

Religious History Doctrines & Divisions

Digression from Truth
(*Pentecost - Reformation*)
Quarter One

Modern Day Divisions
(*Restoration - Present*)
Quarter Two

Annex Class: September 2007- February 2008
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Religious History - Doctrines & Divisions

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Religious History - Doctrines & Divisions

Introduction

Objectives of this Study:

1. Obtain a knowledge of the major developments in church history from the time of the apostles to the present and therefore obtain a better understanding of the religious world into which we were born.
2. Learn that church history is largely a record of man's departure from God's way and of the efforts of a few to hold on to the true gospel or to return to it.
3. Learn to avoid the spiritual blunders of past generations.
4. Learn the immense consequences of what can seem at the time to be slight and inconsequential deviations from apostolic teaching.
5. Learn that the problems of the present are not really new.
6. Help ground us in the truth by recognizing departures from it and equip us to understand how these errors developed and how to refute them

Course Assignment

To write a short research paper on the following figure(s) in church history. So all of them are covered, I have assigned different ones to each member of the class. Also I have spread out the schedule to avoid "overloading" the class. See the separate assignment sheet which will be handed out in class for assignments and schedule. We will be covering all of these people at one point in our class over the next quarter and I hope to be able to work your research into the class at the time we deal with that point in history.

Please do not overwork this. All I am looking for is a paragraph summary (i.e. two minute report out) about the individual/event and key facts associated with them that had a bearing on the course of history and the development of various doctrines. You will not need to "hand these in", simply make notes for a verbal summary to the class.

1. Roman emperors Nero and Domitian
2. Clement (?-100), Polycarp (c. 69-156)
3. Justin Martyr (100-167), Tertullian (155-220)
4. Ignatius (67-110), Cyprian (200-258)
5. Roman emperors Decius and Diocletian
6. Roman emperor Constantine
7. Augustine/Pelagius

8. "Pope" Gregory I (the Great)
9. "Pope" Innocent III
10. John Wycliffe
11. John Huss, Jerome Savonarola
12. "Pope" Alexander VI
13. Martin Luther
14. Ulrich Zwingli
15. John Calvin
16. Jacob Arminius
17. Michael Servetus (Unitarianism)
18. King Henry VIII (England)
19. Council of Trent
20. John Wesley

Additional individuals will be addressed when we get into the Restoration period.

Chronology of The New Testament Period

New Testament Writers as Historians:

"That a few simple men should in one generation have invented so powerful and appealing a personality, so lofty in ethic and so inspiring a vision of human brotherhood, would be a miracle far more incredible than any recorded in the Gospels. After two centuries of Higher Criticism the outlines of the life, character, and teachings of Christ, remain reasonably clear, and constitute the most fascinating feature in the history of Western man." - Will Durant, *The Story of Civilization*, Vol. III (*Caesar and Christ*), p. 557.

The Chronology:

(Note: Our present system of dating, B.C. [Before Christ] and A.D. [Anno Domini, year of the Lord], was initiated in 525 A.D. by the monk Dionysius Exiguus and came into general use in about the 8th century A.D. Previously, years were counted in relation to other events or the reigns of rulers. The Roman counted their years from the year that Rome was supposedly founded (A.U.C.). Dionysius calculated the date of Christ's birth to have been 754 A.U.C., i.e. 0 B.C./A.D. This calculation has since been proven wrong. By it Herod the Great would have died about 4 B.C., more than three years before Jesus was born.)

Birth of Christ	5/4 B.C.
During reign of Herod the Great (Matt. 2:1)	
Beginning of John's Ministry	26 A.D.
During 15th year of the reign of Tiberius (Luke. 3:1)	
Tiberius became co-regent with his step-father, Augustus about 764 A.U.C. or 11 A.D.	
Beginning of Jesus' Ministry	26 A.D.
When He was about 30 years old (Luke 3:23)	
Likely about 6 months after John began preaching (Luke 1:35,36).	
Crucifixion of Jesus	30/29 A.D.
From number of Passovers recorded in the gospel of John, it is estimated that Jesus' public ministry lasted a little over three years.	
Beginning of the Church	30/29 A.D.
Came during Pentecost of year Jesus died.	
Death of James the Apostle	41-44 A.D.
Came before the death of Herod Agrippa I who is known to have died about 44 A.D. (Acts 12).	
Paul's First Visit to Corinth	50 A.D.
Claudius' edict expelling all Jews from Rome is thought to have occurred about 49 A.D.	
Priscilla and Aquila had just come from Rome to Corinth when Paul met them there (Acts 18:2).	

Paul's stay was during the procuratorship of Gallio (Acts 18:12) which occurred in 51-52 A.D.	
Paul's Arrest in Jerusalem, Imprisonment in Caesarea	58-60 A.D.
Note Acts 24:27. Festus begins as procurator - A.D. 60	
Paul's (first) Imprisonment in Rome	61-63 A.D.
Note Acts 28:30 and Phil. 2:23,24.	
During his freedom - Titus 1:5; 3:5; 1 Tim. 1:3.	
Paul's (second) Imprisonment in Rome	66 A.D.
Note 2 Tim. 4:6,13.	
Paul's Death	67-68 A.D.
Tradition places his death in Rome during the reign of Nero who died in 68 A.D.	
Jewish Revolt in Palestine	66 A.D.
Nero Sends Vespasian to Put Down Revolt	66-67 A.D.
Vespasian Becomes Emperor	68 A.D.
Vespasian Sends his Son Titus to Complete the Pacification of the Jews. He Captures and Razes Jerusalem; Temple Destroyed	68-70 A.D.
Fortress Masada Taken by Romans, Revolt Ends	73 A.D.

Religious History - Doctrines & Divisions

Lesson One: New Testament Backgrounds

I. The World into which the Gospel Came (Note Gal. 4:4)

A. Greek Background

1. Greek Philosophy undermined belief in the old pagan gods.
 - a. Socrates (471-399 B.C.) taught that there was a single divine principle or wisdom which ruled over the universe. He is also believed to have taught the immortality of the soul.
 - b. Plato (427-347 B.C.) taught a good God
 - c. Aristotle (384-322 B.C.) taught that God was a spirit who was the final cause of all things. He based his belief in such a God on the intelligent design of the universe.
 - d. The Stoics taught that the universe was God and that the soul was divine outliving the body. (Acts 17:18)
 - e. The Epicureans denied the supernatural and the immortality of the soul. To them pleasure (not necessarily sensual) was the only good. Acts 17:18
 - f. Yet the philosophers were never able to know the true God. Note the reason for their failure in 1 Cor. 1:21ff.
2. An international language was established by the conquests of Alexander the Great (4th century B.C.) who introduced Greek culture and promoted the use of the Greek language throughout his empire.
 - a. The presence of such a universal tongue greatly facilitated the spread of the gospel in the first century.

B. Roman Background

1. International peace under law maintained by the Roman empire made for easy travel between countries under their dominion.
2. The road system built by the Romans greatly increased the ease of international travel.
3. Both of these factors greatly facilitated the spread of the gospel into the Gentile world, and the apostle Paul made good use of his Roman citizenship in his extensive travels throughout the empire.

C. Jewish Background

1. The Old Testament, which was given to Israel through Moses & the prophets, prepared the way for the coming of Christ. Note Gal. 3:24; Matt. 5:17-18.
2. The Dispersion of the Jews by the captivity into all areas of the world caused a rapid spread of the gospel after Pentecost (Acts 2:5-11; Acts 8:1-4), and gave Paul and others an immediate beachhead for the gospel in the synagogues scattered over much of the Gentile world.

II. The New Testament Period

A. Roman Emperors

Palestine was conquered by the Roman army under Pompey in 63 B.C. and was made a part of the Roman province of Syria. During the New Testament period the following emperors reigned:

1. Octavius or Augustus (B.C. 31 - A.D. 14)
 - a. During his reign Jesus was born (Luke 2:1).
2. Tiberius (A.D. 14-37)
 - a. During his reign Jesus was crucified (Luke 3:1). The Roman historian Tacitus records the crucifixion of Jesus under Pontius Pilate in the reign of Tiberius.
3. Caligula (Gaius) (A.D. 37-41)
 - a. Called the Mad Caligula because of the later excesses of his reign, he was arrogant, brutal, a consummate sensualist. He once invited a race horse to dinner and proposed to make the horse consul of Rome. He did appoint his favorite horse a priest.
4. Claudius (A.D. 41-54)
 - a. In or about A.D. 49 Claudius banished the Jews from Rome. Among them were Priscilla and Aquila (Acts 18:2). He married his niece, Agrippina, as his fifth wife and adopted her son, Nero.
5. Nero (A.D. 54-68)
 - a. The man. He was very obscene and had an insane passion for popular applause. He murdered his brother, his mother, two wives, and his teacher. Committed suicide at age 32.
 - b. The Great Fire. The fire which destroyed two thirds of the city of Rome began in July, 64 A.D. and raged for six days and nights.
 - (1) Christians Blamed.
6. Vespasian (A.D. 69-79)
 - a. It was Vespasian who was sent by Nero to put down a rebellion in Judea, and after laying siege to Jerusalem for more than two years. He was declared emperor in 69 and sent his son Titus to finish the pacification of Judea. The Roman army finally entered the city in 70 A.D., crucified many of the inhabitants and burned the city.

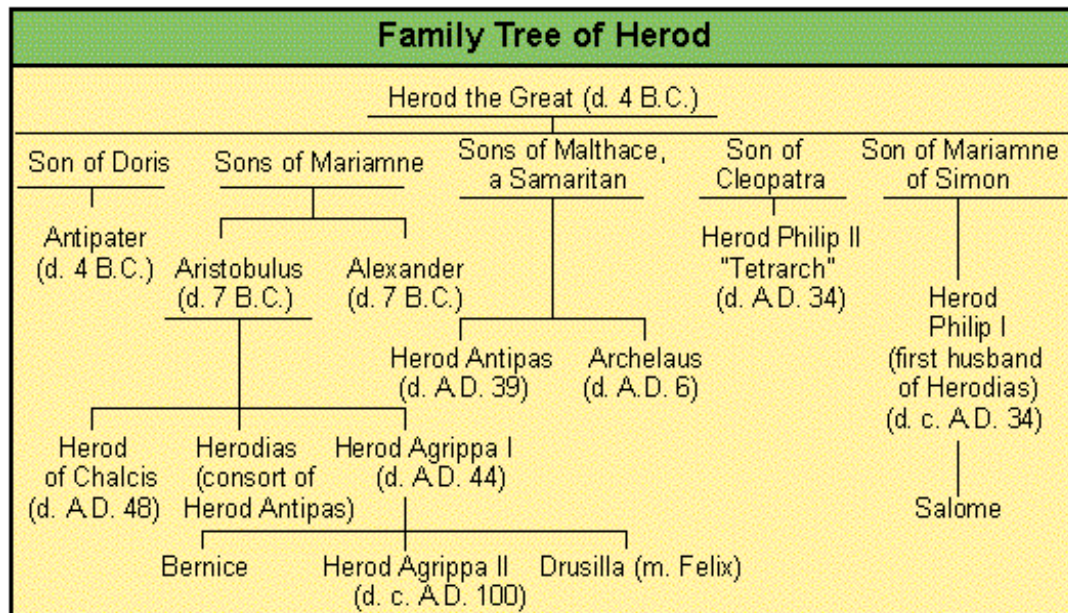
B. The Herods

1. Herod the Great (37 - 4 B.C.)
 - a. He ordered the infants of Bethlehem slain in order to destroy the infant Jesus (Mt. 2:16).
2. Sons of Herod the Great
 - a. At his death the territory of Herod the Great was divided among his sons.
 - (1) Archelaus received the tetrarchy of Judea and Samaria. He was so incompetent and so much hated by his subjects that he was replaced by a Roman governor (procurator) in about 6 A.D. In the process he was relieved of all his property and exiled to Gaul. Note Matthew 2:22.
 - (2) Antipas was given rule over Galilee and Perea (Lk. 3:1). His

friendship with Rome and the divorce of his first wife in order to marry Herodias, his brother Philip's wife, alienated him from his subjects. John the Baptist's rebuke of this immorality cost him his life (Mt. 14:1-10). Antipas' former wife's father, Aretas, king of Arabia, attacked and defeated him, which, Josephus says, was looked upon by the Jews as divine punishment for having killed John the Baptist. Jesus referred to Herod Antipas as "that fox" (Lk. 13:31,32). He was the Herod who mocked Jesus during His trial (Lk. 23:8-12). During the reign of Caligula, Antipas was banished to Gaul.

- (3) Philip was given the North East area and Abilene (Lk. 3:1). This is not the Philip whose wife Antipas took. This Philip was the son of Cleopatra of Jerusalem and, unlike his brothers, he evidently ruled with justice and moderation until his death in 34 A.D. Three years later the emperor Caligula gave his territory to Agrippa I the son of Philip's brother Aristobulus who had been executed by his father, Herod the Great.

- 3. Herod Agrippa I
 - a. Agrippa was the grandson of Herod the Great and son of Aristobulus who had been executed by his father. He was extravagant and dissolute. Raised in the court at Rome he so supported the claim of Caligula to the throne that Tiberius imprisoned him. Upon the accession of Caligula Agrippa was freed and made king of the territory of his uncle Philip (A.D. 37) and shortly thereafter the territory of Herod Antipas. Upon the assassination of Caligula, Claudius united all Palestine under Agrippa (A.D. 41-44). He killed James and imprisoned Peter and died by the hand of God in 44 A.D. (Acts 12:1-23).
- 4. Herod Agrippa II
 - a. The son of Agrippa I, he was given rule over the North East section in 50 A.D. where he ruled in a very insignificant fashion until 100 A.D. Paul preached before him in Caesarea (Acts 25:23 - 26:32).



C. The Roman Procurators (Governors) of Judea

1.	Coponius	6-9 A.D.	
2.	Ambibulus	9-12	
3.	Ammus Rufus	12-15	
4.	Valerius	15-26	
5.	Pontius Pilate	26-36	Luke 3:1 Matt. 27:2
6.	Marcellus	37	
7.	Herenorius Capeto	38-41	
8.	No procurators	41-44	(Herod Agrippa I is king.)
9.	Cuspus Fadus	44-48	
10.	Alexander	48	
11.	Cumanus	48-52	
12.	Felix	52-58	Acts 23:26; 24:1-27
13.	Festus	58-62	Acts 25,26
14.	Tucinus Albinus	62-64	
15.	Florus	64-66	

QUESTIONS:

1. When did God send forth His Son? Gal. 4:4 Eph. 1:10

2. How did Greek philosophy prepare for the coming of Christ?

3. What two schools of Greek philosophy did Paul encounter in Athens? Acts 17:18
Describe the view of each.

4. Why did philosophy fail to reach a knowledge of God? How did God determine that men should know Him?

5. What contribution of the Greeks made possible the easy spread of the gospel through the world of the first century?

6. What two things did the Romans provide which made the spread of the gospel easier?

7. What two great contributions to the spread of the gospel came from the Jews?

8. In what year did the Romans conquer Palestine and who was the general of the army?

9. Of what Roman province was Palestine made a part?

10. Who was the Roman emperor and who was the governor of Syria when Jesus was born?

-
11. Who was the emperor of Rome when Jesus died?
-
12. What Roman historian of the late first century made mention of the crucifixion of Jesus?
-
13. What Roman emperor ordered all Jews to leave Rome, and in what year?
-
14. In what year or soon thereafter did Paul meet Priscilla and Aquila in Corinth? Acts 18:2
-
15. What Roman emperor initiated the first persecution of Christians by the Roman government? With what catastrophe did he blame Christians?
-
16. Under what Roman emperor was a rebellion in the city of Jerusalem put down and the temple destroyed? In what year?
-
17. What had Jesus prophesied about Herod's temple in Jerusalem?
-
18. Which Herod had all the male infants of Bethlehem slain who were two years old or younger? Why?
-
19. What great edifice did Herod the Great have rebuilt? In what years?
-
20. Which son of Herod the Great was given rule over Judea and Samaria at his father's death? How did Joseph receive this news? Mt. 2:22
-
21. What happened to this son because of his incompetence?
-
22. Which son of Herod the Great was given rule over Galilee and Perea at his father's death? Whose death did he order and why?
-
23. Which son of Herod the Great mocked Jesus during His trial? Lk. 23:8-12
-

24. Which son of Herod the Great was given rule over the Northeast region (Iturea and Trachonitis) at his father's death?

25. Who was made king over all Palestine in 41 A.D.? What was his relationship to Herod the Great, and to Herod Antipas?

26. How did Herod Agrippa I afflict the church? How did he die?

27. Who resumed their rule over Judea after the death of Herod Agrippa I?

28. Who ruled over the Northeast region after his death and what was his relationship to Agrippa I?

29. Before which Herod did Paul preach in Caesarea?

30. Who was the procurator (governor) of Judea during the preaching of John the Baptist and the public ministry of Jesus?

31. Before which two Roman governors of Judea did Paul preach?

ADDENDUM TO LESSON ONE

High Priests and Sects of the Jews

High Priests of the New Testament Period

Herod the Great set up and deposed high priests at his pleasure. The Romans did the same, and changed so frequently that the position almost became an annual appointment. Though many changes were thus made, the high priest was always chosen from certain priestly families. From this group of deposed priests it is supposed that the "chief priests" arose as a distinct class.

In NT times the high priest was the chief civil and religious dignitary among the Jews. He was chairman of the Sanhedrin and head of political relations with the Roman government.

During the time of Christ and the beginning of the church the following men occupied the office of high priest:

A. Annas, the son of Seth

1. The virtual head of the priestly party in Jerusalem during the days of Christ. He was made high priest in 7 A.D. by Quirinius, governor of Syria. He was deposed by Valerius Gratus in 15 A.D. Though deprived of his office he continued to wield great influence as the dominant member of the hierarchy. He used members of his own family as his willing instruments. Five of his sons and his son-in-law Caiaphas held the high priesthood in almost unbroken succession. Annas' continuing influence after being deposed is evidenced by:
 - a. He is mentioned as holding the high priesthood jointly with Caiaphas. Luke 3:2
 - b. He is called high priest. Jn. 18:19-24; Acts 4:6
 - c. Jesus was brought to Annas first before being tried before Caiaphas. Jn. 18:19-24
2. Annas was of the Sadducean aristocracy. He was ambitious and enormously wealthy. The chief source of his wealth seems to have been the sale of requirements for sacrifice for which outrageous prices were extorted. Note John 2:13-16.

B. Joseph ben Caiaphas

1. Son-in-law to Annas (Jn. 18:13) he served as high priest from 18-36 A.D. He was deposed by Vitellius. Played a leading role in the trial and condemnation of Jesus.
 - a. Caiaphas proposed the death of Jesus to the Sanhedrin as necessity to save the nation. John 11:47-53; 18:14
 - b. The plot to obtain the death of Jesus was hatched in the court of Caiaphas. Matt. 26:3-5
 - c. Caiaphas is mentioned in Acts 4:6 as one of those who presided over the trial of Peter and John.

Religious History - Doctrines & Divisions

Lesson Two: Origin, Growth & Persecution of the New Testament Church

I. Definitions and Explanations

- A. Church - the term itself
 - 1. From Greek *ekklesia* which means a gathering or assembly of people who have been called (< *kaleo*, "to call") out (ek) for a given purpose.
- B. Use of *church* in the New Testament:
 - 1. Of an assembly of citizens (Acts 19:32).
 - 2. Of the congregation of Israel in the wilderness (Acts 7:38).
 - 3. Of those called out to follow Christ (Acts 2:47; 1 Co. 1:2; 12:13,27ff).
- C. Use of church when referring to followers of Christ.
 - 1. Universal sense
 - a. Of all Christians, all disciples of the Lord. Matt. 16:18; Eph. 1:22, 3:10, 5:25; Note Hebrews 12:23.
 - 2. Local sense
 - a. Of disciples of Christ who identified with each other, assembled together, and functioned together in a given place. Acts 13:1; 15:22; Rom. 16:16; 1 Cor. 1:2; Gal. 1:2; Rev. 1:11; Acts 14:23; Phil. 1:1; 4:15-16.
 - b. Of the actual assemblies of these local groups or teams of Christians. 1 Cor. 11:18; 14:23
 - c. Of Christians who met in different assemblies but in the same general area or district considered distributively or individually. Acts 9:31

II. The Origin of the New Testament Church

- A. Determined by composition of the church.
 - 1. The NT church are the people called out of darkness of sin into the light of God by the gospel. 1 Pet. 1:23-25, 2:9
 - a. 2 Thess. 2:14
 - b. Rom. 1:16
 - c. Mark 16:15,16
 - 2. What is the gospel?
 - a. Facts to be preached and believed. 1 Cor. 15:1ff

- b. Commands to be obeyed. Rom. 10:16; 2 Thess. 1:7-9
 - c. Promises to be trusted. Acts 2:38,39; 2 Cor. 6:17,18
- 3. First time these factors all together - first Pentecost after the resurrection, Acts 2.
- B. Determined by the church's purchase price.
 - 1. Christ's people bought by the blood of Christ
 - a. Acts 20:28
 - b. Rev. 5:9,10
 - 2. The church therefore had to come into existence after the cross.
 - a. Not during ministry of John the Baptist
 - b. Not during the ministry of Jesus
 - c. But when the death and resurrection of Jesus were announced as accomplished facts and men and women were invited to become His disciples by turning to Him in penitent faith and being baptized in His name for the remission of their sins. (Acts 2)
- C. Before Pentecost, the kingdom of Christ is spoken of as future - Matt. 16:18; Mk. 9:1; Luke 23:42; Acts 1:6,7. After Pentecost, as a reality - Rom. 14:17; Col. 1:12,13.

III. Luke's History of the Early church - *Acts of the Apostles*

- A. From a small beginning to a mighty force in the world. (Mt. 13:31-32)
 - 1. At the first preaching - 3,000 (Acts 2:41).
 - 2. Soon the men alone were 5,000 (Acts 4:4).
 - 3. Multitudes of believers both men and women (5:14).
 - 4. The number of the disciples was multiplying (6:1).
 - 5. The number of the disciples multiplied in Jerusalem exceedingly; a great company of the priests were obedient to the faith (6:7).
 - 6. Within thirty years Paul would write that the gospel had come to "all the world" (Col. 1:6) and the "hope of the gospel" had been "preached in all creation under heaven" (Col. 1:23).
- B. The Book of Acts records the work of two principal men - Peter and Paul, along with Stephen, Philip, Barnabas and Silas. But the rapid multiplication of Christians was not achieved by the work of these men alone. All the disciples were teachers of the gospel (Acts 8:4). And above all, it was God who gave the increase (I Cor. 3:6).
- C. Luke's history in Acts records the spread of the gospel from Jerusalem to Judea to

Samaria to the "uttermost parts of the earth" (Acts 1:8).

IV. In the Gospel Seed Which Produces Christians, Every Characteristic of the Disciple and the Church is Found. Luke 8:11

- A. Obedient faith in Jesus and His word, the gospel, produces children of God who are saved from sin by His grace and the blood of His Son. 1 Pet. 1:22-25; 1:18-19
- B. A continued trust in Christ and His word keep the Lord's disciples serving Him faithfully both as individuals and in their work together in the churches.
 - 1. Jude 3; 2 Tim. 3:16-17; Gal. 1:8-9; 2 Jn. 9
 - 2. The true church of Christ is that body of disciples who are ruled by the one head. Col. 1:18; Eph. 5:23,24.
- C. A reverence and love for Christ as Lord will keep His people doing only the things which He says. Luke 6:46; 1 John 5:2-3; 1 Pet. 1:12-16
 - 1. This will affect what we believe, what we teach, how we live, how we worship, how we order ourselves and work in local churches.
 - 2. When we cease to reverence Jesus as Lord it will produce corruptions in our lives and teachings, and in the life, work and order of the churches.

V. The Early Christians Warned of False Teachers and Apostasy.

- A. Warnings of Jesus:
 - 1. Matt. 7:15-23
 - 2. Matt. 24:4,5,11,24
- B. Paul's prophecies:
 - 1. Acts 20:28-32
 - 2. 1 Tim. 4:1-5
 - 3. 2 Tim. 4:1-4
 - 4. 2 Thess. 2:1-12
- C. In the history of Israel
 - 1. Acts 7:51-53
 - 2. 1 Cor. 10:1-12
- D. In the false teaching and teachers already present in the NT churches.
 - 1. Judaizers (Gal. 1:6-9; 5:1-4)

2. Sectarians (1 Cor. 1:10-15)
3. Gnostics (1 John 4:1-3)
4. Sensualists (Phil. 3:18,19; 2 Pet. 2:1-3; Jude 4)
5. Materialists (1 Cor. 15:12-19)
6. In the churches of Asia - Rev. 2:14,15; 20-22.

VI. Warnings about Persecutions in the New Testament:

1. Matt. 5:10-12; 10:16-23; 24:8-13
2. Luke 6:22,23; 21:12-19
3. John 15:18,19
4. 2 Tim. 3:10-13
5. 1 Pet. 4:13-16
6. Rev. 2:10; 6:9; 17:6

VII. The History of the Imperial Persecution of Christians

A. Romans make the way of Christ illegal.

1. The way of Christ was at first regarded by the Roman state as a branch of Judaism which had legal status in the empire and therefore enjoyed a period of peace (Acts 9:31)
2. But the hostility of the Jewish establishment to Christians may have in time shown that there was a distinction, for by the time of the Nerodian persecution (64 A.D.) the line was plainly drawn. The emperor Trajan's reply to Pliny, the governor of Bithynia (111-113 A.D.), makes clear that being a Christian by and of itself was viewed as a crime.

B. Accusations made against Christians.

1. The most frequent ones were: atheism, disloyalty to the Roman state, cannibalism, and licentiousness.
2. Christians were blamed for natural calamities, floods, earthquakes, famines, pestilence and plague because of their rejection of the gods.

C. The Ten Roman Emperors who persecuted Christians:

1. Nero (64) Limited to city of Rome
2. Domitian (96) Possibly emperor during writing of John's Revelation. First *widespread* persecution, especially severe in Asia Minor.

3. Trajan (100-113) Emperor to whom Pliny the governor of Bithynia wrote about prosecution of Christians.
4. Aurelia and Commodus (161-185)
5. Septimius Severus and Caracalla (202-213)
6. Maximinus I (235-238)
7. Decius (249-251) Very severe and widespread.
8. Valerian (253-260) .
9. Aurelia (274-275)
10. Diocletian (303-313) Most severe of all persecutions.

D. Roman Persecution Pauses, Resumes, Ends.

1. Period of peace 260-303 A.D.
 - a. Churches grew in numbers and outward prosperity.
 - b. Large and sometimes splendid houses of worship erected in chief cities.
 - c. Discipline relaxed, quarrels and factions increased, and worldliness poured in like a flood.
2. Last and most violent persecution under Diocletian, 303-311.
 - a. A soldier raised to seat of empire by the army, Diocletian was deeply devoted to emperor worship and the old pagan gods. He was also dedicated to order in the empire and ruled with absolute power. He therefore sought to subjugate and break the power of the rapidly growing body of Christians.
 - b. In 303 Diocletian ordered church buildings destroyed, sacred books confiscated, and the leaders of the Christians imprisoned and forced by torture to offer sacrifice to the "gods". In 304 all Christians were required to offer sacrifice. There were many who died and many who fell away.
3. The Edict of Toleration and the Edict of Milan.
 - a. In 305, Diocletian and the man whom he had made ruler of the west entered voluntary retirement and turned the empire over to two subordinates, Constantius Chlorus in the west, and Galerius in the east. Upon the death of Constantius Chlorus in 306, his son, Constantine, with the support of the army ' replaced his father in the west. In April, 311, he and Galerius issued an edict of toleration to Christians, "on condition that nothing is done by them contrary to discipline."
 - b. After the death of Galerius (311) Constantine defeated Maxentius, his chief rival for the western empire, at the Milvian bridge across the Tiber just north of Rome (October 28, 312). Constantine declared that the Christian God had given him victory.
 - c. In early 313, now in absolute control of the West, Constantine published in Milan an edict which gave complete freedom to Christians. It

proclaimed absolute freedom of conscience placed Christianity on full equality with all other religions of the empire, and ordered restoration of all church property confiscated in the recent persecution.

- d. Under imperial favor the church grew by leaps and bounds. In 319 private heathen sacrifices were forbidden and the Christian "clergy" exempted from public obligations.

In 321 Sunday work was forbidden to the people of the cities. Christianity became not just a legal religion but the favored religion of the empire.

Constantine is considered the first "Christian" emperor, but his conversion is suspect. He seemed more interested in uniting the empire as it was with one emperor and one religion, Christianity now exchanged for the old paganism. In 325 he called together the first general council of the church at Nicaea to settle the Arian controversy which was dividing the empire. Most Christians at this time were in the East. Constantine delayed baptism until shortly before his death in 337.

Conclusion

Apostasy among the disciples of Christ always ultimately comes out of a failure of love and faith toward God and His Son. Complete trust in God and His word is an absolute defense against apostasy. People who are not totally committed to Christ will not be able to escape the "traditions of men" and the "doctrines of demons." Apostasy always comes in slowly and quietly. Spiritual collapse comes more like a slow leak than a blowout. Look for this principle in our study of the development of doctrines.

Questions:

1. What does the Greek word translated church literally mean?

2. Is it used in the NT of other people than the followers of Christ? Illustrate.

3. What are the two basic senses in which *church* is used in the NEW TESTAMENT to refer to the disciples of Jesus? Illustrate each.

4. Define a local church as in "the church of God at Corinth".

5. Who has called out the church of God and Christ?

6. What is the means of that call?

7. When did the New Testament church come into being? Prove your answer.

8. How would you describe the growth of the church in the first century?

9. What do you think was the secret of that growth?

10. Did New Testament Christians ever have to face division and false teachers in the churches?

11. Why should Christians of that day have known that such would come?

12. Why should we know that we will face the same thing?

13. What is an absolute defense against falling away from the faith?

14. How does apostasy come, both in individuals and churches?

15. Who is destined to suffer persecution? 2 Tim. 3:12

16. What did the Lord say would happen to some in the church in Smyrna? Rev. 2:10

17. What did John see in his vision of the altar? Rev. 6:9

18. How was Christianity viewed by the Roman government after Nero?

19. What were the most frequent accusations made against Christians during the Roman persecution? Why?

20. Who was likely the emperor of Rome if John wrote Revelation late in the 1st Century?

21. Where did the persecution of that time center?

22. Under which Roman emperors was the persecution especially severe?

23. During what years did the churches know relative safety and quiet, and with what result?

24. Whose was the last and most severe of all the persecutions of Christians?

25. Under which emperor did persecution cease?

26. When and what was the Edict of Toleration? The Edict of Milan?

27. With Constantine what position did the Church effectively have in the empire?

28. Was what happened during the reign of Constantine good or bad for the cause of Christ?
Explain your answer.

Religious History - Doctrines & Divisions

Lesson Three: The Great Falling Away (100 - 325 A.D.)

Introduction

First Century Apostasy

As noted in Lesson Two, New Testament writers speak frequently of apostasy as a present reality in the apostolic church. The earliest departure arose from Judaizing teachers who refused to relinquish the law (Gal. 1:6-8; 5:2-4), but many other false ideas came to challenge the gospel and corrupt the disciples during this period. Paul speaks often of immoral influences and disruptive doctrines working their havoc amidst the churches (1 Tim. 1:3-11; 6:3) and sometimes mentions the culprits by name (1 Tim. 1:19,20; 2 Tim. 1:15; 2:16-18; 4:14,15). Jude indicates that the warnings of Peter about false teachers (2 Pet. 2:1-22; 3:1-4) were being fulfilled in his own time (Jude 3-4, 17-19).

The "Falling Away" to Come

In addition to speaking of present apostasy among the churches and the characteristic presence of such challenges during the 1st century (1 Tim. 4:1-3; 2 Tim. 3:1-7) Paul warns particularly of a great "falling away" which had first to occur before the 'coming' of Christ. (2 Thess. 2:1-12).

I. False Doctrines the 2nd and 3rd Century Churches Fought.

A. Gnosticism

1. Philosophy older than the gospel. Sought to gather in other religions to its religions. From Greek gnosis meaning knowledge. Regarded pure spirit as good but matter as evil. Believed a lesser angelic being, not the true God, created the world. Said Jesus came to free the spirits of men from the contamination of matter. True spirituality came through special hidden knowledge. Minimized gospel history and divorced what you believed from the way you lived. Some think at one time most Christians under its influence. An accommodation of gospel to popular thinking.
2. Cerinthus (early 2nd century) taught the God who created the world was not the true God but a lesser being. He distinguished between the earthly Jesus and the heavenly Christ who came on Jesus at baptism and left before death.
3. Docetists (from Greek word meaning "appearance") taught Jesus not really a man but "appeared" to be a man.
4. Significant Teachers:

- a. Basilides (taught in Alexandria c. 130). Valentinus (greatest teacher among Gnostics, active in Rome from 135-165).
- b. Marcion. Came from Pontus to Rome where disfellowshipped by church. Rejected OT and the God of the OT, as an inferior being concerned with justice. Supreme God is pure love and mercy, punishes no one, saves by faith alone. Drew up a NT canon composed of Luke and some of Paul's epistles.

B. Montanism

1. From Montanus of Phrygia who in about 160 claimed power of spiritual gifts and preached a strict morality in preparation for the immediate pre-millennial return of Christ. A rebellion against worldliness and compromise.
2. Spread widely. Most important convert, Tertullian.

C. False Ideas of Christ and the Trinity

1. Defenders of "The Faith"
 - a. The "Apostolic Fathers." The uninspired men who wrote during the years of 100-150 A.D. are generally referred to as the 'Apostolic Fathers'. They generally simply repeated the New Testament teaching on the person of Jesus Christ.
 - b. The Apologists. The Apologists were another second-century group that picked up after the "Apostolic Fathers" and defended Christianity against criticism and vigorously debated the Christian doctrines with philosophers and emperors.
 - (1) The best known of them was Justin Martyr. Justin and the other Apologists taught that the Son is a creature.
 - (2) In theology this relationship of the Son to the Father is called subordinationism.
 - c. The Polemicists. The polemicists were another second-century group that generally became active in the latter part of the century after the apologists. Well known Polemicists include Origen and Irenaeus.
2. Tri-theism. This view held that there were three who were God but they were only related in a loose association as, e.g., Peter, James and John were as disciples.
3. Adoptionism. Only one God, therefore Jesus only human but power of God dwelt in Him. Power present at birth or bestowed at baptism. View refined by Paul of Samosata in 3rd century.
4. Modalism. only one God who manifests himself under various modes - Father, Son, Holy spirit - one at a time as temporary and successive expressions. Leading proponent was Sabellius in late 2nd, early 3rd century. Sometimes called "patripassians" because implied Father was crucified.
5. Response: in the West Tertullian said that in the Godhead there were three persons but only one substance. For the East Origen said Son was "eternally generated" from the Father, Godhead was three beings in one essence.

II. False Doctrine the 2nd and 3rd Century Churches Embraced

A. A New Principle of Authority

1. Writings of the NT abandoned as basis of authority in battle with heresy. Thought ineffective. (Note 2 Tim. 3:16,17; 2 Pet. 3:1,2; 1 Jn. 2:24; Jude 17,18)
Tertullian: "Though most skilled in the Scriptures, you will make no progress when everything which you maintain is denied on the other side, and whatever you deny is maintained." And, It... a controversy over the Scriptures can clearly produce no other effect than to help upset either the stomach or the brain."
2. Authority of Church through apostolic succession substituted.
 - a. Rule of faith formalized in creeds written by bishops of the churches in council.
3. This quantum shift in pattern of authority came because of flood of heretics threatening the churches. It radically affected course of church history.
4. From new concept of authority came idea of catholic or orthodox church - those who conformed to views of churches with real or supposed apostolic connection.

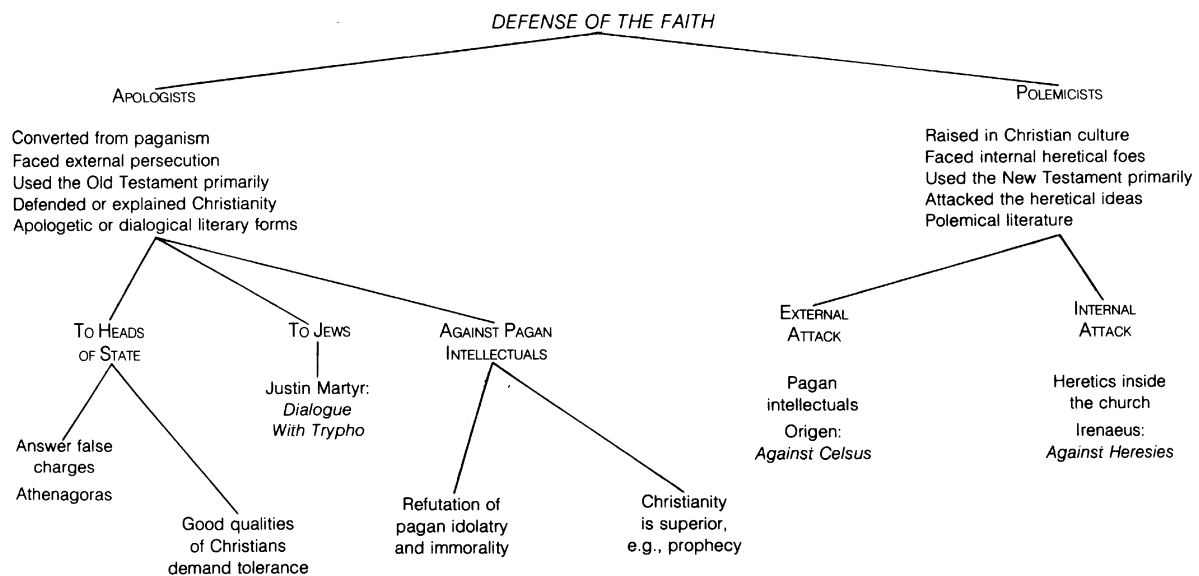
B. A New Church Government

1. Government of the churches centralized. Purpose, in part, to deal more effectively with heretics.
2. Rule of one bishop. From plurality of elder/bishops in NT churches (Acts 14:23; 15:4; 20:17,28; Phil. 1:1; Tit. 1:5-7). 2nd century churches ruled by one bishop with elder/presbyters and deacons under them. (Was Diotrephes first one? 3 Jn. 9,10).
Ignatius of Antioch (110-117) claimed to be the bishop of church in Antioch and wrote: "Shun divisions as the beginning of evils. Do ye all follow your bishop as Jesus Christ followed the Father, and the presbytery as the apostles, and to the deacons pay respect."
3. Clergy-laity Distinction. Appears clearly in Tertullian who wrote of "clerical order" and "ecclesiastical orders". Officers in the church became known as "clergy" while others were known as "laity".
4. Special Priesthood. (Note: 1 Pet. 2:5,9).
5. Episcopal Ordination. Clergy rather than the church chose their successors. In NT see Acts 6:3.
6. Rise of Metropolitan Bishops.
7. Formulation of creeds.

ADDENDUM TO LESSON ONE

The Apostles' Creed

- I. I believe in God the Father, Almighty, Maker of heaven and earth.
- II. And in Jesus Christ, His only begotten Son, our Lord;
- III. Who was conceived by the Holy Spirit, born of the virgin Mary;
- IV. Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;
- V. The third day He rose again from the dead;
- VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
- VII. From thence He shall come to judge the living and the dead.
- VIII. I believe in the Holy Spirit.
- IX. I believe a holy catholic Church, the communion of saints;
- X. The forgiveness of sins;
- XI. The resurrection of the body;
- XII. And the life everlasting. Amen.



