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CHURCH HISTORY SURVEY



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CHURCH HISTORY SURVEY

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CHURCH HISTORY SURVEY

I. IN THE FULLNESS OF TIME.

A. THE GREEK INFLUENCE.

1. PRELUDE.

- a. The beginnings of Greek history are veiled in myth.
- b. The Trojan War and Homer were about 1,000 B.C. This was the time of David and Solomon.
- c. The beginning of authentic Greek history is usually counted from the first Olympiad in 776 B.C.
- d. Formation of the Hellenic States was 776-500 B.C.
- e. Persian Wars 500-331 B.C.

2. ALEXANDER THE GREAT.

- a. He assumed command of the Greek army in 336 B.C. at the age of 20.
- b. In 333 B.C. he met King Darius at Issus in Cilicia and inflicted an overwhelming defeat on his forces.
- c. He was victorious again in 331 B.C. and occupied Babylon, Susa, Persepolis and Ecbatana.
- d. An expedition in India (327-325 B.C.) brought territory as far as the Punjab into his empire.
- e. He died in Babylon in 323 B.C.

3. THE EMPIRE WAS DIVIDED.

By 315 B.C., after seven years of struggle, four outstanding leaders appeared.

- a. Antigonus - ruled from the Mediterranean Sea to central Asia.
- b. Cassander - ruled Macedonia.

- c. Ptolemy Lagi - ruled Egypt and southern Syria.
- d. Lysimachus - ruled the Thrace.

4. FOUR MACEDONIAN WARS 215-148 B.C.

5. ROME DEFEATS MACEDON IN 146 B.C.

Greece is placed under control of their governor in Macedonia.

6. DIRECT INFLUENCES.

- a. Alexander founded the city of Alexandria in Egypt. It became the most important city in the Greek world for centuries.
- b. Perhaps Alexander's greatest contribution was his concept of a wide-flung empire with one common civilization for all of its peoples.
- c. Alexander founded more than seventy cities throughout the East that became centers of Hellenic influence. The entire area west of the Euphrates was Hellenized.
- d. Alexander was also responsible for introducing to the Greek world the idea that the king was a god and had a divine right to rule.
- e. In Alexandria, Ptolemy Philadelphus created a great library with over 50,000 volumes. This attracted scholars and scientists to Egypt from all parts of the world.
- f. Alexander granted the Jews concessions after he had conquered them:
 - 1) To continue to enjoy the laws of their fathers.
 - 2) To pay no tribute on the seventh year.
 - 3) These concessions were also extended to the Jews in Babylon and Media.
- g. The Septuagint, a translation of the Hebrew Old Testament into Greek, was made in Alexandria in 247 B.C.
 - 1) Seventy Jews did this at the request of Ptolemy Philadelphus.
 - 2) The Pentateuch was done first, then the rest of the books were added later.

- h. Antiochus Epiphanes came upon the Jews with a great army in 168 B.C. He slaughtered them and plundered without mercy. He also put a stop to the daily sacrifices for three and one-half years.

B. THE ROMAN INFLUENCE.

1. THE ROMAN GOVERNMENT WAS A VERY STRONG CENTRAL GOVERNMENT.

- a. There was peace throughout the empire.
- b. There was world trade.
- c. There was interchange of cultures, ideas, etc.
- d. Common coinage.
- e. Good roads.
- f. Pirates were removed from the Mediterranean.

2. SOME REASONS WHY THE ROMAN EMPIRE COULD NOT CONTINUE.

- a. The economy was built on slavery.
- b. The extravagance of the emperors.
- c. The system of taxation was too burdensome.
 - 1) Annual tax on the whole community.
 - 2) Direct tax on the individual.

3. THE ECONOMY.

- a. True Romans, having grown up in Roman thinking, had a dislike for learning any trade.
- b. Those who had a smooth tongue could flatter their way into leeching off the rich (minority).
- c. Those who refused to work (majority) were kept by the government. They received their "Daily Bread."
- d. Slavery.

- 1) Many slaves were more educated than their masters.
- 2) Some slaves held high positions of responsibility.
- 3) How slaves were made:
 - a) Captives (foreign conquests).
 - b) Children of slaves.
 - c) Because of debt (selling themselves into slavery).
 - d) Children thrown away (babies).

4. MORAL CONDITIONS.

- a. Conquests resulted in wealth and luxury.
- b. Slaves were treated like dogs.
- c. Marriage:
 - 1) The first marriage was arranged by the parents.
 - 2) Divorce was commonplace and granted on the slightest pretext.
 - 3) The women as well as men could get a divorce.
 - 4) The women counted their age by the number of husbands (John at 22, Pete at 24, etc.).
- d. The idea that life was sacred was foreign to the Roman mind.
- e. Destruction of the newborn and abortion was a common practice.
- f. Abandonment of newly born girls was so common some men gathered them and raised them for slaves.
- g. Suicide was considered an open door and an honorable escape from life's woes and problems.
- h. In Rome one of the main amusements was the spectacle of human bloodshed.
 - 1) Combat was practiced as a spectator sport.

- 2) The Trojans in 112 A.D. had 10,000 gladiators in one game.

C. RELIGIOUS INFLUENCE.

1. GENTILE.

a. IDOLS.

- 1) Their gods provided no moral code, offered no reward for virtue and shrugged at sin.
- 2) The divine family of twelve Olympians and their Roman counterparts was:

<u>GREEK</u>		<u>ROMAN</u>
Zeus	Father and king of the gods	Jupiter
Hera	Marriage	Juno
Poseidon	Sea	Neptune
Hades	Underworld	Pluto
Hestia	Hearth	Vesta
Apollo	Light, Truth, Love	Apollo
Athena	Wisdom	Minerva
Aphrodite	Love and Beauty	Venus
Ares	War	Mars
Hermes	Travel, Trade and Thieves	Mercury
Artemis	Youth and the Hunt	Diana
Hephaestus	Fire, the divine Smith	Vulcan

- 3) The Olympians were humans who were idealized and transported to their heaven on Mt. Olympus. There they were freed from the problems of life and separated from mankind by an impassable gulf.

b. SOCRATES - 470-399 B.C.

- 1) He believed the only possible virtue was true knowledge.
- 2) He also believed right actions were based on knowledge.
- 3) His philosophy opened the door for Gnosticism in the second century A.D. because he connected knowledge with virtue.
- 4) He was prosecuted for “corrupting” the youth of Athens. He was condemned to death in 399 B.C. He had to drink poisonous hemlock.

c. PLATO - 427-347 B.C.

- 1) Founded the philosophical school of the “Academy” which lasted 900 years.
- 2) The only real things are ideas, which are changeless universal patterns and exist in an invisible spiritual world known by reason rather than by senses.
- 3) The soul existed before the body, therefore it must be independent of it and is not affected by the body’s decay.
- 4) “Good” rules the world, not chance, and it is the source of lesser “goods” which men do.
- 5) The realm of “ideas” is the true home of the soul.
- 6) Salvation was the recovery of the vision of eternal goodness and beauty.
- 7) “Salvation of the soul” idea entered here in the thinking of the Greeks.

d. ARISTOTLE - 384-322 B.C.

- 1) He had been the tutor of Alexander the Great for several years.
- 2) The visible world is the unquestioned reality. Ideas do not exist without the phenomena.
- 3) The world is eternal since matter is not dependent on previous “ideas.”
- 4) Therefore, the world is the prime object of knowledge.
- 5) The world’s changes demand the existence of a “Prime Mover” who is himself unmoved. This is the “causal argument” for the existence of God.
- 6) Man belongs to the world, but there is more. He calls it the “logos” - a divine spark shared with the eternal god. But it is impersonal.
- 7) The Golden Mean: Happiness (well being) is the aim of man for which he is to reach.

e. EPICURUS - 342-270 B.C.

- 1) Mental bliss is the highest aim of man.
- 2) Gods exist but do not govern and did not create the world.
- 3) He condensed his message into four maxims:
 - a) God is not to be feared.
 - b) Death cannot be felt.
 - c) The "Good" can be won.
 - d) All that we dread can be borne and conquered.
- 4) Everything is physical including man's soul and the gods.
- 5) Death ends everything.

f. STOICISM - 301-180 B.C.

- 1) Zeno is credited with this philosophy.
- 2) All that is real is physical.
- 3) There is an intelligent, self-conscious "world-soul" which he identifies as indwelling reason (logos).
- 4) Cleanthes (301-232 B.C.) wrote of Zeus, "We too are thy offspring" - Acts 17:28.
- 5) Stoicism emphasized the brotherhood of man regardless of station in life.
- 6) To obey reason (logos) is the sole object of life.
- 7) When you have kept perfect obedience to logos, you deserve pride.
- 8) This philosophy was so influential that it helped remove slavery in the Roman Empire in the A.D.'s.

2. JEWISH.

Israel was a Theocracy. The religious, civil, economic and social backgrounds are considered all at once.

a. POLITICS.

