

# **CLASS NOTES - CHURCH HISTORY**

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## **CHURCH HISTORY**

### **THE NEW TESTAMENT CHURCH**

#### **INTRODUCTION:**

1. This study concerns the church .apostasy from it and return to it - historically traced, we must first understand what the church was as it began.

#### **BODY:**

##### **1. DEFINITIONS:**

- A. There is an abundance of teaching in the New Testament concerning every facet of the church.
  1. The word “church” occurs in the K.J.V. of the Scriptures 114 times.
    - A. It is found in Matthew, Acts, Romans, I & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, I & 2 Thessalonians, I Timothy, Philemon, Hebrews, James, 3 John and Revelation.
  2. The word “church,” which is derived from “Kuriakos”: “Of or belonging to the Lord,” represents in the English version of the New Testament the Greek word: “ekklesia.”
    - A. The literal meaning of the term “ekklesia” is: “a gathering of citizens called out from their homes into some public place; an assembly.” Thayer, pp. 195-196.
  3. The word “ekklesia” is used in the New Testament to designate an assembly of any kind:
    - A. Christian - Acts 12:5; 14:27; 1 Cor. 11:18.
    - B. Pagan - Acts 19:32-41.
    - C. Jewish - Acts 7:38; Heb. 2:12.
  4. In referring to the “ekklesia” of Christ, the word came to be used to denote:
    - A. The actual assembly - Acts 12:5; 1 Cor. 11:18; 14:4, 5, 12, 19, 28, 34, 35.
    - B. The “society” of the believers (whether assembled or not):
      1. First in a local sense - Acts 5:11; 12:1; Rom. 16:1, 5, 16; Phil. 4:15; Rev. 1:11.
      2. Then, in a wider sense or a “universal” sense, to denote the sum total of existing local churches which are thus regarded as forming one body - Mt. 16:18; 18:17; 1 Cor. 12:18; Gal. 1:13; Eph. 5:23-32.

##### **2. DESIGNATIONS IN THE NEW TESTAMENT FOR THE CHURCH:**

- A. The church is not given a proper name by inspiration, but it is designated variously as:
  1. The “body” of Christ - Eph. 1:22, 23.
  2. The church of God - Acts 20:28.
  3. Church of Christ - Rom. 16:16.
  4. The church of the saints - 1 Cor. 14:33.
  5. The church of the first born ones - Heb. 12:23.
  6. The Bride of Christ - Rev. 21:9; Eph. 5:22, 23.
  7. The “family” of God - Eph. 3:15.
  8. The “flock” of God - 1 Pet. 5:2.
  9. The “fold” of Christ - John 10:16.
  10. The general assembly - Heb. 12:23.

11. God's building - 1 Cor. 3:9.
  12. God's "husbandry" - 1 Cor. 3:9.
  13. God's heritage - 1 Pet. 5:3.
  14. The "heavenly Jerusalem" - Gal. 4:26.
  15. The "new Jerusalem" - Rev. 21:2.
  16. The "house" of Christ - Heb. 3:6.
  17. The "house" of God - 1 Tim. 3:15.
  18. The household of God - Eph. 2:19.
  19. The "pillar and ground of the truth" - 1 Tim. 3:15.
  20. A "spiritual house" - 1 Pet. 2:5.
  21. The "temple" of God - 1 Cor. 3:16, 17.
- B. These designations serve to describe what the church is, and the various relationships that it sustains with God and Christ.
1. None of these is an exclusive term given by God to designate the church.
- 3. WHEN AND WHERE THE NEW TESTAMENT CHURCH BEGAN:**
- A. It is important that the date of the establishment of the church be fixed in one's mind as we begin our study.
1. This will facilitate distinguishing the divine institution of God from the humanly created institutions of men founded years later. (See Chart - The Kingdom/Church Established)
- B. The church is referred to by Christ as the "kingdom" - Mt. 16:18, 19.
1. Therefore, it is perfectly scriptural to apply the prophecies concerning the establishment of the kingdom to the establishment of the church, since they are one and the same thing.
- C. Prophecies concerning the beginning of the church:
1. Isaiah 2:2, 3 - The kingdom or church was to be established in the "last days", which is the New Testament period - Heb. 1:1, 2; Acts 2:16, 17.
    - A. It would be established in the "tops of the mountains", a prophecy concerning the pre-eminence of God's spiritual kingdom over all others.
      1. "All nations shall flow unto it" - a reference to the universal character of the church - Mt. 28:19; Mk. 16:15.
    - B. It would be established when the "law shall go forth from Zion and the word of the Lord from Jerusalem."
      1. This occurred on the first Pentecost after the resurrection of Jesus from the dead - Acts 1:4-8; 2:1-5, 47.
  2. Daniel 2:31-45 - In the interpretation of Nebuchadnezzar's dream, Daniel prophesied that the kingdom of God would be established during the fourth subsequent kingdom:
    - A. Babylonian - Nebuchadnezzar was king when the prophesy was uttered in 600 B.C.
      1. The kingdom fell in 536 B.C.
      2. It was represented by the head of gold.
    - B. Medo-Persian - It was established by Cyrus, king of Persia and Darius, king of Media.
      1. It fell in 330 B.C.

2. It was represented by the breasts and arms of silver.
- C. Macedonian - It was established by Alexander the Great, son of Philip of Macedon.
  1. At his death in 323 B.C., the kingdom which he had carved out by his military genius was divided among his generals.
  2. It was represented by the belly and thighs of brass.
- D. Roman - It was established as a world power by Octavius Caesar in 30 B.C.
  1. The Roman Kingdom was represented by legs of iron, and feet of iron and clay.
  2. The phrase "In the days of those kings" refers to the time of universal empires.
  3. The phrase "smote the image upon its feet" signifies that the event which Daniel foresaw, the establishment of the Kingdom, the coming of the Messiah, would be after the beginning of the Roman Empire and during its existence.
    - A. This was in the fifteenth year of Tiberius Caesar when John came preaching - Lk. 3:1, 2.
  3. Joel 2:28-32 - Joel foretells the coming of the Messiah in a most vivid way.
    - A. The Apostle Peter stood up on the day of Pentecost and said, "This is that which hath been spoken through the prophet Joel" - Acts 2:16-21.
  4. These prophecies and many others saw their fulfillment when the first gospel sermon was preached as AD 33 at Jerusalem by the apostles.
- D. During the Lord's personal ministry, the church had not been established.
  1. Consider the following Scriptures - Mk. 1:15; Mt. 10:7; Lk. 10:9; Mt. 6:6-10; 16:18; 18:1-3; Mk.9:1; Lk. 22:18; Acts 1:6.
- E. The church was established on the first Pentecost after the resurrection of Christ, at which time He began adding to the church such as were saved - Acts 2:47.
  1. See also Colossians 1:13.
  2. The church or kingdom is now a reality - 1 Tim. 3:15; Acts 5:11.
- 4. THE ORGANIZATION AND GOVERNMENT OF THE CHURCH**
  - A. The sole head and supreme ruler of the church is Jesus Christ - Col. 1:18; Eph. 1:22, 23; 5:24. (See Chart Organization of the Church)
    1. No fallible man has ever been designated as head of the church.
      - A. All authority rests with Christ - Mt. 28:18.
      - B. In the infant period of the church, God set two special offices in the church - Apostles and Prophets - Eph. 4:11.
        1. The prophets were God-appointed spokesmen, and their special business was:
          - A. Predict future events - Acts 11:27, 28; 21:1-11.
          - B. Reveal the counsels and purposes of God - Eph. 3:4, 5.
          - C. Distinguish between the inspired Word of God and the uninspired teachings of men - 1 Cor. 14:37; 1 John 2:20, 27.
          - D. Impart the meaning of the Scriptures, or the spoken oracles of God - 1 Cor. 14:1-4.
          - E. Reveal the secrets of the human heart - 1 Cor. 14:23-25.
    2. The Apostles were messengers especially selected by the Lord - Mt. 10:1-5; Gal. 1:1,

- 15.
  3. There is no organization in the Lord's church other than that of the local, independent, autonomous congregation.
    - A. No councils, synods, conventions, etc., have been ordained by Christ to govern the church.
  - B. The oversight in each local congregation was vested in a plurality of elders.
    1. These men are to be appointed in each local church - Acts 14:23.
      - A. It is their responsibility to:
        1. Feed the flock spiritual food - Acts 20:28.
        2. Guard the flock from false teachers - Acts 20:29-31.
        3. Rule the church - Rom. 12:8; 1 Tim. 5:17.
        4. Tend the flock, "exercising the oversight thereof" - 1 Pet. 5:2.
          - A. "Not as lords but as examples" - 1 Pet. 5:3.
        5. Watching on behalf of souls - Heb. 13:17.
    2. The qualifications for the elders are given by Paul - 1 Tim. 3:2-7; Tit. 1:6-9.
      - A. The elders have no authority over other congregations other than the one in which they are chosen to serve.
  - C. In an organized congregation there are also deacons
    1. The word "diakonos" means, "a servant, attendant, minister."
    2. In general a deacon owes the same service to the Lord and bears the same responsibility as does every Christian.
      - A. He has, however, accepted a special responsibility of service.
      - B. The qualifications are given in 1 Tim. 3:8-13.
  - D. Another group of Christian workers designated in the New Testament are the evangelists.
    1. They are called preachers and ministers - 1 Tim. 2:7; Eph. 6:21; 2 Tim. 4:5.
  - E. The use of religious titles such as "Father," "Reverend," "His Holiness," "His Imminence," etc. and all graduations of authority, such as archbishop, cardinal, pope, etc. are without biblical foundation.
  - F. To complete the organization of the church there must be brethren.
    1. They are called:
      - A. Priests - 1 Pet. 2:9.
      - B. Elect - 1 Pet. 1:1.
      - C. Living stones - 1 Pet. 2:5, 9.
      - D. The flock - Acts 20:28.
      - E. God's building - 1 Cor. 3:9.
      - F. Members - 1 Cor. 12:20.
- 5. THE CREED AND DISCIPLINE OF THE CHURCH**
- A. The word "creed" is a derivation of the Latin word "credo" meaning "I believe."
    1. Today, though, the word is used synonymously with "discipline" or "rule" of practice.
      - A. The church has only one discipline - it is the New Testament - 2 Tim. 3:16, 17; Gal. 1:11, 12; John 20:30, 31.
- 6. THE WORSHIP OF THE NEW TESTAMENT CHURCH**
- A. What were the dominant characteristics of the New Testament worship?

1. Singing psalms, hymns and spiritual songs - Mt. 26:30; 1 Cor. 14:15; Eph. 5: 19; Col. 3:16.
  2. Praying - Acts 2:42; 12:5; 1 Thess. 5:17; 1 Cor. 14:15.
  3. The Lord's Supper - Mt. 26:26-29; Acts 20:7; 1 Cor. 10:16; 11:23-30.
  4. The collection - 1 Cor. 16:1, 2; 2 Cor. 8:1-5; 9:1-5.
  5. Preaching - 1 Cor. 9:7-14.
  - B. The divinely appointed day which the Lord designated as a day to assemble is the first day of the week - 1 Cor. 16:2; Acts 20:7.
    1. It is referred to as the Lord's day - Rev. 1:10.
  - C. The attitude for worship is clearly prescribed in the New Testament:
    1. It must be in spirit - John 4:24.
    2. It must be done in truth - John 4:24.
    3. It must be done with grace in the heart toward God - Col. 3:16.
    4. It must spring from the depths of a sincere heart - Mt. 15:7-9.
    5. Reverence and awe must be had for God - Heb. 12:28.
- 7. HOW ONE BECOMES A MEMBER OF THE CHURCH**
- A. No one ever joins the church of the New Testament but rather is added to it - Acts 2:41-47.
    1. The gospel must be accepted if one is to be saved.
    2. The gospel is received by:
      - A. Belief - Mk. 16:15, 16.
      - B. Repentance - Acts 17:30.
      - C. Confession - Acts 8:37.
      - D. Immersion in water - Acts 8:38, 39; Rom. 6:3, 4; Col. 2:12; Gal. 3:27.
- 8. THE UNITY OF THE CHURCH**
- A. The church is dedicated to the principle of unity of mind, doctrine, and practice - John 17:20; Rom. 15:5, 6; 1 Cor. 1:10.
    1. The church abhors all division as sinful, a sign of carnality (1 Cor. 3:3, 4); a work of the flesh - Gal. 5:19, 20.
  - B. The church is commanded to "mark" and "avoid" those who cause division - Rom. 16:17, 18; 2 John 9-11; Tit. 3:10, 11.
  - C. Should the church be divided it cannot stand - Lk. 11:17.
    1. It is the responsibility of each member of the church to seek peace - Eph. 4:3; Phil. 2:3.

## **THE APOSTASY THAT RESULTED IN THE ROMAN AND GREEK CHURCH**

### **INTRODUCTION:**

1. The seeds of apostasy were already being sown and the “mystery of lawlessness” was at work during the first century of the church’s existence.
  - A. Paul warned of a general apostasy from the doctrine and practice given by Christ through the apostles to the church - Acts 20:28-32; 2 Thess. 2:3-12; 1 Tim. 4:1-3; 2 Tim. 4:1-4.
  - B. Christ also warned of such - Mt. 24:24.
  - C. As did Peter - 2 Pet. 2:1, 2.
2. In the epistles, there are scattered notices of the apostasy that was soon to come:
  - A. Some were preaching “another gospel” - Gal. 1:6-9.
  - B. Judiazers - Gal. 5:1-4.
  - C. The spirit of partyism and sectarianism - 1 Cor. 1:10-15 3:3.
  - D. Claims that the resurrection was past - 2 Tim. 2:18.
  - E. Denial of the reality of the resurrection - 1 Cor. 15:12-19.
  - F. Loose and immoral lives - 1 Cor. 5:1-3; 6:9.
  - G. Negligent in assembling together - Heb. 10:25.
  - H. Profaning the Lord’s Supper - 1 Cor. 11:18-29.
  - I. Spiritual indifference - Rev. 2:4; 3:15-17.

