



A SHORT HISTORY

OF

THE CHURCH

-----O-----

**An Historical Record of Events Connected with
the Establishment, Falling Away, Reformation,
and Restoration of the New Testament Church**

-----O-----

**A Special Investigation into the Circumstances
Leading to the First Division Among Restoration
Churches and into the Factors that Resulted in a
Second Division Among Churches of Christ**

-----O-----

By: Reg Ginn

A SHORT HISTORY OF THE CHURCH

Contents

	<u>Page</u>
1. What is Church History?.....	3
2. Why Study Church History?.....	3
3. The Church in God’s Eternal Plan.....	3
4. The Church in Prophecy.....	4
5. The Church in Preparation (Spiritual).....	4
6. The Church in Preparation (Secular).....	5
7. The Church Established.....	6
8. The Church Emphasized.....	7
9. The Church as Meant to Be.....	9
10. The Church in Jeopardy.....	14
11. The Church Triumphant.....	15
12. The Post-Apostolic Age (100 A.D. to 170 A.D.).....	15
13. The Ante-Nicean Era (170 A.D. to 325 A.D.).....	18
14. The Post-Nicean Period (325 A.D. to 590 A.D.).....	21
15. The Medieval World (590 A.D. to 1517 A.D.).....	23
16. The Reformation in Europe (1517 A.D. to 1603 A.D.).....	30
17. The First Restoration Movement in America (1735 A.D. to 1906 A.D.).....	42
18. The Second Restoration Movement in America (1906 A.D. to 2000 A.D.).....	59

19. Lessons Unlearned: Early signs of trouble (1900-1950 A.D.).....	60
20. Division Nurtured: Controversy compounds (1950-1960 A.D.).....	64
21. Division Realized: Efforts at problem-solving fail (1960 to 2000 A.D.).....	65
22. Division Expands: The rise of an ultra-liberal wing (1970 to 2000 A.D.).....	67
23. The Church Faces the Future (2000 A.D. onward).....	68
24. Addendum 1-- The Crusades.....	70
25. Addendum 2-- Dates of Catholic Doctrines and Practices.....	73
26. Addendum 3-- Then and Now: Roots of Division.....	74
27. Addendum 4-- Church History Review (Form 1).....	76
28. Addendum 5-- Church History Review (Form 2).....	77
29. References.....	80

A SHORT HISTORY OF THE CHURCH

I. What is Church History?

- A. The “church” is God’s “called out” people; it is God’s “possession.” Titus 2:14
- B. “History” is “a systematic written account of events, particularly those affecting a nation, institution, science, or art, usually connected with a philosophical explanation of their causes.” (Webster’s Dictionary)
- C. “Church history” is the written record of events affecting God’s church.
 - 1. The written record consists of the reports of both inspired and uninspired writers.
 - 2. It also attempts to offer some explanation of the causes of the events reported.

II. Why study Church History?

- A. Church history gives us a better appreciation of our spiritual ancestry. Ephesians 1:3-11
- B. It helps to portray the “fulness of the stature of Christ” by displaying the influence of the church on the simultaneous history of the entire world. Ephesians 4:13
- C. It shows the importance of truth as it exposes the divisive work of error. Ephesians 4:3-5
- D. It warns the church in the present about the mistakes of the past. 1Corinthians 10:11,12
- E. It helps us to understand the thought processes of religious peoples that have led to departures from God’s divine pattern for the church. 1Corinthians 9:22

----THE CHURCH IN GOD’S ETERNAL PLAN----

God had an eternal purpose which was centered in Christ and the Church:

- A. Ephesians 3:1-12 (circa 62 A.D.)
 - 1. The “mystery of Christ” was not revealed in other generations: verse 5.
 - 2. The gospel was intended to embrace both Jews and Gentiles: verse 6.
 - 3. The “riches of Christ” were dispensed after being hidden for “ages:” verses 8,9.
 - 4. God’s wisdom (plan) involved both Christ and the church: verses 10,11.
- B. Titus 1:2
 - 1. Eternal life was promised before times eternal. Ephesians 1:4,5
 - 2. It was manifested in “his own seasons” by God’s word. Hebrews 1:2
- C. Genesis 3:15; 12:3; Galatians 3:8
 - 1. The “gospel” (“good news”) was preached long before the coming of Christ.
 - 2. God’s plan was to include Gentiles and well as Jews in His church. Ephesians 3:10,11
- D. Hebrews 9:1-12,23; 10:1
 - 1. The first tabernacle was a "shadow" of things to come.
 - 2. Its services, fixtures, and sacrifices forecast corresponding things in the second tabernacle (the church).

3. It was “symbolic” of the “good things to come” in a “greater and more perfect tabernacle not made with hands” (the church).
4. The physical appointments of the first tabernacle were “imposed” until a “time of reformation” [lit., “setting things right”] in the church. Hebrews 9:9,10
5. The more perfect tabernacle (church) would offer “eternal redemption” to mankind for the first time.

----THE CHURCH IN PROPHECY----

The Church was the subject of many Bible prophecies before its establishment:

- I. Isaiah 2:1-5; Micah 4:1-4 (circa 750-712 B.C.)
 - A. The “Lord’s house” would be established in the “last days.”
 1. God’s “house” is His church (1Timothy 3:15).
 - B. All nations would be included in its mission on earth.
 - C. Jerusalem (Zion) would be the place of its beginning.
 - D. Its appearance would result from the “word of the Lord” going forth from Jerusalem.
- II. Daniel 2:31-45 (circa 600 B.C.)
 - A. Four world kingdoms are named as preceding God’s kingdom:
 1. The Babylonian Empire (Daniel 2: 38);
 2. The Medo-Persian Empire (Daniel 5:28);
 3. The Grecian (Macedonian) Empire (Daniel 8:21);
 4. The Roman Empire (30 B.C.- 432 A.D.)
 - B. God’s kingdom would emerge during the days of the kings of the “last” (Roman) kingdom.
 1. Once established in the world, it would “stand forever.”
- III. Zechariah 1:16 (circa 520 B.C.)
 - A. Jerusalem was to be the site of the beginning of God’s church.
- IV. Micah 4:1,2 (circa 712 B.C.)
- V. Other prophecies concerning Christ and His church.
 - A. Isaiah 9:16-- The “government” would rest upon Christ’s shoulders.
 - B. Zechariah 9:9-- The King would “come” to the “daughter of Zion (Jerusalem).”
 - C. Micah 4:7,8-- The Lord would “reign” over a “strong nation” in “mount Zion.”

----THE CHURCH IN PREPARATION-- Spiritual Preparations----

- I. John the Baptist came to prepare men for Christ and His kingdom. Mark 1:2-8; Luke 1:13-17; Matthew 3:1,2
- II. Christ began His work among men by announcing that His kingdom was “at hand.” Matthew 4:17
- III. The apostles were sent to help the Jews to get ready for the kingdom. Matthew 10:5-7
- IV. The seventy disciples carried the message that the kingdom was “near you.” Luke 10:9
- V. Parables, ordinances, and teachings were rich in kingdom instruction.

- A. E.g., the “kingdom” parables taught by the sea. Matthew 13:1-52; 18:15-17; 19:14,24
- B. E.g., ordinances to govern conduct in the church [kingdom]. Matthew 18:15-17
- C. E.g., unique characteristics that would characterize the new kingdom. Matthew 19:14,24

----THE CHURCH IN PREPARATION-- Secular Preparations----

- I. God had a “time” in His plan for the appearance of the kingdom on earth. Galatians 4:4
 - A. His providence arranged for numerous secular factors that would have a distinct influence on the establishment and spread of His kingdom.

- II. The Roman Empire was an important agency in preparing human minds for a different kind of kingdom than any the world had seen before.
 - A. It showed the operating efficiency and strength of a kingdom when many people were all subject politically to one ruler, the Roman emperor. God’s kingdom would rest on the complete loyalty of all subjects to its one ruler, Jesus Christ. Matthew 16:18
 - B. It demonstrated the attractiveness of the equality of all its citizens. All citizens in the heavenly kingdom would enjoy equal standing with their King. Galatians 3:28
 - C. Protection and prosperity were available only through obedience to Roman law. All men reap those same [spiritual] benefits as they walk by the “same rule” of Christ’s [spiritual] law. Philippians 3:16
 - D. The Empire recognized the existence and respected the functioning of local governments as long as they reciprocated with obedience to the law of the emperor. The local churches would become the functioning units of the God’s kingdom, each one enjoying its own government within obedience to the law of Jesus. Philippians 1:1
 - E. A climate of peace enhanced the life of each citizen and enabled the attainment of the political goals of the Empire. Likewise, political peace facilitated the spread of the gospel and the reception of the kingdom of heaven by the masses. Spiritual peace as a necessity to spiritual goals became a central theme of each Christian’s mindset. Ephesians 4:3; Romans 14:19
 - F. A universal cultural language (Greek) became an ideal vehicle for preaching the gospel and taught the wisdom inherent in “being of the same mind and speaking the same thing.” 1Corinthians 1:10
 - G. A uniformity of customs and societal practices unseen before in the world was accomplished when Roman soldiers were stationed throughout the Empire. Spiritual uniformity seemed more reasonable to people previously accustomed to secular oneness. Ephesians 4:3-5
 - H. Great cities that became the hubs of Roman commerce and political power also became hubs from which the influence of the gospel was spread by Paul and others.
 - I. A splendid system of roads and waterways throughout the Empire made it easier for the disciples to “go into all the world and preach the gospel.” Mark 16:15.

- III. Changes in human religion and secular philosophy enhanced the acceptance of the gospel.
- A. The Jews had been taught that the Law of Moses was no longer the Law of God.
Galatians 3:10-12; Colossians 2:14
 - B. The Greeks' religion usually had little relation to man's basic need for moral behavior.
 - C. The Roman religion was no more than an adapted form of Greek religion.
 - D. The Romans often adapted their religious beliefs and practices to appeal to the varied religious cultures of conquered nations with resulting religious chaos.
 - E. Emperor worship was developing within the Empire. Many emperors were wicked men whose worship proved difficult for conscientious subjects.
 - F. Both the secular and religious worlds were "without hope and without God."
Ephesians 2:12
 - G. "The 'fulness of time' was drawing near for the Gentiles. The Graeco-Roman world had had sufficient time to display what the human mind can produce in its own strength, without a direct divine revelation. Great things had been accomplished along various lines, but in matters of religion and morality the pagan world was becoming increasingly conscious of its inability to satisfy the religious cravings of the soul, and of its incompleteness to effect a moral regeneration in a morally corrupt society. These concrete object lessons prepared the Gentile mind for the reception of Christianity."
(Lars Qualban, A History of the Christian Church)
- IV. The scattering of the Jews among the nations impacted Gentile religion.
- A. The Septuagint translation of Jewish Scripture into the Greek language [c. 150 B.C.] introduced the Gentiles to basic ideas about God, rewards and punishments, the doctrine of sin and forgiveness, and the hope of a Savior who could solve the spiritual distress of sin-burdened people.
 - B. Jewish synagogues in Gentile cities and towns became centers for spreading these new ideas among Greek nations.

----THE CHURCH ESTABLISHED----

- I. The church [kingdom] was not to be established during the time of Old Testament Law.
 - A. Old Testament prophecies spoke of a future establishment.
 - 1. *Isaiah 2:2*-- "shall be established in the top of the hills..."
 - 2. *Daniel 2:44*-- "the God of heaven will set up a kingdom..."
- II. It was not to be set up during the time of John the Baptist. Matthew 3:2; 11:11
- III. It was not to exist during the lifetime of Jesus Christ.
 - A. Jesus and His disciples preached that it was "at hand." Matthew 4:17; 10:7
 - B. Jesus taught His disciples to pray for the kingdom to "come." Matthew 6:10
 - C. He promised that "I will build my church (kingdom)." Matthew 16:18
 - D. He said it "will come" with power. Mark 9:1; Luke 22:18

- E. The apostles were not in the church during Christ's life on earth. Matthew 18:3
- F. At the time of Jesus' death, good men were "waiting" for the kingdom. Luke 23:51
- G. Following the Lord's resurrection, and prior to His ascension, the disciples expected the kingdom to be "restored" to Israel. Acts 1:6
- H. **Pentecost** (after the ascension) marks the establishment of the God's kingdom on earth.
 - 1. Joel had prophesied that salvation in the kingdom would begin "in the last days." Joel 2:28-32
 - 2. Peter labels the events of Pentecost (Acts 2) as "this is that" which Joel had foretold. Acts 2:16-21
 - 3. The "power" promised by Jesus came to the apostles on that day. Mark 9:1
 - a. Their "power" was to be imparted by the Holy Spirit. Acts 1:8
 - b. Power was clearly evident on Pentecost. Acts 2:1-4
 - c. The apostles' witness of Christ would depend on their receiving power. Acts 1:8
 - d. Peter and "the eleven" [apostles] proclaimed the risen Savior for the first time on this occasion. Acts 2:14-40
 - e. Pentecost was recognized as "the beginning" of kingdom-salvation. Acts 11:15;
 - (1) Gentiles' salvation was to be characterized by the Spirit's "falling on" them as He had "fallen on" the apostles "at the beginning." Acts 2:4
- I. The kingdom was always spoken of as an existing entity following the events of Pentecost.
 - 1. Men were "added to" the church [kingdom]. Acts 2:47
 - 2. Members of the church [kingdom] were persecuted by enemies of truth. Acts 8:1
 - 3. People were constantly being "transferred" from the sinful world into the kingdom of God's Son during time when the New Testament was being written. Colossians 1:13
 - 4. The apostle John and others were living in the kingdom before the writing of the New Testament was completed. Revelation 1:9

----**THE CHURCH EMPHASIZED**----

- I. Statements about the church call attention to its importance in God's plan.
 - A. The church [kingdom] consists of all the saved on earth.
 - 1. God adds all saved people to the membership of the church. Acts 2:47
 - 2. The church is the "body of Christ." Ephesians 1:22,23; Colossians 1:18
 - a. Christ is the Savior of "the body" [church]. Ephesians 5:23
 - B. The church occupies other vital relationships in God's plan:
 - 1. It is the "pillar and ground of the truth." 1Timothy 3:15
 - 2. It is the entity by which God is glorified in this world. Ephesians 3:21
 - 3. It is the "fulness" [completeness] of Christ. Ephesians 1:23
 - 4. It is the body of Christ and alone has Christ as its head. Ephesians 5:23; Colossians 1:18
 - 5. It receives "all spiritual blessings" from God. Ephesians 1:3
 - 6. It is the body in which *all* are reconciled to God. Ephesians 2:16
 - 7. It is the only institution built and maintained by the Lord. Matthew 16:16-18

II. Figures to which the church is compared emphasize its value to God.

- A. It is the **called out of God**. [*Gr.-ekklesia*] Romans 1:7; 1Corinthians 1:2
1. The Greek city-states had earlier consisted of “called out” citizens.
 - a. Only true citizens could participate in the calling of their cities.
 - b. Those citizens were officially “called out” to conduct the business of the city.
 2. Unique blessings and responsibilities of church citizenship are strictly limited to those who are truly “called out” by the gospel to be citizens in the kingdom. 2Thessalonians 2:13,14
 3. The consequences attendant to this “calling” are significant.
 - a. The church is called out to eternal glory. 1Peter 5:10
 - b. The church is called to enjoy fellowship with Jesus. 1Corinthians 1:9
 - c. The church members have been called to be saints. 1Corinthians 1:2
- B. It is the **house (family) of God**. 1Timothy 3:15
1. Every person belongs in one of two families: God’s or the devil’s. 1John 3:10
 2. Important relationships accrue to members of God’s family [church].
 - a. God is Father to His children in the family. 1Corinthians 8:6
 - b. Jesus Christ is the “elder brother” to members of the household. Hebrews 2:12
 3. Numerous spiritual blessings are attached to family members.
 - a. They are heirs of God to enjoy His eternal inheritance. Romans 8:14-17
 - b. They may know that God will provide things needful to His children. James 1:17
 - c. They will expect beneficial correction from a caring Father. Hebrews 12:7
 - d. They can be comforted by the Father’s protection. 1Corinthians 10:13
 - e. They will, above all else, rejoice at the Father’s love for them. Romans 8:38,39
- C. It is the **kingdom of God** (as previously noted). Matthew 16:18; Luke 22:29,30; 1 Corinthians 10:21
1. Kingdom citizens enjoy a relationship with Christ the King. Hebrews 2:9
 2. Kingdom citizens reap whatever benefits the kingdom may offer. Ephesians 2:19
 3. Kingdom citizens are responsible to the laws of the King. 1Peter 3:22; James 1:25
- D. It is the **body of Christ**. Ephesians 1:23
1. Jesus is the head of the body. Colossians 1:18
 2. Each Christian is a member of the body. 1Corinthians 12:27
 3. Every member of the body is nourished by Jesus the head. Ephesians 5:29,30
 4. Christ’s spiritual peace is available to members of His body. Colossians 3:15
 5. Men are reconciled to God in the body of Christ. Ephesians 2:26
- E. It is the **temple of God**. 1Corinthians 3:16,17
1. It is the place (relationship) where worship may be offered to God. Hebrews 2:12
 2. It is God’s “habitation” where He communes with His people. Ephesians 2:21,22
- F. It is the **vineyard of the Lord**. Matthew 20:1ff
1. Spiritual “fruit” can be borne in God’s service in the vineyard. Romans 7:4
 2. The reward for faithful service can be received in the vineyard. Matthew 20:8

----THE CHURCH AS GOD MEANT IT TO BE----

- I. Undenominational-- To “denominate” is to “give a name to” for the purpose of distinguishing one entity from another; “to call.”
- A. The Lord’s church is “called” or “named” by Christ . 2Thessalonians 2:14; Ephesians 3:14,15
1. However, all are “called” into **one** body [church], not many. Ephesians 4:4
 2. This “calling/naming” produces *sameness*, not *differences*, among those who are called/named. Ephesians 4:3; 1Corinthians 1:10
- B. The nature of the **church** is characterized by singularity, not diversity.
1. It is the [one] body of Christ. Colossians 1:18
 - a. Many members make up just one body. Romans 12:4,5
 - b. No divisions must exist among the many members. 1Corinthians 12:20,25
 - c. The “fulness” [completeness] of Christ is found in this *one* body [church]. Ephesians 1:23; Compare this “fulness” to the “fulness” in Colossians 2:9.
 2. It is the [one] kingdom of God’s Son. Colossians 1:13
 - a. Division is fatal to any kingdom. Luke 11:17
 - b. The Lord’s kingdom has only one King. Ephesians 4:5.
 - c. The one King is the only head of the kingdom in *all* things. Ephesians 1:22
 - d. Unity, not division, results when *all* are subject to the *same* rule. Philippians 3:16
 3. It is the [one] family of God. Hebrews 3:6
 - a. “Same-mindedness” springs from brotherly relationships in the church. 1Peter 3:8
 4. Local churches in the New Testament were divided by *location*, not by peculiarities of faith and practice.
 - a. They were geographically multiple in number. Acts 9:31; Galatians 1:2
 - b. They were religiously singular in their defining characteristics. 1Corinthians 4:17
- C. **Division** is everywhere condemned in the Scriptures.
1. It is one of the “works of the flesh.” Galatians 5:19,20
 2. It is an evidence of worldliness, not spirituality. 1Corinthians 3:3,4
 3. It is the product of earthly wisdom, not heavenly. James 3:13-18
- D. Denominational (“tending toward division”) thinking is condemned by God.
1. The whole church at Corinth was ordered to “speak the same thing.” 1Corinthians 1:10
 - a. “Same-speaking” is possible only when men are “perfectly joined together in the same mind and in the same judgment.”
 - b. “Mind”-- “a particular *mode* of thinking”-- a complete dedication to following the one law of Christ. Philippians 3:16
 - c. “Judgment”-- “the *view* held about a matter”-- which is determined by one’s mindset toward the law of Christ.
 2. The Ephesian Christians were encouraged to *strive* to keep the “unity of the Spirit in the bond of peace.” Ephesians 4:3

- a. All who are “led by the Spirit” will be led into the *oneness* fostered by the *one faith* taught by the Spirit in the gospel. Romans 8:14; Ephesians 4:5
 - b. The *one faith* [doctrine] of the gospel prescribes *one Lord* [lawgiver], *one body* [organization], and *one baptism* [practice].
 - c. Denominational loyalties gender loyalties to *many* lawgivers, doctrines, organizations, and practices.
3. Christ’s goal for all disciples is: perfect unity. John 17:20,21 [“as” Father and Son!]

II. Unified in requirement for membership.

- A. God prescribes the terms of membership. Romans 14:4; James 1:18; 2Timothy 2:19
 1. Church membership is inextricably joined to salvation from sin.
 - a. God adds *all* saved people to His church. Acts 2:47
 - b. The New Testament nowhere instructs or allows saved people to join or be added to any other religious organization.
 2. Membership in a church other than the one established *by Christ* is “going beyond” the *doctrine* of Christ. 2John 9
- B. The terms of membership were uniform wherever the gospel was preached.
 1. In Jerusalem. Acts 2:36-38, 41, 47
 2. At Caesarea. Acts 10:43,47,48
 3. At Philippi. Acts 16:31-34
 4. At Corinth. Acts 18:8; 1Corinthians 12:13
 5. At other places. Acts 8:5-13; Acts 8:35-39; Acts 9:17,18; Acts 16:25-34

III. Respectful of the authority of Christ.

- A. Christ’s authority was exercised through His apostles. John 16:13; Galatians 1:11,12; Acts 2:42; 2Corinthians 5:20
- B. The church was required to abide within Christ’s authority. Galatians 1:6-9; 2John 9
- C. Additions and subtractions from Christ’s authority are forbidden. 1Corinthians 4:6; 2Thessalonians 3:14; Revelation 22:18,19
- D. Christ’s authority was revealed by [illustrated by the Lord’s Supper]:
 1. Statement(s) of fact-- “This do...in remembrance of me” (1Corinthians 11:25)-- authority for *what to do*.
 2. Divinely approved example(s)-- “...on the first day of the week...” (Acts 20:7)-- authority for *when to do it*.
 3. Necessary inference(s)/implication(s)-- Compare: “...on the first day... (Acts 20:7) and “Remember the sabbath... (Exodus 20:8)-- authority for *how often to do it*.
 4. Expediency [something not stated but necessary to executing a duty]-- where to meet, at what hour, etc.-- authority for *necessary details of how to do it*.