- 1) The kings of the Medo-Persian era allowed the Jews to return home ending the seventy year captivity.
- 2) Alexander the Great conquered all of Palestine.
 - a) The Jews had surrendered peacefully.
 - b) As a result they enjoyed much freedom and peace.
- 3) Ptolemys - 301-198 B.C.
 - a) Again, the condition of the Jews was mainly happy and peaceful.
 - b) The Septuagint was translated during this time.
- 4) The Sanhedrin.
 - a) Originated about the third century B.C.
 - b) It was the ruling body of the Jews.
 - c) It was composed of seventy members.
 - d) The members were made up from:
 - (1) Priests.
 - (2) Sadducees.
 - (3) Pharisees.
 - (4) Scribes.
 - (5) Elders.
 - e) It was presided over by the high priest.

- 5) Antiochus the Great.
 - a) He reconquered Palestine in 198 B.C.
 - b) Palestine then passed back to the kings of Syria called the "Seleucids."

- 6) Antiochus Epiphanes - 176-164 B.C.
 - a) He was violently bitter against the Jews and sought to exterminate them and their religion.
 - b) He devastated Jerusalem in 168 B.C.
 - c) Defiled the Temple.
 - d) Offered a sow on the altar.
 - e) Erected an altar to Jupiter.
 - f) Prohibited Temple worship.
 - g) Forbade circumcision on penalty of death.
 - h) Sold thousands of Jewish families into slavery.
 - i) Destroyed all the copies of the Scripture he could find.
 - j) Killed all that he found in possession of copies of Scripture.
 - k) Tortured them to get them to renounce their religion.

- 7) Roman Rule - 63 B.C. through 70 A.D.
 - a) Pompey conquered Palestine in 63 B.C.
 - b) There were three Jewish revolts from 57-55 B.C.
 - c) Antipater, an Idumean (Edomite) was appointed ruler.
 - d) Antipater and his sons, Phadael and Herod, successfully changed allegiances with each change in Rome.
 - e) Herod the Great - 37-4 B.C.

- (1) He proved to be an able king.
 - (2) He brought great wealth through agriculture and commerce.
 - (3) He was intensely jealous of his position and killed several members of his own family.
 - (4) He rebuilt the temple with great splendor.
 - (5) He was a cruel, brutal ruler.
- f) Procurators, ruled by Rome, were set up as rulers from 6-66 A.D.
- (1) The best known of these was Pontius Pilate - 26-36 A.D.
 - (2) The rulers after him steadily became worse.
- 8) The Dispersion.
- a) This is the name given to the Jews living outside Palestine.
 - b) Seven percent of the total population of the Roman Empire was Jewish.
 - c) They remained a distinct people even after they had lived abroad for many generations.
 - d) They preferred to live in the cities.
 - e) There were two elements which preserved the Jewish character:
 - (1) The Law.
 - (2) The temple.
 - f) However, the institution that meant most to their day-to-day life was the Synagogue.
 - g) The Romans were tolerant with the Jews as they were with all other cults.
- 9) Maccabean Period - 167-63 B.C.

- a) Judas recaptured Jerusalem in 165 B.C.
- b) He purified and rededicated the Temple. This began the Feast of Dedication.
- c) He united the priestly and civil authorities.
- d) These Hasmonean rulers governed for 100 years.

b. SECTS OF THE JEWS.

1) Pharisees.

- a) Originated in the 3rd century B.C.
- b) They originated as a reaction to the Greek influences.
- c) They were not a political party.
- d) Beliefs:
 - (1) The existence of good and bad souls.
 - (2) Resurrection of the body.
 - (3) Future punishments and rewards.
 - (4) They ascribed all to fate (providence).
 - (5) All souls will exist eternally.
- e) Failures:
 - (1) Religion was the keeping of an external law.
 - (2) They excluded from the Divine promises those who did not keep their interpretation of the Law perfectly.

2) Sadducees.

- a) They originated about the same time as the Pharisees.
- b) They favored Greek customs.

- c) They were a priestly clique and the religious officials of the Jewish nation.
 - d) They controlled the Sanhedrin.
 - e) Small in number but wealthy and influential.
 - f) Beliefs:
 - (1) No fate or providence.
 - (2) God was not interested in whether men did good or evil.
 - (3) To be good or evil was man's choice and he could do as he pleased.
 - (4) No immortality of the soul and no punishments or rewards.
- 3) Scribes.
- a) They were of very early origin.
 - b) They studied, interpreted and copied the Scriptures.
 - c) They were also called lawyers.
 - d) Their decisions became oral law (tradition).
 - e) They were numerous and influential.
- 4) Zealots.
- a) They were off-shoots of the Pharisees.
 - b) Did not recognize any legal authority - "No king but the Lord!"
 - c) It was the fanaticism of this group that led to destruction of the Jewish nation.
- 5) Essenes.
- a) Rejected pleasure as evil.
 - b) Contenance and conquest over passions were virtues.

- c) They had a greater love for each other than the other sects had for their own members.
 - d) They rejected wedlock but sought out other's children to raise and train in their own ways.
 - e) Beliefs:
 - (1) Matter, including the body, is corruptible.
 - (2) Souls are immortal and released by death.
- 6) Herodians.
- a) A political party devoted to the Herod family and eager to return them to power.
 - b) They were a religious party only in that all Jews were more or less religious.
- 7) The Multitudes.
- a) Estimated:

6,000 Pharisees.	
4,000 Sadducees.	
? Other sects were very small.	
11,000	
- BUT: 5,000,000 - 7,000,000 = total number of Jews.
- b) In view of the great number of Jews this left most of them NOT belonging to any sect.
 - c) The majority of the multitudes found it impossible to keep the strict discipline of the Pharisees and had become disgusted with the Sadducees.
 - d) They were ready for a great religious movement, like that of John the Baptist, which would open its door to them and into which they could enter.
 - e) They were anxiously awaiting the coming of the Messiah.

- f) These were the people whose homes John the Baptist, Jesus and His disciples were born in.
- g) Here was the nucleus of the church of Christ.

II. THE NEW TESTAMENT CHURCH ESTABLISHED.

A. IN PROPHECY.

1. JEREMIAH.

- a. 31:31-34. Jeremiah makes eight very specific prophecies concerning the church:
 - 1) It will be in the future - v. 31.
 - 2) It will be a new covenant - v. 31.
 - 3) It will not be like the old covenant - v. 32.
 - 4) It will be a new law on the mind and heart - v. 33.
 - 5) God will be their God and they shall be His people - v. 33.
 - 6) Those in the covenant will not have to be taught to know the Lord - v. 34.
 - 7) All in the covenant shall already know Him - v. 34.
 - 8) And their sins shall be forgiven - v. 34.
- b. Heb 8:6-13; 10:16,17. The Hebrew writer applies this prophecy directly to the church.
 - 1) "But now He (Christ) has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises" - 8:6.
 - 2) Then the Hebrew writer quotes Jeremiah's passage as proof - 8:7-12; 10:16,17.
 - 3) The Old Covenant is done away - "In that He says, 'A new covenant,' He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away" - 8:13.

2. REMEMBER THE NUMBER TWO (2)!

a. Prophecies of the church:

- 1) Isaiah chapter 2.
- 2) Daniel chapter 2.
- 3) Joel chapter 2.
- 4) Zechariah chapter 2.

b. Prophecies fulfilled - Acts chapter 2.

3. THE CHURCH WAS IN THE MIND OF GOD:

a. Before the birth of the apostle Paul.

- 1) Gal 1:15,16a. Separated = Set aside, Devoted.
- 2) Preach the word of God. Cf. Lk 8:11; Mt 13:18-23.
- 3) To believe that God knew Paul would preach the gospel but did not know his preaching would make Christians is ridiculous.

b. In the time of Moses.

- 1) Acts 26:22,23. Moses knew that Christ would suffer (die), be raised from the dead and show light (God's truth) to both Jews and Gentiles.
- 2) Acts 20:28. Christ purchased the church with the blood He shed in His suffering (death).
- 3) To believe that God knew at the time of Moses that Jesus would suffer and die but not know that He would purchase the church with His blood is also ridiculous.

c. In the time of Abraham.

- 1) Gal 3:6; Eph 3:16. Abraham knew that all peoples would be blessed through Christ, his seed.
- 2) Eph 1:22. God also made Christ to be head of the church.

- 3) To believe God knew He would bless all peoples of the earth through Christ and did not know that it would be fulfilled through Christ becoming the head of the church is foolishness.

d. Before the foundation of the world.

- 1) Eph 1:4. God chose us (Christians) before the foundation of the world.
- 2) 2 Tim 1:9,10. It was God's purpose before the world began to call and save those who would be Christians.
- 3) 1 Pet 1:18-20. God knew before the foundation of the world that Christians would be redeemed with the precious blood of Christ.
- 4) Eph 3:10,11. It was God's eternal purpose, in Christ, that His wisdom would be made known to the world by the church.
- 5) IT WAS in the mind of God, before the foundation of the world, that He would save men by the precious blood of Christ and that He would make His wisdom known to the world through those Christians, who are His church!