### **BODY:**

#### **1. CHANGES IN CHURCH ORGANIZATION AND GOVERNMENT**

- A. Paul prophesied that from among the elders “men would arise, speaking perverse things to draw away the disciples after them” - Acts 20:30.
  1. The developments in the second and subsequent centuries proved the veracity of this prediction. (See Chart Roman Government)
- B. It was during this time that one of the elders was chosen to preside over the meetings of the group, and began to be called the “president” or “presiding bishop.”
- C. Cyprian, bishop of Carthage (248-258 AD), was a great promoter of episcopal rights.
- D. The extension of the authority of the bishop over more than one congregation came as a result of the missionary activity of the bishop or presbyters serving under their authority.
- E. As time past the bishops of the leading cities became elevated above their fellow bishops and were given the title of metropolitans.
  1. Those of major cities: Rome, Alexandria and Antioch; to which were later added: Ephesus, Jerusalem and Constantinople, were given the title of Patriarchs.
- F. Until the sixth century, there was no idea of a “universal bishop”.
  1. It was not a bishop of Rome who first assumed the title of “universal bishop” or Pope.
    - A. It was actually in the year 588 that John, bishop of Constantinople, surnamed the Faster, assumed the title of universal bishop.
  2. At that time, Gregory called “the Great” was Bishop of Rome.
    - A. He became greatly incensed by the actions of John.
    - B. He went so far as to declare that, “Whosoever calls himself universal priest, or desires to be called so, was the forerunner of Antichrist.”
  3. After the death of Gregory, the Roman patriarch, Boniface III, assumed the title of



- universal Bishop.
4. In 1870, the Vatican Council declared that the Roman Bishop is infallible in matters pertaining to doctrine and morals when speaking “ex cathedra.”
- G. Connected with this was a change in the concept of Christian ministry.
1. At first, all Christians were considered as equals.
  2. In the fourth century, definite distinctions were drawn between the minister and other Christians.
    - A. The word “clergy” now came to be used to apply to preachers only.
      1. Prior to this it had been used to designate the entire body of Christians.
      2. It came from the Greek word “kleroi” a peculiar people, the heritage of God.
    - B. The word “laity” (from the Greek word “laos”, the masses) was applied to Christians not serving as ministers.
    - C. It was also during this time that the “clergy” had the exclusive task of preaching and administering the “sacraments.”
- H. Another change initiated during the first four centuries was the growth of councils.
1. Cyprian, bishop of Carthage, was the principle promoter of the transference of authority from the Word of God to the councils of the church.
  2. At first the councils held authority only within a province.
    - A. Emperor Constantine extended authority beyond the provincial limit in the year 325.
    - B. The first general council was held at Nicea in 315 and was presided over by Constantine.
- I. By the conclusion of the fourth century, there remained no more than a mere shadow of the ancient government of the church.
- 2. CHANGES IN THE DIVINELY PRESCRIBED WORSHIP**
- A. As early as the second century, innovations began to enter into the pattern of worship.
1. The changes were to be attributed to a pagan influence upon Christianity.
    - A. The changes were gradual until 315 AD
    - B. However, as the supposed conversion of Emperor Constantine they grew more rapidly.
      1. When the pagan emperor became a “Christian” emperor, the pagan empire, became a “Christian” empire.
- B. Some of the more striking changes in worship:
1. The Lord’s Supper
    - A. The prayers were lengthened; and the solemnity and pomp, were increased
    - B. In the fourth century, the Lord’s Supper came to be observed two or three times a week in some places.
    - C. It was also commemorated at the tombs of martyrs and at funerals.
    - D. By the thirteenth century, it was no longer referred to as the Lord’s Supper.
      1. It was now called Mass, and was declared to be a “literal sacrifice” of the body and the blood of Christ.
      2. It was at the council of Trent that Transubstantiation became a dogma of truth.
    - E. In the year 1415 AD the cup was denied to the “laity.”
  2. Music

- A. Mechanical instrumental music was introduced during the seventh century.
    - 1. The use of organs in the churches is ascribed to Pope Vitalian (657-672).
- 3. Veneration (worship) of saints
  - A. This led to Mary the “mother of the Lord” being transformed into Mary the “mother of God.”
  - B. In 1854, the doctrine of the immaculate conception of Mary was adopted.
  - C. In 1950, Pope Pius XII declared that Mary was “assumed” into heaven, body, soul and spirit.
- 4. The veneration of the relics of saints
- 5. Festival occasions
  - A. Festivals were instituted in memory of deceased saints and to commemorate special doctrines and events.
  - B. One of the grandest of pagan festivals that was converted into a Catholic festival was the observance of December 25th as the birth date of Christ.
    - 1. December 25th had originally been a pagan festival, Sol Invictus, which celebrated the victory of light over darkness and the lengthening of the sun’s rays at the winter solstice.
- 6. Additional innovations:
  - A. The sign of the cross.
  - B. The use of Holy Water.
  - C. The counting of prayers with rosary beads.
- 3. CHANGES IN THE DESIGNATION OF THE CHURCH**
  - A. The prefix “Catholic” was added in the latter part of the second century as a descriptive term of the universality of the church.
    - 1. Ignatius was the first to use it extensively.
  - B. To the name “Catholic,” later generations added “Roman,” “Greek,” “Holy” and “Apostolic.”
- 4. CHANGES IN THE DOCTRINE AND PRACTICES OF THE CHURCH**
  - A. The doctrines of the church must be apostolic in origin.
    - 1. These are all contained in the twenty-seven books comprising the New Testament - John 20:30, 31; 2 Tim. 3:16, 17; 1 Cor. 14:37.
  - B. The doctrinal departure from the New Testament was contemporaneous with the rise in power and importance of the general councils.
    - 1. Since the eighth century, it has been largely a matter of defining and perfecting innovations brought in during the period from 250 and 787 AD
  - C. What one accepts as doctrine will depend upon his concept of authority.
    - 1. The Roman concept of authority was first defined by Cyprian, bishop of Carthage.
      - A. He taught that the bishop represents Christ in his congregation, and that the sum total of bishops can legislate for the whole church.
      - B. This led to the infallibility of the church, instead of the infallibility of the apostolic testimony.
  - D. Various false doctrines accepted based upon this method of determining authority:
    - 1. Infant Baptism.
      - A. The first mention of such was by Irenaeus in the latter half of the second century.

- B. The first writer to mention such is Tertullian (160-250 A.D).
  - 1. However, he wrote to condemn it.
- C. Origen lived at the same times as Tertullian and was the first to advocate such.
  - 1. He claimed that it was an apostolic practice.
- 2. Sprinkling and pouring instead of immersion.
  - A. The first example of this is from the third century.
    - 1. A certain Novatus (Novation) was seriously ill and while in bed, he received effusion.
    - 2. Eusebius, a church historian who lived in the third century, wrote concerning this act.
  - B. It was first called “clinical baptism.”
    - 1. It was slow to catch on and was confined to cases of emergency, being the exception as late as the ninth century.
    - 2. The general acceptance came at a much later date.
- 3. Penance and Indulgences.
  - A. The practice of “penance” is a corruption of the biblical practice of confession of sins.
    - 1. The doctrine of a priest hearing confession came with the rise of Catholicism.
    - 2. It received official sanction at the Lateran Council in 1215 AD.
      - A. At this council the necessity of confession was prescribed as an article of belief.
      - B. It further prescribed the minimum frequency of confession: once a year.
  - B. Arising out of the sacrament of Penance is the sale of indulgences.
    - 1. Thomas Aquinas is credited with formulating this idea during the thirteenth century.
    - 2. An “indulgence” is officially defined as “the extra-sacramental remission of the temporal punishment due, in God’s justice, to sin that has been forgiven, which remission is granted by the Church in the exercise of the power of the keys, through the application of the superabundant merits of Christ and the saints, and for some just and reasonable motive.”
  - C. These activities served as leading reasons for the Protestant Reformation, which is dated from Martin Luther’s nailing of his ninety-five theses protesting the sale of indulgence to the door of the All-Saints Church in Wittenberg, Germany in 1517 AD.

## **THE REFORMATION, WHICH RESULTED IN PROTESTANT DENOMINATIONALISM**

### **INTRODUCTION:**

1. Catholicism held the world in her iron grip for nearly a thousand years, from the sixth century through the sixteenth centuries.
  - A. This period has been called the “dark ages” of history.
  - B. The countless changes introduced in the government and worship of the church served to render Christianity completely ineffectual.
2. The reformation beginning in the sixteenth century represented a sincere effort on the part of scholarly men to bring about a reform within the framework of the Catholic Church.
  - A. Their attempts were repulsed by the Catholic hierarchy which lead to the reformers separating themselves from the Roman Catholic church.
    1. They formed “protesting” groups - each with its own form of government and system of doctrines.

### **BODY:**

#### **1. EARLY ATTEMPTS AT REFORM**

- A. Due to constraints of time we will not attempt to examine every attempt made to reform the doctrines or worship of the Roman Catholic church.
  1. However, we will briefly consider some of the most outstanding leaders in this movement.
- B. Claudius of Turin (d. 839 A.D.).
  1. The ninth century was noted as the period of the great Greek iconoclasts (image breakers).
    - A. Theirs was a reaction against the use of images, prostrating oneself before them, etc.
  2. In the Roman church, Claudius, who became Bishop of Turin, Italy in 823, ordered that all images be cast out of the churches and burned.
    - A. He denied that the cross was to be honored with any kind of worship.
    - B. He treated religious relics with contempt.
    - C. He declared that these relics had absolutely no merit in God’s sight.
- C. Peter of Bruys (died 1135 AD.).
  1. Bruys lived in the southern part of France in the twelfth century.
  2. He is described as being a fervent preacher, bordering on radicalism.
  3. He combined a strict asceticism with denial of several cardinal Catholic doctrines:
    - A. Infant baptism.
    - B. The mass.
    - C. Ceremonies and prayers for the dead.
  4. He was burned at the stake for “heresy.”
- D. Peter Waldo (or Valdez) (died 1218 AD).
  1. Waldo was a rich merchant of Lyons, who gave away his estate.
    - A. His example had a marked effect upon his friends, and he was soon joined by others.

- B. They called themselves the “poor in spirit.”
- 2. In order to know his duty toward God more perfectly, he procured a translation of the New Testament.
  - A. He went from city to city preaching.
- 3. In 1179, he and his followers appealed to the Third Lateran Council for permission to preach.
  - A. Although neither the council nor Pope Alexander III considered them heretical, they were refused permission on the grounds of being “ignorant laymen.”
  - B. Waldo regarded this refusal as the voice of a man (the Pope) against the voice of God.
    - 1. They became more fervent in their preaching.
  - C. In 1184, Pope Lucius III, after repeated attempts to silence them, excommunicated them for their disobedience.
- 4. In the nineteenth century, Pope Innocent VIII branded the Waldenses as “venomous serpents” and urged the King of France to proceed against them with armed expeditions to exterminate them.
- 5. Some of the distinguishing characteristics of the Waldensians were:
  - A. That the Bible, especially the New Testament, is the sole rule of belief and life.
  - B. Secret prayer was deemed an important aid to piety.
  - C. Abandonment of the complicated and corrupt organization and elaborate ritual of the Catholic church.
- E. William of Occam (1280-1339).
  - 1. William was an English Franciscan monk of great learning.
  - 2. His major contribution to the reformation was he defended the independence of the state from ecclesiastical authority.
    - A. He also taught that the Scriptures, and not the decisions of the councils and popes, was binding on Christians.
- F. John Wycliff (Wyclif) (1328-1384).
  - 1. Wycliff was born in Yorkshire, England.
  - 2. He has been called the “Morning Star of the Reformation.”
    - A. This was due to his contributions toward reforming the church.
  - 3. His greatest contribution was his appreciation for the Scriptures and his desire that they be known by “every plow-boy in England.”
    - A. He further held that preaching was to be exalted.
    - B. The papacy was nonessential to the being of the Church.
    - C. The church is the congregation of the elect.
    - D. Priestly absolution and transubstantiation are not Biblical.
    - E. Marriage on Biblical grounds is honorable for all men.
  - 4. The beliefs of Wycliff caused the Pope to heap abuse and anathemas upon him.
    - A. However, the Pope was prevented from inflicting bodily injury upon him.
  - 5. After his death, his mortal remains were exhumed, placed on a chair, tried, sentenced to burn at the stake, then the ashes thrown into the River Swift.
    - A. At the same time (1414 A.D.) the Roman Catholic Church condemned the reading of the Bible translated by Wycliff.

1. Those that did so faced the “forfeiture of land, cattle, life and goods from their heirs forever.”
- G. John Hus (1373-1415).
1. Hus lived contemporaneously with the latter portion of Wyckliff’s life.
    - A. It was in Hus that Wickliff found his most ardent disciple.
  2. Hus was born of a poor peasant family in Husinecz (Czechoslovakia).
    - A. He was educated at the University of Prague, receiving his Master of Arts degree in 1396.
    - B. In 1401, he was ordained to the priesthood.
    - C. He followed the lead of Wyckliff, insisted upon preaching as the indefeasible right of the priest.
  3. He openly rebelled against Pope John XXIII in 1411 over the sale of indulgences.
    - A. Because of this opposition, he was excommunicated by the Pope and ordered to appear before the Council of Constance.
      1. The Roman Emperor urged him to go to Constance, promising him a “safe conduct.”
        - A. However, upon his arrival he was cast into prison where he stayed for seven months.
      2. On July 6, 1415, he was conducted to the cathedral of Constance.
        - A. He was then burned at a stake set up in the space before the church building.
- H. Jerome Savonarola (1452-1498).
1. Savonarola is described as the “most imposing preacher of the Middle Ages and one of the most noteworthy preachers of righteousness since St. Paul.”
  2. He was born at Ferrara, Italy.
    - A. At the age of 23, he left home to go to Bologna, where he entered the Dominican monastery as a monk.
  3. In 1491, he came to Florence and soon distinguished himself as a great disclaimer against the moral degeneration of his day.
  4. Papal opposition came about more for political than religious reasons.
    - A. He denounced the misrule of the Pope.
    - B. He was excommunicated and in April of 1498 was arrested and tortured.
      1. On May 23rd, he was hanged and his body burned and the ashes thrown into the Arno River which flows through the city of Florence.
- I. John Reuchlin (1455-1522) and Erasmus (1465-1536).
1. Though not properly religious leaders, these two imminent German scholars should be mentioned for the influence that their high literary achievement had upon the Reformation Movement.
    - A. Reuchlin was trained as a lawyer, but also became a noted linguist.
      1. His first important work was a Latin lexicon.
      2. His chief contribution was as a pioneer in the Hebrew language.
    - B. Erasmus is well known for his Greek scholarship.
      1. He established the Greek pronunciation that goes by his name.
      2. He edited and translated Greek classics and the church fathers.

3. He furnished the key to the critical study of the Greek New Testament.
4. He issued the first printed Greek New Testament.
5. He further advocated its translation into the languages spoken in his thy.

