved, polluted creature, upon the Divine will, power, and grace for every saving purpose; a just perception and correspondent profession of which, according to the Scriptures, is supposed to constitute that fundamental ingredient in Christian character: true

evangelical humility. And so of the rest. Having thus, we hope, Scripturally and evidently determined the character, with the proper mode of ascertaining it, to the satisfaction of all concerned, we next proceed to affirm, with the same Scriptural evidence, that among such, however situated, whether in the same or similar associations, there ought to be no schisms, no uncharitable divisions, but that they ought all mutually to receive and acknowledge each other as brethren. As to the truth of this assertion, they are all likewise agreed, without one dissenting voice. We next suggest that for this purpose they ought all to walk by the same rule, to mind and speak the same thing, etc., and that this rule is, and ought to be, the Divine standard. Here again we presume there can be no objection; no, not a single dissenting voice. As to the rule itself, we have ventured to allege that the New Testament is the proper and immediate rule, directory, and formula for the New Testament Church, and for the particular duties of Christians, as the Old Testament was for the Old Testament Church, and for the particular duties of the subject under that dispensation; at the same time by no means excluding the Old as fundamental to, illustrative of, and inseparably connected with the New, and as being every way of equal authority, as well as of an entire sameness with it in every point of moral natural duty, though not immediately our rule, without the intervention and coincidence of the New, in which our Lord has taught his people, by the ministry of his holy apostles, all things whatsoever they should observe and do, till the end of the world. Thus we come to the one rule, taking the Old Testament as explained and perfected by the New, and the New as illustrated and enforced by the Old; assuming the latter as the proper and immediate directory for the Christian Church, as also for the positive and particular duties of Christians as to all things whatsoever they should observe and do. Further, that in the observance of this Divine rule, this authentic and infallible directory, all such may come to the desirable coincidence of holy unity and uniformity of profession and practice, we have overtured that they all speak, profess, and practice the very same things that are exhibited upon the sacred page of New Testament Scripture, as spoken and done by the Divine appointment and approbation; and that this be extended to every possible instance of uniformity, without addition or diminution, without introducing anything of private opinion or doubtful disputation into the public profession or practice of the Church. Thus and thus have we overtured to all intents and purposes, as may be clearly seen by consulting the overture itself; in which, however, should anything appear not sufficiently explicit, we flatter ourselves it may be fully understood by taking into consideration what has been variously suggested upon this important subject throughout the whole of these premises; so

that if any due degree of attention be paid, we should think it next to impossible that we could be so far misunderstood as to be charged with latitudinarianism in any usual sense of the word. Here we have proposed but one description of character as eligible, or, indeed, as at all admissible to the rights and privileges of Christianity. This description of character we have defined by certain and distinguishing properties, which not only serve to distinguish it from every other, but in which all the real subjects themselves are agreed, without one exception, all such being mutually and reciprocally acknowledged by each other as legitimate members of the Church of God. All these, moreover, agreeing in the indispensable obligation of their unity, and in the one rule by which it is instructed, and also in the preceptive necessity of an entire uniformity in their public profession and managements for promoting and preserving this unity, that there should be no schism in the body, but that all the members should have the same care one for another; yet in many instances, unhappily, and, we may truly say, involuntarily differing through mistake and mismanagement, which it is our humble desire and endeavor to detect and remove, by obviating everything that causeth difference, being persuaded that as truth is one and indivisible wherever it exists, so all the genuine subjects of it, if disentangled from artificial impediments, must and will necessarily fall in together, be all on one side, united in one profession, acknowledge each other as brethren, and love as children of the same family. For this purpose we have overtured a certain and determinate application of the rule, to which we presume there can be no reasonable objection, and which, if adopted and acted upon, must, we think, infallibly produce the desired effect; unless we should suppose that to say and do what is expressly said and done before our eyes upon the sacred page, would offend the believer, or that a strict uniformity, an entire Scriptural sameness in profession and practice, would produce divisions and offenses among those who are already united in one spirit, one Lord, one faith, one baptism, one hope of their calling, and in one God and Father of all, who is above all, and through all, and in them all, as is confessedly the case with all of this character throughout all the Churches. To induce to this we have also attempted to call their attention to the heinous nature and awful consequences of schism, and to that evil anti-scriptural principle from which it necessarily proceeds. We have likewise endeavored to show, we humbly think with demonstrable evidence, that there is no alternative but either to adopt that Scriptural uniformity we have recommended, or else continue as we are, bewildered in schisms and overwhelmed with the accursed evils inseparable from such a state. It remains now with our brethren to determine upon the whole of these premises, to adopt or to reject, as