B. IN REALITY.

1. THE LORD'S PROMISE.

a. The time of the promise.

- 1) John the Baptist was put to death by Herod in 27 A.D. - Mt 14:1-12.
- 2) About six months later, in 28 A.D., Jesus promised to build His church - Mt. 16:15-19.
- 3) Some have the idea that John the Baptist baptized Jesus and all His apostles into the church. This could not possibly be because Jesus did not promise to build His church until after John had been dead for six months.

b. The builder of the church.

- 1) Jesus said, "Upon this rock I will build My church" - Mt 16:18. According to Jesus' own statement He was to be the builder of the church.

- 2) Daniel said the God of heaven would set up a kingdom and Isaiah said Jehovah would establish the Prince of Peace upon a kingdom - Isa 9:6,7. Jesus is that Prince of Peace.
- 3) Certain denominational churches recognize men as their founders and builders, such as Luther, Wesley, Smith and others. Any church that has an ordinary man as its builder is not the church Jesus promised to build.

c. The foundation of the church.

Jesus said, "Upon this rock I will build My church." The foundation of the church Jesus built is a rock. NOT a mere stone, but a rock, a foundation rock.

- 1) Our Catholic friends say that the rock is Peter because his name means "stone." Therefore, according to them, the church is built on him as the first pope.
- 2) Buildings are as durable as their foundations. We know that Peter was faulty and wavering years after he received the baptism of the Holy Spirit Gal 2:11-21.

In order for the church to be indestructible it must have an indestructible and enduring foundation. NO MERE HUMAN can meet that standard. Therefore, Peter could not be the foundation of the church.

- 3) Others contend that Jesus is the foundation, the rock on which the church is built. Paul refers to Jesus being the foundation of the church in 1 Cor 3:11. In any word picture, such as this, one person or one thing can be represented only once, otherwise the illustration becomes confused. Therefore, Jesus cannot be both the builder and the foundation in Mt 16.
- 4) The TRUTH that Peter confessed is the foundation. Upon this truth, that Jesus is the Christ and the Son of God, rests the church.

If this confession is the truth, the church is indestructible. If this confession is NOT the truth, the church will, and should be, destroyed.

- 5) Another verse that has given some trouble is Paul's statement that the church is built "Upon the foundation of apostles and prophets" - Eph 2:20.

Paul is NOT saying the foundation consists OF apostles and prophets, but IS the foundation laid BY them.

2. THE PROMISE FULFILLED.

a. Promise not fulfilled before made.

Jesus' promise to build the church as made in CAESAREA Philippi in 28 A.D.

To say it was built before that time is to affirm that the church existed before our Lord promised to build it.

b. Promise fulfilled in that generation.

- 1) The kingdom was promised during the lifetime of some of the apostles - Mk 9:1.
- 2) Jesus also said, in this verse, some of them would see that kingdom come with power.

Since the kingdom is the church, the establishment of the church came during the lifetime of those who heard Him.

c. The church a reality after Pentecost - Acts 2.

- 1) Before this time the church (kingdom) is always mentioned as being in the future.
 - a) The mother of James and John wished that her sons might have the first and second places by Jesus when the kingdom came - Mt 20:20ff.
 - b) Joseph of Arimathaea was still waiting for the kingdom to come when he placed the body of Jesus in his new tomb - Lk 23:50-52.
 - c) The thief on the cross asked to be remembered when Jesus would come into His kingdom - Lk 23:42.
 - d) After the disciples had been with Jesus forty days after His resurrection they asked Him if He would restore the kingdom to Israel - Acts 1:6.

- e) If the kingdom had already come, none of these knew anything about it.
 - f) If something was said about the church before the death of Jesus, it was either being promised (Mt 16:18), or they were being told how to conduct themselves in it when it is established (Mt 18:17).
- 2) BUT on the day of Pentecost and ever afterward the church (kingdom) was spoken of as something already in existence.
- a) The obedient were added to the church - Acts 2:41,47.
 - b) Fear came upon the church when Ananias and Sapphira died for lying - Acts 5:11.
 - c) A great persecution arose against the church - Acts 8:1.
 - d) People were translated into the kingdom - Col 1:13.
 - e) They had received a kingdom - Heb 12:28.
 - f) The Lord had made them to be a kingdom - Rev 1:6,9.
- 3) Since all references to the church (kingdom) before Pentecost speak of it as something in the future, and all references to it on or after Pentecost speak of it as in actual existence, we are forced to conclude that the church (kingdom) was established on the day of Pentecost following the resurrection and ascension of our Lord.

III. APOSTASY.

A. IN PROPHECY.

1. 2 THESS 2:1-12,15.

- a. To precede the day of Christ's return - vv. 2,3.
- b. To happen in the church - v. 4.
- c. To continue until Christ returns - v. 8.
- d. Do not be deceived - vv. 9-11!
- e. Therefore stand fast - v. 15.

2. 1 TIM 4:1-6.

- a. The Holy Spirit Himself gives the warning - v. 1.
- b. Some shall fall from grace - v. 1.
- c. How? - vv. 2,3.
- d. Warn the brethren! - vv. 4-6.

3. 2 TIM 4:1-5.

- a. A solemn charge - v. 1.
- b. Convince, rebuke, exhort - v. 2.
- c. Why? - vv. 3,4.
- d. But be watchful - v. 5.

4. ACTS 20:26-32.

- a. Free from the blood of men - vv. 26,27!
- b. Elders, take heed to yourselves - v. 28!
- c. Apostasy is coming - v. 29.
- d. It will start among elders - v. 30!
- e. Therefore watch - v. 31.
- f. Stay in God's Word - v. 32!

B. FIRST SIGNS.

1. NEW TESTAMENT WRITINGS TO OFFSET APOSTASY.

- a. Judaizing - Galatians.
- b. Second coming - Thessalonians and 2 Peter.
- c. Returning to Judaism - Hebrews.
- d. Gnosticism - 1 John.

- e. Internal divisions - Corinthians.
- f. Etc.

2. DEPARTURE IN ORGANIZATION.

- a. A distinction in terms.

episkopos	=	Overseer Guardian Bishop
		Acts 20:17,28
presbuteros	=	Elder Presbyter
		1 Peter 5:1-4
poiman	=	Shepherd Pastor

presbuteros	=	episkopos
presbuteros	=	poiman
Therefore episkopos	=	poiman

A DISTINCTION in meanings but not a DISTINCTION in offices!

- b. Monarchial episcopate (bishop).

- 1) 100 - 150 A.D. The rule of one man over a congregation began as a distinction between the terms "bishop" and "presbyter" arose.
- 2) Some local congregations started to be ruled by one "bishop" with a group of presbyters (elders) and deacons under him.
- 3) The chairman of the elders was called by many the "president" of the elders. This position soon became the president of the congregation.
- 4) For another 100 years (150-250 A.D.) there was no authority above the Monarchial Bishop (President) and he had no authority outside the local congregation.

- c. Expansion of the monarchial bishop.

- 1) As the leader of the congregation he had much influence over the congregations they started around them.

- 2) These congregations eventually came under his full authority. These evolved into large territories.
 - 3) Meetings were called among these bishops after 150 A.D. They were called "Synods."
 - 4) The large city bishops had the greatest influence and the small congregation bishops began to disappear.
- d. Universal bishop.
- 1) By 190 Victor of Rome claimed to be "Universal Bishop." However, nobody paid much attention to his claim.
 - 2) However, the church at Rome had an excellent reputation as one of the most conservative congregations.
 - 3) Because Rome was looked to for political leadership it was also looked to for spiritual leadership.
 - 4) By the end of the 200s all large congregations had a bishop as its head, with a group of elders under him.
 - 5) Each province looked to one bishop as greater than the rest with authority to call synods or councils.
 - 6) Three congregations rose to the top of power because of their apostolic origin:
 - a) Rome.
 - b) Antioch.
 - c) Alexandria.

Jerusalem came later.

3. DEVELOPMENT OF A PRIESTHOOD.

- a. There was a gradual distinction between the members of the congregations and those who served as ministers.
- b. This clergy also gradually patterned itself after the Jewish priesthood.
 - 1) The bishop took the position of the high priest.

- 2) The Presbytery fashioned after the priests.
 - 3) The deacons as Levites.
- c. As would be expected with an official priesthood came a change in attitude toward the services of the church.
- 1) Only authorized priests could conduct worship services.
 - 2) Ceremonialism and sacraments soon developed also.

4. GROWTH OF SECTS.

- a. From about 130 A.D. there were a great number of cults developing in the church.
- b. It seems that in every generation there are those with leadership qualities who are not satisfied to leave the church as God intended it.
- c. They tried to remain in the church and spread their influence.