## **2. IMMEDIATE CAUSES OF THE REFORMATION OF THE SIXTEENTH CENTURY**

- A. The tyrannical disposition of the popes during the middle ages.
  1. Popes were slain that others might occupy the “chair of Peter.”
  2. At one time three different men claimed to be pope at the same time.
  3. Some of the most licentious men occupied the papacy.
    - A. Alexander VI was considered as much a monster as a man.
    - B. Julian II was a politician and warrior.
    - C. Leo X took far more interest in the revival of pagan literature and art than in religion.
      1. It is thought by some that he was an atheist.
- B. The cardinals, bishops, priests, monks, etc. followed the example of their “chief shepherd” by entering into the grossest of immoralities.
  1. The literature of this period is full of complaints and exposures of the ignorance, vulgarity and immorality of the priests.
- C. Religious discipline in the churches was destroyed because of the flagrant violations of the spiritual laws by those who pretended to be spiritual leaders.
- D. The study of Scriptures was abandoned.
- E. Preaching was neglected, or used to the ends of promoting the sale of indulgences, pilgrimages and processions.
- F. The true worship of God was obstructed by image worship and endless rites and ceremonies.
- G. Good works were substituted by the Catholic notion of meritorious works.
- H. Remission of sins could be bought with money.
  1. The sale of indulgences was carried on under the direction of the popes.
- I. The rise of Scholasticism and renewal of desire for learning among the “laity” caused a greater respect for the Scriptures as authority in faith and morals.
- J. Many European kings and princes favored the full separation of the church from the state, or vice-versa.

## **3. FUNDAMENTAL PRINCIPLES OF THE PROTESTANT REFORMATION MOVEMENT**

- A. The principles that follow were held by different men in different degrees, but all of them are characteristic of the Protestant Reformation.
  1. The Bible was accepted as the only infallible rule of faith and practice.
  2. Luther stated, “What is not contrary to Scripture is for Scripture and Scripture for it.”
    - A. This principle states that anything may be accepted in religion, which does not expressly contradict the Scriptures.
    - B. This principle came about due to an attempt to justify many practices (such as mechanical instrumental music and sprinkling) that Luther had accepted from Catholicism when he left the Catholic Church.
  3. The doctrine of justification by faith alone.

- A. This was in contrast to the doctrine of justification by faith and works of human merit as held by the Catholic Church.
- 4. The priesthood of all believers.
  - A. In contrast to the special priesthood of the Roman Catholic system.
- 5. The removal of obstructions placed between the believer and Christ.
  - A. Such as intercession of saints, Mary, etc.

#### **4. A BRIEF STUDY OF THE LIVES AND DOCTRINES OF THE REFORMERS**

##### **A. Martin Luther (1483-1546)**

- 1. Luther was born in Eisleben, Germany.
  - A. His parents were Catholic, of which he received instructions in that religion.
- 2. In 1501 he entered the University of Erfurt.
  - A. The sudden death of a close friend caused him to break off his study of law and enter the monastery in Erfurt in 1505.
  - B. In 1507, he was ordained to the priesthood.
  - C. In 1508, he went to Wittenberg, where he was awarded the doctor of theology in 1512.
    - 1. He immediately began to lecture on Psalms, Romans, Galatians, Hebrews and Titus.
- 3. Shortly after this Luther made a trip to Rome and returned greatly disillusioned by what he had witnessed in the "holy city."
  - A. In 1517, he spoke out against the sale of indulgences.
  - B. On October 31, 1517, he nailed to the door of the All-Saints church in Wittenberg his famous ninety-five theses against the sale of indulgences.
    - 1. Due to this he was branded as a heretic.
    - 2. By the beginning of 1518, complaints had been issued at Rome against him.
    - 3. He was ordered to appear in Rome in 1518, but refused.
- 4. He was then summoned to Worms under the protection of an imperial safe-conduct.
  - A. On April 17, 1521, he appeared before the emperor and was asked to recant.
    - 1. To which he replied with his famous statement that unless shown the unscripturalness of his argument he could not recant, "I cannot do otherwise. Here I stand. God help me, Amen."
  - B. As he was leaving Worms to return to Wittenberg he was seized by friends and taken to Wartburg Castle, near Eisenach.
    - 1. He remained there for many months.
    - 2. While there he translated the New Testament into the language of the people.
      - A. This was completed in September of 1522.
- 5. Late in 1522, the first Protestant congregations were formed.
  - A. Luther gave to these a constitution and fixed order of services.
    - 1. The Lutheran churches of today are a result of that movement.
- 6. In 1529, Luther prepared two catechisms which basically set forth the doctrinal position of the Lutheran religion.

##### **B. Philip Melancthon (1479-1560)**

- 1. Born at Bretten, Germany.
- 2. Received his Master of Arts Degree in 1514 at the age of 17.



3. Began teaching at the University of Wittenberg in August 1518.
    - A. In the same year he published a Greek grammar.
  4. He and Luther became fast friends.
  5. He authored "The Augsburg Confession," the doctrinal basis of the Lutheran Church in Germany to this day.
- C. Ulrich Zwingli (1482-1531)
1. Is seen as the chief of the reformers of German-speaking Switzerland.
    - A. Born in Wildhaus, Switzerland.
  2. When he was ten years of age, he was sent to Basel to a Latin grammar school.
  3. In 1498, he entered college at Bern.
    - A. Later he studied for a brief period at the University of Vienna and finally received his degree at Basel in 1506.
  4. Was ordained as a priest by the bishop of Constance and appointed to a church by paying for the position.
  5. He became a preacher at Zurich on December 23, 1518.
    - A. In January of 1519 he began a homilectical exposition of the New Testament. in his sermons.
      1. Until that time preaching from the Scriptures was unheard of
      - B. He continued this study for four years.
  6. In August of 1518, Bernahardin Samson came into Switzerland selling indulgences.
    - A. He was not permitted to enter Zurich, due to Zwingli's influence.
  7. In 1522, he began his most vigorous reforms, which included:
    - A. The sole authority of the Scriptures.
    - B. Salvation by faith alone.
    - C. Denial of the sacrificial quality of the mass and saintly intercessions.
    - D. Recognition of Christ as the sole head of the church.
    - E. Allowing the "clergy" to many.
    - F. Abolishing images, relics and organs from places of worship.
    - G. Making the sermon the center of the services.
    - H. The observance of the Lord's Supper as a symbolic or memorial supper.
  8. The five Catholic cantons of Switzerland formed a political alliance with Ferdinand of Austria and marched against the Protestants of Zurich.
    - A. Zwingli, who was serving as a chaplain in the army, was killed during the baffles.
- D. John Calvin (1509-1564)
1. Born in Noyon, France.
    - A. Attended the University of Paris and later studied law at the University of Orleans.
  2. He became a leader of Paris Protestants but was forced to flee Switzerland.
    - A. He then sell led in Geneva where he became a powerful reformer.
  3. At the age of 27, he published his famous "Institutes" on the Christian religion.
    - A. He was convinced of the absolute authority of the Scriptures.
    - B. Also on the doctrines of unconditional predestination and hereditary depravity.
  4. He is credited with introducing congregational singing into the worship of the Reform Church of Geneva.

E. Henry VIII (1491-1544)

1. In the strictest sense, Henry VIII, King of England, could not be thought of as a religious reformer.
  - A. Actually, not even as a religious man.
2. In 1521, Pope Leo X, had given Henry VIII the title “Defender of the Faith.”
  - A. This was due to his defense of the sacraments against Luther’s writings.
3. He has been described by historians as “a tyrant under legal forms who was skilled in the administration of the affairs of the kingdom, but obstinate egotistic and self-seeking in the furtherance of his own personal ends.”
4. The church formed after the separation from Rome was the Church of England (Episcopal Church in America).
  - A. The head of the church in England is the king (or queen) who is currently reigning.
5. Its doctrine and worship differ little from the Roman Catholic Church.

F. John Knox (1505-1572)

1. Born in Haddington, Scotland.
  - A. His early career is obscure, but he was ordained into the priesthood of the Catholic Church.
2. Knox was taken prisoner on March 2, 1546 and was jailed for nineteen months.
  - A. During that time he served as a galley slave.
3. Upon his release, he went to England and was appointed as one of the royal chaplains of Edward VI.
  - A. However, when Queen Mary came to the throne, he was compelled to flee to Germany.
  - B. Later he went to Geneva, where he became a friend and disciple of John Calvin.
  - C. While at Geneva he worked on the Genevan version of the English Bible.
4. In 1559, he returned to Scotland to become the great reformer and the founder of the Presbyterian Church.
  - A. Its doctrines were greatly influenced by Calvin.
  - B. It became the state religion in 1560.

**CONCLUSION:**

1. The reformation movement never resulted in a return to the ancient order of things as revealed in the New Testament.
  - A. It resulted in the creation of many different bodies known as denominations, each exalting divergent and contradictory creeds.

## **THE RESTORATION AND NEW TESTAMENT CHRISTIANITY**

### **INTRODUCTION:**

1. The close of the 18th and the dawning of the 19th centuries were characterized by periods of intense spiritual fervor and a great revival of interest in religion.
  - A. This was especially true in the United States, where great camp meetings were held.
    1. Thousands turned to a deeper study of the Bible in a climate of freedom of religion and expression.
      - A. This was a thing that they had not previously enjoyed.
2. There was a wide variety of denominations present:
  - A. There were twelve kinds of Presbyterian churches.
  - B. Thirteen different types of Baptist churches.
  - C. Seventeen different Methodist churches.
3. The shadows of Roman Catholicism could be seen in the existing denominations.
  - A. The forms of church government.
  - B. Existing doctrines and practices reflected the influence of the Pope instead of the influence of the Bible.
4. Those who studied the New Testament for the first time seriously, soon developed a deep desire to “restore the ancient order of things.”

### **BODY:**

#### **1. FOUR BASIC PRINCIPLES OF THE RESTORATION**

- A. The acknowledgment of the New Testament Scriptures as the only authoritative rule of faith and practice for the church.
- B. Renunciation of all human creeds and the acceptance of the precepts and examples of Jesus as the only creed binding upon Christians.
- C. The restoration of the apostolic or New Testament concept of the church in the minds of men.
- D. The union of all Christians upon the basis of the Bible.

#### **2. LEADERS IN THE RESTORATION OF NEW TESTAMENT PRINCIPLES**

- A. James O’Kelly (1757-1826)
  1. In 1792, O’Kelly, a Methodist preacher who labored in Virginia and North Carolina, led in one of the earliest attempts at restoration in America.
    - A. He and four other Methodist preachers in Virginia, withdrew themselves from the Methodist denomination on November 1, 1794.
  2. They formed a body known as the “Republican Methodist Church.”
    - A. They met at Lebanon, Virginia in August 1795 and determined to return to the principles of the New Testament.
    - B. At this meeting, a committee of seven was appointed to formulate a creed.
      1. At the regular meeting, Rice Haggard, a member of the committee arose and told the assembly that they were having difficulty in formulating such.
        - A. He stated, “Brethren this (holding a Bible aloft) is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I move henceforth that the followers of Christ be known as Christians

- simply.”
2. Following Haggard’s appeal, a man by the name of 1-lafferty of North Carolina stood and moved that they take the Bible itself as their only creed.
- C. From these two motions were devised what became known as the “Five Cardinal Principles.”
1. The Lord Jesus Christ as the only Head of the church.
  2. The name Christian to the exclusion of all party and sectarian names.
  3. The Bible, or the Scriptures of the Old and New Testament constitute the only creed, and a sufficient rule of faith and practice.
  4. Christian character was to be the only test of church fellowship and membership.
  5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.
3. In 1801, the name “Republican Methodist” was discarded in favor of being known only as Christians.
- B. Elias Smith and Abner Jones
1. In Vermont, Abner Jones, a physician, became dissatisfied with sectarian names and creeds.
    - A. He began preaching among the Baptist churches that denominational membership and party distinctions should be abolished.
    - B. In September 1800, he succeeded in establishing a church at Lyndon, Vermont, based upon restoration principles.
      1. He was soon joined by a Baptist preacher, Elias Smith.
  2. Together they exhorted and preached with the result that several congregations discarded denominational creeds and called themselves Christians.
  3. A significant factor to remember is that although the conclusions reached by the various men were strikingly similar, they worked without knowledge of one another.
- C. Barton Warren Stone (1772-1844)
1. Stone was born at Port Tobacco Creek, Maryland on December 24, 1772.
  2. The division of the family estate was made when Stone was sixteen and he decided to use his portion to obtain an education.
    - A. He decided to study jurisprudence and become a judge.
    - B. In order to accomplish this he attended the famous school of David Caldwell in North Carolina.
  3. The dominant influence in the school Caldwell operated was religion.
    - A. Stone forced himself to avoid religion believing it would hinder his being a judge.
    - B. He determined to leave Caldwell’s school and attend Hampton-Sidney College in Virginia.
      1. However, on the day he was to leave a violent storm came.
        - A. He spent the day in his room in reflection and changed his mind and remained at Caldwell’s school.
  4. Shortly after that he attended the revival being conducted in the neighborhood by James McGready, a Presbyterian preacher of North Carolina.
    - A. He came away profoundly impressed and spent the next several months struggling

- to “get religion.”
5. In the spring of 1791, he heard William Hodge, a Methodist preacher, preached on the love of God.
    - A. He concluded from that sermon that he could be saved.
  6. Stone soon became intensely interested in Bible study.
    - A. He determined to become a preacher and obtained a license to preach from the Orange Presbytery.
    - B. He later moved to Cane Ridge, Kentucky where he was ordained to preach in the Presbyterian church.
  7. Stone had made up his mind not to accept all of the Presbyterian doctrines.
    - A. He had serious doubts about the scripturalness of the Confession of Faith, the creed of the Presbyterian Church.
    - B. At his ordination upon being asked: “Do you receive and adopt the Confession of Faith, as containing the system of doctrine as taught in the Bible?”
      1. He replied, “I do, as far as I see it consistent with the Word of God.”
  8. Stone made his appeal directly to the Scriptures and his views were considered unorthodox by most of the Presbyterians who were strict Calvinists.
    - A. He did not preach the Calvinistic doctrines they were accustomed to.
    - B. He exhorted people from the Scriptures to obey the Lord.
  9. Soon after this a division came at a meeting of the Kentucky Synod.
    - A. The revivalist preaching of Stone and four other Presbyterian preachers at Cane Ridge was condemned.
    - B. These men separated themselves from the Presbyterian church and formed the “Springfield Presbytery” in September 1803.
  10. The position of these men to stand upon the Bible principles caused them to restudy many of their positions.
    - A. They came to the conclusion that the forming of a presbytery had no foundation in the Bible.
      1. In June, 1804, they decided to dissolve this union.
    - B. At this time they wrote “The Last Will and Testament of the Springfield Presbytery.” (See copy)
      1. Although it contains less than 800 words, it is one of the classical documents coming out of the restoration movement.
  11. Stone continued to preach in Kentucky, establishing churches after the New Testament order.
  12. He first met Alexander Campbell at Georgetown, Kentucky in 1824.
    - A. They became good friends, although full fellowship was not achieved until 1832.
  13. Stone had arrived at the restoration principles through his own study of the Bible, without knowing others were working in the other areas.
- D. Thomas Campbell (1763-1854)
1. Due to poor health, Campbell decided to leave his native Ireland in 1807 and journey to North America.
  2. He was a minister of the Seceder Presbyterian Church.
    - A. Upon arrival in America, he presented himself to the Synod meeting at

Philadelphia.