- E. Authority is either *general* or *specific* regarding any Christian duty.
1. General authority gives permission to do whatever is ordered, *including* whatever details may be necessary to its execution.
 2. Specific authority gives permission to do *only* what is ordered, *excluding* everything else that might be done to execute the order.
 3. Expediency gives permission to do whatever is necessary to execute what is ordered, *excluding* anything authorized by *specific* authority.
- F. Examples of general authority, specific authority, and expediency:
1. Noah and the ark. Genesis 6:14
 - a. General authority-- "Make yourself an ark..." This *includes* whatever was needed to build an ark, but *excluded* what was *not* commanded, such as building a raft.
 - b. Specific authority-- "...of gopher wood..." This excluded all other kinds of wood.
 - c. General authority-- "...make rooms..." Rooms were essential to obedience.
 - d. Expediency-- How many rooms to make in the ark? How long should the boards be cut, etc. Noah could decide.
 2. Christ's disciples and preaching the gospel. Mark 16:15
 - a. General authority-- "Go...and preach..." Both actions were *included*, but all contrary actions were *excluded*, such as not going or going to visit, etc.
 - b. Specific authority-- "...preach the gospel." Only the gospel is *included*; everything else is *excluded*.
 - c. Expediency-- How to travel [boat, walk, ride, etc.] The disciples could decide.
 3. Christians and music in their worship. Colossians 3:16; Ephesians 5:19
 - a. General authority [if given]-- "Make music." [This permission is not given!]
 - b. Specific authority-- "Sing and make melody..." This *includes* only vocal music and *excludes* instrumental music.
 - c. Specific authority-- "...psalms, hymns, spiritual songs..." Only these kinds of songs are *included*. Popular and patriotic songs, etc. are *excluded*.
 - d. Expediency-- How many songs to sing, sing from memory or song books, the method used by a leader to lead songs, sing in parts or unison, etc.?

V. Organized as directed by the apostles.

- A. The universal church had *no* organization other than that of Jesus as the head of each individual Christian.
1. No formal organization was needed because the universal church as a body was not assigned any activities to pursue.
 2. Only responsibilities for members as *individuals* are included in God's teaching.
- B. The local church [congregation] was the only *functional unit* prescribed by the Lord. 1Corinthians 4:17
1. It was the organization within which members worshiped together. 1Corinthians 11:18
 2. It was the organizations within which members worked together in: supporting gospel preaching (Philippians 4:15); mutual encouragement and development (Ephesians 4:

- 15,16); raising funds for the support of church activities (1Corinthians 16:1,2); and exercising discipline on wayward members. (1Corinthians 5:4)
3. The local church [congregation] was governed by a plurality of elders and served by a plurality of deacons. Philippians 1:1
 - a. Each church was directed to appoint elders over it. Acts 14:23; Titus 1:5
 - b. Elders: ruled (1Timothy 5:17); fed (Acts 20:28); oversaw (1Peter 5:2); tended (1Peter 5:2); and watched (Hebrews 13:17) the members of their local church.
 - c. The authority of elders was limited to their local congregations. 1Peter 5:2
 - d. Elders could not alter any provisions of apostolic teaching. 2Thessalonians 3:14
 - e. Elders made decisions of *judgment* [expediency] for their local church.
 - f. Deacons: served to supply physical needs in the congregation under the oversight of elders. Acts 6:1-6; 1Timothy 3:10,13.
 - g. Elders and deacons met specified qualifications. 1Timothy 3:1-13; Titus 1:5-9

VI. Identified by names of divine origin.

- A. The divine name for Christ's people as individuals was prophesied. Isaiah 62:2
 1. The "calling" was divine, not human, as the Greek word indicates.
- B. The divine name for Christ's people was applied to them. Acts 11:26
- C. The divine name was endorsed. 1Peter 4:16 [ASV]; Acts 26:26 [NKJV]
- D. Christians were called by other names because of character or function:
 1. "Saints," [sanctified] because they were to be *holy*. Philippians 4:21; 1Peter 1:16
 2. "Disciples," [learners] because they were to *continue to learn* about Jesus. Acts 20:7
 3. "Brethren," because they were related spiritually as family members. Colossians 1:2
- E. The divine name for the Christ's people as a unit [local or universal] was "church."
 1. No *proper* name was needed because there was no other church in existence.
- F. Other designations were given to the church because of:
 1. Ownership-- "churches of Christ" (Romans 16:16); "church of God" (1Corinthians 1:2).
 2. Membership-- "church of the Thessalonians" (1Thessalonians 1:1); "church of the firstborn [ones]" (Hebrews 13:23).
 3. Relationship to Christ-- Kingdom, Body, Family, Bride, etc.

VII. Engaged in simple and sincere worship.

- A. All worship was governed by the instructions of the Lord's Spirit and by the dedication of the worshiper's spirit-- "in spirit and truth." John 4:24
- B. The Lord's Supper:
 1. The time-- the "first day of the week." Acts 20:7
 2. The elements-- unleavened bread and fruit of the vine. Matthew 26:26; Mark 14:1

3. The participants-- all disciples. Matthew 26:26; 1Corinthians 10:20,21
4. The purpose-- a memorial of Jesus. 1Corinthians 11:24,25
5. The manner of observance-- in sincerity of mind and heart. 1Corinthians 11:28,29

C. Congregational Prayer:

1. Directed to God as the Giver of all good gifts. Matthew 6:9; James 1:17
2. In the name of [by the authority of] Christ. John 14:13
3. According to God's will. 1John 5:14.
4. One verbalizes, others carefully follow mentally; all "Amen." 1Corinthians 14:14-16
5. All pray "in faith" that God answers the prayers of the righteous. James 1:5-7

D. Singing:

1. Vocal music ["singing"], not instrumental music [playing]. Ephesians 5:19; Colossians 3:16; Hebrews 2:12
2. Psalms, hymns, spiritual songs to be sung, not other types of songs.
3. All sing "with the heart" in sincerity and understanding. 1Corinthians 14:15

E. Giving:

1. On the "first day of the week." 1Corinthians 16:1,2
2. All members should participate-- "let each one of you..." 1Corinthians 16:2
3. The amount to give-- "as [in proportion as] he may prosper." 1Corinthians 16:2
4. Giving must be done by "purpose [plan] in the heart." 2Corinthians 9:7
5. The giver must give "freely" and "cheerfully." 2Corinthians 9:7

G. Public teaching of the Gospel:

1. Teaching was included as part of the first-day gathering of the church. Acts 20:7
2. The gospel was preached and studied "steadfastly" at worship time. Acts 2:42

VIII. Pursued the mission (work) specified by the apostles:

A. Evangelism-- preaching the gospel to lost (Ephesians 3:10) and saved (Acts 2:42) men.

B. Edification-- perfecting of the saints. Ephesians 4:13,14

1. Christians must become "fullgrown" and "no longer children" in the faith.
2. Perfection comes through the word of God. 1Peter 2:2; Acts 20:32; 2Peter 3:18
3. "The fullness of Christ" is the goal for spiritual growth. 2Peter 1:4-8
4. Agents through whom growth is achieved: [1] apostles (Galatians 1:11,12); [2] prophets (Ephesians 3:4-6); [3] evangelists (2Timothy 4:5,2); [4] pastors (1Timothy 5:17; [5] teachers (1Corinthians 12:28; Hebrews 5:12).
5. Opportunities for "perfecting" one another:
 - a. Public gatherings. Hebrews 10:24,25; 1Corinthians 14:26
 - b. Private contacts. Hebrews 3:13

- C. Benevolence-- the work of ministering [serving]. 1Corinthians 16:15
 - 1. Individual Christians were urged to “do good.” Matthew 5:16; Acts 9:36,39
 - a. Their ministry was unlimited-- “to all men.” Galatians 6:10; James 1:27
 - 2. Congregationally, Christians assisted other Christians. Acts 11:29,30; Romans 15:26; 1Corinthians 16:1; Acts 6:1-6
- D. Local churches cooperated *concurrently* [all churches with a common goal but each one working independently of the others] in some endeavors. 2Corinthians 8:18,19,23.
 - 1. No religious organization or “sponsoring” church or eldership was employed as a channel through which churches did their work.
- E. All funds for accomplishing the work of churches were raised by free-will offerings of the members of the churches. 1Corinthians 16:1,2

IX. *Insisted on moral purity in its membership.*

- A. Both spiritual and physical marital relationships must be pure. Ephesians 5:25-27
- B. Conformity to worldly practices is condemned in the Christian. Romans 12:1,2
- C. Church members have no fellowship with works of darkness. Ephesians 5:11
- D. Sinful habits must be abandoned, godly habits adopted. Galatians 5:16-26; Colossians 3:1-17
- E. Congregations are to “withdraw” from unruly members. 2Thessalonians 3:6,14; 1Corinthians 5:1-8

--THE CHURCH IN JEOPARDY--

- I. The Lord’s church was **not** destined to die [become extinct]. Hebrews 12:28; Daniel 2:44
 - A. The kingdom’s “seed” [life source] is the word of God. Luke 8:11
 - B. The kingdom’s life is as durable as the word of God. Matthew 24:35
- II. The Lord’s church **was** destined to suffer loss and injury.
 - A. Disciples would be drawn away by perverse men. Acts 20:28-30
 - B. Some would depart from the faith. 1Timothy 4:1
 - C. A great “falling away” would occur when “restraining” forces were removed. 2Thessalonians 2:3-12
 - 1. The apostasy would be led by a “man of sin.”
 - 2. A “lawless one” would attack the truth with evil tactics.
 - 3. Deception would be fatal to uncommitted Christians.
 - D. These factors of departure were already “at work” during New Testament times.

--THE CHURCH TRIUMPHANT--

- I. Glory would be given to God through the church in all generations. Ephesians 3:21
- II. The kingdom [church] would be delivered up to God at the end of time. 1 Corinthians 15:24
- III. The Book of Revelation's *theme* is: the ultimate triumph of Christ and His church:
 - A. Revelation 6:2-- Christ is the ultimate Conqueror.
 - B. Revelation 12:1-6-- The woman [God's people] and the child [Christ] face serious danger from the dragon [Satan] but are carried away into the wilderness [refuge] to preserve the integrity of God's redemption plan.
 - C. Revelation 13:1,2-- the beast of government and the innocent-appearing beast of false religion (Revelation 13:11-14) pose an ominous threat to the church's continued existence.
 - D. But-- Revelation 17:14-- Assurance is given that Christ will conquer every enemy.
 - E. Revelation 21:1-5-- The ultimate triumph of Christ's church and her glory as Christ's eternal bride are portrayed in a very beautiful and comforting description.

--THE ANCIENT PERIOD--

I. The Post-Apostolic Age (100 A.D. to 170 A.D.)

The church during this time was led by men who had known and had been taught by the apostles of Jesus. They were men such as Clement [Philippians 4:3(?)], Barnabas, Hermas [Romans 16:14(?)], Ignatius, Polycarp, and Papias. They came to be known as the Early Church Fathers. They stood between apostolic practice and Catholic digression.

A. Christianity and the Jews.

1. As a nation, the Jews had rejected the gospel by the end of the first century. See Romans 10:1-3.
2. Jerusalem had been destroyed as the divine punishment for their sins. See Matthew 24:34-36.
3. Emperor Hadrian [117 A.D.] forbade the practice of Jewish religion; the Jews rebelled [132 A.D.] under Bar Cochba ["Son of the Star" (Numbers 24:17)] and held Jerusalem for three years. Christians refused to join the rebellion and suffered greatly at the hands of the Jews.
4. The power of Judaism was broken by Rome in 70 A.D. and again in 135 A.D. Jews were banished from Jerusalem, but Christians were allowed access to the city.
5. Orthodox Jews ["Judaizers"] gradually continued to add Jewish elements to the gospel and proved themselves to be neither Jews or Christians. Several sects evolved:
 - (a) The *Ebionites* ["poor"] sought to bind the Law on the church.
 - (b) The *Elkesaites* followed a book of "hidden power" that mixed the gospel, the Law, and paganism. They were among early influences that eventually led to the appearance of Islam.

- (c) The *Gnostics* [”knowledge”] were perhaps the most hurtful to the church. They also combined pagan ideas with Jewish and Christian principles, but with an appeal to man’s intellectual pride and with radical positions on basic matters:
- (1) Creation-- There are many “gods.” Jehovah is a god inferior to the Great God. His inferiority is tied to the earth’s creation and resulted in a sinful and undesirable world.
 - (2) The physical world-- All physical things are sinful, and man’s greatest goal is to become free from every earthly influence and to rise through a special spiritual knowledge to an ever closer connection with the Great God.
 - (3) Sin-- Sin resides in matter, so redemption consists in freeing the spirit from the body. A bodily resurrection is undesirable for a “Savior” or for any others.
 - (4) Salvation-- The special knowledge required for spiritual improvement is not available or suited to everyone; so, everyone cannot be “saved.”
- (d) The influence of Gnosticism on Christianity was substantial and lasting.
- (1) It prompted “standard” or “orthodox” religion to be adopted, such as the “Apostles’ Creed” and an accepted canon of New Testament books.
 - (2) The stress on spiritualism led to more elaborate worship in the churches.
 - (3) Contempt for materialism resulted in asceticism and monasticism.
 - (4) Intermediary gods between the Great God and man developed into the veneration of saints in the Catholic Church.
 - (5) The idea of the elect and non-elect potentiality of men led to the doctrines of predestination later popularized by John Calvin.

B. Christianity and the Roman Empire.

1. Christianity spread rapidly throughout all parts of the Empire.
2. There were several apparent reasons for the progress of the gospel:
 - (a) Christians expected the imminent return of the Lord; what they were to do must be done quickly.
 - (b) They were convinced that Christianity was the only *true* religion and was essential to every man’s salvation.
 - (c) Church members generally lived morally pure and loving lives.
 - (d) The equality of all believers appealed to the lower and middle classes of hearers.
 - (e) Paganism had proved to be bankrupt as a moral force in society.
 - (f) The gospel was often spread by traveling merchants and other transients.
 - (g) Some government officials obeyed and applied their influence to the furtherance of the gospel message.
 - (h) Many prominent women were attracted by the exalted place given to womanhood.
 - (i) Most of all-- **God** gave the increase to His cause. See 1Corinthians 3:6.
3. The gospel’s success aroused *literary* opposition by pagan writers.
 - (a) *Apologists* wrote in defense of the truth when it was attacked.
 - (1) Some responses were directed to government officials, asking for tolerance.
 - (2) Other responses were intended to answer charges made by the attackers.
 - (3) Justin Martyr is the best known apologist in both kinds of responses.

4. The gospel's success also aroused persecution by the Roman government.
5. Features of Christianity attractive to many often raised governmental opposition:
 - (a) The welfare of individuals rather than of the state was most important.
 - (b) Christian morality challenged the debauchery of Roman society.
 - (c) Christianity emphasized internals, while Roman religion was altogether external.
 - (d) Disciples rejected emperor worship, which was endorsed by Roman religion.
 - (e) Moral family values were in contrast to immoral Roman family relationships.
 - (f) Christianity's "One God" clashed with Rome's polytheistic culture.
 - (g) Miraculous gifts in the church were linked with black magic, a serious offense.
 - (h) Simple worship was misunderstood by critics, e.g., it was charged that actual flesh and blood were eaten in the Lord's Supper.
6. Government persecutions of the church were spread over many years.
 - (a) Nero first persecuted disciples in Rome [64 A.D.].
 - (b) Domitian punished Christians with property confiscation, banishment and death [circa 90 A.D.].
 - (c) Emperor Trajan approved a plan by Pliny the Younger [111-113 A.D.] in Bythinia that permitted the execution of Christians who refused to recant.
 - (d) Emperor Hadrian [117-138 A.D.] continued these persecutions.
 - (e) Antonius Pius [138-161 A.D.] used a milder approach but allowed persecutions to take place. During this time, the infamous burning of Polycarp at the stake occurred [circa 155 A.D.]. Directed to renounce Jesus, Polycarp is said to have replied that he had been a Christian for many years, and he could in no way renounce his Savior, regardless of the consequences of his refusal.
 - (f) Marcus Aurelius [161-180 A.D.] encouraged the torture of disciples; Justin Martyr was put to death in Rome during this time [166 A.D.].
7. A counter movement, *Montanism*, arose in the church to try to rectify widespread apathy in the church [circa 160 A.D.].
 - (a) It placed great emphasis on miraculous gifts, especially prophecy accompanied by trance-like activity.
 - (b) It also taught the speedy return of Jesus, fanatical self-denial, the direct calling of ministers, and the undesirability of marriage among Christians.
 - (c) Progressive divine revelation reached its climax in the "visions" of Montanists.
8. An early creed ["the Apostles' Creed"] was formulated as a summary of truth to be defended against heretics:

"I believe in God the Father Almighty; and in Jesus Christ, His only-begotten Son, our Lord, who was born of the Holy Spirit and the Virgin Mary, crucified under Pontius Pilate and buried, the third day He rose from the dead, ascended into the heavens, being seated at the right hand of the Father, whence He shall come to judge the living and the dead; and in the Holy Spirit, holy church, forgiveness of sins, resurrection of the flesh" [most ancient form].
9. Rudiments of a *diocesan episcopacy* were also developing as a defense against opposition.
 - (a) Ignatius [110-117 A.D.] gave much emphasis to the authority of bishops and deacons to provide stability to the churches:

“...reverence deacons as Jesus Christ, as also the bishop, who is the type of the Father, and the presbyters as the sanhedrin of God and the assembly of the Apostles. Apart from these there is no church” [Epistle to the Church of Tralles (Turkey)].

- (b) By the middle of the second century, three orders of church officers were recognized: bishops, presbyters, and deacons.
- (c) Bishops were important because baptism and the Lord’s Supper were not considered valid without a bishop or his representative present.
- (d) Bishops were gradually invested with the power to determine and interpret true doctrine and saving faith.
- (e) Congregational conferences were held to chart defenses against Montanism, to decide on church discipline, and to discuss the “Easter question.”

II. The Ante-Nicean Era (170 A.D. to 325 A.D.)

A. The rise of the Catholic Church resulted from changes in both doctrine and organization.

- 1. Originally, *all* members [officers and others] had the *same* privileges: access to God through faith; forgiveness through obedience to His word; equal participation in the worship and work of the church.
- 2. “Gifted” men directed much of the teaching and activity. See Ephesians 4:11,12.
- 3. Some [or many] gifts were imparted to elders. See James 5:14,15.
- 4. Preaching and administering the Lord’s Supper were *not* confined to a few.
- 5. The close of the first century saw these duties transferred to local elders who were appointed because they had gifts of teaching. This marked the beginning of the “clergy” [chosen ones] and “laity” [masses].
- 6. During the second and third centuries rule was transferred from bishops to a bishop.
 - a. The rapid rise of an episcopate [hierarchy] had several causes:
 - (1) Confidence was moved from spiritual gifts, as they diminished, to men invested with formal authority in the churches.
 - (2) Roman law and order influenced the organization of the church.
 - (3) The God/Christian relationship became regarded as a contract.
 - (4) The fight against heresy prompted a desire for more concentrated leadership.
 - (5) Large churches were hard to oversee and discipline with plural rule.
 - (6) Disagreements among elders prevented a “united front” for the church.
 - (7) The martyrdom of some elders gave prestige to the office.
 - (8) A new generation grew up in Christian homes and were more inclined to changes in the status quo than their parents had been.
 - b. Cyprian, a church leader in Carthage [Africa], had a great influence on changes.
 - (1) He insisted that all Christians were in one true church.
 - (2) He taught that bishops were essential to the true church.
 - (3) Bishops were supposed to be successors to the apostles with special powers.
 - (4) All bishops were to be considered as having equal rank.
 - (5) Rebellion against a bishop was rebellion against God.
 - (6) The priesthood of bishops sprang from their special responsibilities of administering the Lord’s Supper and caring for the poor.

