

## The New Testament Church

### Part 16: A Brief Overview of Church History

2 Thessalonians 2:3-4

#### I. INTRODUCTION: I

1. We continue our series on the New Testament (NT) Church with our sixteenth lesson.
2. **2** We have already seen that the church of Christ as revealed in the NT is very, very different than what we see in the denominational world today (whether Protestant or Catholic).
3. The church of Christ in the NT: \*\*
  - A. Was according to God's eternal purpose (Eph. 3:10-11).
  - B. Was the subject of prophecy (Isa. 2:2-3; Micah 4:1-2).
  - C. Was built by Christ Himself in the "last days" (Isa. 2:2; Matt. 16:18).
  - D. Was established in Jerusalem during the days of the Roman Empire on the first Pentecost following the death, burial and resurrection of Christ (Dan. 2:44; Lk. 24:49; Acts 1:8).
  - E. Was established in association with the coming of the Holy Spirit upon the apostles as promised to them by Jesus (Jn. 14:26; 15:26; 16:13; Mk. 9:1; Lk. 24:49; Acts 1:8).
4. **3** We find this all coming to fruition in the second chapter of the book of Acts ("hub of the Bible"):
  - A. The Holy Spirit comes upon the apostles (vv. 1-4); the first gospel sermon is preached (vv. 14-36).
  - B. The centerpiece of the sermon was to verify that "Jesus of Nazareth" was indeed who He claimed to be "the Christ, the Son of the Living God" (Matt. 16:16).
    - (1) This was important because this great truth is the very foundation upon which Jesus promised to build His church (Matt. 16:18).
    - (2) Unlike denominational churches founded by men, the church of Christ in the NT was founded by Jesus Christ Himself, hence, His church is the church of Christ and is "...the true tabernacle which the Lord erected, and not man." (Heb. 8:2).
  - C. **4** The purpose behind all of this was stated by the prophet Joel as Peter quotes him in **Acts 2:21**: "...it shall come to pass that whoever calls on the name of the LORD shall be saved."
    - (1) Those responding positively to Peter's message cried out with the most important question a man/woman can ask: "Men and brethren, what shall we do [to be saved]?" (Acts 2:37)
    - (2) Peter immediately answers man's most important question: "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." (Acts 2:38)
    - (3) Dr. Luke tells us that "those that gladly received his word were baptized" (v. 41); thus receiving "the gift of the Holy Spirit" which was "whoever calls on the name of the Lord shall be saved" (v. 21).
    - (4) This is confirmed in v. 47: "the Lord added to the church daily those who were being saved."
5. **5** This is a brief overview of the establishment of Christ's church as presented in God's Word the NT.
  - A. However, when we look out on today's religious landscape we see something quite different.
  - B. We see "Christendom" splintered and scattered into over 40,000 different denominations.
  - C. We see a multitude of "Christian" religious bodies all with differing names, doctrines and practices.

6. What we see in the churches of men today is the culmination and accumulation of nearly twenty centuries of changes wrought by the unrighteous hands of man.
- A. **6** These denominational bodies bear little, if any, resemblance to the church planned by God in eternity and built by Jesus in the first century.
  - B. Denominational churches are **NOT** “...the true tabernacle which the Lord erected, and not man.” (Heb. 8:2; Col. 1:21-23).
  - C. On the contrary, denominations represent the theologies and traditions of men; they reveal the thinking, the hopes and the desires of the human mind; not the Lord they claim to serve. E.g.:
    - ☛ We see the mysteries of a ritualistic Catholic mass performed by a priest dressed in elaborate robes; surrounded by various religious symbols, icons and medieval art. But it is not of Christ (Jn. 4:24; 1 Pet. 2:5, 9; 1 Cor. 11:23-25; Matt. 15:8-9).
    - ☛ We see “churches” devoted to social, political and economic concepts (e.g., fighting crime, poverty, judicial inequities, unemployment, “global warming,” etc.) and not the gospel (Rom. 1:16-17). All is supposedly done with a “commitment to the love of God.” But these were not the goals and aspirations of the church of Christ in the NT (Col. 1:21-23).
    - ☛ We see “churches” perverting the mission of the church to include recreational and social activities. Such “churches” look more like a country club, social club, health club or service organization than the church Jesus built (Mk. 16:15-16; Acts 2:47; 1 Tim. 3:15; Eph. 4:11-16).
    - ☛ **7** We see “churches” “worshiping” by using elaborately staged performances employing professional musicians, dramatic performances and other entertainment gimmicks to draw crowds. Confusion reigns as “worshippers” shout, clap, and sway back and forth to the thundering rock-style music; all of which is enthusiastically embraced as legitimate “worship” for the modern church. All of this is a far cry and complete perversion of the simple worship of Christ’s church in the NT (Jn. 4:24; Eph. 5:19; Col. 3:16; Acts 2:42; 20:7).
    - ☛ Modern-day pastors, preachers and theologians deny the personal nature of God as revealed in the Old and NTs; repudiate the resurrection, deny the deity and virgin birth of Christ; reject the verbal inspiration of the Scriptures; compromise with sins such as MDR and homosexuality; and repudiate the uniqueness and exclusivity of the religion of Jesus Christ (Isa. 7:14; 1 Cor. 15:12-19; 2 Tim. 3:16-17; Jn. 14:6).
    - ☛ Modern-day “churches” grossly pervert the organization of Christ’s church with a multiplicity of offices not found in the NT. Under the guise and guile of broadmindedness and diversity, they allow woman and openly practicing homosexuals to serve as preachers, elders, etc. This broadmindedness and diversity grows, not out of the teachings of Jesus in the NT, but from the doctrines and precepts of the human mind. 1 Tim. 3:1-7; Titus 1:5-9; Acts 20:17, 28; 1 Pet. 5:1-3; Jer. 10:23; Prov. 14:12
7. **8** How did modern “churches” arrive at the current sorry state of affairs? How did they get so far from the church of Christ seen in the NT?
8. **\*\*** Mankind has been plagued by apostasy from the beginning.
- A. Paul mentions the concept of “apostasy” in 2 Thessalonians 2:3-4:
 

“Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.”

B. In 2 Thessalonians 2:3 the words “*falling away*” come from the Greek word *apostasia* from which we get our English word *apostasy*. Apostasy means “a defection from truth” (Strong); “a falling away” [from the truth](Thayer); according to Vine it “signifies apostasy from the faith.”

C. **9** Unfortunately, over the centuries mankind in general, and God’s people in particular, have “fallen away,” or apostatized, over and over and over again. **Every time it always, without exception, goes back to a rejection of God’s Word!**

(1) Adam and Eve: Gen. 3

(2) Antediluvians: Gen. 6ff

(3) Israelites and the golden calf: Ex. 32

(4) Unfaithful spies: Num. 14

(5) Israelites: too numerous to specify! Deut. 28-30; Lev. 26; Judges; 1 Kings 12 (Jereboam & golden calves at Dan and Bethel).

(6) **10** Assyrian captivity of Israel: 2 Kgs. 17:5-6

(7) Babylonian captivity of Judah: 2 Kgs. 24:13-16

(8) Destruction of Jerusalem and the ultimate rejection of the Jews: Matt. 23:37-39; 24

(9) None of the 20 kings of the northern kingdom, Israel, were faithful!

(10) Only a handful of the 20 kings of the southern kingdom, Judah, were faithful. Very importantly, the faithful kings fell into two categories: reformers and restorers.

(a) Reformers had a mind to do what was right, but they only reformed the existing corruption. They eliminated some of the bad practices and may have put a damper on much of the corruption, but they did not totally eliminate it. Judah had five kings that I would consider “reformers”: Asa (911-870 B.C.), Jehoshaphat (873-848 B.C.), Joash (835-796 B.C.), Uzziah (792-740 B.C.), Jotham (750-732 B.C.),

(b) Restorers were more noble-minded, courageous and faithful than reformers. They did not just want to reform the corruption, but they sought to entirely eliminate it, wipe it out, abolish it and return to the Law of Moses as it was originally given. Judah only had two kings that were “restorers”: Hezekiah (716-687 B.C.) and Josiah (641-609 B.C.).

**9. 11** Even in the days of the apostles as the NT was being written, inspired men issued warning after warning that apostasy would come; it was inevitable!

**Matt. 7:15-16a:** “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. 16 You will know them by their fruits.”

**1 Jn. 4:1, 6:** “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. 6 We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.”

**1 Tim. 4:1-3:** “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.”

**Acts 20:28-33:** “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31 Therefore

watch, and remember that for three years I did not cease to warn everyone night and day with tears. 32 So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.”

10. \*\* Even before the close of the New Testament we see Christians apostatizing.
- A. One only needs to read the first letter to the Corinthians and the epistle to the Galatians!
  - B. In fact, every NT epistle contains some kind of warning concerning the danger of apostasy.
  - C. Apostasy is also visible in the book of Revelation.
    - (1) Most believe the book of Revelation was written as late as 96 A.D.
    - (2) Chapters two and three of that book address the seven churches of Asia
    - (3) These churches probably still had a few members who were part of the original group who had been converted by the preaching of the apostles.
    - (4) But, after the passing of only one generation; only two of the seven churches (Smyrna and Philadelphia) were **not** in danger of the Lord removing their “*lampstand*” (i.e., recognition of their faithfulness); that means 70% were apostatizing!
11. 12 Let’s take a brief journey through church history to gain an understanding of:
- A. How this vast world of denominational churches developed and morphed into today’s current religious landscape.
  - B. And, as we examine this history we can gain an even greater appreciation for the vast chasm of difference between the churches of men and the church of Christ as revealed in the NT.

## II. DISCUSSION:

- I. 13 The Rise of Roman Catholicism:
- A. Doctrinal issues disturbed the church very early (Man just can’t help but tinker with God’s Word!).
    - (1) Doctrinal error began very early before the close of the first century:
      - (a) *Issue over circumcision:* Acts 15:1-29,
      - (b) *Seeds of Gnosticism:* Col. 2:16-19; epistles of John,
      - (c) *Imminent second coming of Christ:* 1 & 2 Thessalonians,
      - (d) The “*doctrine of the Nicolaitans*” troubled the church at Pergamos (Rev. 2:15).
    - (2) Several doctrinal errors sprang up as the church moved into the second and third centuries:
      - (a) Uninspired writings: e.g., several spurious gospels, *Epistle of Barnabas*, *The Didache*, *The Shepherd of Hermas*, etc.
      - (b) Marcionites: ~140 AD a man named Marcion was influential; basically the first “liberal” and rejected the idea of “law,” especially rejected the Old Testament and claimed the God of the OT (God of justice) and the NT (God of love and mercy) were different.
      - (c) Gnosticism: means “to know.” Gnostics rejected the revelation of God and relied on human wisdom; thought the material world “evil,” and the spiritual world “good.” Wide variety of practices from extreme asceticism to extreme intemperance. Put stress on obtaining “secret knowledge” and sought salvation through human intellectual means.”
      - (d) Docetism: believed Christ did not really suffer on the cross, He only “appeared to suffer.”

- (e) Montanism: followed a man named Montanus. He rejected the writings of the apostles and claimed to be guided directly by the Holy Spirit. Montanus converted from paganism and taught an imminent return of Christ (similar to premillennialism). Practiced strict asceticism. His fatal mistake was setting a firm date for the second coming.

B. **14** The church of Christ as revealed in the NT is very simple:

- (1) Individual local churches are independent, autonomous, and self-governing with each local church appointing their own elders (aka bishops or pastors), and deacons (i.e., servants).
- (2) Christ is the head of the church and the Bible is the only “creed.”
- (3) No organizational ties between local churches; no earthly organization larger than local church.
- (4) There were certainly problems in the local churches in the first century (e.g., Corinth); however, the church of Christ was still following the NT pattern esp. in regards to organization.
- (5) History reveals the church followed the NT organizational pattern until about 150 AD.

C. The first major apostasy involved the organization of the church.

- (1) Paul mentions the concept of “apostasy” in 2 Thessalonians 2:3-4:  
*“Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.”*
- (2) In 2 Thessalonians 2:3 the words “*falling away*” come from the Greek word *apostasia* from which we get our English word *apostasy*. Apostasy means “a defection from truth” (Strong); “a falling away” [from the truth](Thayer); according to Vine it “signifies apostasy from the faith.”

D. **15** It is critical to remember that prior to 150 AD history records the church was organized identical to what we see in the NT (cf. Phil. 1:1).

- (1) **16** Very importantly, each church had a plurality of leaders called bishops, elders, or pastors; prior to 150 AD and these three terms were used interchangeably in the Scriptures (Acts 20:17, 28; 1 Pet. 5:1-4) to describe the leaders of the local church.
- (2) Each church had more than one bishop, elder or pastor; each bishop, elder or pastor was equal in power, authority and responsibility to the local church that appointed them.
- (3) Every local church was independent, autonomous and had equal “power” with every other local church worldwide.

E. **17** As the church moved through the second century the scriptural organizational pattern for the church began to change, an apostasy was in the wind!

- (1) Ignatius (in 110-117 AD) wrote glowingly of the elevation of one elder above the others in local churches (Stauffer, p. 2).
- (2) This “exalted” elder was distinguished from the other elders of the congregation by referring to him as “the bishop”; an obvious change from the original practice of a plurality of “equal” elders (aka, pastors or bishops).
- (3) By 150 AD this practice of “monarchical bishops had become well-nigh universal” (*The History of the Christian Church*, Williston Walker, p. 48 in Stauffer, p. 2).

- (4) **18** Even though this was an important deviation from the NT pattern, this “monarchical” bishop’s domain of authority was limited to one congregation (i.e., human wisdom elevated him to preside over the other elders, he alone had the final authority in decision making, etc.).
- (a) This marked the beginning of the apostasy that ultimately led to the development of the *Roman Catholic Church* (RCC) with its vast, complicated hierarchy of clergy.
  - (b) Even RCC sources admit their form of church government did not exist in the Bible:
    - (i) “In the New Testament, the terms bishop and presbyter (i.e., elder, cvt) are used interchangeably. This is evident from the following passage and from Titus 1:5-7.” (*THE WAY: What Every Protestant Should Know About the Orthodox Church*, Clark Carlton, 1997, p. 156 as reported by Steve Rudd on bible.ca web site).
    - (ii) BTW: This proves the claims of the RCC and the Greek Orthodox churches to be the apostolic church of the first century are false!
- F. **19** Once this first apostasy in church organization occurred it was like dominoes falling as further and further departures from the NT pattern of church organization developed.
- (1) The “monarchical” bishop grew in power and eventually was appointed to “oversee” more than one congregation (i.e., diocesan concept of church organization; a single bishop in charge of all of the churches in a particular district.). **20**
  - (2) **21** This apostasy continued to grow as “metropolitan bishops” gained power over all of the churches in major cities.
  - (3) The “metropolitans” grew in the scope of their oversight and became called “patriarchal bishops”; they were appointed to oversee all of the churches in a wide region; in 325 AD the “Council of Nicaea” formally decreed the bishops of Rome, Antioch and Alexandria as patriarchs giving them charge over all the bishops in their area (BUT, the Roman patriarch was over only the bishops in Italy; no pope yet!).  
 “At the council of Nicaea (325) there was effected an organization in the church parallel to Constantine’s organization of the Roman government. The Patriarchs authorized at Nicaea were given territory identical to that of the provincial governors.” (Mattox, pp. 136-137)
  - (4) Next, councils of bishops (i.e., synod in Greek) met to formulate creeds, issue orders, and usurp the apostolic authority of the Scriptures.
  - (5) **22** The bishops of major cities began to compete for power; e.g., the bishops of Antioch, Alexandria, Constantinople, Jerusalem and Rome.  
 “In 527 the Emperor Justinian gave the bishop of Constantinople the title ‘Ecumenical Patriarch,’ and the succeeding bishops tried to hold on to this title. John the Faster, as late as 588, claimed he was world bishop and that this honor belonged only to Constantinople. The bishops of Rome denied all these assertions, and circumstances soon favored their position.” (Mattox, p. 139)
  - (6) **23** It wasn’t until the sixth and seventh centuries that the bishop of Rome proclaimed himself to be the “universal bishop” or “pope” (i.e., father).
- G. **24** To recap:
- (1) One bishop (i.e., elder or pastor) was elevated above the others; therefore, one “bishop” ruled over the eldership (“monarchical bishop”; ~150 AD).
  - (2) This was followed (~250 AD) by “The rise of the Diocesan Bishop”; one “bishop” ruling over a diocese of churches; however, no single bishop controlled the world-wide church.



- (3) “Metropolitans” (These men were diocesan bishops from the larger and more important cities that began to rule over the bishops of smaller cities; i.e., “bishops over bishops.”).
  - (a) Metropolitans were an logical outgrowth of the diocesan bishop apostasy (“metro” means a large city).
  - (b) The *Nicene Creed* was written in 325 AD and lists three “metropolitans”: Antioch, Alexandria, and Rome.
- (4) By 381 AD we see the rise of the “patriarchs” who were the metropolitans of the major cities.
  - (a) In the *Second Ecumenical Council* (381 AD) five patriarchs are listed: Constantinople, Rome, Antioch, Alexandria, and Jerusalem.
  - (b) Very importantly, none of these patriarchs was considered above the others (i.e., no pope).
  - (c) The rise of the five patriarchs was complete by 451 AD; with two patriarchs emerging as rivals for total power over the church (i.e., Rome and Constantinople).
- (5) **25** About 451 AD history records the first rumblings of bishops making bold claims to be the “universal bishop” over the entire world-wide church (e.g., Leo in 451 AD).
  - (a) However, such claims were hotly denounced and there was no agreement that indeed anyone was “universal bishop” (i.e., pope).
  - (b) In fact, the *Council of Chalcedon* (451 AD) decreed the bishop of Constantinople would rule the East, the bishop of Rome would rule the West; clearly not placing one above the other.
  - (c) In 590 AD Gregory I, (aka Gregory the Great, 590-604 AD; RCC considers him in the line of the popes) acted much like a pope, but denounced the title of Universal Bishop; he absolutely did not consider himself “Pope.”
  - (d) Two Roman bishops later, in 606 AD, Boniface III was the first Roman bishop to both act like a pope and claim the title “Universal Bishop.”
    - (i) He was officially proclaimed “Head of all the Church” and “Universal Bishop” by the Roman emperor Phocas.
    - (ii) Roman Catholicism is now formally born, but the church in the east (Constantinople) never accepted Rome’s claims; never accepted Rome’s bishop as the “Universal Bishop.”
    - (iii) It is important to note that this was really a power struggle between the west (Rome) and the east (Constantinople).
    - (iv) The “church” in the west is known as the *Roman Catholic Church* and the church in the east is known as the *Greek Orthodox Church*.
    - (v) Mattox summarizes the rise of the bishops:

“The pattern set by paganism that priests were representatives of the gods and the emperor high priest had become customary in the church, and the New Testament teaching that a man may approach God directly was destroyed. The New Testament arrangement consisting of a plurality of bishops in each congregation was forsaken, and while there were here and there sincere Christians trying to do the will of God as revealed in His word, the Eternal Kingdom largely disappeared from the pages of history.