1. They assigned him to the Presbytery of Chartiers in Pennsylvania.
3. The Seceder branch of the Presbyterian Church was very strict in extending fellowship and Campbell's attitude was too benevolent for them.
  - A. Campbell sought to be reconciled with the synod, but his determination to unite different denominations was repulsed by them.
    1. Soon the church's doors were closed to him.
4. One of his sermons delivered to these groups has long been remembered for its profound effect.
  - A. It set forth the principle that would guide him for the remainder of his days.
  - B. He concluded this sermon with the famous words: "Speak where the Bible speaks, and be silent where the Bible is silent."
5. In 1808 Thomas Campbell was joined in America by his family.
  - A. His son Alexander united his efforts to those of his father in the restoration plea.
6. On September 8, 1809, Thomas Campbell preached his famous "Declaration and Address."
  - A. This was another great document supporting Christian unity.
  - B. Some of the principles set forth in this sermon were:
    1. There is but one church of Christ.
    2. There ought not be any schisms or divisions.
    3. Nothing ought to be taught as articles of faith or terms of communion but what is expressly taught in the Word of God.
    4. The New Testament is the constitution for the worship, discipline, and government of the New Testament church.
    5. If the Scriptures are silent on a point, no human authority has the right to make laws for the church.
    6. Those who realize they are lost and are willing to profess faith in Christ and obedience to Him according to His word should be admitted to the church.
    7. That human expedients may be necessary to the fulfillment of a command, but should never be adopted by causing contention nor division in the church.
- E. Alexander Campbell (1788-1 866)
  1. Campbell was recognized as a scholar of world renown.
    - A. As a young man he read and spoke fluently: Greek, French and Latin.
  2. Listed below are several reasons for Campbell having become the most outstanding figure in the restoration movement:
    - A. His extensive knowledge of a variety of subjects.
      1. Wrote books on Social Science; Moral Philosophy; The Destiny of the United States; Education, Public Schools, Demonology; Soil Conservation, etc.
    - B. His powerful preaching. (See Sermon On The Law)
    - C. An almost unlimited capacity that he had for work.
      1. He edited a paper; taught in a school which he founded; preached an average of four sermons a week; authored sixty books; participated in numerous debates; was a successful farmer and lecturer on agriculture; conducted preaching tours in neighboring states; and carried on correspondence with

- people all over the world.
- D. He possessed an aggressive spirit and had the ability to turn this spirit into proper channels.
  - 1. He held hotly contested debates with N.L. Rice (Presbyterian); Bishop Purcell (Catholic); and Robert Owen (Atheist and Communist).
- E. He was a successful businessman.
  - A. When he died he was the wealthiest man in West Virginia.
- 3. When he arrived in America, he entered enthusiastically into the work that his father had begun.
  - A. They chose a site near their home and constructed a meetinghouse for worship, known as the Brush Run Church.
    - 1. Campbell preached his first sermon on September 16, 1810.
- 4. In 1813, the Brush Run Church became a member of the Redstone Baptist Association.
  - A. This association with this group has caused some to believe that Campbell accepted Baptist Doctrine.
  - B. However, this was not true as it relates to doctrine concerning baptism, and neither would they ascribe to the Philadelphia Confession of Faith.
- F. Others:
  - A. Walter Scott, Raccoon John Smith, Jacob Creath, Benjamin Franklin, Tolbert Fanning, J.W. McGarvey and David Lipscomb held important roles in the Restoration Movement.

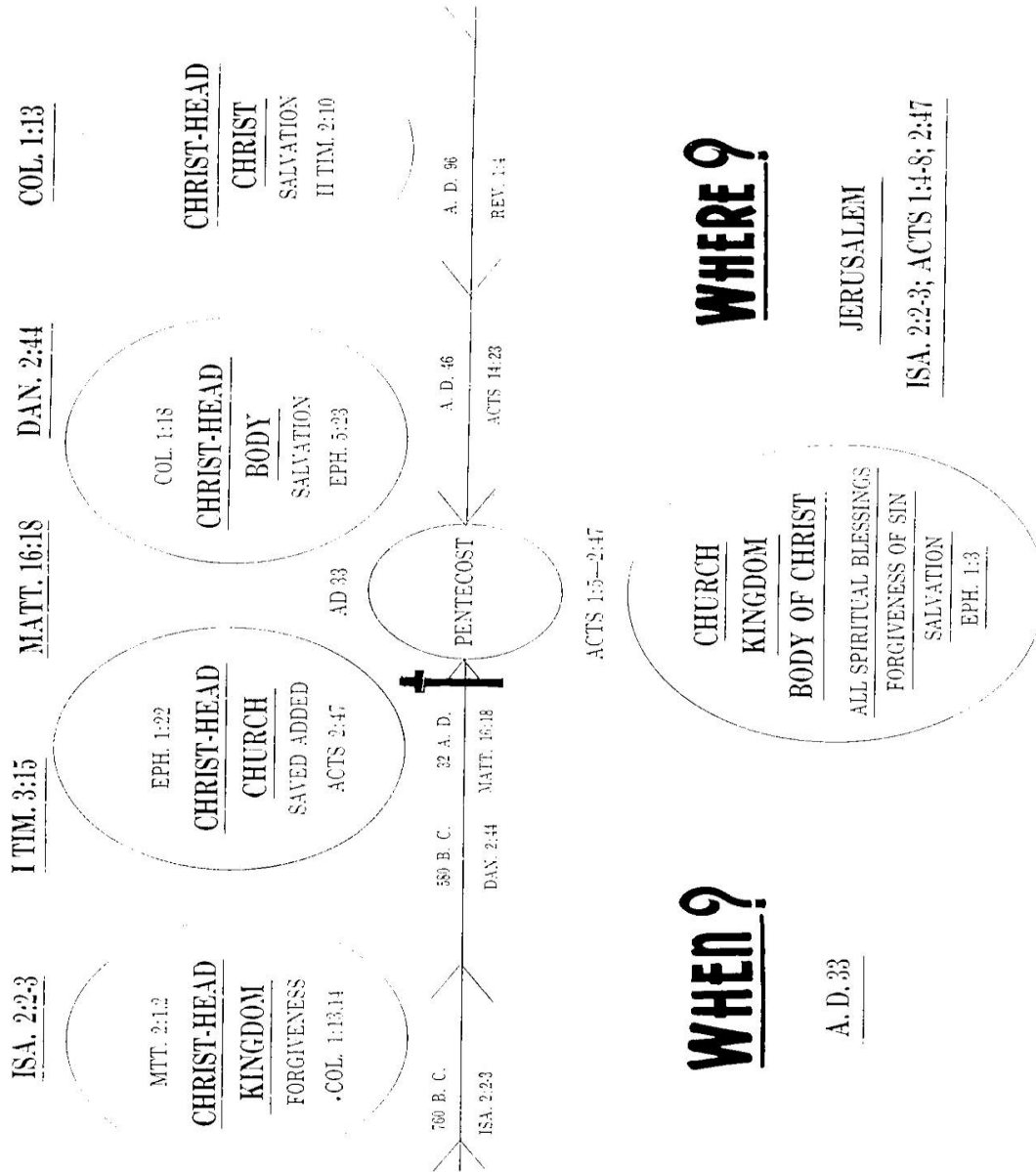
### **3. DIVISION IN THE CHURCH**

- A. The Restoration Movement and its pleas to return to the ancient order of things spread rapidly across America.
  - 1. Thousands renounced the creeds and doctrines of men.
- B. About the middle of the 19th century division occurred.
  - 1. This division brought about the formations of the Christian Church by those who desired to do things not accepted by those in the Restoration Movement.
- C. Several issues were involved in this division:
  - 1. The formation of the American Christian Missionary Society in 1849.
    - A. David Burnett and others had held meetings in several states on an informal basis.
      - 1. He propagated the organization of societies on a national level
      - 2. In 1844, he moved to the Sycamore Street church in Cincinnati, Ohio.
      - 3. In January, 1845 he called a meeting of representatives of the four churches in Cincinnati and formed this Society.
        - A. Burnett served as president.
      - 4. In 1848 they formed the Sunday School and Tract Society.
      - 5. The next step, which was a natural step, was the formation of a national missionary society.
  - 2. The final rupture came about over the question of mechanical instrumental music in worship.
    - A. The first mechanical instruments of music were introduced in the church at Midway, Kentucky in 1860.

1. The instrument, a melodeon, caused a great deal of opposition.
2. A man by the name of John Shouse took the instrument and hid it in a barn.
- B. Isaac Errett of Lexington, Kentucky spearheaded the drive to get them into the churches.
  1. His acceptance of them was based upon their being an expedient.
    - A. He never argued a Scriptural basis.
- D. Those who opposed the use of instruments of music in worship did soon the following grounds:
  1. They were not used by the first century Christians.
  2. God prescribed a certain pattern of worship.
    - A. Man does not have the liberty to add to it - 1 Cor. 4:6; Mk. 7:7.
  3. God gave specific commands that naturally exclude other types of music.
- E. The Christian Church was formed by those who accepted these innovations.
  1. Since then they have divided into various others groups.
    - A. The primary group being the Disciples of Christ, a much more liberal group that use women preachers, etc.
- F. Since then many other divisions have occurred over a wide variety of issues.
  1. Actually, division continues to plague the Restoration Movement as men who once were faithful to the cause now seek to establish their own denominations.



# *The* KINGDOM CHURCH ESTABLISHED



# ORGANIZATION OF THE CHURCH CHRIST BUILT

ONE HEAD  
HOSEA 1:11

**CHRIST**  
THE HEAD  
EPH. 1:22

THE APOSTLE  
HEB. 3:1

THE HIGH PRIEST  
HEB. 3:1

THE SHEPHERD  
HEB. 13:20

THE OVERSEER  
1 PET. 2:25

BUT ONE BODY  
1 COR. 12:20

## THE CHURCH — HIS BODY

ἐκκλησία

EPH. 1:22  
5:23

COL. 1:18,24  
2:19

1 COR. 12:27

### 1. APOSTLES — FIRST SET

ἀπόστολος

### 2. PROPHETS — SECONDLY SET

προφήτας

### 3. TEACHERS — THIRDLY SET

διδάσκαλος

#### a. EVANGELISTS

εὐαγγελιστάς

ACTS 21:8

II TIM. 4:5

#### b. PASTORS — ELDERS

ποσμένος πρεσβύτερος ἐπίσκοπος οἰκονομος

TITUS 1:5

TITUS 1:7

TITUS 1:7

ACTS 20:17

ACTS 20:28

ACTS 14:23

I TIM. 3:2

TO SHEPHERD

ποιμαίνειν

#### DEACONS

διάκονος

#### MINISTERS

I TIM. 3:8 ACTS 6:1

#### SERVANTS

PHIL. 1:1

### 4. PRIESTS — THE ELECT — LIVING STONES

ἱερεῖς

1 PET. 1:1

1 PET. 2:5,9

REV. 1:6

REV. 5:10

### THE FLOCK — GOD'S BLD'G.

ACTS 20:28

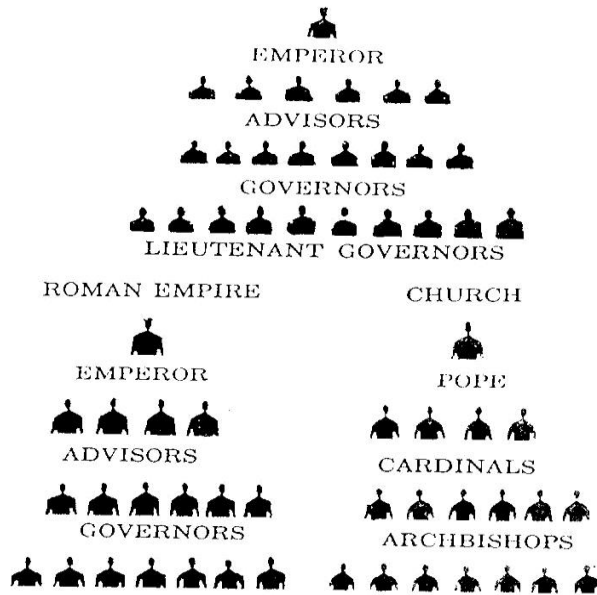
1 COR. 3:9

REV. 20:6

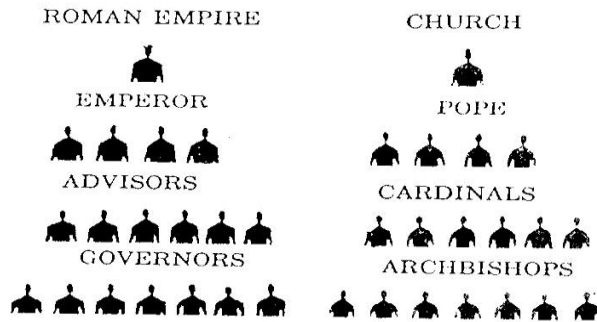
EPH. 2:21

(Compiled by Gus Richmond, Jr.)