5. DEPARTURES IN DOCTRINE.

a. Gnosticism.

- 1) In general, they believed that matter is evil, spirit is good and there is no resurrection of the dead, Christ did not come in the flesh, God is in heaven and has no contact with the world.
- 2) They addressed the problems of:
 - a) God and providence.
 - b) Origin and destiny of the universe.
 - c) Christ.
 - d) Intermediaries.
 - e) Redemption.
 - f) Revelation.
- 3) These were finally defeated about 200 A.D. and they began forming their own societies outside the church.

b. Millennialism (Premillennialism).

- 1) This seems to have been borrowed from the Jewish religion in the first century.
- 2) Many Jews had expected the Messiah to come and set up an earthly kingdom.
- 3) This kingdom rule was to last 1,000 years.
- 4) It would be at that time when God's land promise to Abraham would be completed
- 5) There are many forms of this theory still being taught today among the denominations. There is even some of this in the Lord's church.

c. Original sin and infant baptism.

- 1) These are considered together because one naturally infers the other.
- 2) Original sin teaches that children are born with guilt and are depraved in nature.
- 3) About 200 A.D. the theory was advanced that the soul shares in Adam's guilt. Therefore being guilty, it will be punished in hell even though that soul had never committed any sin of its own.
- 4) By the year 250 A.D. they realized the fact that if a soul was guilty of inherited sin it needed forgiveness. And forgiveness could only be received through baptism.
- 5) But infant baptism did not become the general practice until the 400s.
- 6) The doctrine of original sin itself would not produce infant baptism. A second error was necessary, and it is called "Baptismal Regeneration."
- 7) Baptismal regeneration is based on the fact that baptism is for the remission of sins.
- 8) The idea was then carried further so that "baptism itself, apart from faith and repentance, removes sin."
- 9) This erroneous view made baptism as valuable to the infant as it was for the adult.

- 10) During the third century (200's) baptism was made into a ritualistic ceremony performed by a bishop or one of his appointed assistants and was conducted twice a year.

d. Asceticism.

- 1) As a result of Gnosticism, the human body was considered evil.
- 2) Eating, marrying and even childbirth were considered evil by these groups.
- 3) Thus, even contact with normal society was contaminating.
- 4) This gave rise to self-starvation, bodily abuse and withdrawal to wilderness living.

e. Celibacy.

- 1) About this time celibate life was often considered superior to marriage.
- 2) It developed to where ministers were considered unfit to serve if they were married.
- 3) The pressure for celibacy among the clergy came from the general public.
- 4) The public felt demons could easier control a married person.
- 5) During the first three centuries most of the ministers were married as there was no general rule against it.
- 6) It was at this time hermits began to appear and others organized themselves into monasteries.

f. Easter.

- 1) This was a direct result of the church trying to be like the world.
- 2) At a very early date the Christians tried to work out a calendar with all the important events of Christ's life placed on it.
- 3) This gave Christians special holidays and festivals just like the pagans and Jews around them.

- 4) As time went on, these holidays became more elaborate.
- 5) Easter soon became the high holiday of the year.

g. Seeds of division.

- 1) Trouble arose over when Easter was to be observed.
 - a) The Western churches, under Rome's leadership, claimed Peter and Paul had taught them to observe the holiday on the first day of the week. There was no regard as to how it would fall on the Jewish calendar.
 - b) The Eastern churches claimed John and Philip had taught them to begin a fast on the fourteenth day of the first Jewish month (the day of the crucifixion). They were then to celebrate the resurrection (Easter) three days later.
- 2) The Council of Nicea in 325 A.D. decided in Rome's favor.

h. Results up to 300 A.D.

- 1) The services of the church had become elaborate.
- 2) The simple worship Jesus wants became strangely interpreted and performed as ceremonies.
- 3) The future of the church looked bright when persecution finally ended.
- 4) But, there was great danger in this new found freedom.
- 5) The church had conquered the Roman empire, but in the process it allowed itself to be conquered by creeds, ritualism and the kind of organization that destroyed the liberty and simplicity it was intended to have.

6. A BRIGHT SPOT - THE CANON OF SCRIPTURE.

- a. The church did not give us the Bible!
- b. It was the "Oral Word of God" that gave us the church!
- c. God selected men in the church who would write down what He wanted in His Bible. This is called inspiration.

- d. The church DID NOT pass judgment on what Truth was to be included in the Bible. The Holy Spirit had already made that decision!
- e. All the church could do, was to apply certain tests to the writings that were available, to see whether or not the writings were from God.
- f. At first some uninspired works were accepted as inspired. Also, at first some inspired works were rejected as un-inspired.
- g. Those finally accepted were called Canonical and the others Apocryphal.
- h. Proof of inspiration.

No autographs are extant of any portion of scripture in either the Old Testament or the New Testament.

1) Old Testament.

- a) The integrity of the Old Testament text was established primarily by the fidelity of the transmission process that was later confirmed by the Dead Sea Scrolls.
- (b) The method of copying, combined with the Jews' almost superstitious attitude toward the physical scrolls themselves, also insures us of their accuracy.
- c) Method of copying:
 - (1) A synagogue roll must be written on the skins of clean animals,
 - (2) Prepared by a Jew for the particular use in the synagogue.
 - (3) These must be fastened together with strings taken from clean animals.
 - (4) Every skin must contain a certain number of columns, equal throughout the entire codex.
 - (5) The length of each column must not extend over less than 48 or more than 60 lines, and the breadth must consist of thirty letters.
 - (6) The whole copy must be first lined, and if the words are written without a line, it is worthless.

- (7) The ink should be black, neither red, green, nor any other color, and be prepared according to a definite recipe.
- (8) An authentic copy must be the exemplar, from which the transcriber ought not in the least deviate.
- (9) No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him.
- (10) Between every consonant the space of a hair or thread must intervene.
- (11) Between every new parashah, or section, the breadth of nine consonants;
- (12) Between every book, three lines.
- (13) The fifth book of Moses must terminate exactly with a line, but the rest need not do so.
- (14) Besides this, the copyist must sit in full Jewish dress,
- (15) Wash his whole body,
- (16) Not begin to write the name of God with a pen newly dipped in ink,
- (17) And should a king address him while writing that Name he must take no notice of him.

2) New Testament.

- a) The integrity of the New Testament text was established by the multitude of copies available.
- b) Tests were applied to the books, or letters, to establish whether or not they were inspired.
- c) The tests:
 - (1) Does the book claim inspiration?
 - (2) Is it written by an apostle?

- (3) If not, is its content in keeping with apostolic teaching - whether orally or in books already written by apostles?
- (4) Is it accepted by loyal congregations (i.e: loyal to apostolic teaching) and read in their worship services?
- (5) Does it have the “ring” of genuineness?

C. GROWTH.

1. THE BATTLE OF THE BISHOPS.

- a. From the very first distinction between elder and bishop there is seen a steady development in organization toward one universal head of the church.
- b. The patriarchs authorized at Nicaea were given territory identical to that of the provincial governors of the Roman empire.
- c. With this development it was easy for their organization to increase and model itself after the Roman government.
- d. This organization increased both in the downward direction and in the upward direction.
- e. The prestige of Rome was very strong at this time.
- f. The idea that Peter was the first bishop of Rome was readily accepted.

To strengthen this position, various passages of the New Testament were explained in a way to show Peter as the foundation of the church.

- g. Rome had been the source of much evangelistic activity and the churches she started looked to her for guidance.
- h. Prominent men, including the emperors, helped to elevate the Roman bishop above others.
- i. The pattern set by paganism that priests were representatives of the gods was accepted into the churches.
- j. The New Testament teaching that man may approach God directly had been destroyed!

2. THE ECUMENICAL COUNCILS.

a. Various councils' decisions:

325 A.D. The Council of Nicaea exalted the bishops of Rome, Antioch and Alexandria to the position of patriarchs (or Metropolitans). They also gave them charge over the church in their respective provinces which placed all bishops under the authority of their Metropolitan. The bishop of Rome had authority over the bishops of Italy only, as the bishop of Alexandria had over Egypt, Libya and the Pentapolis.

341 A.D. Julius, bishop of Rome, wrote a council at Antioch and questioned whether that dispute should be settled at Rome or not, as Rome was “the tradition handed down from the blessed Apostle Peter.”

343 A.D. The Council of Sardica agreed that the retrial of bishops should be held in Rome to “honor the memory of the Apostle Peter.” The Bishop of Rome was to preside or appoint arbitrators.

376 A.D. Damascus, bishop of Rome, hired Jerome to translate the Bible into Latin and Jerome appealed to him for a decision saying, “I think it my duty to consult the chair of Peter ... for this I know, is the Rock on which the church is built.”

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

381 A.D. One hundred and fifty bishops of the Council of Constantinople gave the bishop of Constantinople the first place of honor in the church next after the bishop of Rome. This gave him control of the church in the East and exalted him over the bishops of Antioch, Alexandria and Jerusalem.