- c. A hierarchy [rank and order] developed rapidly among the churches.
 - (1) Country bishops enjoyed less influence than city bishops, and bishops in the larger cities had more influence than those in smaller cities.
 - (2) The Bishops of Rome, Constantinople, Jerusalem, Antioch, and Alexandria [Egypt] achieved the most influence over others because of the importance of their churches and the locations of their bishoprics.
- d. Synods met from the middle of the second century to deal with heresy and discipline. The “clergy” gradually eliminated the “laity” from these synods.
- e. Initially, synods were usually provincial, rarely intra-provincial.
- f. After 250 A.D. provincial synods were often held annually in capital cities with the bishops of those cities serving as presiding officers.
- g. In 313 A.D., Emperor Constantine granted “full toleration” to Christians in the empire.
 - (1) He soon urged everyone to embrace the Christian religion [325 A.D.].
 - (2) He began to restructure the church into an organizational model similar to that of the empire. This project eventually resulted in the present organization of the Catholic Church:

<u>EMPIRE</u>	<u>CHURCH</u>
Emperor	Pope
Senate	Councils
Imperial Governors	Patriarchs
Provincial Governors	Metropolitans
Civitas	Bishops
Citizens	Laity

- B. The relationship between the empire and the church changed over time.
 - 1. The empire’s strength began to decline under emperor Marcus Aurelius [161-180 A.D.].
 - a. Changes in the citizenry took place: a lessening of mental and physical energy, a declining birthrate, and significant movement into cities.
 - b. Changes in governmental practices also occurred: heavy taxation, leadership moved from the more to the less educated people, emperors ruled who were not Romans, and the army was composed largely of conscriptions from distant provinces.
 - 2. The church became a factor to be reckoned with throughout the empire.
 - a. Eventually, it became fairly well-tolerated during the second and third centuries.
 - b. However, general and systematic persecutions occurred during the reigns of Decius [249-251 A.D.] and Valerian [253-260 A.D.].
 - (1) The 1000th anniversary of Rome’s founding renewed interest in paganism.
 - (2) Attacks by barbarians accounted for Rome’s ceasing to persecute Christians.
 - (3) An edict issued in 250 A.D. threatened confiscation of property, torture, and death to Christians who refused to recant.
 - (4) Many members “temporarily” recanted and were later readmitted to the church. Others were refused, among them Novation [reputedly the first man to receive

- sprinkling], who became bishop of a splinter church that spread through Europe.
- c. Minimal persecution was experienced by the church from 260-303 A.D.
 - d. Diocletian began a persecution between 303-313 A.D. in an effort to reinvigorate the empire. This persecution developed slowly:
 - (1) 295 A.D.-- all soldiers were ordered to offer pagan sacrifices.
 - (2) 296 A.D.-- all sacred books were burned in Alexandria, Egypt.
 - (3) 303 A.D.-- three severe edicts were issued against the church; they called for:
 - (a) The destruction of all Christian buildings;
 - (b) The imprisonment of all bishops and presbyters;
 - (c) Subjecting all Christians to torture.
 - (4) 304 A.D.-- another edict called for Christians to choose apostasy or death.
3. The empire finally became convinced that it could not win the struggle against the church.
 - a. An edict of limited toleration appeared in 311 A.D.
 - b. Christianity was recognized as lawful in the edict of Milan in 313 A.D.
 - c. Co-emperor Licinius briefly renewed persecution but was defeated by Constantine for the throne in 324 A.D.
- C. Numerous disputes and schisms involving the church slowly changed its identity.
1. Problems continued with various Jewish sects that vigorously attacked basic doctrines.
 2. Efforts within sought to compromise Christianity with gnosticism and pagan religion.
 3. Reformers with personal agendas resulted in splinter groups.
 4. Serious doctrinal disputes triggered ongoing unrest in the churches.
 - (a) Should Easter be celebrated always on Sunday or by the Jewish calendar?
 - (b) Should converts of “heretics” be re-baptized?
 - (c) Errors concerning the Godhead and the nature of Jesus.
 - (d) Origin of Alexandria proposed a doctrine of future probation for sinners, which eventually resulted in Catholic “purgatory.”
- D. Monasticism [the world is evil, and holiness demands extreme sacrifices] gained popularity.
1. Poverty, voluntary celibacy, and seclusion were strongly emphasized.
 2. The movement came in stages: aesthetics in churches; individual hermits; informal cloisters of hermits; monastic orders consisting of several hermit associations.
 3. One famous hermit was Antonius in Egypt, who lived in the desert from age 20 to 106.
- E. Religious life and worship during the Ante-Nicean period impacted the empire.
1. Home and family responsibilities were elevated as high priorities for Christians.
 2. Devotion to religion and to strict morality were stressed in the church.
 3. Paganistic occupations were avoided: image makers, actors and magicians, bankers, inn keepers, and soldiers [divided opinions about this].
 4. Church discipline for offenses was severe; authority to discipline was given to bishops.
 5. Penance was introduced for sins committed following baptism.
 6. The standard church service included: prayer, praise, sermon; after dismissing penitents and the “demon possessed,” a second elaborate service ended with the Lord’s Supper.

7. Church buildings appeared prior to 200 A.D.; they were usually rectangular rooms with arched roofs and very plain.
8. Art work began to be displayed at burial sites. Symbols employed included: an anchor [Christ]; a fish [Jesus Christ, Son of God, Savior]; a palm leaf [victory].
9. The adoration of martyrs became popular and memorial services were conducted at gravesites, but praying to saints and worshiping relics were not yet widespread.

III. The Post-Nicean Period (325 A.D. to 590 A.D.)

- A. The relationship of empire to church changed dramatically during this time.
 1. Constantine granted Christianity a privileged status in the empire.
 - a. The “clergy” were exempted from military and civil duties, and their property was untaxed [313 A.D.].
 - b. Customs and laws offensive to Christians were abolished [325 A.D.].
 - c. The “true” church was allowed to receive legacies under the law [321 A.D.].
 - d. The civil observance of Sunday was initiated [321 A. D.].
 - e. The state contributed to church buildings and the support of the clergy.
 - f. Many Civil offices were filled with Christians.
 - g. The first General Council was convened at Nicea [Asia Minor] in 325 A.D.
 - h. The seat of government was moved to Byzantium [Constantinople] to distance it from the pagan influences of Rome [330 A.D.].
 2. The invasion of the empire by barbaric tribes [415-752 A.D.] enhanced the spread of “Christianity” as these pagan peoples were “converted.”
- B. The doctrine of the church evolved rapidly as its borders expanded.
 1. Expectations for the church to help unify the empire drove the efforts to unify beliefs and practices into a centralized and stable body of church doctrine.
 2. The church sought to settle four basic doctrinal disputes that had generated unrest:
 - a. *Arianism*-- It was thought that Christ was neither absolutely God or absolutely man. His nature was a compromise of divinity and humanity. This teaching was rejected by the Council at Nicea in 325 A.D. and by the second General Council at Constantinople in 381 A.D.
 - b. *Nestorianism*-- Christ was supposed to have two natures so distinct that His every action must be identified as one or the other.
 - (1) This idea was condemned by the third Council at Ephesus in 431 A.D.
 - (2) “Monophysitism” said Jesus had only a divine nature; His humanity was in appearance only. The fourth Council at Chalcedon [451 A.D.] differed.
 - (3) “Monotheletism” allowed only a divine will for Jesus in His behavior on earth. The sixth General Council rejected this doctrine [Constantinople, 680 A.D.].
 - c. *Donatism*-- The official authority of church leaders who had defected during persecution and who had surrendered copies of Scripture was challenged.
 - (1). Augustine, bishop of Britain, defended their authority. Official acts of the clergy are unaffected by their personal behavior, he contended.

- d. *Pelagianism*-- Man has the ability to save himself by his own merits, a doctrine that was also aggressively opposed by Augustine. Its basic teachings are:

Pelagius

- * Man has no original sin
- * A free-will sinless life is possible; salvation results from good works
- * Infant baptism is useless
- * God's laws [Old and New] are only *helpful*, not necessary to save

Augustine

- * Original sin is inherited from Adam
- * Man has no free will; salvation is wholly by God's grace
- * Infant baptism is essential
- * Since salvation is wholly by grace, man's faith is *given* from God

- C. Augustine's City of God [412-426 A.D.] had a profound effect on church doctrine and practice.
1. Ten books of this body of work defended Christianity against paganism.
 2. Twelve books contrasted the sanctity of the "city of God" [the "organized church"] with the corruptions of civil governments. The secular must be subordinate to the spiritual. This proposal eventually gave rise to the Roman Catholic papacy.
- D. The evolution of church *organization* was also rapid during this period of time.
1. The bishops ruled the other clergy in all spiritual and legal matters, supervised all finances, and transferred priests and approved their travels.
 2. The office of Metropolitan Bishop was established at Nicea [325 A.D.]. These bishops validated the appointments of lesser bishops and presided over provincial synods.
 3. The office of Patriarch was also initiated in 325 A.D. Bishops at Rome [who declined at the time], Alexandria [Egypt], and Antioch were the first appointed. Recognition for the bishops at Constantinople [381 A.D.] and Jerusalem [451 A.D.] came later.
 4. The General Council at Chalcedon [451 A.D.] voted to install the bishop of Constantinople as the chief bishop of the entire church.
 5. The Roman bishop protested this move as a challenge to his own standing. A competition ensued, ultimately resulting in a split between eastern and western churches.
 6. Several factors favored the Roman bishop in this struggle:
 - a. Rome was the geographical and political center of the world at this time;
 - b. The church at Rome was likely the largest and most influential of all churches;
 - c. Peter was already being touted as the first bishop of the Roman church, and he, it was claimed, had been the direct representative of Christ on earth;
 - d. Roman missionaries had spread the influence of the Roman church everywhere.
- E. Worship and religious life saw significant changes during this period.
1. Martyrs began to be canonized and relics became popular. The "cross of Christ" was "discovered by Constantine's mother, and "splinters" taken away from Jerusalem were sufficient, if authentic, to make up several crosses.
 2. The adoration of Mary as the "queen of heaven" sprang up.
 3. Image worship in the churches had its beginning. during this time.

4. Pilgrimages to sacred places, such as Palestine, Mount Sinai, and the tombs of Peter and Paul, were desirable destinations for devout travelers.
5. The rite of baptism was greatly embellished, the “sign of the cross” was popularized, and other rituals were introduced into the religious lives of people.
6. The Lord’s Supper became recognized as the *literal* sacrifice of Jesus.
7. Worship grew much more formal in the churches.
8. Many church festivals honored saints and martyrs.
9. Monasticism became a widespread way of life for many.
 - a. One famous monk, Simon the Stylite [390-460 A.D.], lived for thirty years on a pillar 60 feet high.
 - b. Monasteries were organized by stricter rules, e.g., seven hours of work and two hours of study every day for monks.

IV. The Medieval World (590 A.D. to 1517 A.D.)

- A. The rise of the papacy was significant during much of this period.
 1. Missionary efforts were widespread among the Celts in Ireland and Scotland, the Teutons on continental Europe, and the Slavs and Huns at the eastern fringes of the empire. These undertakings gave support to Roman Catholic forms and practices.
 2. Meanwhile, Islam appeared as a new religion and as a new contender for supremacy.
 - a. Mohammed was self-proclaimed as a prophet at age forty [610 A.D.] and initiated a new religion, *Islam* ["submission to Allah"].
 - b. The unique features of Islam were things such as: Allah is Supreme; all events are foreordained; good and bad angels continually struggle; God’s revelation is contained in the *Q’ran* [Koran] and *Sunna* [Mohammed’s sayings]; Mohammed was a prophet greater even than Christ or Moses; man can gain Paradise [a place of fleshly pleasures] by his good deeds; his best deeds are prayers, fastings, almsgiving, pilgrimages to Mecca; and war against unbelievers. Polygamy and concubinage were also practiced.
 - c. The “Hegira,” Mohammed’s flight from his enemies to Medina in 622 A.D., marks the formal beginning of Islam and its dedication to war against infidels.
 3. The Holy Roman Empire emerged in Germany as a strong ally of the church.
 - a. A sense of mutual divinity for church and state was nurtured by state officials.
 - b. Ties with the Roman church were strengthened by Charlemagne [768-814 A.D.].
 - (1) He was crowned as Emperor by Pope Leo III to begin the tenure of the Holy Roman Empire of the Middle Ages [800 A.D.].
 - (2) Charlemagne was bold in advancing new doctrines, new religious practices, and new efforts in education. He assumed leadership in religious matters.
 - (3) His religious reforms resulted in little real permanent change.
 - (4) His empire was divided among Charlemagne’s three grandsons, who with their successors, were virtual figureheads until Otto the Great in 962 A.D.
 - (a) The “Holy Roman Empire of the German Nation” exercised power over Germany and its territory, as well as over Italy, from that time.

4. The Iconoclast Controversy widened the gap between eastern and western churches.
 - a. Images and pictures were prominent in western churches, were often worshiped, acted as “sponsors” for various undertakings, and their paint scrapings were sometimes mixed with the bread and wine of the Supper for more efficacy.
 - b. Eastern emperors cleared churches of images and were denounced by the west.
 - c. Western popes continued to oppose efforts against images until they became permanent fixtures in the churches.
 - (1) The Nicean Council [787 A.D.] approved images in worship “in accordance with apostolic tradition.”
 - d. Images were restored permanently in eastern churches in 843 A.D.
 5. The power of the papacy increased as civil power decreased from 590-1050 A.D.
 - a. Gregory the Great became Rome’s most powerful bishop [590-604 A.D.].
 - (1) He exercised wide civil and religious controls.
 - (2) He renounced the eastern bishop’s claim to be “universal bishop.”
 - (3) He maintained an army and established papal military power.
 - b. Spurious documentations of papal power and innovations in doctrine and practice were challenged but were employed anyhow to strengthen the papacy.
 - c. Popes sought to suppress the influence of archbishops and patriarchs as a means of enhancing their own power.
 6. Monasticism developed widely between 700-1000 and was encouraged by popes.
 - a. Monasteries focused on agriculture and missionary activities and became centers of teaching and learning and copying manuscripts.
- B. The Papacy Absolute [1050 A.D. to 1294 A.D.]
1. Three theories developed about the relationship between church and state:
 - a. The emperor and the pope each was supreme in his own realm. Each should be supportive of the other for their mutual advancement.
 - (1) Jesus’ spiritual and physical duality was the basis of this dual rule.
 - b. The emperor was superior to the pope in secular matters, and the pope was, at least in some respects, subordinate to the emperor in matters of government.
 - (1) Jesus’ rendering tribute to Caesar was the foundation of this idea.
 - c. The pope was superior to the emperor in *both* secular and religious matters.
 2. The struggle for power between the popes and the emperors finally culminated in the permanent separation of the eastern and western churches in 1054 A.D.
 - a. Photius, patriarch of Constantinople, pressed the attack against Roman power.
 - (1) He used missionaries to diminish the Roman pope’s influence.
 - (2) He openly opposed all claims of supremacy made by the Roman pope.
 - (3) He branded eastern and western practices as either “orthodox” or “heretical.”
 - (4) He rejected the western addition of “*filioque*” [“and the Son”] to the Nicean Creed’s statement that the Holy Spirit came from “the Father.”
 - (5) This addition and the claim for papal supremacy by Rome became the two major dividing issues between eastern and western churches.

- b. Emperor Constantine IX planned to pronounce Leo IX as universal bishop, but Leo's military defeat and the scheming of Constantinople's patriarch resulted in the permanent division of east and west.
 - (1) The patriarch closed Latin churches and took other provocative actions.
 - (2) Differences such as the Roman use of unleavened bread, the "filoque," clerical celibacy, and omitting "Hallelujah" from certain liturgies, were used in attacks by eastern clerics on the Roman church and its papacy.
 - (3) Efforts to reconcile the two parties ended with the excommunication of the Roman church by the eastern church on July 16, 1054 A.D.
- 3. The Holy Roman Empire had experienced political "meltdown" after 840 A.D. and divided into two basic geographic entities of Germany and France.
 - a. Feudalism, based on land ownership and serfdom, became the system within which political power was exercised.
 - b. A new Holy Roman Empire was initiated in Germany by Otto the Great [936-973 A.D.] in a mutual dependency for power between the state and the church.
 - c. The emperor "invested" church officials with their offices, giving him some semblance of control over church affairs.
 - d. The emperor's relationship to the church in Germany served to generate a more favorable climate for church unification in France and elsewhere.
 - e. The church promoted the interests of the emperor, and he promoted the papacy.
 - f. Mutual "rescue" efforts of the state and the church would be only temporary.
 - (1) The ambitions of the church for supremacy would soon bring changes.
 - g. Reforms pressed by Odo, a monastery abbot in France, spread throughout the church. He called for:
 - (1) The separation of the church from all secular controls.
 - (2) The abolition of "simony," the practice of buying church offices.
 - (3) The banning of clerical marriages.
 - (4) Re-establishing the powers of the pope as the real head of the church.
- 4. The Age of Cardinal Hildebrand-- the advisor of popes-- [1073-1085 A.D.]
 - a. The College of Cardinals was expanded to include wider participation.
 - b. Papal legates in various countries became advocates for more papal power.
 - c. Strong military alliances were formed with Normans in southern Italy and with the king of France.
 - d. Papal power in England was restored through William the Conqueror.
 - e. When he became Pope Gregory VII, Hildebrand greatly expanded papal power:
 - (1) He made celibacy mandatory, thus stopping the inheriting of church offices and giving the pope more control of church affairs by his "investiture."
 - (2) He battled Emperor Henry IV over this matter; the emperor "deposed" the pope and the pope excommunicated the emperor.
 - (3) Henry IV was humiliated by Gregory because of the excommunication.
 - (4) Henry later retaliated by devastating Rome, which drove Gregory into exile.
 - (5) The controversy was ended in 1122 A.D. in compromise.

- f. Gregory VII's position on the papacy gave impetus to papal power:
 - “The Roman Church was founded by God alone; the Roman pope alone with right can be called universal; he alone may use the imperial insignia; his feet alone shall be kissed by all princes; he may depose the emperors; he himself may be judged by no one; the Roman Church has never erred, nor will it err in all eternity.”
 - (1) Gregory believed that all Christian states should form a world empire with the pope at its head as God's representative.
6. The Crusades further solidified the supremacy of the western pope.
- a. Eight military campaigns against Seljuk Turks sought to regain the Holy Land.
 - b. These expeditions covered 174 years, 1096-1270 A.D.
 - c. Pilgrimages by Christians were threatened by the Mohammedans in Palestine after the Holy Land was overrun in 1073.
 - d. The Byzantine emperor called for help, and the western church responded.
 - e. Participation in the crusades was made attractive by Roman popes:
 - (1) It could allow a crusader to forego penance for sins;
 - (2) It assured salvation if a sincere participant died on the way or in the fight;
 - (3) It freed a debtor of his debts;
 - (4) It provided liberation from prison sentences for many.
 - f. A children's crusade was started in 1212 A.D.
 - g. The effects of the crusades were significant:
 - (1) They promoted communication between the east and the west;
 - (2) They advanced the growth of monarchies when states inherited the lands of non-returnees. This procedure, however, was not practiced in Germany;
 - (3) They gave rise to trade and industry, to cities, and to a new middle class;
 - (4) They stimulated intellectual curiosity;
 - (5) They made the pope the supreme ruler of western Europe;
 - (6) They promoted a religious intolerance that led to the Inquisition;
 - (7) They stimulated interest in relics and in sacred places.
7. The period of the crusades also witnessed a movement to reform excess and abuse in the Catholic communities.
- a. Monastic orders were founded in large numbers.
 - (1) These orders gave complete loyalty to the popes in exchange for privileges.
 - (2) Residents were exempted from paying tithes to the church.
 - (3) Papal legates could not exercise control over the residents.
 - (4) Residents could not be excommunicated except by the pope himself.
 - (5) Monastics could ignore attending councils unless summoned by the pope.
 - b. Monastic regulations spread to the common clergy and resulted in a common dress, a common community of shared goods, and dormitory living for priests.
 - c. Knightly and Military Orders began to function in Palestine.
 - (1) Hospitalers [Order of Knights of Saint John] protected and cared for sick and destitute pilgrims.
 - (2) Knights Templar [originating in 1119 A.D.] protected Jerusalem-bound pilgrims.

- d. Mendicant [begging] orders marked a change in emphasis on serving God.
 - (1) Dominicans and Franciscans were the two most prominent orders.
 - (2) Their focus became more spiritual than it had been previously.
 - a. They gave all their goods to the poor and preached repentance and love.
 - b. They traveled and lived on whatever alms they might receive.
 - c. They placed themselves directly under the pope's authority.
 - d. They pursued learning and became teachers in schools.
 - e. They restored preaching to the worship of churches.
 - f. They became the pope's best tool to suppress heresies in the churches.
- 7. Scholasticism resulted from the new emphasis on *reason* to support *faith*.
 - a. This movement was centered not on new doctrines but on systematizing and organizing existing doctrines.
 - b. The Bible was said to be the only absolutely reliable revelation from God.
 - c. Its *interpretation* should be according to tradition and harmonious with the decisions of popes and councils and with the views of the "church fathers."
 - d. Basic differences existed among these Scholastics:
 - (1) Some respected truth that came from investigation and the use of reason.
 - (2) Others accepted truth that came solely by revelation-- written or unwritten.
 - (3) The church officially accepted the latter view; *transubstantiation* embraced.
 - e. There was much legislative activity by the popes of this era.
 - (1) Seven sacraments were adopted for use in the church: *baptism, eucharist, confirmation, extreme unction, penance, ordination, and marriage*.
 - (2) Services of priests were made essential to administering the sacraments.
 - (3) *Transubstantiation* and *annual confession* were sanctioned by the church.
 - (4) The *Inquisition* was supported as a means of stopping heresy [1184 A.D.].
 - (5) Church laws were reworked so as to enhance the authority of the pope.
 - f. Scholastics promoted the "good life," which consisted of obedience to the clergy; use of the sacraments and sacramentals [exorcism, holy water, the sign of the cross, etc.]; Mariolatry; worship of saints; use of the rosary; acts of mercy; pilgrimages; adoration of relics, and other acts of devotion.
 - g. Scholastics also encouraged education and the use of reason when it agreed with the doctrines of the church.
 - (1) Thomas Aquinas defended the state's right to exist when subject to church.
 - (2) John Duns Scotus contended that church doctrines are even more valuable when they conflict with human intelligence.
- 8. The papacy reached its height of power during the reign of Innocent III [1198-1215 A.D.] who worked to embellish the office to its fullest extent.
 - a. The doctrine of *vicar of Christ*: The pope is a substitute for and representative of Christ. He is superior to all other men when he uses his spiritual powers.
 - b. *Interdicts*: papal decrees that constitute a "speaking between" God and man.
 - c. Renewed efforts were undertaken to suppress heresies within the church.
 - d. Numerous clerical reforms were instituted.

9. Reactionary movements arose in opposition to the work of Innocent III.
 - a. The *Albigenses* [Albi, France] reacted against recent church activities. They were so serious a threat that the pope sent the French king in a crusade against them [1208-13].
 - b. The *Waldenses* [led by Peter Waldo] advocated a return by the church to the Scriptures; opposed the doctrine of purgatory; denied that the church is infallible; laymen should be allowed to preach; giving goods to the poor was an act of consecration.
 - c. Waldenses sought reform within the church and asked for tolerance from the church in 1179 A.D. but were nevertheless excommunicated and persecuted. The sect still exists in Italy and members have held citizenship since 1870.
 10. The rise of the *Third Estate* took place. This is a middle class of merchants, bankers, and craftsmen who eventually wrested control of the government from the clergy and nobility of Europe.
- C. The Decline of the Papacy (1294-1517 A.D.)
1. The popes had customarily abused their powers over the church.
 - a. Heresy was made a capital offense. Torture was employed against heretics, and the *Inquisition* was an official department of church administration with its own courts under the direct supervision of the popes.
 - b. The popes claimed the exclusive right to appoint candidates for church offices, but when candidates contested the appointments, lawsuits became common.
 - c. The offices of bishop and priest were deemphasized and many of their duties were transferred to mendicant monks.
 - d. The pope established his own court of appeals to settle church disputes.
 - e. Simony [buying and selling church offices] was practiced openly at the papal court.
 2. The Babylonian Captivity of the Church [1305-1376 A.D.]
 - a. Boniface VIII exhibited severe papal arrogance in his efforts to arbitrate a war between England and France [1295 A.D.]. They ignored his intervention, and in retaliation he forbade both nations from taxing church property to fund the war. The English king continued to tax the church and the French king stopped the export of all money from France to the Vatican.
 - b. Papal resources in France were numerous: first year incomes of bishops and abbots; the best fuedal estates were reserved for popes and cardinals; appointments were contingent on payment of church taxes; the title to all properties held by church officials; the right to tithe church property for urgent needs.
 - c. Boniface excommunicated Philip, the French king, who in turn jailed the pope until his death.
 - d. Pope Clement V, a French pope, moved the papal headquarters to Avignon, France, where it remained for about seventy years [“Babylonian Captivity”]. Seven French popes ruled the church during this period of “captivity.”
 - e. This lengthy episode weakened the papacy, now subject to state control, and calls were heard for the reform of abusive and immoral practices of the church.