## ROMAN GOVERNMENT



53. THE ROMAN EMPIRE WAS ACCUSTOMED to a *pyramid* form of government. There was an *Emperor*, his advisors, governors, lieutenant governors, etc. Constantine encouraged a similar set-up for the *Roman State Church*. In time the exalted bishops of the leading districts became elevated above their fellow bishops and were given the title of "*Patriarch*" (chief father).\*



54. FINALLY, BECAUSE ROME WAS the leading political center of the world, its *bishop* or *patriarch*, Boniface III, assumed a position of special prominence not enjoyed by his peers. This resulted in his being elected in 606 A.D. as the first "*universal bishop*" or "*pope*" over the newly organized church thus rejecting Christ as the only Head of THE CHURCH (Ephesians 1:22; Colossians 1:18). The complex organization of this body, from its lowest parish priests, graduated through its *bishops*, "*patriarchs*", etc., to the "*pope*," is as unlike God's New Testament pattern as black is from white.\*

\*GOSPEL SERVICES, INC., used by permission of Julie Miller.

## THE LAST WILL AND TESTAMENT OF SPRINGFIELD PRESBYTERY

For where a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool that which thou soweth is not quickened except it die. Verily, verily I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth more fruit. Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain. SCRIPTURE.

### LAST WILL AND TESTAMENT

The Presbytery of Springfield, sitting at Caneridge, in the county of Bourban, being, through a gracious Providence, in more than ordinary bodily health and growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die: and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz:

*Imprimis.* We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

*Item.* We will, that our name of distinction, with its *Reverend* title, be forgotten, that there be but one Lord over God's heritage, and his name one.

*Item.* We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that, the people may have free course to the Bible, and adopt *the law of the spirit of life in Christ Jesus*.

*Item.* We will, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, *with the Holy Ghost sent down from heaven*, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth *take this honor to himself, but he that is called of God, as was Aaron*.

*Item.* We will, that the church of Christ resume her native right of internal government - try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look up to the Lord of the harvest to send forth laborers into his harvest; and that she resume her primitive right of trying those *who say they are apostles, and are not*.

*Item.* We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering, without a written *call* or *subscription* - admit members - remove offences; and never henceforth *delegate* her right of government to any men or set of men whatever.

*Item.* We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be

cast into hell.

*Item.* We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

*Item.* We will, that the Synod of Kentucky examine every member, who may be *suspected* of having departed from the Confession of Faith, and suspend every such heretic immediately; in order that the oppressed may go free, and taste the sweets of gospel liberty.

*Item.* We will, that Ja....., the author of two letters lately published in Lexington, he encouraged in his zeal to destroy *partyism*. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

*Item.* Finally we will, that all our *sister bodies* read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

SPRINGFIELD PRESBYTERN,  
L. S.

June 28th, 1804

ROBERT MARSHALL,  
JOHN DUNLAVY,  
RICHARD M'NEMAR,  
B. W. STONE,                WITNESSES  
JOHN THOMPSON,  
DAVID PIJRVIANCE,

### ***THE WITNESSES' ADDRESS'***

We, the above named witnesses of the Last Will and Testament of the Springfield Presbytery, knowing that there will be many conjectures respecting the causes which have occasioned the dissolution of that body, think proper to testify, that from its first existence it was knit together in love, lived in peace and concord, and died a voluntary and happy death.

Their reasons for dissolving that body were the following: With deep concern they viewed the divisions, and party spirit among professing Christians, principally owing to the adoption of human creeds and forms of government. While they were united under the name of a Presbytery, they endeavored to cultivate a spirit of love and unity to suppress the idea that they themselves were a party separate from others. This difficulty increased in proportion to their success in the ministry. Jealousies were excited in the minds of other denominations; and a tempt.a Lion was laid before those who were connected with the various parties, to view them iii the sane light. At their last meeting they undertook to prepare for the press a piece entitled Observations on Church Government, in which the world will see the beautiful simplicity of Christian church government, stript of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modem Church Sessions, Presbyteries, Synods, General Assemblies, &c. Hence they concluded, that while they continued in the connection in

which they then stood, they were off the foundation of the Apostles and Prophets, of which Christ himself is the chief corner stone. However just, therefore, their views of church government might have been, they would have gone out under the name and sanction of a self-constituted body. Therefore, from a principle of love to Christians of every name, the precious cause of Jesus, and dying sinners who are kept from the Lord by the existence of sects and parties in the church, they have cheerfully consented to retire from the din and fury of conflicting parties—sink out of the view of fleshly minds, and die the death. They believe their death will be great pain to the world. But though dead, as above, and stript of their mortal frame, which only served to keep them too near the confines of Egyptian bondage, they yet live and speak in the land of gospel liberty; they blow the trumpet of jubilee, and willingly devote themselves to the help of the Lord against the mighty. They will aid the brethren, by their counsel, when required; assist in ordaining elders, or pastors - seek the divine blessing - unite with all Christians commune together, and strengthen each others' hands in the work of the Lord.

We design, by the grace of God, to continue in the exercise of those functions, which belongs to us as ministers of the gospel, confidently trusting the Lord, that he will be with us. We candidly acknowledge, that in some things we may err, through human infirmities; but he will correct our wanderings, and preserve his Church. Let all Christians join with us, in crying to God day and night, to remove the obstacles which stand in the way of his work, and give him to rest till he make Jerusalem a praise in the earth. We heartily unite with our Christian brethren in every name, in the glorious work he is carrying on in our Western country, which we hope will terminate in the universal spread of the gospel, and the unity of the church.

Taken from the Biography of Barton Warren Stone written by himself, p. 53-55

FROM  
THE  
**MILLENNIAL HARBINGER.**

SERIES III.

VOL. III.

BETHANY, VA. *SEPTEMBER*, 1846.

No. IX.

SERMON ON THE LAW.

REQUESTS have occasionally, during several years, been made for the publication, in this work, of a discourse on the Law, pronounced by me at a meeting of the Regular Baptist Association, on Cross Creek, Virginia, 1816. Recently these requests have been renewed with more earnestness; and, although much crowded for room, I have concluded to comply with the wishes of my friends. It was rather a youthful performance, and is in one particular, to my mind, long since exceptionable. Its views of the atonement are rather commercial than evangelical. But was only casually introduced, and does not affect the object of the discourse on the merits of the great question discussed in it. I thought it better to let it go to the public again without the change of a sentiment in it. Although precisely thirty years this month since I delivered it. and some two or three years after my union with the Baptist denomination, the intelligent reader will discover in it the elements of things which have characterized all our writings on the subject of modern Christianity from that day to the present.

But as the discourse was, because of its alleged heterodoxy by the Regular Baptist Association, made the ground of my impeachment and trial for heresy at its next annual meeting, it is an item of ecclesiastic history interesting. It was by a great effort on my part, that this self-same Sermon on the Law had not proved my public excommunication from the denomination under the foul brand of “damnable heresy.” But by a great stretch of charity on the part of two or three old men, I was saved by a decided majority.

This unfortunate sermon afterwards involved me in a seven years’ war with some members of said Association, and became a matter of much debate. I found at last, however, that there was a principle at work in the plotters of said crusade, which Stephen assigns as the cause of the misfortunes of Joseph.

It is, therefore, highly probable to my mind, that but for the persecution begun on the alleged heresy of this sermon, whether the present reformation had ever been advocated by me. I have a curious history of many links in this chain of providential events, yet unwritten and unknown to almost any one living--certainly but to a very few persons,--which, as the waves of time roll on, may yet be interesting to many. It may be gratifying to some, however, at present to be informed that but one of the prime movers of this presumptive movement yet lives; and, alas! he has long since survived his usefulness. I may farther say at present, that! do not think [493] there is a Baptist Association on the continent that would now treat me as did the Redstone Association of that day, which is some evidence to my mind that the Baptists are not so stationary as a few of them would have the world to believe.

But the discourse speaks for itself It was, indeed, rather an extemporaneous address: for the same spirit that assaulted the discourse when pronounced, and when printed, reversed the resolution of the Association passed on Saturday evening, inviting me to address the audience on Lord's day, and had another person appointed in my place. He providential was suddenly seized by sickness, and I was unexpectedly called upon in the morning, two hours before the discourse was spoken. A motion was made in the interval, that same day, by the same spirit of jealousy or zealously, that public opinion should be arrested by having a preacher appointed to inform the congregation on the spot that my "discourse was not Baptist doctrine." One preacher replied, that it might be "Christian doctrine;" for this part, it was new to him, and desired time for examination. I was, therefore, obliged to gather it up from a few notes, and commit it to writing. It was instantly called for to be printed, and after one years' deliberation, at next Association, a party was formed to indict me for heresy on the published discourse. A committee met; resolutions were passed on Friday night. The next day was fixed for my trial; and after asking counsel of Heaven, my sermon was called for, and the suit commenced. I was taken almost by surprise. On my offering immediately to go into an investigation of the matter, it was partially discussed; but on the ground of having no jurisdiction in the case, the Association, resolved to dismiss the sermon, without any fuller mark of reprobation, and leave every one to form his own opinion of it. I presume our readers, without any license from an Association, will form their own opinion of it; and, therefore, we submit it to their candid perusal.

A.C.



## THE SUBSTANCE OF A SERMON,

*Delivered before the Redstone Baptist Association, met on Cross Creek  
Brooke County Va., on the 1st of September, 1816. By Alexander  
Campbell one of the Pastors of the Church of Brush Run, Washington  
County, Pa.*

“The law was given by Moses, but grace and truth came by Jesus Christ.” - JOHN i, 17.

“The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it.” - LUKE xvi, 16.

### PREFACE.

TO those who have requested the publication of the following discourse, an apology is necessary. Though the substance of the 1494] discourse, as delivered, is contained in the following pages, yet, it is not verbatim the same. Indeed, this could not be the case, as the preacher makes but a very sparing use of notes, and on this occasion, had but a few. In speaking extempore, or in a great measure so, and to a people who may have but one hearing of a discussion such as the following, many expressions that would be superfluous, in a written discourse, are in a certain sense necessary. When words are merely pronounced, repetitions are often needful to impress the subject on the mind of the most attentive hearer: but when written, the reader may pause, read again, and thus arrive at the meaning.--Some additions, illustrative of the ideas that were presented in speaking, have been made; but as few as could be supposed necessary. Indeed the chief difficulty in enforcing the doctrine contained in the following sheets, either in one spoken or written sermon, consists in the most judicious selection of the copious facts and documents contained in the Divine Word on this subject.

We have to regret that so much appears necessary to be said, in an argumentative way, to the professed Christians of this age, on such a topic. But this is easily accounted for on certain principles.-- For, in truth, the present popular exhibition of Christianity is a compound of Judaism, Heathen Philosophy, and Christianity; which, like the materials in Nebuchadnezzar's image, does not well cement together.

The only correct and safe course, in this perilous age, is to take nothing upon trust, but to examine for ourselves, and “to bring all things to the test.” “But if any man will be ignorant, let him be ignorant.”

As to the style adopted in this discourse, it is such as we supposed would be adapted to the capacity of those who are chiefly benefited by such discussions. “For their sakes we endeavor to use great plainness of speech.” As the doctrines of the gospel are commonly hid from the wise and prudent, and revealed only to babes, the weak and foolish; for their sakes, the vail, of what is falsely called eloquence, should be laid aside, and the testimony of God plainly presented to view.

The great question with every man's conscience, is, or should be, "What is truth?" Not, Have any of the scribes or rulers of the people believed it? Every man's *eternal all*, as well as his present comfort, depends upon what answer he is able to give to the question Pilate of old [John xviii. 38.] proposed to Christ, without waiting for a reply. Such a question can only be satisfactorily answered by an impartial appeal to the oracles of truth--the alone standard of divine truth. To these we appeal. Whatever in this discourse is contrary to them, let it be expunged; what corresponds with them, may the God of truth bless, to those to whom he has given an ear to discern, and a heart to receive it.

### ROMANS VIII. 3.

*"For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."* [495]

WORDS are signs of ideas or thoughts. Unless words are understood, ideas or sentiments can neither be communicated nor received. Words, that in themselves are quite intelligible, may become difficult to understand in different connexions and circumstances. One of the most important words in our text is of easy signification, and yet, in consequence of its diverse usages and epithets, it is sometimes difficult precisely to ascertain what ideas should be attached to it. It is the term *law*. But by a close investigation of the context, and a general knowledge of the scriptures, every difficulty of this kind may be easily surmounted.

In order to elucidate and enforce the doctrine contained in this verse, we shall scrupulously observe the following

### METHOD.

1. We shall endeavor to ascertain what ideas we are to attach to the phrase "*the law*," in this, and similar portions of the sacred scriptures.
2. Point out those things which *the law* could not accomplish.
3. Demonstrate the reason why *the law* failed to accomplish those objects.
4. Illustrate how God has remedied those relative defects of *the law*.
5. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiassed and reflecting mind.

In this discussing the doctrine contained in our text, we are then, in the first place, to endeavor to ascertain what ideas we are to attach to the terms "*the law*," in this, and similar portions of the sacred scriptures.

The term "*law*," denotes in common usage, "a rule of action."--It was used by the Jews, until the time of our Saviour, to distinguish the whole revelation made to the Patriarchs and Prophets, from the traditions and commandments of the Rabbis or Doctors of the law. Thus the Jews called

the Psalms of David law--John xii 34. Referring to the 110th Psalm, they say, “We have heard out of the law that Christ abideth forever.” And again, our Saviour calls the Psalms of David *law*; John x. 34. Referring to Psalm\_lxxxii 6, he says, “Is it not written in your law, I said ye are gods.” Thus when we hear David extolling God’s law, we are to understand him as referring to all divine revelation extant in his time. But when the Old Testament scriptures were finished, and divided according to their contents for use of synagogues, the Jews styled them, the [496] law, the prophets and the psalms. Luke xxiv. 44, Christ says, “All things written in the law of Moses, in the prophets, and in the psalms, concerning me, must be fulfilled.”

The addition of the definite article in this instance as well as all others, alters the signification or at least determines it. During the life of Moses, the words “*the law*,” without some explicative addition, were never used. Joshua, Moses’ successor, denominates the writings of Moses, “the book of the law;” but never uses the phrase by itself. Nor indeed have we any authentic account of this phrase being used, without some restrictive definition, until the reign of Abijah, 2d Chron. xiv. 4, at which time it is used to denote the whole legal dispensation by Moses. In this way it is used about 30 times in the Old Testament, and as often with such epithets as show that the whole law of Moses is intended.

When the doctrines of the reign of Heaven began to be preached, and to be contrasted in the New Testament with the Mosaic economy, the phrase “*the law*,” became very common, and when used without any distinguishing epithet, or restrictive definition, invariably denoted the whole legal or Mosaic dispensation. In this acceptance it occurs about 150 times in the New Testament. To make myself more intelligible, I would observe that when the terms “*the law*,” have such distinguishing properties or restrictive definitions as “the royal law,” “the law of faith,” “the law of liberty,” “the law of Christ,” “the law of the spirit of life,” &c., it is most obvious the whole Mosaic law or dispensation is not intended. But when we find the phrase “the law,” without any such limitations or epithets, as “the law was given by Moses,” “the law and the prophets were until John,” “if ye led by the Spirit, ye are not under the law,” “ye are not under the law but under grace,” &c., we must perceive the whole law of Moses, or legal dispensation, is intended.