2nd-3rd Century Defense of "The Faith"

QUESTIONS:

1. What did Paul say must occur before the coming of the Lord?

2. What were the major heresies which the second and third century churches battled?

3. What was the teaching of the Gnostics?

4. What was the teaching of the Montanists?

5. What view did the Adoptionists hold of Christ?

6. What view did the Modalists have of the Godhead?

7. What change in the concept of authority occurred in the second and third centuries? Why was this change thought necessary?

8. How was truth and error determined by this new system?

9. What change in the eldership of local churches took place in the second century? How did some bishops grow to be "super" bishops?

10. Where did creeds originate? What threat greatly influenced the second and third century changes in church government?

Religious History - Doctrines & Divisions

Lesson Four: The Great Falling Away (100-325), Part 2

Introduction

Because of a **fundamental change in the church's view of how to determine God's true will**, a flood of departures from New Testament teaching followed. The church, in its clergy, became the sole arbiter of spiritual truth. The writings of apostles and prophets were laid aside.

I. Changes in the worship

Christians in the 2nd and 3rd centuries met early in the morning on the first day of the week and at appointed times during the week. These meetings took place for the most part in private homes or the out of doors during the 2nd century, but buildings specially for this purpose began to be built in the 3rd century. The nature of their assemblies is reflected in the following quotations:

Pliny to Trajan: "... they were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit a fraud, theft or adultery, , never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food--but food of an ordinary and innocent kind."

Ignatius: "If therefore those who lived according to the old practices came to the new hope, no longer observing the Sabbath but living according to the Lord's day, in which also our life arose through him and his death (which some deny), through which mystery we received faith..."

Justin Martyr: "We always remember one another. Those who have provide for all those in want. And on the day called Sunday there is a gathering together in the same place of all who live in a city or a rural district. The memoirs of the apostles or the writings of the prophets are read, as long as time permits. Then when the reader ceases, the president in a discourse admonishes and urges the imitation of these good things. Next we all rise together and send up prayers. And, as I said before, when we cease from our prayer, bread is presented and wine and water. The president in the same manner sends up prayers and thanksgivings according to his ability, and the people sing out their assent saying the 'Amen'. A distribution and participation of the elements for which thanks have been given is made to each person. And to those who are not present it is sent by the deacons."

Justin Martyr: "We all make our assembly in common on the day of the Sun, since it is the first day, on which God changed the darkness and matter and made the world, and Jesus Christ our Savior arose from the dead on the same day. For they

crucified him on the day before Saturn's day... “

Tertullian: "We meet together in an assembly and congregation so that praying to God we may win him over by the strength of our prayers. ... We pray also for emperors, for their servants and those in authority, for the order of the world, for peaceful circumstances, for the delay of the end. We meet together in order to read the sacred texts, if the nature of the times compels us to warn about or recognize anything present. In any case, with the holy words we feed our faith, we arouse our hope, we confirm our confidence. ... Elders who are proved men preside over us, having attained that honor not by purchase but by attestation."

Tertullian: "... inasmuch as the abolition of carnal circumcision and of the old law is demonstrated as having been consummated in its own times, so also the observance of the Sabbath is demonstrated to have been temporary" (An Answer to the Jews, 2:10)

A. Changes in the Lord's Supper

As seen by the above quotations, during this time the churches continued to meet every first day of the week to eat the Lord's Supper, but new and strange ideas about it were creeping in.

1. A sacramental idea of mystical power in the elements.
 - a. Ignatius called the Lord Supper "a medicine of immortality and an antidote of spiritual death." Yet elements still not seen as actual body and blood of Jesus. Justin says they were "made a memorial of his passion which he suffered." Irenaeus calls them "antitypes" of the real, and Tertullian refers to them as a "figure".
2. Viewed as a "sacrifice".
 - a. Around 260 A.D. Cyprian of Carthage taught that the Lord's Supper was a sacrifice to God and was to be offered only by specially appointed "priests."
3. Called "eucharist" from Greek, eucharisteo, "to give thanks".
 - a. *Ignatius*: "Be careful, therefore, to employ one eucharist, for there is one flesh of our Lord Jesus Christ and one cup of unity with his blood, one altar, as there is one bishop together with the presbytery and deacons.." (Philadelphians 4)
 - b. *Didache*: "Concerning the eucharist, give thanks in this way: First concerning the cup..."
 - c. *Justin*: "And this food is called by us eucharist. It is not lawful for any to partake of it than the one who believes the things which have been taught by us to be true, and was washed with the washing for the remission of sins and for regeneration, and lives in the manner Christ taught."
4. The doctrine of transubstantiation (literal change of the bread and fruit of the vine into actual flesh and blood did not come into being prior to 700 A.D.
5. Observations:
 - a. In the NT the Lord's Supper is simply a memorial feast like the Passover. There is no sacramental power in the bread and fruit of the vine. (1 Cor. 11:23-26)

- b. Read 1 Peter 2:5 and Hebrews 13:15 - the Lord's Supper might possibly have been at first innocently referred to as a "sacrifice" in the general sense in the worship and service of God and then carried later to extremes.

B. Addition of Special Religious Holy Days

1. The "Christian Passover".
 - a. A special remembrance of the death and resurrection of Jesus at the time of the Jewish Passover began as early as the middle of the second century. The first evidence of this practice appears in the controversy over the correct date of observance between Polycarp, bishop of Smyrna, and Anicetus, bishop of Rome. The churches of Asia Minor observed the special memorial of the resurrection on the same date as the Passover, regardless of the day of the week. The Roman practice was to observe it on the nearest Sunday.
 - b. But there must have been churches at this time who did not observe this "Christian passover"
 - c. The term "Easter" for this celebration came much later and is of pagan origin.
2. Pentecost. celebration of the outpouring of the Holy Spirit. Also on Sunday. From Passover to Pentecost was a time specially given over to the baptism of new converts.

II. Changes in the Practice of Baptism

During this period baptism was universally held to wash away all previous sins.

Justin Martyr: "Those who are convinced of the truth of our doctrine, and have promised to live according to it, are exhorted to prayer, fasting and repentance for past sins; we praying and fasting with them. Then they are led by us to a place where is water, and in this way they are regenerated, as we also have been regenerated; that is, they receive the water bath in the name of God, the Father and Ruler of all, and of our Redeemer Jesus Christ, and of the Holy Ghost. For Christ says: Except ye be born again, ye cannot enter into the kingdom of heaven. Thus, from the children of necessity and ignorance, we become the children of choice and of wisdom, and partakers of the forgiveness of former sins..."

- A. Introduction of the doctrine of original sin. The doctrine of original sin teaches that children are born with the guilt of sin and through inheritance are depraved in nature. This idea is not found in any of the extant works of the "Apostolic Fathers".
 1. In Irenaeus (175-195) there is the first trend in this direction when he discusses the consequence of the fall of Adam. He taught that this brought man under the control of Satan and cost mankind the "divine likeness." There is, however, no indication that this cost man his freedom of will, which is an essential part of

the doctrine.

2. In the work of Clement of Alexandria there is no semblance of this doctrine. In Origen (185-254) we see a basis for it, but not the theory itself. Origen taught that all souls were created in the beginning of time. They all possessed freedom of will and some of them chose the pure and the good. These became angels. Others chose evil and these became the Devil and evil spirits.
 3. Tertullian (160-220) is the first to formulate the doctrine of original sin. He taught that the soul shares in Adam's guilt and every man therefore is under condemnation and is punishable for his inherited guilt quite apart from any actual sin he may commit.
 4. While the doctrine of original sin and baptismal regeneration would encourage infant baptism, there was another teaching that worked against it. This was the idea that since baptism removed one's sins, there was no additional remedy for those sins committed after baptism and baptism could not be repeated.
- B. Pouring for immersion
1. The normal practice during this period was immersion but "pouring" was permitted by the Didache (the only indication of such before the middle of the third century) and Cyprian defended pouring water upon the sick. This was called clinical baptism.
 2. In 251 Novatian was rejected as a bishop in Rome because he had received clinical baptism.
 3. During the third century baptism was made a ritualistic ceremony performed by the bishop or one of his appointed assistants and conducted twice a year.
- C. Infant baptism.
1. The earliest reference to infant baptism is Tertullian's opposition to it. "Let them become Christians when they are able to know Christ. In what respect does the innocent period of life hasten to the remission of sins?"
 2. Both Origen and Cyprian defend it as "for the remission of sins" which come with birth, from Adam (Cyprian).

III. Growth of Sects

- A. Continued Influence of Gnosticism
1. Basilides was introduced in an earlier lesson. He led a group of Gnostics in Egypt where he conducted a school and taught that there was one supreme God and three hundred and sixty-five angelic orders.
 2. Satormlus of Antioch is one of the earliest and most influential Gnostics. The basis of his system was dualism; matter is evil and the spirit good. He theorized that besides one great God there were seven lesser gods who ruled the seven planets.
- B. Neoplatonism. This sect taught a new type of mysticism, attempting to harmonize pagan philosophy and Christianity. It taught the creation of man to be the result of

eminations from the original "Absolute Being" and the purpose of man to be re-absorbed into this great force. The process by which this was to be accomplished involved mental contemplation of the higher things of art, nature, love and the spiritual things. When one reached, through this mental contemplation, an ecstasy that took him above the material world, he would be enjoying the highest state possible in this life.

- C. Manichaeism. Emphasis was placed upon asceticism. Marriage was permitted, but those entering it could not attain to the height of "perfection."
- D. The Ebionites The Ebionites were a body of Judaizing Christians. They held that Moses was equal in authority to Christ. The "Gospel of the Hebrews" and various Apocryphal books became their guide.
- E. Monarchianism. The false doctrines which disturbed the church most of all were those that concerned the nature of Christ. The Ebionites in denying the divinity of Jesus by asserting that He was the son of Joseph and Mary, denied the virgin birth. They said that as Jesus kept the Law in such a perfect manner, God adopted Him to be the Messiah. Later, in the second and third centuries this view was known as Adoptionism or Dynamic Monarchianism. Those who belonged to this school of thought held that Jesus was just a man who so perfectly kept the Law that God adopted Him to be His son. Their emphasis on the humanity of Jesus laid the foundation for the Arianism of the fourth century.
- F. Donatists. During the severe persecution under Diocletian some Christians weakened under pressure and worshipped pagan gods. In 311 Donatus began to teach that these people had committed an unpardonable sin and could not be restored to the church.

QUESTIONS:

1. Which church leader began to teach that the Lord's Supper required "priests" to administer it? What year?

2. When did the doctrine of 'transubstantiation' come into being?

3. What is the Lord's Supper according to the Bible?

4. When did the precursor to Easter (the "Christian Passover") first appear to be practiced?

5. Who first formulated the theory of "original sin"? When?

6. Where did this doctrine lead in reference to baptism? Who opposed the practice?

7. What was Neoplatonism? What religion(s) of today have doctrines very much like this?

8. What was a major tenet of Adoptionism? What does the Bible teach? Do any religions teach a similar doctrine today?

9. Who were the Donatists and what did they teach? How would you refute their doctrine from the scriptures?

Religious History - Doctrines & Divisions

Lesson Five: The Apostate Church in the Middle Ages

Introduction

The "Middle Ages" (Medieval times) denote that period of time when the world was moving from ancient history (Greco-Roman world) to modern history. It is generally set between the fall of Rome in the fifth century and the Protestant Reformation in the sixteenth. During this period the apostate church ("the Church") rose to its greatest power and its greatest corruption.

I. Constantine Joins the Church to the Empire

A. Christianity becomes the state religion. Recall that:

1. In 313 the protection of the empire granted to Christians. Confiscated property returned to the churches.
2. In 319 all heathen sacrifices forbidden.
3. In 321 work on Sundays forbidden in the cities.
4. This gave the Church great influence in the Empire and the Empire great control over the Church.

B. Constantine and church councils

1. The Council of Arles (in Gaul) in 314 A.D.
 - a. Donatist controversy
 - (1) After Decian persecution in mid 3rd century Novatians said that apostates should not be forgiven and received in the churches. After the Diocletian persecution at the beginning of the 4th century the Donatians (followers of Donatus) in North Africa took the same position.
 - (2) Donatists opposed appointment of Caecilian as bishop of Carthage in 312 because the bishop who appointed him had handed over copies of the scripture for destruction during the Diocletian persecution. The Donatists appealed to the emperor against this appointment.
 - (a) Small council called at Rome - failed to resolve the matter.
 - b. Constantine called a council at Arles to settle the matter.
 - (1) The council of 23 western bishops acquitted Caecilian.

- (2) The Donatists seceded from Caecilian's communion and appointed Donatus as their bishop. Their motto was: "What has the emperor to do with the church?"
2. The Council of Nicaea (first general council) in 325
 - a. The Arian controversy
 - (1) In 318, Arius, a presbyter in Alexandria, accused the bishop, Alexander, of teaching a modal view of the Godhead, but Arius in attacking Alexander took the view that the Son was not eternal but had been created by the Father out of nothing as the first of all created beings.
 - (2) Alexander called a council at Alexandria in 321 at which Arius was deposed. But Arius' following caused the dispute to spread beyond Egypt and threaten schism in the Eastern church, and, therefore, the Empire.
 - (3) Constantine's efforts to mediate failed and therefore in 325 he called the first ecumenical council of the Church at Nicaea in northwest Asia Minor.
 - b. The Nicaean Council
 - (1) Attended by nearly 300 bishops. Eusebius, bishop of Caesarea, the great church historian was there. And of course, Alexander and Arius.
 - (2) The West was sparsely represented. Sylvester, bishop of Rome did not attend but sent two presbyters to represent him. Caecilian came from Carthage, Hosius from Cordova, one bishop from Gaul.
 - (3) The council pronounced against Arius and wrote the creed of Nicaea which was likely a baptismal confession revised to deal with Arianism:

"We believe in one God the Father almighty, Maker of all things visible and invisible;

"And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is to say of the essence of the Father, God of God, Light of Light, true God of true God, begotten, not made, of the same essence of the Father: through whom all things were made, things in heaven and things on earth: who for us men and for our salvation came down and became flesh and lived among men, who suffered and on the third day rose again, ascended into heaven, is coming to judge the living and the dead;

"And in the Holy Spirit."
 - i) An addendum says that "The holy catholic and apostolical church condemns all that who say that there was a period in which the Son of God did not exist; that before he was begotten he had no existence; that he

was called out of nothing into being; that he is of a different nature and of a different substance from the Father; and that he is susceptible of variation or change.”

Note: This is not the "Nicene Creed" which was actually declared by Council of Chalcedon (4th general council) in 451.

C. Church Filled with the World.

1. Union with Rome brought the Church:
 - a. Wealth
 - b. Carnal power
 - c. Popularity
2. Therefore:
 - a. Many church leaders were overcome by greed.
 - b. The church began to use political force to gain submission of its members and others. The gospel and the sword were joined.
 - c. Many became "Christians" for other than noble reasons and filled the churches with unconverted people.

D. Church Filled with Pagan Superstition

1. Half-converted or unconverted masses brought their old superstitions into the Church with them.
2. Pagans accustomed to worshipping many gods took up the worship of revered martyrs and apostles.
3. By 5th century the feeling arose that the apostles and martyrs should be worshipped and prayed to for protection and help.
 - a. Chief among these was Mary who was declared by Councils of Ephesus (431) and Chalcedon (451) to be the "mother of God." Because of her closeness with Christ she was thought to be a most beneficial intercessor.
4. Veneration of the relics of apostles and martyrs began in the latter second century.
 - a. Miraculous powers attributed

II. The Rise of the Papacy

A. Struggle between Rome and Constantinople.

1. The Nicene Council (325) gave equal eminence to the bishops of Alexandria, Antioch and Rome.

2. The Council of Constantinople (381) which took place after the imperial capital was moved to that city, declared the bishop of Constantinople was to have the primacy of honor after the bishop of Rome.
 3. The Council of Chalcedon (451) affirmed that Rome and Constantinople should enjoy equal privilege and rank in ecclesiastical matters.
 4. In 595 John the Faster, patriarch of Constantinople, used profusely in his letters the title "Universal Bishop" and Gregory the Great, bishop of Rome, severely rebuked John for his presumption and wrote later to the emperor that anyone who arrogated to himself such a title would have to be the forerunner of the Anti-Christ.
 - a. Boniface III, declared universal bishop - 607 A.D.
 5. The popes grew in both political and religious power during the Middle Ages.
 - a. In 1076 Pope Gregory VII (Hildebrand) excommunicated and deposed the German king, Henry IV.
 - b. The papacy reached its zenith of power under Innocent III (1188-1216) who deposed King John of England and presided over the very important 4th Lateran Council.
 6. Throughout the Middle Ages it was generally held that the infallible guidance of the Church was expressed in the decrees of Church councils.
- B. Reasons for the Victory of Rome over Constantinople
1. The claim of the Roman bishop to dependence from Peter (as well as Paul) who was the prime apostle.
 2. The Eastern Church was continually rent by controversy, whereas the Western Church under Rome was more stable.
 3. The Patriarch of Constantinople was under the complete domination of the emperor while the bishop of Rome was left free in the vacuum to become the greatest power both religious and political in the West.
 4. The growth of the Church from the 5th century onwards was almost entirely in the West.

III. The Division of the Church between East and West

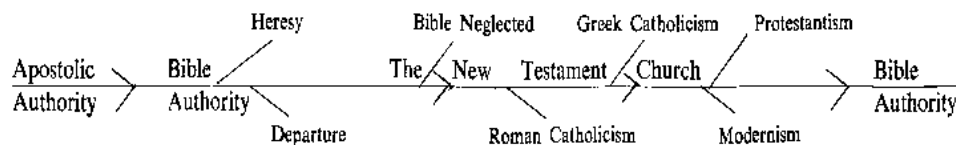
1. In 750 A.D. the Roman bishop, Nicholas, strongly opposed the appointment of the layman, Photius, as bishop of Constantinople. They concluded their dispute by excommunicating each other.
2. The final breach came in 1053 when Michael Cerularius, bishop of Constantinople, anathematized Pope Gregory IX and in turn was excommunicated by Gregory in 1054. The breach was never healed and has issued in the Roman Catholic and the Greek Catholic or Orthodox Churches which exist to this day.

Development of the Roman Catholic Departure from the Word of God

Mattox, F. W. *The Eternal Kingdom*, Gospel Light Publishing Cor., 1961

V. UNDENOMINATIONALISM CONTRASTED WITH ROMANISM

New Testament Church Based Upon Bible Authority



The Undenominational Church Remains Constant

1. Apostolic authority was left in the written Word, the New Testament, 1 Cor. 14:37; 2 Tim. 3:6; 2 Tim. 2:15.
2. Authority of Scripture remains constant in all ages and available to all generations.
3. Individuals coming to Christ through the Scripture constitute the true church.
4. Faith centers in God through the inspired Word.

Roman Catholicism Based Upon Human Tradition

	100	150	325	440	600	1545	1875	1955
Apostles	Elders Deacons Bible	Monarchal bishops Elders Deacons Synods Bible	Patriarch, Monarchal bishops Priestly orders Council Tradition Bible	Papal Claims Patriarchs Diocesan bishops Priests Councils Tradition Bible	Pope Cardinals Curia Hierarchy Tradition Bible	Tradition made equal to the Bible	Papal Infallibility proclaimed	Authority of hierarchy Papal Decrees

The Roman Church is the Result of Growing Tradition

1. Apostolic authority was left with church officials who were uninspired men.
2. Church officials kept oral traditions of men as commandments of God.
3. Tradition was enlarged.
4. The hope of salvation depends now upon submission to the hierarchy.

Table: Perversions of the Doctrine of Christ¹				
Party	Time	Reference	Human Nature	Divine Nature
Docetists	Late 1st century	1 John 4:1-3	Denied	Affirmed
Ebionites	2nd century	Irenaeus	Affirmed	Denied
Arians	4th century	Condemned at Nicea, A.D. 325	Affirmed	Reduced
Apollinarians	4th century	Condemned at Constantinople, A.D. 381	Reduced	Affirmed
Nestorians	5th century	Condemned at Ephesus, A.D. 431	Affirmed	Affirmed ²
Eutychians	5th century	Condemned at Chalcedon, A.D. 451	Reduced	Reduced ³

1. Buswell, *A Systematic Theology of the Christian Religion*
2. Nestorians believed that Christ was two persons.
3. Eutychians taught that Christ had one mixed nature, neither fully human nor fully divine.

QUESTIONS:

1. What advantages did the "conversion" of Constantine bring to the Church?

2. What tragic consequences did it bring?

3. Name two practices which the pagan superstition of the unconverted masses brought into the churches.

4. What was the first church council that Constantine called and why?

5. What was the date of the Council of Nicaea; who called it; and why was it called?

6. To the bishops of what three cities did the Council of Nicaea give equal honor?

7. What Council affirmed that the bishops of Rome and Constantinople had equal authority in religious matters? In what year?

8. Who was the first of the Metropolitan bishops or Patriarchs to make a serious claim to being the "universal bishop" of the Church? In what year?

9. Who severely reproved him for his presumption? What did he call him?

10. Who was the first Roman bishop to accept the title "universal bishop" of the Church? In what year?

11. What pope forced Henry IV of Germany to stand three days barefoot in the snow begging for forgiveness?

12. During the reign of which pope did the papacy reach its zenith of worldly power? Give dates.

13. In what year did the Church finally divide into East and West with what two resultant Churches?

Religious History - Doctrines & Divisions

Lesson Six: The Seven Ecumenical Councils

Introduction

There are seven councils of the Church which occurred before the great division into East and West in 1054 and are accepted as authoritative by both branches. For this reason they are called the seven ecumenical (universal) councils. They not only exemplify the centralization of the government of the apostate Church but also the doctrinal issues which exercised that Church.

I. The Council of Nicaea (325)

A. The Controversy

1. *Arius* (d. 336), a presbyter of Alexandria, taught:
 - a. Christ was a created being.
 - b. He was the first and highest of God's creatures.
 - c. There was a time when he was not.
 - d. In a sense He was divine but properly speaking neither God nor man.
2. *Alexander*, bishop of Alexandria, and *Athanasius*, a deacon of Alexandria, emphasized that:
 - a. Christ was eternally pre-existent with the Father.

B. The Council

1. Called by the emperor, as were all seven of the councils, and presided over by the emperor.
2. Conclusion:
 - a. Creed of the council chose the Greek term *homoousios* (of same substance) to describe Christ's relationship with the Father.
 - b. Arius condemned along with two others who refused to accept the creed of Nicaea.
 - c. Date for "Easter" celebration set in favor of practice of the West - the Sunday after the new moon nearest the vernal equinox.
 - d. Churches must receive penitents who fell away during persecution and those who had married again after death of first mate.
 - e. Canon VI of the Council declared that the bishop of Alexandria had jurisdiction over Egypt, Libya and Pentapolis just as the bishop of Rome had his own jurisdiction. Rome is accorded no position of supremacy.

C. Significance of the Council

1. First use of creeds for the bishops as a test of fellowship. Previously there were only baptismal creeds for new converts.

2. First universal council of bishops.
3. Church tacitly accepted right of emperor to take a guiding hand in ecclesiastical affairs. Heresy now illegal.
4. After Council Constantine wrote to church at Alexandria: "What is the opinion of 300 bishops can only be the opinion of God."

II. Council of Constantinople (381)

Called by Emperor Theodosius I. Attended by 206 bishops, 56 of whom held the Macedonian view that the Holy spirit was not divine in same sense as the Son.

A. Controversy

1. Arian controversy remained practically unsettled. The Arian party enjoyed imperial favor, especially in the East, for nearly 50 years after Nicaea.
2. *Athanasius*, who succeeded Alexander as bishop of Alexandria, continued to write extensively on the subject and was banished 5 times from his bishopric in Alexandria by imperial pressure.
3. The four trinitarian parties:
 - a. Homoousians. Led by Athanasius. Christ of same substance with the Father.
 - b. Homoiousians. Led by Basil of Ancyra. Christ of similar substance with the Father.
 - c. Homoeans. Attempted compromise by saying Christ was "like" the Father but this vague compromise had no lasting influence.
 - d. Anomoeans. Led by Eunomius who succeeded to an extreme Arian position. Christ is not like the Father.

B. Conclusion of the Council

1. Written by the Three Cappadocians: Basil of Caesarea (330-379), his brother, Gregory of Nyssa (330-395), and their friend, Gregory of Nazianzus (328-389)
2. Full deity of Christ established, along with that of the Holy Spirit - three individuals (hypostases) in one essence (ousia).
3. Bishops urged not to go beyond their jurisdictions, and bishop of Constantinople to have prerogative of honor after the bishop of Rome because Constantinople is New Rome.

C. Creed of the Council:

"We believe in one God the Father almighty, maker of heaven and earth, of all things visible and invisible.

"And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages, light from light, true God from true God, begotten not made, of one substance with the Father, through Whom all things came into existence, Who because of us men and because of our salvation came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man, and was crucified for us under Pontius Pilate, and suffered and was buried, and rose again on the third day according to the Scriptures and ascended to heaven, and sits on the right hand of the Father, and will come again with glory to judge the living and dead, of Whose kingdom there will be no end;

"And in the Holy Spirit, the Lord and life-giver, Who proceeds from the Father, who with the Father and the Son is together worshipped and together glorified, Who spoke through the prophets; the one holy Catholic and apostolic church. We confess one baptism to the remission of sins; we look forward to the resurrection of the dead and the life of the world to come. Amen."

III. The Council of Ephesus (431)

The trinitarian controversies of the 4th century issued in the controversies of the 5th century over the relationship of deity and humanity in the person of the Son.

The council was called by emperor Theodosius II.

A. The Controversy

1. *Nestorius*, presbyter of Antioch and then patriarch of Constantinople started controversy by preaching against use of term "God-bearer" (theotokos) for Mary as was current among Alexandrians. The Alexandrians evidently only intended to stress the deity of Christ but not to say that His deity came from Mary.
2. He was immediately opposed by *Cyril of Alexandria* (bishop, 412-434) who had political as well as religious motives to destroy Nestorius' influence at the capital. He appealed to Celestine, bishop of Rome for help against Nestorius.
3. This controversy had been stirred earlier by one *Apollinaris* who had argued that two natures in one person would result two personalities. He said man consisted in body, animal soul and reason (logos) and that in the incarnation the divine Logos took the place of the human logos. He had been condemned by the Council of Constantinople.
4. Apollinaris wrote to the emperor Jovian: "... we do not speak of two natures in the one Son, of which one is to be worshipped and one is not to be worshipped, but of only one nature of the Logos of God, which has become flesh and with His flesh is worshipped with one worship..."

B. Results of Council

1. Nestorius was condemned but later agreed to use "God-bearer" with his own reservations intact but was deposed from office and spent the rest of his life in

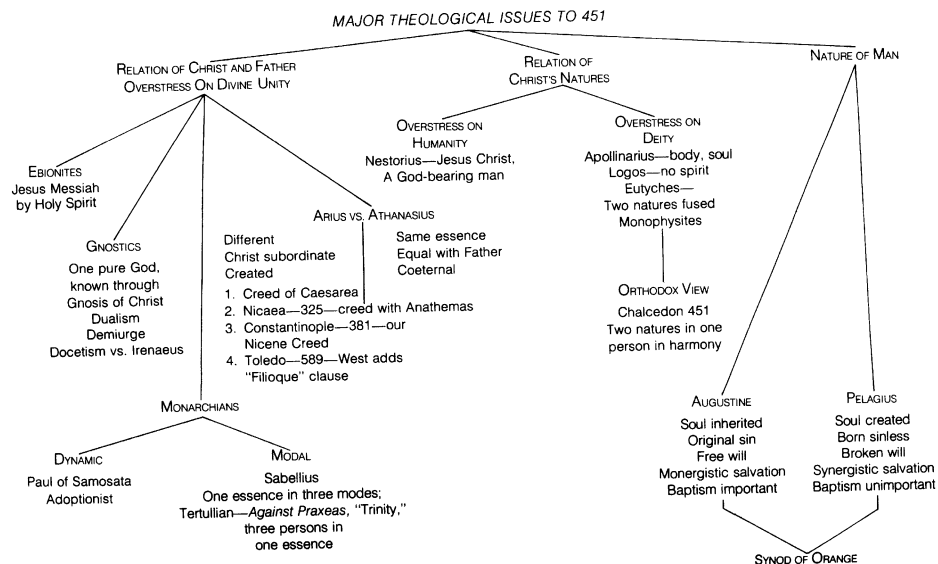
exile.

2. John of Antioch in 433 sent a compromise creed to Cyril of Alexandria which he signed.

"That He is of the same nature as the Father according to His godhead, and of the same nature with us according to His manhood; for a union of the two natures has been made; therefore we confess one Christ, one Son, one Lord. According to this conception of the unconfused union, we confess that the holy virgin is Theotokos (God-bearer), because God the Word was made flesh and become man, and from her conception united with Himself the temple received from her. We recognize the evangelical and apostolic utterances concerning the Lord, making common, as -in one person, the divine and the human characteristics, but distinguishing them as in two natures; and teaching that the godlike traits are according to the godhead of Christ, and the humble traits according-to His manhood."

3. Though Antioch and Alexandria were momentarily reconciled the issue was not settled.

Issues Plaguing the "Church" of the First 500 Years



QUESTIONS:

1. Explain in brief the opposing views of Arius and Alexander.

2. Who holds the view of Arius today?

3. Who presided over the first council of Nicaea?

4. What decision was made the relationship of Jesus to the Father? About other matters?

5. In what three ways was the Council of Nicaea specially significant?

6. Who convened the Council of Constantinople and in what year? who presided?

7. State in plain English the four views of the relationship of the Son to the Father present at the council?

8. What unusual view was held by the Macedonian bishops?

9. What was the conclusion of the council?

10. What view of the authority of the Roman bishop did the council take?

11. Who convened the Council of Ephesus and in what year?

12. What were the opposing views of Nestorius and Cyril which produced this council?

13. What kind of approach did the Eastern Church take toward the incarnation of Christ? Is this a wise attitude? What is the result likely to be?

14. Does controversy still arise over the relationship of deity and humanity in Jesus? How do you think we should resolve it?

15. Do you think these councils made their decisions based on scripture or politics or a bit of both?

Religious History - Doctrines & Divisions

Lesson Seven: The Seven Ecumenical Councils (Part 2)

Introduction

The controversies in the apostate Church over the nature of Christ began with Ephesus (431) and continued through three successive universal Councils. The question of how the divine and human natures were joined in Jesus wracked the Empire for more than two centuries.

I. The Council of Chalcedon (451)

A. The Controversy

1. The dispute between Nestorius of Antioch and Cyril of Alexandria was not settled at Ephesus but continued to roil the churches. *Theodoret* took up the position of Antioch with great skill and warned of the dangers of Alexandria's "monophysitism" (two natures become one nature). *Eutyches*, a popular monk (monastic life had begun in the 4th century) of Constantinople took up where Cyril, bishop of Alexandria, had left off. Ayer says that "the Eutychian controversy is less a dogmatic controversy than a struggle between the patriarchs of the East for supremacy, using party theological differences as a support." (*A Source Book for Ancient Church History*, p. 511).
 - a. Theodoret believed that:
 - (1) Christ's body was the same in essence as our own.
 - (2) A union of the two natures, divine and human, had occurred in one person.
 - b. Leo I in his letter to the council was more practical than the Easterners. He taught that:
 - (1) Jesus was truly human, rejecting Eutyches.
 - (2) Jesus was truly divine, agreeing with both sides.
 - (3) While each nature maintained its own properties unimpaired, the two came together in one personality.
 - (a) by reason of His humanity Jesus was able to die.
 - (b) by reason of His divine nature He was not able to die.
 - (c) each nature operates what belongs to it, the divine miracles, the human - suffering

B. The Council

1. Largest of all the ancient councils with 630 bishops present. Called by the emperor Marcian (under the influence of Leo I) to meet in Chalcedon which was on the coast of Asia Minor just opposite Constantinople. The council was disorderly and tumultuous.
2. Decisions:
 - a. The position of Leo I of Rome was upheld - two natures in one person. Christ declared perfect in deity and perfect in humanity.
 - (1) There was much opposition to this by both Antiochians and Alexandrians, but they were threatened by the deputies of Rome and

the emperor with another council in the West if they didn't submit.

- b. Dioscurus, patriarch of Alexandria, was deposed because of his refusal to submit to Leo's definition.
- c. Defined which preceding councils were ecumenical.
- d. Made Constantinople next to Rome in honor.

(1) Leo protested this honor as based on political considerations rather than contact with the apostles.

3. Consequences:

- a. The victory of Leo's views at Chalcedon gave Rome more power as mediator of the East's many controversies.
- b. Controversy not settled. Ten Egyptian bishops refused to anathematize the teachings of Eutyches or submit to the letter of Leo I. Opposition to the Chalcedonian creed as "Nestorian" remained strong in Egypt and other parts of the East. They were called "monophysites" (literally, "one-nature-ites") because of their belief that Christ had only one nature.
- c. When imperial control of the West was lost to the barbarian invaders, it became more important for the emperor to please the Monophysite bishops than Rome.

II. Second Council of Constantinople (553)

A. Controversy (One nature or two?)

- 1. Emperor Justinian (527-565) was committed to the Council of Chalcedon, but his wife Theodora favored the Monophysites who strongly objected to the Nestorianism of writers who were declared orthodox at Chalcedon, among them Theodore of Mopsuestia and Theodoret. This laid the foundation for the Second Council of Constantinople.
- 2. The Monophysite bishops wanted the Antiochian writers condemned as a price for submitting to Chalcedon.

B. Council

- 1. To allay the strife over Chalcedon, Justinian called a council at Constantinople which condemned three men (Theodore of Mopsuestia, Theodoret, and Ibas) and their writings.
- 2. Said conclusions of Chalcedon on nature of Christ could only be interpreted as Cyril of Alexandria taught: That in Christ the human nature found its individuality only in the person of the divine Logos (Word).
- 3. Monophysites, unappeased, grew as a separate party. They controlled the Jacobite Church of Syria, Coptic church of Egypt, and the Church of Armenia.

III. Third council of Constantinople (680-681)

A. Controversy (one will or two?)

1. The doctrine of the two natures of Christ led to a controversy over whether He had one will or two. The Monophysites said that the two nature position was foolish because it required two wills. They argued that after the incarnation Christ had one nature, one will.
2. Sergius, patriarch of Constantinople, said the unity of was found in one "energy". "Pope" Honorius of Rome objected to the term "energy" but said Jesus had "one will". The belief in one will for Christ came to be known as "monothelism", literally, "one-will-ism". Honorius' successors in Rome however repudiated his view.
3. The question was: was will a property of "nature" or of "person"?
4. By this time the Moslems have overwhelmed the Monophysite provinces of the Church and it was now more important for the emperor to get along with Rome.

B. The Council

1. Called by Constantine IV in an effort to reunite the Church and especially to placate the bishop of Rome.
2. Amended the Council of Chalcedon so as to teach two natural wills for Christ, not opposed to each other, but the human will following the divine will, and in subjection to it.
3. Pope Honorius (d. 638) condemned as heretical.

C. The Consequences

1. Further established Rome as the rock of orthodoxy.
2. The Roman Church had greater independence of the Emperor and greater freedom to develop its power. On the other hand the Eastern Church was completely dominated by the Empire.

D. Lessons:

1. Reveals how large a part politics played in the outcome of the ecumenical councils.
2. Shows that the Roman Bishop has not always been infallible by the standard of official Church doctrine.

IV. The Second Council of Nicaea (787)

A. The Controversy

1. Emperor Leo III the Isaurian (717-741) saw the increased adoration of icons (pictures and images) as little removed from gross idolatry. In 726 he issued an edict intended to prevent all veneration of icons.
2. There was strong opposition to Leo's order, especially from bishops of Rome, Gregory II (715-731) and Gregory III (731-741) who bitterly denounced the action. Much of Italy severed its relation with the empire. Leo retaliated by annexing Illyricum to Constantinople and confiscating papal revenues in southern Italy. From this time on the connection between Pope and Emperor was very slight.

3. Leo's son, Constantine V was more severe than his father and in 754 called a council of 338 bishops in Constantinople which supported his iconoclastic position.
4. Constantine's son, Leo IV tolerated the icons, but his widow the empress Irene was determined to restore them.

B. The Council

1. A synod held at Constantinople in 786 was broken up by the army which was deeply iconoclastic.
2. In 787 in Nicaea a council was called at a safe distance and opposition to the images was condemned.

Nicene Creed

(Product of the Council of Chalcedon)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father.

Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried.

On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated on the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.

With the Father and the Son he is worshipped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come.

Amen.

Map - The Seven Ecumenical Councils



QUESTIONS

1. Name and give the dates of the four general councils that dealt primarily with the nature of Christ.

2. What special distinction did the Council of Chalcedon have?

3. What was the view of the monk Eutyches of Constantinople about the nature of Christ?

4. What did this view of Christ's nature come to be called?

5. Whose view of the nature of Christ dominated the conclusions of the Council of Chalcedon?

6. What were his views?

7. Whose teachings were condemned by the Council of Chalcedon?

8. What other actions did Chalcedon take?

9. What effect did the Council of Chalcedon have on the power of the bishop of Rome and why?

10. How did the Eastern Church play into the hands of Rome and the western Church in their power struggle?

11. Did Chalcedon end the controversy over the nature of Christ?

12. What was the purpose of the Second Council of Constantinople?

13. What was the conclusion of the council?

14. What was the controversy that the Third Council of Constantinople was intended to resolve?

15. What was the conclusion of the Council?

16. What was the effect of this council on the power of Rome?

17. What did one of its decisions say about the infallibility of the Roman bishop?

18. What was the issue that the Second Council of Nicaea was intended to resolve and what decision was made?

19. What force greatly influenced the decisions of the councils?

20. In what region of the world did all seven of the ecumenical councils take place? Especially near what city?

21. What is the significance of this fact? What does it say about the power of Rome during this period?

22. What lessons can we learn from the controversies over the nature of Christ?

Religious History - Doctrines & Divisions

Lesson Eight: The Ideas and Influence of Augustine (354-430)

Introduction

Perhaps no man has more influenced the doctrinal development of both Roman Catholicism and Protestantism than Augustine Aurelius of Hippo. Though he had little influence in the Eastern Church, medieval Catholicism was the virtual creature of his thought, and surprisingly, he was also to be the spiritual father of much in the Reformation. Both Luther and Calvin looked at the Scripture through his eyes.

I. Background

A. Youth

1. Born in Tagaste, Numidia, North Africa (now in modern Algeria) to a pagan father who was very worldly and a believing mother who was superstitious and ambitious for her son.
2. In Carthage he studied rhetoric and at seventeen took a concubine who bore him a son, Adeodatus. Augustine said later of this time that he was willing to pray, "O Lord make me chaste, but not yet."

B. Philosophy

1. The study of Cicero at age 19 turned Augustine toward philosophy. For nine years he followed Manichaeism, a materialistic system of thought much like Gnosticism.
2. Later he went to Milan, Italy where after a period of skepticism he was drawn to Neo-Platonism - a philosophy of spiritual idealism. This provided a bridge to the spiritual world view of the Bible but always influenced his thoughts about God.
3. In Milan he came under the influence of Ambrose, the powerful and eloquent bishop of the city. It was at this time that his mother persuaded him to dismiss his faithful concubine and become betrothed to a young lady befitting his station. Even during the betrothal he was involved with another concubine.

C. Conversion

1. Moved by the preaching of Ambrose and the moral purity of the monks, Augustine was finally converted to Catholicism in 386 by a dramatic experience. While alone in a garden, a voice from children at play said, "Take up the book and read" and he took up the New Testament from the bench and read Romans 13:12f: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof."