3. The Papal Schism (1378-1417 A.D.)
 - a. Gregory XI returned to Rome in 1377, but his successor, Urban V, who was elected on a promise to headquarter in France, reneged on his promise.
 - b. Clement VII was elected at Avignon to serve as a French pope.
 - c. For *forty years* the church had *two popes* and *two colleges of cardinals!*
 - d. The Ecumenical Council at Pisa deposed both in 1409 A.D. and elected Alexander V-- now the church had *three popes!*
 - c. The Council of Constance deposed all three in 1417 and elected Martin V.
4. Reformatory movements continued during this time in Europe.
 - a. The “*Defensor pacis*” was written in 1324 in Italy in an attempt to change the relationship between the church and the state.
 - (1) The church was to be more democratic and stay in the spiritual realm; church officers would be elected and paid by the state.
 - (2) The state should be controlled by the populace through elected officials; the king would be elected and rule through a constitution.
 - b. William of Occam promoted similar ideas in France that later influenced Luther:
 - (1) The pope was fallible; a General Council has more authority than a pope.
 - (2) The Scriptures are the only infallible source of Christian faith.
 - (3) The church is subordinate to the state in secular matters.
 - c. Other reform efforts by church councils were successfully resisted by popes in France and Germany.
5. John Wyclif led the demand for church reforms in England [1320-1384 A.D.].
 - a. The pope was fallible and was identified as “Antichrist.”
 - b. The doctrine of transubstantiation was a false doctrine.
 - c. The first complete Bible in English was published.
 - d. Wyclif was condemned by Gregory XI but was protected by Parliament.
6. John Hus took the lead for reforms in Bohemia [Czechoslovakia] and was arrested and burned at the stake by the church.
7. Girolamo Savonarola pushed for changes to be made in Florence, Italy [1486].
 - a. He declared that the church would be punished for its crimes and then soon thereafter would be renewed in its character.
 - b. He was put to death because of his reform activities.
8. The effects of the *Renaissance* on the papacy are noteworthy.
 - a. The rise of capitalism and the middle class, the emerging influence of national states, and the increase of humanistic thinking all weakened the papacy.
 - b. The papacy was increasingly secularized to keep abreast of the Renaissance movement in society. This added to the demands for reforms.
 - c. The study of Greek and Hebrew became popular pursuits and gave the reformers new and better insights into the Bible text.
 - d. The printing press allowed wide circulation of the Bible and other literature.
 - (1) By 520 A.D. there were *eighteen* German, *two* Dutch, *eleven* Italian, and *four* Bohemian translations of Scripture available.

9. Reforms represented a backlash from the church's domination of the people.
 - a. A relationship with God was possible only "through the church and the clergy."
 - b. The church gave protection from Satan and evil spirits by charms, amulets, prayers to Mary and the saints.
 - c. The sacraments were necessary to salvation. They were withheld by the pope:
 - (1) By *excommunication* against individuals [which removed rights of mass, holding of church offices, burial, or assistance from other Catholics];
 - (2) By *interdict* against cities, provinces, or kingdoms [which stopped public worship, Christian burial, or marriage ceremonies; only extreme unction and baptism could be administered under an edict];
 - (3) By *ban of Empire*, a secular punishment prompted by the church [which declared excommunicated persons or communities to be outlaws].
 - d. *Penance* was a formal procedure of contrition, confession, and satisfaction.
 - e. *Purgatory* was a place for final satisfaction for sins and could be utilized only through observing masses and/or paying alms.
 - f. *Indulgences* lightened or remitted the sins of both the living and the dead. They drew from a "bank of good works" [*supererogation*] and were sold for money.
 - g. The value of good works was greatly emphasized.

V. The Reformation in Europe (1517 A.D. to 1603 A.D.)

- A. Conditions had evolved to generate a radical change in religious conditions.
 1. Strong national states had developed throughout Europe, offering competition to the church for the loyalties of the populace.
 2. The Renaissance of learning had instilled in common people a greater sense of self-reliance and independence than ever before.
 3. The church was a dominating and repressive force in the economics of nations and individuals.
 4. Religion had become totally pervasive and controlling of daily life and focused on outward materialistic practices rather than on true inward spiritual devotion.
- B. Reformation began in Germany with the work of **Martin Luther** [1483- 1546 A.D.].
 1. Luther was born into a poor, strictly pious Catholic family, where God was always considered to be severe and threatening.
 2. He was educated first in a village school, then at Magdeburg and Eisenach, where he was favorably impressed with monks he observed. He sang in the school choir, which was a kind of scholarship of the time.
 3. He excelled at the University of Erfurt, where he studied philosophy and law. The environment was very religious with close ties between school and church. Erfurt was held in esteem because it possessed a "drop of the blood of Christ."
 4. Several events prompted young Luther's determination to become a monk: his casual contact with the Bible; an personal accident and a serious illness; friends who either became monks or who died; and a pestilence in the city that took numerous lives.

5. The culminating factor in his decision was a severe thunderstorm [1505 A.D.] in which he was almost killed. Thereafter he pledged to become a monk in the church.
6. He kept his promise and became a monk, a priest, and a university teacher.
7. A visit to Rome [1510-11] disillusioned him about Catholic Church piety.
8. Luther became a very popular preacher and professor at the university:
 - a. He used German rather than Latin in his classroom teaching.
 - b. He based his lectures on Greek and Hebrew texts and not on church traditions.
 - c. A strong appeal to the Bible made his sermons fresh and attractive.
 - d. He employed simple language that common people could understand.
 - e. He exhibited deep personal faith in God and in the Scriptures.
9. Luther's religious convictions experienced a radical change between 1513-1517 A.D. He adopted views contrary to the accepted teachings of the church, such as:
 - a. Salvation was by faith without any works of merit.
 - b. Man has direct access to God through his faith in Christ.
 - c. The Bible is the authority for faith and life; valid tradition must conform to the Bible.
 - d. The Scriptures can be interpreted with the aid of the Holy Spirit through a study of context and the laws of human language.
 - e. The essence of God is love, not a legal contract between man and church.
 - f. Full certainty of salvation in Christ is possible for man.
10. Luther became very disenchanted with the church because of the sale of *indulgences*.
 - a. St. Peter's cathedral in Rome had been started in 1506, but funds were depleted.
 - b. Indulgences were sold by Leo X to raise money for its completion [1513-21 A.D.].
 - c. John Tetzel greatly abused the sale of indulgences in order to increase profits:

“ ‘When the Commisary or Indulgence-seller approached the town the Bull (proclaiming the Indulgence) was carried before him on a cloth of velvet and gold, and all the priests and monks, the town council, the schoolmasters, and their scholars, and all the men and women went out to meet him with banners and candles and songs, forming a great procession; then all the bells ringing and all the organs playing, they accompanied him to the church; a red cross was set up in the midst of the church, and the Pope's banner was displayed; in short, one might think they were receiving God Himself ’ (Lindsay). In front of the cross was placed a large iron chest to receive the money, and then the people were induced in various ways, by sermons, hymns, processions, bulletins, to buy indulgences. Tetzel would frequently say.. ‘Soon as the groschen in the casket rings, the troubled soul from purgatory springs.’ ”
11. Luther strongly opposed this and other questionable practices of the Catholic Church.
12. On **October 31, 1517 A.D.** he nailed **95 Theses** [propositions] on the door of the Castle Church at Wittenburg, Germany, asking for a debate on these issues.
13. This event marks the ***beginning of the Reformation movement!***
14. Events subsequent to the 95 Theses:
 - a. Luther's monastic order sought to silence him but later took his side in debate.
 - b. The Pope ordered an inquisition for Luther, who refused to recant his positions.
 - c. Debate with John Eck, a prominent Catholic apologist, forced Luther to admit that a General Council could err. Whereupon, a papal bull [seal] was sought against him.
 - d. Luther burned the papal bull [1520] in defiance of the pope's control over him.

- e. He was excommunicated by the pope on January 3, 1521 A.D.
 - f. He then wrote several tracts supporting his positions:
 - (1) To the Christian Nobility of the German Nation urged reform of both church and state.
 - (2) On the Babylonian Captivity of the Church attacked church doctrines.
 - (3) The Liberty of a Christian Man stressed the priesthood of all believers.
 - g. Luther was tried before the Diet [court] at Worms, Germany in 1521.
 - (1) Reminded and warned about John Huss' murder by the church, Luther replied:
 - “Huss has been burned, but not the truth with him. I will go on, though as many devils were aiming at me as there are tiles on the roof.”
 - (2) Called upon to recant at his trial, he proclaimed:
 - “Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments...I cannot and will not recant anything, since it is unsafe and dangerous to do anything against the conscience.”
 - (3) He was placed under a ban of Empire which made him a criminal.
 - (4) He was ordered to surrender to the government, and people were forbidden to help him or to read any of his writings.
 - (5) He was secreted by friends for ten months to avoid imprisonment or death.
15. Luther and others continued to advocate change, despite repression by the church.
- a. Luther still had no plans to start another church to accommodate his own views.
 - b. He translated the Bible from the Greek and Hebrew texts; the New Testament was finished in 1522 and the Old Testament in 1532.
 - c. Other men took up Luther's reform work:
 - (1) Philip Melancthon authored literature about fundamental Bible doctrines.
 - (2) Karlstadt, Carlstadt and Gabriel Zwilling advocated extreme religious and civil views that went beyond Luther's purposes. These would have abolished virtually all medieval practices and ceremonies of the church, such as: vows, celibacy, clerical garb, images, the confessional, and the mass.
 - (3) The “prophets” of Zwickau claimed to receive inspired visions that demanded the end to infant baptism. When they were opposed by Luther, they denounced him as a “new pope.”
 - d. Luther engaged himself with promoting “Christian” schools.
 - (1) This came from his convictions about individual judgment and responsibility.
 - e. He arranged an order of worship for his followers with these features:
 - (1) He retained Catholic ceremonies not specifically contrary to Bible teaching.
 - (2) Stress was placed on things to be *heard* and not *seen* in the worship.
 - (3) A shift from ceremony to preaching was an appeal to intellect and faith.
 - (4) German was substituted for Latin in the mass.
 - (5) Preaching and congregational singing were placed at the center of worship.
 - (6) The confessional would serve as a way to do “pastoral work.”
 - (7) The cup was given to the laity in the observance of the Lord's Supper.
 - (8) The instruction of youth was considered to be very important.

- f. Luther continued to urge the separation of church and state.
 - (1) The state should have autonomy in secular affairs, and the church should have control of its spiritual matters.
 - (2) But-- the church should be supervised by the state to ensure rational control. This position resulted in his rejecting democratic government in the church.
- 16. The divisions between “protestants” and Catholics became clear between 1524-1530:
 - a. Numerous movements were mounted in the church to thwart reforms.
 - b. Counter-alliances were formed by pro-reform German princes and other officials.
 - c. A union of all reform groups in Germany and Switzerland was attempted in 1529; Luther insisted that there be doctrinal unity among the groups.
 - d. A sharp disagreement arose about *transubstantiation*.
 - (1) Luther contended for the “real presence” of Christ in the Supper [“God does not mock His people with empty signs.”].
 - (2) Zwingli [the Swiss reformer] defended the *symbolic* nature of the elements.
 - (3) Luther’s decision about Zwingli’s idea: “You have a different spirit from us!”
 - e. Disciples of Luther and Zwingli perpetuated the divisions among reform groups.
 - f. The Diet of Augsburg [1530 A.D.] sought to unite all Germans to fight the Turks.
 - (1) The Emperor promised the reform groups a fair hearing of their convictions.
 - (2) Luther presented the Augsburg Confession to state the case for reform.
 - (a) Twenty-one articles presented the basics of Lutheran faith.
 - (b) Seven articles addressed abuses now abolished by the Lutherans.
 - (3) Zwingli’s followers were not allowed a hearing by the Diet at all.
 - (4) The Augsburg Confession was ultimately rejected by the Diet, and the reformers were threatened with suppression by force unless they recanted.
 - (5) This confrontation marked a permanent schism between the Catholic Church and those who adhered to the principles of the Protestant Reformation.

B. The Reformation in Switzerland came from the work of Ulrich Zwingli and John Calvin.

- 1. Zwingli’s reforms were centered at Zurich from 1519-1531 A.D.
 - a. He was trained as a Catholic, served as a parish priest, saw the need for moral reforms, and held that church reforms could only be accomplished internally.
 - b. He became convinced that the Bible is the absolute authority in religion.
 - c. Zwingli was influenced toward becoming a reformer by Luther’s writings and by a plague that impelled him to pledge himself to God’s service.
 - d. Luther and Zwingli *personally shared in common*: poverty, a Catholic background, great mental ability, and faith in the Scriptures as a guide to man.
 - e. They *differed* in significant matters:
 - (1) Luther retained everything not *anti-scriptural*; Zwingli rejected everything that was *unscriptural*.
 - (2) Luther held that the Spirit operates through the word *and* the sacraments; Zwingli believed in a direct converting operation on the heart, that the lofty ideas of heathens were inspired of God, and that pious heathens could be saved.

- (3) Luther centered his efforts on spiritual reforms; Zwingli advocated political reforms as well, with the state being subservient to the church.
- (4) Luther limited the use of force to the state; Zwingli advocated the right to effect church reforms by the force of arms.
- (5) Luther's religion was centered around God's *absolute Love*; Zwingli's centered around God's *absolute Will*.
- (6) Luther attributed man's fall to personal guilt and advocated infant baptism; Zwingli denied personal guilt and gave little emphasis to a personal devil.
- f. Zwingli's work began in 1519, when he opposed the sale of indulgences.
- g. In 1520 he preached against purgatory, intercession of saints, tithing, fasting, and monasticism.
- h. In 1522, to demonstrate his opposition to fasts, his followers ate meat during Lent.
- i. Three public debates were arranged by Zwingli with Catholics:
 - (1) The first debate [January, 1523] featured the discussion of sixty-seven articles, including the pope, worship of saints, good works, fasts, festivals, pilgrimages, monastic orders, celibacy, confession, absolution, indulgences, penance, and purgatory.
 - (2) The second [October, 1523] discussed images and the mass.
 - (3) The third [January, 1524] resulted in Zwingli's endorsement by Zurich's council. His opponents were told to conform to his reforms or leave the city. Churches were forced to rid themselves of Catholic trappings, such as crucifixes, altars, relics, and candles. Sermons in the common language were made a focal part of church services.
- j. Reform efforts spread and were stiffly opposed by the Catholic cantons.
- k. War ensued, and Zwingli was slain in 1531.
 - l. Each canton was then given the freedom to choose its own religious course.
- m. Zwingli's movement would eventually be absorbed into that of John Calvin.
- 2. **John Calvin's** reformation was centered at Geneva, Switzerland [1536-1564 A.D.].
 - a. Calvin came from a prominent French family, was trained as a pious Catholic, studied law, and suddenly changed to Protestant thought in 1533.
 - b. He became a prominent leader of reform in France.
 - c. His Institutes of Christian Religion has been called "the most influential textbook of systematic religion in the Reformation."
 - d. He was persuaded to move to Geneva when the city chose to support reform efforts there in 1535; he was given the job of organizing the city for such support.
 - e. When Calvin tried to prohibit "unworthy" members from the Lord's Supper, he and other preachers were forced to leave Geneva for Germany for a time.
 - f. In 1541 A.D. he was called back to a troubled city and became its dominant influence for the next twenty-three years.
 - h. Calvin's doctrinal positions also differed from those of Martin Luther:
 - (1) He accepted the Bible as man's sole guide in religion.
 - (2) God's sovereign will controls everything in the world.

- (3) Each man is either elect or reprobate for eternal salvation.
 - (4) The saved cannot fall away from the state of grace.
 - (5) The visible church includes some non-elect, and church activity [including the Lord's Supper] were meaningless for them.
 - (6) Images, bells, candles, vestments, and festivals were rejected; preaching, congregational singing, and the Lord's Supper quarterly were included in the worship of the churches.
 - (7) Holiness of life was to be achieved within severe personal regulations.
 - (8) The church and state were one unit, and church leaders should control the state.
 - (9) Severe discipline must be exercised; during 1542-45, Geneva [population 16,000] had 57 executions and 76 banishments for violations of church law.
 - (10) Individual thrift and industry were associated with civic prosperity.
- i. "Calvinism was an extreme form of anti-Romanism which made no compromise with the Roman church" (Qualben).

C. The Reformation in England was tied closely to the throne [1280 A.D.-1603 A.D.].

1. Early influences toward reformation appeared long before any organized movement.
 - a. William of Occam [1280-1349 A.D.] contended that the pope is not infallible, a General Council has the highest authority, and the Scriptures are the only infallible source of guidance for life and death.
 - b. John Wyclif [1324-84], called "the morning star of the Reformation," translated the Bible [1382] and organized preachers to explain the Bible.
 - c. The "Lollards" asked for reforms and were persecuted by the church.
 - d. Luther's writings were circulated by 1531 and were burned by the church.
 - e. Lutheranism spread rapidly in England and many evangelical groups were formed.
 - f. William Tyndale translated the New Testament, had it printed in Germany, and smuggled it into England. He was condemned as a heretic and burned at the stake in 1536 A.D.
2. The reign of Henry VIII witnessed a break with the Catholic Church [1509-1547].
 - a. Henry received special permission from Pope Julius II to marry his brother's widow, Catherine of Aragon, the daughter of Ferdinand and Isabella of Spain.
 - b. Only a daughter, Mary, survived the marriage; Henry sought a divorce in hopes of having a son. He feared that a daughter on the throne would be unacceptable.
 - c. Henry declared that his marriage to Catherine was sinful, but doubtless was trying to conceal his real purpose to marry Anne Boleyn, a Protestant woman.
 - d. The pope refused Henry's request because he feared Spain's political power.
 - e. Henry then befriended Protestant groups in an effort to secure support for his plans.
 - f. He declared himself to be head of the church in England and secured his divorce in his own civil courts.
 - g. New laws were passed: no tribute to Rome; the clergy could pass no law without the king's permission; no appeals went to Rome but only to English courts.
 - h. Henry secretly married Anne Boleyn, and his court voided his previous marriage.

- i. The pope excommunicated Henry in 1534, but parliament passed a law making him head of the Church of England and requiring his subjects to be loyal to that role.
 - j. Henry abolished the monasteries and confiscated their property and gave it to the king's favorites. This solidified their loyalty and formed a basis for forming Protestant groups throughout the kingdom.
 - k. Henry wanted a reformed Catholic Church with himself as its head.
 - l. In 1539 he made parliament forbid the teaching of Protestant doctrines, and severe persecutions were raised against Protestant adherents.
3. The reign of Edward VI [1547-53 A.D.], the son of Henry VIII and Jane Seymour, saw changes in the status of Protestants in England.
- a. Edward had been trained in Protestant thought; Thomas Cranmer, Archbishop of Canterbury, held Lutheran and Calvinist positions and guided Edward's thinking.
 - b. Edward repealed Henry's treason and heresy laws against Protestants and allowed Protestant literature to be widely circulated.
 - c. Doctrines and worship forms were changed, congregations became more involved in their own church activities, and the clergy were allowed to marry.
 - d. Thomas Cranmer wrote a confession of faith, Forty-two Articles (later reduced to thirty-nine in number), which became the adopted creed of the Church of England.
4. The reign of Queen Mary [1553-58], the daughter of Henry VIII and Catherine of Aragon, witnessed a return to Catholic practices.
- a. Mary was reared a devout Catholic, married into the Catholic environment of her husband, Philip II of Spain, and sought to undo Henry's and Edward's reforms.
 - b. She repealed the Reforming Acts that had given protection to Protestants.
 - c. However, the English parliament refused to return confiscated lands to the church or to surrender the monarch's headship of the church.
 - d. Mary forced church officials to adopt Catholic worship and church practice or face the loss of position and other punishments.
 - e. Two hundred and ninety known martyrs perished under "Bloody Mary's" rule.
5. The reign of Queen Elizabeth [1558-1603], daughter of Henry VIII and Anne Boleyn, produced strong support once again for the Protestant cause.
- a. Elizabeth favored Protestants as a means of securing their political support. She was determined to have both political and religious control of England.
 - b. The pope threatened to depose her for rebellious behavior toward the church.
 - c. The Anglican Church [Church of England] was firmly positioned under her rule.
 - (1) The Act of Supremacy [1559] placed the church under the royal crown.
 - (2) The Act of Uniformity required a standard Anglican liturgy in churches.
 - (3) The episcopal [one "bishop"] form of government was retained.
 - (4) The Thirty-nine Articles was sanctioned by parliament as the official creed of the Anglican Church in 1571 A.D.
6. Puritans and Independents played a significant role in English Protestantism.
- a. Many wanted more drastic reforms than Elizabeth generated: a purer form of worship [hence, "Puritans"], presbyterian [plural "presbyters"] government for

- the church, and more Calvinist doctrines to be included in the church Articles.
- b. The *Puritans* became wealthy and politically powerful leaders in England.
 - (1) A “Book of Discipline” contained their religious platform.
 - (2) They sought reform from within the Anglican Church.
 - c. The *Independents* were Calvinistic in doctrine and sought to break off all connections with the Anglican Church.
 - (1) They rejected the accepted forms of church government and insisted that congregations should be independent and free to govern themselves in keeping with New Testament teaching.
 - (2) This movement evolved into Congregationalism and played an important role in colonial America.
 - (3) Independents suffered extreme persecution for their positions.
 - (4) Many fled the country; some went to Holland, from where they sailed on the *Mayflower* and other ships to colonize the New World.
- D. Radical Reform Movements sought religious change beyond what previous reformers had accomplished.
1. *Anabaptists* ["rebaptizers"] originated in Germany and comprised many different groups that had certain common convictions.
 - a. They rejected infant baptism and rebaptized those who had received it.
 - b. They refused to participate with state churches because those churches had members who were not truly devoted to God.
 - c. They chose the “inner light” from the Holy Spirit as far superior to the written word.
 2. There were two types of Anabaptists: *Quietists* and *Revolutionaries*.
 - a. *Quietists* claimed revelations, visions, and dreams; the “inner word” of the Spirit replaced the need for the written word, baptism, or communion.
 - b. *Revolutionaries* also claimed direct divine communications with God; they sought to overthrow worldly governments and worked toward a kingdom of God on earth where all goods would be held in common.
 3. *Mennonites* [from their leader, Menno Simons] originated in a peaceful outgrowth from the Anabaptists. Their basic doctrines included:
 - a. Personal conversion, with baptism as a sign and seal of salvation.
 - b. Rejection of infant baptism and the concept of original sin.
 - c. Refusal to bear arms, hold civic office, or partake of worldly amusements.
 - d. Obedience to state government if neither conscience or Scripture is violated.
 - e. Rejection of any state control over the church.
 - f. The washing of feet as a part of church worship and practice.
 - g. Strict supervision of the personal lives of church members.
 - h. Placing a low valuation on the role of the “sacraments.”
 4. *Baptists* had their original roots in England, from where many Independent Anabaptists fled to Holland. In 1607, John Smythe broke from the Independents and formed a separate fellowship. Many of these newly-born “Baptists” later returned to England or went to other countries and formed churches.