I say the *whole* law, or dispensation by Moses; for in modern times the law of Moses is divided and classified under three heads, denominated, the moral, ceremonial, and judicial law. This division of the law being unknown in the apostolic age, and of course never used by the Apostles, can serve no valuable purpose, in obtaining a correct knowledge of the doctrine delivered by the Apostles respecting the law. You might as well inquire of the Apostles, or consult their writings, to know who the Supralapsarians or Sublapsarians are, as to inquire of them, what is the moral, ceremonial, or judicial law. But like many distinctions, handed down to us from Mystical Babylon, they bear the mark on their forehead that certifies to us, [497] their origin is not divine. If this distinction were harmless, if it did not perplex, bias, and confound, rather than assist the judgment, in determining the sense of the apostolic writings, we should let it pass unnoticed; but justice to the truth requires us to make a remark or two on this division of the law.

The phrase, *the moral law*, includes that part of the law of Moses, “written and engraved on two tables of stone,” called the ten commandments. Now the word *moral*, according to the most approved Lexicographers, is defined “relating to the practice of men toward each other, as it may be virtuous or criminal, good or bad.” The French, from whom we have the term *moral*, immediately, and the Romans, from whom we originally received it, used it agreeably to the above definition. Of course, then, a *moral law*, is a law which regulates the conduct of men towards each other. But will the ten commandments answer this definition? No. For Doctors in Divinity tell us, the first table of the Decalogue respects our duty to God; the second our duty to man. Why then call the ten commandments “*the moral law*,” seeing but six of them are moral, that is, relating to our conduct towards men? In modern times, we sometimes distinguish between religion and morality; but while we affirm that religion is one thing, and morality another; and then affirm that the ten commandments are *the moral law*--do we not, in so saying, contradict ourselves? Assuredly the legs of the lame are not equal!

A second objection to denominating the ten precepts, “the moral law,” presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the ten commandments are ‘the moral law,’ does not this definite phrase imply, that all morality is contained in them; or, what is the same in effect, that all immorality is prohibited in them? But, is this the fact?--Are the immoralities called drunkenness, fornication, polygamy, divorces on trifling accounts, retaliation, &c., prohibited in the ten precepts? This question must be answered in the negative. If it had been asked, is all immorality prohibited in this saying, “thou shalt love thy neighbor as thyself?”--we readily answer, yes;--but it is the, so called, moral law, we are speaking of. We affirm, then, that the above immoralities are not prohibited in the decalogue, according to the most obvious construction of the words. We are aware that large volumes have been written to show how much is comprehended in the ten precepts. But, methinks, the voluminous works of some learned men on this subject, too much resemble [498] the writings of Peter D’Alva, who wrote forty-eight huge folio volumes to explain the mysteries of the conception of the Messiah in the womb of the Virgin Mary! And what shall we think of the genius, who discovered that singing hymns and spiritual songs was prohibited, and the office of the Ruling Elder pointed out, in the second commandment? that dancing and stage plays were prohibited in the seventh; and supporting the clergy enjoined in the eighth!! According to this latitude of interpretation, a genius may arise and show us, that law and gospel are contained in the first commandment, and of course all the others are superfluous. But this way of enlarging on the Decalogue defeats the division of the law of Moses, which these Doctors have made. For instance, they tell us that witchcraft is prohibited in the first commandment--incest and sodomy in the seventh. Now they afterwards place these vices, with the laws respecting them, in their judicial law: if then their moral law includes their judicial law, they make a distinction without a difference.

There remains another objection to this division of the law.--It sets itself in opposition to the skill of an Apostle, and ultimately deters us from speaking of the ten precepts as he did. Paul, according to the wisdom given unto him, denominated the ten precepts the “ministration of condemnation and of death”--2d Cor. iii. 7, 14. --This, we call the moral law. Whether *he* or we, are to be esteemed the most able ministers of Christ, it remains for you, my friends, to say. Paul

having called the ten precepts the ministration of death, next affirms, that it was to be done away--and that it was done away. Now the calling the ten precepts "the moral law," is not only a violation of the use of words; is not only inconsistent in itself and contradictory to truth; but greatly obscures the doctrine taught by the Apostle in the 3d chap. 2d Cor., and in similar passages, so as to render it almost, if not altogether, unintelligible to us. To use the same language of the moral law as he used in respect to the ministration of condemnation and death, is shocking to many devout ears. When we say the moral law is done away, the religious world is alarmed; but when we declare the ministration of condemnation is done away, they hear us patiently, not knowing what we mean! To give new names to ancient things, and speak of them according to their ancient names, is perplexing indeed. Suppose, for example, I would call the English law which governed these states when colonies, the constitution of the United States, and then affirm that the constitution of the United States is done away, or [499] abolished, who would believe me? But if the people were informed that what *I* called the constitution of these states, was the obsolete British law, they would assent to my statement. Who would not discover that the giving of a wrong name was the sole cause of such a misunderstanding? Hence it is, that modern teachers, by their innovations concerning law, have perplexed the student of the Bible, and caused many a fruitless controversy, as unnecessary as that relating to the mark set on Cain. It does not militate with this statement to grant that some of the precepts of the decalogue have been repromulgated by Jesus Christ, any more than the re-promulgation of some of the British laws does not prevent us from affirming that the laws under which the colonies existed are done away to the citizens of the United States. But of this, more afterwards.

To what has been said, it may be added, that the modern division of the law tends very much to perplex any person who wishes to understand the Epistles to the Romans, Galatians, and Hebrews; insomuch, that while the hearer keeps this distinction in mind, he is continually at a loss to know whether the moral, ceremonial, or judicial law is intended.

Before dismissing this part of the subject, we should observe, that there are two principles, commandments, or laws, that are never included in our observations respecting the law of Moses, nor are they ever in holy writ called the law of Moses:--These are, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself." These, our Great Prophet teaches us, are the basis of the law of Moses, and of the Prophets: "On these two commandments hang all the law and the prophets." Indeed the Sinai law, and all Jewish law, is but a modification of them. These are of universal and immutable obligation. Angels and men, good and bad, are for ever under them. God, as our Creator, cannot require less; nor can we, as creatures and fellow-creatures, propose or expect less, as the standard of duty and perfection.--These are coeval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground work or basis of the law, written in the heart of heathens, which constitute their conscience, or knowledge of right and wrong. By these their thoughts mutually accuse or else excuse one another. By these they shall be judged, or at least all who have never seen or heard a written law, or revelation. But for these principles there had never been either law or gospel. Let it then be remembered, that in the scriptures these precepts are considered the basis [500] of all law and prophecy; consequently when we speak of the law of Moses, we do not include these commandments, but that whole modification of them sometimes

called the legal dispensation. It must also be observed, that the Apostles sometimes speak of the law, when it is obvious that a certain part only is intended. But this, so far from clashing with the preceding observations, fully corroborates them. For if the Apostle refers to any particular part of the law, under the general terms, the law, and speaks of the whole dispensation in the same terms, without any additional definition; then, doubtless, the phrase, the law, denotes the whole legal dispensation; and not any particular law, or new distinction, to which we may affix the words, the law.

2d. We shall now attempt to point out those things which the law could not accomplish.

In the first place, it could not give righteousness and life. Righteousness and eternal life are inseparably connected. Where the former is not, the latter cannot be enjoyed. Whatever means put us in the possession of the one, puts us in the possession of the other. But this the law could not do. "For if there had been a law given, which could have given life, verily, righteousness should have been by the law," (Gal. iii. 21) "If righteousness come by the law then Christ is dead in vain." These testimonies of the Apostle, with the whole scope of divine truth, teach us that no man is justified by the law, that righteousness and eternal life cannot be received through it.

Here we must regret that our translators, by an injudicious supplement, should have made the Apostle apparently contradict himself. I allude to the supplement in the 10th verse of Rom. 7th chap. From the seventh verse of this chapter, the Apostle narrates his experience as a Jew, under the law, and then his experience as a Christian, under the gospel, freed from the law. The scope of the 10th verse, and its context, is to show what the Apostle once thought of the law, and how his mistakes were corrected. If any supplement be necessary in this verse, we apprehend it should be similar to what follows:--"And the commandment (which I thought would give me) life, I found (to lead) to death." This doubtless corresponds with the scope of the context, and does not, like the present supplement, clash with Gal. 3d. and 21st. Indeed the law, so far from being "ordained to give life," was merely "*added* to the promise of life, till the seed should come to whom the promise was made"--"Moreover the law entered that the offence might abound--For [501] by the law was the knowledge of sin." For these reasons we conclude that justification, righteousness and eternal life, cannot by any means be obtained by the law.

2. In the second place, the law could not exhibit the malignity or demerit of sin. It taught those that were under it, that certain actions were sinful--to these sinful actions it gave descriptive names--one is called theft, a second murder, a third adultery. It showed that these actions were offensive to God, hurtful to men, and deserved death. But how extensive their malignity, and vast their demerit, the law could not exhibit. This remained for later times and other means to develop.

3. In the third place, the law could not be a suitable rule of life to mankind in this imperfect state. It could not to all mankind, as it was given to, and designed only for a part. It was given to the Jewish nation, and to none else. As the inscription on a letter, identifies to whom it belongs; as the preamble to a proclamation, distinguishes who is addressed; so the preface to the law, points out and determines to whom it was given. It points out a people brought from the land of

Egypt, and released from the house of bondage, as the subjects of it. To extend it farther than its own preface, is to violate the rules of criticism and propriety. How unjust and improper would it be. to convey the contents of a letter to a person to whom it was not directed--how inconsistent to enjoin the items of a proclamation made by the President of these United States, on the subjects of the French government. As inconsistent would it be to extend the laws of Moses beyond the limits of the Jewish nation.--Do we not know with Paul, that what things soever the law saith, it saith to them that are under the law? But even to the Jews it was not the most suitable rule of life. 'Tis universally agreed, that example, as a rule of life, is more influential than precept. Now the whole Mosaic law wanted a model or example of living perfection. The most exemplary characters under the law, had their notable imperfections. And as long as polygamy, divorces, slavery, revenge, &c., were winked at under that law, so long must the lives of its best subjects be stained with glaring imperfections. But when we illustrate how God has remedied the defects of the law, the ideas presented in this particular shall be more fully confirmed.

But we hasten to the third thing proposed in our method, which is to demonstrate the reason why the law could not accomplish these objects.

The Apostle in our text briefly informs us, that it was owing to [502] human weakness that the law failed to accomplish these things-- "In that it was weak through the flesh." The defects of the law are of a relative kind. It is not in itself weak or sinful--some part of it was holy, just and good--other parts of it were elementary, shadowy, representations of good things to come. But that part of it written and engraven on tables of stone, which was holy, just and good, failed in that it was too high, sublime, and spiritual, to regulate so weak a mortal as fallen man. And even when its oblations and sacrifices were presented, there was something too vast and sublime, for such weak means, such carnal commandments--such beggarly elements--such perishable and insignificant blood, to effect. So that as the Apostle saith, the law made nothing perfect, it merely introduced a better hope. If the law had been faultless, no place should have been found for the gospel. We may then fairly conclude that the spirituality, holiness, justice and goodness of one part of the law, rendered it too high; and the carnal, weak and beggarly elements of another part, rendered it too low; and both together became weak through the flesh. Viewing the law in this light, we can suitably apply the words of the Spirit uttered by Ezek. xx. 25, in relation to its incompetence--"I gave them," says he, "statues which were not good, and judgments whereby they should not live."

We have now arrived at the 4th head of our discourse, in which we proposed to illustrate the means by which God has remedied the relative defects of the law.

All those defects the Eternal Father remedies, by sending his own Son in the likeness of sinful flesh, and for sin, condemns sin in the flesh. "That the whole righteousness which the law required, might be fulfilled in us, who walk not after the flesh but after the Spirit."

The primary deficiency of the law which we noticed, was, that it could not give righteousness and eternal life. Now, the Son of God, the Only Begotten of the Father, in the likeness of sinful flesh, makes an end of sin, makes reconciliation for iniquity, finishes transgression, brings in an

everlasting righteousness, and completes eternal redemption for sinners. He magnifies the law, and makes it honorable. All this he achieves by his obedience unto death. He finished the work which the Father gave him to do; so that in him all believers, all the spiritual seed of Abraham, find righteousness and eternal life; not by legal works of observances, in whole or in part, but through the abundance of grace, and the gift of righteousness, which is by him;--"For the gift of God is eternal life through Jesus [503] Christ our Lord." This righteousness, and its concomitant, eternal life, are revealed from faith to faith--the information or report of it comes in the divine word to our ears, and receiving the report of it, or believing the divine testimony concerning it, brings us into the enjoyment of its blessings. Hence it is that Christ is the end of the law for righteousness to every one that believeth. Nor is he on this account the minister of sin--for thus the righteousness, the perfect righteousness of the law, is fulfilled in us who walk not after the flesh, but after the Spirit. Do we then make void the law or destroy the righteousness of it by faith? God forbid: we establish the law.

A second thing that we observed the law could not do, was to give a full exhibition of the demerit of sin. It is acknowledged that the demerit of sin was partially developed in the law, and before the law. Sin was condemned in the deluge, in the confusion of human speech, in turning to ashes the cities of the plain, in the thousands that fell in the wilderness. But these, and a thousand similar monuments beside, fall vastly short of giving a full exhibition of sin in its malignant nature and destructive consequences.--But a full discovery of its nature and demerits is given us in the person of Jesus Christ. God condemned sin in him--God spared not his own Son, but delivered him up--It pleased the Lord to bruise him, to pour out his soul an offering for sin. When we view the Son of the Eternal suspended on the cursed tree--when we see him in the garden, and hear his petitions--when we hear him exclaim, "My God, My God, why hast thou forsaken me!" in a word, when we see him expiring in blood, and laid in the tomb, we have a monument of the demerit of sin, which no law could give, which no temporal calamity could exhibit.