That the development of a pope was a gradual process is clearly seen. None of the Apostolic Fathers evidence such a situation. The Apologists and the bishops of the early councils never had to reckon with papal authority. Christians today who respect the authority of the New Testament are forced to recognize the entire hierarchy as a human development

which is to be rejected in favor of the simple organization found in the New Testament—the last Will and Testament of Jesus Christ.” (Mattox, p. 140)

- (6) **26** In 637 AD the Muslims conquered Jerusalem, Antioch and Alexandria.
- (a) This pretty much wiped out “Christianity” in these areas.
  - (b) Steve Rudd: “In this way, the devil created the political environment for the great split of 1054 AD by removing all other authorities, except these two.” (i.e., Rome. Constantinople).
- (7) The Eastern (Greek) Orthodox Church is headquartered in Constantinople.
- (a) It does not recognize the RC pope as universal bishop.
  - (b) The Orthodox Church divides the world into 14 geographical areas with a patriarch ruling each area (all are co-equal in power).
- (8) **27** The pinnacle of papal power was enunciated in 1870 in the *Papal Syllabus of Pius IX*.
- (a) Foy Wallace, a gospel preacher, extensively analyzed this papal syllabus. In his book *Bulwarks of the Faith*, he says, “There are some things about that syllabus that curdle the blood of all who are devoted to the principles of civil and religious freedom.”
  - (b) Recall that in the first six decades of the twentieth century there was a lot of animosity towards Catholics in government (e.g., 1960 presidential election). I’m sure that a lot of this animosity was generated by the claims of the *Papal Syllabus of Pius IX*.
  - (c) The syllabus is quite lengthy, but some of its most boisterous claims are:
    - ☛ Papal infallibility (the true “Vicar of Christ”; a vicar is “a person who is authorized to perform the functions of another”; Dictionary.com).

**“The Pope and God are the same, so he has all power in Heaven and earth.” Pope Pius V, quoted in Barclay, Chapter XXVII, p. 218, “Cities Petrus Bertanous.”**

“...the Pope is as it were **God on earth**, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power.” Lucius Ferraris, in “*Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica, Ascetica, Polemica, Rubristica, Historica*,” Volume V, article on “Papa, Article II,” titled “Concerning the extent of Papal dignity, authority, or dominion and infallibility,” #1, 5, 13-15, 18, published in Petit-Montrouge (Paris) by J. P. Migne, 1858 edition.

**“The Pope takes the place of Jesus Christ on earth...**by divine right the Pope has supreme and full power in faith, in morals over each and every pastor and his flock. **He is the true vicar**, the **head of the entire church**, the **father and teacher of all Christians**. He is the **infallible ruler**, the **founder of dogmas**, the **author of and the judge of councils**; the **universal ruler of truth**, the **arbiter of the world**, the **supreme judge of heaven and earth**, the **judge of all**, being judged **by no one, God himself on earth.**” Quoted in the New York Catechism. (Some reject the New York Catechism as spurious, but the other quotes here confirm these words! Cvt)

Writers on the Canon Law say, **“The Pope and God are the same, so he has all power in heaven and earth.”** –Barclay Cap. XXVII, p. 218. *Cities Petrus Bertrandus, Pius V. –Cardinal Cusa supports his statement.*

Pope Nicholas I declared that “the appellation of God had been confirmed by Constantine on the Pope, who, **being God, cannot be judged by man.**” –Labbe IX Dist.: 96 Can. 7, *Satis evidentur, Decret Gratian Primer Para.*

“The pope is of so great dignity and so exalted that **he is not a mere man** (...) he is as it were **God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power.**” -Lucius Ferraris, «*Prompta Bibliotheca*», 1763, Volume VI, ‘Papa II’, pp.25-29.



“The Pope is not only the representative of Jesus Christ, **he is Jesus Christ himself**, hidden under the veil of flesh.” *Catholic National*, July 1895.

“**We hold upon this earth the place of God Almighty.**” Pope Leo XIII *Encyclical Letter of June 20, 1894*.

“For thou art the **shepherd**, thou art the **physician**, thou art the **director**, thou art the **husbandman**, finally thou art **another God on earth.**” Labbe and Cossart’s “*History of the Councils.*” Vol. XIV, col. 109.

The title “**Lord God the Pope**” is found within a gloss of *Extravagantes of Pope John XXII*, title 14, chapter 4.

“The pope is **the supreme judge** of the law of the land... He is the **vicegerent (replacement) of Christ**, who is not only a Priest forever, but also King of kings and Lord of lords.” - *La Civiltà Cattolica*, March 18, 1871, quoted in Leonard Woosely Bacon, *An inside view of the Vatican Council* (American Tract Society ed.), p.229, n.

**2 Thess. 2:3-4:** “Don't be fooled by what they say. For that day will not come until there is a great rebellion against God and the man of lawlessness is revealed — the one who brings destruction. 4 He will exalt himself and defy every god there is and tear down every object of adoration and worship. He will position himself in the temple of God, claiming that he himself is God.” (NLT)

- ☛ The state has no right to allow freedom of religion (i.e., Roman Catholicism is proclaimed to be the “state religion” of every country!).
- ☛ The state has no right to grant its citizens free expression of opinion (i.e., all thought and speech must conform to RCC doctrine!).
- ☛ The state has no right to direct public education (All education is to be under the purview and supervision of the RCC!).
- ☛ The state has no right to license marriages unless those marriages are administered as a sacrament of the RCC; furthermore, the state is required to void all marriages that were not performed as a sacrament of the RCC.
- ☛ The state has no right to exist separate from the RCC (The RCC rules all the kingdoms of men not only in thought and speech, but also in terms of temporal, earthly power!).
- ☛ The RCC has the right to employ force to execute its claimed rights in the syllabus (If a state does not bow to the authority of the RCC, the RCC has the right, by force of arms, to enforce its will!).

(d) Is it any wonder there was such a bitter feeling toward Catholicism and Roman Catholics in the U.S. during the first six decades of the twentieth century?!

#### H. **28** Hierarchy of priests:

- (1) Parallel to the rise of bishops was the development of the hierarchy of the special priesthood.
  - (a) This specialized “class” (i.e., clergy); violates universal priesthood of all Christians taught in the Scriptures (**1 Pet. 2:5:** “a holy priesthood”; **1 Pet. 2:9:** “a royal priesthood”).
  - (b) In Roman Catholicism bishops and priests act as intermediaries between God and man (a clear departure from the truth! **1 Tim. 2:5:** “For there is one God and one Mediator between God and men, the Man Christ Jesus.”).
  - (c) According to RCC doctrine the priests alone dispense the blessings of God’s grace to men through the “sacraments.”

- (d) The most prominent “sacrament” is called the “mass.”
  - (i) The special priesthood was well established by 300 AD.
  - (ii) In the “mass” the priest, through his proclaimed mystical powers, changes the bread and fruit of the vine into the literal flesh and blood of Jesus Christ (i.e., transubstantiation).
  - (iii) In every celebration of the “mass” Jesus Christ is reoffered as an “unbloody” sacrifice for the people (an obvious departure from the truth; **Heb. 7:27**: “who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself.”; **Heb. 9:28**: “so Christ was offered once to bear the sins of many.”; Heb. 10:2).
- (e) The development of the priesthood coupled with a scarcity of books and widespread illiteracy stifled the study of the Bible.
 

“This theory (i.e., infallible authority of the church) made it unnecessary for the church membership at large to study the Bible as it was the priesthood’s responsibility to tell them what to do. It also became unnecessary for the priest to study, because his instructions came from his superiors, and, accordingly, the services consisted of ceremonialism apart from instruction.” (Mattox, p. 161)
- (f) The “priesthood” that developed contained elements of the Old Testament (e.g., specialized class of men who stood between God and man, specialized function, specialized dress, etc.) and paganism (i.e., priest had special “mystical” powers unavailable to the common man, that gave him the authority to perform ritualistic “worship,” e.g., “mass”).

#### I. **29** Sacramental system:

- (1) The RCC controls the lives of its members from birth till death with a system of “sacraments.”
- (2) In general, a “sacrament” is “something regarded as possessing a sacred character or mysterious significance” (Dictionary.com); in RCC it is a method of imparting “God’s grace” to its communicants (i.e., members).
- (3) In RCC doctrine there are seven “sacraments”:
  - (a) Baptism: administered shortly after birth, i.e., infant baptism; to impart the blessing of forgiveness from “original sin.”
  - (b) Extreme unction: aka “last rites”; primarily administered just before death to prepare the person for heaven (avoid purgatory); priest anoints person with oil and prays over him/her.
  - (c) Confirmation: usually performed on young people once they reach their early teens and are now considered adults and have been taught the *Catechism of the Catholic Church* and can then receive communion.
  - (d) Penance: aka “auricular confession”; where the laity confess their sins to a priest and then the priest specifies certain acts of contrition for them to perform (e.g., “say three ‘hail Mary’s.’”); through auricular confession the priest has the power to “absolve sins.”
  - (e) Eucharist: aka “mass”; communicants receive the blessings of Christ’s sacrifice (The priest is only one to partake of the fruit of the vine, communicants receive only the “host.”; transubstantiation).
  - (f) Marriage: imparts the blessings of love for family life (In reality, the RCC makes a mockery of marriage with their granting of annulments. Many times annulments are granted to a couple after decades of marriage with children, grandchildren, etc. A total farce! “File For

Annulment in Only 24 Hours for Just \$149! You Make the Decisions—We Do the Paperwork.”).

- (g) Holy orders: the hierarchy of priests and bishops are organized into holy orders; upon ordination the priest receives this sacrament and is then officially a RCC priest.
- (4) In the RCC system the church (i.e., the hierarchy of bishops and priests) stands directly between man and God.
  - (a) In this system there is no access to God or His grace except through this hierarchy.
  - (b) The “church” (i.e., the RCC) is considered infallible as it speaks through the pope and hierarchy of bishops and priests.
  - (c) RCC doctrine is constantly changing and evolving; it constantly initiates new doctrines and expands, redefines or eliminates old ones.

J. **30** Other departures from the doctrine of Christ:

- (1) Baptism: centuries after the NT was written baptism was changed from “immersion” to “sprinkling” and from a willing act of penitent adults to an imposed act upon innocent infants.
- (2) Mary worship: The RCC promotes the worship of Mary as the “mother of God” and as a “mediatrix” between God and man (1 Tim. 2:5); RCC members offer prayer to Mary and other designated “saints” who are supposed to have a “superabundance of merit” through the many good works they supposedly performed during their lifetimes.
- (3) Rosary: counting beads while saying repetitious prayers (Matt. 6:7).
- (4) Relics: RCC members are devoted to various relics, crosses, crucifixes, and other so-called sacred objects.
  - (a) There is a whole complicated system of classifying these relics and proscribing their various “powers” (e.g., to heal diseases, bring financial gain, improve your love life, etc.).
  - (b) I once wrote an article for *Back To Basics* magazine on *Catholic Sacramentals*.
    - (i) It is an extravagant exercise in superstition that is totally disgusting!
    - (ii) For example, are you having trouble selling your home? Buy the sacramental “package” called the “St. Joseph Home Selling Kit” (I wrote the article when the bottom had dropped out of the real estate market in 2008.).
    - (iii) Having trouble losing weight? Order the “St. Margaret of Cortona Package.” This package contains a wide variety of “sacramentals” including “A bottle of Holy Relic Oil.” This oil is guaranteed to have “been touched to the 15 first class relics...” of “14 saints,” plus the “holy house of Loreto...” Strong stuff! And, for a “limited time” this package has been marked down from \$33 to \$29.95!
    - (iv) Further, you’ll find it comforting to know that if your sacramentals have touched “First Class Relics” it automatically makes them “a 3<sup>rd</sup> class relic!” That’s guaranteed! A “Certificate of Authenticity [is] included!”

K. One could go on for hours cataloging the many errors and departures from God’s word that characterize the RCC.

- (1) “Priests harbored concubines, the church sold offices of bishops to the highest bidders, popes and bishops appointed favorite relatives to important positions, and the sacramental system reaped rewards of avarice, especially through penance and the sale of indulgences. The

enlightened age of the Renaissance and Reformation could handle no more. Revolt and rebellions began.” (Stauffer, p. 3).

- (2) Popes raised armies and enforced their will all over medieval Europe. For example, there was a religious group called the Albigenses (aka “Cathars,” 12<sup>th</sup> to 14<sup>th</sup> centuries) who rejected papal authority. Catholic armies at the behest of the pope burned and killed all the inhabitants of entire cities. “Conservative estimates state that two-thirds of the people of Southern France were killed in this effort to wipe out the heresy of the Albigensianism.” (Mattox, p. 213)
- (3) Popes murdered their rivals and their rivals murdered them.
- (4) The RCC persecuted and murdered what they viewed as their opposition (i.e., heretics) by the hundreds of thousands if not by the millions; they wiped out whole towns and villages.
- (5) But remember that this apostasy began as a simple departure from the NT pattern for local church organization.

**1 Tim. 4:1-3:** “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.”

**2 Tim. 3:13:** “But evil men and impostors will grow worse and worse, deceiving and being deceived.”

**2 Tim. 4:1-4:** “I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables.”

## STOP

### 2. **31** The Reformation:

- A. Definition: The Reformation was basically a revolt against the RCC and the pope that broke out (often independently) across Western Europe. Its primary leaders were almost all RCC clergymen.
- B. What precipitated the Reformation?
  - (1) The Renaissance: By the late 1400's to early 1500's the Dark Ages of European history were coming to an end.
    - (a) The Dark Ages were the period of European history from the fall of Rome (in 476 AD the Roman emperor Romulus was overthrown by the Germanic barbarian leader Odoacer) until the 1500's.
      - (i) In general it was a time of cultural decay and darkness characterized by a stagnation in learning and intellectual pursuits.
      - (ii) The period is considered “dark” in that there was a scarcity of artistic, intellectual and cultural achievements.
    - (b) The Renaissance began in the 14<sup>th</sup> century in Florence, Italy and historians considered it to have lasted into the 17<sup>th</sup> century.
    - (c) Its intellectual basis was humanism derived from a rediscovery and study of classical Greek literature, culture and philosophy.

- (i) Humanism is a philosophical and ethical stance that emphasizes the value of human beings both individually and collectively.
  - (ii) It prefers critical thinking and evidence (i.e., science, rational empiricism) over unthinking acceptance of dogma or superstition.)
  - (d) Its effects were felt in nearly all areas of human activity (i.e., politics, economics, science, art architecture, literature, etc.).
  - (e) Very importantly it promoted freedom of individual thought and stirred people's imaginations and curiosity; fostered innovation; this new mindset spilled over into the religious realm and had very dramatic effects.
  - (f) Leonardo da Vinci and Michelangelo were two giant intellects of the Renaissance.
- (2) **32** The Printing Press: By the late 1400's and early 1500's the Dark Ages of European history were coming to an end.
- (a) In the Dark Ages books were extremely rare and very, very expensive. Each volume had to be produced entirely by hand and writing materials were scarce and very costly.
  - (b) Movable-type presses first appeared in the Far East (e.g., 1377 Goryeo Dynasty in Korea).
  - (c) The movable-type printing press first appeared in Europe around 1440 (Johannes Gutenberg; Mainz, Germany).
  - (d) Its invention serendipitously coincided with the greatly increased interest in learning and individual thought sweeping Europe.
  - (e) Many historians consider the printing press to be the most influential invention of the second millennium (AD) of human history.
  - (f) The printing press led to the mechanization of bookmaking to such a degree that a single Renaissance printing press could produce 3,600 pages per workday compared to only a half dozen or less by hand-copying methods.
  - (g) By the 1500's the printing press had spread to over two hundred cities in a dozen European countries and produced more than twenty million volumes; in the 16<sup>th</sup> century that output grew to an estimated 150-200 million books.
  - (h) **\*\*** The *Gutenberg Bible* was the first major book printed in the West using mass-produced movable type printing press (1450's).
    - (i) It was widely praised for its high aesthetic and artistic qualities.
    - (ii) It is written in Latin and is an edition known as the Vulgate.
    - (iii) Forty-eight copies (or portions) are still in existence and it is considered to be among the most valuable books in the world.
    - (iv) The last sale of a complete Gutenberg Bible took place in 1978 (\$2.2 million); the value of a complete copy today is estimated at \$25–35 million.
- (3) **33** The Corruption of the Roman Catholic Church: By the late 1400's and early 1500's the apostasy known as the Roman Catholic Church was monstrous.
- (a) The clergy (pope, bishops and priests) was very corrupt.
    - (i) Concubinage and illegitimate children were commonplace.
    - (ii) Simony, the sale of church offices, was rampant.

- (iii) The pope interfered with civil governments, maintained an army, fought wars and was the largest single landowner in Europe.
- (iv) At the direction of the corrupt clergy the RCC persecuted thousands, if not millions and viciously murdered entire communities that did not submit to their authority.
  - ☛ The Waldensians were a group of “Christians” considered heretical by the RCC in 1215 and subjected to intense persecution.
  - ☛ Many Waldensians were burned at the stake; many had their property confiscated; entire villages were massacred (e.g., Massacre of Merindol in 1545).
  - ☛ The Albigensians were another “Christian” group that would not accept the rule of the RCC and were murdered by the thousands (including Catholics who refused to turn over their “heretic” neighbors.).
  - ☛ To catalog all of the terrible persecutions and murders perpetrated by the RCC during this time period would involve a sermon of several hours in length.
  - ☛ Suffice it to say the victims of RCC persecution numbered into the hundreds of thousands, if not millions.
  - ☛ But, many of the Protestant Reformers also have blood on their hands, although much less than the Roman Catholics (personally I see no difference between the two groups in this regard. They both killed people they perceived as heretics.).
- (b) Indulgences:
  - (i) Indulgences were essentially certificates of forgiveness for sins that could be purchased for money (i.e., “get out of jail for free cards”!).
  - (ii) Indulgences supposedly drew upon the treasury of meritorious works stored up by saints; priests in penance granted indulgences (i.e., relief from the fires of purgatory).
    - According to RCC doctrine purgatory is a place where people go after they die; it is a spiritual realm.
    - **Purgatory** is where souls go when they have not been condemned to hell, yet are still not cleansed of sin enough to enter heaven—a realm in which spirits “endure severe punishment and in the process become cleansed of sin and its ill effects.”
    - Indulgences were a “get out of purgatory free cards.”
    - The notion of purgatory is not taught in the Bible!
  - (iii) Indulgences could be purchased for oneself, a relative or a loved one.
  - (iv) **34** The RCC (pope specifically) used the sale of indulgences to finance the building of cathedrals, monuments, etc.
  - (v) Essentially what was done was that the pope hired salesmen to travel throughout Europe selling indulgences; the salesmen kept a commission fee and forwarded the remaining funds back to Rome.
  - (vi) One of the pope’s best indulgence salesmen was John Tetzel. In his book *The Church, the Falling Away, and the Restoration*, J. W. Shepherd describes Tetzel’s sales pitch:
 

“After the cross had been erected and the arms of the Pope (i.e., the pope’s coat of arms, cvt) suspended from it, Tetzel went into the pulpit, and with a tone of assurance began to extol the value of indulgences in these words:



'Indulgences are the most precious and most noble of God's gifts. This cross has as much efficacy as the very cross of Christ. Come and I will give you letters, all properly sealed, by which even the sins you intend to commit may be pardoned. I would not change my privileges for those of Saint Peter in heaven; for I have saved more souls by my indulgences than the apostle in his sermons. There is no sin so great that an indulgence cannot remit...