- a. These Baptists were Calvinistic in their doctrines until 1791 when they divided into two distinct groups.
 - b. “Regular” or “Particular” Baptists retained the Calvinist position.
 - c. “General” or “Free Will” Baptists adopted the Armenian [free will] position.
5. *Libertines*, or Spirituallists, traced their beginnings to Holland; they believed that:
- a. God is the only spiritual being; there are no angels and no devil.
 - b. Sin is an illusion, since God is in all creatures and nothing is bad.
 - c. Regeneration occurs when one sees no difference between right and wrong.
 - d. Salvation is the deliverance from the “phantom” of sin.
 - e. There is no truth in the gospel; it offers no real spiritual value.
 - f. The crucifixion and resurrection are merely symbolical.
 - g. Legal marriage was inferior to spiritual marriage, and its restrictions were unimportant.
 - (1) A “community” of women and goods should be shared by all.
 - (2) This radical view attached “Libertine” to the group and still defines loose moral practices in our society.
6. *Unitarians*, or Socinians, originated in opposition to the divinity of Jesus.
- a. The movement flourished under Faustus Socini in Transylvania.
 - b. Doctrines professed by early Unitarians included:
 - (1) Salvation is to be found in the New Testament alone.
 - (2) All religion should be measured by human reason.
 - (3) Christ was wholly human but should be highly regarded for his role.
 - (4) The absence of sin and guilt makes atonement totally unnecessary.
 - (5) Man’s natural worth enables him to obtain salvation through truth.
 - (6) A human Christ has given truth to the world.
 - (7) Predestination and doctrines of hell are unworthy of belief.
- E. The Catholic Counter Reformation attempted to regain assets lost to Protestants.
1. Several organizations were formed within the church to foster more spirituality.
 2. Pope Paul III installed reform-minded men in the College of Cardinals.
 3. The Society of Jesus [Jesuits] was begun by Ignatius Loyola to strengthen dedication to the Catholic Church and to its traditions [1534 A.D.].
 - a. Mission work, chastity, poverty, and blind obedience to the church constituted the founding principles of the order.
 - b. In 1538 the focus was changed to include parish priests who would function in parish work as preachers and teachers to further the order’s mission.
 - c. Complete loyalty was required of members to all superiors in everything.
 - d. The order operated under radical doctrines:
 - (1) “Intentionalism”-- the end justifies the means in dealing with situations.
 - (2) “Mental reservation”-- telling the entire truth might not be judicious, even when under oath.
 - (3) “Probabilism”-- the “goodness” of a thing makes it right.
 - (4) Personal responsibility is limited by one’s duty to obey authority.

4. The *Inquisition*, or “Holy Office,” was a tribunal to eradicate heresy and to punish spiritual offenses against the Catholic Church.
 - a. The work began in Spain and was moved to Italy in 1542.
 - b. The tribunal employed torture and death to accomplish its task.
 - c. Numerous shocking accounts of its activities have been documented.
 5. The *Council of Trent* [three sessions convened, 1545-1563 A.D.] was charged with firm opposition to Protestantism and with solidifying Catholic loyalties.
 - a. Three purposes guided its deliberations:
 - (1) Define and codify church doctrines.
 - (2) Reform the spiritual life of the church.
 - (3) Terminate heresy within the Catholic communion.
 - b. The Council gave equal standing to Scripture and tradition as guides.
 - c. They approved fourteen Old Testament apocryphal ["hidden"] books.
 - d. Clerical celibacy was made binding on church leaders.
 - e. Meritorious works were sanctioned, and seven sacraments were validated.
 - f. Papal supremacy was implied in its role as the “sole exponent” of decrees.
 - g. The “Roman Catechism” of 1566 affirmed the decrees of this Council.
 - h. In consequence of Trent, heretics and their writings were suppressed.
 - (1) A “Papal Index” was published to identify prohibited literature.
- F. The Thirty-Years’ War [1618-1648 A.D.] sprang out of controversy about claims of the Catholic Church to take control of the property of converted rulers.
1. War between Protestants and Catholics actually began in Bohemia when Protestants were denied the right to build church buildings.
 - a. Catholics were victorious in early struggles [1618-29], but Protestants gained the upper hand in Germany and Bavaria from 1630 to 1632.
 2. Several European and Scandinavian nations were involved in the conflicts.
 3. The Peace of Westphalia [1648 A.D.] aligned nations into three categories of state religion: all Catholic; partly Catholic, partly Protestant; or all Protestant.
 4. State religions were set: France, Spain, Portugal, and Italy were to be Catholic; Germany and Switzerland were to be divided; England, Scotland, Holland, and Scandinavia would be Protestant.
 5. Individual Catholics, Lutherans, and Calvinists were to be granted equal religious and civil rights under the laws of their respective countries.
- G. Protestant Revivalism [17th and 18th centuries] sought to entrench itself through Orthodoxy, Piety, and Enlightenment.
1. *Orthodoxy* sought to organize and systematize Protestant thought.
 - a. Great emphasis was placed on doctrine and associated controversy.
 - b. Christian education and strong family life were also benchmarks.
 - c. Several counter-movements resisted the doctrines of Orthodoxy.
 - (1) *Mysticism* emphasized an “inner light” as superior to the Scriptures.

- (a) George Fox started the Quaker movement in 1647 and opposed all church organization and a formal church clergy.
- (b) Quaker doctrines: the “inner light” of man is the highest religious authority; all [men and women] are priests; no place for the Lord’s Supper or baptism; no music in worship; human dignity important; no military or civil service allowed [some groups].
- (2). *Theosophy* ["divine wisdom"] sought to discover through inner revelations the essential truths that underlie all religion, philosophy, and science.
- (3) *Latitudinarianism* urged more religious toleration in England.
- 2. *Pietism* combined mystical and practical thinking and sought to work against the pressures on spiritual devotion caused by orthodoxy and formalism.
 - a. Pietists were not formally organized but worked within established churches to enhance the spirituality of those churches.
 - b. They followed a very strict code of conduct.
 - c. Dreams and visions received a great deal of attention.
 - d. Methodism in England, an outgrowth of Pietism, was led by John and Charles Wesley and George Whitefield, who emphasized:
 - (1) The dignity of rituals to be followed by the church in worship;
 - (2) An interest in mystic religion;
 - (3) Personal perfection for individual Christians;
 - (4) Present assurance of personal conversion and salvation.
 - e. Methodists were barred from Anglican churches and met outdoors with remarkable success, sometimes attracting as many as 20,000 people.
 - f. There was no intent to break with the Anglican community, but the movement sought to work within Anglican congregations.
 - g. “Societies” were first formed, then “bands” for mutual encouragement and instruction. Finally, “classes” of about twelve members met together. Unworthy persons were excluded systematically on a regular basis.
 - h. When the movement grew into large numbers, the country was divided into districts, and each district was given a superintendent.
 - i. Ministers were not ordained, and sacraments were not administered until 1784, although otherwise the movement had a functional organization.
 - j. In America, the Methodist Episcopal Church was set up in Baltimore in 1784.
 - k. The effects of Methodism in England can be seen in prison reform, anti-slavery political platforms, Sunday Schools, tract and Bible societies, foreign missions, community libraries, labor bureaus, poverty relief, medical dispensaries, orphanages, and other social changes.
- 3. *Rationalism (Enlightenment)* elevated the role of human thinking in religion.
 - a. Deism contended that human reason was the sole religious authority.
 - b. Deists accepted One God who had made the universe and then left its conduct to the laws of nature.
 - c. Knowledge of God and personal virtue should be man’s primary goals.

- H. Protestantism in America appeared after years of Catholic colonization.
1. The earliest colonization was by Spain, Portugal, France, and the Netherlands.
 - a. Spanish missions were established in Santo Domingo [1512]; Cuba [1522]; Mexico [1530]; and Brazil [1510].
 - b. Other early Spanish missions came to the mainland: St. Augustine, Florida [1565], and in New Mexico and California.
 - c. French missions were set up in Quebec [1608]; Louisiana, New York, Maine and Vermont.
 - d. English and Dutch settlements prospered through industry and agriculture.
 2. Most Protestants came to the New World seeking religious freedom.
 - a. *Episcopalianism* was brought to Jamestown, Virginia [1607], and was the state church until 1776, with clerical appointments made in England.
 - b. *Congregationalism* was introduced in the New Plymouth colony in 1620 by passengers on the Mayflower. This became the established religion of the Massachusetts and Connecticut colonies.
 - c. *Dutch Reformed* disciples arrived in 1623 in New Amsterdam [New York]. The first church was organized there in 1628.
 - d. *Lutheranism* came with Dutch settlers to New Netherlands [New York] in 1623 and spread quickly to other locations.
 - e. *Baptists* were organized in Rhode Island in 1639. Roger Williams left the Anglican Church and structured the Baptists with congregational independence and a reliance on Scripture rather than on creeds.
 - f. *Presbyterians* from Scotland and Ireland introduced their religious practices on Long Island, New York, in 1640.
 - g. *American Quakers* were persecuted in New York, Massachusetts, and Virginia; they settled in New Jersey, Delaware, and Pennsylvania.
 - h. *Mennonites* were organized in Pennsylvania in 1688.
 - i. *Methodism* was brought by preachers and established after 1739. The first church was organized in Baltimore in 1784.
 3. In 1789 [the year of Washington's inauguration], there were at least twenty-eight denominations in the new nation.
 4. A "great awakening" of personal religious feeling swept through the country between 1734 and 1744.
 - a. Jonathan Edwards [Congregationalist], George Whitefield [Methodist], and Theodore Freylinghuysen [Dutch Reformed] led people into a more personal religious commitment, higher morality, and active membership in the various churches.
 - b. The churches established many schools and colleges to train preachers, such as Harvard [1636], William and Mary [1693], and Yale [1702].
 - c. Most Protestants, except Methodists, supported the American Revolution. Congregationalists were the most politically active in this respect. Jonathan Edwards was the most influential preacher of the time.

VI. The First Restoration Movement in America (1735-1906 A.D.)

- A. The earliest efforts leading to the restoration of New Testament Christianity in America are difficult to identify and trace. Conscientious people have in all ages desired more scriptural-based security in their struggles to draw near to God. History records restoration events early in the settlement of this nation.
1. Methodists disagreed about the episcopal form of church government soon after its introduction in this country. Its opponents made the earliest recorded attempt to return to the form of church government specified in the New Testament.
 - a. James O'Kelley [born 1735] of Virginia opposed Francis Asbury as a ruling bishop.
 - b. He had been attracted to Methodism because of its plea for Bible authority.
 - c. He opposed the General Conference appointing preachers; he lost his effort for change and then renounced the Conference.
 - d. O'Kelley attempted discuss differences with Asbury, was rebuffed, and withdrew from the Methodist Episcopal Church in 1793.
 - e. He and his sympathizers called themselves "Republican Methodists."
 - f. Reform-minded men met in 1794 to devise a plan for church government and adopted "Five Cardinal Principles of the Christian Church":
 - (1) Christ as the only Head of the church;
 - (2) Members of Christ's church should wear only the name "Christian";
 - (3) The Bible is a sufficient rule in faith and practice;
 - (4) Christian character should be the only test of fellowship among disciples;
 - (5) Every Christian has the right of private judgment in religious matters.
 - g. "Republican Methodists" changed their name in 1801 to "The "Christian Church."
 2. Baptists also were included in those who were dissatisfied with the religious status quo.
 - a. Elias Smith [born 1769] raised questions in Connecticut.
 - (1) He had been sprinkled as a child but became convinced that baptism is an immersion.
 - (2) To identify with Baptists, he would be required to give a reason for his hope, be immersed, consent to their articles of faith, and be voted into the church.
 - (3) He had serious reservations about certain Baptist doctrines, especially those that were based in Calvinism.
 - (4) Unwilling to compromise his convictions, he and some twenty others formed a "church of Christ" and called themselves "Christians."
 - (5) Smith published "Herald of Gospel Liberty" [1808], which he claimed was the first religious paper, until 1817. He later wandered into Universalism.
 - (6) He taught: no head but Christ; no creed but the Bible; no name but "Christian."
 - b. Abner Jones [born 1772] became a Baptist in Vermont, dissented from Calvinist doctrines, and was scorned by Baptists for his dissent.
 - (1) He became a doctor and practiced until he decided to preach.
 - (2) He organized a "free church" [1801] and rejected human names.
 - (3) He labored with Elias Smith to establish churches in New England.

3. Barton W. Stone [born 1772] became one of the most effective early reformers.
 - a. He was sprinkled into the Church of England, the state church of Maryland.
 - b. After the Revolution, the Church of England fell into decline, and Stone became disgusted at the wranglings among the churches. He grew indifferent about religion.
 - c. He attended Caldwell's school to study for a career in law.
 - d. He heard James McGrady [a Presbyterian] preach, and he joined the Presbyterians.
 - e. He became a preacher because most of his school associates were preachers.
 - f. Stone preached in several states and finally moved near Cane Ridge, Kentucky, seventeen miles northeast of Lexington.
 - g. In his ordination, when asked if he supported the Westminster Confession of Faith, he said he did so long as it was consistent with God's Word.
 - h. A great "revival" occurred at Cane Ridge in 1801, with 20-30 thousand attending; numerous denominational preachers conducted five or six meetings at the same time.
 - i. "Conversion" included: "falling out," jerking, dancing, "barking," laughing, etc.
 - j. Stone's preaching of the freeness of the gospel was opposed by Presbyterians, so he and others withdrew from the Washington [KY] Presbytery.
 - l. They formed the Springfield Presbytery and abandoned all creeds but the Bible.
 - m. Seven churches of like faith were established in Ohio, eight in Kentucky.
 - n. Stone realized the Presbytery hindered reformation and dissolved it in 1804.
 - o. He wrote "The Last Will and Testament of the Springfield Presbytery," which set forth the intentions of its former members to follow a more scriptural path.
 - p. Stone and his fellows were called "New Lights" by critics, and they wore the name "New Light Christian Church" for many years.
 - q. Shakers made inroads into their number, and some returned to Presbyterianism.
 - r. Stone became convinced about immersion but did not press the issue for a time.
 - s. He continued to establish churches and to plead for their stand on the Bible.
 - t. Barton W. Stone is considered the *first great American restorer* of N.T. religion.
4. Thomas Campbell was also a leading early advocate of reform.
 - a. Thomas Campbell [born 1763] was ordained to preach for the Seceders, a branch of the Presbyterians, in Ireland.
 - b. Because of numerous divisions in the Presbyterian community, Campbell was an: Old Light Anti-Burgher in the Seceder Presbyterian Church! He was very well acquainted with religious division and its consequences.
 - c. He was sent to America in 1807 and was assigned to a church in Pennsylvania.
 - d. He gained a large following as he encouraged union and harmony among Presbyterians and independents.
 - e. He offered the Lord's Supper to "all pious" people following a sermon on unity and was censured by the Seceder presbytery; he appealed his censure in vain.
 - f. Campbell broke with the Seceders [1808] after being persecuted by his brethren.
 - g. Now without church connections, he continued to plead for unity wherever he could.
 - h. A meeting of like-minded people was held to give direction to their efforts, and Thomas Campbell's sermon concluded with his declaration, "Where the Scriptures

- “speak, we speak; where the Scriptures are silent, we are silent.”
- i. This position raised questions about infant baptism; Campbell’s commitment was to reject anything that was not authorized in the Bible.
 - j. His hearers supported his conclusions, but some reneged after seeing consequences.
 - k. The reformers organized into the “Christian Association of Washington” in 1809, appointed twenty-one men to lead their effort, and built a meeting place.
 - l. Campbell’s “Declaration and Address” [1809] proposed union of believers in this way:
 - (1) All true Christians are in one church;
 - (2) Local groups should exist without divisions and follow the same rule in all things;
 - (3) The Scriptures are the only rule of faith and practice for churches;
 - (4) The New Testament is to be followed rather than the Old Testament;
 - (5) The silence of Scripture must be respected, and no new laws should be made;
 - (6) Inferences and deductions are not binding as laws for the church;
 - (7) Only basic truths are to be the basis of fellowship in the church;
 - (8) All divisions among brethren are to be avoided;
 - (9) All fellowship and practices are to be based on Scripture;
 - (10) All details not scriptural but expedient are to be recognized as such.
5. Alexander Campbell, Thomas’ son, came to America in 1809, following lengthy study in Scotland which caused him to decide to preach in the Seceder church.
- a. He was influenced by Scottish reformers James and Robert Haldane, John Glas, and Robert Sandeman, who advocated congregational government, weekly observance of the Lord’s Supper, and the emptiness of human creeds.
 - b. These influences led to Campbell’s departure from the Seceder Church in 1809.
 - c. Upon their reunion in America, father and son were both pleased to learn about the religious changes they both had made during their separation.
 - d. Alexander endorsed the “Declaration and Address” and vowed to preach its truths.
 - e. He studied the Bible for six months, after which he set out to preach for life.
 - f. Alexander was an unusual man, intensely devoted to the truth, possessing great energy, and persistent in his occupations [he worked from 4 A.M until 10 P.M. daily].
 - g. The question of infant baptism bothered him; he set out to defend it, but the birth of a daughter hastened his determination that immersion was proper baptism.
 - h. Seven people, including both Campbells, were immersed by Matthias Luse.
 - i. Alexander was urged to preach for the Baptists and attended their Redstone Association as a spectator [1812].
 - j. The Redstone Association sought union with the Brush Run church, which agreed on condition that they could continue to preach their convictions about the Bible.
 - k. Campbell preached “Sermon on the Law” before the Association in 1816, in which he proclaimed that men are no longer under the Old Covenant.
 - l. He lost the favor of most Baptists following this sermon.
 - m. He was asked by Baptists to debate a Presbyterian preacher on the mode of baptism in 1820. He did well in defending immersion as scriptural baptism.
 - n. Campbell challenged all pedobaptists to debate the issue of infant baptism.

- o. W. R. McCalla accepted his challenge in 1823; Campbell for the first time presented the idea of baptism for remission of sins, and the Baptists abandoned him completely.
 - p. Campbell became convinced that “a week’s debating is worth a year’s preaching.”
 - q. He joined the Mahoning Baptist Association [1823], a more flexible organization.
 - r. He began publishing the “Christian Baptist” in 1823 to advance the cause of restoration; he dealt harshly with the denominational churches and their clergy.
 - s. Publication was stopped in 1829 in fear that “Baptist” would be attached to his work.
 - t. He began the “Millennial Harbinger” in 1830 in an effort to teach that the millennium would see Christ’s influence prosper worldwide. Christianity would triumph, and meanwhile, divisions must be ended.
 - u. Baptists continued to oppose the restorers about baptism and other doctrines.
 - v. The Mahoning Association dissolved itself when it realized its unscripturalness.
 - w. Alexander Campbell was used widely as a speaker for clubs and societies as well as for religious groups.
 - x. He accepted the challenge that Robert Owen, skeptic, made to all ministers. The debate took place in Cincinnati before a very large audience in 1829.
 - y. He debated Bishop Purcell of the Catholic Church in 1837 and N. L. Rice of the Presbyterians in a sixteen-day event in 1843.
 - z. Campbell became president of Bethany [Virginia] College in 1841.
6. Other Pioneer preachers were also active in the movement to restore Christianity.
- a. Walter Scott [born 1796 in Scotland] came to America and taught Latin in an academy on Long Island, New York.
 - (1) He taught with George Forrester and was impressed with Forrester’s rejection of human creeds and with his dedication to the Bible. Forrester baptized him after the two had diligently studied together.
 - (2) Scott assumed Forrester’s preaching duties after Forrester was drowned.
 - (3) He met Alexander Campbell and both realized they held similar religious views.
 - (4) Both men believed that baptism was for the remission of sins.
 - (5) Scott was chosen as evangelist for the Mahoning Association.
 - (a) An interesting event-- While preaching on Mark 16:16 near Steubenville, Ohio, Scott quoted Acts 2:38. William Amend, a devout man in the community, was convinced that this verse demanded baptism for remission of sins and had vowed that he would obey if he ever heard any such preaching. He pushed to the front of the audience and demanded baptism. He exemplified many who responded gladly to the call of the gospel in early restoration days.
 - (6) Amend’s baptism aroused great interest and much opposition to Scott’s work.
 - (7) Scott continued to be active in preaching in Ohio and converted many people.
 - (8) In 1832, he began the publication of The Evangelist.
 - (9) Scott was a man of great generosity and sympathy for others, qualities not particularly appreciated by his wife.
 - (a) Another interesting note-- It is said that Scott, returning from the grocery

store, sometimes gave away much of what he had bought; he once had two milk cows and gave one to a needy neighbor.