2. He was baptized during the "Easter" season, 387, along with his son, Adeodatus.
3. Soon afterward he returned to his home in North Africa where in 391 he became a presbyter, and in 394 bishop of the small town of Hippo Regius. He died in 430 during the invasion of the Vandals.

II. Principal Teachings

A. On God

1. God is the only real being and the only real good. Evil has not real existence but is non-being, the tendency of all created things to lapse again into nothingness. God permits the evil but overrules it for good.
2. The unity of the Godhead so pressed that Augustine almost inclines toward Modalism (One God assuming different roles). "When it is asked, what are the three? human language labors under great poverty of speech. Yet we say, three 'persons,' not in order to express it, but in order not to be silent."
3. "God the Father alone is He from whom the Word is born, and from whom the Holy Spirit principally proceeds. And therefore I have added the word principally, because we find that the Holy Spirit proceeds from the Son also."
4. Stressed the human as strongly as the divine in Jesus.

B. On Sin (worked out in his dispute with Pelagius)

1. Man was created good and free of will, but Adam's original sin is inherited by all his descendants through a corrupted human nature. The result is that the whole human race even to the youngest infant is a "mass of perdition" and deserves the wrath of God. No one to be delivered from this original sin save by the grace of Christ.
2. Augustine's summary of man's history:
 - a. Adam: Able not to sin
 - b. Men since Adam: Not able not to sin
 - c. Saved men after judgment: Not able to sin
3. Man cannot help sinning until God gives grace. Though man in some ordinary sense has free will, one thing he cannot choose. He cannot choose to live for God instead of for himself without divine help.
4. Divine help or grace for the sinner is not just God's kindness and mercy, but a definite "spiritual" substance infused into men. This substance is communicated through the sacraments of the Church.

C. On Predestination (worked out in his dispute with Pelagius)

1. Since God's grace is wholly unearned, it is given by God's choice alone.
2. Therefore God has predestined whom he will "to punishment and to salvation". The number of each class is fixed. Therefore God's grace as well as His damnation are irresistible. However one does not know if he is elect.
3. Saving grace does two things:
 - a. Faith is instilled ("The faith by which we are Christians is the gift of God.") and sins, both original and personal, are forgiven at baptism.
 - b. It infuses love by the Holy Spirit which frees the enslaved will to choose what pleases God - "not only in order that they may know, by the manifestation of that grace, what should be done, but moreover in order that, by its enabling, they may do with love what they know."

D. On the Church (worked out in controversy with Donatists)

1. Donatists had argued that the purity of the administrator affected the validity of the sacrament - baptism, eucharist. Augustine denied this. He argued that the holiness of the Church was in the sacraments rather than in the lives of Christians and that the sacraments were valid even when performed by heretics and schismatics.
2. But Augustine also upheld Catholicity by saying that this validity becomes effective only if the person is in communion with the Catholic Church. Therefore, one baptized by a heretic does not have to be rebaptized but must be reconciled to the Catholic Church in order to be saved.
3. For Augustine the four marks of the true church are: unity; sanctity; apostolicity; catholicity
4. The sacraments of the Church are exorcism, ordination, marriage, and the Eucharist given to those receiving their first instruction in the faith, baptism, the Lord's Supper. These sacraments are visible signs of an invisible grace and are necessary to salvation.
5. In his book, *The City of God*, written when the Visigoths sacked Rome in 410, Augustine argued that the Earthly City would perish while the City of God grew in strength. He identified the City of God as the elect who were all in the Catholic Church though all in the Church are not elect. This book laid the groundwork for the Papacy and the Mediaeval Church which came to view itself as the City of God which was to rule in the world.
6. Writing against the Manichaeans, Augustine said, "I should not believe the Gospel except as moved by the authority of the Catholic Church."

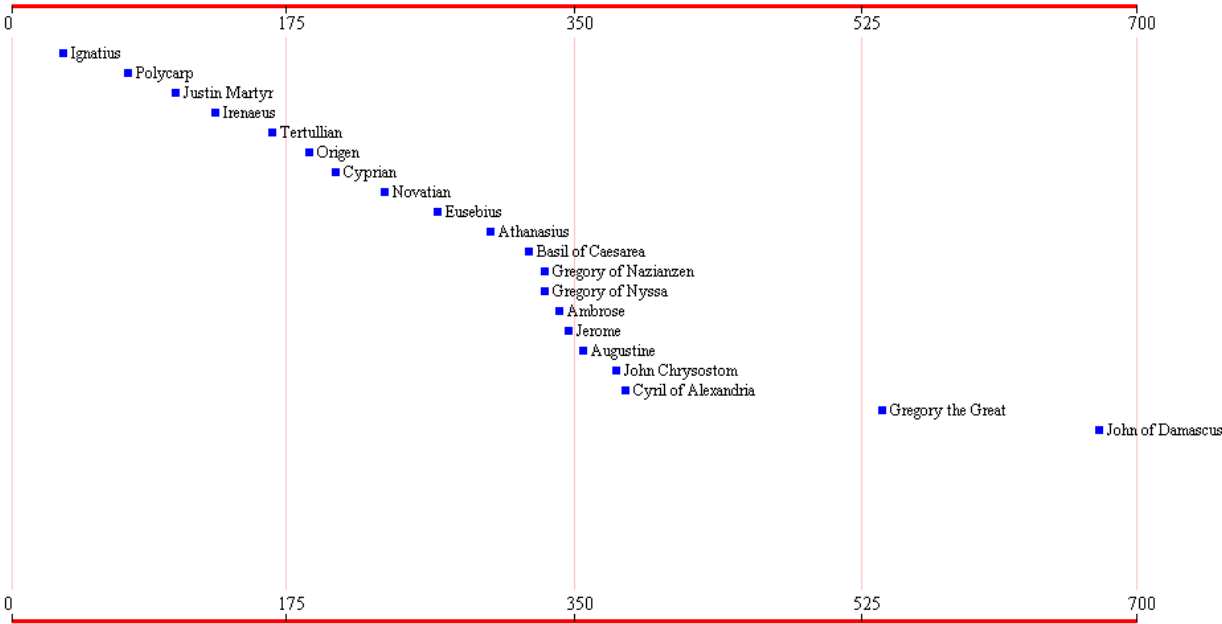
III. Pelagius' Teachings Against Augustine

- A. Pelagius was a British monk of great moral earnestness and much learning who came to Rome in 400 and was shocked by the low moral estate of the city. He evidently worked hard to stir people to greater moral effort and was shocked by Augustine's statement in *his Confessions*: "Give what you command and command what you will."

1. Pelagius believed that the will of men is free and that he had the capacity to live without sin. He thought it scandalous for Augustine and others to excuse their moral failures as "weakness of the flesh". God would not ask the impossible: "He has not willed to command anything impossible, for he is righteous; and he will not condemn a man for what he could not help, for he is holy."
2. Pelagius believed that Adam injured only himself in his sin and not the whole human race. He denied any original sin inherited from Adam. "We are not born in our full development, but with a capacity for good and evil; we are begotten as well without virtue as without vice, and before the activity of our own personal will there is nothing in man but what God has stored in him."
3. Pelagius is also accused of believing that Adam was created mortal and would have died regardless; that the law leads to salvation as well as the gospel; that even before the coming of the Lord there would be men without sin.
4. Pelagius was condemned at the Council of Ephesus (431).
5. An Estimate of Pelagius by Williston Walker, *A History of the Christian Church*, p. 185:

"Instead of being an innovator, his teaching in many ways represented older views than those of Augustine. With the east generally, and in agreement with many in the West, he held to the freedom of the human will. 'If I ought, I can,' well expresses his position. His attitude was that of the popular Stoic ethics. 'As often as I have to speak of the principles of virtue and a holy life, I am accustomed first of all to call attention to the capacity and character of human nature and to show what it is able to accomplish; then from this to arouse the feelings of the hearer, that he may strive after different kinds of virtue.' He, therefore, denied any original sin inherited from Adam, and affirmed that all men now have the power not to sin. Like the Stoics generally, he recognized that the mass of men are bad. Adam's sin set them an ill example, which they have been quick to follow. Hence they almost all need to be set right. This is accomplished by faith alone, through baptism, by reason of the work of Christ. No man between Paul and Luther so emphasized justification by faith alone. After baptism, man has full power and duty to keep the divine law."

Timeline of Significant Figures in Church History



QUESTIONS:

1. Was Augustine responsible for many of the teachings of both Roman Catholicism and Protestantism?

2. What was characteristic of his early life and where was he “converted”?

3. What position does Augustine come close to in his view of the Godhead?

4. What did Augustine say Adam's sin had done for the whole human race?

5. Was man in Augustine's view able not to sin?

6. How, according to Augustine, does God by His grace change the sinful nature of man?
How does this grace come to men?

7. How in Augustine's system is it decided who will be saved and who will be lost?

8. Can anyone elected to be saved be lost? Can anyone elected to be lost be saved?

9. What two things does God's saving grace give to those whom He has chosen for salvation?

10. In what modern denominational churches do you find this same system of thought at work?

-
11. In what ways does the Roman Catholic Church which "sainted" Augustine agree, and disagree with his teachings?

Agree: _____

Disagree: _____

12. Is Augustine's view of the effect of the character of the one who baptizes and administers the Lord's Supper on their effectiveness correct?

13. Does Augustine believe that a heretic could administer effective baptism? What was the catch in his thinking that saved the absolute power of the Catholic Church?

14. Why was Augustine's teaching on the sacraments important to an already corrupt Catholic Church?

15. Where did Augustine believe that the holiness of the church resided?

16. What then would have been the meaning to him of the expression: "Holy Catholic Church"?

17. What does the New Testament teach about the "holiness" of the church? Eph. 1:4,5; 2 Cor. 7:1; 1 Pet. 1:15,16.

18. What book of Augustine's laid the groundwork for the power of the papacy and the Catholic Church in the political world? Why?

19. Who was Pelagius?

20. What did he believe about human free will and sin?

21. What did he believe about "original sin"?

22. Where may Pelagius have gone too far in his beliefs?

23. Was he or Augustine closer to the beliefs of the teachers of the Church who preceded them?

24. What happened to Pelagius at the Council of Ephesus?

Excerpts From Augustine

On the Fall of Man and Original Sin

"The first men would not have suffered death if they had not sinned... But having become sinners they were so punished with death, that whatsoever sprang from their stock should also be punished with the same death. For nothing else could be born of them than what they themselves had been. The condemnation changed their nature for the worse in proportion to the greatness of their sin, so that what was before as punishment in the man who had first sinned, followed as of nature in others who were born... In the first man, therefore, the whole human nature was to be transmitted by the woman to posterity when that conjugal union received the divine sentence of its own condemnation; and what man was made, not when he was created but when he sinned, and was punished, this he propagated, so far as the origin of sin and death are concerned." (city of God, XIII, ch. 3]

"For God, the author of natures, not of vices, created man upright; but man, being by his own will corrupt and justly condemned, begot corrupted and condemned children. For we were all in that one man when we were all that one man, who fell into sin by the woman who had been made from him before the sin. For not yet was the particular form created and distributed to us, in which we as individuals were to live; but already the seminal nature was there from which we were to be propagated; and this vitiated by sin, and bound by the chain of death, and justly condemned, man could not be born of man in any other state. And thus from the bad use of free will, there originated a whole series of evils, which with its train of miseries conducts the human race from its depraved origin, as from a corrupt root, on to the destruction of the second death, which has no end, those only being excepted who are freed by the grace of God." (City of God, XIII, ch. 143

on Grace and Free Will [how grace gives the power to do good]

"Now the Lord not only shows us what evil we should shun, and what good we should do, which is all the letter of the law can do; but moreover He helps us that we may shun evil and do good [Psalm 37:27], *which none* can do without the *spirit of grace*; and if this be wanting, the law is present merely to make us guilty and to slay us. It is on this account that the Apostle says: "The letter killeth, but the spirit giveth life" (2 Cor. 3:6].

.... It is to be confessed, therefore, that we have free choice to do both evil and good; but in doing evil every one is free from righteousness and is a servant of sin, while in doing good no one can be free, unless he have been made free by Him who said: "If the Son shall make you free, you shall be free indeed" [John 8:36].

(De Correptione et Gratia, 2]

on Predestination

[Inasmuch as all men are born condemned, and of themselves have not the power to turn to grace, which alone can save them, it follows that the bestowal of grace whereby they may turn is not dependent upon the man but upon God's sovereign good pleasure. This is expressed in

the doctrine of Predestination.]

"This race (human race) we have distributed into two parts: the one consisting of those who live according to man, the other of those who live according to God. And these we have also mystically called the two cities, or the two communities of men, of which one is predestined to reign eternally with God, and the other to suffer eternal punishment with the devil ..."

[City of God, XV, ch. 1]

"Whosoever, therefore, in God's most providential ordering are foreknown and predestinated, called, justified, glorified -- I say not, even though not yet born again, but even though not yet born at all -are already children of God, and absolutely cannot perish... From Him, therefore, is given also perseverance in good even to the end; for it is not given except to those who will not perish, since they who do not persevere will perish." (De Correptione et Gratia, ch. 23]

"I speak of those who are predestinated to the kingdom of God, whose number is so certain that no one can either be added to them or taken from them; not of those who when He had announced and spoken, were multiplied beyond number [Psalm 40:5). For these may be said to be called but not chosen, because they are not called according to purpose." (De Correptione et Gratia, ch. 39]

on the Sacraments [Lord's Supper]

"on Easter Sunday we say, 'This day the Lord rose from the dead,' although so many years have passed since His resurrection... The event itself being said to take place on that day, because, although it really took place long before, it is on that day sacramentally celebrated. Was not Christ once for all offered up in His own person as a sacrifice? And yet, is He not likewise offered up in the sacrament as a sacrifice, not only in the special solemnities of Easter, but also daily among our congregations; so that when a man is questioned and answers that He is offered as a sacrifice in that ordinance, does he not declare what is strictly true? For if the sacraments had not some points of real resemblance to the things of which they are the sacraments, they would not be sacraments at all. In most cases, moreover, they do, in virtue of this likeness, bear the names of the realities *which they resemble*. As therefore in a certain manner the sacrament of the body of Christ is the body of Christ, the sacrament of the blood of Christ is the blood of Christ, so the sacrament of faith is faith...."

on the Sacrament of Baptism for Infants

"Now, believing is nothing else than having faith; and accordingly, when on behalf of an infant as yet incapable of exercising faith, the answer is given that he believes, this answer means that he has faith because of the sacrament of faith, and in like manner the answer is made that he turns himself toward God because of the sacrament of conversion, since the answer itself belongs to the celebration of the sacrament. Thus the Apostle says in regard to this sacrament of baptism: "We are buried with Christ by baptism unto death." He does not say, "We have signified our being buried with Him," but "We have been buried with Him." He has therefore given to the sacrament pertaining to so great a transaction no other name than the word describing the transaction itself."

"Therefore an infant, although he is not yet a believer in the sense of having that faith which

includes the consenting will of those who exercise it, nevertheless becomes a believer through the sacrament of that faith.... The infant, though not yet possessing a faith helped by the understanding, is not obstructing faith by an antagonism of the understanding, and therefore receives with profit the sacrament of faith." [Epistle 98, To Boniface)

on the Church Using Force on Heretics

(At first opposed to using force to correct the Donatists, Augustine changed his mind and supported it]

"Why, therefore, should not the Church compel her lost sons to return if the lost sons compelled others to perish? Although even men whom they have not compelled but only led astray, their loving mother embraces with more affection if they are recalled to her bosom through the enforcement of terrible but salutary laws, and are the objects of far more deep congratulation than those whom she has never lost. Is it not a part of the care of the shepherd, when any sheep have left the flock, even though not violently forced away, but led astray by soft words and by coaxings, and they have begun to be possessed by strangers, to bring them back to the fold of his master when he has found them, by the terrors or even the pains of the whip, if they wish to resist... "

"For in this sense also we may interpret without absurdity the apostolic declaration when the blessed Apostle Paul says: 'Being ready to revenge all disobedience, when your obedience is fulfilled" [2 Cor. 10:6). Whence also the Lord himself bids the guests to be brought first to His great supper, and afterward compelled [Luke 14:22 23] Wherefore if by the power which the Church has received by divine appointment in its due season, through the religious character and faith of kings, those who are found in the highways and hedges--that is heresies and schisms--are compelled to come in, then let them not find fault because they are compelled but consider to what they are so compelled." (De Correctione Donatistarum, p, 22f]

Excerpts From Pelagius

On How Grace Changes Our Lives [Not without our wills]

"Very ignorant persons think that we do wrong in this matter to divine grace, because we say that it by no means perfects sanctity in us without our will: as if God could impose any commands upon His grace and would not supply also the help of His grace to those to whom He has given commands, so that men might more easily accomplish through grace what they are required to do by their own free will. And this grace we do not for our part, as you suppose, allow to consist merely in the law, but also in the help of God. God helps us by His teaching and revelation when He opens the eyes of our heart; when He points out to us the future, that we may not be absorbed in the present; when He discovers to us the snares of the devil; when He enlightens us with manifold and ineffable gifts of heavenly grace. Does the man who says this appear to you to be a denier of grace? Does he not acknowledge both man's free will and God's grace?"

[Commenting on Romans 7:25] "Now what you [Augustine] wish us to understand of the Apostle himself, all Church writers assert that he spoke in the person of the sinner, and of one

still under the law, who by reason of very long custom of vice was held bound, as it were, by a certain necessity of sinning, and who, although he desired good with his will in practice, indeed, was driven into evil. In the person, however, of one man the Apostle designates the people who sinned still under the ancient law, and this people, he declares, are to be delivered from this evil of custom through Christ, *who first of all remits all sins in baptism, to those who believe on Him, and then by an imitation of Himself incites them to 'perfect holiness, and by the example of virtues overcomes the evil custom of sins.* (Fragments in Augustine's *on the Grace of Christ and Original Sin*, I, 7,39]

on Sin and Free Will

"One must be careful to see to it that one does not think that a man is not made good because he can do evil and is not compelled to an immutable necessity of doing good through the might of nature.... But just in this freedom in either direction, in this liberty toward either side, is placed the glory of our rational nature. Therein, I say, consists the entire honor of our nature, therein its dignity; from this the very good merit praise, from this their reward. For there would be for those who always remain good no virtue if they had not been able to have chosen the evil. For since God wished to present to the rational creature the gift of voluntary and the power of the free will, by planting in man the possibility of turning himself toward either side, He made His special gift the ability to be what he would in order that he, being capable of good and evil, could do either and could turn his will to either of them."

"We defend the advantage of nature not in the sense that we say it cannot do evil, since we declare that it is capable of good and evil; we only protect it from reproach. It should not appear as if we were driven to evil by a disease of nature, we who do neither good nor bad without our will, and to whom there is always freedom to do one or two things, since always we are able to do both Nothing else makes it difficult for us to do good than long custom of sinning which has infected us since we were children, and has gradually corrupted us for many years, so that afterward it holds us bound to it and delivered over to it, so that it almost seems as if it had the same force as nature."

"If before the Law, as we are told, and long before the appearance of the Redeemer, various persons can be named who lived just and holy lives, how much more after His appearance must we believe that we are able to do the same, we who have been taught through Christ's grace, and born again to be better men; and we who by His blood have been reconciled and purified, and by His example incited to more perfect righteousness, ought to be better than they who were before the Law, better than they who were before the Law." (*Epistula ad Demetriadem*. ch. 3)

Pelagius's Confession of Faith [Laid before Zosimus, bishop of Rome, in 417. Ironically once thought to have been penned by Augustine] "We hold that there is one baptism, which we assert is to be administered to children in the same words of the sacrament as it is administered to adults.... "We execrate also the blasphemy of those who say that anything impossible to do is commanded man by God, and the commands of God can be observed, not by individuals but by all in common, also those who with the Manichaeans condemn first marriages or with the Cataphrygians condemn second marriages..... We so confess the will is free that we say that we always need the aid of God, and they err who with the Manichaeans assert that man cannot avoid sins as well as those who with the Jovinian say that man cannot sin; for both take away the liberty of the will. But we say that man can both sin and not sin, so that we confess that we always have free will."

Condemnation of Pelagius in the Council of Carthage, 418

(The following are excerpts from the edict of condemnation]

"... that whosoever denies that infants newly from their mother's womb should be baptized, or says that baptism is for the remission of sins, but that they derive from Adam no original sin, which is removed by the laver of regeneration, whence the conclusion follows that in them the form of baptism for the remission of sins is to be understood as false and not true, let him be anathema."

"Likewise, that whoever should say that the grace of God, by which a man is justified through Jesus Christ our Lord avails only for the remission of past sins, and not for assistance against committing sins in the future, let him be anathema."

"Also, whoever shall say that the same grace of God through Jesus Christ our Lord helps us not to sin only in that by it are revealed to us and opened to our understanding the commandments, so that we may know what to seek ' what we ought to avoid, and also that we should love to do so, but that through it we are not helped so that we are able to do what we know we should do, let him be anathema."

Religious History - Doctrines & Divisions

Lesson Nine: The Semi-Pelagian Controversy

Introduction

When Pelagius was condemned, Augustine was not entirely accepted. While original sin and enabling grace (along with the baptism of infants) were approved by the Church, Augustine's doctrine of predestination was vigorously opposed by many. The ensuing dispute, known as the Semi-Pelagian controversy (427-529), was carried on largely in Gaul. The leading opponents of Augustine were John Cassian (b. 360), the head of a monastery in Marseilles, and his pupil, Vincent of Lerins.

I. John Cassian's Argument against Augustinian View that Men were Predestined to Salvation and Damnation Apart from their Will:

"...He 'will have all men to be saved and to come unto the knowledge of the truth' [I Tim. 2:4].

"Those then who perish, perish against His will, as He testifieth against each of them day by day: 'Turn from you evil ways, for why will ye die, O house of Israel?'" [Ezek. 33:11]

"... The grace of Christ is then at hand every day, which while it 'willeth all men to be saved and come to the knowledge of the truth,' calleth all without exception, saying: 'Come unto me all ye that labor and are heavy laden and I will give you rest'" [Mt. 11:28]

Cassian took the view that man was able to initiate good will toward God but without God's enabling grace was not able to do what is good.

"We should not hold that God made man such that he neither wills nor is able to do good. Otherwise He has not granted him a free will, if He has suffered him only to will or be capable of evil, but of himself neither to will nor be capable of what is good... it cannot, therefore, be doubted that there are by nature seeds of goodness implanted in every soul by the kindness of the Creator; but unless these are quickened by the assistance of God, they will not be able to attain to an increase of perfection..."

["The idea of Cassian is, that the human will has indeed been crippled by sin, but that a certain freedom has yet remained to it. By virtue of this, it is able to turn to God, and, just as though God had first turned to it, it is able, with the assistance of divine grace, setting before it the law and infusing the needed power, to will and to do that which is good.

Hence the sinner is not dead, but wounded." - Reinhold Seeberg, History of Doctrines, V.I, p. 371]

II. Vincent of Lerins

Wrote his *Commonitorium* in 434 (three years after the death of Augustine) in which he attacked Augustine under the pseudonym of Peregrinus. In it he sets down the general principles of the tests of Catholic truth, working out in detail the rule of Tertullian set forth in his *Prescription of Heretics*. The Augustinian doctrines of particular Predestination and irresistible grace are shown not to be able to stand the test. It is ironic that this rule of Catholic truth which still prevails in Catholicism should have been developed to attack one of Catholicism's greatest "saints".

A. Bible and the Church

1. "But here some one, perhaps, will ask: Since the canon of Scripture is complete and sufficient for everything, and more than sufficient, what need is there to add to it the authority of the Church's interpretation? For this reason: because, owing to the depth of Holy Scripture, all do not accept it in one and the same sense, but one understands its words one way, another in another way; so that almost as many opinions may be drawn from it as there are men..... Therefore it is very necessary, on account of so great intricacies, and of such various errors, that the rule of a right understanding of the prophets and Apostles should be framed in accordance with the standard of ecclesiastical and Catholic interpretation." (*Commonitorium*, ch. 2)

B. Rule of Catholic Truth

1. "Moreover, in the Catholic Church itself all possible care should be taken that we hold that faith which has been believed everywhere, always, and by all. For that is truly and properly "Catholic" which, as the name implies and the reason of the thing declares, comprehends all universally. This will be the case if we follow universality, antiquity, and consent. We shall follow universality in this way, if we confess that one faith to be true which the whole Church throughout the world confesses; antiquity, if we in nowise depart from those interpretations which it is manifest were notoriously held by our holy ancestors and fathers; consent in like manner, if in antiquity itself we adhere to the consentient definitions and determinations of all, or at least almost all, priests and doctors." (Ibid.)

C. The Church as Guardian of the Faith

1. "The Church of Christ, the careful and watchful guardian of the doctrines deposited in her charge, never changes anything in them, never diminishes, never adds; does not cut off what is necessary, does not add what is superfluous, does not lose her own, does not appropriate what is another's, but, while dealing faithfully and Judiciously with ancient doctrine, keeps this one object carefully in view -- if there be anything which antiquity has left shapeless and rudimentary, to fashion and to polish it; if anything already reduced to shape and developed, to consolidate and strengthen it; if any already ratified and defined, to keep and guard it."

III. From semi-Pelagianism to Semi-Augustinianism

A. semi-Pelagianism

1. The Church in southern Gaul, strong supporters of Augustine, agreed with Augustine on:
 - a. original sin
 - b. enabling graceBut disagreed on:
 - c. irresistible grace
 - d. no free will
2. This compromise between Augustine and Pelagius was called Semi-

Pelagianism:

- a. All men are sinners by Adam's sin and must be regenerated by God's grace.
- b. Salvation comes to all men and it is up to man to accept or reject it.
- c. The act of faith is man's own, not God's.
- d. The number of the elect is not fixed.

B. Semi-Augustinianism

- 1. At Council of Arles (473) predestination of a specific and unchangeable elect was condemned.
- 2. At II Council of Orange (529) both Pelagianism and Semi-Pelagianism condemned.
 - a. Not only death but sin has come upon all through Adam.
 - b. The free will of man has been weakened in such a way that man of himself can neither believe in God nor love him
 - c. The grace of God works in us an impulse to call upon God and to strive after purification, as also faith.
 - d. It is in baptism that our will is renewed.
 - e. The idea of predestination to evil is condemned.
 - f. Irresistible grace rejected.
- 3. Pope Gregory the Great declared this to be the true Augustinianism and thus saved Augustine for the Catholic Church.
 - a. The primary concern of the semi-Pelagians and certainly of the semi-Augustinians was to keep man's will free and therefore dependent upon the Church.
 - b. If there is irresistible grace and an exactly numbered elect, what is the need of the sacraments of the Church??

QUESTIONS:

1. What is the controversy that followed the deaths of Augustine and Pelagius called?

2. What was John Cassian's argument against Augustine's position that a certain number of men were predestined to salvation?

3. What was Cassian's view on whether man's will was free.

4. What two positions of Augustine did Vincent of Lerins say would not stand the test of Catholic truth?

5. What role did Lerins give to the Catholic Church in determining truth?

6. What was his rule for determining God's will? Was the teaching of Scripture taken into account?

7. In the mind of Vincent of Lerins could the Catholic Church ever err in its teaching?

8. *Thought Question:* In the final analysis was it Vincent of Lerins' rule of universality, antiquity and consent that determined the will of God, or what the Church determined it to be?

9. What was the view of the semi-Pelagians on the following:

1) The influence of Adam's sin on men - _____

2) Human free will - _____

3) Predestination of the elect - _____

10. What attitude did the Catholic Church take toward both Pelagianism and semi-Pelagianism?

11. What was the semi-Augustinian view that the Church adopted under Pope Gregory the Great.

1) On the influence of Adam's sin: _____

2) On the free will of man: _____

3) on baptism: _____

4) on predestination of some to damnation: _____

5) on irresistible grace _____

12. What was the major concern of the Churchmen in their disagreement with Augustine?

Religious History - Doctrines & Divisions

Lesson Ten: The Apostate Church and Its Doctrine (Part 1)

Introduction

The history of the Middle Ages is largely the history of the western Church (Rome) . The eastern Church, dominated as it was by politics, had little doctrinal significance.

This period was actively missionary. With the advance of the Germanic tribes of northern and central Europe into the south, the church determined to send missionaries to these people and tame them. This effort was successful and ultimately resulted in the rise of the Holy Roman Empire of central Europe - a league between the papacy and the state.

During the so-called "dark ages" when Europe was dominated by the "barbarian" tribes of the north, the Church stepped in and filled the vacuum left by the vacated seat of the Roman government. Rather than relinquish their wealth to the barbarian invaders many gave their property to the Church. The Church therefore began to be very wealthy and very worldly. Great land holdings were administered by the clergy.

At the same time that the Church at large was becoming more and more worldly and materialistic there arose a disposition on the part of some to live a monastic life, wholly removed from world and its wealth.

Additionally, before beginning our study of the Reformation and the circumstances which led to it, a quick review of the essential dogmas of the Roman Catholic church is in order.

The fundamental doctrines of the Western Church were essentially fixed by the end of the Middle Ages. It was left only for the first Vatican Council of 1870 to declare the infallibility of the Pope.

I. The Barbarian Tribes and the Fall of Rome (476)

1. The pressure of Attila and his Huns from the Mongolian desert on the growing German tribes of central Europe forced them to expand southward and westward upon the Empire.
2. In the fifth century the Angles, Saxons, Vandals, Lombards, Franks, and Goths, some of whom had already come peaceably into the Empire in earlier days, moved in ever increasing strength into southern Europe where after sacking Rome several times they eventually took permanent control of the western Empire.
3. In 476 A.D. a new wave of Germans swept into Italy, deposed the western emperor and placed their general, Odoacer, on the throne. Odoacer was the son of a minister of Attila the Hun.
4. The Germans destroyed the external features of a system that was already dead from internal decay. It fell from within.

II. Gregory I (the Great) (590-604) and the Imperial Papacy

A. The Beginning of Papal Political Power.

1. Gregory was far more important in the west than the representatives of a distant emperor in Constantinople. He led the defense of Rome against an invasion by the Lombards, administered the city of Rome, and often fed the people from the large papal estates.
 2. He actively pursued the conversion of the tribes of northern Europe and England to the Church.
- B. New Doctrines Developed.
1. Penance. Gregory taught that sins committed after baptism must be "satisfied" by works of merit in penance.
 2. Purgatory. Gregory developed and taught the doctrine of purgatory as essential to the faith. The purgatorial fire was for those who did not make adequate satisfaction for sin while living. "It is to be believed that there is a purgatorial fire before the judgment for certain light sins" (Dialogues, 4:30)
- C. In Gregory, the Form of the Medieval Church Set.
1. Doctrine, organization, worship, life of the western Church of the Middle Ages in place as result of Gregory's influence.
 2. All later growth was to be in the direction Gregory had moved.

III. The Rise of the Holy Roman Empire

- A. Papacy Allied with the Franks
1. To obtain protection from the invading Lombards, Pope Stephen II went to France in 754 to anoint Pippin the Short as king of the Franks. In return, Pippin drove the Lombards from north Italy and gave the pope control of "the states of the Church".
 2. Pippin's son, Charlemagne extended the Frankish empire over most of western Europe. In Rome, on Christmas Day, A.D. 800, Charlemagne was crowned as emperor of the Romans by Pope Leo III. Thus began the Holy Roman Empire, and the precedent for Popes crowning kings and thus demonstrating the superiority of the Church over the State.
- B. Later Frauds Supporting the Imperial Papacy
1. False Decretals of Isidore. Published about 850 A.D. and professed to be decretals from early bishops of Rome going back to the apostles. They declared absolute authority of the Roman bishops over the universal church, the independence of the church from the state, and the absolute lack of authority of the state over the clergy of all ranks. Included in the document was a section referred to as the "Donation of Constantine".
 2. Donation of Constantine (8th cent.). It purported to be Constantine's donation of supreme authority to Sylvester I, bishop of Rome (314-325) over all the European provinces, even above emperors.
 3. Believed without question during the early Middle Ages, they were shown to be frauds in the 15th-17th centuries but the Church was already securely anchored

in both ecclesiastical and political power.

IV. The Rise of Monasticism

A. Origins

1. Jewish and Greek: The Essenes (associated with the Dead Sea scrolls) were an ascetic Jewish sect who often practiced celibacy and withdrew from the affairs of the world. The Cynics were Greek philosophers who renounced the world and lived with the minimum necessities. Greek thought had long held that matter was evil and the prison house of the spirit.
2. An Ascetic Mood: A self-denying pessimism seized the early centuries of the Christian era which made celibacy, vegetarianism, and severity to the body a mark of true religious piety.
3. Literal Application of Scripture: "Sell what you have and give to the poor" (Mt. 19:21) and "eunuchs for the kingdom of heaven's sake" (Mt. 19:12) were seen as the mark of perfect spirituality.
4. Christian monasticism is thought to have begun near the end of the 3rd century as a reaction to the increasing secularization of the Church. With the conversion of Constantine asceticism replaced martyrdom as the means to a lofty piety. The monk now replaced the martyr as the hero of the Church.

B. Two Kinds of Monasticism

1. In the East - a hermit life, strongly individualistic, contemplative.
 - a. Anthony, a 4th century hermit who lived in the deserts of Egypt-
 - b. The "pillar saints" - Simeon Stylites who spent several years living atop a pillar or column in the desert.
2. In the West - a communal, practical, activist life.
 - a. Benedict of Nursia founded a monastery in 529 and the prevailing form of monasticism before the 13th century was Benedictine.
 - b. The monk or nun's ideal was spiritual perfection in the contemplation and love of God achieved by renouncing the world and uncompromisingly imitating Christ. The three principles were: poverty, celibacy, and obedience.

C. Monasticism and the Church

1. An inevitable conflict: Monasticism said the world belonged to Satan and was to be avoided. The Church said the world was to be ruled as the City of God.
2. The "sacraments" became the tie that held the monks to the institutional Church. The result was a double standard of morality. One austere, the other liberal. Purgatory became the equalizer. Suffer here, or suffer there.
3. The monastic orders came to be independent of local church authorities (secular priests) and nobles and were under the direct control and protection of the Church in Rome. Gregory the Great used the monks as missionaries. Gregory VII (Hildebrand) used them to reform the very worldly secular priests of the 11th century.

4. Orders:
 - a. Mendicant orders: In the 13th century the Franciscan and Dominican orders joined the long established Benedictines. Whereas the Benedictines stayed in the cloister, the Franciscan and Dominican orders lived by begging and went out to preach to the people. The Franciscans were begun by Francis of Assisi (1181-1226) and the Dominicans by Dominic of Spain (1170-1221). They sought to restore the ideal of apostolic poverty.
 - b. The Jesuits were established by Ignatius of Loyola, They served as the shock troops of the Counter-Reformation in 16th century.

V. The Catholic Church and the Bible.

A. The Bible is a Catholic Book, Produced by the Church.

1. Quotations from newspaper ad placed by the Supreme Council of Knights of Columbus Religious Information Bureau, St. Louis, MO.
 - a. "Yes, the Bible is truly a Catholic book. They are members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety."
 - b. "It was the Catholic Church which treasured it and gave it to the world in its original and unaltered form."
2. Some Questions to Consider:
 - a. Which came first, the gospel or the Catholic church? The word of God contained in scripture was first preached before it was written down. Luke 8:11; 1 Pet. 1:22-25; Acts 2; etc.
 - b. Why does the Bible not contain Catholic doctrine and practice? where does the Bible speak of The Roman Catholic Church, pope, archbishops, purgatory, limbo, the mass, the rosary, indulgences, holy water, the sign of the cross, praying to Mary and the "saints"?
 - c. Why does the Bible not refer to Peter as "the vicar of Christ"?
3. The truth: The Bible was written between the years 1500 B.C. and 96 A.D., hundreds of years before there was a Catholic Church like the one we know today. The Bible is not a Catholic book!

B. The Scriptures are not Inspired and not Infallible.

1. "Is the Bible the infallible Word of God? The Catholic's answer is a decisive 'No!' Indeed, it is only by the divine authority of the Catholic Church that Christians know that the Scripture is the Word of God and what books certainly belong to the Bible. The Bible is not its own witness. it is like a will without a signature or probate. It is infallible only because of and to the extent of the Church's infallible witness. Deny the Church's infallible witness, and the Bible is at once reduced to the level of mere Oriental literature and utterly devoid of divine inspiration. The Catholic Church alone guarantees infallibly the authenticity of the Latin Vulgate, the contents of the canon, and the inspiration of all the 72 books of the Holy Writ. As St. Augustine could rightly say in the 5th century, 'I would not believe the Gospel unless moved thereto by the authority of

the Church. " (The Catholic's Question Box [Herbst] P. 653)

2. See 1 Cor. 2:1-13; Eph. 3:1-7; 1 Thess. 2:13.

C. The Scriptures are not Sufficient

1. "The New Testament does not bear the marks of having been drawn up to serve as a code of Christian belief. Neither does it anywhere direct us to take Scripture as our sole Rule of Faith, or free us from the obligation of believing more than is clearly taught in its pages. Therefore, to assume that the Bible is the sole and adequate rule of Christian Faith may perhaps be the only alternative left after rejecting the authority of the Catholic Church; but neither Scripture nor history seems to afford any warrant for such an assumption." (E.R. Hull, *What the Catholic church Is and What She Teaches*, p. 2)
2. See 2 Tim. 3:16,17; 2 Pet. 1:3, Jude 3.

D. Traditions of the Church are Authority.

1. "The unwritten traditions which we receive from the mouth of Christ himself by the apostles or from the apostles themselves, have come down to us as if delivered from hand to hand on an equality with the books of the Old and New Testament" (Council of Trent)
2. "It would be well to remember that the Bible was never intended to take the place of the living, infallible teacher, the Church, but was written to explain or insist upon a teaching, already preached..... The Catholic Church a divine, living, infallible voice, guarantees to every one not merely the written word, but also the unwritten teaching of divine tradition." (*The Catholic's Question Box*, pp. 653,654)

E. Ordinary Men are not Able to Interpret the Scriptures.

1. "That in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one confiding in his own judgment shall dare to wrest the sacred Scriptures contrary to that which has been held and still is held by the Holy Mother Church, whose right it is to judge of the true meaning and interpretation of the sacred writ; or contrary to the unanimous consent of the fathers; even though such interpretations should never be published.
2. See Luke 10:21; 2 Tim. 2:15; 1 Pet. 4:11.