But more than this, indulgences avail not only for the living, but for the dead. ...do you not hear your parents and friends who are dead, and who cry from the bottom of the abyss: 'We are suffering horrible torments!' A trifling alms would deliver us; you can give it, and you will not!' At the very instant that the money rattles in the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven. ...I shall be justified in the day of judgment; but—you will be punished so much the more severely for having neglected so great salvation. I declare to you, though you should have but a single coat, you should strip it off and sell it, in order to obtain this grace. The Lord our God no longer reigns. He has resigned all power to the pope.'" (Shepherd, p. 70)

- (vii) In 1517 Tetzel came to Germany to sell indulgences to raise funds to aid in the rebuilding of the cathedral of Saint Peter in Rome; at the same time Martin Luther (1483-1546), a Catholic monk and priest, was lecturing in Wittenberg, Germany and became very upset with Tetzel and his sale of indulgences.
- (viii) The selling of indulgences was the "straw that broke the camel's back" for Martin Luther and inspired his 95 theses.
- (ix) J. W. Shepherd summarizes Tetzel, indulgences and the state of the RCC at this time:
 

"This (i.e., indulgences, cvt) abolished all guilt and fear of hell in the minds of the purchasers, and inasmuch as the sale of indulgences was universally prevalent, the Church of Rome was everywhere triumphant, darkness covered the earth, and gross darkness the people; the children of God were driven to caves and secret places of the earth, hunted by armed bands at the command of the apostate Church. The condition was appalling!" (Shepherd, p. 73)

### C. **35** *Leading Lights of the Reformation:*

#### (I) **\*\* John Wycliffe:** 1331-1384

- (a) J.W. Shepherd describes the period:
 

"The Roman Catholic Church...had reached such a degree of corruption in doctrine and practice, so deep and widespread, that it would seem quite impossible for it to reach further degradation. The name of Christ was everywhere professed, but a devout believer was seldom found. ...The commands of God were openly made void by the doctrines and commandments of men. Apostolic order and ordinances had given place to those of the 'man of sin.' 'The mystery of lawlessness' stood out in full proportions." (Shepherd, p. 74)
- (b) In other words, 2 Thessalonians 2:3-4 was now fulfilled!
- (c) **36** Wycliffe was an English RCC clergyman who flourished in the latter part of the 14<sup>th</sup> century and is popularly called the "Morning Star of the Reformation"; he was the first to really distinguish himself in opposing the supremacy of the pope, the doctrine of transubstantiation, and the abuses of the Catholic hierarchy (e.g., immorality, simony, indulgences).
- (d) As early as 1360 he became well-known for his exposure of the venality and superstitions fostered by the RCC religious orders by using vigorous reasoning, keen satire and sharp debate.
- (e) He wrote extensively arguing and teaching boldly against the papal system.

- (f) His greatest work, however, was the translation of the Bible into the English language (BTW: The unchaining of the Bible from the clergy and its translation into the native tongue could be cited as the fourth major factor that precipitated the Reformation.).
  - (g) In Wyckliffe's time the Bible was a proscribed (i.e., outlawed, banned) book by the RCC for anyone except the clergy (most of the local clergy could not read!).
    - (i) The RCC claimed the Bible not only unlawful, but injurious for the people to read and study.
    - (ii) This was not merely the RCC hierarchy's opinion; it was the settled dogma of its councils and canons (i.e., church law)(The council of Toulouse in 1229 passed a canon that instituted the first inquisition and also a canon forbidding the Scriptures to the laity, or the translation of any portion of them into the common language; on pain of death!).
    - (iii) Thus, by translating the Scriptures into the English language Wyckliffe became an outlaw! He had written his own death sentence!
    - (iv) This was before the invention of the printing press, so the translation could only be disseminated through the arduous and laborious task of hand copying.
    - (v) In 1400 the English Parliament (dominated by the RCC) passed a law that resulted in anyone caught with a copy of Wyckliffe's Bible was to be burned alive.
    - (vi) Wyckliffe escaped to Wales, but ultimately, in 1417, he was captured and executed "amidst the most barbarous tortures, being roasted over a slow fire." (Shepherd, p. 78)
    - (vii) "In 1414 it was ordered that all public officials should bind themselves by oath to aid in the extirpation (total removal, cvt) of heresy, and that the lands and possessions of those convicted of heresy should be confiscated." (Shepherd, p. 78)
- (2) **37 William Tyndale: 1494-1536**
- (a) **38** At the opening of the 16<sup>th</sup> century four men in Europe were beginning what is called the Reformation: Luther (Germany), Le Fevre (France), Zwingli (Switzerland), Tyndale (England); amazingly they were wholly unknown to each other!
  - (b) Tyndale, an Englishman, was a scholar and professor at Oxford College.
  - (c) Tyndale was heavily influenced by the great Greek and Hebrew scholar Erasmus.
  - (d) Tyndale translated the Bible into English directly from Hebrew and Greek texts; and very importantly he did not rely on the Latin text (e.g., Vulgate).
  - (e) Tyndale's translation was in direct violation of English law.
  - (f) Ultimately Tyndale was strangled and his body burned.
  - (g) J.W. Shepherd describes the England into which Tyndale was born:
 

"In no other country throughout Europe was the papal system in all its oppressive and fearful integrity more fully maintained. Under the unscrupulous and imperative of Henry VIII, who gloried in his orthodoxy, with a prime minister so well known in every foreign court, and who himself yearned for the pontificate, England had become the mainstay of the system. In Worcester diocese above every other part of England was this power of Rome most intensely felt, yet here in about 1484 was William Tyndale born whose labors were destined to work the overthrow of its power in the realm." (Shepherd, p. 80)

- (h) The eminent Hebrew, Greek and Latin scholar Erasmus arrived in England in 1498 and in 1516 published the first edition of the Greek NT; this was well-received by some but bitterly opposed by the majority.
- (i) From 1477 to 1526 fourteen editions of the Bible in Hebrew and Greek were published.
- (j) In 1508 Tyndale received his B.A. degree from Oxford University, where he also was ordained as a RCC priest; Oxford University was very much opposed to having the Greek NT within its walls!
- (k) Thus, Tyndale left Oxford for Cambridge where Erasmus taught Greek; Tyndale ended up serving as a tutor for a rich family.
- (l) Tyndale was well-known for crushing his opponents in religious discussions by clinching his arguments with a “*thus saith the Lord*” (i.e., book-chapter-verse).
- (m) English authorities strictly forbade the translation of any part of the Scripture into English.
- (n) In fact, the study of the Bible was not even part of the curriculum to become a priest!
- (o) “Cochlaeus, the notorious Roman Catholic theologian, writes about the Bible as follows:  
‘The New Testament translated into the vulgar tongue (i.e., the language of the common people, cvt), is in truth the food of death, the fuel of sin, the veil of malice, the pretext of false liberty, the protection of disobedience, the corruption of discipline, the depravity of morals, the termination of concord, the death of honesty, the well-spring of vice, the disease of virtues, the instigation of rebellion, the milk of pride, the nourishment of contempt, the death of peace, the destruction of charity, the enemy of unity, the murderer of truth. (Demaus’ Biography of William Tyndale, page 358.)’ (Shepherd, pp. 82-83)
- (p) With this being the prevailing attitude of the clergy, backed by the civil authorities, the danger faced by Tyndale and his desire to translate the Scriptures into the common language cannot be overstated.
- (q) One writer describes Tyndale’s attitude in this way: “Communing and disputing with a certain learned man in whose company he happened to be, he (i.e., Tyndale, cvt) drove him to that issue, that the learned man said, ‘We were better to be without God’s law than the pope’s.’ Master Tyndale hearing that, answered him, ‘I defy the pope and all his laws; and if God spare my life many years, I will cause a boy that driveth the plow to know more of the Scriptures than you do!’” (Shepherd, p. 83)
- (r) Once this got out among the clergy Tyndale was a marked man; he was branded as a heretic and many in the clergy called for him to be burned.
- (s) Tyndale began his translation of the NT into the English language in England in the home of Humphrey Monmouth a wealthy cloth merchant; for his kindnesses to Tyndale, Monmouth was eventually imprisoned in the Tower of London.
- (t) “While in London, Tyndale saw men around him led to prison and to death for having or reading the writings of Luther, which were finding their way into England, and he knew well that a Bible translation would be still a more dangerous book.” (Shepherd, p. 84)
- (u) As a result in May, 1524 Tyndale left England never to set foot again on his native soil.
- (v) He moved to Hamburg, Germany, then to Cologne, Germany where he finished his first edition of the NT in English in May of 1525.
- (w) The printers printed 3,000 copies of the first edition NT and the expenses were paid by English merchants (incl. Humphrey Monmouth) who were to secretly smuggle the copies

into England and dispense them through the realm before the king or cardinal could discover and prohibit it.

- (x) Opponents delayed the printing of the 3,000 copies, but providence intervened and ultimately printing was resumed with 6,000 copies printed instead of 3,000; in 1526 these editions were smuggled into England in cases, barrels, bales of cloth, sacks of flour and in every secret way imaginable.
- (y) The reception was remarkable! The book was fiercely attacked by the clergy but held in high esteem by the general public; **about 90% of Tyndale's Bible is in the King James Version.**
- (z) Tyndale's enemies plotted and schemed to lure him back to England so they could arrest him and execute him, but they failed.
- (aa) However, Tyndale's enemies influenced the people of continental Europe to arrest him near Antwerp on May 23, 1535; he was condemned, strangled at the stake and his body burned to ashes on Friday, October 6, 1536; at the stake Tyndale is said to have shouted in a loud voice, "Lord, open the King of England's eyes!"
- (ab) Shepherd summarizes Tyndale's legacy:

"As an apostle of liberty, Tyndale stands foremost among the writers of his day, whose heroic fortitude and invincible love of the truth were heard with a force superior to royal and ecclesiastical injunctions; and 'the very flames to which fanaticism and tyranny consigned his writings burnt them into the very hearts of the people, and made them powerful instruments in attacking and converting multitudes to the principles of the Reformation. It is not exaggeration to say that the noble sentiments of William Tyndale, uttered in pure, strong, Saxon English, and steeped in the doctrines of the Gospel, gave shape to the views of the most conspicuous promoters of the great movement, who, like himself, sealed their convictions with their blood.'" (Shepherd, p. 88)

### (3) **39 Martin Luther: 1483-1546**

- (a) **40** Luther was a Catholic monk in Germany; he was a very pious man from a poor family.
- (b) Shepherd describes when the "light came on" for Luther:
 

"After having been in the university for two years, one day, to his great surprise and delight, he found a copy of the Bible, the first that he had ever seen. His interest was greatly excited. 'He was filled with astonishment at finding other matters than those fragments of the Gospels and Epistles that the Church had selected to be read to the people during public worship throughout the year. Until this day he had imagined that they composed the whole Word of God.' And now he sees so much of which he had never thought! With eagerness and great emotion he turned its pages. The first passage on which he fixed his attention was the story of Hannah and Samuel, which gave him unbounded joy. He returned to his room with a full heart, saying, 'Oh, that God would give me such a book for myself!' The copy of the Bible that had filled him with so much joy was in Latin. After this he returned to the library again and again to pore over this wonderful treasure, and thus the glimmerings of new truth were beginning to dawn upon his mind. 'In that Bible the Reformation lay hid.'" (Shepherd, p. 91)
- (c) In 1508 Luther became a professor at the University of Wittenberg (Germany). "As a professor he made rapid progress, and soon reached a position of great responsibility and influence." (Shepherd, p. 94)
- (d) Luther was very pious and devout; so he ultimately made a pilgrimage to Rome.

- (i) In Rome he hoped to receive spiritual blessings; make an unreserved confession of all the sins he had ever committed; even though he had already confessed his sins, he hoped for “especial blessings” from the same confession made in the “Holy City.”
- (ii) Shepherd records that Luther “actually wished that his parents were dead, because, by such services at Rome, he thought that he could have been able to deliver them from purgatory.” (Shepherd, p. 95)
- (iii) Luther was gravely disappointed when he got to Rome:
 

“What he saw and heard in Rome was the very opposite of what he had expected. Instead of piety he found levity; instead of holiness he met lasciviousness; instead of seeing pure spirituality, he beheld nothing but carnal-mindedness, greed and self-seeking. Religion was but the cloak which covered up the shame and vice. The white garments of the Church were polluted with the stains of the most disgraceful and carnal manner of living. Wherever he turned he saw hypocrisy and sin. Everything that was to him an object of holy adoration was made the butt of blasphemous jests. Of the impressions made on his mind he wrote:

‘Nobody can form an idea of the licentiousness, vice, and shame that is in vogue in Rome. Nobody would believe it unless he could see it with his own eyes and hear it with his own ears. Rome was once the holiest city, now it is the vilest. It is true what has been said, ‘If there be a hell, Rome must be built over it.’” (Shepherd, p. 96)

“I would not take a thousand florins for missing that visit to Rome. I would constantly fear that I had wronged the pope. But I can speak of what I have seen myself.” (Shepherd, p. 96)
- (iv) Luther was ultimately not only a professor at Wittenberg, but became the district vicar over eleven monasteries (he was not a ‘light weight’ in the RCC!).
- (v) Luther first heard Tetzel (indulgence salesman) in 1516; he was upset more with Tetzel’s methods than the intentions of the pope in raising funds for rebuilding Saint Peters (i.e., Luther did not reject indulgences out of hand).
- (e) Luther ultimately wrote a list of 95 theses (i.e., basically debate propositions) which were primarily aimed at criticizing the RCC doctrines and practices concerning what he considered abuses in the sale and use of indulgences.
  - (i) On October 31, 1517 Luther created a firestorm of controversy when he nailed his 95 theses to the church door in Wittenberg.
  - (ii) He was protesting the sale of indulgences, hence, the movement became known as the Protestant Reformation.
  - (iii) As you might imagine this created a furor; many approved of Luther’s course of action and hoped the man had arisen to “break the tyranny of the papacy.” (Shepherd, p. 98)
  - (iv) “Luther was summoned to Rome to answer for his attack on the Indulgence system.” (Shepherd, p. 98).
  - (v) Luther was essentially told to recant or face execution for heresy and a papal bull was issued in 1520 for that purpose (which he burned in public on December 10, 1520).
  - (vi) To make a long story short, Luther never went to Rome and he was not executed; despite the fact every civil authority had the duty to fulfill the execution order of the pope; he was, however, excommunicated by Pope Leo X on January 3, 1521.
  - (vii) He defended himself in a series of “examinations” (i.e., trials) and debates with Catholic authorities; and due to the support of influential men and the general public avoided execution.

- (f) **41** Luther's courage and stance made him a famous man across the Europe and even to England.
- (g) Importantly, Luther never intended to renounce the RCC, only to "reform" it; in fact, he often renounced the reform efforts of others as going too far.
- (h) Shepherd states: "It was not by Luther, but by men of a different type, that this practical work was begun. ...This was an occasion when those who were called fanatics did a real service to mankind. ...Had it not been for what they did, 'Luther's writing and preaching might have ended in preaching and writing. They (i.e., other reformers, cvt) saw that something must be done and they did it!' While this was needful in precipitating the conflict, it was equally necessary that others should direct it." (Shepherd, 114)
- (i) Luther's view of Scripture was very important, and very wrong!
  - (i) He believed that if the Bible did not expressly forbid something the practice could be maintained.
  - (ii) For example, when he could not find Biblical authority for infant baptism "he determined to abide by what Scriptures did not forbid, instead of by what they enjoined." (Shepherd, p. 115)
  - (iii) By taking this unfortunate and erroneous view, he basically justified and rationalized every traditional practice of the RCC as long as it was not be abused (i.e., abused using his standard of judgment, cvt).
  - (iv) Luther's testimony before the Diet of Augsburg in 1530 was eventually reviewed, extended and enlarged becoming the *Augsburg Confession of Faith* (primary creed for the Lutheran denomination).
- (j) Luther viewed the sacrament of penance and the sale of indulgences as a scheme of buying or earning salvation.
  - (i) Luther over-reacted to this by developing a theology, widely prevalent today, of "faith only" salvation.
  - (ii) Luther was so adamant on this theological point that he:
    - ☛ Considered the book of James an "epistle of straw" (i.e., invalid, uninspired) because of its teaching "*that a man is justified by works, and not by faith only.*" (Jas. 2:24)
    - ☛ In his 1522 German translation of the New Testament he added the word "alone" in Romans 3:28 ("*Therefore we conclude that a man is justified by faith [alone] apart from the deeds of the law.*").
  - (iii) "Faith only" and his erroneous view that as long as Scriptures do not forbid something it is authorized are the two main pillars of Luther's legacy; ironically, both of these points are in error.
- (k) Shepherd ends his section on Luther with these words:

"The 'Religious Peace of Augsburg' has been claimed, and justly so, as a victory for religious liberty. The victory lay in this, that the first blow had been struck to free mankind from the fetters of Rome; that the first faltering step had been taken on the road to religious liberty; and the first is valuable not for what it is in itself, but for what it represents and for what comes after it. It is always the first step that counts.