- (b) Such behavior often caused his wife to shout at him and to drive him from the house. He is said to have often spent the night at a friend's doorstep.
- (10) He became despondent over the approach of the Civil War and eventually ceased his public work.
- (11) Scott died a broken-hearted man in 1861. He was eulogized by Alexander Campbell and many others for the significant work he had done.
- b. John Smith [born 1784 in east Tennessee] moved to Kentucky in 1795.
 - (1) He was by nature religious and was urged by preachers to “wait for enabling grace” to save him from his sins.
 - (2) His “religious experience” [or lack thereof] left him with serious doubts about his conversion.
 - (3) Smith joined the Baptists and wanted to preach, but he had no “divine call.”
 - (4) He often attended local gatherings and on one occasion was urged to speak. Frightened, he ran off, came back, and delivered a good lesson to the group.
 - (5) He continued to preach without a “call” and enjoyed considerable success.
 - (6) Smith's life was marred by tragedy. He left his farm and went on a trip to Madison County, Alabama. When he returned, he found his house burned and two of his sons dead in the conflagration. His wife died from grief soon afterward, and Smith himself fell seriously ill and almost died.
 - (7) Undeterred from preaching, Smith returned to Crab Orchard, Kentucky, to teach the gospel.
 - (8) Once, asked to identify himself, he said, “I am John Smith from Stockton's Valley...there raccoons make their homes...” He was thereafter known as “Raccoon John Smith.”
 - (9) Smith was disturbed by Baptist inconsistencies, e.g., why urge repentance if the saved don't need it, and if the unsaved can't repent?
 - (10) Once, while exhorting an audience, he stopped abruptly and admitted his confusion and his need for enlightenment. He resolved to study the Bible anew.
 - (11) Smith read Campbell's paper, the Christian Baptist, and was at a loss to understand what creed Campbell supported. He was drawn by Campbell's claim of no party loyalties.
 - (12) He rode twenty miles to hear Campbell preach on Galatians 4. His enthrallment made a two and one-half hour sermon seem to last only thirty minutes. He thought Campbell said more in one sermon than all the others he had heard on the subject.
 - (13) He resolved to preach the gospel without creeds and was censured by the Baptists for his trouble.
 - (14) Farming was necessary because churches did not pay him. He preached anyway, and his [new] wife had to tend the farm while he was away preaching.
 - (15) Smith spent countless hours preaching from house to house and publicly,

seldom able to spend much time with his family.

- (16) In one six-month period, he reported 700 conversions and five churches set up.
 - (17) He still considered himself a Baptist and hoped the Baptists would accept the primitive gospel he preached. Instead, they opposed him on every hand.
 - (18) Much of Smith's effort was focused on trying to lead churches back to New Testament principles, to the "ancient order of things."
 - (19) By 1831, there were some 8,000 Christians in Kentucky as the result of the teaching of "Raccoon" John Smith and others.
- c. Benjamin Franklin [born 1812] became one of the most effective preachers of the gospel in the restoration movement.
- (1) Franklin was also an able debater and editor. He published the American Christian Review, the movement's most influential paper for many years.
 - (2) He was first in favor of missionary societies, then opposed. He refused to preach where a mechanical instrument was used in the worship.

B. The Progress of the Restoration was rapid prior to the Civil War.

1. The restoration movement at first attracted mostly men of fair education among the middle class.
2. Among the general public, the message was not always popular and raised opposition.
3. The movement had taken on an air of aggressiveness against error.
4. Preachers relied solely on the Bible and preached from its texts.
 - a. Strong oratory and long sermons [2 ½ hours] were common among the restorers.
5. By 1827, the Campbells had started only two churches. Upon beginning the Christian Baptist in 1823, Alexander launched bold attacks on the clergy and their unscriptural positions but saw relatively little impact made on those positions.
6. The first significant impetus resulted from Walter Scott's preaching and baptizing on the Western Reserve [Ohio].
7. In 1836, it was estimated that some 100,000 members of the movement comprised the fourth largest church in the United States.
8. By 1850, the number was thought to be 200,000 to 300,000 strong.
9. Perhaps the rapid growth and the emphasis on "first principles" resulted in a lack of attention to teaching about church organization, unity, and work.
10. Tolbert Fanning in 1845 wrote of the dangers of becoming a sect and compromising with the denominations of the day.
11. Benjamin Franklin listed five causes [1846] for a "dead halt" to the restoration:
 - a. Great political excitement in the nation as civil division grew wider;
 - b. Great religious excitement about the second coming of Christ;
 - c. Lack of faith among the disciples;
 - d. Many good preachers had quit the cause in one way or another;
 - e. Preaching lacked the zeal and scriptural emphasis as had been true earlier.
12. Still, many examples of progress are available:
 - a. New York City had two churches with 130 and 75 members in 1842;

- b. Pennsylvania had 55 congregations and some 2,000 members in 1851;
 - c. Ohio recognized about 20,000 members by 1852;
 - d. Indiana had at least 115 churches in 1839;
 - e. Kentucky reported 50,000 (?) members, with “revivals” commonly seeing 25-75 additions; S.M. Scott visited churches in 1845 and reported 380 congregations of 33,830 members, 195 preachers, and 136 churches established in the year just past.
13. The church in the south grew slower where more religious indifference existed.
- a. Prior to the Civil War, churches and members in Alabama and Tennessee were rather scarce. Few strong congregations had sprung up, and many areas had no church at all.
 - b. Mississippi had a similar situation; the church at Columbus had 90 members in 1845; the number had doubled by 1847.
 - c. Georgia had a few churches, and Louisiana had still fewer before the Civil War.
 - d. Missouri reported some 18,000 Christians [1845]; Texas had 100 preachers [1851].
- C. Organizations and Instruments led to a sharp division among restorers and disciples.
1. Problems began on the Western Reserve in northeast Ohio.
 2. The Mahoning [Baptist] Association was a vehicle by which preaching was spread. Walter Scott had great success as the evangelist for the Association.
 3. Early on, some doubted the concept for the Association and wanted to terminate it.
 4. In a meeting of the Association [1830], the organization was dissolved.
 5. Alexander Campbell was displeased by this action and asked for a meeting to be held annually to hear preaching, to edify attendees, and to hear reports of current works.
 6. Such “cooperation meetings” became common, and they soon led to state and brotherhood wide meetings of the same sort.
 7. These meetings were defended in the Christian Magazine by J. Eichbaum [1850]:
 - a. It was claimed that they were *not intended to*:
 - (1) Interfere with congregational autonomy;
 - (2) Formulate a creed or legislate ordinances or customs for churches;
 - (3) Set out lines of fellowship designed to control congregations;
 - (4) Arbitrate differences that might exist among congregations;
 - (5) Select elders, deacons, or evangelists for local churches;
 - (6) Establish tests of Christian character for church members;
 - (7) Concentrate money under the control of a few people;
 - (8) Hinder any work of a local congregation.
 - b. The meetings, instead, *were intended to*:
 - (1) Determine the needs of churches so as to be able to help in their work;
 - (2) Help train brethren who were deprived of such training in their local churches;
 - (3) Pool finances of local churches to accomplish works beyond local means;
 - (4) Establish system and efficiency in the work of the church;
 - (5) Determine the best way of doing the work and spread it among the saints;
 - (6) Unite the brotherhood and refresh the spirits of the brethren.

8. These meetings were the forerunners of missionary societies, but they respected the independence of local congregations; this appealed to many church members.
9. Campbell criticized those who opposed the meetings [1838]: "...they do nothing right lest they should do something wrong."
10. Campbell published five essays in the Millennial Harbinger [1831] defending cooperation. He argued that when evangelism of the world was too big a task for an individual, the local church could take over; when it was too much for a local church, many churches could work together.
 - a. He said: "A church can do what an individual disciple cannot, and so can a district of churches do what a single congregation cannot."
 - b. Some replied to Campbell's argument: "Do churches have the right to have organizations apart from the local church to do the work of the local church?"
11. By 1841, Campbell declared that "our organization and discipline are greatly defective, and essentially inadequate to the present condition and wants of Society."
12. He now believed that a brotherhood-wide organization was needed for evangelism.
13. A series of essays on "Church Organization" [1841-1848] made these points:
 - a. We can do little to distribute Bibles worldwide without cooperation;
 - b. We are hindered in evangelism at home and abroad without cooperation;
 - c. We are limited in elevating and improving the ministry without cooperation;
 - d. Deceitful imposters cannot effectively be exposed and restrained without cooperation;
 - e. We cannot concentrate the actions of all Christians without cooperation;
 - f. More thorough cooperation requires a more extensive church organization.
14. A planning meeting was held at Steubenville, Ohio, but only a few attended [1844].
15. Widespread opposition began to appear. Tolbert Fanning started the Gospel Advocate to examine thoroughly the question of cooperation.
16. Churches met in Nashville, Tennessee, and decided that organizations other than the local congregation "discredit the reign of Christ,," and scriptural authority is crucial.
17. Cooperation meetings flourished despite the opposition that was raised:
 - a. District cooperation existed in Virginia by 1831;
 - b. Illinois had its first meeting in 1834; by 1836, the first *state* meeting was held;
 - c. In 1835, 25 churches were represented in a meeting in Richmond, Virginia;
 - d. Indiana's first meeting was held in 1839;
 - e. Kentucky formed its State Missionary Society in 1850;
 - f. The Ohio Christian Missionary Society was organized in 1852.
18. The first attempt at a brotherhood-wide effort was D.S. Burnett's American Christian Bible Society in Cincinnati, Ohio [1845], which was strongly opposed and existed for eleven years without much support. It was terminated in 1856.

- D. The American Christian Missionary Society became an enduring churchwide organization.
1. By 1849, Campbell thought groundwork for cooperation had been laid sufficiently.
 2. He suggested an investigation and a report on the feasibility of advancing a plan.

3. Additional writing defended congregational autonomy *and* the right to cooperate.
 4. He contended that worldwide conversion is the responsibility of the aggregate church; since no plan was given, churches may choose their own plan for such work.
 5. He asked readers of his paper to send in their comments. If most agreed with his thinking, he would call for a meeting to discuss the matter further.
 6. A general meeting was set for October, 1849, for “messengers” from every church.
 7. Campbell did not attend the meeting because of “sickness.”
 - a. Perhaps he feared the meeting would fail and reflect badly on him as its organizer.
 - b. Maybe he wanted it to be “their” meeting and cooperative work, and not “his.”
 8. Campbell was elected president of the organization despite his absence; four vice presidents and a committee to stipulate the order of business were also elected.
 9. The meeting passed a resolution that a missionary society to convert the world is a “scriptural and expedient” organization.
 10. “Christian Missionary Society” was first adopted as its name; Walter Scott urged that “American” be added to the name.
 11. 156 delegates spent four days in convention, adopting a constitution with thirteen articles, among which were:
 - a. The name would be “American Christian Missionary Society”;
 - b. Its object was to promote the spread of the gospel at home and abroad;
 - c. Its members and fees would be: Delegates [\$10], Life Members [\$20], and Life Directors [\$30];
 - d. Officers would be: President; 20 Vice Presidents; Treasurer; Corresponding Secretary; and Recording Secretary;
 - e. Twenty-five managers would conduct the business of the Society;
 - f. The Society would appoint agents and missionaries, set their pay, and send them to their fields of labor;
 - g. The Society would meet annually in Cincinnati, Ohio;
 - h. All appointees must prove their good character to the executive board.
 12. The convention raised \$5,000 in subscriptions and promises for the work ahead.
 13. Campbell favored more control of churches, but this was avoided to retain favor.
 14. Some critics claimed Campbell had changed his convictions; that his age and others’ influence had led him into his support of the Society. However, it is noted that:
 - a. He *was* active in the affairs of the Society and defended its functions;
 - b. He did not admit to changing views, only that he had earlier warned against abuse;
 - c. He had favored the principle of the Society before 1847, the year when David Lipscomb contended that adverse events [including the death of a son] deprived Campbell of his previous rationality;
 - d. He had not criticized brotherhood organizations before 1847.
- E. Opposition to the American Christian Missionary Society was significant.
1. Many Christians “went along” with the Society because of majority opinion.
 2. Some, such as Benjamin Franklin, first favored it, then opposed it.

3. Opposition took three approaches:
 - a. Membership in the Society should not be based on money [fees];
 - b. It posed a threat to the independence of local congregations;
 - c. It was a departure from scriptural precedent and was thereby sinful in itself.
 4. The chief opponent was Jacob Creath, who condemned its acceptance by popularity.
 5. Tolbert Fanning and William Lipscomb initiated the Gospel Advocate to “promote the free discussion” of the Society. They soon formed and published their convictions.
 6. Benjamin Franklin first took conflicting positions in the American Christian Review. but soon opposed the Society. He contended that more zeal and better preaching were needed, not more organization of churches.
- F. Organized missionary efforts were undertaken through the newly-formed Society.
1. Jerusalem was suggested by Campbell as the first missionary effort of the Society. Dr. James Barclay volunteered to go [1850].
 2. Twelve were baptized there during the first year; twenty-two in the first three years.
 3. Africa was the next field selected; Ephraim Smith and Alexander Cross [a freed slave] were chosen to preach the gospel on that continent.
 4. Cross died of fever soon after arriving in Monrovia, Liberia, and the mission was over.
 5. Dr. Barclay found only two converts left in Jerusalem by 1858. Inadequate funding terminated the Jerusalem work that year.
 6. J.O. Beardslee was sent to Jamaica in 1858. He baptized eighteen in ten months.
 7. Forty-seven were converted in Nova Scotia [1858] within fifteen weeks.
 8. The Convention in 1863 adopted a resolution condemning “armed traitors” who would “overthrow the government.” This action anticipated the approaching Civil War.
- G. The Instrumental Music Controversy raised the *second* great crisis for the Restoration.
1. Some brethren raised the issue as early as 1851 in Kentucky.
 2. The claim was made that instruments would “enhance” the worship and that the church was “behind the Protestants” in the matter of church music.
 3. Campbell was asked to write on the subject in the Millennial Harbinger. His opinion: instruments would be like “a cowbell in a concert” to true Christians.
 4. The preacher at Millersville, Kentucky, reported that “Brother S. wishes to introduce the melodeon into the church” [1851].
 5. Benjamin Franklin wrote in the American Christian Review that instruments would be appropriate in worship only if a church had “lost the Spirit of Christ.”
 6. L. L. Pinkerton reported favorably that the instrument was introduced at Midway, Kentucky, in 1860. It was intended, he said, to improve singing that was so bad that it would “scare even the rats from worship.”
 7. The melodeon was first used at Saturday night song practice to locate pitch; next, it was played *with* the singing; finally, it was used in the Sunday worship service.
 8. Many at Midway opposed this action; one member had the melodeon removed from the building to his house to no avail--another instrument was purchased by the church.

9. Thus, the Midway congregation is the first *on record* to use an instrument in worship.
 10. However, there are indications that there may have been sporadic use at other places at earlier dates, but the evidence is unclear as to exactly where and when.
 11. In 1864, W. K. Pendleton, Campbell's son-in-law, defended the instrument in an article in the Millennial Harbinger. He said:
 - a. It is admitted that no mention is made of the early church using an instrument;
 - b. Its use nevertheless is justified as an *expedient*, the same as a meetinghouse.
 12. J. W. McGarvey took a stand against the use of Old Testament scriptures to justify using the instrument in New Testament worship.
 13. Moses E. Lard, in Lard's Quarterly, took an aggressive position against its use:
 - a. Preachers should not even enter meetinghouses where instruments were kept;
 - b. Christians should not unite with any church using an instrument in worship;
 - c. Members should first oppose its use with persuasion; if this is unsuccessful, faithful Christians must at once depart from innovative churches.
- H. The Missionary Society Controversy continued to divide the restorers [1866-1870].
1. The Society appeared about ready to disappear in failure in 1866.
 - a. Its "war resolutions" had favored the interests of the north.
 - b. Benjamin Franklin, who served as the Society's corresponding secretary, abandoned its defense and was severely criticized for his change of position.
 - c. W. K. Pendleton spoke to the Society in 1866 in defense of its existence:
 - (1) The Bible is silent about such organizations, but silence doesn't condemn;
 - (2) Previous understanding of Thomas Campbell's "where the Bible speaks... where ...silent" was incorrect, because Campbell was in the Washington Association when he made the statement and obviously excluded such.
 - d. Pendleton's views were quickly used to justify the Society and other innovations.
- I. The Instrumental Music issue grew into a general challenge to Bible authority [1866-70].
1. Following the Civil War, instruments were gradually introduced into churches.
 - a. Divisions among brethren resulted from such action in most instances.
 2. Of ten thousand churches, Benjamin Franklin estimated that only fifty used the instrument in 1868.
 3. Large city churches were generally the most affected by the innovation.
 - a. In St. Louis, Christians bought a building from the Episcopalians, along with their \$3,000 organ. The membership mostly favored using the organ, and in a few years those opposed to using it were forced to leave and establish another congregation.
 - b. A Chicago church installed an organ in 1869 over the protests of its preacher.
 - c. Contrarywise, a Memphis, Tennessee, church used an instrument at the instigation of its preacher [1870].
 4. Advocates of the instrument contended that its use enabled the church to "keep up with the world" and with "respectable society."
 5. The use of instruments was seldom made a test of fellowship at this time.

6. *Expediency* was the basic defense made for the instrument as well as for the Society.
 - a. Isaac Errett defended it as an *opinion* but discouraged it because of *controversy*.
 7. Benjamin Franklin opposed it as a matter of *faith*.
 8. Robert Richardson, Campbell's biographer, wrote that expediency must be *within law*.
 9. An article in an 1870 Millinial Harbinger supported the use of instruments, to which Campbell's widow replied that Campbell did not and would not approve of their use.
 10. The widespread use of instruments was inevitable as more Christians were lulled into complacency about the seriousness of the problem of innovation.
- J. The Louisville Plan [1869] was an effort to stress formalism less and function more.
1. Robert Milligan, president of the College of the Bible, proposed to make the Society "scriptural" by omitting its objectional features, such as its constitution and by-laws. Instead, set up district, county, state, and national groups to pursue evangelism.
 2. A committee drew up the "Louisville Plan" to revive commitment to the work of the American Christian Missionary Society.
 - a. Organizations on each level were to have boards and secretaries.
 - b. Each level was to forward one-half of all funds received to the level above.
 3. For six years [1869-1875] there was little enthusiasm for this plan of organization.
 4. McGarvey suggested that churches specify where their funds would be spent.
 - a. Most churches wanted funds spent near to home and did not forward them.
 5. The Society sought ways by which to gain the support of local churches.
 - a. Evangelizing in Germany was proposed and seemed to generate interest.
 - b. Assistance was offered to victims of the great Chicago fire.
 - c. The formation of a women's missionary organization was advocated.
 - d. The decision was made for the Society to publish and circulate its own paper.
 6. The Christian Women's Board of Missions was formed in 1874, and its first mission was directed to Jamaica.
 7. Still another organization, the Foreign Christian Missionary Society, was set up in 1875 to oversee evangelistic work in foreign fields.
 8. These actions seemed to signal an end to any efforts at compromise or appeasement by the differing sides of the controversy.
 9. A divided brotherhood was to spend the next twenty-five years "lining up" into two separate and distinct camps.
- K. Ominous trends among the churches characterized the period following the Civil War.
1. "Progress" became the theme by which to measure the value of all church activities.
 2. A serious change was seen in attitudes toward the past and toward the entire concept of returning to the practice of New Testament Christianity.
 3. A trend toward adopting the mindset and practices of denominationalism arose.
 4. An emphasis on material prosperity became evident.
 - a. Fashionable church buildings were erected in a number of cities at great cost.
 - b. The Central Christian Church in Cincinnati built a \$140,000 building that housed

an organ that cost \$8,000. An impressive organ recital was held “for the benefit of the Ladies’ Furnishing Committee.”

5. There was a call for less “controversial preaching.”
 - a. Members wanted a “higher spirituality” and less “first principles” and “legalism.”
 6. The position of preachers was greatly elevated.
 - a. Preachers became “pastors” who supervised the work of local churches.
 - b. “Reverend” was thought appropriate as a way to identify men as “ministers.”
- L. James A. Garfield was elected as the “first Christian president” of our nation [1880].
1. Other Christians also occupied high office in various places during this period.
 - a. R. M. Bishop, an elder in Cincinnati, became mayor of that city during the Civil War and was later elected as governor of Ohio in 1874.
 - b. Ira Chase served as governor of Indiana following his election in 1892.
 - c. David Lipscomb and others bemoaned what they characterized as a trend of gifted preachers deserting the pulpit in exchange for public office.
 2. Garfield first was president of Western Reserve Eclectic Institute in Ohio.
 3. He served with distinction in the Civil War and was promoted by Abraham Lincoln to Brigadier General in the Union army in reward for his military leadership.
 4. He was made a Major General in 1863 for acts of bravery.
 - a. His religious habits resulted in his being called “the praying colonel.”
 5. He also demonstrated legal skills while serving on court-martial boards in the army.
 6. Garfield left the army in 1863 to become a representative from Ohio to the Congress.
 7. He was nominated as the Republican candidate for president [1880] on the thirty-sixth ballot.
 8. Garfield was shot by a disgruntled office-seeker on July 2, 1881. He died on September 19.
 9. Following the Civil War, David Lipscomb advanced his position that Christians should not participate in warfare or in civil government.
 - a. The popularity of this idea in the south possibly sprang from the south’s defeat.
 - b. Lipscomb criticized Garfield for his political pursuits but commended him highly as a Christian. If his conscience would allow, he said, he would vote for Garfield.
 10. Fund-raising for the Garfield Memorial Church in Washington, D. C. became the responsibility of the Missionary Society and was built for \$32,700.
 11. Lipscomb expressed his great disappointment in Garfield’s “negative” influence on the cause of Christ in the nation.
- M. Divisions among brethren widened drastically between 1865- 1885.
1. The causes of division became more pronounced.
 - a. The use of *mechanical instruments in the worship* expanded significantly.
 - (1) Only two positions were advanced upon which choices could be made:
 - (a) The use of any instrument to accompany singing was sinful;
 - (b) Instruments could be used as expedients to better singing if so desired.