VI. Papal Infallibility

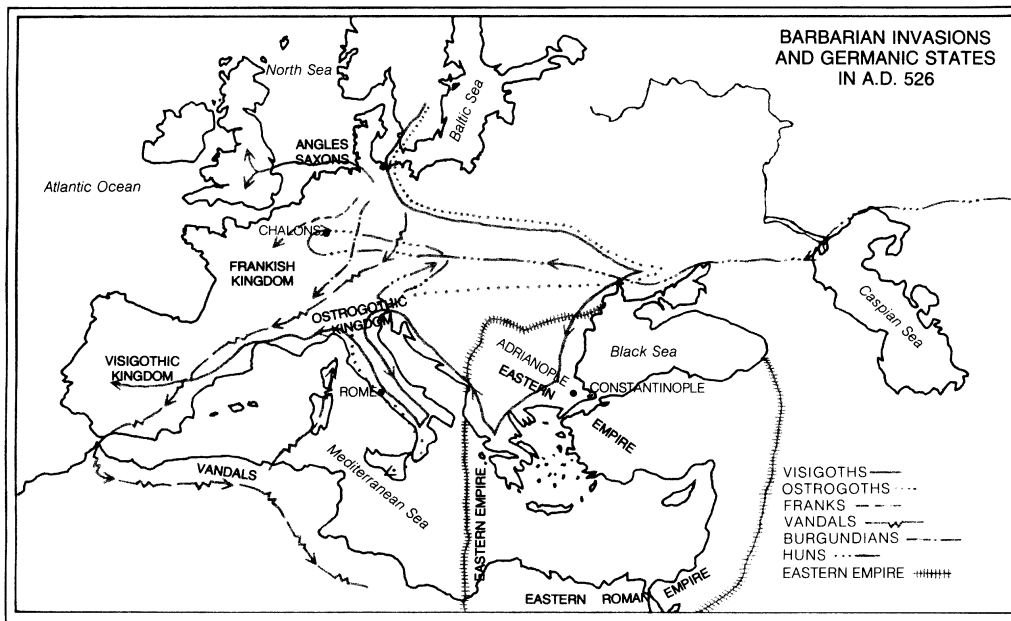
A. The Position

1. " We the sacred council approving, teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when speaking ex cathedra, that is, when discharging the office of pastor and teacher of all Christians, by virtue of his supreme authority, he defines a doctrine regarding faith and morals to be held by the universal church, he by the divine assistance promised to him in the Blessed Peter, is possessed of that infallibility with which the divine Redeemer willed the church should be endowed in defining doctrine regarding faith and

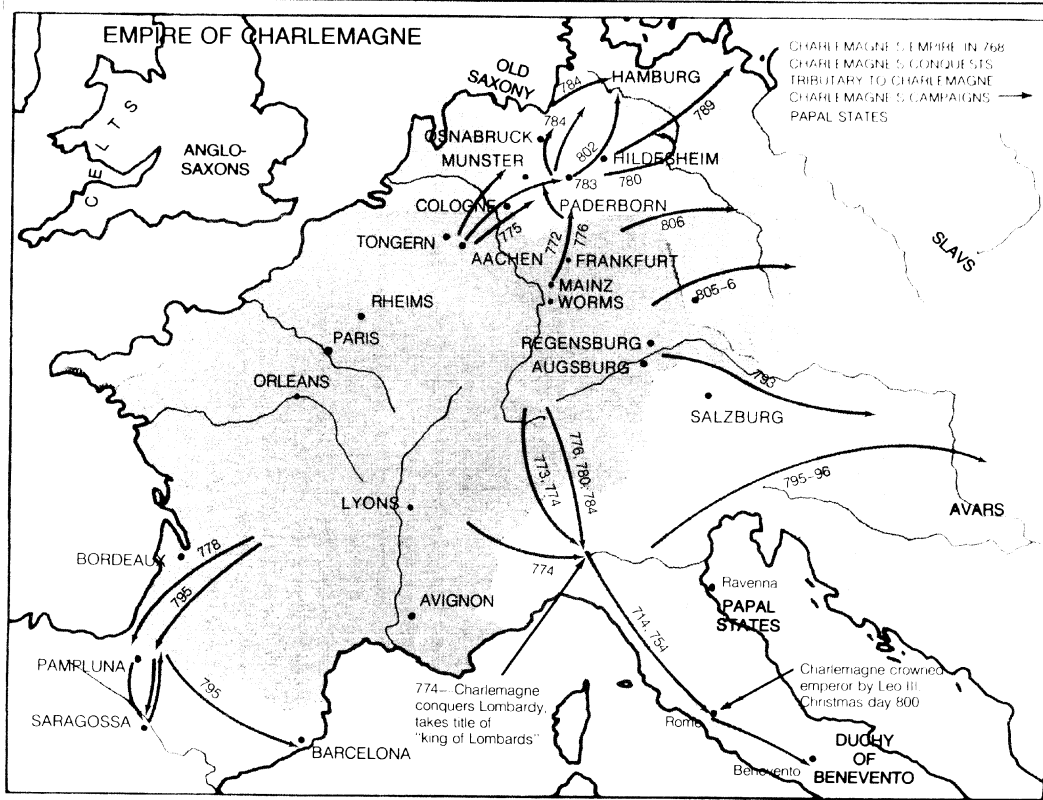
morals; and that, therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the church. But if any one -- which may God avert -- presume to contradict our definition, let him be anathema" (Declaration of *Papal* infallibility made by Pope Pius IX, and adopted by the Vatican Council, 1870).

- B. There have been numerous contradictions between popes.
 - 1. In 1088, Pope Paschall II (and in 1145 Pope Eugenius III) authorized dueling. In 1509, Julius II (and in 1560, Pius IV) forbade it.
 - 2. In 867, Pope Hadrian declared civil marriages to be valid. In 1800, Pius VII condemned them.
 - 3. In 1585, Pope Sixtus V published an edition of the Bible and by a bull recommended it to be read. Pius VII condemned the reading of it.
 - 4. In 1520, Pope Urban VIII excommunicated the famous Italian Galileo and put him in jail because he taught that the earth was round and revolves around the sun. Popes today state that Urban was wrong in condemning the teachings of Galileo.
- C. For about forty years in the 14th century, three men claimed the papacy.
- D. Prior to 1870, Catholics denied Papal Infallibility. After 1870, they had to believe it or be guilty of heresy.
- E. There have been many wicked popes. Archbishop Purcell, who debated Alexander Campbell, said, "Without doubt some popes are in hell."

Figures



Barbarian Invasions and the Fall of the Roman Empire



Charlemagne's Empire

QUESTIONS:

1. Where does most of the doctrinal development take place in the middle Ages?

2. What people finally brought Rome down? In what year?

3. What pope laid the groundwork for the Imperial papacy and the Catholic Church of the Middle Ages? When was he pope?

What significant doctrines did he fully develop and place securely in the dogma of the Church? Give the meaning of each.

4. With what German tribe did the Catholic Church ally itself in the 8th century? Why?

5. Who was Charlemagne? What was his connection with the papacy?

6. What two fraudulent documents were used to establish the spiritual and political power of the papacy during the Middle Ages? What were they intended to prove?

7. Discuss the origin of monasticism and the relationship of the monastic orders to the Church.

Religious History - Doctrines & Divisions

Lesson Eleven: The Apostate Church and Its Doctrine (Part 2)

I. The Primacy of Peter

"Sitting in that chair in which Peter, the Prince of the Apostles, sat to the close of life, the Catholic Church recognizes in his person the most exalted degree of dignity and the full jurisdiction not based on constitutions, but emanating from no less authority than from God Himself. As the Successor of St. Peter and the true and legitimate Vicar of Jesus Christ, he therefore presides over the universal Church, the Father and Governor of the faithful, of Bishops, also, and of all other prelates, be their station, rank, or power, what they may be (Council of Trent).

A. Summary of Catholic position:

1. Peter was appointed by Christ to be his chief representative and successor and head of the church.
2. Peter went to Rome and established the "diocese".
3. Peter's successors (popes) succeeded to his authority.

B. Papal claim based in part on Matthew 16:18-19.

C. There is no such office as "pope" in the New Testament (I Cor. 12:28-31; Eph. 4:11-12).

Papal Lineage Confusion

Source					
Irenaeus (d. 200 AD)	Peter/Paul	Linus	Anacletus	Clement	
Augustine (d. 430 AD)	Peter	Linus			
Tertullian (d. 220 AD)	Peter	Clement			
Jerome	Peter	Clement			
Traditional	Peter	Linus	Cletus*	Clement	Anacletus*

* Catholic Church now admit Cletus and Anacletus refer to the same person

D. Peter never claimed or assumed authority and superiority (Luke 22:24-27; Gal. 2:11; Acts 10:25-26; 1 Pet. 5:1).

1. All the apostles were given the same authority Peter had (Matt. 18:18).
2. Ability to remit and retain sins (by being allowed to reveal the conditions of God's forgiveness in Christ) was given to all the apostles (John 20:23).

3. Paul was not behind the chiefest apostles (2 Cor. 11:5; 12:11).
- E. Peter was a married man (Matt. 8:14; 1 Cor. 9:5).
- F. It cannot be proven from the New Testament that Peter was ever in Rome.
 1. Paul wrote the letter to the Romans and in it greeted 27 people but did not mention Peter or the pope".
 2. Paul wrote four books from Rome but never mentioned Peter or the papacy
 3. Peter wrote two books of the New Testament and did not mention either Rome or the pope.
 4. No other writer of the New Testament ever mentions Peter and Rome together.

II. Celibacy of the Priesthood

A. The Position

1. In the Eastern Church the priests have always been married but in the Western (Roman) Church the celibacy of priests was held ideal in the early fourth century and as an established principle in the middle of the fifth, but was not enforced as a universal obligation until the reforms of Pope Gregory VII (Hildebrand, 1073-1085).
2. The counter-reformation Council of Trent (1545) said of celibacy:
 "If anyone saith that the marriage state is to be preferred before the state of virginity, or celibacy, and that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in matrimony, let him be anathema" (Tenth canon). The Council also decreed: "Whoever shall say that the clergy constituted in sacred order, or regulars, who have solemnly professed chastity, may contract marriages and that the contract is valid, let him be accursed."

B. What the Bible Says:

1. Peter was married. Matt. 8:14.
2. The teaching of I Cor. 7:8,32-35 is not of general application but "by reason of the distress that is upon us" (1 Cor. 7:25-28). 1 Cor. 7:9 applies to all unmarried people.
3. Genesis 2:18 still just as true as at the beginning.
4. Contrary to the Bible's demand that bishops be married (1 Tim. 3:2) and have children (1 Tim. 3:4), the Roman Catholic church forbids both for the bishop.
5. The Roman Church certainly fits the description of the apostates described in 1 Tim. 4:1-4.

III. The Sacraments

A. Definition (Review):

"A Sacrament is an outward sign instituted by Christ to give grace. The outward sign

indicates the invisible (inward) grace. The word Sacrament is from the Latin *sacramentum* signifying something holy or mysterious, or a sacred obligation. In the early centuries of the Christian era, it denoted any sacred thing that was an external manifestation of God's power; however, from the twelfth century on, the word has been used to signify an external sign of grace, instituted by Christ, for the sanctification of mankind" (M. Catherine Frederic, *The Handbook of Catholic Practices*, p. 218)

"... The sacrament gives the grace, which it signifies, by some inherent power attached to the outward sign by Christ Himself, or as theologians say, ex operator that is, by performing the work which Christ has instituted" (*Question Box*, p. 747).

B. The Seven Sacraments:

"Baptism is necessary as a means to salvation, and *Penance* for those who have fallen into mortal sin after Baptism. *Confirmation*, *Holy Eucharist*, and the *Anointing of the sick* are necessary by precept. *Holy Orders* and *Matrimony* are not necessary for the individual, but only for the community" (Frederic, op. cit., p. 218)

1. Baptism

- a. "Baptism is the Sacrament that gives to the soul the new life of sanctifying grace by which men become children of God... " (Ibid. p. 220) ... the Sacrament of Baptism confers on the soul an internal union with Christ... it also imprints a character upon the soul... Baptism cleanses the soul of original sin and confers sanctifying grace" (Ibid. p. 226).
- b. "Baptism is necessary for the salvation of all men.... However, those who through no fault of their own have not received the Sacrament of Baptism can be saved through baptism of blood or baptism of desire." (Ibid. p. 220)
- c. Baptism can be by pouring or immersion. "Catholic teaching is that baptism both by pouring and by immersion is valid... In former times baptism by immersion was very common in the Holy Church; but in the course of centuries baptism by pouring has become the common practice because it obviates numerous inconveniences" (Question Box, p. 4).
- d. "The teaching of the Church is simply this: Baptism is necessary for children as well as for adults, in order that they may be saved" (Ibid., p. 15).
- e. *What the Bible Teaches:*
 - (1) Infants are not sinners. Matt. 18:3; 19:14; 1 John 3:4
 - (2) Baptism is by immersion only. Rom. 6:3,4; Col. 2:12; Acts 8:38.
 - (3) When received by a penitent believer baptism brings forgiveness of sins and a new relationship to God in Christ. Mark 16:16; Acts 2:38; Acts 22:16; Gal. 3:27

2. Confirmation

- a. Definition: "Confirmation is the sacrament through which the Holy Spirit comes to a Christian in a special way to enable him to profess his faith as a strong and perfect Christian. . ." (Ibid. p. 226)
- b. Of uncertain origin: "It is not easy to decide when this Sacrament was instituted by our Lord, as Holy Writ does not clearly state it" (*Question Box*,

p. 712)

- c. Not necessary to salvation: "The Sacrament is not absolutely necessary to salvation, but no one should simply neglect to receive it" (Frederic Op. Cit., p. 227).. "Confirmation is a prerequisite to religious profession or ordination, usually also to marriage... " (Ibid. p. 227).
- d. Ordinarily administered by bishop who makes the sign of the cross with oil on the head of the recipient and prays that he should receive the Holy Spirit. This is administered to one who has been baptized and satisfactorily received instruction in the teachings of the Church.
- e. *What the Bible teaches:*
 - (1) "Confirmation" is a perfectly good New Testament word referring to the strengthening and encouraging of younger Christians by those older in the faith. Acts 14:21,22; Acts 15:41.
 - (2) This strengthening is by teaching and exhortation and not by some special and immediate work of the Holy Spirit who comes into the heart and life of the Christian at conversion (Rom. 10:17; Eph. 4:10-13; Eph. 5:18-19; Col. 3:16; Acts 8:18) and continues to bear fruit in their lives (Gal. 5:22,23).
 - (3) Any ritual connected with confirmation is unknown to the New Testament.

3. The Holy Eucharist

- a. Definition: "A sacrament of the New Law in which, under the appearances of bread and wine, the Body and Blood of Christ are truly, really and substantially present, as the grace-producing food of our souls" (*Catholic Dictionary*, P. 186)

"The Eucharist is both a Sacrament and a Sacrifice.... As a Sacrament, the Eucharist increases the merit of the recipient and gives to the soul all of the advantages that food gives to the body. As a Sacrifice, the Eucharist is not only a source of merit, but also a means of adoration, thanksgiving, propitiation and petition" (Frederic, op.cit. p. 55).

"In the Mass, Christ becomes present upon the altar in order to place Himself at the disposal of the faithful, and to give them a sacrificial gift that cannot be refused by His eternal Father. The sacrifice of the Cross is made real at the Mass..... The Mass, however, is not a mere representation of the Sacrifice of the cross, as in a passion play, but is the true renewal of the Sacrifice of Calvary" (Ibid., P. 57).

- b. *What the Bible teaches:*
 - (1) Jesus was alive and in His body when the Lord's Supper was instituted (Matt. 26:26-30). The language is figurative as in John 15:5, etc.
 - (2) In the Lord's Supper Christians do not eat the literal body and blood of Christ but the bread and cup are eaten "in memory" or "in

remembrance" of His sacrifice for our sins. (1 Cor. 11:23-26). The Lord's Supper is a memorial feast like the Passover with memorial food to eat.

- c. The Council of Constance (1415) withheld the cup from the "laity" but this long established practice has only recently been altered in the practice of Catholic Churches.

4. Penance

- a. Definition: "Penance is the Sacrament by which sins committed after Baptism are forgiven through the absolution of a priest" (Ibid., p. 236)

This sacrament contains five parts: 1) contrition 2) confession (to a priest) 3) satisfaction 4) absolution 5) penance

After hearing a penitent's confession and before giving him absolution, a confessor (priest) must impose a penance. While such a penance rarely nowadays bears any real relation to the gravity of the sins confessed, it must be in some sense proportionate thereto" (*Catholic Dictionary*, P. 397).

- b. *What the Bible teaches:*

- (1) Repentance for sins committed by the Christian is clearly taught in Scripture - Acts 8:22; Rev. 2:5,16, 22; Rev. 3:3,19.
- (2) Confession to a priest who has the power to absolve the penitent from sins is unknown to the Bible. Also unknown is the appointment of satisfaction for sin by giving some penance to be performed by the penitent. Catholic versions of the Bible often mistranslate the word for "repentance" as "do penance".
- (3) This doctrine is not contained in Matthew 16:18-19, 18:18 or John 20:21-23 or any other verse in the Bible. Nor does one find anything about an office of an earthly priest (Christians are all priests - 1 Pet. 2:5ff), nor confession there unto, nor penance anywhere taught. Only God has the authority to forgive sins (Matt. 28:18; 1 John 1:9-2:1).

5. Extreme Unction

- a. Definition: "Extreme Unction is the Sacrament which, through the anointing with blessed oil by the priest, and through his prayer, gives health and strength to the soul and sometimes to the body when a person is in danger of death from sickness, accident, or old age" (Frederic, op. cit., p. 240).

- b. *What the Bible teaches:*

- (1) James 5:14,15 does not teach the application of extreme unction by a priest making the sign of the cross with oil on the eyes, ears, nostrils, hands and feet of the sick.
- (2) Even in the case of James, these were not 'Priests', but elders - elders who were married (Titus 1:5,6). Contextually the 'sickness' in

view had to do with spiritual matters, not physical health (recognize some brethren may view this a physical). The confession of sins was to be mutually made, not to special priests (James 5:16)

6. Holy Orders

- a. Definition: "Holy Orders is the Sacrament through which men receive the power and grace to perform the sacred duties of bishops, priests and other ministers of the Church" (Ibid.,-p: 244)

"A sacrament by which bishops, priests and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties. In addition to the effects of sanctifying grace and sacramental grace, this Sacrament likewise imprints an indelible character upon the soul. Hence, one who is validly ordained priest cannot be deprived of the priesthood, even though he can be suspended from the exercise thereof; nor can he by his own free will, by heresy or apostasy, for example, lose the character imprinted on his soul" (*The Question Box*, pp. 469,470).

- b. *What the Bible teaches:*

(1) Absolutely unknown to the New Testament. Men who were appointed to be elders and deacons in the New Testament church were required to possess the character necessary for carrying out the work prior to selection (1 Tim. 3).

7. Matrimony

- a. Definition: "Matrimony is the Sacrament by which a baptized man and a baptized woman bind themselves for life in a lawful marriage and receive the grace to discharge their duties." (Frederic, op. cit., p. 248) .

- b. "The marriages of baptized Protestants, if no impediments exist, are sacramental. Mixed marriages ... are forbidden unless a dispensation is granted" (Ibid., p. 248).

- c. *What the Bible teaches:*

(1) Marriage is not a union which the church solemnizes. It was an institution given in Adam and its privileges as well as its obligations and laws apply to all men. (Matt. 19:3-9)

IV. Conclusion

- A. Remember these principles:

- 1. Jn. 8:32
- 2. Jn. 17:17
- 3. Jn. 12:48

QUESTIONS:

1. List five things that the Catholic Church believes about the Bible.

2. Make a good argument to show that the Bible is not a Catholic book.

3. Show from the Bible that it views itself as the inspired word of God.

4. Prove that the Bible is the complete word of God.

5. Show that the Bible speaks of itself as completely understandable to men.

6. Give some historical reasons for doubting that the popes are infallible.

7. Show from the Bible that Peter is not the "rock" of Matthew 16:18.

Addendum - A Review of Apostasy Leading to the Reformation

<u>Date</u>	<u>Event</u>
A. D. 150.	Distinction made between elders
A. D. 154	Baptism for the dead
2 nd Century	Holy water introduced in second century but not in general used until later.
A. D. 257	Hallowing of priestly garments. Stephen, bishop of Rome. took the priestly garments of the Jewish priesthood and adopted it for the church.
A. D. 300	Prayers for the dead
A. D. 300	Sign of the cross was practiced
4 th Century	Idols introduced.
A. D. 320	Lighting of candles instead of individual prayers
A. D. 341	Nuns and monks appeared
4 th Century	Elaborate program for invoking "saints" introduced.
A. D. 394	The Lord's Supper was changed into a mass and celebrated daily
A. D. 431	The phrase 'Mother of God' was applied to Mary by the council meeting at Ephesus
A. D. 526	Extreme unction (anointing of the newly dead or those about to die)
A. D. 593.	The actual formal establishment of the doctrine of purgatory (a second chance for dead sinners from which one could escape through money paid to priests who offer prayers for them) by Gregory I
A. D. 600	Latin became the official language for prayer and worship, imposed by Gregory I
A. D. 600	Near deification of Mary as "queen of heaven." Prayers made to Mary, dead saints, angels imposed by Gregory I
A. D. 606	The title "pope" or "universal bishop" was given to Boniface III by emperor Phocas
A. D. 607	Instrumental music was introduced in church worship by Pope Vitalia. However, it created such a furor that it was removed and reintroduced much later.
A. D. 709	Constantine ordered the kissing of the pope's foot
A. D. 750	The pope was given temporal power by the order of Pepin, king of the Franks
A. D. 786	Worshipping of the cross. images. and relics
A. D. 788	Hagiolatry, worshipping of departed saints
A. D. 850	Holy water (water mixed with a pinch of salt and blessed by priest) used

<u>Date</u>	<u>Event</u>
A. D. 869	Tradition accepted as authority along with the Bible. Down to 869, the Sacred Scriptures were accepted alone as authority in the Church. At that time, a council meeting in Constantinople issued a decree recognizing tradition. This referred to preserved tradition, however, and not oral." Even then, tradition was not accepted on an equal basis as the Bible for authority. It was not until 1546 at the Council of Trent that this took place.
A. D. 890	College of Cardinals established
A. D. 965	Baptizing bells first done by Pope John XIII to the great bell of St. John Lateran in Rome
A. D. 998	Dead "saints" canonized by authority of Pope John XV
A. D. 1079	Celibacy of the priesthood decreed by Pope Gregory VII (also known as Hildebrand)
	Rosary invented by Peter the Hermit (counting of beads in prayer).
A. D. 1130	The Seven Sacraments were defined by Hugo DeVictore, a Parisian Monk, and Peter Lombard, bishop of Rome (Authorized by the council of Trent in 1545)
A. D. 1190	The sale of indulgences in sin (Pope Leo X financed a good part of the building of St. Peter's Cathedral in Rome by this means. This was one of the 95 points included in the thesis of Martin Luther that was nailed to the door of the Wittenburg, Germany church in A. D. 1517.)
A. D. 1215	Confession of sins to the priest for the purpose of forgiveness of sins (auricular confession) was imposed by Pope Innocent III
A. D. 1215	Transubstantiation was established by Pope Innocent III as church doctrine (Chysosteon had taught it in A. D. 385 and Augustine in the fifth century.)
A. D. 1220	The worship or adoration of the wafer in the mass was ordained by Pope Honorius since it was said to be the actual body of Jesus
A. D. 1229.	The Bible was forbidden to be read by laymen and was placed on the list of Forbidden Books by the Council of Constance
	The Pope was given absolute authority over a temporal state covering a great part of central Italy. This included armies, diplomats, and tax collectors. Civil powers were required to cooperate with the church in hunting down and exterminating heretics.
A. D. 1311.	Sprinkling was approved for baptism by Council of Ravenna
A. D. 1414.	The cup was forbidden to the masses
A. D. 1517	Simony was introduced (The clergy paid dues to the pope for the office they held. The priests reimbursed themselves by charging high prices for their services. Leo X made more than a million dollars a year from the sale of 2,000 offices.)
A D. 1545.	Tradition was declared by the Council of Trent to be equal in authority with the Bible

Religious History - Doctrines & Divisions

Lesson Twelve: The Reformation

I. The Causes of the Reformation

A. The Corruption of the Clergy

1. The papal schism
 - a. "Babylonian captivity" of the papacy. The French pope, Clement V (1305-1314), was dominated by King Philip IV of France who had imprisoned the former pope, Boniface VIII. In 1309 the seat of the papacy was moved from Rome to Avignon where it remained until 1377. All popes were French during this time.
 - b. In 1377 the papacy was returned to Rome under Gregory XI. At his death the cardinals, mostly French, were found in Rome where the people pressed them to appoint an Italian, Urban VI (1378-1389). Four months later they declared their choice void because it was dictated by mob violence and chose Clement VII who settled in Avignon. The Church was fairly evenly divided in its loyalty to these two popes. Urban was followed by Boniface IX (1389-1404), Innocent VII (1404-1406) and Gregory XII (1406-1415). In Avignon Clement was followed by Benedict XIII (1394-1417). In 1409 the Council of Pisa was called by the cardinals of both popes to depose both of them and elect Alexander V (1409-1410). Now there were three popes! Alexander V was followed by John XXIII (1410-1415). The Council of Constance (1415-1418) declared the papacy vacant and chose Martin V (1417-1431) and ended the papal schism.
2. Pope Innocent VIII (1484-1492) had seven or eight illegitimate sons by various women and sought openly to advance the fortunes of his children.
3. Pope Alexander VI (1492-1503), a Spaniard by the name of Rodrigo Borgia, obtained the papacy by bribery. When he became pope he brought his illegitimate children with him to Rome. His son, Cesare Borgia, a most infamous man, was made an archbishop at 18, then a cardinal at 19. The wedding of Alexander's daughter, Lucretia Borgia, was one of the highlights of Roman social life. The Catholic Encyclopedia calls him the worst of the popes (Vol. VI, p. 213).
4. Pope Julius II (1503-1513), according to the Catholic Encyclopedia (Vol. VIII, p. 562) had three illegitimate daughters and bribed the cardinals for his office.

B. The Sale of Indulgences.

1. In the 15th century the public sale of indulgences became quite common. It was a most effective method of financing the ambitious projects of the popes. Pope Leo X (1513-1521), in order to finance the building of St. Peter's Basilica in Rome, published indulgences which carried a full remission for those who would contribute. on occasion, when the need for money was immediate, these

letters of indulgence were sold to enterprising merchants who profited by their resale, or given to churchmen for sale on a percentage basis.

2. The right of preaching these indulgences in Germany, together with a share in the revenues, was granted to a Dominican monk, John Tetzel. It was Tetzel's materialistic approach to the sale of these indulgences that aroused the fury and disgust of Luther.

C. Simony

1. It has been estimated that one-third of the wealth of Europe in terms of real estate lay in the hands of the Catholic church at this time. In addition to revenue from its land the church also taxed its members.

D. Hagiolatry

1. Hagiolatry, the worship of departed saints, had begun in the early centuries of the church's history but was not made official until 788. By the time of the Reformation this practice that had once been considered a stepping-stone had become a stumbling-block. It was more polytheism.

E. The Revival of Learning (Renaissance)

1. In the 15th century a great revival of learning and investigation arose. This movement led many to question what they were being taught by the Church and brought a renewed interest in the Bible.
2. The invention of the printing press by Gutenberg in 1455 gave great force to this movement by increasing the availability of books. The Bible was the first book printed.

F. Growing Nationalism

1. The growing feelings of nationalism, or loyalty to one's nation, which occurred in the 15th century greatly strengthened the hand of national rulers. The corruption of the papacy had greatly lessened its power over the people who had grown to resent the church's oppressive taxation.

II. Forerunners of the Reformation

A. John Wycliffe (1324-1384)

1. An Englishman who opposed the authority of the Pope, transubstantiation and auricular confession. He was the first to translate the Bible into the English language. Forty-four years after his death he was condemned as a heretic.

B. John Huss (1369-1415)

1. A Bohemian priest who was a disciple of Wyclif. He exalted the Scriptures and opposed the sale of indulgences. Summed to the Council of Constance (1414) with a promise of safe conduct, he was imprisoned and burned to death.

III. The Protestant Reformation of the 16th Century

A. The German Reformation - the Lutheran Tradition

1. Martin Luther (1483-1546)

- a. Luther, a German monk and priest who became a professor of Bible at the University of Wittenberg in 1511, was characterized by a deep sense of guilt which he tried to assuage by ascetic severity. The Church's penitential system gave him no ease and finally in 1515 while teaching from the book of Romans he became convicted that justification was by faith. "Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on new meaning, and whereas before the 'justice of God' had filled me with hate, now it became to me inexpressibly sweet in greater love."
- b. In 1516 Luther spoke mildly against the indulgences promised to the faithful for viewing the nearly 20,000 relics which Frederick the Wise of Saxony had assembled in Wittenberg and then making the proper contribution. On October 31, 1517 Luther nailed, according to custom, 95 theses for debate concerning Catholic dogma on the cathedral door in Wittenberg.
- c. Luther's opening challenge was relatively mild and evidently filled with the hope the pope would be moved by them to reform this corruption but it set off a fire storm of response.
- d. A papal bull of excommunication was issued June 15, 1520 and Luther burned it publicly in Wittenberg along with a copy of the canon law on December 10, 1520. In April of 1521, after refusing to recant, he was put under imperial ban by the Diet at Worms.
- e. Luther's approach to reform was conservative. He affirmed that "what was not contrary to Scripture is for Scripture and the Scripture for it." He accepted only two "sacraments," baptism and the Lord's Supper

B. The Swiss Reformation - The Reformed Tradition

1. Ulrich Zwingli (1484-1531)

- a. Chief of Swiss reformers, Zwingli was a parish priest who in 1522 initiated a reform movement at Zurich.
- b. Zwingli's movement was radical. He rejected completely the authority of the church, the whole Roman sacramental system, intercession of the "saints", clerical celibacy, purgatory, the presence of Christ's body in the Lord's supper, images, the use of the organ in worship, etc.
- c. The guiding principle for Zwingli and for the Reformed movement after him was that everything was to be rejected for the faith and practice of Christians which was not authorized by Scripture.
- d. Zwingli differed with Luther's view that Christ was somehow physically present in the Lord's Supper (consubstantiation) and argued for the

symbolic meaning of "This is my body" and the memorial nature of the supper.

- e. Zwingli believed, as did Calvin and Luther, that the Church could use the State to see that the pure word of God was preached and practiced in the churches.
- f. Zwingli preceded Calvin in believing in the absolute sovereignty of God who predestines every action or event and yet is not morally responsible for man's sin.
- g. Zwingli died in the battle at Kappel (1531) provoked when Zurich attempted to force the reformation on the Catholic cantons by an embargo on food. Zwingli was succeeded by Bullinger at Zurich. William Farel, a Frenchman, preached the reformation in the French-speaking districts around Lake Geneva with the support of Bern.

2. John Calvin (1509 - 1564)

- a. Calvin was a Frenchman who studied at the University of Paris and had a "sudden conversion" in 1532 which moved him from his humanistic sympathy with the reformation to a positive commitment to it. He had to flee France and go ultimately to Basel, Switzerland.
- b. In 1536 Calvin published his *Institutes of the Christian Religion*.
- c. In July of 1536 Calvin went to Geneva, Switzerland where Farel pleaded with him to remain. He and Farel were banished from Geneva in 1538 but in 1541 Calvin was recalled virtually on his own terms and began to construct in Geneva his idea of the perfect Christian community. Refugees of the reformation came to Geneva from everywhere and the city became the center of Reformed influence all over Europe. Calvin died there in 1564 and left no successor of equal stature but much of his work was left to Theodore Beza.

C. The English Reformation

1. William Tyndale (1494-1536)

- a. When Henry VIII came to the throne in 1509 the influence of Wycliffe still lived in narrow circles. But a conspicuous leader of reform named William Tyndale had like Wycliffe sought to spread knowledge of the Bible among the English people. Unable to publish in England, Tyndale took refuge on the continent and published an English translation of the Greek NT in 1526. Church and civil authorities tried to suppress it but it was a significant force in spreading a knowledge of the Scriptures. Tyndale died a martyr near Brussels in 1536. Still as yet there was very little deep sense of the need for religious reform in England, but there was a deep sense of English independence.

2. Henry VIII (1509-1547)

- a. King Henry VIII determined in 1527 to divorce Catherine of Aragon and

with cardinal Wolsey's support appealed to Rome. Rejected, Henry took matters into his own hands and pulled the English Church from under the control of Rome in 1534, making himself the head and protector of the Church. This was a purely political move and left the Church much as it had been under Rome.

3. Edward VI (1547-1553)

- a. Edward, the son of Henry by Jane Seymour and trained by Protestant teachers, was nine years old when crowned and was heralded as the new Josiah. Under this young king the nation made long strides down the road of reformation. Edward died three weeks after signing the 42 Articles which massively altered the beliefs and practices of the English Church.
- b. Mary, daughter of Catherine of Aragon, followed Edward, and as a faithful Catholic sought to reverse everything done by Henry and Edward. All Protestant bishops were executed along with Archbishop Cranmer. She died in 1558 during great popular opposition.

4. Elizabeth (1558-1603)

- a. Protestant but practical, Elizabeth, daughter of Anne Boleyn, presided over a return to reformation somewhat more tempered. In the 39 Articles of Religion passed in 1571 and the Book of Common Prayer passed in 1552 the English Church reached a doctrinal position which has never been substantially revised.

D. The Anabaptists - Radical Reformation

The Anabaptists were Swiss and German Reformers who parted company with Zwingli over the need for adult baptism and the rejection of the union of church and state.

1. Balthazar Hubmaier (1480?-1528)

- a. A preacher of reformation in the Swiss village of Waldshut who felt along with Conrad Grebel and Felix Manz that Zwingli was too conservative in applying the Bible standard in Zurich.
- b. In 1523 Hubmaier came to doubt infant baptism and discussed it with Zwingli, who, he says, then sympathized with him. By 1524 Grebel and Manz had come to the same conclusion.
- c. The Zurich government in March of 1526 ordered Anabaptists drowned, and a few months later Manz suffered martyrdom by drowning.
- d. In Waldshut, Hubmaier gathered a large Anabaptist community where he taught that the Bible is the sole law of the church and the proper order of Christian development is, preaching the Word hearing, belief, baptism, works - the latter indicating a life lived with the Bible as its law.

2. Anabaptist Views

- a. Bible their only law

- b. Believers baptism
- c. Local churches of baptized believers
- d. United as the body of Christ by common observance of the Lord's Supper
- e. Only weapon, excommunication
- f. Each congregation to choose its own officers
- g. Christians not to share in civil government (though necessary in an imperfect world) or to take any form of oath.
- h. No more sympathy with Luther's conception of the Gospel as summed up in the remission of sins than with the Roman Church's salvation through the sacraments.

QUESTIONS:

1. Illustrate the corruption the Roman clergy just before the Reformation.

2. What other causes led to the Reformation?

3. Who were two forerunners of the Reformation?

4. What was the basic concern of Luther's reformatory zeal? Personal forgiveness and justification or the clean-up of the unbiblical corruption of the Roman Church?

5. What was Luther's basic teaching that was at the heart of his reformation - a view that he felt he obtained from the book of Romans?

6. What principle guided Luther in his reformation of the church?

7. Who was the first of the Swiss reformers? What was the principle of his reform in Zurich and how did it compare with Luther's?

8. On what issue did Zwingli and Luther part company?

9. Was Zwingli consistent with his principles? Give illustration.

10. Who was John Calvin?

11. What book written by Calvin gave doctrinal direction to the Reformed movement?

12. List five doctrinal positions of Calvinism

13. What were the basic reasons for the English Reformation?

14. Who were the Anabaptists and how did they differ from the Reformed and Lutheran movements?

15. What were their basic views?

EXERCISE: Refute the five doctrines of Calvinism with the Bible.

Addendum - The Five Doctrines of Calvinism

T = TOTAL DEPRAVITY or original sin, the sin of Adam inherited by all his descendants. In this condition one can't even desire to believe and come to God.

U = UNCONDITIONAL ELECTION or predestination of some to heaven, and the rest to perdition.

L = LIMITED ATONEMENT Jesus died for the elect (ones predestined for heaven) and for these alone.

I = IRRESISTIBLE GRACE Its important to remember how the term **grace** is used in Calvinism: the **desire and the ability** to do God's Will; because being depraved man can't even think a good thought, can't even desire to believe, so faith is a gift of God; Ephesians 2:8 is perverted to say this. The Holy Spirit is said to work on the elect and move them to desire to believe and love God so they can be saved. This grace can't be resisted — all the chosen **will be** saved. But the Holy Spirit bypasses the rest, lets them go to hell.

P = PERSEVERANCE OF THE SAINTS Once saved, always saved—God saves the elect and keeps them saved. The Holy Spirit moves them to will to believe for justification and keeps on moving them for sanctification. Calvinism asserts that **perseverance of the saints** is accomplished by **imputing** or **reckoning** the personal righteousness of Christ to believers.

Addendum: The Ninety-Five Theses of Martin Luther

Here are the 95 Theses Martin Luther nailed on the church door at Wittenburg, October 31, 1517:

1. When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.
2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.
3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.
4. The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
6. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.
7. God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
9. Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.
10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
11. Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept (Mt 13:25).
12. In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
14. Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.
15. This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
17. It seems as though for the souls in purgatory fear should necessarily decrease and love increase.
18. Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.
19. Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
20. Therefore the pope, when he uses the words "plenary remission of all penalties," does not actually mean "all penalties," but only those imposed by himself.
21. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
22. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
23. If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.
24. For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
25. That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.
26. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.
27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.
29. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.
30. No one is sure of the integrity of his own contrition, much less of having received plenary remission.
31. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.
32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.
33. Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.
34. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.
35. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.
36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.

37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.
39. It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.
40. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.
41. Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.
42. Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
44. Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.
46. Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.
47. Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.
48. Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
49. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.
50. Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.
51. Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.
52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
53. They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.
54. Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.
55. It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
56. The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.
57. That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.
58. Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.
59. St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.
60. Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.
61. For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.
62. The true treasure of the church is the most holy gospel of the glory and grace of God.
63. But this treasure is naturally most odious, for it makes the first to be last (Mt. 20:16).
64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
65. Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.
66. The treasures of indulgences are nets with which one now fishes for the wealth of men.
67. The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.
68. They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.
69. Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.
70. But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.
71. Let him who speaks against the truth concerning papal indulgences be anathema and accursed.
72. But let him who guards against the lust and license of the indulgence preachers be blessed.
73. Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.
74. Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.

75. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.
76. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.
77. To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.
78. We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written. (1 Co 12[:28])
79. To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.
80. The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.
81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.
82. Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church?" The former reason would be most just; the latter is most trivial.
83. Again, "Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"
84. Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's sake?"
85. Again, "Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"
86. Again, "Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?"
87. Again, "What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"
88. Again, "What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"
89. "Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"
90. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.
91. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.
92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace! (Jer 6:14)
93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!
94. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.
95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22).

Religious History - Doctrines & Divisions

Lesson Thirteen: Early Churches of the American Colonies

The Protestant Episcopal Church

I. Early History

- A. Originated from Church of England through immigration to the American colonies. (Review origin of the Church of England).
 - 1. First Anglican service held by Francis Drake in California (1579) and Anglican clergymen accompanied the ill-fated expedition of Sir Walter Raleigh in 1587. First permanent entrance was in 1607 with the English colony at Jamestown but outside of Virginia, Maryland and the Carolinas it was only a "flickering and uncertain reality" before 1700 (Ahlstrom, *A Religious History of the American People*, V. I, p: 272)
 - 2. In 1701 only 43,000 in all colonies - 20,000 in Virginia, 20,000 in Maryland, 1,000 in New York.
 - 3. The Virginia colonial charter said that religious life was to be governed by the "ecclesiastical laws of England".
- B. Every Anglican clergyman in America was required to take an oath of allegiance to the British crown.
 - 1. During the Revolutionary War many returned to England and left parishes vacant and unfillable because of the loyalty oath.
 - 2. In 1784 Samuel Seabury was consecrated as a bishop by the Scottish bishops who did not require the loyalty oath and in 1787 two more were consecrated by the archbishop of Canterbury. In this way the English succession of the American church was maintained though it was now called the *Protestant Episcopal Church* after its form of church government by bishops.

II. Form of Government

- A. Recognizes three clerical orders: bishops, priests, deacons. Local priests are often referred to as rectors.
- B. Basic unit is the parish. Parishes are grouped in 74 dioceses. The diocese is governed by a bishop along with a diocesan convention which meets annually.

- C. Legislative authority is vested in a general convention which meets every three years, composed of two houses, bishops and deputies (elected by conventions of each diocese)
- D. The ecclesiastical head is the presiding Bishop elected by the general convention.

III. Doctrinal Positions

- A. Creedal base is inherited from the Church of England - the 39 Articles (see addendum) with some accommodation and the Book of Common Prayer. The eighth Article of Religion says Nicene Creed is to be received because it can be proved by the Scriptures.