The German Reformation was a vast stride from Rome, but it fell far short of a return to Jerusalem. About the best that can be said is that the Reformation was a change of masters; a



voluntary one, no doubt, in those who had any choice; and in this sense an exercise, for the time, of their personal judgment. But as soon as the Augsburg Confession of Faith was written no one was at liberty to modify or change it, and those who did not conform to it were no less heretics than Luther had been when he failed to conform to the behests of Rome.” (Shepherd, p. 121)

(4) **42 Hulerreich (Ulrich) Zwingli: 1484-1531**

- (a) **43** Zwingli was a RCC priest born in Switzerland in 1484.
  - (i) He was noted for a bright mind, love of the truth, and a devotion to Scriptures.
  - (ii) Those traits led him to discover “the corruptions of the clergy, and learning of the dogmas and traditions, not found in the Bible, such as indulgences, the worship of the ‘Virgin’ Mary and of images, he attempted to reform the Roman Catholic Church.”
  - (iii) Like his contemporary, Luther, Zwingli was charged with heresy by the RCC.
- (b) “While Luther favored the retention of everything in the practice of the church of Rome not forbidden by the Scriptures, Zwingli contended that nothing should be practiced that was not expressly commanded by the Scriptures.” (Shepherd, p. 123)
- (c) D’Aubigne as quoted by Shepherd says this of Zwingli: “The Zurich reformer passed over the ages, returned to the apostolic times, and carrying out an entire transformation of the church, endeavored to restore it to its primitive condition. (*History of the Reformation*, p. 401.)” (Shepherd, p. 123)
- (d) Swiss Catholics and the Swiss Reformers, led by Zwingli, ended up fighting a carnal war due to their theological differences.
  - (i) On October 11, 1531 Zwingli was killed in battle; afterward the Catholics barbarically quartered his body and burned it.
  - (ii) This temporarily put a damper on the progress of the Reformation in Switzerland.
- (e) Zwingli’s most important contribution was his view of Scripture: A thing is not permitted unless the Scriptures expressly permit it; i.e., like Tyndale he believed we must have a “*thus saith the Lord*” for what we believe and practice (1 Pet. 4:11; Col. 3:17).

(5) **44 John Calvin: 1509-1564**

- (a) **45** Calvin, born in France, studied law and philosophy; he left France for Geneva in 1536 and became a reform advocate in Switzerland.
- (b) Unfortunately his theology and church organizational concepts became dominant in Switzerland and replaced the doctrines promoted by the late Ulrich Zwingli; Calvin disagreed with Zwingli on many points and his views became dominant.
- (c) His views were strongly influenced by Augustine (354-430) who is credited with formulating the concept of “original sin.”
- (d) Much of Calvin’s teachings were incorporated into the *Helvetic Confession of Faith*; a creed which is still very prominent in various *Reformed Churches* even today.
- (e) In 1536 Calvin published the first edition of his *Institutes of the Christian Religion* (i.e., “*Institutes*” for short, cvt).
  - (i) *Institutes* was Calvin’s defense of his faith and statements defining his doctrinal positions.
  - (ii) *Institutes* was also intended to serve as an instruction book for the Christian religion.
  - (iii) Calvin updated *Institutes* many times throughout his life.

- (f) **46** Calvin ruled Geneva with an “iron fist” so to speak; he was responsible for condemning many “heretics” to burning at the stake, most famously Michael Servetus a noted Spanish theologian, physician, and cartographer.
- (g) Calvin overreacted to the errors of the RCC and focused his attention solely on God’s role (sovereignty) in salvation.
  - (i) He correctly believed the Bible was an infallible guide, however, he incorrectly believed it could only be correctly interpreted by the “elect.”
  - (ii) Calvin borrowed much of his theology from Augustine a 4<sup>th</sup> century theologian highly venerated by the RCC; who is credited with formulating the concept of “original sin.”
- (h) Although Calvin did not establish a denomination during his lifetime, the basics of his theology are extremely important to understand because it influences the teachings and practices of nearly every Protestant denomination and even to some degree the RCC.
- (i) **47** To cover the entirety of Calvin’s teaching in detail is way beyond the scope of this sermon. However, we can summarize much of Calvin’s teaching with this simple and easy to remember acrostic: **T-U-L-I-P**
  - (i) His belief system is based on a false concept concerning God’s sovereignty.
  - (ii) All five points (TULIP) must be accepted or rejected as a unit; refute any one and the whole system falls! (“Domino Theology”)

☛ **T** = Total hereditary depravity:

- Man is totally depraved because we inherit the sin of Adam:

**Ezek. 18:20:** “The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.”

**Jas. 1:13-15:** “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.”

**Isa. 59:1-2:** “Behold, the LORD’s hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. 2 But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.”

- Every newborn is “utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil.”
- Calvin is reported to have once said, “There are babies a span long in hell.”
- Because of this condition men, in and of themselves, are incapable of responding to the gospel message.

**Rom. 5:12:** “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned...”

**Matt. 18:3:** “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.”

**Eccl. 7:29:** “Truly, this only I have found: That God made man upright, But they have sought out many schemes.”

Rom. 1:16-17

**2 Thess. 2:13-14:** “But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.”

Mk. 16:15-16

- **\*\*** “Our first parents by this sin fell from their original righteousness and communion with God, and we in them, whereby death came upon all, all becoming dead in sin, and wholly defiled in all the faculties and parts of the soul and body. The guilt of sin was imputed (and corrupt nature conveyed) to all their posterity descending from them by ordinary generation, being now conceived in sin, the subjects of death and all other spiritual miseries, temporal and eternal, unless the Lord Jesus set them free. From the original corruption—whereby we are utterly disposed, disabled, and made opposite to all good and wholly inclined to all evil, do proceed all actual transgressions.” *Philadelphia Confession of Faith*

☛ **48 U** = Unconditional election:

- Also known as predestination; essentially teaches that God has a master list containing the name of every human being that has lived, is living or will ever live.
- On one side of this list are the specific human beings **predestined** to salvation and on the other side of the list are those **predestined** to damnation by the sovereign design of God.

**Acts 2:21:** “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

**Rev. 22:17:** “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

- **\*\***Man has no choice in the matter. For example the Presbyterian Confession of Faith says:

“God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass...By the decree of God, for the manifestation of his glory, some men and angels are predestined unto life, and others foreordained to everlasting death. These angels and men, thus predestined and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.” *Presbyterian Confession of Faith*, p. 18

☛ **49 L** = Limited atonement:

- Jesus did not die for all men, He only died for those **predestined** to be saved.

**Jn. 1:29:** “The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’”

**2 Cor. 5:14:** “For the love of Christ compels us, because we judge thus: that if One died for all, then all died;”

**1 Jn. 2:2:** “And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”

- \*\* “Christ’s redeeming work was intended to save the elect only and actually secured salvation for them. In addition to putting away the sins of His people, Christ’s redemption secured everything necessary for their salvation, including faith, which united them to Him, thereby guaranteeing their salvation.” *The Five Points of Calvinism, Defined, Defended, Document*, Presbyterian and Reformed Publishing Co.

☛ **50 I = Irresistible grace:**

- Since man is totally depraved he cannot and will not respond to God unless and until the Holy Spirit directly and miraculously instills faith within his heart.
- God sends the Holy Spirit directly into the hearts of the “elect” automatically changing their depraved hearts (Rom. 10:17; Mk. 16:15-16; Rom. 1:16-17; 2 Thess. 2:13-14).
- This creates within them a saving faith in Christ which they can now act upon.
- The Holy Spirit thereafter guides the “elect” directly to understand and correctly interpret the Bible.
- \*\* “Although the general outward call of the lost can be, and often is, rejected, the special inward call of the Spirit never fails to result in the conversion of those to whom it is made. This special call is not made to all sinners but is issued to the elect only. The Spirit is in no way dependent upon their help or cooperation for success in His work of bringing them to Christ. It is for this reason that Calvinists speak of the Spirit’s call and of God’s grace in saving sinners as being ‘invincible,’ or ‘irresistible.’ For the grace which the Holy Spirit extends to the elect cannot be thwarted or refused, it never fails to bring them to true faith in Christ.” *The Five Points of Calvinism, Defined, Defended, Document*, Presbyterian and Reformed Publishing Co.
- **Acts 2:40:** “And with many other words did he testify and exhort, saying, ‘Save yourselves from this untoward generation.’”),

☛ **51 P = Perseverance of the saints:**

- Since God has **predestined** only certain specific individual persons to eternal salvation they cannot be lost (aka, “once saved always saved”).  
**Gal. 5:4:** “You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.”  
**Col. 1:21-23:** “And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled 22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight — 23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.”
- \*\* “Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance.” *Official Creed of the Reformed Baptist Church*).

- (j) One Restoration Era preacher, a former Calvinist himself, described Calvinism “as among the heaviest clogs on Christianity in the world. It is a dark mountain between heaven and

earth, and is among the most discouraging hindrances to sinners seeking the kingdom of God and engenders bondage and gloominess to the saints.” (Barton W. Stone)

- (k) Sadly, however, even though 99% of Protestant denominations are “Calvinistic” in doctrine; the members of those man-made churches are mostly ignorant of their own doctrine.
  - (i) In the past, which we will study shortly, Calvinists knew their doctrine very well.
  - (ii) They knew their doctrine so well and their zeal for it was so high that they would eagerly debate nearly anyone that would challenge them.

**(6) 52 Summary of the Reformation:**

- (a) Unfortunately the reformation did not lead to a restoration of Christianity as written on the pages of the NT.
  - (i) Instead of the Bible forming the basis for their theology, denominations formed using the theological speculations of men like Luther and Calvin.
  - (ii) It has been said that the Protestants ran so fast away from Rome that they ran right by Jerusalem (i.e., they failed to restore the NT church and built human denominations.).
- (b) These theological speculations formed the basis for the various creeds, catechisms, and confessions of faith that serve as doctrine of Protestant churches today.
- (c) **53** That is not to say that nothing good came out of the Reformation.
  - (i) The corruption and errors of RCC were exposed.
  - (ii) The Bible was widely translated into the native languages which unchained it from the pulpit and made it available to the common man.
  - (iii) Luther, Zwingli, etc. believed/preached the Bible, not the pope, is the sole authority in religious matters (*Sola Scriptura*; see 2 Tim. 3:16-17; 2 Pet. 1:3; Gal. 1:8-9; 2 Jn. 9).
  - (iv) They also believed and preached, as taught in the NT, that every Christian is a priest and has direct access to God through Jesus Christ (see Eph. 2:13-18; 1 Pet. 2:5: “*holy priesthood*,” 1 Pet. 2:9: “*a royal priesthood*”; 1 Tim. 2:5-6; Heb. 4:14-16).
- (d) **54** But, the fatal flaw in Luther’s theology (borrowed from Augustine) that has thoroughly infected all Protestant denominations is that man is saved through grace by “faith alone.”
  - (i) “Faith only” is the soil in which all denominational bodies have germinated.
  - (ii) If man is saved by “faith alone,” then other doctrinal matters (e.g., worship, work, organization of the church) are secondary at best.
  - (iii) “If man is saved by ‘faith alone,’ then precise church organization is immaterial, exact worship according to truth need not be a prime concern, emphasis on the name of Christ is subject to compromise, baptism is immersion or as essential to salvation is surrendered, and the work of the church is subject to what is judged expedient in each generation.” (Stauffer, pp. 4-5)
  - (iv) This makes such issues optional; they are judged to be merely matters of opinion and human tradition; since these things vary according to every theologian’s human opinion they were reflected in the creeds they wrote and the denominations they established.
  - (v) “Faith only” abandons and perverts the gospel plan of salvation (hear, believe, repent, confess, baptism).

- (vi) “Around those creeds and personal preferences developed scores of Protestant denominations over the next couple of centuries—all differing in work, worship, organization, name, terms of membership, etc.” (Stauffer, p. 5)
- (e) I offer one final word on the Reformation before moving on:
 

“But all Bible students of the sixteenth century did not see it Luther’s way. Men, like Conrad Grebel (c. 1498-1526) and Menno Simons (1492-1559), believed in a ‘restitution’ of the first-century church. Apostolic practice, they taught, must be restored and promulgated. ‘Much more drastically than any of their contemporaries they searched the Scriptures in order to recover the pattern of the early church’ (*The Reformation of the Sixteenth Century*, Roland H. Bainton 95).” (Stauffer, p. 5)

## STOP

### 3. 55 The Restoration Movement:

- A. As we close our examination of the Reformation it is important to understand the big picture:
  - (1) Despite some good effects, the Reformation traded one master (i.e., Roman Catholic Church) in for another (i.e., Protestant denominationalism; esp. influenced by Calvinism and “faith only”).
  - (2) Here is how one historian (Shepherd) describes the aftermath of the Reformation:
 

“In our study of the Reformation we have found that the pretensions of the Roman Catholic infallibility were replaced by a not less uncompromising and intolerant dogmatism, availing itself, like the other, of the secular power, and arrogating to itself, like the other, the assistance of the Spirit of God. The mischief from this early abandonment of the right of free inquiry is as evident as its inconsistency with the principles upon which the reformers had acted for themselves.

Hence under the Protestant banner there arose sectarian churches, professing to take the Bible alone as their rule of faith and practice, when assailing the claims of Rome, and yet binding by creeds, unknown to the Bible, all embraced within their folds; till Protestantism becomes as creed-bound as Romanism.

...Instead of ‘the Bible only as the rule of faith and practice,’ they have creeds and Parliamentary control of church services; in place of ‘the duty of every man to interpret the Bible for himself,’ this same State Church has burned and hung Roman Catholics and Dissenters, the one for holding to much Romanism, and the other for not holding as much as the king and the clergy were pleased to demand. Then, in lieu of ‘the priesthood of every member,’ there is a limited priesthood, differing but little from that of Rome; with infant baptism, infant membership, and numerous other human inventions ‘making void the commandments of God.’” (Shepherd, pp. 136-137)
- B. 56 Although the Protestants did not shed the amount of blood in the name of religion as the RCC, nonetheless, their hands were not clean.
  - (1) As Protestantism developed in England and Europe it produced its share of martyrs among its dissidents (e.g., Calvin sent many to the stake!).
  - (2) This persecution led to the first immigrants coming to America as people looked for a place to exercise religious freedom and escape this persecution.
  - (3) Even though there was a measure of religious freedom in America; “Christianity” became dominated by Protestant denominationalism with their man-made creeds and catechisms.
- C. 57 The “Restoration Movement” was a Christian religious movement that began in the United States on the western frontier that was part of what is sometimes called “The Second Great Awakening.”
  - (1) It began in 1790 and lasted until the late 1850’s.



- (2) All of its leading lights were, for the most part, former Protestant denominational “clergymen” (In contrast, the Reformation leaders were pretty much all RCC priests.).
  - (3) **Importantly**, most of the leaders of what became the *Restoration Movement* began their religious changes independent of one another; yet the concepts they sought were remarkably consistent.
  - (4) In other words, they were all seeking the same thing: a revival of idealized apostolic Christianity; their consistency resulted from the fact they all used the “Bible alone” as their guide.
  - (5) **\*\***They all sought to restore the entire “Christian church” (i.e., all denominations) to the pattern set forth in the New Testament and believed that all denominational creeds and catechisms should be abandoned because in their view (rightly so!) the manmade creeds kept Christianity divided.
- D. As we begin our consideration of the *Restoration Movement* it is important to remind ourselves of the difference between reformation and restoration: The men of the *Restoration Movement* were not reformers, they sought restoration! They sought to restore apostolic Christianity!
- E. **58** One could legitimately argue the *Restoration Movement* began in Scotland, Wales and Ireland.
- (1) Prominent preachers in the “Old World” included the Haldane brothers, Carmichael and McLean and groups like the “Separatists.”
  - (2) They sought to return to the “Bible alone” as the sole rule for their faith and practice; they rejected the creeds and catechisms of denominationalism.
  - (3) Shepherd says of these efforts: “While these people were scriptural in a number of things, in others they fell far short of returning to apostolic Christianity. So we must continue our search.” (Shepherd, p. 146) It would be a long, slow process:
- “These efforts brought forth many sects, and each sect fought desperately to secure the Bible within its own party by the spiritual fetters of partisan interpretation. The clergy of each denomination, arrogating to themselves the claim of being divinely-authorized expounders, caused it to speak only in the interest of their sect, and thus the Bible was made to speak in defense of each particular creed. Detached sentences, relating to matters wholly distinct and irrelevant, were placed in imposing array in support of positions assumed by human leaders; the people, on the other hand, seemed to have quietly surrendered into the hands of the clergy all power of discrimination and all independence in religious matters. It seemed vain that the Bible had been put into the hands of the people in their mother tongue, since the ‘clergy’ had succeeded in imposing upon it a seal which the ‘laity’ dared not break, so that while Protestants were delighted that they were in possession of the Bible, it was, in fact, little else than an empty boast, so long as they could be persuaded that they were wholly unable to understand it.
- The Bible thus trammelled had, nevertheless, set free from spiritual bondage individuals here and there, who were more or less successful in their pleadings for reform. But among them all, however, there was no one who took hold of the leading errors with sufficient clearness and grasp as to liberate it from the thralldom of human tradition and restore the Gospel to the people in its primitive simplicity and power.” (Shepherd, p. 147)
- F. **59** *Leading Lights of the Restoration Movement:*
- (1) **Robert Sandeman: 1718-1771**
    - (a) **60** Sandeman was born in Scotland (1718) and was heavily influenced by the teachings of John Glas his father-in-law.
      - (i) Glas came to the conclusion that the NT did not sanction the national *Church of Scotland* (i.e., *Church of Scotland*, or any “national church” of any country for that matter).