- (2) No compromises were possible about instruments as with the Society.
 - (3) The issue over instruments was not as controversial in the south as in the north.
 - (a) Most of the churches were relatively poor as compared to those in the north and the purchase of instruments was not a high financial priority.
 - (b) Teaching against the instrument had been more intense in the south.
 - (4) Interestingly, David Lipscomb said much more in the Gospel Advocate about the Missionary Society than about the use of instruments. He declared that the Society was more dangerous to the church than a “whole orchestra of instruments.”
- b. The trend toward *denominationalism* continued to gain impetus.
 - (1) Some began to defend the church as being a “denomination.”
 - (2) Acceptance of “Christians in all denominations” became a more popular idea.
 - (3) The “Disciples of Christ” was formally adopted as a denominational name by churches that favored “progress” and that wished not to be identified with churches that did not favor their innovations.
 - (4) “Pastors” and “Reverends” were seen more often in local congregations.
 - (5) The “pious unimmersed” were granted recognition with full membership.
 - (6) Union meetings and other joint efforts with denominational churches became more commonplace.
 - c. An alarming change about the *silence of the Scriptures* evolved among brethren.
 - (1) “Progressive” members abandoned any appeal to the silence of the Scriptures as a means of determining the practice of the church in work and worship.
 - (2) “Liberty in Christ” was hailed as the path away from undesirable “legalism.”
2. Liberalism began to run rampant in churches that sought to be “progressive.”
 - a. W. T. Moore supported liberal ideas in England in 1878.
 - (1) He was sponsored by the Society to serve as a missionary there.
 - (2) Moore advocated an “undenominational” approach to the church:
 - (a) He employed the talents of a choir composed of non-Christian singers.
 - (b) He insisted that persons *sprinkled* be admitted to full membership, as long as they understood that the church would practice only immersion.
 - b. R. C. Cave preached a sermon in St. Louis in 1889 that revealed his mindset.
 - (1) He claimed that Moses and Abraham were ignorant of God’s nature.
 - (2) He denied the virgin birth of Jesus and His bodily resurrection.
 - (3) The Bible is the result of an “evolution,” not a revelation.
 - (4) There is no divine plan of salvation for man; water baptism is not found in the Great Commission and is of no consequence.
 3. These men were typical of the growing number of liberal preachers and members of churches in many places.
 4. The “Churches of Christ” and the “Disciples of Christ” were listed as separate entities for the first time in the **1906** United States Census.
 5. The decision was made in 1907 that the Disciples of Christ should join the federation

of Protestant Churches in America; only one vote dissented.

6. *With these actions, the division appeared to be complete and irreconcilable.*

- N. Liberal actions were met with aggressive resistance by restoration-minded Christians.
1. Nashville, Tennessee, had substantial success in resisting innovations.
 - a. Lipscomb claimed 50,000 members and 350 preachers in 450 congregations in Tennessee in 1891.
 - b. In 1895, in Nashville alone there were ten white congregations and two black; by 1901 the number of white churches had increased to sixteen.
 - c. Lipscomb claimed 4,500 conservative members in those eighteen churches.
 - d. Additional churches were founded over a period of years as numerous people grew disenchanted with liberalism and came from digressive congregations.
 - (1) Lipscomb favored the existence of many smaller congregations rather than a concentration of members in a few large churches.
 2. The influence of the Society continued to spread, despite stiff resistance to its activity.
 - a. The Society was organized in Chattanooga, Tennessee, in 1890.
 - b. Lipscomb attended as an observer and wrote his views against the Society to no avail.
 3. The Society's tactics probably served to hinder its influence with many people.
 - a. Its claim that the Society was only an *expedient*, and that the *method* by which evangelism was executed was unimportant, was rejected by conservative-thinking churches and individuals.
 - b. It insisted that any minority opposition to the Society should acquiesce to the will of the majority favoring the Society.
 - c. Where only a minority of congregations in an area favored the Society, the organization of the Society was pursued anyway.
 - d. Many members recognized that the Society often was more interested in making converts to the Society than in converting people to Christ.
 - e. The majority of congregations in the south rejected the overtures of the Society.
 4. The struggle with liberalism was largely victorious in West Tennessee as well as in Middle Tennessee.
 - a. The action centered around West Tennessee Christian College [Georgia Robertson Christian College, and still later, Freed-Hardeman College] at Henderson.
 - b. A. G. Freed, N. B. Hardeman, and L. L. Brigance, faculty members of the school, opposed the instrument and the Society, while the local church utilized both.
 - c. E. A. Elam's meeting in Henderson precipitated events that led to a new conservative congregation being established in the town.
 - (1) Elam was first asked to preach only on "Christian living" in his meeting and not on the issues that were then matters of controversy in both church and school.
 - (2) That restriction being unsatisfactory to them, conservative members planned the meeting in a Baptist building.

- (3) Elam was then asked by the liberal members not to hold the meeting at all.
 - (4) About seventy-five, including all the “preacher boys” in the school, attended Elam’s meeting and began functioning as a congregation soon thereafter.
5. The Nashville Bible School [later, David Lipscomb College], under the leadership of David Lipscomb, was instrumental in the success of the conservative cause in Middle Tennessee.
- a. The school opened in 1891 with thirty-two students, twenty-four of whom were preparing to preach the gospel.
 - b. These preacher-students preached throughout the south during summers with impressive results.
 - (1) Over the first five years, they baptized more than 3,400 people and helped to start twenty-eight new congregations.
 - (2) Lipscomb’s influence with these young men accounted for the stand that most of them took against innovations as they preached in various places.
 - (3) Interest in starting other schools followed on the heels of the success of the Nashville Bible School.
 - (4) Daniel Sommer was staunchly opposed to the operation of these schools in which the Bible was taught, mainly because he thought that they worked to the glorification of men and drained much money away from the churches.
6. The progress of the Lord’s church in Texas was also significant.
- a. Austin McGary was effective in stemming the tide of liberalism in Texas.
 - (1) After service in the Civil War, he entered politics, was elected sheriff of Madison County, Texas, and in that office displayed remarkable physical courage and enjoyed wide popularity.
 - (a) On one occasion, he arrested John Wesley Hardin, Texas’ most notorious criminal.
 - (b) He confronted the Ku-Klux Klan, strongly condemning their behavior.
 - (2) McGary was converted in 1881 and soon began preaching wherever he could.
 - (3) His most notable achievement was the establishment of the Firm Foundation in 1884. He used the paper to combat innovations and to advance his conviction about “rebaptism” [i.e., candidates must understand the *true* purpose of Bible baptism for it to be valid].
 - b. Others also led in the fight against digression from the “old Paths.”
 - (1) Men such as Carroll Kendrick, C. M. Wilmeth, J. D. Tant, Joe Warlick, and T. W. Caskey preached and established churches throughout the state.
 - (2) The sacrifices necessary to the work they pursued were many and severe.
 - (3) Churches in Texas usually were small for a number of years and were generally free from innovations that troubled other sections of the country.
 - (4) A large portion of the membership in Texas was composed of people who had migrated from Tennessee, where they had been influenced away from

the Society and the instrument.

- (5) Corrupting elements were inevitable in Texas churches as elsewhere.
- (6) State and local edification meetings began to be held before the Civil War; these meetings evolved into favor for further organization following the War.
- (7) A resolution to organize the Texas State Society was defeated in 1885.
- (8) Another effort to organize the Society was successful in 1886.

O. Division would witness three different approaches to the question of *fellowship*:

1. Liberal-minded members of the churches were disposed to open the doors to all who agreed to certain “basic” doctrines, regardless of their stance on more controversial subjects. The Christian Standard became the “voice” of the Disciples of Christ. “Expediency” served as the leading justification for a multitude of innovative practices among the Disciples.
2. Conservatively oriented members refused to allow any activity that could not be justified by scriptural authority, including the use of the Society for purposes of evangelism and the use of mechanical instruments of music in the worship. Expedients were allowable only when they actually “expedited” *specified* activity that did not conflict with or supplant what is *specified* in the Scriptures.
3. One group of brethren attempted to “ride the fence” of compromise on these issues. Men such as J. W. McGarvey, Moses E. Lard, W. H. Hopson, L. B. Wilkes, and Robert Graham attempted to utilize the missionary society in preaching but strongly opposed the use of the instrument in worship.
 - a. Most of them refused to preach where the instrument was used.
 - b. McGarvey described introducing the instrument into a church as “high-handed wickedness,” but he refused to withdraw fellowship from those who did so.
 - c. McGarvey was forced to leave his “home church” of many years when the organ was voted in by the members.
4. Philander Green, an early restorer of the ancient gospel, and whose son became the secretary for the American Christian Missionary Society, made this nostalgic statement about restoration developments he had observed over many years:

“I remember well when we had no meetinghouses to dedicate by professional dedicators or successful beggars for money. We had no organs to entertain the congregations, but the natural one the Lord has given to his children. We had no hired boys just out of college to play the clergyman and usurp the authority given to the heaven-ordained elders of the church of God. I have lived to see nearly all things we once preached and practiced changed to the modern, fashionable, sectarian practices, where all expedients are used to entertain the people and gain thereby the recognition of the conflicting sects about us, to become popular, and be considered orthodox and really, one of the branches of the church... When I became a member of the church almost fifty years ago, I never expected or dreamed that I would live to see the change in doing the Lord’s work, as it is called, that I have seen”

VII. The Second Restoration Movement in America (1906-2000)

- A. The previous century had witnessed significant achievements toward the planting of New Testament Christianity on the American religious landscape.
1. Many unscriptural and traditional religious doctrines and practices had been abandoned in favor of a sounder religious experience for those dissatisfied with the *status quo*.
 2. The concept of freedom for personal study and commitment to personal convictions had been advanced as essential to a man's relationship to God.
 3. A more spiritual and less formal approach to God in worship and service had been put forward as more desirable than the stilted formalities that had been imposed on members of popular churches over a long period of time.
- B. Though formally separated from the Disciples of Christ [1906] during most of the twentieth century, several problems that had accounted for the division persisted among members of the churches of Christ.
1. Some apparently failed to fully realize the serious nature of the issues that had generated controversy among those who were moving toward restoration.
 2. Many did not recognize that the same problems existed in matters advanced by some "conservatives" *following* the formal division as had been present in matters pressed by "liberals" *prior* to the division.
 3. Only too late were these similarities seen and the questionable activities and programs exposed as untenable for people who insist on having scriptural authority in all things.
 4. The course of history repeated itself among churches of Christ between 1906 and 2000, resulting in another division, albeit informal and undeclared, among brethren who professed to be committed to "going back to the Bible," "speaking where the Bible speaks," and "remaining silent where the Bible is silent."
 - a. The first division initially surfaced in differences relating to the utilization of human organizations to accomplish some of the work of local churches.
 - b. The "second division" displayed the same early signs of dissension about whether churches can use human organizations or other churches to do work *for them* that is their *own* obligation to do as local churches.
 - c. The division culminating in 1906 evolved from controversy about church organization into a dispute that also included a change in the nature of public worship.
 - (1) The mechanical musical instrument was added to the singing of local churches as something "expedient" to a "fulfilling" song service.
 - (2) Many who tolerated the missionary society in evangelization because they considered the society to be a *corporate* activity in which they were only *indirectly* involved, would not allow the introduction of the instrument because they understood that worship was necessarily a *personal* activity by which they were *directly* impacted in their relationship to God.
 - d. The "second division" among the Lord's people has also displayed an evolution of becoming *more* than just a dispute about how churches should do their work

- (1) Numerous congregations have made drastic changes in the nature of their worship services through the introduction of scripturally unauthorized activities.
- (2) Numbers of members of “liberal” congregations have become deeply disturbed about changes that *directly* affect their *personal* ability to worship God “in spirit and in *truth*” (John 4:24).
- e. The “twentieth century division” among restorers, as well as the first separation that took place during the nineteenth century, may be viewed in two phases [the specified dates are only categorized roughly]:

	<u>The First Division</u>	<u>The Second Division</u>
<i>First Half-century</i>	Dispute over organizations [1800-1850]	Dispute over organizations [1900-1950]

<i>Second Half-century</i>	Dispute over organizations <u>and</u> worship [1850-1900]	Dispute over organizations <u>and</u> worship [1950-2000]

VIII. Lessons Unlearned: Early signs of trouble (1900-1950).

- A. Characteristics of conservative churches were somewhat different from many churches of the nineteenth century. Changes that could be seen during **1900-1940** were:
 - 1. Most of the larger and wealthier congregations had joined themselves with the liberal movement that became the Disciples of Christ [1906].
 - 2. Many of the better church buildings had been taken by the liberal members, forcing conservative members to seek other facilities for their worship.
 - 3. Conservative churches now consisted, generally, of poorer members, and physical facilities now were usually much more modest than they had been before the division.
 - 4. There was a great emphasis placed on the study of “first principles,” and this theme occupied a prominent place in the preaching and teaching programs of the churches.
 - 5. There was relatively little interest displayed in evangelization overseas and in places where the church had not been planted; the role of the Society in evangelization had become a moot issue for a time.
- B. Problems of various kinds surfaced among the churches during this period [1900-1940].
 - 1. In 1909, James A. Allen, writing in the Gospel Advocate, identified some trouble spots among conservative brethren:

“...Sunday school, use of literature, meetinghouses, hymnbooks, baptism, the laying on of hands, woman’s work in the church, and the right hand of fellowship...”
 - 2. Another list of problems [1910-1915] was: the “pastor system,” secret societies [including Masonry], and socialism.
 - 3. Plural communion cups, women teaching children’s classes, posture in prayer, and

- artificial head coverings for women during worship services also were sources of concern for some people.
4. Still others were bothered about Bible colleges and orphan homes supported by the churches.
 - a. "Bible colleges," whether supported by church contributions or operated as private businesses, had existed since Alexander Campbell's Bethany College in Virginia.
 - b. Orphans' homes were relatively latecomers; the first was Boles Home, established some time around 1909.
 5. These and other similar differences among conservative members were discussed, debated, endured, and survived by those members *without* precipitating any open divisions among them.
 - a. Some of these problems remain as matters of difference until the present time.
- C. *Some* differences among members and churches during these years were precursors of serious problems that lay ahead for those who considered themselves "conservative."
1. These problems, while not immediately causing divisions during the first half of the twentieth century, would eventually become prime factors in the "informal" division that would occur during the second half of the century.
 2. Two forms of centralization arose among churches during the 1930's:
 - a. Some elders began to oversee some programs of work for other churches;
 - b. Independent boards began to act for churches in overseeing certain activities.
 3. Particular issues were related to such things as: human institutions doing a portion of local churches' work, "one-man missionary societies" [churches utilizing one man to make their decisions about evangelizing in other places, foreign and domestic], and the "agency plan" of raising funds by agents going among churches to raise money for evangelization.
 4. The Henderson, Tennessee, Meeting of 1910.
 - a. In January, 1910, elders and preachers were invited to meet to "discuss ways and means by which a number of churches might cooperate in the support of a full time evangelist to preach in the weak places of West Tennessee."
 - b. The formulated plan was: the Henderson church would send out a preacher into destitute places, and other churches would send funds to the Henderson elders, who would oversee the work to be done.
 - c. This plan was a forerunner of plans that would emerge some forty-plus years later in which churches ["sponsoring churches"] would select and announce to the brotherhood that some particular undertaking was to be their "work of emphasis" and would ask other churches for their financial assistance in supporting that work. Thus, a preacher, a group of missionaries, radio or television programs, or other such efforts might be supported for the "general good" of the church universal.
 5. The ongoing dispute about "Bible" colleges was rampant during 1900-1950.
 - a. Could the churches give financial support to a college or school where the Bible and "Christian values" were taught as a part of the curriculum?

- b. Some schools during this period took church funds and others did not.
- c. Defenders of schools taking church funds contended that the Bible college was an auxillary to the church to do some of the “educational” work of the church, just as the “Sunday School” was auxillary to the local church in teaching the Bible to its children and to others.
- d. Many responded that the church has no such auxillaries, nor does it need any. It must do *all* of its work for itself. The college in which the Bible is taught has no actual connection with the church and is not eligible to receive church contributions.

D. This period was witness to many and varied controversies within the churches:

“In many senses, 1938 was the tragic beginning of modern history for the Churches of Christ. History has a way of forming itself into different periods. 1938 marked the beginning of an era, an era of chronic controversy and bitter division, the end of which is yet unseen. The last quarter of a century [1938-1964] has been one of repeated controversies within Churches of Christ. Yet most of these controversies have somehow been related to the church and its relationship to human organizations. It would be innacurate to say this problem arose in 1938...But beginning with 1938, the attention of the brotherhood again came to be more directly turned toward a study of whether the church could contribute its funds to support works done through human organizations.” (Cecil Willis, 1964, quoted in The Warrior From Rock Creek, pp.459-60.)

- E. A significant church division followed promulgation of the doctrine of *Premillennialism*.
- 1. Deep interest in the millenium had appeared as early as the 1830’s.
 - a. Campbell named his periodical The Millenial Harbinger.
 - b. This fascination among the churches soon abated.
 - 2. R. H. Boll reignited interest in the doctrine in 1914 with premillennial-oriented articles appearing in the Gospel Advocate.
 - a. Boll contended for the *future* establishment of the Christ’s church and for a 1000 year future reign of Christ on earth prior to the final judgment.
 - b. He was dropped from the Advocate staff because of his position on this issue.
 - c. Many churches were “enraptured” with Boll’s teaching, and fellowship was subsequently broken among supporters and opponents of Boll’s theories.
 - d. Foy E. Wallace, Jr., F. B. Srygley, R. L. Whiteside, and others led the resistance to Boll’s devisive influence among the churches.
 - e. Foy Wallace debated Charles M. Neal about the theory in two meetings in 1933.
 - f. Boll and H. Leo Boles conducted a written discussion carried in the Advocate.
- F. The Murch-Witty “Unity Movement” in 1938 made an effort to reunite the two divergent groups that had emerged out of their earlier formal division in 1906.
- 1. Early meetings produced a five-point approach to unity: Prayer; Survey to determine commonality of faith and practice; Friendliness; Cooperation in activities that did no

- violence to personal or group convictions; Study and Discussion.
2. The first “National Unity Meeting” was held in Detroit in May, 1938, and other meetings followed.
 3. The meetings generated little progress toward unity.
 - a. Most leaders in the Christian Church favored the movement, while those among Churches of Christ opposed it as a “denominational effort toward unity.”
- G. New issues and old-issues-warmed-over surfaced during **1940-1950**.
1. World War II completely occupied the nation’s attention during the first half of this period of time.
 2. With some, a burning issue involved the question of whether Christians could enter the armed forces and bear arms against other men; could they kill for their country?
 3. Men and women who did serve in the military were dispatched into far-off places and were exposed to peoples and cultures that they have never known about before.
 - a. A renewed interest in taking the gospel into foreign lands was created in saints in the service and passed along to their brethren in the churches.
 - b. A special concern arose for the spiritual needs of defeated nations whose physical needs were being supplied by our country—Germany and Japan in particular.
 4. Orphan homes continued to play a significant role in the benevolent work of numerous congregations. New homes were opened, and many promotional activities were conducted by the homes in an effort to gain the churches’ support.
 5. One of the most pronounced movements among brethren was the metamorphosis of various elderships into boards of control over a multiplicity of “church work.”
 - a. The “sponsoring church” phenomenon rapidly grew into prominence; elderships took charge of benevolent and evangelistic projects in behalf of many churches.
 - b. Fund-raising became a specialized skill in securing financial assistance for these projects from among the churches.
 - c. Typical of these projects were:
 - (1) Germany became the target for massive giveaways of food, clothing, etc. as an entree to preaching the gospel to the lost;
 - (2) A college in Japan received heavy financial aid for similar purposes;
 - (3) “Cows for Korea” focused on agricultural help for farmers to enhance access for gospel preachers working in that nation.
 - d. Sometimes, two or more sponsoring churches reciprocated in their support of their respective projects:

Sponsoring church ↔ \$ ↔ Sponsoring church ← \$ ↔ Sponsoring church
 (project) ↔ \$ ↔ (project) ↔ \$ ↔ (project)
 6. Pressure began to be exerted by churches and individuals to acquire either active support or acquiescence for the projects of sponsoring churches.
 - a. Pressure began subtly at first, then accelerated when resistance was encountered.

IX. Division Nurtured: Controversy compounds among the churches (1950-1960).

- A. The Herald of Truth, a national radio (eventually, television) program was launched early in 1952 over stations across America under the sponsorship of a church in Abilene, Texas.
1. A year's contract was signed for almost one and a half million dollars.
 2. Intense promotions were initiated and maintained for the program's support.
 3. Questions about this "brotherhood-wide" endeavor were raised in print, beginning in the Gospel Guardian in December, 1953.
 4. Heated exchanges between advocates and opponents of the program quickly followed in the Gospel Guardian, Gospel Advocate, and in other publications.
- B. Richard Smith, a missionary in Germany, changed his convictions about the financial arrangement that had enabled him to preach in that country [1953].
1. His sponsoring church reacted to this change by disengaging itself from him and raising several charges intended to discredit him and his work.
 2. This move was publicized in various brotherhood religious papers, and the whole question about the details of missionary work in Germany was investigated.
 3. "Centralized control" by another Texas church of funds contributed by other churches to evangelize in Germany came into question.
 - a. This American congregation had oversight of such things as a Training School, a radio program, the printing of religious literature, and the management of tents and equipment used in preaching.
- C. The issue of centralized control versus local church control of congregational work became one of the most prominent themes of papers and pulpits throughout the land.
1. Past and present methods and organizations utilized in evangelism were examined and either challenged or defended.
 2. The financial support given to various kinds of benevolent organizations, such as orphan homes and home for the elderly, was also critiqued in depth.
 3. A number of debates were conducted to discuss these and similar issues; among them:
 - a. E. R. Harper and Yater Tant-- Lufkin, Texas, April, 1955;
 - b. E. R. Harper and Yater Tant-- Abilene. Texas, November, 1955;
 - c. Guy N. Woods and W. Curtis Porter-- Paragould, Arkansas, 1956;
 - d. Roy Osborne and Lloyd Moyer-- California, November, 1956;
 - e. Guy N. Woods and Roy E. Cogdill-- Birmingham, Alabama, 1957.
 4. Written discussions also appeared in religious journals:
 - a. Roy H. Lanier and Cecil Douthitt-- "Congregational Cooperation" in the Firm Foundation, May, 1955- April, 1956;
 - b. J. W. Roberts and George P. Estes-- in the Gospel Advocate.