382 A.D. Valentinian the Emperor agreed to enforce, with imperial force, the decisions of the bishop of Rome affecting the trial of church officials. Metropolitans had to come to Rome for trial before the Roman bishop.

417 A.D. The Bishop of Rome told African bishops, “Nothing should be taken as finally settled unless it came to the notice of this See, that any just pronouncement might be confirmed by all the authority of the See, and that the other churches might from thence gather what they should teach.” Notice that decrees from Rome were to replace Scripture in determining the truth.

424 A.D. The African bishops in the Synod at Carthage rejected the interference of the bishop of Rome and reminded him that at Nicaea the Metropolitan had authority in his own district.

445 A.D. Valentinian III decreed in favor of the Roman bishop's having universal authority. He said, "Inasmuch as the preeminence of the Apostolic See is assured by the merit of St. Peter, the first of the bishops, by the leading position of the city of Rome and also by the authority of the holy Synod, let not presumption strive to attempt anything contrary to the authority of that See...We decree... that nothing shall be attempted by the...bishops. ..without the authority of the venerable pope of the Eternal City."

541 A.D. The Council of Chalcedon reaffirmed the decision of the council of Constantinople (381) exalting the bishop of Constantinople. They did not accept the idea of the "chair of Peter" but said, "For to the throne of Old Rome, the Fathers gave privileges with good reason, because it was the imperial city. And the 150 bishops, with the same consideration in view gave equal privileges to the most holy throne of New Rome." (Constantinople). They then gave the bishop of Constantinople the right to ordain the Metropolitans in the East, who had the responsibility of ordaining bishops under them.

3. MORE ERRORS IN DOCTRINE.

a. Controversy over the nature of Christ.

1) After the incarnation did Christ have two natures?

One human and the other divine?

2) Or were the two natures fused into one, the divine having the ascendancy.

3) Or were the two fused into one, resulting in one new personality being equally human and divine?

b. Iconoclastic controversy.

1) The crucifix came into use as an aid to worship.

2) People began to fondle them, kiss them and bow down to them in the same way the pagans were doing before their idols.

- 3) During the 700's a council said worship should be given to God alone and the images could receive no more than veneration.
- 4) Finally in 860 a council decreed that the images should be "worshiped with the same honor as the books of the holy gospels."

c. Baptism.

- 1) Infant baptism was occasionally practiced before 325 but it was not until about 450 that it became common practice.
- 2) Sprinkling was beginning to be practiced in this time also.
- 3) It was done only in cases of emergency, such as when someone was about to die.
- 4) The first case we have knowledge of was Novatian in 251.
- 5) Sprinkling was not a common practice in this era.
- 6) What was at first practiced as an exception became the rule.

d. The Lord's Supper.

- 1) In the New Testament this is presented as a memorial service and all members partake as all are priests.
- 2) A theory soon developed that this was an actual sacrifice.
 - a) In this idea the priest replaced Christ in His office as high priest making the sacrifice of Himself again.
 - b) The emblems stood for the body and blood of Christ.
 - c) Then the priest offered the body and blood as a sacrifice for the forgiveness of sins.
 - d) This developed from 300 to 600.
 - e) By 750 the theory that the elements literally changed into the physical body and blood had become the law of the church.

e. Instrumental music.

- 1) During the first few centuries all acknowledged that there was no use of instruments in worship.
- 2) If there is any mention it is always defending the use of voices only and showing the errors of using instruments of music.
- 3) By the fifth century some mechanical music was being used.
- 4) Organs were not used until the 700's.

f. Choirs.

- 1) The worship services were becoming more and more formal.
- 2) By the 300's certain singers were being appointed as a selected class of officers in the church.
- 3) This encouraged the formation and use of choirs.
- 4) It was an easy step to combine the choirs with the use of the mechanical instruments.
- 5) Again, the common member of the church was prohibited from participating in the true worship of the church.

g. Monasticism.

- 1) The gathering together of people in monasteries grew more popular as time went on.
- 2) By the mid 400's this form of life was fully established.
- 3) In the 500's convents were being established for the women who wanted the ascetic life.
- 4) The monasteries and convents were ready to receive all who wanted to escape from sinful influences and insure their way to heaven.
- 5) However, these attracted the most devout and knowledgeable away from the church when their influence was so badly needed.
- 6) These monasteries did serve two good purposes for which we today can be thankful.

- a) During the “dark ages” they kept learning alive.
- b) They preserved many manuscripts which have been priceless as sources of information.

AMONG these were manuscripts of both the Old and New Testaments.

h. Teaching and study of the Bible.

- 1) Because Jesus taught with infallible authority while on earth it was assumed the church officials had the same authority.
- 2) IN OTHER WORDS these officials had the same right as Jesus in deciding what was truth and what constituted true teaching.
- 3) When the hierarchy, through synods and councils, reached conclusions on points of doctrine, Christians were under obligation to accept and obey them.
- 4) This theory made it unnecessary for church members to study their Bibles, as it was the priesthood’s responsibility to tell them what to do.
- 5) It also became unnecessary for the priest to study, because his instructions came from his superiors.
- 6) Therefore, the worship services consisted of ceremonialism with no instruction being given.

i. Since Christ is King, the church assumed it had the right to function as a king.

- 1) As a king can make laws, judge his subjects and carry out punishment, the church felt it had the same rights.
- 2) Laws were created and the disobedient were punished.
- 3) These were called “canon law.” They came from:
 - a) Roman civil law.
 - b) Scripture.
 - c) Decrees of councils.

- d) Decrees of popes.
- e) Etc.
- 4) These laws dealt with every phase of life, including:
 - a) Church organization.
 - b) Church administration.
 - c) Worship.
 - d) Morality.
 - e) Education.
 - f) Business practices.
 - g) Etc.
- 5) Punishment extended to include the death penalty.
- 6) The church officials never questioned whether or not God approved when they executed those who rejected their authoritative interpretations.

4. SOME DATES AND EVENTS IN THE GROWTH OF APOSTASY.

- a. 100 - Biblical organization.
- b. 150 - Monarchial bishops.
- c. 325 - Patriarchs.
- d. 440 - Papal claims.
- e. 450 - Instrumental music.
- f. 600 - Pope established.
- g. 700 - First organ added to the worship.
- h. 1545 - Tradition made equal with the Bible.
- i. 1875 - Papal infallibility proclaimed.

5. OVERVIEW OF THE GROWTH OF APOSTASY.

- a. Tradition.
 - 1) Apostolic authority passed on to church officials.
 - 2) Oral traditions of men treated as commandments of God.
 - 3) Traditions enlarged (manufactured).
- b. Salvation:
 - 1) Hope (false) depends on submission to the hierarchy.
 - 2) Faith is a blind hope that the traditions of the hierarchy are acceptable to God.
- c. The true church, wherever it was, was hidden from the pages of history because of it was being overshadowed by this giant apostate organization.

IV. RESTORATION.

“To bring to a former state or condition.” The objective, therefore, is to bring people back to the former condition - the perfect, original standard of the New Testament.

A. GOD’S DESIRE FOR.

1. THERE MUST BE A DIVINE STANDARD.

- a. Cain and Abel - Gen 4:4,5; Heb 11:4; 1 Jn 3:12.
- b. Noah - Gen 6:22.
- c. Law of Moses - Deut 30:11-14; Isa 66:1-4; Jer 7:9,10; Heb 10:8,9.
- d. Gospel of Christ - Heb 1:1,2; Jas 1:25.

2. WHEN WE DEPART, GOD IS DISPLEASED.

- a. Previously from the Old Law - Deut 31:29; Ch 28,29; Isa 66:1-4.
- b. From the gospel - 1 Tim 4:1-3; 2 Tim 4:1-5.

3. GOD DESIRES RESTORATION.

- a. Previously for Israel - Ezek 36:22-25.
 - 1) Example: Hezekiah - 2 Chron 29,30. Especially 30:9b, 20, 27.
 - 2) Example: Josiah - 2 Chron 34,35. Especially 34: 26-28.
- b. For the church - Rev 3:1-3; Eph 2:4,5; 15,16; 19-22.
- c. For the individual - Lk 15:11-32.

4. APOSTASY FORETOLD - 2 THESS 2:1-12,15.

- a. To precede the day of Christ's return - vv. 2,3.
- b. To happen in the church - v. 4.
- c. To continue until Jesus returns - v. 8.
- d. Do not be deceived - vv. 9-11! Cf. Deut 13:1-4; Mt 24:24; Isa 8:19,20; 2 Cor 11:13-15.

5. CONCLUSION: RESTORATION IS VALID, NEEDED, POSSIBLE AND IS APPROVED BY THE LORD!

B. A BEGINNING - REFORMATION.

“To amend or improve by change of form or removal of faults or abuses . . . To put or change into an improved form or condition . . . To put an end to (an evil) by enforcing or introducing a better method or course of action.” The idea is to change the current system to a different pattern. The idea of returning to the original pattern is not necessarily included.