Interestingly the Sixth Article of Religion says that "Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought necessary to salvation."
- B. Two sacraments: baptism and the Lord's Supper which contain two parts - the visible sign and the inward and spiritual grace (*Book of Common Prayer*, p. 581).
- C. Children are born in sin and must be regenerated through baptism (*Ibid.*, pp. 273,274).
 - 1. Children freed from need to repent before baptism by promise made by their "Sureties" which they must perform when they come to age (*Ibid.*, p. 581).
- D. Baptism may be performed either by pouring or immersion (*Ibid.* p. 279).
- E. Justified by faith only which "is a most wholesome doctrine and very full of comfort" (*Ibid.* p. 605)
- F. By the "inward part" of the Lord's Supper the body and blood of the Lord are received for "the strengthening and refreshing of our souls ... as our bodies are by the Bread and the Wine" (*Ibid.* p. 582). Transubstantiation is rejected.
- G. Authority of the Church. "The Church has power to decree rites and ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written..." (20th Article of Religion)

IV. The Modern Episcopal Church

- A. Reformed Episcopal Church created - 1873
 - 1. Beliefs very similar to the Episcopal Church
- B. Impact of Modernism within the Episcopal Church
 - 1. 1974 - The first women were ordained priests in the Episcopal Church

2. 2003 - divorced, openly gay priest became head of the Episcopal Diocese of New Hampshire in the Episcopal Church
 3. 2006 - Female became the new presiding bishop of the Episcopal Church in the USA.
 4. Turmoil within the denomination continues
- C. Ecumenical Relations formalized
1. Like many other Anglican churches, the Episcopal Church has entered into full communion with the Evangelical Lutheran Church in America and the Old Catholics.

Churches of Puritan Origin - Congregationalists

Introduction

The variety of religious life in the United States arose in large part from the religious controversies of 17th century England which gave much emphasis to church organization. This was especially true of the English puritans whose concern it was to purify the Church of England. One of the American churches which arose from the English puritans was the Congregational Church which has always had its strength in New England.

I. English Puritans

- A. The Return of Exiles to England during reign of Protestant Queen Elizabeth (1558-1603) following the reign of Catholic Queen "Bloody" Mary.
 1. Returning exiles came home much influenced by the radical reform ideals of the European Calvinists and with a desire to purify the Church of England from its Romish ways.
 2. The Puritans were divided into two basic groups:
 - a. Those willing to patiently work for reform within the Church of England.
 - b. The Separatists who saw it as a lost cause and left to form independent churches of a congregational nature.
 3. Their basic concerns were:
 - a. End wearing of vestments by the clergy.
 - b. End kneeling to receive the Lord's supper.
 - c. End making sign of the cross at baptism.
 - d. Replace church rule by bishops with Presbyterian church government and more independence of local churches.

4. Congregationalists and Baptists came out of the English separatist movement.

B. Persecution of the Puritans

1. Under James I (1603-1625), who supported episcopal government of the Church of England ("No bishop, no king") and forced rule by bishops on Scotland.
2. Under Charles I (1625-1649), who sought to force conformity of the Puritans to the established church.

II. The Origin and Growth of Congregationalism

- A. The first conspicuous advocate of Congregational principles was Robert Browne (1550?-1633). In 1581 he and his friend Robert Harrison established a Congregational Church in Norwich, England, and was soon after imprisoned for his preaching.

B. Congregational Principles as stated by Browne:

1. Only church is a local body of believers in Christ united to Him and one another by a voluntary covenant.
2. Such a church has Christ as its immediate head and is ruled by officers and laws of His appointment.
3. Each church is self-governing and chooses a pastor, teacher, elders, deacons, and widows, whom the New Testament designates.
4. No church has authority over any other but each owes to other brotherly helpfulness.

Early Congregationalism did not turn out in practice to be always in harmony with these principles.

Browne did not reject infant baptism.

- C. A Congregational Church was formed in London in 1592 with a "pastor" and a "teacher" who were soon hanged for denying the Queen's supremacy in ecclesiastical matters.

Most of the London Congregationalists fled to Leyden, Holland. From the congregation in Leyden was sent to America its more active minority. In 1620 these "Pilgrim Fathers" crossed the Atlantic on the Mayflower under the leadership of its "elder," William Brewster, to found a the colony of Plymouth.

- D. The Puritans who established the Massachusetts Bay Colony (1628-30) were of a different stripe, non-separatists who came to establish a "Godly Commonwealth" (a church with congregational government established by the State). Dissenters were not welcome. Four Quakers were hanged in Massachusetts in 1656. Baptists received equal hospitality.

- E. Cambridge Synod of 1646. Although the organization of these early Puritan churches was congregational, their theology was Calvinistic.
- F. Jonathan Edwards was a great Congregational revivalist in the 18th century. His sermon, *Sinners in the Hands of an Angry God* is well-known. He was succeeded in later years by Timothy Dwight (1752-1817) who was president of Yale University.
- G. Congregationalism was the prevailing form of religion in New England. One third of all ministers were part of it in 1776.
 - 1. By long tradition believing in gathered churches who could relate an experience of conversion.
 - 2. Subscribing officially to the Westminster Confession including the doctrines of predestination and election the revivalism of the Great Awakening of the 18th century had forced them to seek reconciliation of their Calvinism with urging men to repent.

III. Modern Congregational Church

- A. In earlier days there was a tacit understanding between Congregationalists and Presbyterians, made formal in a compact in 1801, the plan of Union, for ministers of either denomination to serve in the churches. That ended in 1852.
- B. In 1931 the Congregationalists and the Christian Church (General Convention) united at Seattle, Washington, to form the Congregational-Christian Church with a membership of about 2,000,000. The Christian Church (General Convention) was the result of the work of James O'Kelly of North Carolina, Abner Jones and Elias Smith of Vermont, and Barton Stone of Kentucky. These were the churches which refused to join Stone in uniting with the churches established through the preaching of the Campbells.
- C. In 1959 The Congregational-Christian Church united with the Evangelical and Reformed Church to become the United Church of Christ. The E. and R. Church was the result of a union in 1943 of two churches of Swiss and German background - the Evangelical Synod of North America and the Reformed Church in the United States. The four denominations in large measure still retain their former traditions and doctrine. Ordinances include baptism (including infant) and the Lord's Supper. In church government they are congregational in the local churches and Presbyterian in the ties between churches.

Addendum:

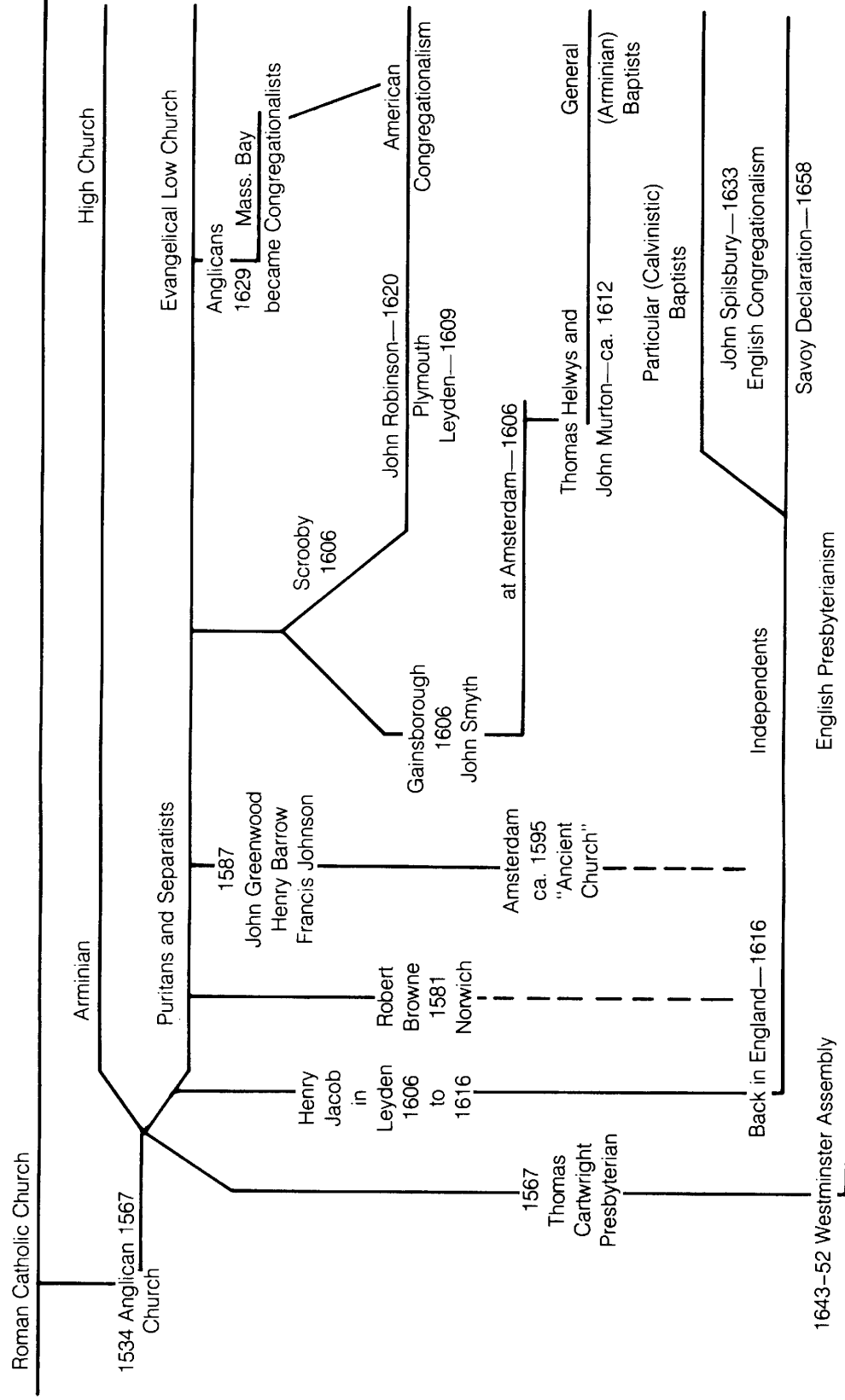
In the 19th Century the Congregational Church proved to be rich soil for religious liberalism. Their inherited theology was modified by the revivalist stream which flowed out of Jonathan Edwards. They left much of their Calvinistic roots behind along with their commitment to the Scripture as inspired and infallible.

The famous Congregationalist preacher, Horace Bushnell, a graduate of Yale Divinity School was a representative of the new and liberal influence in the Congregational Church.

1. A mystic, Bushnell said the truth was obtained by intuition.
2. He rejected the idea of adult conversion and said children were to grow up as Christians and never know themselves as being otherwise.
3. He believed in the efficacy of the cross as a "moral influence"
4. He was renounced by many of his fellow clergymen in the congregational Church but remained immensely popular.

The Development of English Protestantism

THE DEVELOPMENT OF ENGLISH PROTESTANTISM



ASSIGNMENT:

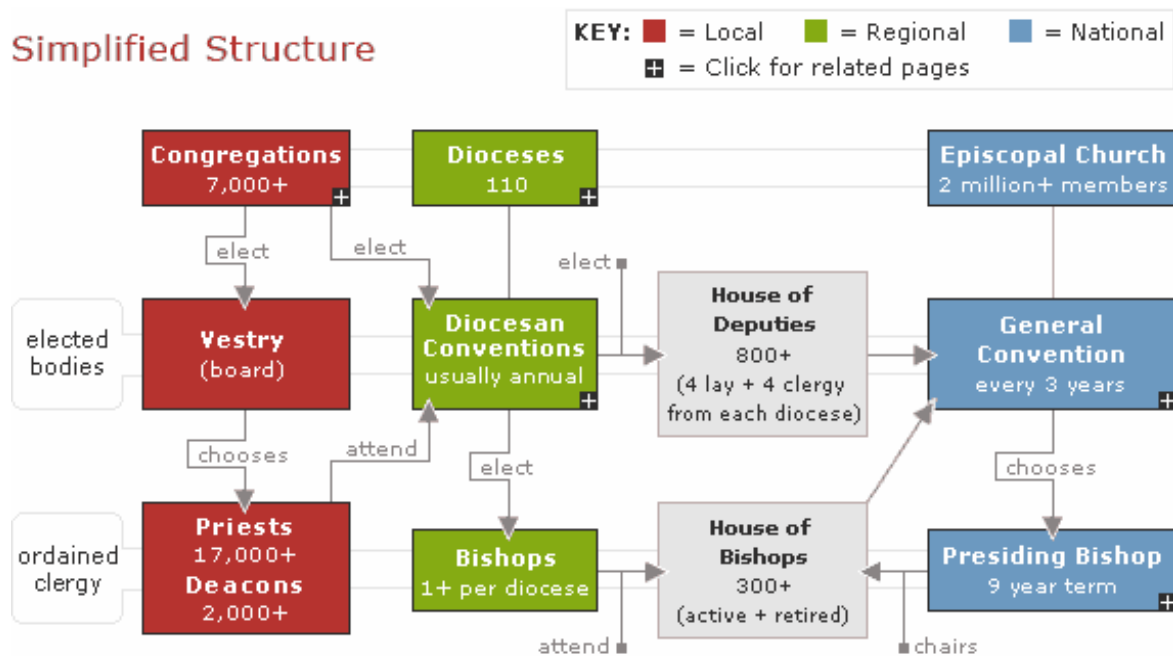
1. Respond scripturally to the doctrines and practices of the Episcopal Church both in its organization and its creed. See the Episcopal Church's Thirty-Nine Articles of Religion following.
2. Write a paragraph on the origin of congregational Churches.
3. From the above outline write a summary of the basic beginning doctrines of the Congregationalist Churches and end with a discussion of where they are today.
4. Answer the question: In the light of the Bible, where was the Congregational movement right; where was it wrong?

Addendum: Modern Episcopal Church Governance¹

“All church members play a role in our governance, from decisions in parish life to our highest policy-making body, the General Convention. Lay and ordained people, in concert with the church's bishops, share the responsibilities of oversight and legislation.”

Church Structure

Simplified Structure



¹ http://www.episcopalchurch.org/lite/67608_ENG_Lite.htm

Addendum - The Thirty Nine Articles of Religion

The Thirty-Nine Articles of Religion

As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the Year of our Lord, 1801.

I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis, The First Book of Samuel, The Book of Esther,

Exodus, The Second Book of Samuel, The Book of Job,
Leviticus, The First Book of Kings, The Psalms,
Numbers, The Second Book of Kings, The Proverbs,
Deuteronomy, The First Book of Chronicles, Ecclesiastes or Preacher,
Joshua, The Second Book of Chronicles, Cantica, or Songs of Solomon,
Judges, The First Book of Esdras, Four Prophets the greater,
Ruth, The Second Book of Esdras, Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras, The rest of the Book of Esther,
The Fourth Book of Esdras, The Book of Wisdom,
The Book of Tobias, Jesus the Son of Sirach,
The Book of Judith, Baruch the Prophet,
The Song of the Three Children, The Prayer of Manasses,
The Story of Susanna, The First Book of Maccabees,
Of Bel and the Dragon, The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the Creeds.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

The original Article given Royal assent in 1571 and reaffirmed in 1662, was entitled "Of the Three Creeds; and began as follows, "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles'

Creed ..."

IX. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *πᾶσι νῆα σαρκός*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which

we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he profeseth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

The original 1571, 1662 text of this Article, omitted in the version of 1801, reads as follows: "General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

XXII. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

XXV. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. Of the Homilies.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- 1 Of the right Use of the Church.
- 2 Against Peril of Idolatry.
- 3 Of repairing and keeping clean of
- 4 Of good Works: first of Fasting.
- 5 Against Gluttony and Drunkenness.
- 6 Against Excess of Apparel.
- 7 Of Prayer.

- 8 Of the Place and Time of Prayer.
- 9 That Common Prayers and Sacraments
- 10 Of the reverend Estimation of
- 11 Of Alms-doing.
- 12 Of the Nativity of Christ
- 13 Of the Passion of Christ
- 14 Of the Resurrection of Christ
- 15 Of the worthy receiving of the Sacrement of the Body and Blood of Christ
- 16 Of the Gifts of the Holy Ghost
- 17 Of the Rogation-days
- 18 Of the States of Matrimony
- 19 Of Repentance
- 20 Against Idleness
- 21 Against Rebellion

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

XXXVI. Of Consecration of Bishops and Ministers.

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

The original 1571, 1662 text of this Article reads as follows: "The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

XXXVII. Of the Power of the Civil Magistrates.

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

The original 1571, 1662 text of this Article reads as follows: "The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars."

XXXVIII. Of Christian Men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian Man's Oath.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgment, and truth.

Religious History - Doctrines & Divisions

Lesson Fourteen: Puritan Churches - the Baptists

Introduction

I. Anabaptists

- A. The Anabaptists or re-baptizers rose as a more 'radical' offshoot of the Swiss reformation under Ulrich Zwingli, but some may have had connection with pre-Reformation groups.
 - 1. They rejected infant baptism and the church's involvement with the state, believing that spiritual expression had always to be free and voluntary.
 - 2. Yet they were not true Baptists in the modern sense.

II. English Baptists

- A. American Baptist churches in the main had their origin in the English Baptists though it must be noted that English Baptists had considerable contact with Anabaptist groups in Holland. English Baptists arose from the Puritan separatists in England but differed from the Congregationalists in their rejection of infant baptism and insistence that baptism be administered only to believers.
- B. General Baptists
 - 1. John Smyth (ca. 1570-1612) led a group of Separatist congregationalist from England to Holland in 1607 where, under the influence of the Waterlander Mennonites, he abandoned Calvinism and in 1609 first baptized himself by affusion (pouring) and then his whole group. Their views were summarized in Smyth's *Short Confession*, composed to gain acceptance into the Mennonite church:
 - a. All persons created for eternal life.
 - b. No such thing as original sin.
 - c. God's grace offered to all.
 - d. All persons able to repent, believe and turn to God or resist the Spirit and leave God.They were received by the Mennonites when they signed a revision of the *Waterlander Confession of 1580*:
 - e. God created all persons good, w/o original sin.
 - f. People are free to obey or reject the good.
 - g. God has not predestined any to damnation.
 - h. Only cause of damnation is a person's free choice of sin.
 - 2. Eight of Smyth's group had no interest in becoming Mennonites and returned to England in 1612 under the leadership of Thomas Helwys. There they organized the first English Baptist church. The church practiced believers' baptism by

affusion and because they were Arminian rather than Calvinistic in theology became known as General Baptists (general atonement).

3. This church was not truly Baptist in the later sense because they did not practice immersion.

C. Particular (Calvinistic) Baptists

1. The Calvinistic or Particular Baptists grew out of a group that in 1633 left a London Congregational church. At first led by John Spilsbury, they held to believers' baptism by immersion and a Calvinistic theology that emphasized limited atonement.
2. From this group the practice of immersion spread to the rest of the English Baptists. And it is this group which is the antecedent of most of the American Baptist movement.
3. In 1644, to distinguish themselves from the Anabaptists and General Baptists, seven churches issued the *London Confession* which:
 - a. rejects free will and falling away from grace.
 - b. affirms original sin.
 - c. affirms that God decreed all things before creation, including foreordaining some to salvation, leaving the rest to be damned.
 - d. affirms Christ's atonement is only for the elect though the gospel should be preached to all.
 - e. affirms Holy Spirit creates faith in the elect who can never fall away.
4. In 1677, responding to persecution, the Particular Baptists aligned themselves in a united front with Puritan Presbyterians and Congregationalists and affirmed a common confession - *Westminster Confession of Faith of 1646*, then called the *Second London Confession*.
5. In 1688 the Particular Baptist General Assembly representing 107 churches issued a second *edition of the Second London Confession*.
6. In the 18th century the Particular Baptists in England declined into an extreme Calvinism which rejected even the need for evangelism (John Gill). In the 19th century the Particular Baptists moved to a more moderate Calvinism which gave greater freedom to individual congregations.

- D. The General and Particular Baptists in England continued apart until 1891 when they were linked in the Baptist Union, formed in 1813 by the Particular Baptists. Resulting theology was moderate with particular election and denial of free will largely gone.
1. Charles Haddon Spurgeon (1834-1892) - most famous English Baptist preacher of the 19th century. From Congregationalists he joined the Baptists in his teens and at 19 began preaching at an old church in London. Before age 30 his preaching built the Metropolitan Tabernacle seating over 5,000. He was a moderate Calvinist.
 2. English Baptists formed the earliest modern missionary society in 1792 and sent out William Carey to India.

III. American Baptists

A. The beginning

1. Roger Williams (1603-1683), educated at Cambridge for the Anglican "ministry", developed Separatist views and in 1631 came to Boston. In 1636 he purchased land from the Indians and founded Providence.
2. In 1638 or 1639 a church was founded in Providence and all the members were re-baptized, including Williams, though there is some uncertainty if this baptism was by immersion. The church was established along Baptist lines and is known as the first Baptist church in America.
3. Williams later withdrew from the Providence church but his emphasis on the separation of Church and state and the freedom of conscience became a significant force and from his efforts the Baptist movement in America emerged.
4. In the 17th century most Baptists were of British background and the churches were few, mostly in New England. Most were particular Baptist churches but contained General Baptists in their number. In the South most of the few churches were General Baptist. None issued confessions of faith.

B. General and Particular Baptists

1. In the 18th century General Baptists in the colonies were few in number and widely scattered.
 - a. The Free Will Baptists originated in the north with the preaching of New Englander, Benjamin Randall (d. 1808).
 - b. In the South the movement began in 1727 with the organizing of a church at Chowan, North Carolina by Paul Palmer
 - c. Baptists which go by the name General Baptists today in the U.S. trace their origin to Smyth and Helwys and claim Roger Williams as the first pastor in America but they are an early 19th century association.
2. Particular Baptists were concentrated in New England and the Middle colonies.
 - a. First Baptist Association. In 1707 five Particular Baptist churches formed the Philadelphia Baptist Association-the first association in America. This association exercised wide influence in Baptist life with member churches throughout the colonies. It functioned like a national body.
 - b. Confession Adopted. In 1742 the association adopted the *Philadelphia Confession* which took a strong Calvinist view. This confession shaped Baptist theology in America for more than a century.
 - c. Particular Baptists Dominate.
 - (1) The Philadelphia Baptist Association sent missionaries into the southern colonies
 - (2) The name *Regular Baptists* came to be applied to the now dominant Particular Baptists.
 - d. Baptist Calvinism Greatly Modified. Calvinism dominated Baptists as 19th century began. By end of century they had largely abandoned it.
 - (1) Calvinism ruled the South in men who founded the Southern Seminary in 1859 - Richard Furman, Basil Manley, Jr., James P. Boyce.
 - (2) First Confession among Southern Baptist churches
In 1859 the *Abstract of Principles*, consciously modeled after the

- Philadelphia Confession*, was adopted.
- (3) Reasons for Change:
 - (a) Influence of the First and Second Awakenings which moved churches to strong evangelism calling on all men to repent which undercut the view of a particular atonement and denial of free will.
 - (b) Optimism of the frontier resisted Calvinism's passive acceptance of one's eternal fate.
 - (c) Extreme views of some Calvinists turned Baptists away from even the more moderate views.
 - (d) Opponents of Baptist missions were hyper Calvinists. Calvinism began to = anti-mission. Both rejected.
 - e. A Change in Baptist Confessions. *The New Hampshire Confession of 1833* replaces in the hearts of Baptists the *Philadelphia Confession of 1742*.
 - (1) New Hampshire Baptists, much moderated in their Calvinism by influence of Free Will Baptists, determined in their 1830 convention to have a new confession. It was approved in 1833:
 - (a) All persons are sinners by choice rather than constraint
 - (b) Salvation is freely offered to all people.
 - (c) Election is consistent with free will.
 - (d) Modified view of perseverance - real believers will persevere to the end.
 - (2) Gained popularity by being arbitrarily included 20 years later in the Baptist Church Manual by J. Newton Brown, secretary of the American Baptist Publishing Society.
It was later included in other church manuals, especially the one prepared by J. M. Pendleton, especially popular in the South.
 - f. In 1925 *The Baptist Faith and Message* was published with 10 articles added. In 1963 the Southern Baptist Convention adopted a *second revision* of The Baptist Faith and Message which:
 - (1) reaffirms free will and general atonement.
 - (2) reaffirms the Calvinistic remnant that the true believers cannot be lost but will persevere to the end.

C. The Modern Scene

1. There are likely well over 30 million Baptists in the U. S. today divided into more than 27 denominations. They range all the way from the strongly Calvinistic Primitive Baptists to the quite liberal American Baptist Convention. The Southern Baptist Convention is the largest association of Baptist churches in the U.S.
2. What the Future Holds. Southern Baptists are going through a struggle between the Moderates and Conservatives. In addition a Baptist Seminary professor wrote this year that a resurgence of Calvinism began in the 1970's and "it could likely be a source of major controversy for southern Baptists in the future."

Addendum: The American Baptist Association holds to the principles of Landmarkism originating with J. M. Pendleton and J. R. Graves in Kentucky and Tennessee.

The tenets are:

- a. The "church" is only a visible institution. The truly saved are "the family of God".
- b. The Great Commission was given only to the local church which is the only unit authorized to administer the ordinances and it is independent and autonomous, responsible only to Christ.
- c. Baptism must be administered by the authority of a New Testament (Baptist) church. Baptisms administered by any other authority are not accepted.
- d. There is a direct historic "succession" of Baptist churches back to N.T. times.

QUESTIONS:

1. Discuss the time and origin(s) of Baptist churches and the men associated with their beginnings.

What nationality made up the earliest known Baptist churches?

2. What views have Baptists almost always held in common? What two opposing views have they held from their beginning?

3. What kind of "baptism" did the earliest "Baptists" practice?

4. Who is considered the first Baptist preacher in America?

5. Into what two doctrinal divisions were American Baptists divided from the beginning? Explain the difference.

6. What confession, approved in what year, came early to dominate the Particular Baptists?

7. What new confession marked a large change in Baptist theology in America? Approximately when did it come to dominate the thinking of most Baptists? Why did they change?

8. What was the viewpoint of the first teachers of the Southern Baptist Seminary? What errors were they concerned about?

9. What group of modern Baptist churches is the most Calvinistic?

10. Which is the largest Baptist Association in America?

ASSIGNMENT: Compare Baptist doctrine with the New Testament and determine where it is correct and where it is in error.

Religious History - Doctrines & Divisions

Lesson Fifteen: Churches of Puritan Origin - Unitarians

Introduction

Unitarianism is one of the most radical and liberal movements spawned by the Reformation. Central to it is a rejection of the Trinity and the deity of Christ.

The movement spread from independent thinkers and Anabaptists in Switzerland, Hungary, Transylvania, Holland, Poland, and Italy, to 17th century England, where it found champions in such leaders as Newton, Locke, and Milton. The first chapel in England to bear the name "unitarian" was opened in London in 1774.

American Unitarianism, however, developed independently out of New England Congregationalism, and in 1961 merged with the Universalists.

I. Historical Background

A. Arius and Arianism.

1. Arius - an early 4th century teacher who taught that the Son was a created being. "The Son has a beginning, but ... God is without beginning." His views were condemned in 325 at the First Council of Nicaea.
2. Arianism struggled on to near the end of the 4th century when it became a lost cause in the Empire though it lived on among the German invaders through the work of Arian missionaries

B. Michael Servetus.

1. A Spanish physician who in 1531 published a book on the 'errors' of the Trinity. To Servetus' thinking, the doctrine of the Trinity and infant baptism were the chief sources of the corruption of the church.
2. Through a friend, Calvin exposed Servetus' heresy to the French Catholic authorities, a move which led to Servetus being imprisoned and condemned to be burned. He left no disciples.

C. Socinianism

1. Italian anti-Trinitarians. Most anti-Trinitarianism in this period came out of Italy. Calvin had to drive several of them out of Geneva. One of them, another physician, Giorgio Biandrata, began the Unitarian communion in Poland and Transylvania through his influence as physician to the ruling families of the region.
2. From another Italian, Fausto Socinus, the movement was to take its name. Through the influence of Biandrata, Socinus spent his last years in Poland (d. 1604) where the *Racovian Catechism* was published in 1605.
 - a. The basis of truth: the scriptures interpreted by reason.
 - b. Christ was a man who lived a life of exemplary obedience and was

- rewarded with a resurrection and a kind of delegated divinity.
- c. Christ's death was not an atonement for sin but a great example of obedience. God does not demand atonement.
- d. The Christian life consists in joy in God and humble renunciation of the world which leads to forgiveness and eternal life.
- e. Man's will is free. Original sin and predestination are denied.

II. American Unitarianism

A. Originated with New England Congregationalists

1. The First "Unitarians". Members of the liberal wing of Congregational churches in eastern Massachusetts who asked to join the churches without subscribing to a creed were branded as Unitarians while remaining in the Congregational churches.
2. The First Church to Adopt Unitarianism. The first organized church to turn to Unitarianism as a body was the Episcopal King's Chapel of Boston in 1785.

B. The Unitarians Become an Independent Church.

1. William Ellery Channing's famous Baltimore sermon in which he outlined "Unitarian Christianity" made the liberal/conservative division in the Congregational churches overt. He had earlier written: *"The Trinitarian believes that the one God is three distinct persons, called Father, Son, and Holy Ghost; and he believes that each is the only true God, and yet the three are only one God... The Unitarian believes that there is but one person possessing supreme Divinity, even the Father."* The American Unitarian Assoc. was formed in 1825. A national conference began in 1865.

C. Doctrinal Views of the Unitarians:

1. They subscribe to no creed.
2. The religion of Christ is summed up in love to God and man.
3. The oneness of God (vs. Trinitarianism)
4. The strict humanity of Jesus.
5. The fallible nature of the Bible.
6. The ultimate salvation of all. Accomplished by character. Reject total depravity and believe in the divine nature of man.
7. Hell and eternal punishment rejected as inconsistent with a loving and all-powerful God.

D. Organization of Unitarian churches:

1. Liberally congregational.
2. Churches loosely linked by conferences from local to International.

III. Union with Universalists

A. Universalists

1. Universalists believe that God would not have elected only some for salvation and doomed others to eternal punishment. They hold that punishment in the afterlife is temporary and corrective leading to eventual salvation for all.
2. In 1741 Dr George DeBenneville, a German physician, came to Pennsylvania preaching his gospel of universal salvation as he practiced medicine among the settlers and Indians. In 1771 John Murray, a Wesleyan evangelist, came to New Jersey and preached universalism all along the east coast.
In 1779 the Independent Christian Church of Gloucester, Massachusetts became the first organized Universalist church in America.
3. In 1790 the Universalists met in Philadelphia and drafted a declaration of faith and plan of government which was adopted in 1793.
 - a. Government to be strictly congregational.
 - b. Scriptures declared to be a revelation of the perfections and will of God, the rule of faith and practice.
 - c. Faith in God in Christ as mediator who has redeemed all men by his blood, and in the Holy Spirit, and in the moral law as the rule of life.
4. In 1805 the Universalists were moved in a more radical direction by Hosea Ballou, a teacher and itinerant preacher in Vermont. In his book, Treatise on the Atonement, Ballou rejected total depravity, endless punishment in hell, the Trinity, and the miracles.
5. The Universalist churches became increasingly more liberal and inclusive.
 - a. In 1935 their statement of purpose and faith read: "...we avow our faith in God as Eternal and All-Conquering Love, in the spiritual leadership of Jesus, in the supreme worth of every human personality, in the authority of truth known or to be known, and in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the kingdom of God."
 - b. In 1942 it was changed to read: "To promote harmony among adherents of all religious faiths whether Christian or otherwise."

B. Unitarian-Universalist Consolidation

1. In May of 1961 the Unitarians and Universalists of the U. S. and Canada consolidated as the Unitarian Universalist Association of Congregations (UUA) in North America.
 - a. Aims and purposes of the Association were set forth in 1974 as follows:

"The Association, dedicated to the principles of a free faith, shall:

 - (1) Support the free and disciplined search for truth as the foundation of religious fellowship;
 - (2) Cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and love to humankind;
 - (3) Affirm, defend and promote the supreme worth of every human personality, and the use of democratic method in human relationships;

- (4) Implement the vision of one world by striving for a world community founded on ideals of brotherhood, justice, and peace;
 - (5) Serve the needs of member societies;
 - (6) Organize new churches and fellowships and otherwise extend and strengthen liberal religion;
 - (7) Encourage cooperation among people of good will in every land.
2. Currently approximately 1,100 churches of the UUA worldwide

IV. Modern Unitarian-Universalists

As regards Christ, Unitarians first held the Arian view that He was less than divine but more than human, then drifted into the view that He was an outstanding human being and teacher. Emphasizing human reason and de-emphasizing the Bible, Unitarians became rationalists, rejecting revelation and the supernatural. While accepting the ethics of the gospel Unitarians also admire non-Christian religions and accept fellowship with all. Even a belief in a personal God is no longer essential to membership. Unitarian-Universalists subscribe to no creed (or really much of any thing else) as a condition of membership.

QUESTIONS

1. Where would you put Unitarian-Universalists on the following spectrum:
1) Calvinists 2) Moderate Calvinists 3) Arminians 4) Radical Arminians 5) Clear off the map.
2. Outline the changes that have taken place from the 'founding beliefs' of the Unitarians to the present day Unitarian-Universalists?
3. Do today's Unitarians approximate more a church or a philosophical society?
4. Briefly - how would you address the beliefs of Unitarian-Universalists with Scripture

Religious History - Doctrines & Divisions

Lesson Sixteen: The Lutheran Churches

Introduction

"Lutheran" is a nickname given to the followers of Martin Luther (1483-1546), a German monk who was a primary leader in the Protestant Reformation.

I. Martin Luther (1483-1546)

A. Background

1. A poor miner's son who was trained in law.
2. In 1505 the death of a close friend caused him to enter the Augustinian monastery at Erfurt.
3. In 1507 ordained a priest and assigned to Wittenburg, Germany.
4. Luther's sense of guilt for sin found no relief in rigorous asceticism or the penitential system of the Church.
5. In 1512 he was awarded the Doctorate of Theology and began teaching at the University of Wittenburg.
6. In 1515 while teaching the book of Romans he became convicted that justification was by faith.

B. Break with the Catholic Church

1. In 1516 Luther spoke mildly against the indulgences promised to those who would come to view the nearly 20,000 relics of the "saints" in Wittenburg (collected by Frederick the Wise of Saxony) and then make a contribution.
2. In 1517 Johann Tetzel came to Germany selling indulgences from the Pope Leo X in order to finance the building of St. Peter's basilica in Rome, and, deeply stirred against this, on October 31 Luther nailed his 95 theses (see addendum in Lesson 12) for debate on the cathedral door in Wittenburg
3. In 1519 in a debate with Johann Eck who labeled him a heretic, Luther rejected the final authority of the pope, admitted the fallibility of Councils, and allowed final appeal only to the Scriptures. Eck's purpose had been to expose Luther's views.
4. In 1520 (June 15) a papal bull of condemnation was issued against Luther.
5. In April of 1521 after he refused to recant, the Diet at Worms put him under an imperial ban. .

C. View of Scripture

1. Luther's reformation was very conservative because of his approach to the

Bible. "What ever is not against the Bible is for the Bible and the Bible for it . He only rejected what the Bible specifically prohibited.

2. To Luther the silence of the Scripture was permissive. In contrast Zwingli and Calvin thought the failure of the Bible to authorize a practice prohibited it.

II. Formation of the Lutheran Church (or Churches)

A. The Creeds of Lutheranism

1. In 1529 Luther wrote his Longer and Shorter catechisms.
2. In 1530 his close associate, Philip Melanchthon, wrote the Augsburg Confession (see Addendum) which became the doctrinal statement of the Lutheran churches.
3. Lutheran Churches also subscribe to the so-called Apostles', Nicene, and Athanasian Creeds.

B. The Doctrines of Lutheran Churches

1. Two "sacraments" only: baptism and the Lord's Supper. Luther believed that the body and blood of Jesus were "in, with and under the bread and wine of the Supper (consubstantiation).
The Bible: I Corinthians 11:23-26
2. Baptism is administered by "Washing, pouring, immersion and sprinkling"
The Bible: Acts 8:38 Col. 2:12 Rom. 6:4.
3. Infants born with original sin must be "baptized"
The Bible: Deut. 1:39; Ezek. 18:20.
4. Direct invasion of the depraved heart by the Holy Spirit who gives sinner faith which is "wholly and solely the gift and work of God."
The Bible: John 8:24; Acts 16:30,31; James 2: 20,26
5. Lutheran worship is highly liturgical, centering on the "altar". "No sect in Western Christendom outside the Church of Rome has accentuated in its doctrine the Real Presence and the mysterious communion of the sacrament as has our Evangelic Lutheran sect... " (late Nathan Soderblom, archbishop of the Lutheran Church in Sweden).
6. Three central concerns of Lutheranism:
 - a. Justification by faith alone rather than human works.
 - b. Priesthood of all believers (in contrast to the special priesthood of the Catholic Church.
 - c. No mediator between the believer and Christ.

C. Organization of the Lutheran Churches

1. Local congregations are administered between annual meetings by a church council consisting of the pastor and elected "lay" officers some of whom are

called elders, some deacons and some trustees. There is a growing tendency to call all "lay" officers "deacons". Pastors are elected and called by the voting members of the congregation.

2. Congregations are united in district synods composed of pastors and "lay" representatives chosen by the congregations.
3. District synods are united by a general synod (national or international). Some general synods are legislative and some consultive.

III. History of Lutheran Churches in America

- A. Lutheranism was brought to America in the 17th century by German and Swedish immigrants.
- B. Henry Muhlenberg came from Germany in the 18th century to organize the Lutheran Churches.
- C. In the 19th century several state synods were formed as more German and Scandinavian immigrants arrived. The General Synod was formed in 1820. The Missouri Synod in 1847. By 1870 the Lutheran Church was the 4th largest Protestant group in the country.
- D. In the early 1900's a number of mergers of various Lutheran groups occurred and reoccurred. During this period some of the organizations formed included:
 1. Norwegian Lutheran Church of America (NLCA)
 2. United Lutheran Church in America (ULCA)
 3. American Lutheran Church (ALC)
 4. The American Lutheran Church (German), United Evangelical Lutheran Church (Danish) and the Evangelical Lutheran Church (Norwegian) merged to form the American Lutheran Church (ALC)
 5. The ULCA (German, Slovak and Icelandic) joined with the Augustana Evangelical Lutheran Church (Swedish), Finnish Evangelical Lutheran Church and American Evangelical Lutheran Church (Danish) to form the Lutheran Church in America (LCA).
 6. The Lutheran Church-Missouri Synod (LCMS)
 - a. A "moderate" movement in the LCMS called Evangelical Lutherans in Mission (ELIM) was formed out of controversy in the early 70's.
 - b. By 1976 the moderates had gathered forces to form the Association of Evangelical Lutheran Churches (AELC). Approximately 300 congregations and 110,000 people moved into the AELC from LCMS with a stated goal from the beginning of promoting unity with the ALC and LCA.
 7. The AELC, ALC, and LCA merged to form the Evangelical Lutheran Church in America (ELCA) in 1988
- E. Therefore modern American Lutherans were mainly divided into three national

synods:

1. Evangelical Lutheran Church in America (ELCA). Liberal in theology.
 2. Lutheran Church - Missouri synod. Conservative in theology.
 3. Wisconsin Evangelical Lutheran synod. Very conservative in theology. Opposed to union or cooperation with other church bodies without full agreement in doctrine and practice.
- F. There also exists a super-organization of cooperation, known as the Lutheran World Federation (LWF) dedicated to, among other things, ecumenical cooperation to “unite” numerous groups, including Methodists, Anglicans, Catholics, Seventh-day Adventists and even Baptists.