- D. Pleas *against* division among brethren were heard from numerous sources.
1. Advocates of questionable methods for doing the work of the local churches were asked to lay aside those practices in the name of unity and peace.
 2. Suggestions were advanced to encourage the support of benevolent organizations by individual contributions rather than by funds from church treasuries.
 3. Such recommendations were generally ignored or summarily rejected by brethren who advocated sponsoring churches and centralized control of church work.
 4. *The first whispers about divisions among congregations began to be heard.*
 5. Division occurred *in fact* as congregations summarily fired their preachers and cancelled gospel meetings with preachers who opposed positions they espoused. Both churches and individuals sought to “quarantine” any preacher or church thought to differ from them about the various “issues” involved in the dispute about centralized control and church cooperation.
- E. The aggressive role of the Gospel Advocate in this contest between opposing ideologies significantly contributed to *widening* the division among brethren.
1. The Advocate mustered its personnel and resources to wage an all-out battle against those who challenged the liberal activities endorsed by the paper and its editor, B. C. Goodpasture.
 2. It published numerous articles supporting innovative practices and refused to allow responses, even when personal attacks had been made in the publication.
 3. It ran a series of articles over a long period of time that featured local churches that were praised for being “on the march” because of their participation in the various programs that were so vigorously endorsed by the paper.
 4. Another featured section of the Advocate was devoted to eulogizing the “wisdom” and “moral integrity” of preachers who had changed their doctrinal position from a conservative to a liberal mindset concerning the “issues” before the churches.
 5. Perhaps the Gospel Advocate, more than any other player, was responsible for the serious and widespread fallout of division that smothered all feelings of unity that previously had nurtured the spiritual brotherhood among churches of Christ.

X. Division Realized: Efforts at problem-solving fail (1960-2000).

- A. *Three* basic disagreements among members plagued the churches of Christ at the onset of this period:
1. Centralized control of work and resources in the field of *evangelism*.
 - a. One eldership oversaw and administered the work of preachers who were working in behalf of more than one congregation.
 - b. One eldership controlled the production of a national radio and television program that was presented as the work of all the “Churches of Christ.” They received funds from many other churches and managed those funds as they alone saw fit.

2. Centralized control of work and resources in the field of *benevolence*.
 - a. Eldershops served as boards of control for organizations that served the needs of the distressed, such as orphans and the elderly.
 - b. Eldershops offered themselves as clearinghouses to be utilized by other churches for the relief of emergencies suffered by members and non-members of the church.
 - c. Churches opted to satisfy their responsibilities in benevolent work by supplying financial support to privately owned organizations that oversaw the execution of that work in behalf of all the churches that gave their support.
 3. Many congregations were offering financial assistance to colleges that taught the Bible in their curriculum as a way for those contributing churches to advance “Christian education.” Most “Christian colleges” were accepting, and often were actively soliciting, funds from church treasuries.
 - a. Some believed that the agenda for supporting “Bible colleges” was the real driving force behind making much of the more sympathetic appeal for supporting orphan homes and other benevolent institutions. Since the colleges and the homes stood on identical ground in the light of Scripture, defense of homes received first priority when discussion arose.
 - b. If homes could successfully be placed into church budgets, the likelihood that schools could receive the same treatment would be immeasurably increased.
- B. Attempts to reach scriptural solutions to these problems, while assuring that the desirable works from which these problems sprang were not hindered or destroyed, had largely been unsuccessful.
1. As the problems were discussed, debated, and otherwise publicized, the degree of commitment grew stronger in both advocates and opposers, and the breach of unity among them grew wider.
 2. Supporters of innovative practices became less willing to participate in discussions and debates about the “issues” as time passed.
 - a. Active investigation to discover the truth about controversial practices was stifled among their supporters by the *assumption* that truth had somehow come down on their “side,” and they could now proceed to press ahead without further delay.
 - b. Opponents of innovative practices were increasingly disparaged by those who advocated the practices for being “antis” and disbelievers in the virtue of orphan care and the preaching of the gospel in distant places.
- C. A state of division among churches of Christ prevailed as a *practical reality* from the beginning of the decade of the 1960’s and has continued until the present time.
1. By this time, discussion and investigation were virtually things of the past.
 2. Churches and individuals had by now been labeled as “liberal” or “conservative.”
 - a. Most decisions regarding fellowship were based on such categorization.
 - b. Gospel meetings and other church activities were ignored by those occupying a “different camp.”

3. Many churches had been “split” over the disagreements experienced by brethren who advocated differing positions in the ongoing controversy.
4. New congregations had been established by members of churches who were unable to tolerate the liberal stances adopted by the majority [usually]of those churches.
5. Long-standing spiritual ties, as well as many family relationships, had been severed in instances where the parties involved differed over “issues” troubling churches.

X. Division Expands: the rise of an ultra-liberal wing in the church (1970-2000).

- A. As controversy about centralized control waned among the churches, liberal congregations began to place a strong emphasis on things unthought of among churches of Christ in previous years.
 1. The “social gospel,” which appeals to the physical man rather than to the spiritual man, became an important focus in these churches.
 2. “Fellowship Buildings” in which to entertain the membership were constructed at great expense.
 3. Church kitchens were included in nearly all meetinghouses.
 4. Community programs, such a day cares and kindergartens, were included as integral parts of congregations’ “outreach programs” to the world.

- B. The trend among some congregations to make the church more “generic,” and thus to become more appealing to non-members, has progressed to the point of fostering a segment of the church so liberal in nature that it retains hardly any resemblance to the church of the New Testament that “speaks where the Bible speaks, and is silent where the Bible is silent.”
 - A. A survey of these ultra-liberal churches today would reveal disparities such as:
 1. Unscriptural church-sponsored and church-funded Activities:
 - a. Ballroom dancing classes for men and women;
 - b. Ballet and yoga classes for the community;
 - c. Financial seminars and fashion shows;
 - d. Snack bars and other facilities to “feed the body” while “feeding the soul”;
 - e. Sports teams in competitions to “represent” the church of Christ;
 - f. Musical programs of religious and secular content presented to the public; admission fees are often charged;
 - g. Almost every other program that has been seen among the denominations.
 2. Unscriptural changes that have been made in the Doctrine of Christ:
 - a. Little emphasis is placed on the plan of salvation; baptism for the remission of sins has become less and less important to preach to sinners;
 - b. Denominational preachers are invited to speak to the churches about various topics of interest;
 - c. Withdrawing fellowship from unruly members is almost never done;

- d. "Church of Christ" has been removed or omitted from signs and advertisements by the congregations, lest the world be "turned off" by some fear of becoming entangled with a religious "cult."
- 3. Unscriptural changes in the *Worship* of the congregations:
 - a. The Lord's Supper is observed on days other than the Lord's Day;
 - b. Special services celebrate religious holidays such as Easter and Christmas;
 - c. Active leadership roles provided for women in the worship services;
 - d. Fund-raising activities of all kinds to raise financial support for church-related programs;
 - e. Elimination of an invitation to obey the gospel at the end of worship services;
 - f. Inclusion of instrumental music in church activities; "marching music" played between Bible classes and the worship hour;
 - g. "Music Night" for youth; young people can bring instruments and participate together in "Christian Rock" and other music;
 - (1) This has sometimes been introduced as a compromise with members who demand that instrumental music be included in the regular worship;
 - h. "Praise Teams" to enhance the song service in worship;
 - (1) Talented singers with portable microphones are stationed in various locations throughout the congregation;
 - (2) The practical effect is a "choir in the audience".
 - i. Other innovations too numerous to list.

XI. The Church Faces the Future : a matter of conviction (2000 A.D. to the Second Coming).

- A. The Restoration Movement was fueled by a noble concept: bring back to a sinful world the opportunity to know and to embrace Christianity as God intended it to be.
- B. Many and far-reaching changes were effected in a religious community beset by false teaching and a largely false practice of religion.
- C. Millions left flawed religious systems to which they had been exposed. They exulted in their new-found understanding of truth and in the heretofore unavailable personal liberty which they could now enjoy in Christ and in His church.
- D. Sadly, the passing of years witnessed many Christians becoming entangled again in doctrines and practices from which they had been freed by the gospel. The church in many places began to take on the character of the sectarian churches around it.
- E. Controversies over innovative organizations and practices led to a devastating division among brethren who once had shared a common faith and a mutual love for one another.

- F. Lessons from this great division were not well learned by many of those who professed to stand on scriptural ground in their commitment to God. They too, like their digressive brethren before them, adopted the same approaches to church work that had proved fatal to those who had evolved into the Disciples of Christ, another religious community altogether.
- G. The pursuit of these failed practices ultimately resulted in another serious separation between “liberal” and “conservative” church members around the world.
- H. To the unobservant, “the Church of Christ” consists of just one large group of all those who claim their identity under that name. However, although no formal division has been declared and names have remained unchanged, it is a *practical fact* that the totality of that large group now consists of *two distinct*, smaller groups.
- I. The challenge for persons who aspire to be part of the true New Testament church is to be diligent in the study of both sacred and secular history in an effort to be adequately informed about the nature of the Lord’s church and to be warned about the danger that lies in any attempt to change *any* part of its full identity.
- J. The need for Restoration is as great today as it ever was. Let each Christian pledge himself to serve always as an object lesson to the world about the blessings that accrue to men and women who understand what it means to “...stand fast ...in the liberty by which Christ has made us free...” (Galatians 5:1)!

“And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him” (Colossians 3:17).

Addendum 1--

The Crusades

In 1074, Asia Minor, including the Holy Land, fell to the Seljuk Turks. The Byzantine Emperor, Alexius I, appealed to Pope Urban II for aid against the Turks. He protested that pilgrims to sites in Palestine were being mistreated.

The First Crusade (1096-1099)-- French and Italian volunteers captured Jerusalem, after which the Turks renewed their conquests of the area.

The Second Crusade (1147-1149)-- Dissension between French and German leaders characterized this Crusade. The papal armies were defeated when Egypt was involved, and Jerusalem fell to the Turks again.

The Third Crusade (1189-92)-- Crusaders from Germany, England, and France participated. The king of Germany was drowned, the kings of England and France quarreled [the French king returned home]. Left alone, the English king Richard I ("Lion Heart") failed to take Jerusalem but managed a treaty with the Turks that allowed pilgrims in small groups to visit the city safely.

The Fourth Crusade (1202-1204)-- Italian Crusaders captured Constantinople from the Turks; conquered territory was divided among Venetian and other leaders of the mission.

The Fifth Crusade (1212-1219)-- The "Children's Crusade" incorporated children in an effort to shame their elders for a lack of commitment to the cause at hand. Egypt was invaded with disastrous consequences when the Nile was flooded, and the papal army was forced to surrender.

The Sixth Crusade (1228)-- Jerusalem was delivered to the Christians for a period of ten years, then fell again to the Moslem enemy.

The Seventh Crusade (1248-1254)-- Louis IX of France unsuccessfully fought against Cyprus, Egypt, and Syria.

The Eighth Crusade (1270)-- A campaign against Tunis met with defeat for Louis IX.

Addendum 1 (continued)-- The Crusades

The First, Second, and Third Crusades were religious in nature, motivated by a purpose to protect the “holy sites” in Palestine from harrassment by Moslems.

The Fourth, Fifth, Sixth, Seventh, and Eighth Crusades were politically motivated. The popes sought to divert European military power against Moslems and thereby to enhance their political struggles with the secular governments of Europe.

Results of the Crusades

1. The power of the popes was greatly increased. The pope came to be seen as the leader of efforts to free the “holy places” in Palestine, making him the champion of all the faithful.
2. Secular rulers fell under the control of the religious hierarchy when they assumed the irrevocable vows of the Crusades.
3. Substantial wealth accrued to the church when the secular leaders of the Crusades sold or mortgaged their properties in order to be able to participate in the campaigns. The church usually bought these assets. After the Lateran Council of 1215, Rome heavily taxed the lands of civil monarchies to finance the later Crusades, and this tax continued to be levied long after the Crusades were over.
4. Religious intolerance was increased. The aggressive assaults on an “outside” religion, Islam, led to renewed efforts to attack perceived heresies inside the church. The Inquisition was a direct outgrowth of the “Crusades mentality.”
5. The revival of religious devotion among the common people often could be observed as the various Crusades were organized and prosecuted in the lands of “infidels.”
6. An increased interest arose in the collection of religious relics from Palestine and other sites. “Holy places” other than Palestine also received more attention from devout people.
7. The use of the rosary in worship among Catholics became prominent in that religion after the Crusaders were exposed to a similar feature of the Mohammedan religion known as *tasbih*.

Addendum 1 (continued)

The Crusades

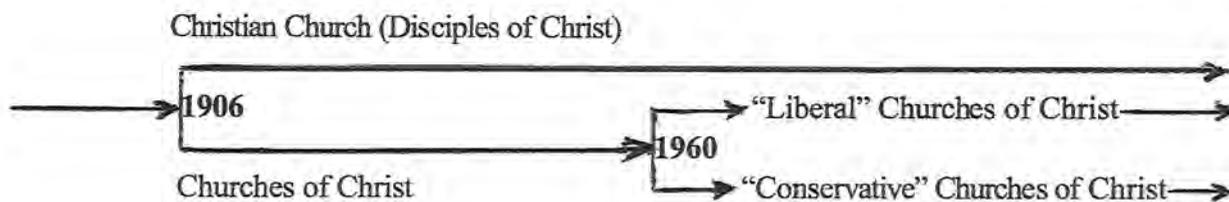
8. The sale of indulgences swelled through contributions made to the Crusades.
9. The system of absolution was greatly expanded for those who wished to escape punishment for sins. Initially, forgiveness was granted only to participants. Later, absolution was partially available to those who contributed money, and fully to those offering substitutes. Vows to serve could be forgiven upon payment of money to the church.

Addendum 2--

Dates of Catholic Church Doctrines and Practices

113 A. D.	Use of holy water	(Some dates are uncertain)
140	Lent	
240	Intercession of saints	
<u>325</u>	First General Council at Nicea	(trasferred authority to men's judgment)
350	The mass	
370	Monasticism	
606	Universal pope accepted	
666	Instrumental music introduced	
965	Baptism of bells	
1022	Sale of indulgences	
1073	Celibacy for the clergy	
1160	Canonization of saints	
1215	Auricular confession; transubstantiation; seven sacraments	
1311	Sprinkling for baptism	
1415	Withholding the cup from the laity	
1438	Purgatory	
1545	Oral tradition exalted	
1854	Immaculate conception of Mary	
1870	Infallibility of the pope	
1950	Bodily assumption of Mary	

Addendum 3— Then and Now: Roots of Division, 1906 and 1960



- Basic Issues of Division (1906):**
1. Utilization of the Missionary Society to activate the “church universal” in evangelism
 2. Use of mechanical musical instruments to enhance singing in worship service

- Basic Issues of Division (1960):**
1. Centralization of control of common church projects (sponsoring church or private board)
 2. Use of secular agencies to do a common work for local churches.
 3. Focus on the “Social Gospel”

1906

1960

Churches--\$--Missionary--\$--Preachers
Society

Churches--\$-- Sponsoring--\$--Preachers
Church

Churches--\$--Bible College--Bible Teaching

Churches--\$--Bible College--Bible Teaching

Churches--\$--Orphan Home-----Caregiving
(Elders)

Churches--\$--Orphan Home----Caregiving
(Board of
Directors)

Churches--\$--Church-----Radio or TV
(Elders) Program

Churches--\$--Private-----Various Services
Business

Addendum 4--

CHURCH HISTORY REVIEW (Form 1)

I. Identify these dates:

- | | |
|------------|----------|
| 1. 33 A.D. | 9. 1607 |
| 2. 325 | 10. 1729 |
| 3. 476 | 11. 1801 |
| 4. 606 | 12. 1809 |
| 5. 670 | 13. 1849 |
| 6. 1054 | 14. 1860 |
| 7. 1517 | 15. 1906 |
| 8. 1530 | |

II. With what country are the following religious leaders most associated with?

- | | |
|------------------|-------------------------|
| 1. Martin Luther | 6. John Smythe (Smith) |
| 2. John Calvin | 7. Ulrich Zwingli |
| 3. Henry VIII | 8. John Tetzal |
| 4. John Knox | 9. John Wycliff |
| 5. John Wesley | 10. Girolamo Savanarola |

III. Match each church with its Creed:

- | | |
|---|------------------------|
| _____ Westminster Confession of Faith | A. Church of England |
| _____ Hiscox Standard Manual (unofficial) | B. Catholic Church |
| _____ Augsburg Confession of Faith | C. Presbyterian Church |
| _____ Nicean Creed | D. Methodist Church |
| _____ Thirty-nine Articles | E. Baptist Church |
| _____ Discipline of Faith | F. Lutheran Church |

IV. Match each item with the person it best fits:

- | | |
|--|----------------------------------|
| A. Martin Luther | F. Thomas Campbell |
| B. John Calvin | G. Barton Stone |
| C. John Wycliff | H. Henry VIII |
| D. Alexander Campbell | I. Ulrich Zwingli |
| 1. Five tenets (“TULIP”) | 14. Cincinnati, Ohio |
| 2. Respected silence of the Bible | 15. Religious wars |
| 3. Cane Ridge meeting | 16. “Defender of the Faith” |
| 4. Wittenburg, Germany | 17. John Tetzel |
| 5. Divorce | 18. Social reforms |
| 6. “Where the Bible speaks...” | 19. Predestination |
| 7. “Morning Star of the Reformation” | 20. Missionary Society |
| 8. George Whitefield | 21. English translation |
| 9. “Last Will...of Springfield Presbytery” | 22. Diet of Worms |
| 10. Trip to Rome | 23. “New Lights” |
| 11. Governor of Geneva, Switzerland | 24. “Bible Bigots” |
| 12. <u>Millenial Harbinger</u> | 25. Ignored silence of the Bible |
| 13. “Declaration and Address” | 26. Theocracy |

V. Explain what each has to do with church history (use separate sheet for answers):

- | | |
|---------------------------------------|----------------------|
| 1. Rome and Constantinople | 6. The Inquisition |
| 2. Constantine the Great | 7. Indulgences |
| 3. Babylonian Captivity of the Church | 8. “Bloody Mary” |
| 4. Boniface III | 9. Gnosticism |
| 5. Ninety-five Theses | 10. Midway, Kentucky |

Addendum 5--

CHURCH HISTORY REVIEW (Form 2)

Match items in the first column with the numbers of items in the second column:

- | | |
|--|------------------------|
| _____ Head of the church | 1. Celibacy |
| _____ Adds the saved to the church | 2. Transubstantiation |
| _____ First “step” in plan of salvation | 3. Constantine |
| _____ Second “step” in plan of salvation | 4. Hearing the gospel |
| _____ Final “step” in plan of salvation | 5. Islam |
| _____ Persecuted Jesus and His church | 6. Reformation |
| _____ Emperor who stopped persecutions | 7. Gregory I |
| _____ Early false religious philosophy | 8. Jesus Christ |
| _____ Perversion of the Lord’s Supper | 9. Jerusalem |
| _____ Early church festival | 10. 606 A.D. |
| _____ Anointing the dead or dying | 11. Nero |
| _____ Church officials | 12. Indulgences |
| _____ Living without marriage | 13. John Calvin |
| _____ First “real” pope | 14. Frontier |
| _____ First “recognized” pope | 15. Instrumental music |
| _____ Date when pope’s rule accepted | 16. Believing in Jesus |
| _____ First universal church council | 17. Clergy |
| _____ Gave boost to Catholicism | 18. Mohammed |
| _____ Fought with Catholicism | 19. Martin Luther |
| _____ First persecuting emperor | 20. God |

Addendum 5-- **CHURCH HISTORY REVIEW (Page 2)**

- | | |
|--|------------------------|
| _____ Military expeditions | 21. Wesley brothers |
| _____ “Prophet” of Moslems | 22. Missionary Society |
| _____ Contested city in “holy” wars | 23. Baptism |
| _____ Allowed clergy to marry | 24. Nicea |
| _____ Used images in worship | 25. Roman Catholic |
| _____ Effort to improve Catholicism | 26. John Smythe |
| _____ Religious courts to punish heretics | 27. Ulrich Zwingli |
| _____ Remission of uncommitted sins | 28. Jews |
| _____ Posted “Ninety-five Theses” | 29. Monasticism |
| _____ Led reform movement in England | 30. The Inquisition |
| _____ Reformer killed in religious war | 31. Gnosticism |
| _____ Author of five important false doctrines | 32. Greek Orthodox |
| _____ Taught salvation by “faith only” | 33. Martin Luther |
| _____ Taught impossibility of apostasy | 34. Barton W. Stone |
| _____ Anglican Church | 35. Easter |
| _____ Founders of Methodism | 36. Crusades |
| _____ Author of Presbyterian doctrines | 37. Henry VIII |
| _____ Organizer of early Baptist churches | 38. Thomas Campbell |
| _____ Religious enthusiasm thrived | 39. John Calvin |
| _____ “Where the Scriptures speak...” | 40. Restoration |
| _____ Highly educated Restoration leader | 41. Extreme unction |

- | | |
|---|------------------------|
| _____ Cane Ridge camp meeting | 42. Episcopal Church |
| _____ Dominated preaching plans of churches | 43. Alexander Campbell |
| _____ Divided churches about worship | 44. Boniface III |
| _____ Effort to duplicate N.T. church | 45. John Calvin |

Complete each part of this acrostic:

- T _____
- U _____
- L _____
- I _____
- P _____

List some dangers now facing the Lord's church in this twenty-first century:

- (1) _____
- (2) _____
- (3) _____
- (4) _____
- (5) _____

To the teacher: This review is best completed by the student at home. Some questions may require the use of other resources than the material covered in this outline.

REFERENCES

A History of the Christian Church, Lars P. Qualben, 1942

The History of the Christian Church, George P. Fisher, 1915

The Search for the Ancient Order, Volumes 1 and 2, Earl West, 1949, 1950

How the Disciples Began and Grew, M. M. Davis and W. R. Walker, 1947

The New Shaff-Herzog Encyclopedia of Religious Knowledge, Twelve volumes, Samuel Macauley Jackson, Editor-in-chief, 1952

The Warrior From Rock Creek, Earl Kimbrough, 2008

Florida College Lectures, 1976