- (ii) He separated himself from the *Church of Scotland* and formed what became called “Glasite churches.”
  - (iii) Glas established about thirty “churches of Christ” in Great Britain; these churches emphasized the wearing of only NT names (usually “church of Christ”), taught baptism is for the remission of sins, rejected infant baptism, and practiced *a capella* singing in worship.
  - (b) Sandeman came to America and founded one of the first “churches of Christ” in Portsmouth, New Hampshire in 1765.
  - (c) Sandeman’s work met with much resistance from “orthodox denominations”; but with the help of his cohorts approximately eight “churches of Christ” were planted in New England and another in Canada.
  - (d) These congregations emphasized reliance on the Scriptures for their doctrine, weekly communion, biblical church names (“church of Christ”) baptism by immersion for the remission of sins, no infant baptism, autonomous church government w/local eldership.
  - (e) The scope of the work of Glas and Sandeman was not large, but it had an impact on the *Restoration Movement* in America.
- (2) **61 Robert Haldane:** 1764-1842
- (a) **62** Born in London (1764) and served with distinction in the Royal Navy.
  - (b) Along with his brother James established 85 churches in Scotland and Ireland.
    - (i) They practiced baptism by immersion, weekly communion, and congregational polity (i.e., autonomous government).
    - (ii) They also operated a seminary to train preachers.
    - (iii) In 1816 he visited continental Europe and influenced several young preachers who assisted Haldane in preaching his version of Christianity in France, Germany and the Netherlands; the “revival’s” effects were felt as far afield as Italy and Hungary (recall Charles Carpenter’s experience in the U.S. Army in Germany finding a “church of Christ,” circa early 1950’s.).
    - (iv) In 1816 he also published a work on the *Evidences and Authority of Divine Revelation*; he wrote a number of other influential books and pamphlets (e.g., *On the Inspiration of Scripture* in 1828; *Exposition of the Epistle to the Romans* in 1835).
    - (v) Although the Haldanes never came to America, many of their religious principles influenced those in the *American Restoration Movement*.
- (3) **63 James O’Kelly:** 1735-1826
- (a) **64** A Methodist preacher in North Carolina and Virginia led a group that seceded from the Methodist Church on December 25, 1793.
  - (b) They initially called themselves “Republican Methodists,” but in 1801 they “resolved to be known as Christians only, to acknowledge no head over the Church but Christ, and to have no creed or discipline but the Bible.”
  - (c) Unfortunately this group fizzled out, but its principles spread to other places.
- (4) **65 Barton W. Stone:** 1772-1844

- (a) **66** He was born (12/24/1772) in Maryland and ordained as a Presbyterian minister in North Carolina.
- (b) Presbyterians followed the *Westminster Confession of Faith* which was very Calvinistic in its teaching.
- (c) Stone was a good Bible student (key!) and came to believe Calvinism (recall T-U-L-I-P) did not agree with the Bible, he was especially upset with the doctrine of total hereditary depravity.
  - (i) From his studies of the Bible he became convinced that God loved all of mankind and that the only reason God did not save everyone was because of their unbelief; hence, he rejected Calvinism.
  - (ii) One of the scriptures that he could not reconcile with Calvinism (and rightly so!) was **John 20:30-31**: “And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”
  - (iii) He parted company with Calvinism calling it “as among the heaviest clogs on Christianity in the world. It is a dark mountain between heaven and earth, and is among the most discouraging hindrances to sinners seeking the kingdom of God and engenders bondage and gloominess to the saints.”
  - (iv) **67** The rejection of such creeds as the *Westminster Confession of Faith* produced a great deal of backlash; people in the denominations were very upset; their “doctrine” was under attack; many of these partisans were very vocal and bitter in their opposition to *Restoration Movement* principles.
- (d) He preached at the great religious meeting held at Cane Ridge, KY during the summer of 1801 (Notice that this is before the Campbell’s came to America. Mention “Cambellites.”).
  - (i) It is estimated that over 30,000 people from Ohio, Indiana, Kentucky and other states attended the meeting.
  - (ii) During the meeting several preachers spoke simultaneously to the crowds; the meeting lasted six or seven days and only broke up due to a lack of adequate food and water.
  - (iii) The effects of the Cane Ridge meeting were felt far and wide as those attending were influenced by *Restoration Movement* ideas and took those ideas back to where they lived.
- (e) Stone and his followers ultimately totally rejected Presbyterianism and its creed the *Westminster Confession of Faith*.
  - (i) Stone and his followers formed their own “branch” of Presbyterianism and called themselves the “Springfield Presbytery.”
  - (ii) Ultimately they saw the error in this and divested themselves completely of all party names and creeds, trusting in God’s word alone as their rule of faith and practice; this was famously done in 1804 when they wrote “The Last Will and Testament of the Springfield Presbytery.” (BTW: This indicates that a “Restoration Movement” was already well underway before the Campbells ever came to America.)

“Stone did not meet Alexander Campbell until 1824...After meeting, a warm and mutual friendship developed between the two. The uniting of the two bodies, that led by Stone and that led by Campbell, began in 1832, resulting finally in the merging of nearly all congregations influenced by the reformatory efforts of these two men, so nearly in perfect agreement were

the two groups, though completely independent of each other in their origin and development. This need not appear unnecessarily strange, though the two men were so different in disposition and background; for the harmony of views was simply the result of studying the same book, with the same desire to learn and do its bidding and to return in all things to the New Testament pattern.” (Hailey, pp. 46-47)

- (iii) For their stance, Shepherd says that Stone and his cohorts “became a byword and laughing stock to the whole family of the sects; all of whom prophesied their speedy annihilation. Through much tribulation and strenuous opposition they advanced, and churches and preachers were multiplied.” (Shepherd, p. 165)
- (f) **68** Another major point where Stone and his followers parted company with Calvinism was the rejection of infant baptism.
  - (i) Stone initially clung to infant baptism, but was eventually convinced by some of his cohorts that it was entirely without Bible authority.
  - (ii) So these men baptized one another and then went back to their various home congregations and baptized adult believers (Just like in the Philippines!).
- (g) Shortly after reaching their conclusions concerning baptism, they came to understand the unscriptural nature of the “mourner’s bench” (explain).
- (h) **\*\*** Shepherd makes this comment on Stone’s work:

“The independent stand that Stone took on the Bible alone greatly increased his labors. Kindred spirits speedily rallied to his support. The Presbyterians forbade their people to associate with them in their worship, on pain of censure or exclusion, but this caused many to cast their lot with them. Churches quickly sprang up over a wide region, rejecting all standards but the Bible and refusing to wear any name but that of ‘Christians.’ Stone and his co-laborers now devoted themselves to encouraging and strengthening these widely-scattered churches.” (Shepherd, p. 170)

**\*\***“Stone continued to preach to the churches far and near, to any who would listen to him, rendering his services gratuitously, and earning as best he could the support of his family out of his little farm. Preaching the Gospel as he now understood it, multitudes flocked to his standard, and many flourishing churches were established by him in Ohio, Kentucky and Tennessee.” (Shepherd, pp. 171-172)

#### (5) **69 Thomas Campbell: 1763-1854**

- (a) **70** Campbell was “an humble, but intellectually and spiritually-gifted minister of the Seceder Presbyterian Church in parish of Ahory, Armaugh County, Ireland...” (Shepherd, p. 175)
- (b) He came to the U.S. in May, 1807 and ministered to the Seceder Presbyterians who were reported to be one of the strictest sects of the Calvinistic faith (Note: nearly six years after the Cane Ridge meeting.).
- (c) He hoped that in the New World he would be in “freest of lands...[where] men’s hearts would necessarily be emancipated from the unyielding sectarian prejudices and animosities of the Old World.” (Shepherd, p. 175)
- (d) **71** “While eminently prudent and peace-loving, he was a man of heroic temper. He would not temporize [i.e., compromise, cvt] nor bow to the tyrannous dictates of human traditions or human policy.” (Shepherd, pp. 175-176)
- (e) Campbell soon came under fire from the Seceder Presbyterians for his preaching that the creed (i.e., *Westminster Confession of Faith*) should be abandoned and the Bible alone be the foundation upon which all doctrine and practice should be based.

- (f) Campbell was ejected from the Seceder Presbyterian Church: it didn't stop his preaching!
  - (i) He no longer had a church affiliation, therefore, no meeting houses were at his disposal.
  - (ii) "...but he held assemblies, after the pioneer fashion, in private dwellings, barns, schoolhouses and under green trees." (Shepherd, p. 178)(Philippines!)
  - (iii) "In these labors it was no part of his plan to organize a separate religious party." (Shepherd, p. 178)
- (g) **72** About this time, during a sermon, he made this statement, which may be the most important thing he ever said (it became the slogan for the *Restoration Movement*):
 

**"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."**

  - (i) Simply restates Peter's inspired statement of the same sentiment in 1 Peter 4:11.
  - (ii) The audience unhesitatingly accepted this scriptural principle, "But the troublesome question arose, 'Where will it lead us?'" (Shepherd, p. 180)
  - (iii) "Andrew Munro, a shrewd Scotch Seceder, arose and said: 'Mr. Campbell, if we adopt that as a basis, then there is an end of infant baptism.'" (Shepherd, p. 180)
- (h) **73** Campbell's statement and its logical conclusion totally destroyed the various creeds of the denominations and was a real watershed moment in the *Restoration Movement*.
  - (i) Everyone, nearly to a man, realized the profound implications of Campbell's statement but "Some of those who started out in this great movement, when they saw more clearly the inevitable, logical result of the great principle now adopted, one after another broke off all connection with this work." (Shepherd, p. 181)
  - (j) On September 7, 1809 Campbell published his famous dissertation on the principles of apostolic Christianity entitled the "Declaration and Address."
    - (i) **\*\*** The introduction sums up the overall tenor of the "Declaration and Address":
 

"Our desire, therefore, for ourselves and our brethren would be that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the divine Word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone as exhibited in the Word for our salvation; and that by so doing we may be at peace among ourselves, follow peace with all men and holiness, without which no man shall see the Lord." (Shepherd, p. 182)
    - (ii) As one commentator says: "Here was an effort not so much for the reformation of the church as was that of Luther and of Calvin and of Haldanes, but for its complete restoration at once to its pristine purity and perfection." (Shepherd, p. 183)
    - (iii) **\*\*** Very importantly, a main principle of the "Declaration and Address" was the plea to return to the Bible alone, to respect the silence of the scriptures and "Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament." (Shepherd, p. 185)
    - (iv) Another main principle was the idea that division among believers was "a horrid evil," and that unity could only be achieved by rejecting all forms of human authority (i.e., creeds) and returning to the Bible alone.
- (6) **74 Alexander Campbell: 1788-1866**

- (a) **75** Son of Thomas Campbell; remained in Ireland when his father Thomas came to the U.S. in 1807.
- (b) In Ireland he studied at the University of Glasglow and was influenced by Greville Ewing and the Haldanes; who pressed for religious liberty and a stricter conformity to the Scriptures.
- (c) Alexander was essentially coming to similar religious thoughts as his father, but did it independently.
- (d) Alexander arrived in America in 1809 just in time to read the proof sheets of his father's "Declaration and Address."

"While reading the proof sheets of the Declaration and Address, Alexander Campbell had a conversation on the principles set forth therein with a Mr. Riddle, of the Presbyterian Church, whom he accidentally met. When the proposition that 'nothing should be required as a matter of faith or duty for which a 'Thus saith the Lord' could not be produced in express terms or by approved precedent,' was introduced, Mr. Riddle very promptly replied that the words, however plausible in appearance, were not sound; for if that were followed it would be necessary to abandon infant baptism. To which he replied, 'Why, sir, is there in the Scriptures no express precept nor precedent for infant baptism?' 'Not one, sir,' was the prompt reply.

This reply startled and mortified Mr. Campbell, and shortly afterward he mentioned the suggested difficulty to his father, who replied, 'We make our appeal to the law and the testimony. Whatever is not found therein must of course be abandoned.'" (Shepherd, pp. 188-189)

- (e) **76** Alexander "seems to have suspended his investigation of the subject..." at least for a period of time.
  - (i) However, in March 1812 he was compelled to revisit the subject of infant baptism when his first child was born.
  - (ii) **77** Shepherd describes what he did (Serves as an important lesson for all of us!):

"At this point he parted company with all uninspired authorities and turned to the Greek New Testament and diligently applied himself to the meaning of the words translated into the English by the words 'baptize' and 'baptism,' and soon became thoroughly satisfied that the act indicated by them could not be performed short of a burial of the subject in water. By further investigations he was led to the strong conviction that believers, and believers only, were the scriptural subjects of the ordinance. 'He now fully perceived that the rite of sprinkling to which he had been subjected in infancy was wholly unauthorized, and that he was, consequently, in point of fact, an unbaptized person, and hence could not consistently preach a baptism to others of which he had never been a subject himself.' The subject was of such serious and anxious inquiry that he frequently conversed with his wife on the subject; she also became interested in it, and finally reached the same conclusion." (Shepherd, p. 191)

- (f) On June 12, 1812 Alexander Campbell, his wife, his father and four others were baptized into Christ after making the simple confession, "I believe Jesus Christ is the Son of God."
  - (i) Within a week thirteen other members of the Brush Run Church were immersed into Christ upon the same simple confession of faith in Christ.
  - (ii) Soon the entire church was either baptized or those not accepting baptism withdrew themselves from the church and joined one of the denominations in the community.
  - (iii) **77** One historian describes the situation:

"“The Brush Run Church had come to its position under the guidance of primitive apostolic example and its application to every item of faith and practice which is adopted in its order. It was not seeking agreement with any religious body, but ‘the old paths,’ agreement with the



‘original standard,’ ‘that it might come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them.’ It was feeling its way and making sure of its ground as it went. It knew of no religious body that stood upon original ground; none that dared to return to the original standard. The sense of freedom which it enjoyed in being bound only by the New Testament with respect to all doctrines and practices, was equaled only by the sense of certainty it enjoyed in being infallibly guided by the New Testament to the true conditions of unity and communion.” (Shepherd, p. 194)

(iv) **78** But all was not a “bed of roses”:

“As was to be expected, the attitude of the Brush Run Church in becoming a body of immersed believers awakened a storm of opposition from the pedobaptist ranks, and its members became the subjects of no little persecution. Misrepresentations of all kinds, were freely circulated among the people. Family and friendship ties were broken, and the common civilities of society were denied to this new order of ‘heretics.’ (Shepherd, p. 195)

- (g) **79** Alexander initially was opposed to debating those who opposed the principles of apostolic Christianity, however, after finally engaging in a couple of debates he concluded that honorable debate was a fruitful way to advance the cause of truth. Hence, he engaged in many oral and written debates.

“Public discussion, is, we are convinced, one of the best means of propagating the truth and exposing error in doctrine or practice....And we are fully persuaded that a week’s debating is worth a year’s preaching, such as we generally have, for the purpose of disseminating truth and putting error out of countenance. There is nothing like meeting face to face in the presence of many witnesses and ‘talking the matter over’; and the man that can not govern his spirit in the midst of opposition and contradiction is a poor Christian indeed. (*Christian Baptist*, Vol. I, page 189.)”

- (h) Alexander also popularized and promulgated the *Restoration Movement* principles in a publication called *The Christian Baptist*.

(i) He published about 30 articles in *The Christian Baptist* on the general theme of “A Restoration of the Ancient Order of Things.”

(ii) These articles vehemently denounced the “clergy system,” the traditions of men (creeds) and urged men to restore “the ancient order of things” by returning to the practices of the first century church as revealed in the NT.

- (i) “By 1839 there were an estimated two hundred thousand ‘professors of the Ancient Gospel’ in the United States.” (Hailey, pp. 92-93)

- (j) I think it is appropriate at this time to note that the *Restoration Movement* grew rapidly!

**\*\***“How is such a rapid growth, with no societies, no machinery, no central head or headquarters, to be accounted for? The answer is: They had a message, they believed their message to be the greatest discovery of the age and need of the world; hence, fired with the zeal of discoverers, they became propagandists of the first rank.” (Hailey, p. 93)

**\*\***“Fortune’s observation is, ‘Because of their convictions, they were all evangelists. As a result of the personal work of the men and women there were responses to the invitation whenever it was given. The simplicity of their message and the zeal of the new converts were the ground of their rapid growth and spread.’ (Hailey, p. 95)

(7) **80** “Raccoon” John Smith: 1784-1868

- (a) **81** I mention “Raccoon” John Smith because he is really interesting and inspiring.

- (i) He was the polar opposite of Alexander and Thomas Campbell being uneducated (~6 months of 'formal' education) and from the wilds of the frontier of East Tennessee.
- (ii) His parents were Baptist and had left Virginia because the Episcopal faith was the official religion of Virginia and all others were persecuted.
- (iii) Tragically he lost his first two children in a cabin fire and his first wife died from shock shortly thereafter (1815).
- (b) "Raccoon" John is described as a "humble-minded and earnestly pious" man who "held firmly to the Philadelphia Confession of Faith" (another very Calvinistic creed). (Shepherd, p. 209)
- (c) **82** According to this strict Calvinistic theology man is utterly unable "to understand the Scriptures, to believe or repent, to love God or to obey him, until endued with power from on high (i.e., direct operation of the Holy Spirit); the necessity of some supernatural sign or sensation, some miraculous voice or vision, as an evidence of pardon and acceptance with God." (Shepherd, p. 211)
- (d) As a young man "Raccoon" John desperately sought to have a miraculous religious experience so he would be "saved."
  - (i) To make a long story short, the miraculous religious experience never came and "Raccoon" John grew disillusioned even though he remained active as a preacher.
  - (ii) The more he studied the Bible the more he saw the inconsistency of Calvinism with the truth.
  - (iii) He finally closed one sermon by saying: "Brethren, something is wrong; I am in the dark—we are all in the dark; but how to lead you to the light, or to find the way myself, before God I know not." (Shepherd, p. 217)(cf. Lk. 8:15)
  - (iv) **83** "Retiring on his knees he prayed that he would take God's Word as his only guide, examine it carefully, and follow its teachings wherever they might lead him. In the keeping of this pledge he began anew to study the Bible. When his day's work in the field was done, he would sit by his candle with his Bible upon his knees, and often spend the whole night in solemn meditation in his search for light." (Shepherd, p. 217)
- (e) This is the main reason I find "Raccoon John Smith such a compelling figure; he had a good and honest heart (Lk. 8:15); he knew human traditions were futile and that the only way to the "light" was to go back to God's book (A lesson we all need to heed!).
- (f) **84** Shortly after making his fateful admission and devoting himself to total dependence upon God's Word he came across Campbell's *Christian Baptist* and found that what he was reading and discovering from the New Testament was in total agreement with the principles Campbell was writing about in his paper.
- (g) He met Alexander Campbell, heard him preach, discussed the Bible with him and "resolved henceforth to devote his life to preaching the simple Gospel as exhibited in the New Testament." (Shepherd, p. 220) Shepherd adds:

**\*\***"The step was, as he had anticipated, attended with great sacrifices. Old friends forsook him. He had always stood high among his preaching brethren, but now he was regarded with undisguised suspicion. Soon the storm gathered furiously about him. At the annual meeting of the association in which he held membership charges were preferred against him, among the most serious of which was that, instead of the King James translation of the Scriptures, 'he had on two or three occasions in public, and often in his family, read from Alexander Campbell's translation.'