QUESTIONS:

1. What problem plagued Luther's early spiritual life?

2. The study of what New Testament book revolutionized his thinking?

3. What was it in Roman Catholicism that caused Luther's rebellion?

4. To what authority did Luther appeal against the Popes and Councils of the Catholic Church?

5. Why was Luther's reformation so conservative, retaining many practices of the Catholic Church?

6. Do we owe Luther anything? If so, what?

7. What documents in addition to the Bible are the basis of Lutheran faith?

8. What are the three main concerns of the Lutheran movement?

9. List Lutheran doctrines not found in the New Testament and cite the scriptures that show them to be erroneous.

-
10. What are the three principal Synods of American Lutherans? Which are more conservative theologically? Which is the most conservative?

Addendum: The Augsburg Confession

Introduction

In April 1530, the Emperor summoned a conference to achieve religious unity among his people. Since Luther was under ban and could not attend, the Lutheran statement was drawn up by his colleague Philip Melanchthon and privately approved by Luther. The statement was presented on June 25, 1530 to the Holy Roman Emperor Charles V and his Diet (Parliament) at Augsburg in the hope of reaching some kind of peaceful agreement between the Lutherans and the adherents of the Pope, and it stresses the beliefs which the two sides had in common. It repudiates the notion of change for the sake of change, and for example, denies the charge that the Lutherans wish to abolish the Mass, saying that the Mass continues to be celebrated among Lutherans, but with hymns and prayers included in German, in order that the people may clearly understand the significance of what is being done.

It is divided into Twenty-eight Articles, with the first 21 giving a summary of what Lutherans consider essential doctrine (with Article 20, "On Good Works" being a particularly long one), and the remaining seven devoted to "Abuses which have been Corrected."

The Augsburg Confession (using the word "confession" to mean "statement of faith" rather than "acknowledgment of guilt") was written in Latin and German editions, and presented to the Diet of Augsburg on 25 June 1530. It at once spread widely among Lutherans, with a Danish translation appearing in 1533 and an English one in 1536. A Greek version was prepared for use in dialogue with the East Orthodox churches. In more recent years, translations have been made into Chinese, Japanese, Hindi, Tamil, Swahili, Zulu, and Malagasy.

In the first few years, even apart from questions of translation, there were variations and expansions in some copies. In particular, in 1540, Melanchthon himself produced a version that was deliberately vague on some matters where Lutherans and Calvinists differed, in the hope of achieving unity with the Calvinists. Today, practically all Lutheran church bodies include in their charters a statement of adherence to the "The Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Unaltered Augsburg Confession."

Other confessional statements in use among Lutherans, though not having the same authority as those just cited, include the Defense (Apology) of the Augsburg Confession (by Melanchthon), the Smalcald Articles (by Luther), the Small Catechism, the Large Catechism, the Formula of Concord, the Catalog of Testimonies, and the Visitation Articles. All these (together with the ones listed in the previous paragraph) are customarily bound together in a single volume called THE BOOK OF CONCORD.

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Conclusion.

Religious History - Doctrines & Divisions

Lesson Seventeen: Reformed and Presbyterian Churches

Introduction

In English-speaking countries the churches that have descended from the Reformed movement of Switzerland and Calvin in particular are called Presbyterian, although they were not the only churches in the English world influenced by Calvinism. On the continent of Europe such churches were known as Reformed Churches except in France where they were called Huguenots.

I. Review of Historical Background of Reformed Movement

A. Ulrich Zwingli (1482-1531)

B. John Calvin (1509-1564)

Transition: The Reformed movement begun by Zwingli moved on to Bern and, through the preaching of William Farel, into French-speaking Switzerland including Geneva. Finding the task of reformation too much for himself alone, in 1536 Farel invited a young Frenchman visiting Geneva to stay and help him. His name was John Calvin.

C. John Knox

1. Early Life

- a. Born in Scotland and ordained to the Roman Catholic priesthood.
- b. Embraced reformation principles and spent 19 months as a galley slave on a French ship as a result of his association with the St. Andrews rebellion in 1547. Upon his return to Great Britain he became a royal chaplain under Edward VI.
- c. In 1554 fled Scotland for Geneva when "Bloody Mary" came to power and there became an ardent disciple of Calvin.

2. Return to Scotland in 1559.

- a. Carried Calvin's theology back with him.
- b. Established the Presbyterian Church of Scotland.
- c. In 1560 the Scottish parliament voted a Calvinistic creed largely prepared by Knox as a confession of faith.

II. Reformed Church in America (RCA)

A. Originally Reformed Protestant Dutch Church

1. Established in 1628 by Dutch settlers in New Amsterdam (now New York City)

B. In 1867 took present name and form

- a. Membership currently ~300,000 in U.S. and Canada
- b. Theology is Calvinistic
 - (1) The Heidelberg Catechism
 - (2) The Belgic Confession
 - (3) The Canons of Dort
 - (4) The Reformed Church also affirms three creeds: the Apostle's Creed, the Athanasian Creed, and the Nicene Creed.
- 2. The RCA is a founding member of the National Council of Churches and the World Council of Churches.

III. Presbyterian Churches in the U. S.

A. Early History

- 1. In the 17th century a few scattered groups of Presbyterians existed the length of the colonies but had not united into presbyteries.
- 2. Oldest continuing Presbyterian Church was begun by Francis Makemie (1658-1708) in Maryland in 1683. Makemie was a Scotch-Irishman who was educated at Glasgow and appointed in 1681 in Northern Ireland to be a missionary to America.
- 3. Under Makemie's leadership the first presbytery of six eastern seaboard churches was formed in 1706. With the large Scotch-Irish immigration (1710-1750) Presbyterian churches multiplied rapidly and the first synod of three presbyteries was formed in 1716.

B. Major divisions (There are eight in the U. S.)

- 1. The Presbyterian Church (U.S.A.)
 - a. This group was formed out of a merger of the United Presbyterian Church of the U. S. A. (the largest) and the Presbyterian Church in the U. S. (Southern) in 1983
- 2. Cumberland Presbyterian Church (grew out of a revival in Kentucky and Tennessee in the early nineteenth century.
- 3. Orthodox Presbyterian Church (started as a protest against modernism in the Presbyterian Church in the U. S. A. Led by J. Gresham Machen).
- 4. Bible Presbyterian Church (split from Orthodox Presbyterians in 1937 led by Carl MacIntyre

C. Government

- 1. Church takes its name from church government. Each local church has its own elders (Gr. *presbuteros*)
- 2. Authority, however, is in the Presbytery.
 - a. Presbytery contains several churches.
 - b. Each church has elders appointed to the board of the Presbytery.
- 3. Highest Judiciary is the Annual General Assembly made up of both "clergy" and

"lay" delegates elected by the Presbyteries.

D. Doctrines (from the Westminster Confession of Faith)

1. Predestination

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number so certain and defined that it cannot be either increased or diminished." (*Westminster Confession of Faith*, pp. 25,26)

In this connection see Acts 10:34-35; Rom. 1:16; 2:11; Rev. 22:17; Matt. 11:28-30; Mark 16:15-16; John 3:16,17.

2. Total Hereditary Depravity

"Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sins God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his glory. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." (*Ibid.*, pp. 41-43,72)

See Matt. 18:3; 19:14; Ezek. 18:20; 1 John 3:4.

3. Limited Atonement

Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." (*Ibid.*, pp. 27-29)

See 1 John 2:2; 1 Tim. 2:5; Heb. 2:9; Tit. 2:11,12.

4. Irresistible Grace (by direct operation of the Holy Spirit)

"Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second commonly called the covenant of grace; wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit to make them willing and able to believe." (*Ibid.*, p. 45)

"This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.⁹¹ (*Ibid.*, p. 76)

Note: What is the means of conversion? Luke 8:11; Rom. 1:16; Jas. 1:21; 1 Pet. 1:22-25.

The Holy Spirit can or can not be resisted? Acts 7:51; 13:46; 2 Cor. 6:1; Heb. 10:29.

5. Elect People Saved without Obeying the Gospel

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where and how he pleaseth. So also are all other

elect persons: who are incapable of being outwardly called by the ministry of the word." (Ibid., p. 77)

"Others, not elected, although they may be called by the ministry of the word, and may have some common operation of the Spirit, yet they never truly come to Christ, and therefore cannot be saved." (Ibid., p. 77)

See Hebrews 5:8,9; Matt. 7:21-27; 1 Pet. 4:17; 2 Thess. 1:7-9.

6. Perseverance of the Saints (Elect)

"They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved." (Ibid., pp. 102,103)

See 1 Cor.10:12; Gal. 5:4; Heb. 6:4-6; 2 Pet. 2:19-22.

7. Sunday is the Christian Sabbath

"God hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath." (Ibid., pp. 130,131)

What does the Bible say about the Christian Sabbath?

8. Baptism may be by pouring or sprinkling of water; is to be applied to infants; is not necessary to salvation.

"Dipping of the person into the water is not necessary ; but baptism is rightly administered by pouring or sprinkling water upon the person. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized. Although it is a great sin to contemn or neglect this ordinance, yet grace and salvation are not inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.⁹¹ (Ibid., pp. 157-159)

See Mk. 16:15,16; Acts 2:38; Col. 2:12; Rom. 6:3,4.

QUESTIONS:

1. Who were the principle figures in the development of the Reformed and Presbyterian movement?

2. Which of these men developed the theology of the movement?

3. What are the five cardinal doctrines of the Calvinistic system?

4. What was the major difference between the reforms of Calvin and Luther?

5. Describe Presbyterian Church government and with Scripture show what is wrong with it.

ASSIGNMENT:

Read carefully the eight doctrines of the Westminster Confession and answer them from the Scriptures (including your rational).

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A.D. 1646

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Religious History - Doctrines & Divisions

Lesson Eighteen: The Methodist Church

Introduction

Like the Congregational and Baptist Churches, the Methodist movement is an outgrowth of the English Reformation and the Church of England but later by more than a century.

The seventeenth century ended with both the established Church and the Dissenters in England in a state of general spiritual lethargy. Rationalism had penetrated all religious thinkers and sermons consisted primarily of listless lectures on morality. There was almost no evangelistic thrust to the untaught and the condition of the lower classes was one of spiritual destitution. Illiteracy and drunkenness abounded.

As the 18th century began several "societies" had been formed to stir a greater religious fervor. By 1700 there were nearly 100 in London alone as well as in other parts of England and Ireland.

I. Origin of Methodism

- A. Samuel Wesley. Father of John and Charles Wesley who in 1702 formed a society in Epworth where he was rector of the parish. The established clergy looked on these societies as "enthusiastic" or fanatical.
- B. John (b. 1703) and Charles (b. 1707) Wesley.
 - 1. During 1720-1730 they were students at Oxford where in 1729 they began a study club which added to its activities the visiting of the local jail and fasting. The members were derided by other students as the "Holy Club" and finally the name which stuck, "Methodists".
 - 2. In 1735 George Whitefield joined the "Methodist" club and began a powerful career as a preacher who eschewed denominational lines and helped to trigger the "Great Awakening" in both America and England. Received ordination in 1736.
- C. Journey to the New World and Experience at Aldersgate
 - 1. In 1735 John and Charles Wesley became missionaries to Georgia. On the sea voyage John was much impressed by the confident faith of a group of Moravians during a storm and felt that they had a faith he was yet to possess. In Savannah a Moravian asked Wesley: "Do you know Jesus Christ?" Wesley answered, "I know He is the Savior of the world." Spangenberg responded, "True, but do you know he has saved you?" Charles returned to England in ill health in 1736.
 - 2. In 1738 John Wesley was back in England where attending an Anglican "society" meeting in Aldersgate Street, London, he heard read Luther's preface to his commentary on Romans. "About a quarter before nine, while he [Luther] was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for

salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." Samuel Wesley presumably had a similar experience and conversion three days before.

D. Movement Begins and Grows

1. Finding most pulpits closed to them the Wesleys began preaching in the societies of London. Meanwhile Whitefield was preaching in the coal fields of Bristol and invited John to join him there. Thus began 50 years of field-preaching to the poor.

2. Wesley had few equals in popular effectiveness as a preacher. "Under his preaching, as under that of Whitefield, remarkable exhibitions of bodily excitement were frequent.

3. In 1739 in Bristol Wesley, a gifted organizer, founded his first true Methodist "society" and erected the first chapel. Membership was determined by the issuance of quarterly "society tickets" which were renewable. Teaching was done largely by "lay" preachers. The movement grew rapidly.

In 1744 Wesley had the preachers meet in London for the first "Annual Conference". The field was divided into circuits with traveling preachers and local leaders and a superintendent in charge of each circuit.

4. Date of beginning of Methodist Church:

Methodist Discipline (1908, P. 15)

"In 1729 two young men in England, reading the Bible saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people. This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and Presbyters of the Church of England."

Methodist tract, *The Methodist Church*, by James S. Chubb: "The Methodist Church is young, barely two hundred years old. It was born in 1738 when John Wesley's heart was strangely warmed at Aldersgate, in London, England."

E. Methodism to America

1. Carried to America by Philip Embury (New York) and Robert Strawbridge (Maryland) around 1766.
2. Movement grew so rapidly in America that Wesley sent Francis Asbury in 1771 to help with it. First American "Conference" was held in 1773
3. Pressure for ordination of preachers became intense and Wesley tried again, but in vain, to get ordination for American preachers from the Anglican bishop of London. In 1784 Wesley's sole authority in approving preachers for the Methodist chapels was given to the "Conference". Wesley died in 1791, still an Anglican.
4. Today the Methodist Church in America is divided into perhaps 15 to 20 groups with a total membership exceeding 11 million.

II. Wesley's Theology

- A. Saw Movement as Part of the Church of England - so was on common doctrinal basis with that church. But he had a unique belief in:
 - 1. Perfectionism
 - 2. Arminianism

III. Modern Methodist Church

- A. Organization
 - 1. Local churches called charges.
 - a. Trustees manage property; stewards handle finances and guide in spiritual matters.
 - b. The pastor is appointed by the Bishop at annual conference.
 - 2. Church government in conference.
 - a. In local charge meets quarterly; fixes salary of pastor; appoints church officers; sets budget; sends delegates to annual conference.
 - b. In district meets annually if authorized by annual conference. Inquires into spiritual condition and work of each charge.
 - c. Jurisdictional Conference meets every four years; elects bishops.
 - d. General Conference meets every four years and is the law making body of the Church.
 - 3. Officers:
 - a. bishop - a general superintendent of the Methodist Church.
 - b. district superintendent - a member of an annual conference appointed by a bishop to travel through his district to preach and oversee the spiritual and temporal affairs of the church.
 - c. elder - elected by annual conference and ordained by the bishop with the elders. Has authority to preach, conduct worship, administer baptism and Lord's supper, perform marriages.
 - d. deacon - elected by same method as elder. Has authority to do all that elder does save he can only assist elder in administering the Lord's supper.
 - e. pastor - a preacher who by the appointment of the bishop or district superintendent is in charge of a station or circuit. Duties are to preach, administer baptism and Lord's supper, perform marriages, bury the dead, organize the church's activity, to nurture the members, oversee other preachers, administer discipline, etc.
 - f. deaconess - a woman who, meeting necessary requirements, and desiring to dedicate herself to full-time service in the church, has been duly licensed and ordained by the bishop. Under supervision of Bureau of Deaconess Work. Work is to minister to poor and sick.
 - g. steward - layman charged with responsibility of fulfilling certain assigned duties. Specifically, a steward in a local church elected by the Quarterly conference to serve on the Board of Stewards.

Note: The organization of the Methodist Church reflects Wesley's Anglican background and is exceedingly complex. The Methodist Church makes no claim that their organization is biblical. As one Methodist pastor has said - "we use it because it works".

B. Doctrine

1. Methodist Discipline first adopted 1784 - an abridgement of the Episcopal Prayer Book.
 - a. Discipline of 1944 says: "The Methodist Discipline is a growth rather than a purposive creation.... In such a process of adjustment, the Discipline became not a book of definite rules, nor yet a formal code, but rather a record of the successive stages of spiritual insight attained by Methodists under the grace of Christ. We have therefore expected that the Discipline would be administered, not merely as a legal document, but as a revelation of the Holy Spirit working in and through our people." (P. 1)
 - b. Many changes have been made in the Discipline: Example in rite of baptism of infants:
 - (1) (M.D. 1906) "Dearly beloved, forasmuch as all men are conceived and born in sin... " (p. 235)
 - (2) (M.D. 1946) "Dearly beloved, forasmuch as all men are heirs of life eternal.." (p. 448)
 - (3) (M.D. 1946) "We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the Kingdom of God, and therefore graciously entitled to Baptism." (p. 40)God's Word does not change!
2. Baptism
 - a. "Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion" (M.D. 1946, p. 448).
 - b. Infant baptism now practiced because they are already members of the kingdom of God (M.D. 1946, p. 40)
 - c. Baptism only a sign of regeneration.
"Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth." (M.D. 1946, p. 31)
3. Original Sin
 - a. "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered in the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." (M.D. 1946, p. 28).
 - b. *Question:* How can children be born in sin and into membership in the kingdom of God at the same time??!
4. Salvation by Faith only
"Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort."
5. Instrumental Music
At dedication of an organ: "In the name of the Father, and of the Son, and of the

Holy spirit, we dedicate this organ to the praise of Almighty God" (M.D. 1946, 528-529).

Question: Where is the name and authority of the Godhead ever associated with the use of an organ (or any other kind of musical instrument) in the worship of the New Testament church? See Acts 16:25; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Jas. 5:13.

6. Members must be loyal to the Methodist Church and wear the name "Methodist".

"Will you be loyal to The Methodist Church, and uphold it by your prayers, your presence, your gifts, and your service?" (M.D. 1946, p. 458)

QUESTIONS:

1. Who is the founder of Methodism?

2. Where did the name "Methodist" come from?

3. What religious group had a profound effect upon Wesley?

4. How did Wesley describe his "conversion" and in what year did it occur? Was baptism involved?

5. How did Wesley view the Methodist societies and of what church did he live and die a member?

6. What two doctrinal positions of Wesley brought much controversy?

7. What act of Wesley effectively separated the Methodist movement from the Church of England and constituted it a new denomination?

ASSIGNMENT:

Compare the teaching of Methodism with that of the New Testament.

	Methodist Church	The New Testament Church
Founder		
Organization		
Baptism		
Original sin		
Salvation		
Music of Worship		
Names worn		
Document of authority		

Religious History - Doctrines & Divisions

Lesson Nineteen: "Holiness" Movement Churches

The Church of the Nazarene

I. Origin and History

- A. Product of the "Holiness" Revival of the late 19th century.
 - 1. First local church bearing this name was organized in October 6, 1895 in Los Angeles by Phineas F. Bresee, a leading preacher of the Methodist Episcopal Church, and J. P. Widney, a medical doctor who had formerly been president of the University of Southern California.
 - 2. At this time many independent churches of similar sentiment were being formed around the country.
- B. Present Church a product of the merger of three independent holiness groups already existing in the U.S.
 - 1. In 1907 the Association of Pentecostal Churches in America from the Northeastern U.S. merged with a California church known as the Church of the Nazarene and called themselves the Pentecostal Church of the Nazarene.
 - 2. In 1908 the Holiness Church of Christ, a southern religious group, united with the newly formed Pentecostal Church of the Nazarene at Pilot Point, Texas.
 - 3. In 1919 the term "Pentecostal" was dropped so the church would not be confused in the public mind with Pentecostal groups who taught and practiced speaking in tongues.
- C. Background - Methodist
 - 1. Adhere to Wesleyan doctrines of holiness and sanctification. Most of the early holiness groups in America came out of the Methodist Episcopal Church.
 - 2. Two of the original 7 general superintendents of the Church of the Nazarene were ex-Methodist preachers, and the Nazarene Manual has been called a "rewritten and modified Methodist *Discipline*."

II. Doctrine

- A. Preamble of the 1989 Manual says their goal is to "preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of entire sanctification as a second work of grace..."
- B. On sin
 - 1. "We believe that sin came into the world through the disobedience of our first

parents, and death by sin. we believe that sin is of two kinds: original sin or depravity, and actual or personal sin.,'

2. "We believe that original sin, or depravity, is that corruption of the nature of all offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism of the Holy Spirit."
3. "We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected." (1989 *Manual*, pp. 30,31)

The Bible Teaches?

1. 1 John 3:4, Ezek. 18:1-9,20, Acts 17:30
2. Rom.14:10; 2 Cor. 5:10

C. Free Will

1. "We believe that man's creation in God's likeness included ability to choose between right and wrong, and that thus he was made morally responsible; that through the fall of Adam he became depraved so that he cannot now turn and prepare himself by his own natural strength and works to faith and calling of God. But we also believe that the grace of God through Jesus Christ is freely bestowed upon all men, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight." (1989 *Manual*, p. 32)

The Bible Teaches?

1. Note Isa. 55:6-7; Matt. 11:28-30; Rom. 10:17; Acts 17:30.

D. The First Work of Grace - Regeneration

1. "We believe that regeneration, or the new birth, is that gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior." (*Ibid.*, p. 33)
2. "The first work of grace is complete in that it is fully. adequate to meet man's need at the moment. All of his sins are forgiven.... But as Christians have learned from the very beginning, man is a sinner not only because of what he has done, but who he is. He inherited a depraved nature occasioned by mankind's original sin . This inclination to sin does not disappear at conversion but continues to exist with the new life of the regenerate, until eradicated by the baptism of the Holy Spirit." (Gene Van Note, *The People Called Nazarenes: Who We Are And What We Believe*, p. 76)

The Bible Teaches?

1. Acts 2:38, 1 John 1:7-9

E. Second Work of Grace - Entire Sanctification

1. "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of

love made perfect. It is wrought by the baptism of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for live and service." (1989 Manual, p. 34)

The Bible Teaches?

1. Acts 1:5, Acts 1:8, Acts 10:44-48; 11:15-18.
2. Note I Cor. 6:11

F. Falling From Grace

1. "We believe that man, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless he repent of his sin, be hopelessly and eternally lost." (Ibid., p. 32)

The Bible Teaches?

1. 1 Cor. 6:11; 1 Cor. 10:12; Heb. 6:1ff.

G. Baptism

1. "Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant." (1928 Manual, pl. 26)
2. "... young children may be baptized upon request of their parents or guardians who shall give assurance for them of necessary Christian training." (Ibid., p. 26)
3. "Believing that God has given you forgiveness of sins, and spiritual life through Christ Jesus" our Lord and Savior, and that you are graciously prepared to receive Christian baptism..." (Ibid., p. 171)

The Bible Teaches?

1. Acts 8:38 Rom. 6:4; Col. 2:12
2. Mark 16:16; Acts 2:38
3. Acts 2:38; 22:16

Modern Pentecostal Movements

While not a denomination derived from the Church of the Nazarene, the modern Pentecostal denomination had an early association with the Church of the Nazarene and other 'holiness' movements at the time..

I. Origins and History

- A. In 1896 Richard G. Spurling, a former Baptist preacher held a "revival" in Cherokee County, North Carolina in which there was extensive "speaking in tongues".
 - B. Charles F. Parham (1873—1929) is often referred to as "the father of modern Pentecostal Movement."
 1. One of his students, Agnes Ozman, spoke in 'tongues'
- C. Parham moved to Houston and established a Bible school,

1. W. J. Seymour accepted Parham 's teaching and began to preach it.
- D. Seymour went to Los Angeles and was invited to hold a meeting at a small Nazarene assembly.
 1. He then moved to a refurnished lumber store at 312 Azusa Street.
- E. Today some 26 religious groups trace their experience with tongues and Pentecostal doctrine to Parham, Seymour, and Azusa Street.
 1. Assemblies of God
 2. Church of God (Cleveland)
 3. Church of God in Christ
 4. The United Pentecostal Church

II. Key Distinguishing Belief (from Church of the Nazarene)

- A. WE BELIEVE... The Initial Physical Evidence of the Baptism in the Holy Spirit is 'Speaking in Tongues,' as experienced on the Day of Pentecost and referenced throughout Acts and the Epistles.²

The Bible Teaches?

To whom was the baptism of the Holy Spirit promised? On whom did it come? What were the 'tongues' granted to them? How did new Christians obtain this miraculous power of 'tongues'? What was its purpose? What was to accompany 'speaking in tongues' in the assembly? Note: Acts 1-2; Acts 8:13-19; 1 Cor. 12-14

² http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_short.cfm

QUESTIONS:

1. What is the origin of the Church of the Nazarene? When was it formed?

2. What is a major distinction between the Church of the Nazarene and Pentecostalism?

3. Compare the teaching of the Church of the Nazarene with the New Testament:

	Church of the Nazarene	New Testament
Sin		
Free Will		
Regeneration		
Sanctification		
Preservation		
Baptism		

Addendum I - Church of the Nazarene Articles of Faith³

PREAMBLE

In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of entire sanctification as a second work of grace, and also that we may cooperate effectually with other branches of the Church of Jesus Christ in advancing God's kingdom, we, the ministers and lay members of the Church of the Nazarene, in accordance with the principles of constitutional legislation established among us, do hereby ordain, adopt, and set forth as the fundamental law or Constitution of the Church of the Nazarene the Articles of Faith, the General Rules, and the Articles of Organization and Government here following, to wit:

ARTICLES OF FAITH

I. The Triune God

1. We believe in one eternally existent, infinite God, Sovereign of the universe; that He only is God, creative and administrative, holy in nature, attributes, and purpose; that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.

II. Jesus Christ

2. We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man.
We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

III. The Holy Spirit

3. We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

IV. The Holy Scriptures

4. We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

V. Sin, Original and Personal

5. We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: original sin or depravity, and actual or personal sin.
 - 5.1. We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit.
 - 5.2. We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected.
 - 5.3. We believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the Fall. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. We believe that personal sin is primarily and essentially a violation of the law of love; and that in relation to Christ sin may be defined as unbelief.

VI. Atonement

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His meritorious death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The Atonement is graciously efficacious for the salvation of the irresponsible and for the children in innocence but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

VII. Free Agency

7. We believe that the human race's creation in Godlikeness included ability to choose between right and wrong, and that thus human beings were made morally responsible; that through the fall of Adam they became depraved so that

³ Church of the Nazarene Official Web Site, <http://www.nazarene.org/hoo/articlesfaith.html>

they cannot now turn and prepare themselves by their own natural strength and works to faith and calling upon God. But we also believe that the grace of God through Jesus Christ is freely bestowed upon all people, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.

We believe that all persons, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost.

VIII. Repentance

8. We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.

IX. Justification, Regeneration, and Adoption

9. We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.
10. We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience.
11. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.
12. We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness.

X. Entire Sanctification

13. We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian perfection," "perfect love," "heart purity," "the baptism with the Holy Spirit," "the fullness of the blessing," and "Christian holiness."

14. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace.

We believe that the grace of entire sanctification includes the impulse to grow in grace. However, this impulse must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor one's witness may be impaired and the grace itself frustrated and ultimately lost.

XI. The Church

15. We believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word.

God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ and mutual accountability.

The mission of the Church in the world is to continue the redemptive work of Christ in the power of the Spirit through holy living, evangelism, discipleship, and service.

The Church is a historical reality, which organizes itself in culturally conditioned forms; exists both as local congregations and as a universal body; sets apart persons called of God for specific ministries. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ.

XII. Baptism

16. We believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness.

Baptism being a symbol of the new covenant, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training.

Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

XIII. The Lord's Supper

17. We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and

salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

XIV. Divine Healing

18. We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. [Providential means and agencies when deemed necessary should not be refused.] We also believe God heals through the means of medical science.

XV. Second Coming of Christ

19. We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

XVI. Resurrection, Judgment, and Destiny

20. We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits-"they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."
21. We believe in future judgment in which every person shall appear before God to be judged according to his or her deeds in this life.
22. We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

THE CHURCH

I. The General Church

23. The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven.

II. The Churches Severally

24. The churches severally are to be composed of such regenerate persons as by providential permission, and by the leadings of the Holy Spirit, become associated together for holy fellowship and ministries.

III. The Church of the Nazarene

25. The Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature.

IV. Agreed Statement of Belief

26. Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience. We, therefore, deem belief in the following brief statements to be sufficient. We believe:
 - 26.1. In one God - the Father, Son, and Holy Spirit.
 - 26.2. That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.
 - 26.3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
 - 26.4. That the finally impenitent are hopelessly and eternally lost.
 - 26.5. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.
 - 26.6. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.
 - 26.7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.
 - 26.8. That our Lord will return, the dead will be raised, and the final judgment will take place.

Addendum II -16 Fundamental Truths of the Assemblies of God⁴

These are nonnegotiable tenets of faith that all Assemblies of God churches adhere to. This list is derived from the official Statement of Fundamental Truths. Click links below to see the complete original statement with scriptures.

1. WE BELIEVE...The Scriptures are Inspired by God and declare His design and plan for mankind.
2. WE BELIEVE...There is only One True God—revealed in three persons...Father, Son, and Holy Spirit (commonly known as the Trinity).
3. WE BELIEVE...In the Deity of the Lord Jesus Christ. As God's son Jesus was both human and divine.
4. WE BELIEVE...though originally good, Man Willingly Fell to Sin—ushering evil and death, both physical and spiritual, into the world.
5. WE BELIEVE...Every Person Can Have Restored Fellowship with God Through 'Salvation' (accepting Christ's offer of forgiveness for sin). [1 of 4 cardinal doctrines of the A/G]
6. WE BELIEVE...and practice two ordinances—(1) Water Baptism by Immersion after repenting of one's sins and receiving Christ's gift of salvation, and (2) Holy Communion (the Lord's Supper) as a symbolic remembrance of Christ's suffering and death for our salvation.
7. WE BELIEVE...the Baptism in the Holy Spirit is a Special Experience Following Salvation that empowers believers for witnessing and effective service, just as it did in New Testament times. [1 of 4 cardinal doctrines of the A/G]
8. WE BELIEVE... The Initial Physical Evidence of the Baptism in the Holy Spirit is 'Speaking in Tongues,' as experienced on the Day of Pentecost and referenced throughout Acts and the Epistles.
9. WE BELIEVE...Sanctification Initially Occurs at Salvation and is not only a declaration that a believer is holy, but also a progressive lifelong process of separating from evil as believers continually draw closer to God and become more Christlike.
10. WE BELIEVE...The Church has a Mission to seek and save all who are lost in sin. We believe 'the Church' is the Body of Christ and consists of the people who, throughout time, have accepted God's offer of redemption (regardless of religious denomination) through the sacrificial death of His son Jesus Christ.
11. WE BELIEVE...A Divinely Called and Scripturally Ordained Leadership Ministry Serves the Church. The Bible teaches that each of us under leadership must commit ourselves to reach others for Christ, to worship Him with other believers, and to build up or edify the body of believers—the Church.
12. WE BELIEVE...Divine Healing of the Sick is a Privilege for Christians Today and is provided for in Christ's atonement (His sacrificial death on the cross for our sins). [1 of 4 cardinal doctrines of the A/G]
13. WE BELIEVE...in The Blessed Hope—When Jesus Raptures His Church Prior to His Return to Earth (the second coming). At this future moment in time all believers who have died will rise from their graves and will meet the Lord in the air, and Christians who are alive will be caught up with them, to be with the Lord forever. [1 of 4 cardinal doctrines of the A/G]
14. WE BELIEVE...in The Millennial Reign of Christ when Jesus returns with His saints at His second coming and begins His benevolent rule over earth for 1,000 years. This millennial reign will bring the salvation of national Israel and the establishment of universal peace.
15. WE BELIEVE...A Final Judgment Will Take Place for those who have rejected Christ. They will be judged for their sin and consigned to eternal punishment in a punishing lake of fire.
16. WE BELIEVE...and look forward to the perfect New Heavens and a New Earth that Christ is preparing for all people, of all time, who have accepted Him. We will live and dwell with Him there forever following His millennial reign on Earth. 'And so shall we forever be with the Lord!'

⁴ http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_short.cfm

Addendum III - Declaration of Faith - Church of God (Cleveland)⁵

Declaration of Faith

The Church of God believes the whole Bible to be completely and equally inspired and that it is the written Word of God. The Church of God has adopted the following Declaration of Faith as its standard and official expression of its doctrine.

We Believe:

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead. That He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism with the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous, and eternal punishment for the wicked.

⁵ http://www.churchofgod.org/about/declaration_of_faith.cfm

Religious History - Doctrines & Divisions

Lesson Twenty: The Restoration Movement

Introduction: Early Efforts in Scotland

The Restoration Movement with which we are most familiar began in America in the early 19th century as an outgrowth of the Great Revival but the idea of restoring the church to its New Testament purity was not confined to 19th century America. There were semblances of such an appeal in groups known before the Reformation, and there were evidences of such a sentiment among the more radical reformers of the 16th century Europe.

This concern with apostolic Christianity surfaced in 18th century Scotland and is a backdrop for the movement that gained such strength in the New World of the early 19th century.

I. John Glas and Robert Sandeman

- A. John Glas (1695-1773) was a Presbyterian preacher of the Church of Scotland who began to question the scripturalness of a church established by the power of the state.
- B. Glas came to oppose the state church and to advocate self-governing local churches.
- C. Glas adopted the principle that the Scripture was the only standard of both doctrine and practice. Eventually there were several congregations in Scotland, England and America.
- D. Thomas Campbell and his family attended the services of such a group while they were living at Rich-Hill in northern Ireland. In that congregation of Independents were to be heard such men as J. A. Haldane, Rowland Hill, Alexander Carson, and John Walker.

II. Robert Carmichael and Archibald McLean

- A. In 1762 Carmichael withdrew from the Church of Scotland to become a preacher for a Glassite church in Edinburgh where Archibald McLean was an elder. After a lengthy search of the New Testament for the mode of baptism, Carmichael and McLean concluded it must be by immersion.

III. Robert and James A. Haldane

- A. The Haldanes were wealthy brothers of distinguished Scottish ancestry who became concerned over the coldness and immorality among the clergy of the Church of Scotland and began to study the Bible "in a childlike spirit, without seeking any interpretation that should agree with his own ideas."
- B. In 1797 they began to distribute Bibles and tracts and hold open air meetings in which they taught the word of God. Strongly opposed by the Presbyterian clergy, they impressed a celebrated independent evangelist named Rowland Hill.
- C. Not desiring to begin a new denomination the Haldanes associated themselves with the Congregationalists.
- D. The Haldanes took the Bible alone as their rule of faith and practice which led to a break not only with the Church of Scotland but also with the Congregationalists. They taught that:
 - 1. Christ is the sole head of the church and there is no authority for extra-congregational church government.
 - 2. Local church government to be vested in a plurality of elders.
 - 3. Lord's Supper to be observed every Sunday.
 - 4. Baptism to be by immersion and only of believers (some churches broke with the Haldanes over this but they did not seem to view it as a reason for division)
 - 5. Faith was to be of the emotions as well as the intellect and was to result in a godly life.
- E. The Haldanes broke with the Glassites because they found them too coldly intellectual and legalistic.
- F. The Haldane movement disappeared in time with only a vague relationship with the Plymouth Brethren. However, Robert Richardson, Alexander Campbell's son-in-law and his biographer, saw the work of the Haldanes as the "first phases" of the American restoration effort.

Introduction: Early Efforts in America

- A. Restoration as a Biblical Idea
 - 1. The principle of restoration simply refers to the need those have who fall away from God's will and character to repent and return to the way of the Lord.
 - 2. Appeals for Israel to return to the ways of God after they had fallen away from Him. Isaiah 1:17-20, 55:6-9; Jer. 3:11-13, 6:13-16; Mal. 3:7
 - 3. Appeals in the New Testament for Christians to remember and follow the

apostles teaching. 2 Peter 3:2; 1 John 2:24; Jude 1:17; Rev. 2:5

4. Restoration means there is a need to repent and return to God.

B. Restoration Movement Began Upon Four Basic Principles.

1. The New Testament is the only rule of faith and practice.
2. Human Creeds to be rejected and only the teachings of the Bible were to be bound upon men.
3. Restoration of the apostolic doctrine in faith and practice in the life of the individual Christian and in the churches.
4. The union of all Christians on the basis of New Testament teachings.

I. The Work of James O'Kelly (1735-1826) in Virginia and North Carolina

- A. A Methodist preacher of Virginia and North Carolina who lead a group of Methodist preachers opposed to what they saw as the high handed ways of Bishop Asbury, superintendent of the Methodist-Episcopal Church in the U. S.
- B. In 1784, due to shortage of preachers and lack of order in the Methodist societies in America, John Wesley ordained and sent Thomas Coke to America to be superintendent of the Wesleyan churches.
- C. Soon after arriving, at the famous Christmas Conference in Baltimore, 1784, Coke ordained Francis Asbury as Superintendent of the church.
- D. Neither the name or the new government of the churches was pleasing to many of the preachers.
- E. Intense opposition broke out under the leadership of James O'Kelly.
 1. O'Kelly joined the Methodists about 1775. He was struck by their elevation of the Bible as the only rule.
 2. O'Kelly began preaching in the midst of the Revolutionary War and attended the Virginia Conference of 1779 where many preachers pressed to get out from under the Episcopalian clergy.
- F. At the General Conference in Baltimore, November 1, 1792, O'Kelly introduced a motion to allow preachers to appeal to the conference against the Superintendent if they didn't like their appointments. After three days of intense debate O'Kelly's motion was defeated.
- G. Shortly afterward O'Kelly and the men who had stood with him, Rice Haggard, John Allen, John Robertson, and William McKendree, asked for union with the Methodists with certain stipulations and were turned down.

1. On Christmas Day, 1793 in Virginia the group officially left the Methodist Episcopal Church and formed a new group called the "Republican Methodists".
 2. On August 4, 1794 they met again in Virginia to devise a plan of church government and decided to lay aside every manuscript and go by the Bible alone.
 - a. Rice Haggard: "Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I moved that henceforth and forever the followers of Christ be known as 'Christians' simply."
 - b. A man by the name of Hafferty of North Carolina moved that they take the Bible itself as their only creed.
 3. The O'Kelly movement framed five principles as their guide.
 - a. The Lord Jesus Christ as the only Head of the Church.
 - b. The name Christian to the exclusion of all party and sectarian names (In 1801 the "Republican Methodists" changed their name to the Christian Church).
 - c. The Holy Bible, or the Scriptures of the Old and New Testament our only creed, and a sufficient rule of faith and practice.
 - d. Christian character, or vital piety, the only test of church fellowship and membership.
 - e. The right of private judgment, and liberty of conscience, the privilege and duty of all.
- H. O'Kelly had strongly defended sprinkling as baptism in a Methodist conference in 1779 and never changed his mind.

II. The Work of Elias Smith (1796-1846) and Abner Jones (1772-1841) in New England

- A. Born in 1769 Lyne, Connecticut, Smith was deeply concerned over his sins from his childhood. His mother, a "Newlight" Congregationalist, had had Elias, along with her other children, sprinkled, although he had resisted it.

In 1779, greatly concerned over the Bible's teaching on baptism, the young Elias attended some preaching at the Baptist Church in Woodstock, Connecticut and was immersed. Smith then stated the reason of his hope, gave his assent to the Baptist articles of faith, and was voted into the Woodstock Baptist Church.

Later Smith wrote of that event:

"The articles of faith to which I then assented, contained what the Baptists call particular election; or that Christ died for the elect, and that such a number should be saved, etc. These articles I did not understand for they had never been read to me before; and being read but once, it was not possible for me to remember much of them. I assented to them, because the minister and church

thought they were true. Since that time, the minister and the members have rejected that abominable doctrine of partiality, and now stand in gospel liberty."