they see cause; but, in the mean time, let none impeach us with the latitudinarian expedient of substituting a vague, indefinite approbation of the holy Scriptures as an alternative for the present practice of making the approbation of human standards a term of communion; as it is undeniably evident that nothing can be further from our intention. Were we to judge of what we humbly propose and urge as indispensably necessary for the reformation and unity of the Church, we should rather apprehend that there was reason to fear a charge of a very different nature; namely: that we aimed at too much strictness, both as to the description of character which we say ought only to be admitted, and also as to the use and application of the rule. But should this be the case, we shall cheerfully bear with it, as being fully satisfied that not only the common sentiment of all apparently sincere, intelligent, and practical Christians is on our side, but that also the plainest and most ample testimonies of the inspired volume sufficiently attest the truth and propriety of what we plead for, as essential to the Scriptural unity and purity of the Christian Church, and this, we humbly presume, is what we should incessantly aim at. It would be strange, indeed, if, in contending earnestly for the faith once delivered to the saints, we should overlook those fruits of righteousness, that manifest humility, piety, temperance, justice, and charity, without which faith itself is dead, being alone. We trust we have not so learned Christ; if so be we have been taught by him as the truth is in Jesus, we must have learned a very different lesson indeed. While we would, therefore, insist upon an entire conformity to the Scriptures in profession, that we might all believe and speak the same things, and thus be perfectly joined together in the same mind and in the same judgment, we would, with equal scrupulosity, insist upon and look for an entire conformity to them in practice, in all those whom we acknowledge as our brethren in Christ. "By their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore whosoever heareth those sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand. Woe unto you scribes and Pharisees, hypocrites, for ye say and do not." We therefore conclude that to advocate unity alone, however desirable in itself, without at the same time purging the Church of apparently unsanctified characters, even of all that can not show their faith by their works, would be, at best, but a poor, superficial, skin-deep reformation. It is from such characters, then, as the proposed reformation, if carried into effect, would entirely deprive of a name and a place in the Church, that we have the greatest reason to apprehend a determined and obstinate opposition. And alas! there are very many of this description, and in

many places, of considerable influence. But neither should this discourage us, when we consider the expressly revealed will of God upon this point, Ezek. xlv: 6, 9, with Matt. xiii: 15, 17; 1 Cor. v: 6, 13, with many other scriptures. Nor, in the end, will the multitude of unsanctified professors which the proposed reformation would necessarily exclude, have any reason to rejoice in the unfaithfulness of those that either through ignorance, or for filthy lucre's sake, indulged them with a name and place in the Church of God. These unfaithful stewards, these now mistaken friends, will one day be considered by such as their most cruel and treacherous enemies. These, then, are our sentiments upon the entire subject of Church-reformation; call it latitudinarianism, or Puritanism or what you please; and this is the reformation for which we plead. Thus, upon the whole, have we briefly attempted to point out those evils, and to prevent those mistakes which we earnestly desire to see obviated for the general peace, welfare, and prosperity of the Church of God. Our dear brethren, giving credit to our sincere and well-meant intention, will charitably excuse the imperfections of our humble performance, and by the assistance of their better judgment correct those mistakes, and supply those deficiencies which in a first attempt of this nature may have escaped our notice. We are sorry, in the mean time, to have felt a necessity of approaching so near the borders of controversy, by briefly attempting to answer objections which we plainly foresaw would, through mistake or prejudice, be made against our proceedings; controversy making no part of our intended plan. But such objections and surmises having already reached our ears from different quarters, we thought it necessary to attend to them, that, by so doing, we might not only prevent mistakes, but also save our friends the trouble of entering into verbal disputes in order to remove them, and thus prevent, as much as possible, that most unhappy of all practices sanctioned by the plausible pretense of zeal for the truth--religious controversy among professors. We would, therefore, humbly advise our friends to concur with us in our professed and sincere intention to avoid this evil practice. Let it suffice to put into the hands of such as desire information what we hereby publish for that purpose. If this, however, should not satisfy, let them give in their objections in writing; we shall thankfully receive, and seriously consider, with all due attention, whatever comes before us in this way; but verbal controversy we absolutely refuse. Let none imagine that by so saying, we mean to dissuade Christians from affording all the assistance they can to each other as humble inquirers after truth. To decline this friendly office would be to refuse the performance of an important duty. But certainly there is a manifest difference between speaking the truth in love for the edification of our brethren, and attacking