- Without being given an opportunity to defend himself, he was placed under censure, and given a year in which to correct his views and change his ways.” (Shepherd, p. 220)
- (h) **85** He was already a poor farmer and had accepted almost nothing in the way of support for his preaching, but after his decision to stake his life and preaching on the Bible alone “The churches that had obligated themselves to pay the debt (i.e., on his farm, cvt) in compensation for his services, now refused to make further payment.” (Shepherd, p. 220)
    - (i) When his friends confronted him about his stand for the truth this was the exchange:
 

\*\*\*“But from a course so radical and perilous his friends earnestly sought to dissuade him. They argued: ‘Your more influential brethren will abandon you; you will get nothing for your preaching; your debts will press you to the earth, and your farm and house eventually given up.’ ‘Conscience,’ said he, ‘is an article that I have never yet brought into the market; but should I offer it for sale, Montgomery County, with all its lands and houses, would not be enough to buy it, much less that farm of one hundred acres.’” (Shepherd, p. 221)
    - (ii) This very same thing happens to denominational preachers in the Philippines when they convert to the truth of the gospel! Such men are brave and courageous beyond nearly anything I’ve seen here in the U.S.!
  - (i) **86** “Raccoon” John Smith became a tireless preacher of the truth (like Rody!) and his good wife Nancy stayed at home and did the farming so the family could be fed.
 

“As he now went from house to house, and neighborhood, to plant the cause of Christ, his zeal knew no bounds. His heart was all aglow with his new-born knowledge of the truth, and with tireless effort he sought to win men to respect and obey the simple claims of the Gospel. So intense was his desire that he scarcely allowed himself time to eat and sleep. After a busy day he would often spend a great part of the night answering questions or meeting objections which his public discourses had aroused, or in helping some half-persuaded inquirer to full acceptance of the Gospel; often going the same hour of the night to some near-by stream to administer baptism, when a surrender had been made. Or, if at home, the burden that was upon his heart, and his thirst for the knowledge of the Word of God, would often interfere with his sleep, and he would arise and light his candle at midnight ‘to examine some word or text not yet understood, and which, perhaps, had confused him in his dreams.’” (Shepherd, pp. 221-222)
  - (j) To give you an idea of the sacrifices he made Shepherd notes: “During the years 1825-1830, in which he laid the foundation of primitive Christianity in Kentucky, he never received a dollar for his services, or compensation of any kind, save the remittance to a friendly merchant in a neighboring town for a small bill of goods.” (Shepherd, p. 223)
  - (k) “Raccoon” John was so busy in his preaching that many times his wife met him on the road as he traveled and gave him a fresh change of clothing.
  - (l) **87** “So fruitful were his labors that within a short period of six months he was able to report seven hundred conversions and five new churches organized. But greater still, he had established a great cause in the hearts of the people.” (Shepherd, p. 223)
  - (m) He also was noted for his quick wit.
    - (i) “Once, meeting an old acquaintance, Smith said to him, kindly, ‘Good morning, my brother.’ To which the other scornfully replied, ‘Don’t call me brother, sir! I would rather claim kinship with the devil himself.’ ‘Go, then,’ said Smith, ‘and honor thy father.’” (Shepherd, p. 224)
    - (ii) Another funny anecdote:

“In passing a Methodist camp meeting one day in September he stopped to watch a young Methodist preacher baptize a howling, rebellious infant by sprinkling water on the squirming body. When the service was concluded, he stepped to the front of the crowd and, identifying himself, took the preacher firmly by the arm and attempted to lead him toward the creek a few yards away.

‘What are you trying to do, Brother Smith?’ the young preacher protested. ‘Are you out of your mind?’

‘What am I trying to do?’ John affected deep surprise. ‘Why, sir, I am going to baptize you by immersion into the death, burial and resurrection of our Lord Jesus Christ, according to his commandment.’

‘But I have no desire for such baptism. I know of you; you are called ‘The Dipper.’ But you are not going to dip me. I’m a Methodist; let me go!’

John tightened his hold on the man’s arm while the crowd watched, some in apprehension, others in amusement. ‘That is a scoffer’s blasphemy of a holy ordinance.’ John said sternly. ‘Are you a believer?’

‘Of course I’m a believer,’ the preacher said indignantly. ‘But I’m not willing to be immersed. It would do no good for you to baptize me against my will. It would be wrong!’

‘I don’t understand,’ John said. ‘Only a few minutes ago you baptized a helpless baby against its will, although it screamed and kicked. Did you get its consent first?’ Come along, sir, we will have no more of this foolishness.’

The crowd broke into open laughter, and John gave the young preacher a quick pull toward the creek, and then as suddenly released him.”

(8) **88 Walter Scott: 1796-1861**

- (a) **89** Walter Scott was ordained in the Scotch Presbyterian Church; came to America in 1818.
- (b) He met a man who had trained under the Haldanes of Scotland who impressed upon Scott the conviction that the Word of God is the only true and sure guide (i.e., rejected creeds).
- (c) Like many of the other *Restoration Movement* men, Scott independently studied himself out of infant baptism and other tenets of Calvinism.
- (d) **Important:** He determined to make a complete study of the New Testament to find out exactly what was involved in “conversion.”
- (e) Here is Shepherd’s description of Scott’s search:

**\*\***“After a more diligent and prayerful study of the Word of God, and many conferences with other pious and godly men, it became clear to Scott that the Gospel contained facts to be believed, commands to be obeyed, and promises to be enjoyed. But in its specific application it was five-fold: (1) Faith to change the heart; (2) Repentance to change the life; (3) Baptism to change the state; (4) Remission of sins to cleanse from guilt; (5) The gift of the Holy Spirit to help the Christian life and make one a partaker of the divine nature.” (Shepherd, p. 237)

- (f) Scott’s work, like the other Restorationists, was very similar to what’s been happening in the Philippines:

**\*\***“His labors and success aroused much inquiry and great opposition, and the wildest rumors were circulated concerning his preaching and work. The interest in the public mind swelled to a torrent which swept everything before it. Not only individuals by the hundreds became obedient to the faith, but often entire congregations would wheel into line with the ‘ancient order of things.’ Baptist congregations voted out the Philadelphia Confession of Faith and substituted the New Testament in its place.” (Shepherd, pp. 242-243)

- (9) There were others we could mention: John Wright (born in North Carolina, did significant work in Indiana near Salem); Herman Christian Dasher, Jacob Creath, John T. Johnson, Samuel Rogers, G. W. Elley, etc.
- (10) **90** Important things to remember about the *Restoration Movement*:
- (a) Rejected human creeds and traditions and replaced it with the “Bible alone.”
  - (b) Respected the authority of the Scriptures in general, and, very importantly, “*Where the Bible speaks, we speak; where the Bible is silent, we are silent*” became an important principle, which has a biblical basis (i.e., 1 Pet. 4:11).
  - (c) They believed the answer to division was to restore the church as it existed in the first century by using the “Bible alone” as the only path to apostolic Christianity (**1 Cor. 1:10**: “*Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.*”; 1 Pet. 4:11; Col. 3:17).
  - (d) They rejected all denominational machinery, names, doctrines, organizational structure, para-church organizations, etc.; because such fostered a party spirit and created division.
  - (e) They rightly believed that the “Bible alone” was the only authority and guide and provided the only means to achieve true unity.
  - (f) All of the leading lights were dedicated students of the Bible (Lk. 8:15; Acts 17:11).
  - (g) It was a movement based on principles and not on personalities (explain).
- (11) **91** Even though the *Restoration Movement* was a critical religious movement in history (as was the *Reformation*); our duty is not to blindly follow these men and the principles they advocated; that’s the mistake made by those in the denominational world in regards to the *Reformation* and many of our liberal brethren (*Restoration Movement* heritage; **1 Cor. 4:6**: “...not to think of men above that which is written...”).
- (a) We only follow those of the *Restoration Movement*, or any “movement,” as they follow God’s Word! 1 Cor. 11:1
  - (b) And, from what I’ve learned of these men; they would have it no other way! Their only goal was to restore the pristine purity of the first century church by using the “Bible alone” as their only guide!
  - (c) One of Thomas Campbell’s favorite scriptures was **Isaiah 8:20**: “*To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.*”
  - (d) Regardless of how humble and kind someone appears to be; if they don’t subscribe to the principles of Colossians 3:17 and 1 Peter 4:11 it is because “*there is no light in them*”!

## STOP

### 4. **92** Union of “Disciples” and “Christians”:

- A. Stone’s followers generally used the name “Christian,” while Campbell’s followers called themselves “Disciples.”
- B. “By the year 1831, efforts were being put forth, especially in Kentucky, to bring the two groups together. John Smith and John T. Johnson were instrumental in bringing together representatives of both parties in order to consider such a union.” (Hailey, p. 100)

- C. **93** “As these two bodies united in Kentucky, they became known as the ‘Church of Christ,’ or the ‘Christian Church.’” (Hailey, p. 104)
- D. “As time passed, the Christian Church became the more common designation. The members became known as Disciples, or Christians, with preference for Christians as the years passed.” (Hailey, p. 104)

“Our interest in this chapter has been the growth of the movement through evangelization, without organization, but by a simple appeal to the Scriptures as each moved only in a congregational capacity. These men believed the Scripture plan to be sufficient, and such progress without going beyond the things revealed continues to present a strong argument for their contentions. They cooperated without organizing; they carried the gospel into section after section of the country without any machinery other than individual and personal love for the newly discovered ancient truth. What they did then can be done today, and stands a monument to the practicability of their methods. Division did not come until those scriptural methods were laid aside by some, to seek again those things from which they were so lately removing, the methods and practices of men.” (Hailey, pp. 111-112)

5. **94** The “Unraveling” of the Restoration Movement:

- A. Recall that when we mentioned the history of the kings of Judah there were reformer kings (5) and restorer kings (2).
- (1) Very importantly, the reforms made by these kings did not last very long; in each case, one good king was never followed by another good king.
  - (2) Why? Very simple: The reforms didn’t last because the majority of the people wouldn’t abide in God’s word (**Jer. 5:31**: “*The prophets prophesy falsely, and the priests rule by their own power; and My people love to have it so...*”).
  - (3) The exact same thing happened to the church in the first century (Rev. 2 & 3).  
**Acts 20:28-31**: “*Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.*”  
**2 Tim. 4:1-5**: “*I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.*”
- B. Unfortunately, the same thing happened to the Restoration Movement. Within the lifetime of many of the Restoration Movement leaders the majority of the people began abandoning the scriptural principles of the movement; they left Jerusalem for the golden calves of Dan and Bethel!
- C. **95** Such division is inevitable as two groups always emerge (OT, first century, Restoration Movement, today):
- (1) Group #1: The apostate group, which is inevitably the majority, they reject scriptural authority; they will not abide by Matt. 28:18, 1 Pet. 4:11 and Col. 3:17 (**Lk. 19:14**: “*We will not have this man to reign over us.*”)(recall Luther’s attitude toward Scripture).



- (2) Group #2: The remnant which is always a smaller minority who abide by scriptural authority; they remain faithful because they abide by Matt. 28:18, 1 Pet. 4:11 and Col. 3:17 (recall Zwingli's attitude toward Scripture)(**Lk. 1:38**: "Let it be to me according to your word.").

"During the first half of the 1800's, the work of restoring New Testament Christianity in America grew and prospered. But in the decades following the War Between the States, the ship of Zion floundered on the sandbar of apostasy. The rise of liberal attitudes toward Bible authority resulted in an effort to centralize the work of churches through human institutions and in an effort to modernize the worship by using instrumental music." (Ron Halbrook)

- D. **96** The three main issues that came to trouble the *Restoration Movement* were 1) The formation of the missionary society, 2) The use of instrumental music in worship, and 3) Open membership (i.e., Recognizing people as faithful Christians who had not been baptized (immersed) for the remission of sins.).

- (1) Missionary society: an organization separate and apart from the church, with its own leadership, with the mission/purpose to evangelize the world with the gospel.

"The year 1849 is a pivotal year in Disciple history; not because of any cataclysmic upheaval that year, but because of the organization of a society against which there was widespread opposition, and which eventually led to division. The church had been taught to believe that all work done by the church should be done through the local congregations. The introduction of the society through which to do the work became a testing ground of the movement originating to unite the religious bodies; and at the same time, it challenged the practicability of the Restoration slogan, 'Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.'" (Hailey, p. 147)

- (a) In 1849 the various elements of the *Restoration Movement* held their first "National Convention" in Cincinnati, Ohio (first big mistake! Activating the universal church! No authority for such meetings!).
- (b) Alexander Campbell did not attend the gathering; he had concerns that such meetings would lead the movement back into denominationalism; which is exactly what it did.
- (c) At this meeting the *American Christian Missionary Society* (ACMS) was created.
  - (i) The ACMS, was an organization separate and apart from the church; it was financially supported by donations from a majority of the *Restoration Movement* churches.
  - (ii) The purpose of the ACMS was noble in the sense that it was formed to spread the gospel (i.e., evangelism; see Matt. 7:21-23).
  - (iii) The ACMS had its own leadership (i.e., board of directors, including a president, etc.); its leaders determined its program of work; its leaders determined the 'who, what, and where' of preaching (In the New Testament this was done by the churches themselves through their local elders!).
- (d) Prior to the establishment of the ACMS, Alexander Campbell opposed the concept of missionary societies as being unscriptural on the basis that such organizations preempted the church's role in evangelism, served as a focus for division, and thought it would lead the church into denominationalism; all of which ended up being 100% true!
  - (i) Campbell's opposition to the missionary society was reflected by his writings in the first periodical he edited (i.e., *The Christian Baptist*).
  - (ii) Unfortunately, Campbell eventually abandoned the scriptural ground and became a staunch advocate for the missionary society concept.

- (iii) Campbell was unable to attend the convention of 1849 in Cincinnati due to illness, but the convention nevertheless appointed him the ACMS's first president and he used his second journal, the *Millennial Harbinger*, to support and promote the missionary society.
- (e) **97** The missionary society was an obvious departure from the scriptural pattern:
  - (i) First, the concept of an organization separate from the church to do the work of the church (i.e., evangelism) is an obvious violation of Scripture; it violates the NT pattern for evangelism; churches in the NT sent out, supported and oversaw their own missionaries (e.g., church at Antioch sent out Saul and Barnabas; Acts 13:2-3; the church at Philippi supported Paul's preaching; Phil. 4:15-16; various other churches supported Paul when he preached in Corinth; 2 Cor. 11:8).
  - (ii) Second, by creating an organization separate from the church with its own leadership, yet financed with donations from churches, the independence and autonomy of local churches was compromised/violated (Eph. 4:16: the local church edifies "*itself in love*"; it is unscriptural to turn that work over to another entity!).
  - (iii) Third, an organization, separate and apart from the church, with its own board of directors usurps the authority God has given the elders of each local church:  
**Acts 20:28:** "*Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.*"  
**1 Pet. 5:2:** "*Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;*"
  - (iv) Fourth, an organization like the missionary society is an attempt to activate the universal church which according to Scripture has no earthly organization or function. The only functional unit of the church on earth are the local congregations which are independent, autonomous, with their own appointed leadership (i.e., elders and deacons).
  - (v) The missionary society was vigorously opposed, but only by a faithful minority. The majority favored them using the "ends justify the means" type argument (Matt. 7:21-23):  
 "But here we are asked, How can the church, without these societies, send the Bible to the heathen, the missionary to foreign lands, the glad tidings of salvation to the uttermost corners of the earth? Then we ask, If she cannot, what society upon earth can? If Jesus Christ has not qualified her for the work, can uninspired men institute any thing better? If other societies were *unnecessary then*, why are they *necessary now*?" (Hailey, p. 168)
  - (vi) Hailey's comments at this point are highly relevant:  
 "As has been said already, the controversy was not one of doing missionary work; both groups agreed that the work should be done. It was a question, fundamentally, of an attitude toward the Scriptures. Do the Scriptures furnish authority and pattern for the organization of societies, or should the work be done through the local congregations?  
 '...the crux of it was a difference of opinion as to the extent to which the church of today and of all time is limited by the pattern of the primitive church...  
 Among the conservatives, i.e., the churches of Christ, the matter of missionary societies is still a question of authority and of New Testament teaching. The question of Missionary Societies began the breach among the Disciples, into which the question of Instrumental Music in the worship was driven as the wedge which finally divided the body into two groups. It was

the result of two attitudes toward the Scriptures developed over a period of half a century.”  
(Hailey, p. 178)

(2) **98** Instrumental music:

- (a) The controversy among churches of Christ over instrumental music began just prior to the American Civil War.
- (b) Around 1860 some of the wealthier churches began using organs or pianos in their worship services.

“All historians among the Disciples credit Dr. L. L. Pinkerton, of Lexington, Kentucky, with introducing the first instrument into the worship among the Disciples. For a number of years Dr. Pinkerton had served the church in Midway, Kentucky, as its minister; in 1858 or 1859 he introduced a melodeon (i.e., a reed organ w/bellows, cvt) into the congregation at that place.”  
(Hailey, p. 199)

- (c) The instrument came to predominate among the more wealthy congregations, most of which were located in the urban centers of the North; while the poorer congregations in the South tended to reject the instrument.

(d) **99** The music controversy was really a controversy over Bible authority.

- (i) **Important:** Those advocating the use of the instrument considered them permissible, not because they searched the Scriptures and found God’s word required them for scriptural worship. No, they justified and rationalized them on the basis that the Bible does not expressly forbid them.

- (ii) Recall the difference in attitude toward Bible authority expressed by Luther and Zwingli?!

“Consequently (i.e., so many being converted from denominations w/liberal view of Scripture), there developed gradually two distinct attitudes: one, that the Scriptures provided the all-sufficient guide in matters of doctrine, worship, and morality; the other, that where the Scriptures did not specifically forbid a thing, the worshipper was at liberty to use his own judgment and wisdom in the matter of its introduction.” (Hailey, p. 197)

- (iii) Those advocating the use of instrumental music were in essence saying that the silence of the Scriptures permits rather than forbids; the total opposite of what 1 Peter 4:11 teaches; a complete and total rejection of Thomas Campbells, **“Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.”**

- (iv) Those rejecting the use of instrumental music were determined to respect the silence of the Scriptures and only act when the Bible permits through direct command, approved apostolic example, or a necessary conclusion (Eph. 5:19; Col. 3:16).