- B. In 1789 Smith began to prepare himself to preach, vowing never to be so unprepared as most of the Baptist preachers he had heard.

1. In 1801 he moved to Salisbury, New Hampshire
2. At age 24 he began an intense study of the Scripture.

"When in my twenty-fourth year, I believed there would be a people bearing a name different from all the denominations then in this country; but what would they be called, I then could not tell. In the spring of 1802, having rejected the doctrine of Calvin and universalism, to search the scriptures to find the truth, I found the name which the followers of Christ ought to wear; which was *Christians*. (Acts 11:26) My mind being fixed upon this as the right name, to the exclusion of all the popular names in the world, in the month of May, at a man's house in Epping N. H. by the name of Laurence, where I held a meeting and spoke upon the text, Acts 11:26, I ventured for the first time, softly to tell the people that the name, Christian was enough for the followers of Christ without addition of the words, Baptist, Methodist, etc."

At the same meeting Smith spoke about the catechism as being "the invention of men".

Opposition to Smith within the clergy began to grow.

- C. In October of 1802 Smith's friends rented a hall in Portsmouth, New Hampshire and began meeting there every Sunday.

1. On December 26 the hall burned down; they began meeting in a school.
2. By April of 1804 they were 150.

- D. In 1803 Smith was visited by a Vermont medical doctor and Baptist preacher by the name of Abner Jones.

1. Born at Royalton, Massachusetts in 1772 Jones had moved with his parents at age eight to Vermont.
2. His personal study of the Bible moved him to disagree with the Calvinist positions of the Baptists.
3. In 1801 he organized a "free church" in Lyndon, Vermont which rejected human names, insisting solely on the name, Christian.

- E. In 1805 the church associated with Elias Smith in Portsmouth, N.H. met in conference and decided that and agreed that the former articles they had drawn up were useless and abandoned them, taking the New Testament as the "only and all-sufficient rule for Christians."

- F. In 1808 Smith began publishing the *Herald of Gospel Liberty*, one of America's first religious periodicals.
- G. The views of those influenced by Smith and Jones were similar to those who followed O'Kelly, but the two New Englanders had no known contact with him.

QUESTIONS:

1. What is the meaning of "restoration" and is the idea found in the Bible?

2. What view of the Bible drove these movements?

3. In view of their experience with the Church of Scotland what feature of the New Testament church seemed to impress these 'restorers' of Scotland?

4. Is there any indication that they believed that baptism was for the remission of sins or that they did not?

5. What influence might these men have had on the thinking of Thomas and Alexander Campbell?

6. What caused James O'Kelly to reexamine the teachings of the Scripture in the first place?

7. Which of the five cardinal principles of O'Kelly's movement were solid and biblical and which were not?

8. Wherein did O'Kelly's efforts fail?

9. What first caused Elias Smith and Abner Jones to study the Scriptures for themselves?

10. What was the great thing about the effort in New England and what, if any, were its weaknesses?

11. What lessons can we learn from these early efforts at "restorations'?

Religious History - Doctrines & Divisions

Lesson Twenty-One: The Work of Stone, the Campbells, & Others

Introduction: Barton W. Stone (1772-1844)

To Barton Warren Stone and Alexander Campbell has gone most of the credit for the American restoration movement. Campbell has received the greater recognition but Stone made his own invaluable contribution to the effort.

I. Early Life

- A. Born at Port Tobacco Creek, MD. His father died when he was three and at age seven his mother moved the family into the Dan River country of North Carolina.
 - 1. Stone's mother had him sprinkled in the Church of England as a child but the Revolutionary War drove out most of the Anglican clergy and left many church meeting houses deserted.
 - 2. At 18 (1790) Stone began studies in the North Carolina school of David Caldwell in order to be admitted to the bar.

II. Preaching for the Presbyterians

- A. In 1796 when Stone came before the meeting of the Orange Presbytery of North Carolina to be examined with a view to receiving a license to preach, he wondered whether the Calvinistic theology he had been taught could be harmonized with the Bible.
- B. Stone went first to the wilderness of eastern North Carolina to preach and then left for Virginia. The same year he moved into Tennessee and preached briefly near Nashville.
- C. But Stone was soon preaching near Paris, Kentucky, about ten miles northeast of Cane Ridge at the Concord meeting house.

III. The Bible Takes Hold

- A. Stone became troubled with the Presbyterian doctrine.
- B. In the spring of 1801 Stone, concerned by the religious apathy around Cane Ridge, went to Logan County, Kentucky and witnessed one of James McGready's great

revivals.

- C. *Cane Ridge Meeting*. By August Of 1801 the great Cane Ridge Revival was beginning. It is estimated that 20,000 to 30,000 attended.

Conversion at this time looked more like convulsion (this tradition went back to the preaching of Wesley and Whitefield). Converts usually were found experiencing one of five exercises:

1. Failing exercise.
2. Jerking exercise.
3. Dancing exercise.
4. Barking exercise.
5. Laughing and singing exercise.

- D. Stone's Preaching soon got him into trouble with the orthodox Presbyterians of the Washington Presbytery which now covered northeast Kentucky and southwest Ohio. He was joined in his views by Robert Marshall, Richard McNemar, John Dunlavy, and John Thompson.

- E. *The Springfield Presbytery*. Upon withdrawing from the Synod of Kentucky Stone and his companions set up a presbytery of their own which they called the Springfield Presbytery.

Under the new presbytery, in less than a year, fifteen congregations were formed in Kentucky and Ohio.

- F. *The Death of the Springfield Presbytery*. on June 28, 1804, Stone and his companions, realizing the party spirit of their new presbytery, dissolved it and issued "The Last Will and Testament of The Springfield Presbytery."

This 800 word document was an important statement in the American restoration movement.

IV. What They Suffered and What They Learned

- A. Evil reports were circulated about them.
- B. Nick-names were given them. For years they were referred to as "New Lights", a reproachful name widely used to designate any off-brand religious sect.
- C. Stone gave considerable attention to baptism and under the prompting of Marshall concluded that it must be by immersion.
- D. Of the Circumstances of the Times, Stone writes:

"The floods of earth and hell are let loose against us, but me in particular. I am seriously threatened with imprisonment, and stripes I expect to receive for the testimony of Jesus, Kentucky is turning upside down." Again, "God knows I am not fond of controversy. A sense of duty has impelled me to advance it. In the simplicity of truth is all my delight. To cultivate the benevolent affections of the gospel shall employ my future life."

Introduction: Thomas and Alexander Campbell

The Campbells had emigrated from western Scotland to County Down, Ireland where Thomas was born February 1, 1763. His father, Archibald, was originally a Roman Catholic who served in the British army. After his return from the wars he repudiated Romanism and became a strict member of the Church of England. Besides Thomas there were three younger sons - James, Archibald and Enos - all of whom received an elementary education in a nearby military regimental school.

I. Thomas Campbell (1763-1834)

A. His youth.

1. Deeply religious and devoted to the study of the Bible.
2. Disturbed by the cold formality and lack of devotion in the Church of England, Campbell was attracted to the piety of the Covenanter and Seceder Presbyterians.
3. Had an experience he thought conversion while walking alone in the fields ("he felt a divine peace suddenly diffuse itself throughout his soul...")
4. At this time Campbell felt himself divinely "called" to serve the Lord and soon afterward determined to devote himself to preaching the gospel in the Seceder church.

B. Preaching in Ireland

1. Completes liberal arts degree at Glasgow University (1783-86), studies in Anti-Burgher theological school, licensed to preach, then formally ordained in 1791.
2. Marries Jane Corneigle, daughter of a devout Huguenot family, in June, 1787. First child, Alexander, followed by Dorthea, Nancy, Jane, Thomas, Archibald and Alicia. Settles in Ahorey and resides at Rich Hill.
3. Deeply religious home life.
4. Campbell not only preached but served as principal of the school at Rich Hill

where his son, Alexander, later joined him as a teacher.

5. Greatly disturbed by the sectarian wranglings among the Presbyterians. Influenced by the Rich Hill congregation of Independents.
6. Over objection of his brethren, Campbell joined Evangelical Society which with members from all the churches, promoted union meetings in halls and open air where hearers were invited to accept Christ.

C. Journey to America

1. Campbell left northern Ireland for America in April, 1807.
2. Met the Anti-Burgher Synod of North America assembled in Philadelphia on the day he arrived and was immediately assigned to the Presbytery of Chartiers in western Pennsylvania. He lived in Washington, Pennsylvania and preached in the vicinity.
3. In trouble. Campbell's disposition to associate with independents and even admit Presbyterians of other stripes to the communion of the Anti-Burgher churches raised doubt about his doctrinal soundness (In 1796 the Associate Synod had prohibited communion with other bodies of Presbyterians).
4. Campbell, reported for heresy, at the regular session of the presbytery, October 27-29, 1807, was suspended. An appeal to the Synod failed. On September 13, 1808, he by letter renounced all connection with the Synod and all ties were severed as of May 23, 1809.

D. The Declaration and Address

1. Campbell now preached wherever invited, in homes and halls throughout Washington and Allegheny Counties, always deploring the plague of religious sectarianism.
2. In early summer of 1809 Campbell and like-minded friends met in home of Abraham Altars near Mt. Pleasant and Washington where Campbell enunciated his rule: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."
3. On August 17, 1809 in Buffalo, Pennsylvania Campbell met with others to form "The Christian Association of Washington." A log building was erected for worship. On September 7, 1809 their statement of purpose, "Declaration and Address", was delivered to the printers.

II. Alexander Campbell (1788-1866)

- A. *Spiritual Awakening.* Alexander, Thomas Campbell's oldest child was not only very bright and studious but felt early some strong spiritual impulses.
- B. *University of Glasgow.* In March, 1808, Thomas Campbell's family in northern

Ireland received a letter from him urging them to join him in America. Shipwrecked on the way and spends time in Scotland. Meets Greville Ewing.

1. Exposed here to common sense philosophy of Thomas Reid who had earlier been professor of moral philosophy at the university.
2. The influence of the Haldanes, and perhaps also that of Sandeman, would have been felt in Glasgow.
3. Deep doubts about the Seceder Church surfaced at their semiannual observance of the Lord's Supper.

C. New Life in America

1. *Journey.* While Thomas Campbell was forming, with others, the Christian Association of Washington and writing the Declaration and Address, his wife, Alexander and the other children were on their way to America, leaving on the Latonia, August 4, 1809 and arriving in New York on September 29.
2. *Reunion reveals Oneness of Thought.* Thomas, concerned as to how Alexander would react to his new course, was delighted to find that his son had come to almost identical conclusions.
3. *Biblical Studies.* Alexander begins a rigorous course of study under his father.

D. The Brush Run Church

1. *Preaching begins.* In the spring of 1810 Alexander, age 22, made his first talk at a gathering in a private home and the favorable response led to his addressing an assembly, July 15, on a farm eight miles from Washington.
2. *His Marriage.* Among the homes he visited was that of a wealthy Presbyterian, John Brown. On March 12, 1811 Alexander married his daughter, Margaret, and they made their home with her father.
3. *Church Organized.* In spring of 1811 thirty members of the Christian Association agreed to form a local church.

E. Questions about Baptism.

1. *Immersion or Sprinkling?* On Sunday, June 16, when the Brush Run meeting house was first used, Alexander preached on Galatians 1:4 and three persons asked to be baptized.
2. *Infant Baptism?* Thomas Campbell was criticized for being unqualified as an unimmersed disciple to immerse others. At first Alexander thought the matter of no consequence but the birth of his first child, Jane, brought him face to face with the issue.

F. Association with the Baptists

1. The immersion of the Brush Run church moved the Redstone Baptist

association to invite them to join.

2. Alexander Campbell was at first held in high esteem by the Baptists though he and his father were frequently in conflict with Baptist creedalists committed to the Philadelphia Confession of Faith and extreme Calvinism.
3. Campbell's troubles with the Baptists began in August of 1816 when he delivered his famous "Sermon on the Law" at a meeting of the Redstone Baptist Association.
 - a. In 1823 when opposition to the Campbells continued to mount in the Redstone Association, the more liberal Mahoning Association of Baptists, begun in 1820 on the Ohio Western Reserve invited them to join and Alexander and the church at Wellsburg, Virginia accepted.
- B. In 1823 began publication of *The Christian Baptist*.
- C. The tension between the Campbells and the Baptists came to the breaking point between 1827 and 1830. One of the most important events in the separation process came in 1829 when the Beaver Association of western Pennsylvania adopted an "Anathema" condemning Campbell and the Mahoning Association.

When the break with the Baptists became final in 1830, the Campbell reformation had churches scattered over several states with well over 10,000 members, most of them ex-Baptists.

Growth and Uniting of Forces

I. Other Preachers of Restoration - Undenominational Discipleship

- A. Walter Scott (1796-1861)
 1. A native of Scotland, a Presbyterian educated at the University of Edinburgh.
 2. Came to U.S. in 1818 where he worked as a teacher for a year in New York and then walked to Pittsburgh in 1819 where he taught in a school headed by a fellow Scot, George Forrester.
 3. Influenced by the Haldanes, Forrester was preaching for an independent church of like-mind in Pittsburgh.
 4. Met A. Campbell in 1821-22 and found their views similar. Both had concluded that baptism was for the remission of sins.
 5. Married Sarah Whitsett in 1823 and in 1826 moved his family to Steubenville, Ohio in order to open a school.
 6. At this time Scott was becoming increasingly convicted that he must openly

preach about the purpose of baptism.

7. Scott's first sermon as association evangelist was in the Baptist church of New Lisbon, Ohio.
8. In 1831 Scott moved to Cincinnati to preach. In 1832 he began publishing a paper called "The Evangelist".
9. Next to the Campbells, Scott was the most celebrated leader of the restoration efforts. His eloquence stirred the Western Reserve. In one year he baptized 1,000 people.

B. "Raccoon" John Smith (1784-1868)

1. Likely the most colorful of all the pioneer preachers.
2. In 1815 Smith showed up ragged and destitute at a Baptist Association meeting at Crab Orchard, Kentucky.
3. Soon afterward married Nancy Hurt and while preaching at Spencer's Creek in March of 1822 urging sinners to repent and believe the gospel he got confused by his Calvinistic presuppositions.
4. While thus confused Smith came upon copies of A. Campbell's *Christian Baptist* which began in 1823 and became a subscriber.
5. With little or no pay, homespun humor, and great zeal, Smith greatly increased the number of disciples in Kentucky. In one six month period he reported 700 conversions and five new congregations established.

II. Great Growth and Growing Unity

A. The message of the Reformers catches fire.

1. An idea whose time had come.
2. People began to embrace the idea of a return to the ancient order of things by the thousands.
3. The *N.Y. Baptist Register* of 1830 said that "one-half of the Baptist churches of Ohio had embraced this sentiment."
4. Campbell's publications helped to spread the restoration appeal.
 - a. In the very first issue of the *Christian Baptist* he wrote concerning the New Testament Christians that "...their churches were not fractured into missionary societies Bible societies, education societies; nor did they

dream of organizing such in the world....In their church capacity alone they moved..... They dare not transfer to a missionary society or Bible society or education society a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God... “

- b. In 1829 Campbell discontinued the *Christian Baptist* and in 1830 began the *Millennial Harbinger*. The same year the Mahoning Baptist Association disbanded. Note Campbell's attitude and statements in the above paragraph and keep them in mind as the issue of church cooperation comes on the scene.

B. Growing Unity between disciples influenced by Stone and those influenced by Campbell.

- 1. Barton W. Stone and Alexander Campbell met for the first time in 1824.
- 2. In 1831, men from both groups of disciples met in Georgetown, Kentucky for one week and found themselves to be of one mind.
- 3. "Raccoon" John Smith delivered at this meeting one of the great sermons of his life:

"God hath but one people on the earth. He has given to them but one Book, and therein exhorts and commands them to be one family. A union such as we plead for--a union of God's people on that one Book--must then, be practicable. Every Christian desires to stand in the whole will of God. The prayer of the Saviour, and the whole tenor of his teaching, clearly show that it is God's will that his children should be united. To the Christian, then, such a union must be desirable. Therefore the only union practicable or desirable must be based on the word of God as the only rule of faith and practice.... For several years past I have stood pledged to meet the religious world, or any part of it, on the ancient gospel and order of things as presented in the 'Book'. This is the foundation on which Christians once stood, and on it they can, and ought, to stand again. Form this I can not depart to meet any man in the wide world. While, for the sake of peace and Christian union, I have long since waived the public maintenance of any speculation I may hold, yet not one gospel fact, commandment, or promise, will I surrender for the world. Let us then, brethren, be no longer Campbellites, or Stoneites, or New Lights, or Old Lights, or any other kind of lights, but let us all come to the Bible, and the Bible alone, as the only Book in the world that can give us all the light we need."

- 4. Differences they had to work out:
 - a. On the Godhead.
 - b. Atonement.
 - c. The Name.
 - d. Church government.

- e. Revivalism.
 - f. The Holy spirit's work in conversion.
 - g. Baptism.
- C. Unity was achieved slowly.
- 1. Because of their differences and since both movements stressed the autonomy of each local church, unity had to come gradually.
 - 2. The decade following the uniting of the Stone and Campbell movements would be a period of consolidation and growth.

III. Other Influential Leaders

- A. Tolbert Fanning (1810-1874)
- 1. Born in Tennessee in 1810, moving to Alabama when eight.
 - 2. Early religious training from mother, who was a Baptist
 - 3. Baptized into Christ at seventeen while attending gospel meeting of James Matthews
 - 4. Spent next two years attending school and studying scriptures
 - 5. At nineteen left home to preach
 - 6. Attended Nashville University 1831-35
 - a. Preached while there and during vacation/following graduation accompanied Alexander Campbell on a preaching tour
 - 7. Married in 1837 and also opened a female academy where he taught for three years and preached in the area
 - 8. Established Franklin College in 1844
 - a. Among the alumni were A. J. Fanning, E. W. Carmack, William Lipscomb, David Lipscomb, F. M. Carmack, J. E. Scobey, and E. C. Sewell.
 - 9. Began publishing the *Christian Review* in 1844
 - 10. Became senior editor of the *Gospel Advocate* until ~1870
 - 11. Began publishing monthly journals in 1872 known as *The Religious Historian*
 - 12. Opposed to
 - a. Missionary societies and other such organizations
 - b. Instrumental music in worship

c. Denominationalism

B. Benjamin Franklin (1811-1878)

1. Born in 1811 in Ohio to Joseph and Isabella Franklin
2. Family moved to Indiana in 1833 and Benjamin married; had eleven children
3. Meeting of Joseph Franklin with Samuel Rodgers led to the his conversion and the conversion of a number of other Franklin family members including Benjamin
4. Benjamin immediately begins studying and preaching
Ben Franklin went to work zealously studying his Bible and preparing himself to preach. Although he developed into a very polished and effective speaker, his early efforts showed his backwoods upbringing, lack of education, and poor grammar
 - a. Preached without notes and quoted scripture voluminously
5. In 1845 began publishing *The Reformer* which later became *The Western Reformer*
 - a. In 1850 merged with the *Gospel Proclamation* and the result was *The Proclamation and Reformer*
6. Became co-editor of *The Christian Age*
7. Began publishing the *American Christian Review*
8. Initial support of American Christian Missionary Society gave way to opposition
9. Franklin was bitterly opposed to the use of instrumental music in the worship.

C. Moses E. Lard (1818-1880)

1. Born in Tennessee in 1818, one of six children
2. Left home in Missouri at eleven; on his own
3. By seventeen able to read but unable to write(self taught)
4. Obeyed the gospel in 1841
 - a. Had read Walter Scott's "Gospel Restored"
 - b. Heard gospel preached for first time at age twenty-three and obeyed it
5. Began preaching shortly thereafter while continuing work as a tailor
6. Through sacrifice attended Bethany College in West Virginia

7. Returned to Missouri to preach for next ten years
8. Wrote *Review on Campbellism Examined* at request of Alexander Campbell
9. Published *Lard's Quarterly* from 1863 to 1868
10. Edited a weekly paper, *Apostolic Times*, with four others
11. Expressed strong opposition to instrumental music
12. Lard was critical of the American Christian Missionary Society
13. Served as president of the College of the Bible last year of life

D. Jacob Creath Jr. (1799-1883)

1. Born 1779 in Virginia to William Creath, a Baptist preacher
2. In 1817 responded to the 'alter call' and immersed by his father following unsuccessful attempts at having a 'saving experience.'
3. Ordained Baptist preacher in 1820 in North Carolina
 - a. Preached throughout the southeastern States for next several years
4. Began preaching for the Great Crossings Baptist Church in Kentucky
 - a. In 1829 tried for heresy for preaching against creeds and salvation by obedience to the Word of God
5. In 1830 expelled from the Elkhorn Baptist Association along with Raccoon John Smith and Jacob Creath, Sr. (uncle and namesake)
6. Began preaching the gospel in Kentucky
7. Following move to Missouri in 1841, traveled continuously preaching the gospel and establishing congregations.
8. Strongly opposed the American Christian Missionary Society
9. An opponent of the use of instrumental music in worship

E. Isaac Errett (1820-1888)

1. Born in New York in 1820 to Henry Errett, a leader in the Scotch Baptists
2. Moved to Pennsylvania where he was baptized in 1833
3. Began preaching for Pittsburgh church in 1839
4. Accepted a position in 1844 with former Baptist church (now Christian Church

following efforts of Walter Scott)

5. Served as Corresponding Secretary of the American Christian Missionary Society (ACMS), 1857-1860
6. Became co-editor of the *Millennial Harbinger* in 1861
7. Oversaw geographical dissension within the ACMS during Civil War
8. In 1863 published booklet, "A Synopsis of the Faith and Practice of the Church of Christ," which had all of the markings of a creed
9. Founded the Christian Publishing Company and the *Christian Standard* in 1865 and became its co-editor
 - a. The *Christian Standard* was started to provide a progressive spirit in the "brotherhood"
10. Followed ideas of Campbell on unity
 - a. Wrote tract on unity entitled "Our Position"
 - b. Believed and taught "unity in diversity."
11. Personally opposed to instrumental music
12. Saw instrumental music in worship as a matter of opinion
13. Acknowledged by historians as being very liberal in his views

F. William K. Pendleton (1818-1899)

1. Born in Virginia in 1818
2. Mother Episcopalian and father not religious
 - a. Father developed interest in Campbell's writings, ultimately leading to gospel obedience
3. William's religious education was the *Millennial Harbinger*, the *Christian Baptist* along with the Bible
4. Obeyed the gospel in 1840 on hearing Alexander Campbell preach
5. Marriage to Campbell's daughter in 1840 and would later married another daughter after first wife's death
6. Helped his father-in-law establish Bethany College and served as vice-president of it.
7. In 1846 became the co-editor of the *Millennial Harbinger* with Campbell
8. Aided in the establishment of the American Christian Missionary Society

9. Took over as editor of the *Millennial Harbinger* in 1864
10. President of Bethany College at Campbell's death. Also became associate editor of the *Christian Quarterly*

G. John W. McGarvey (1829-1911)

1. Born in Kentucky in 1829
2. Father died at four; stepfather was a well to do doctor. Had 18 siblings in the family.
3. Entered Bethany College in 1847.
4. Baptized in 1848 upon hearing the gospel plan
5. McGarvey graduated valedictorian of his class and went to Missouri to join his family.
6. Began preaching in 1852 in Missouri having been "ordained by the laying on of hands."
7. Opposed to Christian participating in the Civil War
8. Moved to Kentucky in 1862 and preached largely uninterrupted by the war
9. McGarvey began his teaching career with the College of the Bible in 1865
10. Served as preacher and elder at Broadway congregation in Lexington Ky. until 1881 and continued serving as an elder until 1902
11. Prolific writer, writing for the *Millennial Harbinger*, *American Christian Review*, *Apostolic Times*, *The Christian Standard*, and *Lard's Quarterly*. In addition produced a number of commentaries and the *Fourfold Gospel*
12. Opposed to Christians going to war
13. Supported the American Christian Missionary Society
14. Strongly opposed instrumental music in worship and refused to remain a member of Broadway church when organ was voted into the worship

H. David Lipscomb (1831-1917)

1. Born in Tennessee in 1831.
2. Father and uncles (Granville, Dabney and John) members of Primitive Baptist Church and influenced by reading *The Christian Baptist*
 - a. Determined the Bible on rule of faith and practice so they were tried for heresy and excluded from the fellowship
 - b. Became identified with congregation established by Barton W. Stone

3. In 1844, at the age of thirteen, memorized the four gospels and the book of Acts
4. In 1845 obeyed the gospel and baptized by Tolbert Fanning.
5. Entered Franklin College in 1846 and became a protégé of Fanning
6. Began preaching about 1858 after farming and farm management period
7. Became co-editor of the *Gospel Advocate* in 1866, actually handling most of the editing and eventually becoming the chief editor
8. In 1891 founded the Nashville Bible School
9. Actively opposed Christians going to war
10. Strongly took a stand against innovations largely through the *Gospel Advocate*
 - a. Missionary societies
 - b. Instrumental music in worship

I. James A. Harding (1848-1922)

1. Born in 1848 in Kentucky, one of fourteen children
2. Father was an preacher and elder until the musical instrument was forced into the worship
3. Baptized during a gospel meeting conducted by his father and Moses E. Lard in 1861
4. Attended Bethany college 1866-1869
5. In 1874 began preaching full time.
6. Active debater, conducting over fifty debates during his lifetime
7. In 1891 he established the Nashville Bible School with Lipscomb and gave up full time preaching to teach
8. Founded Potter Bible College in 1901 in Kentucky
9. Regularly wrote for the *Gospel Advocate* and then published *The Way* which later combined with the *Christian Leader* becoming *The Leader and Way*

QUESTIONS:

1. What concerned Stone when he was ordained as a Presbyterian minister?

2. What was the nature of the Can Ridge Revival and it's impact on the audience?

3. What presbytery did Stone set up and what was its outcome? What document defined its demise and what were some major points made in it?

4. What conclusion did Stone reach regarding baptism?

5. What prompted Thomas Campbell to begin preaching?

6. What often characterized Campbell's relationship with other religious groups that even caused him trouble with his brethren and resulted in his being suspended from the synod?

7. What slogan is attributable to T. Campbell?

8. While in Scotland who likely influenced Alexander Campbell?

9. What did Alexander come to understand about baptism and what event helped focus his thinking?

10. Of what denomination was Alexander a member and what caused him to leave it?

11. What lessons can we learn from these early efforts at "restorations'

Addendum I - Declaration and Address

Dearly beloved brethren, why should we deem it a thing incredible that the Church of Christ, in this highly favored country, should resume that original unity, peace and purity which belong to its constitution, and constitute its glory? Or, is there that can be justly deemed necessary for this desirable purpose, both to conform to the model and adopt the practice of the primitive church, expressly exhibited in the New Testament? Whatever alterations this might produce in any or all the churches, should, we think, neither be deemed inadmissible nor ineligible. Surely such alteration would be every way for the better, and not for the worse, unless we should suppose the divinely inspired rule to be faulty, or defective. Were we, then, in our church Constitution and managements, to exhibit a complete conformity to the apostolic church, would we not be, in that respect, as perfect as Christ intended we should be? And should this not suffice us?

It is, to us, a pleasing consideration that all the churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are materially agreed as to the positive ordinances of the gospel institution; so that our difference, at most, are about things in which the kingdom of God does not consist, that is, about matters of private opinion or human invention. What a pity that the kingdom of God should be divided about such things!

Let none imagine that the subjoined propositions are at all intended as an overture toward a new creed or standard for the Church, or as in any wise designed to be made a term of communion; nothing could be further from **our** intention. They are merely designed for opening up the way, that we may come fairly firmly to original ground upon clear and certain premises, and take up things just as the apostles left them; that thus disentangled from the accuring embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning. Having said so much to solicit attention and prevent mistake, we submit as follows:

PROP. 1. That the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct, and none else; as none else can be truly and properly called Christians.

PROP. 2. That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them, to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing, and to be perfectly joined together in the same mind and in the same judgment.

PROP. 3. That in order to do this, nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the Word of God. Nor ought anything to be admitted as of divine obligation, in their church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church, either in express terms or by approved precedent.

PROP. 4. That although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the divine will, for the edification and salvation of the Church, and therefore in that respect can not be separated, yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline and government of the Old Testament Church, and the particular duties of its members.

PROP. 5. That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere, in order to supply deficiency by making laws for the Church; nor can anything more be required of Christians in such cases, but only that they so observe these commands and ordinances as will evidently answer the declared and obvious end of their institution. Much less have any human authority power to impose new commands or ordinances upon the Church, which our Lord Jesus Christ has not enjoined. Nothing ought to be received into the faith and worship of the Church. or be made a term of communion among Christians, that is not as old as the New Testament.

PROP. 6. That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's holy Word, yet are they not formally binding upon the consciences of

Christians farther than they perceive the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore no such deductions can be made the terms of communion, but do properly belong to the after and progressive edification of the Church. Hence, it is evident that no such deductions or inferential truth ought to have any place in the Church's confession.

PROP. 7. That although doctrinal exhibitions of the great system of divine truths and defensive testimonies in opposition to prevailing errors be highly expedient, and the more fall and explicit they be for those purposes the better; yet, as these must be in a great measure the effect of human reasoning, and of course must contain many inferential truths, they ought not to be made terms of Christian communion, unless we suppose, what is contrary to fact, that none have a right to the communion of the Church, but such as possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information; whereas the Church from the beginning did, and ever will, consist of little children and young men, as well as fathers.

PROP. 8. That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all divinely-revealed truths in order to entitle them to a place in the Church, neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, their having a due measure of scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in the obedience to him, in all things, according to his Word, is all that is absolutely necessary to qualify them for admission into his Church.

PROP. 9. That all who are able through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same divine love, bought with the same price, and joint-heirs of the same inheritance. Whom God hath thus joined together no man should dare put asunder.

PROP. 10. That divisions among the Christians is a horrid evil, fraught with many evils. it is anti-Christian, as it destroys the visible unity of the body of Christ; as if he were divided against himself excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority, a direct violation of his express command. It is anti-natural, as it excites Christians to condemn, to hate and oppose one another, where bound by the highest and most endearing obligation to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion and of every evil work.

PROP. 11. That (in some instances) a partial neglect of the expressly revealed will of God, and (in others) an assumed authority for making the approbation of human opinions and of human inventions a term of communion, by introducing them into the constitution, faith or worship of the Church, are, and have been, the immediate, obvious and universally acknowledged causes of all corruptions and divisions that ever have taken place in the Church of God.

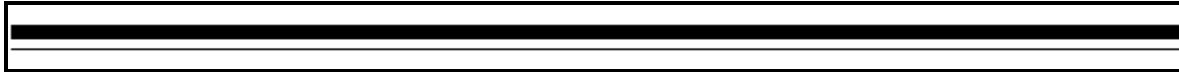
PROP. 12. That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members, but such as, having that due measure of scriptural self-knowledge described above, do profess their faith in Christ and obedience to him in all things according to the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their temper and conduct. Thirdly, that her ministers, duly and scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the Word of God. Lastly, that in all their administrations they keep close by the observance of all divine ordinances, after the example of the primitive Church, exhibited in the New Testament, without any additions whatever of human opinions or inventions of men.

PROP. 13. Lastly, that if any circumstantial necessities are indispensably necessary to the observance of divine ordinances be not found upon the pages of express revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of human expedients, without any pretense to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the Church.

Addendum II - The Last Will and Testament of the Springfield Presbytery

THE
LAST WILL AND TESTAMENT
OF
SPRINGFIELD PRESBYTERY.

FOR where a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which can not be shaken may remain.--SCRIPTURE. [19]



Last Will and Testament, &c.

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

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

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

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

Item. We will, that candidates for the Gospel ministry henceforth study the holy scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, *with the Holy Ghost sent down from heaven*, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take *this honor to himself, but he that is called of God, as was Aaron*. [21]

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

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

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

Item. We *will*, that preachers and people, cultivate a spirit of mutual forbearance, pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

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

Item. We *will*, that the Synod of Kentucky examine every member, who may be *suspected* of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of Gospel liberty. [22]

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

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

Springfield Presbytery, } (L. S.)
June 28th, 1804. }

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

}
} *Witness*
}

Religious History - Doctrines & Divisions

Lesson Twenty-Two: Unity Gives Way to Division - "Cooperation" (1832-1906)

Introduction

The decade following the 1832 meeting in Georgetown Kentucky uniting of the Stone and Campbell movements would be a period of consolidation and growth.

The first doctrinal controversies so profound as to bring deep division among those Christians and churches involved in the restoration movement would come in the areas of church organization and worship. However, there were also numerous non-doctrinal factors that contributed, and in many ways, led to the divisions that would occur among the churches.

I. Authority - A Review

A. What is Authority

1. Definition?
 - a. Matt. 8:9
 - b. Matt. 21:23-27
2. What Are the Only Two Alternatives - Matt. 28:20
3. 2 Tim. 1:13
4. Heb. 7:12-14

II. Attitudes Regarding Authority

A. Common Basis for Authority

1. The restoration movement was, if nothing else, based upon the decision of men and women to let the Bible be the sole authority for their faith and practice
 - a. *The Last Will and Testament of the Springfield Presbytery*
 - b. *Campbell's Declaration and Address*
 - c. *The Dissolution of the Mahoning Association.*

B. Opposing Attitudes

1. The New Testament reveals a fixed pattern for the church of all time and that it is the business of disciples of Christ to hold to that pattern, regardless of consequences
2. As social customs change, the church should adapt itself to the changing condition of the times

C. "Sociological" Factors

1. Sectional
2. Economical
3. Psychological

III. Historical Development - "Cooperation" Meetings, A Precursor

- A. Walter Scott in 1827 wrote an article for Stone's paper, the *Christian Messenger*, favoring conferences and cooperation meetings
- B. The Introduction of Annual Meetings. When the resolution to dissolve the Mahoning Association (1830) had been passed Campbell arose and said: "Brethren, what now are you going to do? Are you never going to meet again?" He then suggested that they meet once a year for preaching the gospel, mutual edification, and for hearing reports on the progress of the cause.
 - 1. They had their first annual meeting in August of 1831 in New Lisbon, Ohio, and among other things discussed the matter of "cooperation".
- C. Campbell and Cooperation
 - 1. Campbell's early position
 - a. In 1823 Alexander Campbell, in the initial copy of the *Christian Baptist*, launched an attack against organized missionary societies of his day. He did this on the basis that institutions rob the church of glory.

"Their churches were not fractured into missionary societies, bible societies, educational societies: nor did they dream of organizing such in the world. The head of a believing household was not in those days president or manager of a board of foreign missions, his wife, the president of some female educational society: his eldest daughter the corresponding secretary of a mite society: his servant or maid, the vice-president of a rag society... They knew nothing of the hobbies of modern times, as in the church capacity did they alone move. They neither transformed themselves into any kind of association, nor did they fracture and sever themselves into divers societies... They dare not transfer to a missionary society, or bible society, or educational society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God."
 - b. On the other hand, Campbell was not opposed to members of congregations coming together for mutual fellowship and encouragement
 - 2. In 1831-1832, Alexander Campbell published a series of seven articles on "The Cooperation of Churches" in the *Millennial Harbinger*.

Included the following on the responsibility of the churches to convert the world: *"The only question is, how shall this be done to the best advantage: The New Testament furnishes the principles which call fourth our energies, but suggests no plan.... The churches in every county, have from scripture and reason, all authority to bring their combined energies upon their own vicinity first, and when all is done at home, they may, and ought to co-operate with their weaker neighbors in the same state, and so on increasing the circle of their co-operations, as they fill up the interior, with all light and goodness, until the knowledge of the glory of the Lord cover the whole (October 1831)*

- D. Following Campbell's suggestions, churches in many areas began to organize "cooperation meetings" throughout the 1830's.
- E. State-wide cooperation meetings began to be held.
- F. Some preachers viewed the cooperation meetings with misgivings
 - 1. T.M. Henley, a prominent Virginian, wrote Campbell in 1836 that it seemed to him "like a departure from the simplicity of the Christian institution to have cooperation meetings with Presidents and Secretaries, calling for the Messengers of churches, and laying off districts."
 - 2. Many, in their opposition, were like Henley who insisted he favored cooperation and proposed an alternative—cooperation through a local church.
- G. Alexander Campbell, and others, believed the cooperation meetings had not gone far enough.
 - 1. Campbell wrote a series of sixteen articles entitled "The Nature of the Christian Organization" (1841-1843) in which he proposed the establishment of a general organization among the churches.
 - 2. Some quotes
 - a. In 1841 Campbell wrote that *"our organization and discipline are greatly defective, and essentially inadequate to the present condition and wants of Society" and then, "I am so deeply penetrated with the necessity of a more intimate organization, union and cooperation than at present existing among us, that I feel myself in duty bound again to invite the attention of the brotherhood to a more thorough and profound consideration of the subject than they have ever yet given it"* (November 1841).
 - b. In 1842 he wrote: *"Now if Christ's kingdom consists of ten thousand families ', or churches--particular, distinct, and independent communities--how are they to act in concert, maintain unity or interests, or cooperate in any system of conservation or enlargement, unless by consultation and systematic cooperation? I affirm it to be, in my humble opinion, and from years of observation and experience impossible."* (February 1842)
 - c. In 1843, Campbell gave his views on cooperation by a hypothetical case of a group of evangelists who planted a group of churches on an island. After a time they find that the churches cannot work efficiently without pooling their resources. A meeting is called at congregation A and there the churches decide to band together and act in all matters just as one church. (February. 1843)

To this suggestion an anonymous individual replied: *"We do not misapprehend brother Campbell; then, when we say seven separate churches in the island of Guernsey are in his plan of organizing, to form one ,whole church,, - the church of Guernsey . Here then, I affirm, is a new organization, a new church, and a new name - a district church - a district name. I call it new, because no such use of the word church is found in the scriptures."* (January 1844)

3. Walter Scott strongly opposed Campbell's proposal for a general organization.
- H. The first "brotherhood" organization was the American Christian Bible Society.
1. It was organized in Cincinnati, Ohio, early in 1845.
 2. D.S. Burnett, a prominent Cincinnati preacher, was its president and wrote its constitution.
 3. It received enthusiastic support from most "brotherhood" periodicals.
 4. Campbell opposed it because it had been organized by a few Cincinnati brethren rather than by a general convention of the churches.

IV. The American Christian Missionary Society (ACMS)

- A. From Campbell's influence cooperation meetings sprang up in many places. In truth they were simply miniature missionary societies.
- B. Early in 1849, Alexander Campbell resumed his efforts to persuade the "brotherhood" of the need for "a more efficient organization" of the churches.
- C. An editorial consensus among the "brotherhood" periodicals agreed that a general convention would be held at Cincinnati on October 23, 1849, in conjunction with the annual meeting of the Bible society.
 1. The convention decided that:
 - a. A missionary society would be organized.
 - b. The Bible society would be commended to the "brotherhood" for its support.
 - c. The two societies would be instructed to work together.
 2. D.S. Burnett also wrote the constitution for the new Missionary Society.
 - a. It stated that the object of the missionary society would be "to promote the preaching of the gospel in destitute places" throughout the world.
 - b. It said the society would consist of Annual Delegates, life Members, and Life Directors; that any church could appoint a delegate to the society's annual convention by contributing \$20; the society would have officers (president, 20 vice presidents, two secretaries, treasurer, managers); there would be an annual meeting of the entire society; and that the society would have an Executive Board to transact business between meetings.
 3. The final action of the convention was to authorize a letter to Campbell informing him that he had been elected president of the new missionary society.
 4. Of this meeting W. K. Pendleton wrote: *"We met, not for the purpose of enacting ecclesiastic laws, nor to interfere with the true and scriptural independence of the churches, but to consult about the best ways for giving efficiency to our power, and to devise such methods of cooperation, in the great work of converting and sanctifying the world, as our combined counsels, under the guidance of*

Providence might suggest and approve. There are some duties of the church which a single congregation cannot, by her unaided strength, discharge..... A primary object being to devise some scheme for a more effectual proclamation of the gospel in destitute places, both at home and abroad, the Convention took under consideration the organization of a missionary Society."