We sometimes in the vanity of our minds, talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty, it is said, "that the sufferings of Christ were so great as to atone for the sins of worlds on worlds," or at least for the sins of the damned as well as the saved--that "one drop of his blood is sufficient to atone for the sins of the whole world." That is, in other words, the sufferings of Christ so transcended the demerit of the sins of his people, as to be sufficient to save all that shall eternally perish. These assertions are as unreasonable as unscriptural. In our zeal to exalt the merits of the atonement--I say, in the warmth of our passions, and in the fullness of our hearts, let us be cautious lest we impeach the Divine wisdom and prudence. Doubtless, if the merits of his sufferings transcends [504] the demerit of his people's sins, then some of his sufferings were in vain, and some of his merit unrewarded. To avoid this conclusion, some have affirmed that all shall be saved, and none perish, contrary to the express word of God. Indeed, the transition from these inconsistent views of the atonement, to what is called Universalism, is short and easy. But I would humbly propose a few inquiries on this subject. Why do the Evangelists inform us that Christ died so soon after his suspension on the cross? Why so much marvel expressed that he was so soon dead?--so much sooner than the malefactors that were crucified with him? It might be presumed his last words solve these difficulties--"It is finished, and he gave up the ghost." From these and similar premises, it would



seem that his life and sufferings were prolonged just so long as was necessary to complete the redemption of his people. We are accustomed, on all subjects that admit of it, to distinguish between quantity and quality. In the common concerns of human intercourse, sometimes the quality of a thing is acceptable when the quantity is not; at other times the quantity is acceptable when the quality is not. If a thousand slaves were to be redeemed and emancipated by means of gold, the person in whose custody they were could not demand any more precious metal than gold--when one piece of gold was presented to him, he might object to the quantity as deficient, though the quality is unobjectionable. In respect of the means of our redemption, it must be allowed that the sufferings of Christ were they. These sufferings, then, were the sufferings of a divine person--such doubtless was their quality. And a life of sufferings of any other quality, could avail nothing in effecting redemption for transgressors. If but one of Adams race should be saved, a life and sufferings of such a quality would have been indispensably requisite to accomplish such a deliverance. Again, if more were to have been saved than what will eventually be saved, the quantity and not the quality of his sufferings would have been augmented. The only sentiment respecting the atonement that will bear the test of scripture, truth, or sober reason, is, that the life and sufferings of Christ in quality, and in length of quantity, were such as sufficed to make reconciliation for all the sins of his chosen race; or for all them in every age or nation that shall believe in him. There was nothing deficient, nothing superfluous; else he shall never see of the travail of his soul and be satisfied; which would be the reverse of his Father's promise, and his own expectation. When the life and sufferings of Christ are viewed in this light, the demerit of sin appears in its true colors-- [505] all inconsistencies vanish, and all the testimonies of sacred truth, of patriarchs, prophets, and apostles, harmoniously correspond. But if we suppose that the sufferings of Christ transcended the demerit of the sins of "his people," then we have not full exhibition of the demerit of sin. Nor are "his people" under any more obligation of love or gratitude to him than they who eternally perish.

That which remains on this head is to show how the failure of the law in not being a suitable rule of life, has been remedied.

We noticed that example is a more powerful teacher than precept. Now Jesus Christ has afforded us an example of human perfection never witnessed before. He gave a living form to every moral and religious precept which they never before possessed. In this respect he was the distinguished Prophet, to whom Moses and all the inferior prophets referred. In entering on this prophetic office, he taught with a peculiarity unexampled by all his predecessors--"He spake as never man spake." The highest commendation he gave of Moses was that he wrote of him, and that he was a faithful servant in Christ's house. From the beginning of his ministry to the end of his life, he claimed the honor of being the only person that could instruct men in the knowledge of God or of his will. He claimed the honor of being the author and finisher of only perfect form of religion; the Eternal Father attested all his claims and honored all his pretensions. Respecting the ancient rules of life, the law and the prophets, he taught his disciples they had lived their day--he taught them they were given only for a limited time. "The law and the prophets prophesied until John"--then they give place to a greater Prophet, and more glorious law. Malachi, the last of the ancient prophets, informed Israel that they should strictly observe Moses' law, until a person should come in the spirit and power of Elias. Jesus taught us that John the

Baptist was he, and that the law and prophets terminated at his entrance upon his ministry; for since that time the kingdom of God is preached and all men press into it. To attest his character, and to convince the church of his being the great Prophet, to whom all Christians should exclusively hearken as their teacher; to weaken the attachments of his disciples to Moses and the prophets, it pleased God to send down Moses and Elias from heaven; the one the lawgiver, and the other the law-restorer, to resign their prophetic honors at the feet of the Messiah, in presence of select witnesses. "Jesus took with him Peter, James, and John into a high mountain, and was transfigured before them, and his face did shine as the sun, and his raiment was white as snow, and behold there appeared Moses and Elias talking with him." [506] Peter, enraptured with these heavenly visitants, proposes erecting three tabernacles--one for Christ, one for Moses, and one for Elias. But while he was thus proposing to associate Christ the great Prophet, with Moses and Elias inferior prophets, a bright cloud overshadowed them, and a voice out of the cloud, an indirect reply to Peter's motion--"This is my beloved Son in whom I am well pleased, *hear ye him.*" Thus when these ancient and venerable prophets were recalled to heaven, Christ alone is left as the great teacher, to whom, by a commandment from the excellent glory, the throne of the Eternal, we are obliged to hearken. That this transaction was significant of the doctrine above stated, must be manifest when we take into view all circumstances. Might it not be asked, 'Why did not Abel, Abraham, or Enoch appear on this occasion?' The reason is plain--the disciples of Christ had no hurtful respect for *them*. --Moses and Elias, the reputed oracles of Jewish nation, were the two, and the only two, in respect of whom this solemn and significant revocation was needful. The plain language of the whole occurrence was this--Moses and Elias were excellent men--they were now glorified in heaven--they had lived their day--the limited time they were to flourish as teachers of the will of Heaven was now come to an end. The morning star had arisen--nay, was almost set, and the Sun of Righteousness was arising with salutiferous rays. Let us, then, walk in the noon-day light--let us hearken to Jesus as the Prophet and Legislator, Priest and King. He shall reign over all the ransomed race. We find all things whatsoever the law could not do are accomplished in him, and by him--that in him all Christians might be perfect and complete--"for the law was given by Moses, but grace and truth came by Jesus Christ."

It now remains, in the last place, to deduce such conclusions from the above premises, as must obviously and necessarily present themselves to every candid and reflecting mind.

1st. From what has been said, it follows that there is an essential difference between law and gospel--the Old Testament and the New.<sup>1</sup> No two words are more distinct in their signification than [507] *law* and *gospel*. They are contradistinguished under various names in the New Testament. The law is denominated "the letter;" "the ministration of condemnation;" "the ministration of death;" "the Old Testament or Covenant, and Moses." The gospel is denominated "the Spirit," "the ministration of the Spirit," "the ministration of righteousness," "the New Testament, or Covenant," "the law of liberty and Christ." In respect of existence or duration, the former is denominated "that which is done away"--the latter, "that which remaineth"--the former was faulty, the latter faultless--the former demanded, this bestows righteousness--that gendered bondage, this liberty--that begat bond-slaves, this freemen--the former spake on this wise, "This *do* and thou shalt live"--this says, "Say not what ye shall do; the word is nigh thee, [that gives life,] the word of faith which we preach: if thou believe in thine heart the gospel, thou shalt be

saved.” The former waxed old, is abolished, and vanished away--the latter remains, lives, and is everlasting. [508]

2d. In the second place, we learn from what has been said, that “there is no condemnation to them which are in Christ Jesus.”--The premises from which the Apostle drew this conclusion are the same with those stated to you in this discourse. “Sin,” says the Apostle, “shall not have dominion over you; for ye are not under the law but under grace.” In the 6th and 7th chapters to the Romans, the Apostle taught them that “they were not under the law”--that “they were freed from it”--“dead to it”--“delivered from it.” In the 8th chapter, 1 st verse, he draws the above conclusion. What a pity that modern teachers should have *added to* and *clogged* the words of inspiration by such unauthorized sentences as the following: “Ye are not under the law” *as a covenant of works, but as a rule of life*. Who ever read one word of the “covenant of works” in the Bible, or of the Jewish law being a rule of life to the disciples of Christ? Of these you hear no more from the Bible than of the “Solomon League” or “St. Giles’ Day.” Yet how conspicuous are these and kindred phrases in the theological discussions of these last three hundred years! But leaving such phrases to those who are better skilled in the use of them, and have more leisure to expound them, we shall briefly notice the reason commonly assigned for proposing the law as a rule of life to Christians. “If Christians are taught,” say they, “that they are delivered from the law, under it in no sense; that they are dead to it, will not they be led to live rather a licentious life, live as they list; and will not the non-professing world, hearing that *they* are not under the law of Moses, become more wicked, more immoral and profane?” Such is the chief of all the objections made against the doctrine inculcated respecting the abolition of the Jewish law, in respect of Christians, and also as this doctrine respects the Gentile or 1-leathen world. We shrink not from a fair and full investigation of this subject. Truth being the only allowed object of all our inquiries, and the sole object of every Christian’s inquiry, we should patiently hear all objections--coolly and dispassionately hear, examine, and weigh all arguments *pro* and *con*.

That the first part of this objection is very natural, has been very often made, and strongly urged against the doctrine we advocate, we cheerfully acknowledge. As this objection was made against the Apostle’s doctrine concerning the law, it affords a strong probability, at least, that our views on this subject correspond with his. We shall then hear how he stated and refuted it. Rom. vi. 15. “What then? Shall we sin because we are not under the law, but under [509] grace?” Here he admits the objection, and in his answer incontestably shows that Christians are not under the law in any sense. If they were in any sense, now was the time to say, ‘We are not under the law in some sense, or under a certain part of it; but in one sense we are under it, as a rule of life.’ We say the Apostle was here called upon, and in a certain sense bound, to say something like what our modern teachers say, if it had been warrantable. But he admits the doctrine and states the objection, leaving the doctrine unequivocally established. He guards the doctrine against a licentious tendency thus--“God forbid!” “How shall we that are dead to sin, live any longer therein?” and in the subsequent verses shows the utter impossibility of any servant of God, or true Christian, so abusing the doctrine we have stated. Now whether the ancient way or guarding the New Testament, or Gospel, against the charges of Antinomianism or a licentious tendency, or the modern way is best, methinks is easily decided amongst true disciples. Not so easy, however, amongst learned Rabbis and Doctors of the Law.

But, query,--Is the law of Moses a rule of life to Christians?" An advocate of the popular doctrine replies, "Not all of it." Query again--What part of it? "The ten commandments." Are these a rule of life to Christians? "Yes." Should not, then, Christians sanctify the seventh day? "No." Why so? "Because Christ has not enjoined it." Oh! then, the law or ten commandments is not a rule of life to Christians any further than it is enjoined by Christ; so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them: it is only what Christ says we must observe. So that an advocate for the popular doctrine, when closely pressed, cannot maintain his ground. Let no man say we have proposed and answered the above queries as we pleased.--If any other answers can be given by the advocates themselves than we have given, let them do it. But it is highly problematical whether telling Christians that they are under the law will repress a licentious spirit. True Christians do not need it, as we have seen: "how shall they that are dead to sin, live any longer therein?" And dare we tell professing Christians, as such, that the law as a rule of life, is a condemning law? If not, then what tendency will the mere affirmation that they are under a law as a rule of life which cannot condemn them, have to deter them from living as the list. Upon the whole, the *old way* of guarding against immorality and licentiousness amongst Christians will, we apprehend, be found the most consistent and efficacious. And he that has tried the old way and the new, will doubtless say, as was said of old, "No man also having [510] drunk old wine, straightway desireth new; for he saith the old is better." And, indeed, every attempt to guard the New Testament, or the Gospel, by extrinsic means, against an immoral or licentious tendency, bears too strong a resemblance to the policy of a certain preacher in Norway or Lapland, who told his hearers that "hell was a place of infinite and incessant cold." When asked by an acquaintance from the south of Europe why he perverted the scriptures, he replied, 'if he told his hearers in that cold climate that hell was a place of excessive heat, he verily thought they would take no pains to avoid going there.'

But as to the licentious tendency this doctrine we inculcate is supposed to have upon the non-professing or unbelieving world, it appears rather imaginary than real. It must, however, in the first instance be ascertained whether the Gentiles, not professing Christianity, were ever supposed or addressed by the Apostle sent to the Gentiles, as being under the law of Moses. We have under the second head of our discourse particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they should be without law till Christ came. Isai. xlii. 4. "And the isles shall *wait* for *his* law." The chief glory which exalted the Jews above the Gentiles, which the Jews boasted of to the Gentiles, was, that *to them* "*pertained* the adoption, the covenants, and *the giving of the law*." They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. Whatever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest moral and religious precepts have been re-promulgated by him, who would not suffer one tittle of it to pass till he fulfilled it? As well might we affirm that the British law which governed these states when colonies, is the rule of our political life; because some of the most excellent laws of that code have been re-enacted by our legislators. Paul, the Apostle to the Gentiles, plainly acknowledged in his addresses to them, that they were without law, aliens from the commonwealth of Israel, having no hope, &c. And of

them he said that “when the Gentiles, which have not the law, do by nature the things contained in the law, these *having not the law*, are a law unto themselves.” But, in so saying, does *he* or do *we* excuse their sins or lead them to suppose that they are thereby less obnoxious to the wrath to come? By no means. [511] For we testify that even natural conscience accuses them of sin or wrong in their thoughts, words, and actions, according to its knowledge. And consequently “as many as have sinned without law, shall also perish without law.” In so testifying, do we cherish a licentious spirit? By no means. For their stand a thousand monuments in this present world, independent of Jewish law, on which is inscribed these words, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” But one thing demands our observation, that the Apostle sent by Heaven to preach to the Gentiles, in accusing them of sins of the deepest dye, and of the most malignant nature, dishonorable to God and destructive to themselves; never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or of transgressing any of the peculiarities of Judaism. And now what is the difference between an ancient Greek and a modern American or European who disbelieves the gospel? Under what law is the latter, under which the former was not? Was the former a sinner and chargeable in the sight of God, as well as the latter? Yes. Would not natural conscience according to its means of knowing right and wrong, or work of the law written in the heart, condemn the unbelieving Roman as well as the unbelieving American? Most assuredly. And what is the difference? Not that the latter is under any law that the former was not under; but the means of discerning right and wrong in the latter are far superior to the former, and consequently their overthrow or ruin will be more severe. In point of law or obligation there is no difference between the unbelieving American and the rudest barbarian; though the former is polished with science, morals, &c. like the ancient Greeks and Romans, and the latter remains an uncultivated savage. They will be judged and condemned by the same law which condemned the Roman who died 1900 years ago. And the condemnation of the latter shall be more tolerable than the former, not by a milder law, but because his knowledge of right and wrong was much inferior to the former; and having heard the gospel of salvation and disbelieved it, he adds to his natural corruption and accumulated guilt the sin of making God a liar, and preferring darkness to light, because he believed not the testimony of God. This is the sole difference in respect of condemnation between the Indian and the most accomplished citizen. From these few remarks it will appear, we trust, obvious to every person who has an ear to distinguish truth [512] from falsehood, that there is no condemnation to them which are in Christ Jesus--that they are under no law that can condemn them--that *he* who was made under the law is become the end of the law for righteousness to them--that being dead to sin, they should live no longer therein--that there is no necessity, but a glaring impropriety in teaching the law as a rule of life to Christians--that all arguments in favor of it are founded on human opinion, and a mistaken view of the tendency of the gospel and Christian dispensation--that all objections against the doctrine we have stated, as licentious in its tendency, are totally groundless. “For the grace of God that bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*. ”

3d. In the third place, we conclude from the above premises, that there is no necessity for preaching the law in order to prepare men for receiving the gospel.