“The instrumental music controversy was protracted and heated because the new practice compromised the restoration plea. The instrument was but a straw in the wind, evidence of a drift away from strict dedication to the imperatives of Christ in Scripture. Oft the desire for instruments in worship was accompanied by polite excuses for social dancing, so that the two are discussed jointly (5). Many of the churches which became broad-minded about such practices also became breeding grounds for the modernism of the late 1800's with its compromises on the verbal inspiration of Scripture, the necessity of immersion, the reality of Bible miracles, evolutionary philosophy, and cooperation with denominationalism. **Moses Lard had warned in 1864 that since the instrument is without ‘affirmative or positive sanction’ in the New Testament, a church which ‘sets up an organ in its house...reaches the first station on the road to apostasy.’** Drawing from the experience of other religious bodies which introduced entertainments in worship, C. L. Loos

warned that ‘the progress is onward, or rather, downward’ (6). This analysis was confirmed some twenty years later when David Lipscomb decried the rationalism and infidelity which had followed in the trail of earlier innovations – ‘one innovation but prepares for a dozen others to follow.’ **In effect, a church which adds the instrument ‘rejects God that he should reign over them.’ Though the organ is small from a human standpoint, ‘it tests our willingness or unwillingness to abide in the appointments of the Lord’ (7).**

The evolution of defense for instrumental music is the story of debate and division. The instrument gained ground first in larger Northern cities, in larger established churches, among the affluent and socially prominent. Benjamin Franklin estimated in 1868 that about 50 out of 10,000 churches used an instrument, but by the century’s end the proportions were nearly reversed. By then, a number of differences could be seen between the two groups, but the instrument continued to serve in debate as a test case which reflected the rationale for all the other differences. The rise and history of the instrument’s defense among brethren did not occur in a vacuum. The practice and major arguments for it were borrowed from denominationalism. A wide range of arguments was available from the start, though various ones attained more or less prominence from time to time. Proponents strained their ingenuity in adapting and using a proliferation of rationalizations, **a process occurring only after the desire for the instrument had arisen.** It is not the case that godly, humble saints pouring over the Bible at long last concluded that an element of New Testament faith or practice had been overlooked, and thus demanded the instrument and defended it at the price of division. The basic desire was to keep up with the denominations.” (Halbrook)

J.W. McGarvey: “...We cannot, therefore, by any possibility, know that a certain element of worship is acceptable to God in the Christian dispensation, when the Scriptures which speak of that dispensation are silent in reference to it. To introduce any such element is unscriptural and presumptuous. It is will worship, if any such thing as will worship can exist. On this ground we condemn the burning of incense, the lighting of candles, the wearing of priestly robes, and the reading of printed prayers. On the same ground we condemn instrumental music.” (Hailey, p. 207)

“No outstanding student affirmed the use of instrumental music in the worship to be authorized by Scripture. It was generally contended for by those favoring its use on the ground of liberty and expediency.” (Hailey, p. 208)

Moses Lard: “...The day on which a church sets up an organ in its house, is the day on which it reaches the first station on the road to apostasy. From this it will soon proceed to other innovations; and the work of innovating once fairly commenced, no stop can be put to it till ruin ensues...” (Hailey, p. 213)

Moses Lard: “...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. I have no sympathy with them, no fellowship for them, and so help me God never intend knowingly to put my foot into one of them. As a people we claim to be engaged in an effort to return to the purity, simplicity, freedom from ostentation and pride, of the ancient apostolic churches. Let us, then, neither wink at anything standing in the way, nor compromise aught essential to this end. The moment we do so our unity is at an end, and our hopes are in the dust.” (Hailey, p. 214)

“The arguments evolved in the introduction and defense of instrumental music, in practical effect, nullify the Bible plea for adherence to the inspired standard of truth in all things. The all-sufficiency and unity in truth, coupled with an abhorrence of human traditions, are reflected in Thomas Campbell’s famous maxim of 1809: “Where the Bible speaks, we speak; and where the Bible is silent, we are silent” (see 2 Tim. 3:16-17; 1 Cor. 1:10; Jn. 17:20-21; Matt. 15:7-8).” (Halbrook)

(3) **100** Open membership:

- (a) Open membership means allowing a person into fellowship (i.e., considering him/her a Christian) who has not been immersed for the remission of sins. It is very common among the Christian Church (esp. *Disciples of Christ*) and beginning to make inroads with ultra-liberal “churches of Christ.”
- (b) Alexander Campbell believed in “open membership,” at least in principle: quoting him: “There is no occasion, then for making immersion, on the profession of the faith, absolutely essential to a Christian--though it may be greatly essential to his sanctification and comfort.” (p. 122)
  - (i) For example, “Mr. Campbell did not hesitate to commend the work of the Baptist Missionary Society. ...Not only did he commend the work they were doing, but he also encouraged congregations to make contributions to it.” (Hailey, p. 140)
  - (ii) “From these statements of Mr. Campbell, written over a period of years, it appears that he was changing his attitude toward organized missionary work from what it had been in the earlier days of his reformatory labors. Because of his influence in the movement, it is only natural that the attitude of many should have been influenced by his opinions, while others, holding to the earlier position, would find themselves influenced by the Alexander Campbell of the decade prior to 1830.” (p. 141)

6. **101** Attitudes and Consequences of the Reformation Movement:

“Beginning with the organization of the first missionary society and culminating with the introduction of mechanical instruments of music in worship, a new attitude was growing up beside the older one, which could not but eventually lead to division. “Shall two walk together except they have agreed?” asked the prophet. Hard feelings resulted, harsh things were said, each party blaming the other for the division. A statement by Jacob Creath, an opponent to missionary societies and instrumental music, written down when he was an old man, is to the point just here. Said he:

**102** The tendency of all such things (modern music in churches, prizes, fairs, etc.) is to promote parties or divisions among us,--and then ultimately to throw the blame of the split upon those who have strictly *adhered* to our Rule.

The fundamental issue was one of an attitude toward the Scriptures and the extent of their authority in prescribing the faith, worship, and life of the church.” (Hailey, pp. 221-222)

**Also:** “The period (i.e., post 1890, cvt) was one in which rationalism from Germany was being introduced into the various religious bodies of America; and it was impossible that it should not find its way into the thinking of some preachers among the Disciples.” (p. 228)

- ☛ German *religious rationalism* was a *modernistic* philosophy which rejected the verbal inspiration of the Scriptures, Bible miracles, virgin birth of Jesus, resurrection of Christ, etc.
- ☛ I believe it greatly contributed to God’s judgment of Germany in the 1940’s.

A. **103** Three primary attitudes toward the Scriptures came out of the Restoration Movement:

- (1) Ultra-liberal: assigns no authority to the New Testament; Christianity not superior, just another religion; the NT is simply a production of man and provides no norm, standard or guide to men today. “To them the New Testament is no more than a glossator’s note on the margin of the church.” (Hailey, p. 6)(recall German rationalism)
- (2) Moderates: they were the first advocates of innovation; opened the floodgates of apostasy; the ultra-liberals sprang from this group and are the natural and logical climax of the moderates position; ironically the moderates battle the ultra-liberals, but are responsible for their

existence; and strangely, while denouncing them, they court their favor; the moderates urged that Thomas Campbell's plea means "we are at liberty to introduce things not specifically forbidden in the New Testament." (Hailey, p. 7) They take Luther's position on the Scriptures and speak of conservatives as "legalists."

- (3) **Conservatives:** the Scriptures thoroughly furnish man unto every good work God (2 Tim. 3:16-17). The Scriptures need no additions or subtractions to meet this need (1 Pet. 4:11). The simplicity of NT worship, work, organization, etc. of church is no accident, but the expressive will of God. \*\*\*"Those who believe in the New Testament as the word of God will have to bear the burden not only of converting the world, but also of combating infidel teaching from every side. They alone can furnish men the 'words of Life.' Only men who believe in the Authority of the New Testament can preach it to others for what it is." (Hailey, p. 8)
- B. **104** The two issues of *instrumental music* and the *missionary society* served as the primary impetus that led to the first major division in the *Restoration Movement*: the split between the churches of Christ and what became the Christian Church (aka *Disciples of Christ*).
- (1) The *Disciples of Christ* evolved into a full-blown "mainline Protestant denomination" totally abandoning the "non-denominational" principles of the *Restoration Movement*; they were formally recognized as a distinct religious denomination in the 1906 U. S. Census of Religious Bodies.
- (2) **105** Like all apostasies; the apostasy that led to the formation of the *Disciples of Christ* (Christian Church) denomination, compounded error upon error. For example:
- (a) The *Disciples of Christ* were a charter member of both the *World Council of Churches* and the *National Council of Churches*; both of which are ultra-liberal organizations that seek unity among "believers" based on unscriptural principles.
  - (b) The *Disciples of Christ* (Christian Church) had another split when its more "conservative" elements could no longer stomach the ultra-liberal nature of the *Disciples of Christ* and split off forming the *Independent Christian Churches* (mid-20<sup>th</sup> century).
  - (c) So the *Disciples of Christ* (Christian) church grew more liberal day-by-day and strayed further and further from the principles of the Bible. **106** For example many of them now engage in practices they once, and rightly so, opposed on Biblical grounds:
    - ⊗ Ordain women preachers.
    - ⊗ Ordain women elders.
    - ⊗ Deny baptism by immersion is essential to salvation (i.e., "open membership").
    - ⊗ Cooperation with denominations, including unity discussions with the Roman Catholic Church (in essence acknowledging their claims and doctrines).
    - ⊗ Acceptance of Darwinian evolution.
    - ⊗ Deny the veracity of miracles in the Bible.
    - ⊗ Deny the virgin birth of Christ.
    - ⊗ Deny the resurrection of Christ.
    - ⊗ Deny the verbal inspiration of the Scriptures.
    - ⊗ Support gay marriage.
  - (d) **107** How far down the road of error have they gone? Jim Jones's *Peoples Temple of the Disciples of Christ* was accepted into the fellowship of *The Disciples of Christ* (Christian



Church) in 1959. In 1967 the group moved from Indianapolis, Indiana to California. San Francisco, CA eventually became their headquarters as they became very socialistic, politically active and pentecostal in their theology. Ultimately, Jones revealed his true colors in that he was a communist and atheist and only used religion to further his communistic/atheistic goals. The cult moved most of its members to Guyana in South America in the mid-1970's and formed the *People's Temple Agricultural Project* (aka *Jonestown*). In November 1978 the *People's Temple* was being investigated for charges of abusing and fleeing Temple members. *People's Temple* security guards killed a congressman (Leo Ryan) along with three journalists and a Temple defector as they were investigating claims of abuse in the cult. That same evening, Jones ordered his congregation to drink Kool-Aid laced with cyanide and tranquilizers. Parents were instructed to inject their children with the drink. In all, 918 people died in the mass suicide, including 276 children.

- (e) **108** A Mr. Fortune well-represents the liberal wing of the Disciples (1942) (which has drank deeply from the well of rationalism; i.e., elevates human wisdom, denies the supernatural, including inspiration of the Scriptures) when he said, "There is no fixed doctrine in the New Testament which one is to accept and believe in order to be a Christian...In the second place, there is no fixed New Testament church which can be regarded as a norm for all time. When we talk about restoring the New Testament church we should be clear in our minds as to what we mean.

The New Testament was not intended to be a constitution for the church, outlining in detail its organization, its worship, and its doctrine. Instead of the New Testament indicating a plan according to which the church was constituted, it is a document that came out of the life of the church. Instead of the New Testament producing the church, the church produced the New Testament.

**109** The New Testament is a record of the experience of the church under the leadership of the apostles. Instead of regarding that church as a model, according to which the church of all time must be patterned, we are to try to catch their spirit, and in the light of their experience try to adapt the church to the needs of our own time. We have previously noted the difficulties encountered by Alexander Campbell in his attempt to restore the ancient order of things. We need to return to the New Testament church, but not as a fixed model according to which the church is rigidly to conform.

In the third place, when we speak of the plan of salvation we must not think of it as a rigid system according to which God is bound in his reception of the sinner. We should think of it rather as a guide to help the one who is seeking to come into right relation with God..." (Hailey, pp. 230-231)

## STOP

### 7. **110** Division among churches of Christ:

- By 1906 the split that produced the Christian Church (i.e., *Disciples of Christ*) and the "churches of Christ" was complete.
- Many came to refer to the liberal elements (i.e., *Christian Church, Disciples of Christ*) as "Progressives" and the conservative elements (i.e., "churches of Christ") as "Non-Progressives."
- For the "Non-Progressives" (i.e., "churches of Christ") the period from the early 1900's to the 1940's was a period marked mostly by doctrinal unity.
- Probably the main issue that troubled the "churches of Christ" in this era was premillennialism (explain).

- (1) Premillennialism was effectively contained in a small number of churches localized in Kentucky, Indiana, and Louisiana (Wolfgang).
- (2) Premillennialism was pretty much just a minor “blip on the radar” as many seasoned preachers, for example Foy E. Wallace, very capably exposed the errors of premillennialism in debate and in print (e.g., Foy Wallace’s book *God’s Prophetic Word*).

E. **111** The “*churches of Christ*” in this era were characterized by:

- (1) A high level of doctrinal unity and harmony.
- (2) An agreement on the spiritual nature and work of the church.
- (3) Distinctive, no-nonsense preaching was the norm (e.g., distinctiveness of NT church vs. denominations; evangelistic, extended gospel meetings, religious debates were common).
- (4) There was fierce opposition to error; zealous defense of the truth of God’s Word (Jude 3).
- (5) One liberal digressive brother writing about the “*churches of Christ*” in this era said it “was a time when Churches of Christ were widely known as a people of the Book. All who knew us knew that we hungered above all for the word of God. They knew that we immersed ourselves in its truths and sacrificed dearly to share the gospel with those who had never heard. These were our most fundamental commitments. We knew it, and others knew it.” (Wolfgang)(i.e., *Members of the Lord’s church were known as “walking Bibles” due to their deep knowledge of Scripture.*)

F. **112** But, there was trouble on the horizon:

- (1) The rise of para-church organizations (i.e., organizations separate from the church, but supported by funds from local church treasuries): mainly orphan’s homes and Bible colleges.
- (2) By the 1940’s there were a slew of para-church organizations:
  - (a) Bible colleges: David Lipscomb College (TN), Harding College (AR), Pepperdine (CA), Abilene Christian College (TX), Freed-Hardeman University (TN)
  - (b) Orphan’s homes: Potter Orphanage (KY), Tennessee Orphan Home (TN), Boles Home (TX), Tipton Home (OK), Shults Lewis (IN).
- (3) For example, “Although several colleges unobtrusively had been accepting contributions from church treasuries for years, G.C. Brewer created quite a stir at the 1938 ACC lectures when ‘many who were present understood Brewer to say that the church that did not have Abilene Christian College in its budget had the wrong preacher.’ (18) A decade later, N.B. Hardeman and others would revive this controversy in a public attempt to attract financial support for colleges directly from church treasuries. (19)” (Wolfgang)
- (4) In his analysis of this period, Fanning Yater Tant wrote that “In the mid-1930’s the ‘College and Orphan Home’ problem began to emerge as an issue which was destined to rupture the unity of the ‘Non-Progressives’...” (Hailey, p. 249)

G. This issue went beyond merely local churches sending a few dollars to support orphans: “Don’t let someone tell you it’s just ‘sending a few dollars a month to an orphanage’ - it’s how we look at the Bible, the church, living the Christian life, and much more. The longer it goes on, the more incompatible we will become.” (Recall the mindset of Luther vs. Zwingli.)

H. **113** Parallel with the rise of para-church organizations America entered World War II and an important generational change took place. The winds of change began to blow even harder.

- (1) Well-known, sound and seasoned preachers passed from the scene: In the space of “one eighteen month period during 1940-41 ... a number of well-known older preachers (Daniel Sommer, J.D. Tant, Joe Warlick, F.B. Srygley - household names in many places in the brotherhood) passed away, and were “replaced” in positions of editorial responsibility by much younger men such as B.C. Goodpasture.” (Wolfgang)
- (2) There was a surge of interest in foreign evangelism at the close of WWII and a surge of GI’s with educational benefits from the GI Bill:

“Even before the army of GI’s returned home in 1945 to marry, continue their education, or launch careers (or all of the above), a new consciousness regarding evangelism and a seeming willingness to try whatever sounded good in spreading the gospel had overtaken many of the churches and those who preached or served as elders over them. The educational boon of the GI Bill also swelled the ranks of colleges across the country - and ‘Christian colleges’ seemed determined not to be a whit behind the chiefest.” (Wolfgang; emphasis mine, cvt)

“Spurred in most cases, no doubt, by well-intentioned impulses to spread the gospel as widely as possible, churches were inundated after the war with numerous appeals: to support cooperative works in Germany, Italy, and Japan (‘overseen’ by churches in Texas and Tennessee who assumed a centralizing role in such support); or the proliferation of institutions soon swelled to more than thirty); and not least by the ‘Christian’ colleges, whose swelling enrollments of returning GI’s helped create a seemingly insatiable appetite for funds to sustain their growth.” (Wolfgang)

- (3) *Herald of Truth* radio program (first nationwide broadcast on 2/10/1952) brought these issues to a breaking point.