each other with a spirit of controversial hostility, to confute and prove each other wrong. We believe it is rare to find one instance of this kind of arguing that does not terminate in bitterness. Let us, therefore, cautiously avoid it. Our Lord says, Matt. xvii: 7: "Woe unto the world because of offenses." Scott, in his incomparable work lately published in this country, called his Family Bible, observes in his notes upon this place, "that our Lord here intends all these evils within the Church which prejudice men's minds against his religion, or any doctrines of it. The scandalous lives, horrible oppressions, cruelties, and iniquities of men called Christians; their divisions and bloody contentions; their idolatries and superstitions, are at this day the great offenses and causes of stumbling to Jews, Mohammedans, and pagans in all the four quarters of the globe, and they furnish infidels of every description with their most dangerous weapons against the truth. The acrimonious controversies agitated among those who agree in the principal doctrines of the Gospel, and their mutual contempt and revilings of each other, together with the extravagant notions and wicked practices found among them, form the grand prejudice in the minds of multitudes against evangelical religion, and harden the hearts of heretics, Pharisees, disguised infidels, and careless sinners against the truths of the Gospel. In these and numberless other ways, it may be said: 'Woe unto the world because of offenses,' for the devil, the sower of these tares, makes use of them in deceiving the nations of the earth and in murdering the souls of men. In the present state of human nature, it must needs be that such offenses should intervene, and God has wise and righteous reasons for permitting them; yet we should consider it as the greatest of evils to be accessory to the destruction of souls; and an awful woe is denounced against every one whose delusions or crimes thus stumble men and set them against the only method of salvation." We conclude with an extract from the Boston Anthology, which, with too many of the same kind that might be adduced, furnish a mournful comment upon the text; we mean, upon the sorrowful subject of our woeful divisions and corruptions. The following reply to the Rev. Mr. Cram, missionary from Massachusetts to the Senecas, was made by the principal chiefs and warriors of the six nations in council assembled at Buffalo creek, State of New York, in the presence of the agent of the United States for Indian affairs, in the summer of 1805. "I am come, brethren," said the missionary, "to enlighten your minds and to instruct you how to worship the Great Spirit agreeably to his will, and to preach to you the Gospel of his Son Jesus Christ. There is but one way to serve God, and if you do not embrace the right way, you can not be happy hereafter." To which they reply: "Brother, we understand that your religion is written in a book. You say that there is but one way to worship and serve the Great Spirit. If there be

but one religion, why do you white people differ so much about it? Why not all agree as you can all read the book? Brother, we do not understand these things. We are told your religion was given to your forefathers; we, also, have a religion which was given to our forefathers; it teaches us to be thankful for all the favors we receive; to love one another, and to be united. We never quarrel about religion. We are told you have been preaching to the white people in this place. Those people are our neighbors, we are acquainted with them. We will wait a little to see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again of what you have said." Thus closed the conference. Alas, poor people! how do our divisions and corruptions stand in your way! What a pity that you find us not upon original ground, such as the apostles left the primitive Churches! Had we but exhibited to you their unity and charity; their humble, honest, and affectionate deportment toward each other and toward all men, you would not have had those evil and shameful things to object to our holy religion, and to prejudice your minds against it. But your conversion, it seems, awaits our reformation; awaits our return to primitive unity and love. To this may the God of mercy speedily restore us, both for your sakes and our own, that his way may be known upon earth, and his saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Amen, and amen.

THE END.

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