1. THE PROCESS.

a. General causes.

- 1) Hagiolatry.
 - a) This is the worship of departed saints.
 - b) Many were praying to dead saints for help in hiding their sins or even for actual forgiveness.

- c) The result was polytheism.
- 2) Simony.
- a) The purchase of “spiritual” things with “material” possessions.
 - b) Church “offices” were purchased.
 - c) Annual “dues” were paid to hold church “offices.”
 - d) It is estimated that one-third of all the real estate in Europe was owned by the church.
- 3) Indulgences.
- a) When one sinned he had to make satisfaction for that sin:
 - (1) In heaven, and
 - (2) On earth.
 - b) Satisfaction was made by:
 - (1) Penance for heaven, and
 - (2) Some form of temporal means on earth.
 - c) One then was allowed by the pope to purchase forgiveness from the “Treasury of Merits.”
- 4) Other causes:
- a) Individualism - man was becoming aware of his own personal “worth” and religion became secondary.
 - b) Growing nationalism.
 - c) Growing interest in mysticism.
 - d) The “church” was morally bankrupt.
 - e) The rebirth (Renaissance) of learning and of rationalism.

b. Principles that developed which triggered the Reformation.

- 1) The “priesthood of all believers” became recognized as being opposed to the Catholic clergy.
- 2) The all-sufficiency of the Scriptures as the rule of faith and life.
- 3) Salvation is by faith as opposed to a system of works.
- 4) The belief that there should be no intermediators (physical or spiritual) between the believer and Christ (Mary, saints, idols, money, pope, priests, etc.).
- 5) The idea that, “What is not contrary to Scripture is for Scripture and Scripture for it.”

Instrumental music and infant baptism are based on this theory.

c. The leaders.

1) Martin Luther - 1483-1546.

German Reformation.

- a) Luther did not want to start a new church. He wanted only to reform the present system.
- b) His opposition to the sale of indulgences was probably the greatest factor in beginning his resistance to the policies of the Catholic Church.
- c) He wrote three tracts which set him against the Catholic Church and brought his eventual excommunication.
 - (1) “An address to the Christian nobility of the German nation.” The German nobles should take the lead in Reformation. No priesthood/clergy but the priesthood of all believers.
 - (2) “On the Babylonian captivity of the church.” He examined all seven sacraments of the Church and systematically eliminated them until there were only two left - Baptism and the Lord’s Supper.
 - (3) “On the freedom of the Christian man.” The pope should lead the Reformation. A Christian is justified by faith and is, there-

fore free, lord of all and servant to none. BUT he owes obligation to everyone he can serve.

d) Shortfalls.

- (1) His theory brought about union of church and state.
- (2) He developed a creed in order to defend his positions. Creeds, by their nature, are a replacement of Scripture. He spent most of his time defending his creed, which suspended his reforming activities.

2) Ulrich Zwingli - 1484-1531.

Swiss Reformation.

- a) His departure from the Catholic Church was begun as a result of his reading the Bible in the original languages.
- b) In his sermons he condemned practices not found in Scripture.
- c) In 1522 he wrote sixty-seven points against the Catholic Church.
- d) Some of these points were:
 - (1) The gospel derives no authority from the church.
 - (2) Salvation was by faith.
 - (3) Mass was not a sacrifice.
 - (4) Works were not meritorious.
 - (5) Christ is the only head of the church.
- e) Some results:
 - (1) Services were held in the language of the people.
 - (2) All images were removed from church buildings.
 - (3) Instrumental music was removed - July 1524.
 - (4) The Lord's Supper became a memorial service instead of a sacrifice.

f) Shortfalls.

(1) His theory also brought about union of church and state.

(2) As a result of his and Luther's work the Catholic Church went to physical war against them.

3) John Calvin - 1509-1564.

Continued the Swiss Reformation.

a) He organized a systematic Protestantism and developed a theology which still has a great influence on the religious world today.

b) Some beliefs:

(1) The absolute sovereignty of God.

(2) God decrees condemnation to individuals.

(3) The five points of Calvinism:

Total depravity.

Unconditional election.

Limited atonement.

Irrresistible grace.

Perseverance of the saints.

c) Shortfalls.

(1) Encouraged union of church and state.

(2) Carried out persecutions.

(3) He kept the Ten Commandments as binding on Christians.

d. Growth.

1) It eventually became the leading force in Europe, Scandinavia and Great Britain.

2) It moved to North America with the settlement of the "new world."

3) Eventually spread throughout the world.

- 4) The Roman Catholic system was in full competition and spread along with Protestantism.

2. NOT ENOUGH.

- a. Zwingli and Luther differed on the way to understand Scripture.
 - 1) Luther was willing to use or adopt anything in church organization, worship or doctrine which was not condemned by Scripture.
 - 2) Zwingli wanted to include in these only those things which Scripture permitted and authorized.
- b. Instead of the unity prayed for by Jesus in John 17 there was more and more fragmentation into new churches.
- c. The churches were using the state to enforce their laws. When the church and state combine, the church ALWAYS loses!
- d. Each new group developed its own creed. Creeds by nature are divisive!

C. REALIZED.

1. **IN THE LATE 1700s** and during the 1800s the idea of fully restoring the New Testament pattern became popular.
2. **THIS WAS HAPPENING** in the English isles and on the American continent at the same time.
3. **HOWEVER**, it was in America that restoration became fully developed. The political, religious and social atmosphere were all ready at the same time.
4. **RESTORATION, JUST AS APOSTASY, DID NOT COME ALL AT ONCE.**
 - a. They began to question their various churches' teaching on various points. Such as:
 - 1) Method of baptism.
 - 2) Infant baptism.
 - 3) Church organization.
 - b. Sometimes their church organizations rejected them and sometimes they rejected the man made denominations they were a part of.

5. RESTORATION “PLEAS” OR “SLOGANS” THAT DEVELOPED.

- a. “Not reformation but restoration for our generation.”
- b. “If any man speaks, let him speak as the oracles of God.” 1 Pet 4:11a.
- c. “We will call Bible things by Bible names and do things by Bible ways.”
- d. “Where the Bible speaks, we speak; and where the Bible is silent, we are silent.”
- e. “We will give a thus sayeth the Lord for all we teach and practice. And we will teach and practice everything for which there is a thus sayeth the Lord.”

6. SOME OUTSTANDING MEN OF THE RESTORATION.

- a. Thomas Campbell 1763-1854.
- b. Alexander Campbell 1788-1866.
- c. Walter Scott 1796-1861.
- d. James O’Kelly 1735-1826.
- e. Barton W. Stone 1772-1844.
- f. “Raccoon” John Smith 1784-1868.

7. PRINCIPLES OF UNDENOMINATIONAL CHRISTIANITY.

- a. These were set forth in the “Declaration and Address.”
- b. They were published in 1809 by the Christian Association of Washington, Pennsylvania.
- c. Thomas Campbell penned the address.
- d. It was not designed as a constitution of a church.
- e. It was set forth as an intelligent basis upon which Christians could unite.
- f. There were thirteen propositions included. These are the general ideas they embodied:

- 1) The Church of Christ is one and all are members who believe in Christ and obey Him.
 - 2) Churches are autonomous but perfectly joined together in mind and the same judgment.
 - 3) No creeds.
 - 4) Rightly dividing the Old Testament from the New Testament.
 - 5) No new laws authorized.
 - 6) Inferences not binding.
 - 7) Human reasoning and wisdom not necessary to interpret the Scriptures.
 - 8) Knowledge and obedience to the Gospel the only prerequisite to church membership.
 - 9) All who obey are Christians.
 - 10) Divisions are evil.
 - 11) Do not add to nor take away from God's word.
 - 12) None are to be received who do not know enough to obey, nor any to be retained that add human opinions or inventions of men.
 - 13) Only those expedients which are absolutely necessary to the obedience of a command of God are to be used.
- g. This document puts forth the basic principles of the Restoration movement.

8. UNION.

- a. These various groups began to recognize each other about 1810.
- b. But it was not until the 1830's that they began earnestly seeking each other's fellowship.

V. KEEPING THE NEW TESTAMENT CHURCH PURE.

A. IN THEORY.

1. **ONE CHURCH** - "God has but one people on the earth. He has given to them but one Book, and therein exhorts and commands them to be one family. A union, such as we plead for - a union of God's people on that one Book - must then be practicable" (Raccoon John Smith).
2. **UNION ATTAINABLE** - "Every Christian stands complete in the whole will of God. The prayer of the Saviour, and the whole tenor of his teaching, clearly show that it is God's will that his children should be united. To the Christian, then, such a union must be desirable" (Raccoon John Smith).

B. IN PRACTICE.

1. THE BASIS OF UNITY MUST COME UNDER ONE OF THE THREE FOLLOWING CATEGORIES:

a. Authoritarian.