- B. The first work the society undertook was to send Dr. James T. Barclay and his family to Jerusalem as missionaries.
- C. The American Christian Missionary Society (ACMS) never had the support of the entire "brotherhood". Opposition to it arose immediately after its establishment and never was silenced.
 - 1. Jacob Creath, Jr. was the most outspoken critic of it.
 - 2. Churches, even groups of churches, adopted resolutions opposing the missionary society
 - 3. The most significant opponent of the ACMS in the pre-civil war years was Tolbert Fanning (1810-1874).
 - a. When the ACMS was founded, he was elected a vice president and supported it throughout the 1850's but gradually he came to question it.
 - b. In founding the *Gospel Advocate* in 1855, he stated his chief purpose was to examine the subjects of church organization and Christian cooperation.
 - (1) In relation to the ACMS, he wrote in the *Advocate*, *"We believe and teach that the church of Christ is fully competent to most profitably employ all our powers, physical, intellectual, and spiritual; that she is the' only divinely authorized Missionary, Bible, Sunday School, Temperance and Cooperation Society on earth. It is, has been, and we suppose always will be our honest conviction, that the true and genuine service of God can be properly performed only in and through the church. Hence, we have questioned the propriety of the brethren's efforts to work most successfully by means of state, district, and county organizations, 'Missionary', 'Publication', and 'Bible Societies', or Bible Unions, 'Temperance Societies, Free-Mason and Odd-Fellow Societies, to visit the fatherless and widows in their affliction, and any other human organization for accomplishing the legitimate labor-of the church."*

B. Arguments For and Against

- 1. Opposition (Tolbert Fanning, Jacob Creath, Jr., Benjamin Franklin, David Lipscomb, et. al.)
 - a. Conventions and societies without biblical authority.

Jacob Creath, Jr. (in response to Campbell) "You place conventions on a level with the church of God and civil governments. Per the Acts of Apostles, we have authority for the organization of all the early Christian churches. Paul says the governments that exist are ordained of God - Rom.13. Now, if you will produce as good authority for conventions as I have for the congregations of God and civil governments, I will yield the controversy to you. You say that our Saviour and the apostles did not

denounce conventions as such. Did they denounce Popery or corrupt Protestantism, as such? Did they denounce infant baptism, or creed making., or auricular confession, as such? It is for you to show where they authorized conventions." (Millennial Harbinger, November, 1850).

b. The missionary society is a substitute for the church.

Tolbert Fanning: *"Our view is that, such societies are employed as substitutes for the churches, they stand on ground the churches are entitled to occupy, and that they do, for all intents and purposes, usurp the authority of the churches, and thwart the designs of Jehovah. They make void the churches of Jesus Christ and the law of God."* (Gospel Advocate, 1866).

David Lipscomb: *"To operate through an institution of man's devising in preference to the church of God is, in our esteem, to exalt man as of superior wisdom and power to God"* (Gospel Advocate, 1867)

John T. Walsh: *'The church of Christ is the Lord's missionary Society. He is its Head, and every member of it, male and female, young and old, rich and poor, learned and unlearned, black and white ', is a LIFE-MEMBER AND DIRECTOR! The terms of admission are faith and obedience"* (American Christian Review, 1867).

Benjamin Franklin: *"The circumstance that they had no missionary societies in the first age of the church, of itself, does not prove that we may not have them. But the fact that the Lord ordained the congregations, with their officers, and made it their work to convert the world with the additional fact that we have their example in sending out preachers, with the circumstance, that they had no missionary societies, but the churches, proved that it is wrong for individuals to create missionary societies, separate from the churches', as substitutes to do the work which the Lord appointed for the churches"* (American Christian Review, 1867).

c. The Society dictates to the churches.

Thomas Munnell to Lipscomb and Fanning: *"Your prospectus was handed to me today, with a request to use my influence for its circulation. Before I do so, I want to ask if it is to oppose our Missionary Societies? I am told that anti-mission is to be one feature of the 'Advocate if the 'Advocate' will come out and help us in all our good work, I could wish for it a large circulation in our State, otherwise, my influence, much or little will be against it.*

d. A very inefficient way to do missionary work.

David Lipscomb: *"We suppose Brother McGarvey means that a sufficient number of weak churches should combine to sustain one evangelist, not that all the weak churches in the world, or the United States, or one State, should unite in one unwieldy and complicated association, that swallows up and destroys ... the identity and sense of responsibility of the individual congregations, and with a machinery so expensive in its operations as to absorb from one-fourth to one-half of the contributions before it can be got into operation:., (Gospel Advocate 1866). In*

response to suggestion made by McGarvey in *American Christian Review* on how to settle the controversy.

Response:

Opponents of the Society were accused of not believing in either "cooperation", or "mission work".

2. Defense (W. K. Pendleton, Isaac Errett, Thomas Munnell, et al.)

- a. The universal church is charged with the task of evangelizing the world and cannot do it through independent activity of local churches. A more efficient organization is needed. The society is merely an expedient to do what God commissioned the church to do.

Alexander Campbell: *"I do not place meeting-houses, pews or hymnbooks, on a footing with civil government or the church of God! The building of a meeting house is as conventional as a Bible Society or a missionary society; and he that opposes the one, should, on all his premises and logic, oppose the other"* (*Millennial Harbinger*, September. 1850).

[John T. Walsh responded to the idea that the individual churches operating independently could not evangelize the world: *"I think it is an undeniable truth, that men never departed from primitive Christianity until they lost faith in it. And no Christian ever adopted human systems and appliances until his faith becomes weak in-the divine..."* (*American Christian Review*, June, 1867).]

- b. They denied that the silence of the Scripture did not authorize.

W.K. Pendleton: *"You say, 'Your Missionary Society is not scriptural' -- and you mean by this, that there is no special express precept in the Scriptures commanding it. We concede this without a moment's hesitation. There is none; but what do you make of it? Is everything which is not scriptural therefore wrong?"* (M.H., November. 1866)

"Does he say that it is not positively and expressly commanded; then we demand by what canon of interpretation does he make mere silence prohibitory? You reply, the canon which forbids anything as a rule of Christian faith or duty, for which there cannot be expressly produced a 'Thus saith the Lord,, either in express terms or by approved precedent'"

Pendleton went on to reinterpret the motto of Thomas Campbell "Where the Bible speaks we speak; where the Bible is silent we are silent" to refer only to creeds and confessions of faith as terms of fellowship. "In the practice of human opinion we have liberty if we want to practice it, but no one can force it upon us. In "silence" then, we have liberty."

II. Scriptural Authority for the Missionary Society?

- A. Review Lesson Two material on the definition and use of 'church' in the Bible
- B. Reasons given for the Missionary Society

1. Universal church is composed the individual congregations and charged with evangelism
 - a. Campbell wrote: "The church is not one congregation or assembly, but the congregation of Christ composed of all the individual congregations on the earth." – *Millennial Harbinger*, 1834, p. 315
 2. This organization is inefficient and inadequate (1 Tim. 3:15; 2 Pet. 1:3; 2 Tim. 3:16-17)
 3. The Bible is silent on the organizational structures to carry out the mission, i.e. evangelism (Matt. 28:20; Deut. 4:2, 5:32-33, 29:29; 2 Tim. 1:13; Heb. 7:12-14)
- C. What is God's organization to carry out evangelism?
1. What is the universal church? What is its work? What is its organization?
 2. What is the work of the local church? What is its organization?

VI. The Aftermath

A. Other Societies Follow

After the American Christian Missionary Society was established, numerous other organizations and societies as well as national conventions made their appearance. Among these, but not limited to these, were the following (both benevolent and missionary):

1. The Foreign Christian Mission Society, with headquarters in Cincinnati, Ohio.
2. The Benevolent Association of the Christian Church, St. Louis, Missouri.
3. Christian Women's Board of Missions, Indianapolis, Indiana.
4. Board of Ministerial Relief of the Church of Christ.
5. Board of Church Extensions of the American Christian Missionary Society, Kansas City, Missouri.

B. Merger of above (including ACMS) into United Christian Missionary Society (1919)

QUESTIONS:

1. What was the essential attitude that prompted the formation cooperative groups including the ACMS?

2. Do the churches need organizations unknown and unsupported by Scripture to do their work? What does the addition of such arrangements say about God's plan in the New Testament?

3. Is there any provision for the collective function of all the churches in the New Testament?

Religious History - Doctrines & Divisions

Lesson Twenty-Three: Unity Gives Way to Division - Instrumental Music (1832-1906)

Introduction

The American Christian Missionary Society had certainly created divisions among those Christians and churches involved in the restoration movement, but not to the extent that a recognized split into specific groups had occurred. There were also a number of other 'minor' issues that would impact brethren in the last half of the 19th century, with the issue of instrumental music in worship being the defining issue leading to a separation of ways among brethren.

I. Miscellaneous Problems Confronting Brethren

- A. The Question of Slavery
- B. The Question of Communion
- C. The 'Located' Preacher

II. Disturbance over Instrumental Music in Worship

- A. Slow in Developing.
 - 1. Instrumental music was not used, or its use even discussed, in the early days of the Restoration Movement.
 - 2. The first discussion - question to editor of *Ecclesiastical Reformer* in 1851
 - a. Henshall's (editor's) reply was against instrumental music but he later carried articles by others favoring it.

Letter to J. B. Henshall, associate editor of the *Ecclesiastical Reformer* in 1851:

"Bro. Henshall -- what say you of instrumental music in our churches?.... I think it is high time that we awaken to the importance of this subject. We are far in the rear of the Protestants on the subject of church music."

Reply: *"In proportion as men become worldly minded, provided they have not entirely lost the fear of God, do they begin to require helps to their devotion. That they would require such helps under a dark dispensation where they were rather lead into the use of symbolic rites, than inwardly illuminated by God's word and spirit, is not at all astonishing; but to say that we need them who live in the full light of the gospel privileges, and enjoy God's mercies and providence over us, is to*

b. Seeing these articles, John Rogers wrote Alexander Campbell and asked his opinion about instrumental music.

B. First Introduced in Midway, Kentucky about 1860

C. The first extended discussion of the music question was in 1864-1865. This occurred within the pages of the *Millennial Harbinger*

Of Scriptural authority for the practice, Pendleton says, “*With respect to instrumental music, I presume no one at all acquainted with ecclesiastical history will pretend to claim for its introduction in the church any pretense of primitive authority or warrant*” (*Millennial Harbinger*, 1864, p. 126).

a. Hayden agreed with Pendleton that it was a matter of expediency.

D. Opposition grows

Moses Lard in 1864: *"What defense can be urged for the introduction into some of our congregations of instrumental music? The answer which thunders into my ear from every page of the New Testament is none. Did Christ ever appoint it? Did the apostles ever sanction it, or did any of the primitive churches ever use it? Never. In that light then must we view him who attempts to introduce it into the churches of Christ of the present day? I answer, as an insulter of the authority of Christ and as a defiant and impious innovator in the simplicity and purity of the ancient worship."* (Lard's Quarterly, March 1864, p. 331)

Lard: *"But what shall be done with such churches? of course, nothing. If they see fit to mortify the feelings of their brethren, to forsake the example of the primitive churches, to condemn the authority of Christ by resorting to will worship, to excite dissension, and give rise to general scandal, they must do it. As a body we can do nothing still we have three partial remedies left us to which we should at once*

resort: (1) Let every preacher in our ranks resolve at once that he will never, under any circumstances or on any account, enter a meeting house belonging to our brethren in which an organ stands. We beg and entreat our preaching brethren to adopt this as an unalterable rule of conduct. This and like evils must be checked, and the very speediest way to effect it is the one here suggested. (2) Let, no brother, who takes a letter from one church ever unite with another using an organ. Rather let him life out of a church than go into such a den. (3) Let those brethren who oppose the introducing of an organ first remonstrate in gentle, kind and decided terms. If this remonstrance is unheeded, and the organ is brought in, then let them at once, and without even the formality of asking for a letter, abandon the church so acting; and let all such members unite elsewhere. Thus these organ-grinding churches will in the lapse of time be broken down, or wholly apostatize and the sooner they are in fragments, the better for the cause of Christ." (Ibid., p. 332, 333)

- E. Even though in 1868, according to Benjamin Franklin, there were only 50 churches out of 10,000 which used the instrument, in the 1870's it began to be introduced into many more.
- F. Efforts to Defend the Use of Instrumental Music
 - 1. In truth the defense for instrumental music was simply that it made the singing better.
 - 2. Old Testament authorized it.
 - a. Had mechanical music in the O.T., e.g. Psa. 150.
 - b. Heb. 8:6, 13; Heb. 9:1; Heb. 10:9-10; Col. 2:13-17
 - 3. It is simply an expedient to help the singing.
 - a. The argument is that aids, or expediencies, to the carrying out of a command are authorized in the command, and, as a blackboard expedites teaching and a songbook expedites singing, so a piano expedites singing.
 - b. Example of David & the ark - 1 Chr. 13:7; Ex. 25:13-15; Num 4:5..15; 7:9; 1 Ch 15:11-13.
 - c. When are aids not authorized?
 - 4. Silence of the Scriptures
 - 5. The 'eight witnesses' - Acts 16:25; Rom 15:9; 1 Cor. 14:15; Eph 5:19; Col. 3:16; Heb. 2:12; Heb. 13:15; James 5:13

III. Division Becomes a Reality

- A. Basis of Division: Disagreement over the Silence of scripture.
 - 1. James DeForest Murch ("Christian Church" historian) says it as follows:

"This basic doctrine was generally accepted... 'Where the scriptures speak, we speak; where the Scriptures are silent, we are silent.' It became apparent, however, that there was a difference of opinion as to the meaning of this rule. One school of thought believed that it opened the way for free church action

In all matters not expressly mentioned in the Scriptures. The other school held that where the Scriptures failed to speak on any matter, the churches had no right to act." (Christians Only, pp. 159).

2. Moses Lard was of the latter school and as Murch says, "viewed any change of 'apostolic practice', as a dangerous and 'disloyal innovation.'" (Ibid. p. 159) He warned in his *Quarterly*:

"He is a poor observer of men and things who does not see slowly growing among us a class of men who can no longer be satisfied with the ancient gospel and the ancient order of things. These men must have changes; and silently they are preparing the mind of the brotherhood to receive changes. Be not deceived, brethren, the Devil is not sleeping. If you refuse to see the danger till ruin is upon you, then it will be too late. The wise seaman catches the first whiff of the distant storm, and adjusts ship at once. Let us profit by this example.

Let us agree to commune with the sprinkled sects among us, and soon we shall come to recognize them as Christians. Let us agree to recognize them as Christians, and immersion, with its deep significance, is buried in the grave of our folly... . Let us agree to admit organs, and soon churches will become gay, worldly things, literal Noah's arks, full of clean and unclean beasts."

- B. Division over the Society and Instrumental Music worked its way through the churches in the last years of the 20th century and was virtually complete as the 20th century began.
 1. J. W. McGarvey, while, like Lard, accepting the missionary society, rejected instrumental music in worship. In 1881 he wrote a series of articles on the subject in the *Apostolic Times*, insisting its use was a positive sin. In response to a rumor he had changed his mind, McGarvey wrote in 1883:

"I have not withdrawn my opposition to the organ. I would not hold membership with, nor contract to preach for a church using one. It's introduction against the conscientious protest of a minority is high-handed wickedness, and can be prompted by no spirit but that of the world and the flesh."
 2. Around 1881 the Fourth and Walnut church in Louisville put in an instrument causing several to leave. James A. Harding wrote soon afterward:

"I have no more fellowship for a church claiming to be a church of Christ that it will introduce an organ and thereby drive out good brethren than I have for a Methodist society."
 3. Earl West in *Search for the Ancient Order*, Vol. 11: *"By 1885 division was upon the church. The issue was now clear, and for the next twenty years churches were to be placing themselves behind one principle of action or the other."*
 4. Sand Creek Declaration of 1889.
 - a. On Sunday, August 18, 1889, some 6,000 were gathered at Sand Creek, Shelby Co. Illinois for a yearly meeting where Daniel Sommer spoke at length against the "innovators" who were responsible for the division. At its close Sommer said,

"In closing up this address and declaration, we state that we are impelled from a sense of duty to say, that all such innovations and corruptions to which we have referred, that after being admonished, and having had sufficient time for reflection, if they do not turn away from such abominations, that we can not and will not regard them as brethren."

- b. Afterward one of the elders of the Sand Creek congregation rose and read a document which he said represented the views of five churches. It protested the unscriptural means of raising money by the churches, instrumental music in worship, man-made societies, select choirs, etc. and declared that those disciples who after sufficient time for study did not turn away from these innovations would no longer be considered as brethren.
- c. David Lipscomb, opposed to any meetings above the level of the local congregation, called this meeting and its declaration "manifest folly", although he objected to the same innovations it protested.
- d. T. R. Burnett wrote in the Gospel Advocate:

"Ephraim is joined to his idols, and he would rather have his society and music than any kind of Christian union known to the Bible. Brethren, proceed to re-establish the ancient order of things just as if there was never a Church of Christ in your town. Gather all the brethren together who love the Bible order better than modern fads and foolishness and start the work and worship of the church in the old apostolic way. Do not go to law over church property. It is better to suffer wrong than to do wrong..."

- 5. In 1906, J. W. Shepherd arranged for the U. S. census to count separately the churches who opposed the missionary society and instrumental music. In 1909 300,000 members were listed under "Churches of Christ" and 1,300,000 listed as "Disciples of Christ."

IV. Some Observations

- A. The source of division
- B. Men who had been instrumental in the Restoration period and did much good for the spreading of the gospel were still just men.
- C. Error again crept in through small changes
- D. Once again the issue of church organization and worship were fertile ground for departure as they had been in the 1st and 2nd centuries.

V. The Aftermath

Introduction

The controversy over the missionary society and instrumental music revealed that those on different sides of these issues were not just divided over issues but over the central question of how to determine Biblical authority.

For one group silence permitted, for another, silence forbade. (According to James DeForest Murch, "Lard and his like nicknamed the opposition *digressives*, and the *Progressives* (the opposition '*digressives*') not to be outdone, flung back the byword *anti*." (*Christians only*, p. 160)).

In the years ahead, the movement divided into first two, then three, then four major groups and the split goes on among those who are "liberal"/"institutional" among 'churches of Christ'. Up until WWII, the churches that objected to the societies and instrumental music came to call themselves generally "churches of Christ" while those churches who supported these practices came generally to be known as Christian Churches, though not exclusively.

A. The "Progressives" ('digressives')

1. Initially represented by those calling themselves "Christian Church" or "Disciples of Christ."
 - a. Accepted instrumental music and missionary societies.
2. Disciples divided into three camps
 - a. The "conservative" group represented by the *Christian Standard*.
 - b. The "middle of the road" group represented by the *Christian Evangelist* and a Christian board, a publication.
 - c. The "ultra-liberal" group represented by such men as Herbert Willett and Charles Clayton Morrison as well as the *Christian Century*
3. Problems in three main areas developed within the group.
 - a. Biblical criticism.
 - b. Open church membership.
 - c. Power in a united organization.
4. By 1927 these issues, and continued movement to more liberal views, resulted in some of the Christian Churches meeting in a separate convention, The North American Convention of Christian Churches and Churches of Christ. These would consider themselves Independent Christian Churches.
5. In 1961 the "radically liberal wing" moved to restructure the government of the churches so as to give it central authority over all congregations. This wing is now known as the Christian Church (Disciples of Christ) and is in every sense a full blown denomination.

B. The "Non-Progressives" ('Anti' group)

1. Generally refer to themselves as “churches of Christ”
2. Faced with three issues in late 1800's/early 1900's that created separations among brethren
 - a. The Sunday School question
 - b. The College & Orphan Home Controversy
 - c. The Pre-Millennial Issue
3. Post WWII Divisional Issues
 - a. “College in the Budget”
 - (1) Issue came to a head in 1947 when Abilene Christian college undertook an expansion program.
 - b. Injection of the Orphan Home Issue
 - c. The “Sponsoring church” arrangement
 - d. The Herald of Truth
4. Division largely complete by the mid-1960's

VI. The Lessons of History?

QUESTIONS:

1. What was the essential difference that divided the churches in the late 1880's?

2. What were the specific activities, spawned by a new attitude toward the Scriptures, which caused the churches to divide?

3. Who was responsible for the division?

4. Do the churches need organizations unknown and unsupported by Scripture to do their work? What does the addition of such arrangements say about God's plan in the New Testament?

5. Is there any provision for the collective function of all the churches in the New Testament?

6. How did those who supported musical instruments in worship defend them?

7. Respond to the following arguments:

- a. Instrumental music was used in old Testament worship.

- b. There is no prohibition of their use in the New Testament.

c. Instrumental music is just an aid to singing?

Addendum - A 'Church of Christ Creed'

Who are the churches of Christ, and what do they believe in?

By Batsell Barrett Baxter⁶

What is the distinctive plea of the church of Christ?

It is primarily a plea for religious unity based upon the Bible. In a divided religious world it is believed that the Bible is the only possible common denominator upon which most, if not all, of the God-fearing people of the land can unite. This is an appeal to go back to the Bible. It is a plea to speak where the Bible speaks and to remain silent where the Bible is silent in all matters that pertain to religion. It further emphasizes that in everything religious there must be a "Thus saith the Lord" for all that is done. The objective is religious unity of all believers in Christ. The basis is the New Testament. The method is the restoration of New Testament Christianity.

The Historical background of the Restoration Movement

One of the earliest advocates of the return to New Testament Christianity, as a means of achieving unity of all believers in Christ, was James O'Kelly of the Methodist Episcopal Church. In 1793 he withdrew from the Baltimore conference of his church and called upon others to join him in taking the Bible as the only creed. His influence was largely felt in Virginia and North Carolina where history records that some seven thousand communicants followed his leadership toward a return to primitive New Testament Christianity.

In 1802 a similar movement among the Baptists in New England was led by Abner Jones and Elias Smith. They were concerned about "denominational names and creeds" and decided to wear only the name Christian, taking the Bible as their only guide. In 1804, in the western frontier state of Kentucky, Barton W. Stone and several other Presbyterian preachers took similar action declaring that they would take the Bible as the "only sure guide to heaven." Thomas Campbell, and his illustrious son, Alexander Campbell, took similar steps in the year 1809 in what is now the state of West Virginia. They contended that nothing should be bound upon Christians as a matter of doctrine which is not as old as the New Testament. Although these four movements were completely independent in their beginnings eventually they became one strong restoration movement because of their common purpose and plea. These men did not advocate the starting of a new church, but rather a return to Christ's church as described in the Bible.

Members of the church of Christ do not conceive of themselves as a new church started near the beginning of the 19th century. Rather, the whole movement is designed to reproduce in contemporary times the church originally established on Pentecost, AD 30. The strength of the appeal lies in the restoration of Christ's original church.

How many churches of Christ are there?

The most recent dependable estimate lists more than 15,000 individual churches of Christ. The "Christian Herald," a general religious publication which presents statistics concerning all the churches, estimates that the total membership of the churches of Christ is now 2,000,000. There are more than 7000 men who preach publicly. Membership of the church is heaviest in the southern states of the United States, particularly Tennessee and Texas, though congregation exist in each of the fifty states and in more than eighty foreign countries. Missionary expansion has been most extensive since the Second World War in Europe, Asia and Africa. More than 450 full time workers are supported in foreign countries. The churches of Christ now have five times as many members as were reported in the U.S. Religious Census of 1936.

⁶ http://www.bayareachurch.org/about_the_coc.html

How are the churches organizationally connected?

Following the plan of organization found in the New Testament, churches of Christ are autonomous. Their common faith in the Bible and adherence to its teachings are the chief ties which bind them together. There is no central headquarters of the church, and no organization superior to the elders of each local congregation. Congregations do cooperate voluntarily in supporting the orphans and the aged, in preaching the gospel in new fields, and in other similar works.

Members of the church of Christ conduct forty colleges and secondary schools, as well as seventy-five orphanages and homes for the aged. There are approximately 40 magazines and other periodicals published by individual members of the church. A nationwide radio and television program, known as "The Herald of Truth" is sponsored by the Highland Avenue church in Abilene, Texas. Much of its annual budget of \$1,200,000 is contributed on a free-will basis by other churches of Christ. The radio program is currently heard on more than 800 radio stations, while the television program is now appearing on more than 150 stations. Another extensive radio effort known as "World Radio" owns a network of 28 stations in Brazil alone, and is operating effectively in the United States and a number of other foreign countries, and is being produced in 14 languages. An extensive advertising program in leading national magazines began in November 1955.

There are no conventions, annual meetings, or official publications. The "tie that binds" is a common loyalty to the principles of the restoration of New Testament Christianity.

How are the churches of Christ governed?

In each congregation, which has existed long enough to become fully organized, there is a plurality of elders or presbyters who serve as the governing body. These men are selected by the local congregations on the basis of qualifications set down in the scriptures (1 Timothy 3:1-8). Serving under the elders are deacons, teachers, and evangelists or ministers. The latter do not have the authority equal to or superior to the elders. The elders are shepherds or overseers, who serve under the headship of Christ according to the New Testament, which is a kind of constitution. There is no earthly authority superior to the elders of the local church.

What does the church of Christ believe about the Bible?

The original autographs of the sixty-six books, which make up the Bible, are considered to have been divinely inspired, by which it is meant that they are infallible and authoritative. Reference to the scriptures is made in settling every religious question. A pronouncement from the scripture is considered the final word. The basic textbook of the church and the basis for all preaching is the Bible.

Do members of the churches of Christ believe in the virgin birth?

Yes. The statement in Isaiah 7:14 is taken as a prophecy of the virgin birth of Christ. New Testament passages such as Matthew 1:20, 25, are accepted at face value as declarations of the virgin birth. Christ is accepted as the only begotten Son of God, uniting in his person perfect divinity and perfect manhood.

Does the church of Christ believe in predestination?

Only in the sense that God predestines the righteous to be eternally saved and the unrighteous to be eternally lost. The statement of the apostle Peter, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable unto him"(Acts 10:34-35.) is taken as an evidence that God did not predestine individuals to be eternally saved or lost, but that each man determines his own destiny.

Why does the church of Christ baptize only by immersion?

The word baptize comes from the Greek word "baptizo" and literally means, "to dip, to immerse, to plunge." In addition to the literal meaning of the word, immersion is practiced because it was the practice of the church in apostolic times. Still further, only immersion conforms to the description of baptisms as given by the apostle Paul in Romans 6:3-5 where he speaks of it as a burial and resurrection.

Is infant baptism practiced?

No. Only those who have reached the "age of accountability" are accepted for baptisms. It is pointed out that the examples given in the New Testament are always of those who have heard the gospel preached and have believed it. Faith must always precede baptism, so only those old enough to understand and believe the gospel are considered fit subjects for baptism.

Do ministers of the church hear confession?

No. Ministers or evangelists of the church have no special prerogatives. They do not wear the title of Reverend or Father, but are addressed simply by the term Brother, as are all other men of the church. Along with elders and others they do counsel and advise those seeking help.

Are prayers addressed to the saints?

No. God the Father is considered the only one to whom the prayers may be addressed. It is further understood that Christ stands in a mediatorial position between God and man (Hebrews 7:25). All prayers are therefore offered through Christ or in the name of Christ (John 16:23-26).

How often is the Lord's supper eaten?

It is expected that every member of the church will assemble for worship on each Lord's day. A central part of the worship is the eating of the Lord's supper (Acts 20:7). Unless providentially hindered, each member considers this weekly appointment as binding. In many instances, as in the case of illness, the Lord's supper is carried to those who are hindered from attending the worship.

What kind of music is used in the worship?

As a result of the distinctive plea of the church - a return to New Testament Faith and practice - acapella singing is the only music used in the worship. This singing, unaccompanied by mechanical instruments of music, conforms to the music used in the apostolic church and for several centuries thereafter (Ephesians 5:19). It is felt that there is no authority for engaging in acts of worship not found in the New Testament. This principle eliminates the use of instrumental music, along with the use of candles, incense, and other similar elements.

Does the church of Christ believe in heaven and hell?

Yes. The statement of Christ in Matthew 25, and elsewhere, are taken at face value. It is believed that after death each man must come before God in judgment and that he will be judged according to the deeds done while he lived (Hebrews 9:27). After judgment is pronounced he will spend eternity either in heaven or hell.

Does the church of Christ believe in purgatory?

No. The absence of any reference in the scriptures to the temporary place of punishment from which the soul will eventually be released into heaven prevents the acceptance of the doctrine of purgatory.

By what means does the church secure financial support?

Each first day of the week the members of the church "lay by in store as they have been prospered" (1 Corinthians 16:2). The amount of any individual gift is generally known only to the one who gave it and to the Lord. This free-will offering is the only call which the church makes. NO assessments or other levies are made. No moneymaking activities, such as bazaars or suppers, are engaged in. A total of approximately \$200,000,000 is given on this basis each year.

Does the church of Christ have a creed?

No. At least, there is no creed in the usual sense of the word. The belief of the church is stated fully and completely in the Bible. There is no other manual or discipline to which the members of the church of Christ give their allegiance. The Bible is considered as the only infallible guide to heaven.

How does one become a member of the church of Christ?

In the salvation of man's soul there are 2 necessary parts: God's part and man's part. God's part is the big part, "For by grace you have been saved through faith, and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Ephesians 2:8-9). The love which God felt for man led him to send Christ into the world to redeem man. The life and teaching of Jesus, the sacrifice on the cross, and the proclaiming of the gospel to men constitute God's part in salvation. Though God's part is the big part, man's part is also necessary if man is to reach heaven. Man must comply with the conditions of pardon which the Lord has announced. Man's part can clearly set forth in the following steps:

*

Hear the Gospel. "How shall they call on him whom they have not believed? and how shall they believe him whom they have not heard? and how shall they hear without a preacher?"(Romans 10:14).

*

Believe. "And without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Hebrews 11:6).

*

Repent of past sins. "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent"(Acts 17:30).

*

Confess Jesus as Lord. "Behold here is water; What doth hinder me to be baptized? And Philip said, if thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:36-37).

*

Be baptized for the remission of sins. "And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit"(Acts 2:38).

*

Live a Christian life. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light" (1 Peter 2:9).

Open Invitation

Now that you are aware of a church in the 20th century which is built according to the blue prints of Christ's original church, why not become a member of it? In becoming a member of it, you will be called upon to do nothing which you cannot read in the New Testament. You will then live and worship just as the apostle-guided Christians of the first century did. Not only is this return to New Testament Christianity a wonderful basis upon which all believers in Christ can unite, it is absolutely solid ground. If we do just what our Lord commanded we know that our salvation is certain. Come with us as we go back to the Bible, back to Christ and his church!

Please Contact Us here at Bay Area church of Christ if you have any questions about what you've read on this page. We gladly look forward to hearing from you.

Addendum - Christian Church (Disciples of Christ) - A Denomination

THE DESIGN OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)⁷

Updated: July, 2005

PREAMBLE

As members of the Christian Church,

We confess that Jesus is the Christ, the Son of the living God, and proclaim him Lord and Savior of the world.

In Christ's name and by his grace we accept our mission of witness and service to all people.

We rejoice in God, maker of heaven and earth, and in God's covenant of love which binds us to God and to one another.

Through baptism into Christ we enter into newness of life and are made one with the whole people of God.

In the communion of the Holy Spirit we are joined together in discipleship and in obedience to Christ.

At the Table of the Lord we celebrate with thanksgiving the saving acts and presence of Christ.

Within the universal church we receive the gift of ministry and the light of scripture.

In the bonds of Christian faith we yield ourselves to God that we may serve the One whose kingdom has no end.

Blessing, glory, and honor be to God forever. Amen.

1. Within the whole family of God on earth, the church appears wherever believers in Jesus the Christ are gathered in His name. Transcending all barriers within the human family, the one church manifests itself in ordered communities bound together for worship, fellowship, and service; in varied structures for mission, witness, and mutual accountability; and for the nurture and renewal of its members. The nature of the church, given by Christ, remains constant through the generations, yet in faithfulness to its nature, it continues to discern God's vision and to adapt its mission and structures to the needs of a changing world. All dominion in the church belongs to Jesus, its Lord and head, and any exercise of authority in the church on earth stands under His judgment.

2. Within the universal Body of Christ, the Christian Church (Disciples of Christ) is identifiable by its testimony, tradition, name, institutions, and relationships. Across national boundaries, this church expresses itself in covenantal relationships in congregations, regions, and general ministries of the Christian Church (Disciples of Christ), bound by God's covenant of love. Each expression is characterized by its integrity, self-governance, authority, rights, and responsibilities, yet they relate to each other in a covenantal manner, to the end that all expressions will seek God's will and be faithful to God's mission. We are committed to mutual accountability. The Christian Church (Disciples of Christ) confesses Jesus Christ as Lord and constantly seeks in all of its actions to be obedient to his authority.

3. We commit ourselves to one another and to God in adopting this Design for the Christian Church (Disciples of Christ) in order that we may faithfully express the ministry of Christ, made known through scripture; provide Christian witness, mission, evangelism, and service from our doorsteps to the ends of the earth; furnish means by which all expressions of the church may fulfill their ministries with faithful Christian stewardship; assure unity in Christ while respecting diversity; and work as partners in ecumenical and global relationships.

4. In keeping with this Design, the Christian Church (Disciples of Christ) shall establish, receive, and nurture congregational ministries; provide for regional and general ministries and such other organizations as may be required; have a General Assembly, a General Board, and an Administrative Committee of the General Board; define policies and criteria for its Order of Ministry; develop or recognize new forms of ministries for mission and witness; maintain appropriate relationships with institutions of higher education historically related to the Christian Church (Disciples of Christ); provide appropriate consultation and

⁷ <http://www.disciples.org/internal/vision/design.htm>

procedures whereby existing organizations may make any necessary transition within the provisions of this covenant; and engage in continuing renewal, reformation, and adaptation as necessary to minister in the world.

The entire document is approximately 20 pages and 88 articles in length. I've only included the headings for sake of brevity -wlo

NAME

MEMBERSHIP AND PARTICIPATION

CONGREGATIONAL MINISTRIES

RECOGNIZED CONGREGATIONS

RIGHTS AND RESPONSIBILITIES

REPRESENTATION IN REGIONAL AND GENERAL ASSEMBLIES

REGIONAL MINISTRIES

NATURE AND PURPOSE

MEMBERSHIP AND PARTICIPATION

FUNCTION

SHAPE AND BOUNDARIES

STRUCTURE AND STAFF

THE GENERAL ASSEMBLY

OFFICERS OF THE GENERAL ASSEMBLY

THE GENERAL BOARD

THE ADMINISTRATIVE COMMITTEE OF THE GENERAL BOARD

GENERAL MINISTRIES

**RELATIONSHIPS OF OTHER ORGANIZATIONS TO THE
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)**

CONTINUAL RENEWAL AND STRUCTURAL REFORM

NOMINATIONS AND ELECTIONS

MINISTRY

REVISION AND AMENDMENTS

ASCRIPTION

Addendum - Christian Church Creed

What We Believe⁸

(Southeast Christian Church, Louisville KY)

- Jesus Christ is the one and only Son of God, who died for our sins and arose from the dead.(1 Corinthians 15: 1-8; John 3:16)
- The Bible is the inspired word of God - a lamp unto our feet and a light unto our path.(2 Timothy 3:16; Psalm 119:105)
- Every person has worth as a creation of God, but that all have sinned and fall short of the glory of God.(Romans 3:23)
- Forgiveness of sins and the promise of eternal life are available to those who trust Christ as Savior and Lord.(John 3:16)
- Those accepting Christ should repent of sin, confess their faith, and be baptized into Him.(Romans 10:9; Acts 2:38)
- The Church is the body of Christ on earth, empowered by the Holy Spirit and exists to evangelize the lost and edify the saved.(Ephesians 4:1-16)
- Jesus Christ will one day return to earth and reign forever as King of kings and Lord of lords.(1 Thessalonians 4:13-18)
- Statement of FaithI believe in one God the Father, Son and Holy Spirit.(Matthew 5:16, 45; 6:1, 4, 8, 9; James 1:17 / John 1:1; 14:9 / Genesis 1:2; John 4:24; 14:16-20; 2 Peter 1:21)
- I believe in God the Father Almighty, Creator of all things visible and invisible.(Genesis 1:1; Acts 17:24-28; Hebrews 11:3)
- I believe in Jesus Christ, God's one and only Son, my one and only Savior,(John 1:14; 1 John 4:9 / John 3:16; 2 Peter 3:18)
Who was born Jesus of Nazareth, both fully human and fully divine, conceived of the Holy Spirit and the virgin Mary,(Matthew 21:11; John 19:19 / John 1:14; Romans 5:15-17; Colossians 2:9; 1 John 1:1 / Matthew 1:18; Luke 1:26-38)
Who suffered and was crucified under Pontius Pilate,(Luke 23:1-46)
Who died and was buried, and Who rose again bodily from the dead on the third day,(Luke 23:44 - 24:8; John 20:24-29; 1 Corinthians 15:3-8)
Who ascended into Heaven and now sits at the right hand of the Father,(Luke 22:69; Acts 1:1-9; Colossians 3:1)
and Who will return to earth to judge both the living and the dead.(Matthew 24:36-42; John 14:1-3; Acts 1:10-11; 10:39-42; 1 Peter 4:5)
- I believe in the Holy Spirit, Who is an active and operative part of the triune God,(John 16:5-15; Acts 1:7-8; Romans 8:26-27)
and Who indwells every Christian.(1 Corinthians 3:16; 6:19; 2 Timothy 1:14)
- I believe in the Bible and God's Holy Word, Scripture. I believe God inspired the autographs (original writings) of the Scripture and those autographs were consequently

⁸ <http://www.southeastchristian.org/before/?id=864>

without error.(Mark 12:36; John 14:26; 16:12-15; Acts 1:16; 1 Corinthians 2:12-13; 2 Timothy 3:14-16; 2 Peter 1:20-21)

I accept the Bible as the final authority for all matters of faith and practice.(Isaiah 40:8; Matthew 5:18; 24:35; Romans 15:4; Hebrews 4:12)

- I believe the Bible teaches that man, created by God, willfully sinned against God and is consequently lost and without hope apart from Jesus Christ.(Acts 4:12; Romans 3:23)
- I believe the Bible teaches that salvation and the forgiveness of sins is achieved only by grace through the blood of Jesus Christ.(Matthew 26:28; Romans 5:9; Ephesians 2:8-9; 1 Peter 1:18-19; 1 John 1:7)
- I believe the Bible teaches that one receives God's grace by putting faith in Christ, repenting of sin, confessing Christ, and being immersed into Christ, but that none of these is sufficient in and of itself for the assurance of salvation.(Romans 5:1-2 / Luke 24:45-47; Acts 3:19; 17:30; 2 Peter 3:9 / Matthew 10:32; Romans 10:9; Philippians 2:11; 1 John 4:15 / Acts 2:38; Romans 6:1-7; Galatians 3:27; Colossians 2:12; 1 Peter 3:21)
- I believe in the Church of Jesus Christ, founded on the Day of Pentecost and consisting of all Christians everywhere.(Matthew 16:13-18; Acts 2:14-47)
- I believe the Bible teaches that the Elders are to exercise authority over the local congregation.(Acts 20:28; Philippians 1:1; 1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-4)

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