This conclusion perfectly corresponds with the commission given by our Lord to the Apostles, and with their practice under that commission. “Go,” saith he. “into all the world, and preach the gospel unto every creature.” “Teach the disciples to observe all things whatsoever *I* command you.” Thus they were authorized to preach the gospel, not the *law*, to every creature. Thus they were constituted ministers of the New Testament, not of the Old. Now the sacred history, called the Acts of the Apostles, affords us the most satisfactory information on the method the Apostles preached under this commission; which, with the epistolary part of the New Testament, affords us the only successful, warrantable, and acceptable method of preaching and teaching. In the Acts of the Apostles, we see the Apostles and first preachers paid the most scrupulous regard to the instructions they received from the great Prophet. They go forth into all nations proclaiming the gospel to every creature; but not one word of law-preaching in the whole of it. We have the substance of eight or ten sermons delivered by Paul and Peter to Jews and Gentiles, in the Acts of the Apostles, and not one precedent of preaching the law to prepare their hearers, whether Jews or Gentiles, for the reception of the gospel.

This conclusion corresponds, in the next place, with the nature of the kingdom of heaven or Christian church, and with the means by which it is to be built and preserved in the world. The Christian [513] dispensation is called “the ministration of the Spirit,” and accordingly every thing in the salvation of the church is accomplished by the immediate energy of the Spirit. Jesus Christ taught his disciples that the testimony concerning himself was that only which the Spirit would use in converting such of the human family as should be saved. He was not the speak of himself, but what he knew of Christ. Now he was to convince the world of sin, of righteousness, and of judgment; not by applying the law of Moses, but the facts concerning Christ, to the consciences of the people. The Spirit accompanying the words which the Apostles preached, would convince the world of sin; not by the ten precepts, but because they believed not on him--righteousness, because *he* went to the Father--and judgment, because the prince of this world was judged by him. So that Christ, and not law, was the Alpha and Omega of their sermons; and this the Spirit made effectual to the salvation of thousands. Three thousand were convinced of sin, of righteousness, and judgment, in this precise way of hearing of Christ, on the day of Pentecost; and we read of many afterwards. Indeed, we repeat it again, in the whole history of primitive preaching, we have not one example of preaching the law as preparatory to the preaching of reception of the gospel.

This conclusion corresponds, in the third place, with the fitness of things! That men must be convinced of sin by some means, prior to [514] a welcome reception of saving truth, is generally acknowledged.--Now as the gospel dispensation is the most perfect revelation of salvation, it must be supposed that it possesses the best means of accomplishing everything connected with the salvation of its subjects. It must, of course, possess the best means of convincing of sin. This truth, however, does not depend on mere supposition. The fact, that the Holy Spirit makes an exclusive use of it in convincing of sin, is a striking demonstration of its superior excellence for that purpose. But independent of these considerations, it must be confessed that the gospel or

testimony concerning Christ affords the fullest proof of divine justice and indignation against sin--it presents the clearest view of the demerit of sin, and of all divine perfections terrible to sinners--it exhibits the most alarming picture of human guilt and wretchedness that ever was given, and on these accounts is of all means the most suitable to convince of sin. It was already observed that the eternal Father condemned sin in the person of his Son, more fully than it ever was, or could be, condemned in any other way. Suppose, for illustration, a king put to death his only son, in the most painful and ignominious way, for a crime against the government: would not this fact be the best means of convincing his subjects of the evil of crime, and of the king's detestation of it? Would not this fact be better than a thousand lectures upon the excellency of the law and the sanctions of it? But every similitude of this kind falls infinitely short of affording a resemblance of the eternal Father not sparing his Sole Delight when sin was but imputed to him. Having seen that this conclusion corresponds with the commission given by the Redeemer to his Apostles--with their practice under that commission--with the nature of his kingdom, and with the fitness of things; one would suppose that no objection could be preferred against it. But what doctrine of divine truth is it, against which objections numerous indeed, and strongly urged, and by men who profess to be zealous for the truth, have not been made? Is it the doctrine of sovereign, free, and abundant grace? No. Is it the doctrine of the natural sinfulness and corruption of all men. No, no, Against these, many objections, yea, very many, [515] are urged. We must not suppose, then, that this doctrine we now maintain shall be free from objections. We shall, then, attend to some of those objections which have been made, or which we anticipate may be made against this conclusion.

It may, perhaps, be objected that there are some expressions in the apostolic epistles, which imply that the law was necessary to convince of sin, as pre-requisite to a welcome reception of the gospel: such as "by the law *is* the knowledge of sin--for without the law sin *was* dead." There is no authority from the original for varying the supplements in these two clauses. If it corresponds with the context or with the analogy of faith, to supply *was* in the last clause, it doubtless corresponds as well in the first clause. But we lay no stress on the one or the other; for before Christ came all knowledge of sin *was* by the law; and "the law entered that the offence might abound." For the law was added to the promise of life, because of transgression, till the seed should come to whom the promise was made. Now we would suppose that when the *Seed* is come, and the time expired for which the law was added, it is superfluous to annex it to the gospel, for the same reason it was annexed to the promise made to Abraham. And although it should be allowed that Christians derive knowledge of sin from the law, it does not follow that it is the best means of communicating this knowledge--that Christians are dependent on it for this purpose--nor that it should be preached to unbelievers to prepare them for receiving the gospel.

The seventh chapter to the Romans contains the fullest illustration of the once excellence and utility of the law, that is to be found in all the New Testament; and as this chapter will doubtless be the strong hold of our opponents, we shall make a remark or two on the contents of it.

In the first place, then, let it be remembered that in the fourteenth verse of the preceding chapter, the Apostle boldly affirms that Christians are not under the law. To the conclusion of the sixth chapter he refutes an objection made to his assertion in the fourteenth verse. In the first six

verses of the seventh chapter he repeats his assertion, and uses an apt similitude to illustrate it. Having, then, demonstrated that Christians are not under the law, in the seventh verse of the seventh chapter he states an objection which had been made, or he anticipated would be made, against his doctrine---“If Christians are not under the law, if they are dead to it, if they are delivered from it, is it not a sinful thing?” “Is the law sin, then?” This objection against the nature of the law, the Apostle removes in the [516] next six verses by showing the utility of the law in himself as a Jew, under that law; and concludes that the law is holy, just, and good. At the end of the chapter the Apostle gives an account of his experience as a Christian freed from the law, and thus manifests the excellency of his new mind or nature by its correspondence to the holiness of the law; so that he most effectually removes the objection made against the law as being sin, and at the same time establishes the fact that Christians *are delivered from it* Such evidently is the scope of the latter part of the sixth and all of the seventh chapter. We cannot dismiss this chapter without observing first, that the law, or that part of the law which the Apostle here speaks of, is what modern teachers call “the moral law.” If so, then Christians are not under it; for the law which the Apostle affirms Christians are delivered from in the sixth verse, in the seventh verse he shows it is not sin; and the law which he shows is not sin, he demonstrates to be holy, just, and good. So that here, as well as in the third chapter of his second epistle to the Corinthians, Christians are expressly said to be delivered from the so called moral law; and that it is abolished or done away in respect of them. We must remark again, that before any thing said, in this chapter respecting the utility or excellence of the law, can be urged as a precedent for what we condemn--namely, preaching the law as preparatory to the gospel, or a law work as preparatory to genuine conversion, it must be shown that the Apostle gave this account of his experience under the law as preparative to his conversion. Otherwise no objection can be made from any thing in this chapter to the conclusion before stated. But this cannot be; for the account we have of his conversion flatly contradicts such a supposition. Previous to his conversion he was a very devout man in his own way--“touching the righteousness which was in the law he was blameless.” See the account he gives of himself, Phil. iii. 4, 5, compared with Rom vii. 7, 12; Acts xxii.1; xxiii.1; from which we learn that he was taught according to the most perfect manner of the law, and was a Pharisee of the strictest kind; had clear ideas of sin and righteousness; and, externally considered, was blameless and lived in all good conscience until the day of his conversion. But it was not the law, it was not a new discovery of its spirituality, but a discovery of Christ exalted, that convinced him of sin, or righteousness, and of judgment; and instantaneously converted him. So that nothing in his previous life or attainments, nothing of his experience as a Jew, nothing of his knowledge of sin or of righteousness by the law [517] previous to his conversion, can be urged in support of preaching the law or a law work to unbelievers, to prepare their mind for a welcome reception of the truth.

When we shall have mentioned a favorite text of the law preachers, and considered it, we shall have done with objections of this sort, it is Galatians iii. 24. We shall cite from the 23d verse. “Before faith [Christ] came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* to Christ, that we might be justified by faith. But after that faith [Christ] is come, we are no longer under a schoolmaster.” Methinks it looks rather like an insult to the understanding of any person skilled in the use of words, to offer a refutation of the use that is frequently made of the 24th verse. But



let the censure rest upon them who render it needful. Every smatterer in Greek knows that the verse might read thus:--“The law was our schoolmaster until Christ” came; and this reading unquestionably corresponds with the context. Now is it not most obvious that instead of countenancing law-preaching, this text and context condemn it? The scope of it is to show that whatever use the law served as a schoolmaster previous to Christ, it no longer serves that use. And now that Christ is come, we are no longer under it. We see, then, that this conclusion not only corresponds with the commission to the Apostles; with the nature of Christ’s kingdom; with the apostolic preaching; and with the fitness of things: but that no valid objection can be presented against it, from any thing in the apostolic epistles.

Some, notwithstanding the scriptural plainness of this doctrine, may urge their own experience as contrary to it. It would, however, be as safe for Christians to make divine truth a test of their experience, and not their experience a test of divine truth. Some individuals have been awakened by the appearance of the Aurora Borealis, by an earthquake, by a thunderstorm, by a dream, by sickness, &c. How inconsistent for one of these to affirm from his own experience, that others must be awakened in the same way? How incompatible with truth for others to preach such occurrences as preliminary to saving conversion!

But the difference between ancient and modern conversions is so striking as to merit an observation or two. Now that the law is commonly preached to prepare men for Christ, it must be expected that modern conversions will be very systematic, and lingering in all. While preachers will not condescend to proclaim the glad tidings until they have driven their hearers almost to despair by the [518] thunders of Mount Sinai--while they keep them in anxious suspense for a time, whether the wounds of conviction are deep enough; whether their sense of guilt is sufficiently acute; whether their desires are sufficiently keen; whether their fears are sufficiently strong; in short, whether the law has had its full effect upon them: I say, when this is the case, conversion work must go on slow; and so it is not rare to find some in a way of being converted for years; and, indeed, it is generally a work of many months. It would be well, however, if, after all, it were commonly genuine. Contrast these conversions with those of which we read in the Acts of the Apostles, and what a contrast? There we read of many converted in a day, who yesterday were as ignorant of law and gospel as the modern Hindoos or Birmans. To account for this we have only to consider and compare the different sorts of preaching and means, by which those were, and these are, effected.

But some may yet inquire, are unbelievers under no law or obligation by which conviction may be communicated to their minds? Or they may ask, in other words, How does the testimony of Christ take hold of them? And why do they welcome the gospel? We have already shown that there is a law written on every human heart, which is the foundation of both law and prophets, under which both angels and men exist; whose obligation is universal and eternal. It is inscribed more or less distinctly on every heathen’s heart. It is sometimes called the law of nature, but more correctly called by the Apostle, *conscience*. This natural conscience, or sense of right and wrong, which all men possess in different degrees, according to a variety of circumstances, but all in some degree, is that in them which God addresses. This natural conscience is fitted to hear the voice of God, as exactly as the ear is fitted to hear sounds. This renders the savage inexcusable. For the invisible things of God, even his eternal power and godhead, are manifested to his conscience in the natural world. Now God addresses conscience in those whom he brings

to himself in a variety of ways. Sometimes even where his word is come, he speaks by awful events to the consciences of men. In this way he awakens inquiries that lead to the saving truth. Witness the jailor and his house, of whom we read in the Acts of the Apostles. God spake to his conscience by an earthquake, and put an inquiry in his mouth, that was answered to his salvation and that of his house. That which fits the savage to hear God's voice in the natural world, fits him, or the man of civilization, to hear his voice in the gospel, when it is sent to them in power.

Are we to preach this law of nature, then, some will inquire; or [519] Are we to show men that they possess this natural conscience, previous to a proclamation of the glad tidings? I would answer this question by proposing another. Am I to tell a man he has an ear, and explain to him the use of it, before I condescend to speak to him? One answer suits both inquiries. We should consider the circumstances of any people before we address them. Do we address Jews? Let us address them as the Apostles did. Persuade them out of their own law that Jesus is the Messiah. Do we address professed Christians? Let us imitate the apostolic addresses in the epistles. Do we preach to Barbarians? Let us address them as Paul preached to the Lycaonians. Speak to their consciences. Do we preach to polished infidels or idolaters? Let us speak to them as Paul spake to the Athenians. Speak to their consciences.

4th. A fourth conclusion which is deducible from the above premises is, that all arguments and motives, drawn from the law or Old Testament, to urge the disciples of Christ to baptize their infants; to pay tithes to their teachers; to observe holy days or religious fasts, as preparatory to the observance of the Lord's supper; to sanctify the seventh day; to enter into national covenants; to establish any form of religion by civil law:--and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground; not being enjoined or countenanced by the authority of Jesus Christ.