Absolute - such as a pope or emperor.

b. Interdenominational.

No common or set pattern for:

- 1) Organization.
- 2) Worship.
- 3) Doctrine.

c. Undenominational.

The New Testament is the pattern for:

- 1) Organization.
- 2) Worship.
- 3) Doctrine.

2. **UNDENOMINATIONAL IS THE NEW TESTAMENT PATTERN.** Jesus said, "If you love Me, you will keep My commandments" - Jn 14:15.
 - a. Since the New Testament is the last will and testament of Our Lord and Savior, we must not waver from it even in the smallest detail.
 - b. The Scriptures state this explicitly:
 - 1) Rev 22:18,19. Cf. Deut 4:2; 12:32; Prov 30:6.
 - 2) Gal 1:6-9. Cf. Jude 3.

C. IT ALL RELIES ON YOU!

1. **YOU MUST DO WHAT THE CHRISTIANS DID IN THE NEW TESTAMENT.**
 - a. You must remain steadfast - Acts 2:42.
 - b. You must evangelize all you come into contact with - Acts 8:4.
2. **YOU CANNOT RESTORE A "RESTORATION MOVEMENT."**
 - a. Restoration must be individual first.
 - b. Then and only then can the local and universal church be restored!
3. **SO, IT ALL RELIES ON YOU!** Others will follow your example, either good or bad. So, stay in the faith and help lead others to heaven.

RESTORATION CHRONOLOGY

- 1649 Toleration Act - Maryland
- 1726 Great Awakening #1 began among the Dutch Reformed in New Jersey
- 1735 James O’Kelly born
- 1760 First Methodist came to America
- 1763 Thomas Campbell born
- 1769 Elias Smith born
- 1772 4/28 Abner Jones born
12/24 Barton W. Stone born
- 1775 Five largest denominations in America:
- | | |
|----------------|--------------|
| Congregational | 658 churches |
| Presbyterian | 543 “ |
| Baptist | 498 “ |
| Anglican | 480 “ |
| Quakers | 295 “ |
- Way behind were:
- | | |
|-----------|-------------|
| Catholics | 50 churches |
| Methodist | 37 “ |
- 1784 “Christmas Conference” - Methodist Episcopal Church organized with Francis Asbury elected “superintendent” or bishop.
- Anglican churches in America became the Episcopal Church.
- 10/15 Raccoon John Smith born
- 1785 12/12 John Wright born
- 1788 10/5 John T. Johnson born
- 1791 Thomas Campbell became a Presbyterian minister.

- B. W. Stone joined the Presbyterian Church.
- 1792 James O’Kelly withdrew from the General Conference of the Methodist Church over the authority of the bishop.
- Elias Smith ordained into the Baptist ministry.
- 1793 8/2 O’Kelly and followers tried to reunite with the Methodist Church but were unsuccessful.
- 12/25 O’Kelly and followers organized the Republican Methodist Church.
- Abner Jones converted and baptized as a Baptist.
- 1794 O’Kelly and followers concluded that there should be a plurality of elders in the local congregation. Adopted the name “Christian” at the suggestion of Rice Haggard.
- 1796 10/31 Walter Scott born in Dumfriesshire, Scotland.
- James McGready took the Great Awakening to Kentucky.
- B. W. Stone received his license to preach from the Presbyterian Church and went to Tennessee and Kentucky.
- 1797 May - The beginning of the Second Great Awakening in the west at McGready’s Gasper River Church.
- T. M. Allen born.
- 1798 Sept. - P. S. Fall born.
- 10/4 B. W. Stone ordained into Presbyterian ministry by Transylvania Presbytery at Cane Ridge, Kentucky by answering “Do you accept the Westminster Confession of Faith as containing the system of doctrine taught in the Bible?” by “I do as far as I see it consistent with the word of God.”
- 1799 1/17 Jacob Creath, Jr. born.
- 1801 Aug. - Cane Ridge camp meeting - B. W. Stone, pastor.
- Abner Jones organized an independent “Christian Church” at Lyndon, Vermont.
- Church and State union was abolished.

- 1803 June - Abner Jones and Elias Smith meet.
- Sept. - Five Men renounced the authority of a Presbyterian Synod prior to being tried for heresy. They were Richard McNemar, Robert Marshall, John Dunlavy, John Thompson and B. W. Stone.
- 1804 Jan. - The Springfield Presbytery organized by the five dissenters.
- 6/28 "Last Will and Testament of the Springfield Presbytery" and they called themselves "Christians" as suggested by Rice Haggard here also.
- 12/26 Raccoon John Smith baptized into the Baptist Church.
- 1805 Robert McNemar and John Dunlavy defected to Quakerism from the Stone movement.
- Elias Smith's followers take the N.T. as their only guide.
- 1807 4/1 Thomas Campbell migrated to the U.S.
- The "Christian Church" (Jones movement) had 14 churches and 12 ministers.
- The Stone movement decided that immersion should be practiced but not made a test of fellowship.
- The Stone movement had 24 churches in Kentucky, Ohio, Indiana and Tennessee.
- 1808 May - Raccoon John Smith ordained as a Baptist preacher.
- 7/6 D. S. Burnet born.
- Aug. - John Wright baptized.
- 9/1 Elias Smith began publishing the *Herald of Gospel Liberty*, the first religious paper in the world.
- 9/13 Thomas Campbell withdrew from the Presbyterian Church.
- Alexander Campbell, after being shipwrecked, decided to devote his life to preaching.
- 1809 8/17 Thomas Campbell "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," spoken to the Christian Association of Washington at their organization meeting.

9/7 Thomas Campbell's "Declaration and Address" accepted by the Christian Association of Washington.

9/29 Alexander Campbell landed in the U.S.

The "Christian Church" had a membership of 20,000 in the southern and western states.

John Mulkey and most of his congregation (Baptist) near Tompkinsville, Kentucky associated themselves with the "Christian Church."

1810 5/10 Tolbert Fanning born.

7/15 Alexander Campbell preached his first sermon.

Division - Those favoring immersion refused to remain in the "Christian Church," (O'Kelly movement).

1811 5/4 The Brush Run Church was organized by Thomas Campbell as an independent congregation.

Robert Marshall and John Thompson returned to Presbyterianism from the Stone movement.

1812 2/1 Benjamin Franklin born.

Thomas Campbell and Alexander Campbell were immersed in Buffalo Creek.

Alexander becomes the leader instead of Thomas Campbell.

1813 The Campbell's Brush Run Church united with the Baptist Redstone Association.

1814 Robert Milligan born in Tyrone, Ireland.

1816 Alexander Campbell delivers his "Sermon on the Law" to the Cross Creek Baptist Association.

1817 Jacob Creath, Jr. baptized into the Baptist Church.

1818 May - The *Christian Herald* succeeds the *Herald of Gospel Liberty*.

7/7 Walter Scott came to the U.S.

10/29 Moses E. Lard born.

- 1819 7/17 First Church of Christ established in Illinois.
Dec. - P. S. Fall licensed as a Baptist preacher.
The church at Blue River (Baptist) under the leadership of John Wright became Christian only.
- 1820 6/19 Campbell-Walker debate on baptism.
9/23 J. Creath Jr. ordained as a Baptist minister.
Isaac Errett born (liberal editor).
Uniting of Stone forces and the Silver Creek Baptist Association.
- 1821 Alexander Campbell and Walter Scott unite.
- 1823 8/3 Alexander Campbell began editing the *Christian Baptist*.
10/15 Campbell-MacCalla (or McCalla) debate on baptism.
Brush Run Church joined the Mahoney Baptist Association.
- 1824 12/26 D. S. Burnet baptized and became a member of the Enon Baptist Church.
Alexander Campbell and B. W. Stone meet for the first time.
John Smith (Calvinist Baptist) joins with Campbell.
- 1825 Alexander Campbell began a series of articles in the *Christian Baptist* entitled "A Restoration of the Ancient Order of Things."
- 1826 James O'Kelly died.
B. W. Stone began the journal, *Christian Messenger*.
Ten churches of the Baptist Redstone Association excommunicate thirteen other churches standing with the reformers.
Campbell revised the *N.T. Living Oracles*.
John T. Johnson worked with Stone in uniting churches into one fellowship.
- 1827 11/18 Walter Scott baptized.

Walter Scott preached for the Baptist Mahoning Association. He preached the gospel and they more than doubled in size and then dissolved themselves out of existence.

1828 Joseph Gatson and Walter Scott began holding meetings together.

Church of Christ formed from the Baptist Church in Nashville, Tennessee.

1829 3/1 J. W. McGarvey born.

The Beaver Association (Baptist) of Pennsylvania adopted an "Anathema" condemning Campbell and the Mahoning Association. This became the pattern for withdrawing from the "reformers."

Campbell-Owens debate on Christian evidences.

1830 1/4 Alexander Campbell ceased publication of the Christian Baptist and began the Millennial Harbinger.