“By the time a national radio (and later, television) program, the “*Herald of Truth*,” was added to the list of orphanages, homes for the aged and for unwed mothers, schools, colleges, publishing ventures (*Gospel Press*, for example) and intermittent appeals for increasing numbers of projects centralized under a few large, prosperous churches, an increasing number of brethren began to question various aspects of these endeavors. The study of ‘the current issues’ (as they were often generically labeled) produced a tension between the boosters of the new projects and those who raised pesky questions about their scriptural validity. That tension was reflected in the increasing vehemence with which both sides pressed their positions in various ‘brotherhood journals.’ Roy Cogdill’s *Banner Publishing Company* was created in large part to allow Foy E. Wallace, Jr., to continue in the *Banner/Guardian* his opposition to the increasingly open appeals for church support of colleges, orphanages and other parachurch enterprises which surfaced with increasing frequency in B.C. Goodpasture’s *Gospel Advocate* and in Texas’ *Firm Foundation* after G.H.P. Showalter was succeeded in 1954 by Reuel Lemmons.” (Wolfgang)

“While many antagonistic forces and inner tensions had been developing among ‘Non-Progressive’ churches, the thing which finally ruptured the fellowship, apparently irrevocably, was the inauguration in the early 1950’s of a nationally broadcast radio program bearing the name *Herald of Truth*.” (Hailey, p. 254) It began in Iowa, but moved “to Abilene, Texas, in 1952 under the ‘sponsorship’ of the Fifth and Highland congregation of that city. The controversy over the orphan home and the sponsoring church for foreign mission work had now widely publicized the idea of a ‘sponsor,’ and the churches generally seemed willing to accept the arrangement as scriptural so long as it was done ‘under an eldership.’” (Hailey, pp. 254-255)

“Tensions continued to grow, until finally a definite campaign began to be mounted to ostracize and ‘quarantine’ all preachers who were opposing the work. A letter appeared on the editorial page of the *Gospel Advocate*, and was given editorial endorsement by the editor of that journal,

B. C. Goodpasture, suggesting that ‘the writers for the *Gospel Advocate* might wisely spearhead a movement to quarantine those preachers today who are sowing the seeds of discord among the brotherhood.’ Thus encouraged, many churches began to cancel meetings and refuse support to preachers who were known to be in opposition to the *Herald of Truth*.” (Hailey, p. 256)

- I. **114** Two groups within the “churches of Christ” begin to emerge: Liberals (those supporting para-church organizations, etc.) and conservatives (those not supporting para-church organizations, insisted church is sufficient to do its own work; aka “anti’s”):
  - (1) “Although discussions of these issues would persist and churches would continue to divide for at least another decade, by 1954 the editor of the *Gospel Advocate* was quite willing to entertain a motion that the “yellow tag of quarantine” (the stigma of which probably cannot be realized except by a generation which knew not antibiotics and the post-World War II “wonder drugs”) be hung on the door of the infested ‘antis’ in order to contain their contagion.” (Wolfgang)
  - (2) “In short, by the early 1960’s a clear message had been delivered to the minority tagged ‘anti’ by the majority. Delivered with all the smug superiority and condescension of an older sibling, it said, ‘Go away, kid - you bother me.’ As Filbeck has demonstrated in his chronicle of the missionary society controversies, (4) a similar mentality had evolved which was no longer willing to consider optional what had been first defended as mere expediencies. The colleges, orphanages and other institutions appended to the churches now seemed too many to be indispensable - absolutely necessary - to the work of the church. Seen in this light, it was an easy step to elevate their value well above whatever questionable virtue the maintenance of fellowship with the cantankerous ‘antis’ might possess. Non-institutional brethren could be deemed expendable if they could not agree to go along and get along. Many seemed to believe their fellowship less valuable to the cause than the emerging network of colleges and other institutions erected and funded by the churches, ostensibly to the greater glory of God.” (Wolfgang; emphasis mine, cvt)
  - (3) “And whatever may be said of the conduct of individuals of either persuasion, it is certainly true that the levers of brotherhood ‘power’ were clearly with the institutional majority, and the message they sent, perceived by their non-institutional brethren was a rough equivalent of ‘Go play in the traffic.’” (Wolfgang)
  - (4) “When the final estimate could be made with some degree of accuracy, it was found that of the 14,000 congregations among the ‘Non-Progressives’ in the early 1950’s, approximately 2,000 of them had taken a stand against the church support of Orphan Homes, Bible Colleges, and the *Herald of Truth*.” (Hailey, p. 257) (~14%)
  - (5) Attempts were made to reconcile these differences, e.g., the Arlington Meeting (TX, 1968), Leakey (TX, 1969) Meeting, Nashville Meeting (TN, 1988); expedients become “requirements”:

\*\*

“The note of cautious optimism struck here may be due to the Arlington Meeting, held about the time Humble’s (*Story of the Restoration*, cvt) book was written and in which he participated. However, the positive tone produced by Arlington was short-lived. An attempt at a follow-up meeting at Leakey, TX a year later produced the following exchange: One preacher said, ‘Give us the Scripture authorizing the things you are doing and advocating; that is all we ask.’ A prominent preacher retorted, ‘Give us Scripture! Give us Scripture! You can teach an old green parrot to say “Give us Scripture.” That is all you fellows say.’ I was amazed! . . . Some churches could surely use an old green parrot to cry out, ‘Give us Scripture! Give us Scripture!’ . . . Few preachers are saying it” (Joe Fitch, “An Old Green Parrot,” in *Plain Talk* [Oaks-West Church of

Christ, Burnet, TX] 6:2 [April, 1969], p. 3; see Robert F. Turner, “That Leakey Meeting,” *Plain Talk* 5:12 [February, 1969], p. 2).

J. **115** Para-church organizations: e.g., orphan’s homes, old folk’s homes, Bible colleges.

- (1) Definition: organizations (institutions with their own board of directors) separate from the church, but supported by funds from local church treasuries to perform the work on behalf of local churches (may or may not be work the NT actually assigned the local church).
- (2) BTW: This battle had already been fought over the missionary society controversy and led to the formation of the *Christian Church, Disciples of Christ* denomination. The missionary society is simply a para-church organization designed to do the evangelistic work of the local church.
- (3) Orphan’s homes were the most prominent point of contention due to the emotion involved (same applies for any para-church organization, e.g., Bible colleges, old folk’s homes, publishing houses, etc.):

- (a) Orphan home issue very emotionally charged topic; cannot allow emotions to drive decisions (Col. 3:17; 1 Pet. 4:11).

- (b) **116** What the issue was not:

- (i) Whether or not orphans should be cared for: Jas. 1:27; Ex. 22:22; Ps. 82:3; etc.

- (ii) Whether or not the church should care for orphans.

- (iii) Who really loved and cared about the welfare of orphans. Those opposing church-supported orphan’s homes were labeled as “orphan haters” who would turn away an orphan if it was left on the steps of the church building.

- (c) The issue: Whether the church can use a “middleman” to do its work; i.e., use a para-church organization to do the work of the church.

- (i) **117** A para-church organization places the work of the church under the oversight of an organization other than the local church.

- (ii) We can only do things in Jesus’ name if it is authorized in His word (Col. 3:17; 1 Pet. 4:11; 2 Jn. 9); i.e., if something is a “good work” we will find it in Scripture (2 Tim. 3:16-17).

- (iii) “So the question we raised was: Is the institutional board in the doctrine of Christ, or is this outside the doctrine of Christ? If it’s in the doctrine of Christ, we need it. If it’s outside the doctrine of Christ, then we cannot have anything to do with it.” (Hall, p. 6)

- (iv) **\*\*** It boils down to a question of organization. What organization is authorized to do the work God has given the church? The local church? Or, para-church organizations?

- (v) The answer is obvious: In the NT we never see local churches doing any of their work through a para-church organization!

“In the mid-1800s, it was a missionary society. How is a missionary society set up? It is with an institutional board providing oversight for the work of churches of Christ. Then we come to the mid-1900s and we go through a battle again and how were the orphan’s homes set up? Exactly the same way. And then there’s the battle about whether the church can support schools or not. How are schools set up? In exactly the same way.” (Hall, p. 15)

“But let us understand that there is no authority for churches of Christ to do their work under the oversight of an institutional board. Churches of Christ do their work under the oversight of the elders of each local church.” (Hall, p. 16)

K. **118** The church vs. the individual Christian:

- (1) We’ve already established that in the realm of benevolence the local churches in the NT were limited to providing benevolent aid to “needy saints” only (e.g., Acts 11:27-30; Rom. 15:25-26; I Cor. 16:1-2).
- (2) An orphan who was a Christian would certainly qualify as a “needy saint” (e.g., if Sherry and I were killed in an auto accident, Dawne would be an orphan (again!), but qualify for aid from the local church since she is a Christian.)
- (3) So this brings up the question of the church vs. the individual Christian.
- (4) That there is a distinction is undeniable (explain **1 Tim. 5:16**: “*If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.*”).
- (5) The local church has no authority to provide benevolent aid to anyone but a “needy saint.”
- (6) But we as individual Christians have a benevolent responsibility toward all men (e.g., Matt. 25:31-46; explain **Gal. 6:10**: “*Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.*”) including orphans and widows (explain **Jas. 1:27**: “*Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.*”).

L. **119** The ‘sponsoring church’ arrangement:

- (1) What is the ‘sponsoring church’ arrangement?
  - (a) It is a method for local churches to raise funds to do their work (i.e., evangelism, benevolence).
  - (b) One local church “oversees” the work and solicits funds from other local churches to finance the work.
    - ✓ Broadway church in Lubbock, TX was the first major case of the sponsoring church arrangement as they took oversight of evangelism in post-WWII Germany.
    - ✓ Union Avenue church in Memphis, TN same thing for the evangelism of postwar Japan.
    - ✓ Recently (1990’s) the a church of Christ in Cookeville, TN used the sponsoring church arrangement to raise over \$10 million for the “One Nation Under God” effort to place Bible literature in every home in the U.S.
  - (c) In the sponsoring church arrangement the sponsoring church’s eldership plays the same unscriptural role as the board of an institution (i.e., para-church organization). That the sponsoring church arrangement places the oversight under an eldership doesn’t make it scriptural.
  - (d) Because this arrangement violates: 1) the scope of the local elder’s responsibility (parallel to diocesan bishop), 2) the scope of the local church’s work, 3) the autonomy of the local church, and 4) the New Testament pattern for evangelism and benevolence.

**120 Limited oversight and scope of local church’s work and autonomy of local church:** There is no authority for elders of one local church to oversee the work of another local church (parallel w/diocesan bishops) or for the local church to do more than



they are capable of doing (e.g., Westside deciding to send a dozen preachers to the Philippines and soliciting contributions for the work from Ellettsville, Spencer, Bedford and Terre Haute).

**Acts 20:28:** *“Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”*

“Now you have a flock. What flock do you think he was talking about? The Ephesian flock. The Ephesian elders were to take oversight of that flock, but the Ephesian elders had no oversight of anything beyond the activities and work and people who made up that flock.” (Hall, p. 23)

**1 Pet. 5:2a:** *“Shepherd the flock of God which is among you, serving as overseers,”*

“Now back to verse 2, ‘Shepherd the flock of God **which is among you**, serving as overseers.’ Overseers of what? Shepherding what? ‘The flock of God among you.’” (Hall, p. 22)

**New Testament pattern for support of evangelism:** churches sent funds directly to preacher.

**Phil. 1:3-5:** *“I thank my God upon every remembrance of you, 4 always in every prayer of mine making request for you all with joy, 5 for your fellowship in the gospel from the first day until now,”*

**Phil 4:15-16:** *“Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only. 16 For even in Thessalonica you sent aid once and again for my necessities.”*

**2 Cor. 11:8:** *“I robbed other churches, taking wages from them to minister to you.”*

**If the evangelistic efforts of some local churches can be placed under the eldership of one church, then why not place the evangelistic efforts of every local church under the eldership of one church? Roman Catholicism & Protestant denominationalism!**

- (e) Insofar as evangelism is concerned the ‘sponsoring church’ arrangement is merely a missionary society in a different suit of clothes (i.e., Just because it’s under the oversight of an eldership; doesn’t make it a scriptural arrangement.).

**New Testament pattern for support for benevolence:**

**Acts 2:44-45:** *“Now all who believed were together, and had all things in common, 45 and sold their possessions and goods, and divided them among all, as anyone had need.”*

**Acts 4:32:** *“Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.”*

**Acts 11:29-30:** *“Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. 30 This they also did, and sent it to the elders by the hands of Barnabas and Saul.”*

- (2) **121 Summary:** The ‘sponsoring church’ arrangement violates the NT pattern in evangelism and benevolence.

- (a) In the NT the local churches supported evangelism by directly supporting the preacher (Phil. 1:3-5; 4:15-16; 2 Cor. 11:8).
- (b) In the NT the local church supported benevolence by sending aid directly to the “needy saint,” or by sending aid directly to the elders of the local church having “needy saints” (Acts 2:44-45; 4:32; Acts 6; Acts 11:27-30; e.g., Westside’s helping of needy saints in Zimbabwe.).

M. **122** Kitchens and fellowship halls:

- (1) Issue is not whether or not anything can ever be eaten in the church building (e.g., nursing baby, etc.).
- (2) Issue is not whether the building is sacred (I quibble a bit on this point; explain.).
- (3) **Issue is whether NT authorizes local church to provide materially for social activities in its program of work.**
- (4) **123** New Testament tells the local church to:
  - (a) Assemble: Heb. 10:24-25; Acts 20:7; Therefore, authorizes a place in which to assemble (e.g., building, rented room).
  - (b) Assemble to partake of Lord's Supper: Acts 20:7; 1 Cor. 11; Therefore, authorizes a table, bread plates, tray w/cups, purchase of bread and fruit of the vine.
  - (c) Assemble to sing hymns and psalms: Eph. 5:19; Col. 3:16; Therefore, authorizes song books, pitch pipe, and a board to list songs.
  - (d) Assemble to preach/teach God's word: Acts 2:42; 20:7; 1 Cor. 14:26; Therefore, authorizes pulpit, projector, white board, classrooms.
  - (e) Assemble to lay by in store: 1 Cor. 16:1-2; Therefore, authorizes baskets to collect money and a church treasury (e.g., bank account) to hold the funds.
  - (f) To support the preaching of the gospel: Phil. 1:3-5; 4:15-16; Therefore, authorizes use of funds from the church treasury to support preachers.
  - (g) To help needy saints: Acts 4:34-35; Acts 6; 11:27-30; Rom. 15:25-26; 1 Cor. 16:1-2; 2 Cor. 8 & 9; Therefore, authorizes collection of funds and, under the oversight of the elders, the distribution of those funds directly to where the need is (e.g., own members, elders of another local church with needy saints, per Acts 11:27-30).
- (5) **124** There is no authority in the New Testament for the local church to provide for the social or recreational needs of its members! Col. 3:17; 1 Pet. 4:11; 2 Jn. 9
- (6) Now it is entirely scriptural for a local church to have a fellowship hall (We have one...our auditorium!) in which they have true NT fellowship (e.g., communion; 1 Cor. 10:16-17).
- (7) The NT places:
  - (a) Spiritual fellowship under the purview of the church.
  - (b) Social "fellowship" under the purview of the home (**1 Cor. 11:22**: "What! Do you not have houses to eat and drink in?") (BTW: The word translated "fellowship" in the NT is never used to describe what many call social "fellowship.").
- (8) "And nowhere in the Scriptures is there anything to indicate that the church is to provide materially and plan for social activities. That is the issue. That's where it lies." (p. 43)(cvt: This would include recreation.)

N. If we are really serious about restoring the NT church we will follow the NT pattern for the church (worship, work, organization, name, etc.); we will speak where the Bible speaks and we will be silent where the Bible is silent! 1 Pet. 4:11

O. **125** Once the dam is breached, you can't stop the flood of error!

- (1) "Just within the past year or two, I have seen articles in the *Gospel Advocate* encouraging, without rebuttal or rebuke from the editor or anyone else, the use of church buildings not just

for fellowship dinners justified as 'love feasts' but for 'Scouts, quilting groups, exercise meetings, senior citizens, family reunions, receptions, and youth basketball and volleyball teams' in addition to 'seminars on aging, divorce recovery, self-esteem, personal finances, stress and biblical exposition of books' - as if all were equally justifiable." (Wolfgang)

- (2) "Others, enough to lead me to believe these are not isolated incidents, have advertised secular adult education classes, English as a second language, and GED classes offered by the church; counseling centers, medical-dental clinics, daycare centers, and 'counseling services' which provide, among other things, job placement services. Brethren who might have been scandalized even a decade ago by the use of the church building for a 'Chris Christian Concert' or a 'Day at the Movies' (both with an admission fee) or a youth rally featuring the 'World's Largest Hot Dog' all in the name of the crucified Christ - 'ain't seen nothing' yet." (Wolfgang)
- (3) "Already the *Gospel Advocate* of March 20, 1980 reports that the Belmont Church of Christ in Nashville, Tennessee has voted through its elders to allow instruments to be used in worship (see p. 164)." (Halbrook)
- (4) \*\* The liberals are gravitating into two distinct groups: consiberals vs. ultra-liberals:  
 "When asked where they see the institutional brethren heading, most responded by noting the growing fissures evident among brethren who have been united in the past in their support of institutions. Many agreed in essence with the analysis of one young preacher who left an institutional church after attending both Lipscomb and Harding Graduate School, and who from that perspective predicted, 'they must divide - they are already divided in many cases. Their differences between one another are too great for them to continue to work together.' One Texas preacher noted specifically that 'the more liberal element in institutionalism continues to control highly visible institutions (colleges, etc.). The more conservative element in institutionalism is being left behind and is trying to form a coalition through lectureships and journals. Yet some of the most vocal conservatives are amazingly tolerant in having fellowship with the more liberal element.'" (Wolfgang)

### III. CONCLUSION: 126

1. So much more we could say: mega-churches, house church movement, "community" churches.
2. Unfortunately church history is a history highlighted by apostasy:

**2 Tim. 4:1-5:** *"I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry."*

2. There has been a constant battle over the two mindsets concerning Scripture (i.e., Luther v. Zwingli; **"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."**).
3. It's nothing new! **1 Cor. 10:11:** *"Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come."*
4. We either learn from history or we are doomed to repeat it!

### References:

- Caldwell, G. C., *Truth Commentaries: Ephesians*, Guardian of Truth Foundation, Bowling Green, KY (1994).  
 Chumbley, Kenneth L. (editor), *The Church of Jesus Christ*, Florida College Press, Temple Terrace, FL (2011).

- Cogdell, Gaston D. and Robert F. Turner, *The Cogdell-Turner Discussion: A Search For Truth*, Guardian of Truth Foundation, Fairmount, IN (1983).
- Cogdill, Roy, *The New Testament Church*, Guardian of Truth Foundation, Bowling Green, KY (date unknown).
- Cogdill, Roy, *Walking By Faith*, The Gospel Guardian Company, Lufkin, TX (1957).
- Hailey, H. *Attitudes and Consequences in the Restoration Movement*, Cogdell Foundation, Marion, IN (1975).
- Halbrook, R. *Evolution of Defense For Instrumental Music*, *Truth Magazine* XXIV:22 (May 29, 1980), pp. 354-359.
- Hall, B. *Restudying Issues Of The '50's And '60's: A Historical Perspective*. Jackson Drive church of Christ, Athens, AL (undated).
- Mattox, F. W., *The Eternal Kingdom: A History of the Church of Christ*, Gospel Light Publishing Company, Delight Arkansas (1961).
- Patton, M., *Truth Commentaries: 1-2 Timothy, Titus, Philemon*, Guardian of Truth Foundation, Bowling Green, KY (1994).
- Rudd, Steve. web site: bible.ca: information on church history.
- Shepherd, J. W. *The Church, the Falling Away, and the Restoration*. Gospel Advocate Co., Nashville, TN (1999).
- Smitherman, David, *The Church in the New Testament* (from a series of 12 articles; source and date unknown).
- Stauffer, L. A., *The Church: A Biblical Perspective*, Guardian of Truth Foundation, Bowling Green, KY (2006).
- Wallace, Foy E. *Bulwarks of the Faith*, Foy E. Wallace, Jr. publications, Fort Worth, TX (1975).
- Wolfgang, S. *History and Background of the Institutional Controversy (1)*, *Guardian of Truth* XXXIII:7, April 6, 1989, pp. 208-211.
- Wolfgang, S. *History and Background of the Institutional Controversy (2)*, *Guardian of Truth* XXXIII:8, April 20, 1989, pp. 240-243.
- Wolfgang, S. *History and Background of the Institutional Controversy (3)*, *Guardian of Truth* XXXIII:9, May 4, 1989, pp. 272-275.
- Wolfgang, S. *History and Background of the Institutional Controversy (4)*, *Guardian of Truth* XXXIII:10, May 18, 1989, pp. 296-297, 309-310.