Alexander Campbell, B. W. Stone disagreed about communing with the unimmersed. Stone in favor and Campbell opposed.

The Campbells separated from the Baptists after 17 years.

Mahoning Baptist Association dissolved.

Raccoon John Smith, J. Creath Sr. and J. Creath Jr. expelled from Baptist fellowship in Kentucky.

1831 Feb. - J. T. Johnson and followers establish N.T. church at Great Crossings.

4/24 First Campbell and Stone groups unite at Millersburg, Kentucky.

The Baptist North District Association under the leadership of Raccoon John Smith dissolved itself.

"Cooperation Meetings' began.

David Lipscomb born.

1832 Jan. - Campbell's and Stone's groups unite (Christians and Disciples).

Jan. - Walter Scott began publishing the *Evangelist*.

7/4 Little Rock Baptist Church renounced its creed and took its stand on the Bible only, led by B. F. Hall.

The combined movement had between 20,000 and 25,000 members.

Dover Association of Virginia withdraws from all reformers.

1834 July - J. Creath Jr. - L. Green debate.

Springfield, Illinois Christians held a statewide coop-meeting and was attended by B. W. Stone.

1835 1/15 The *Christian Journal* succeeds the *Christian Herald*.

Scott discontinues *The Evangelist* to do some writing.

1836 11/14 Walter Scott becomes president and established Bacon College in Georgetown, Kentucky, the first brotherhood college.

T. M. Henley writes Campbell that Associations are unscriptural.

W. Scott publishes his book *Gospel Restored*.

D. S. Burnet began publishing *The Christians Family Magazine*.

1837 1/13 Campbell-Purcell debate - Catholicism

2/18 The church was established in St. Louis, Missouri.

7/8 Lunenburg letter written to Campbell.

T. Fanning opened a Female Seminary at Franklin, Tennessee.

1838 Mar. - Robert Milligan baptized.

1841 Alexander Campbell calls for "Christian Organization" in a series of articles.

Bethany College opened and Alexander Campbell is president.

1843 Nov. - Dec. - Rice-Campbell debate on human creeds.

Franklin-McCune (Universalist) debate.

1844 11/9 Barton W. Stone dies.

W. Scott began publishing *The Protestant Unionist*.

1845 1/1 Franklin College founded in Nashville, Tennessee by Tolbert Fanning.

1/27 American Christian Bible Society (first one) organized in Cincinnati, Ohio by D. S. Burnet.

Ben Franklin began publishing *The Reformer*. This is the second paper by that name.

1847 Oct. - Franklin-Manford (Universalist) debate.

Nov. - Franklin-Pritchard (Methodist) debate.

Church was beginning in Iowa and Michigan.

1849 Oct. - E. G. Sewell baptized.

American Christian Missionary Society formed with Alexander Campbell as president.

1850 Jan. - B. Franklin and A. W. Hall combined papers and published *The Proclaimer and Reformer*.

J. T. Barclay the first missionary leaves for Jerusalem.

11/27 Western Reserve Eclectic Institute opened.

Christians in Virginia declared they could not work with the Missionary Society.

Daniel Sommer born.

1851 The first discussion of Instrumental Music came up in the *Ecclesiastical Reformer*.

1853 Problems concerning titles for preachers, such as reverend, etc.

1854 Thomas Campbell died.

The *Northwestern Christian Magazine*, edited by John Boggs was established.

1855 July - *Gospel Advocate* founded by T. Fanning and Wm. Lipscomb as a weekly.

Northwestern Christian University established in Indianapolis.

S. J. Pinkerton leaves the Church of Christ and joined the Episcopalians.

The "Central Christian Union" (Kentucky) was formed with H. T. Anderson as president.

1856 1/1 American Christian Review founded and edited by B. Franklin.

12/18 J. T. Johnson died.

J. S. Lamar and A. G. Thomas began publishing *The Christian Union*.

L. B. Wilkes became president of Christian College in Missouri.

B. Franklin became Corresponding Secretary for the American Christian Missionary Society.

1857 Isaac Errett became Corresponding Secretary for the American Missionary Society.

B. Franklin became Secretary of the Missionary Society.

1858 9/1 E. G. Sewell entered Franklin College.

1859 Robert Milligan (a pacifist) became president of Transylvania College in Kentucky and was the only college in Kentucky to remain open during the Civil War.

First use of instrumental music (a melodeon) by L. L. Pinkerton in Midway, Kentucky. Reason - poor singing.

Lard's Quarterly began publication.

1860 In the combined movement there were 17 states with at least 1,000 Christians in them.

There were about 1,200 churches in the north and about 800 in the south.

1861 Walter Scott died.

The American Christian Missionary Society (Southern representatives absent) supported the Union.

1862 The combined movement had nearly 200,000 members.

Southern Christians awarded "Conscientious Objector" status by Confederate president Jefferson Davis.

McGarvey publishes his commentary on Acts.

1863 The American Christian Missionary Society adopted a stronger resolution supporting the Union. Again the South was not represented.

1864 W. K. Pendleton took Campbell's place in publishing the *Millennial Harbinger*.

1865 7/18 Robert Graham went to San Francisco starting the church on the Pacific coast.

10/2 Franklin College reopened after the Civil War.

10/2 Kentucky University opened at Lexington, Kentucky.

McGarvey joined the staff of the College of the Bible.

Lard charged that "pastors" had taken over the functions of elders.

The Missionary Society was in financial difficulty.

1866 The *Gospel Advocate* resumed publication with T. Fanning and D. Lipscomb as editors and was published weekly.

4/7 First issue of the *Christian Standard*, a liberal paper designed to offset *Franklin's Review*, edited by Isaac Errett.

June - Christians from six southern states met to council together on their conditions.

B. Franklin renounced the Missionary Society as unscriptural, after 17 years of service in the society, in his *American Christian Review*.

Robert Milligan proposed a compromise concerning the Missionary Society.

The Baptists and Disciples in Virginia met together but could not agree to unite.

J. W. McGarvey in the *American Christian Review* proposed a settlement for the Missionary Society controversy which is basically followed today.

W. K. Pendleton defended the Missionary Society.

W. K. Pendleton became president of Bethany College.

This is called the pivotal year because of the three major publications now being printed.

1867 7/8 D. S. Burnet died.

St. Louis congregation bought a building from the Episcopalians including the organ.

J. W. McGarvey and Moses E. Lard strongly supported the Missionary Society.

1868 2/28 Raccoon John Smith died.

April - Instrument used in Akron, Ohio.

Ben Franklin estimated that churches using instrumental music numbered about 50 by then.

The Apostolic Times published by five Kentucky preachers, McGarvey, Lard, Robert Graham, Winthrop Hopson and L. B. Wilkes.

The Missionary Society revised its organization to try to appease the conservatives.

Richardson published his first volume of *Memoirs of A. Campbell*.

1869 1/17 Organ used in Chicago, Illinois.

4/15 *Apostolic Times* came off the press.

7/31 *Christian Standard* moved to Cincinnati from Alliance, Ohio.

Oct. - The "Louisville Plan" involving many radical changes in the structure of the Missionary Society was adopted. Ben Franklin backed the attempt but reversed his view.

Christian Quarterly began publication.

Milligan published his *Scheme of Redemption*.

1870 E. G. Sewell became co-editor of the *Gospel Advocate*.

Instrument used in Memphis, Tennessee.

Errett endorsed the use of the instrument in the *Christian Standard*.

Enos Campbell wrote in the *Millennial Harbinger* endorsing the use of the organ.

Compromise reached where the instrument was not used in St. Louis.

Nathan Smith of Jonesborough, Georgia wrote strongly opposing the Louisville Plan.

The Disciples are the fifth largest religious body in the U.S.

1871 7/6 W. C. Dawson wrote in the *Apostolic Times* criticizing the opponents of the Louisville Plan.

Sept. - Ben Franklin objected to the "non-sectarian" stance of Kentucky University.

Oct. - Evaluation of the Louisville Plan showed disaster.

Franklin and Errett clashed bitterly on several issues.

1872 2/29 - Organ concert at Central Christian Church in Cincinnati to raise funds for the church.

Ben Franklin becomes a foe of the Louisville Plan.

Ben Franklin and others began to oppose the trend toward fashionable church buildings.

Organ introduced at Frankfort, Kentucky.

T. Fanning began editing the *Religious Historian*.

1873 Sept. - Thorp Springs College began.

McGarvey fired from Kentucky University.

1874 4/10 Missionary Society for women proposed by Mrs. C. N. Pearce.

5/3 Tolbert Fanning died.

5/28 Brethren decided to fight in the State Legislature for control of Kentucky University.

10/22 Christian Women's Board of Missions begun.

Oct. - W. K. Pendleton again called to defend the Society.

The beginning of what later became Freed-Hardeman College.

The question arose whether the church, per se, could own a college.

- 1875 6/24 College of the Bible separated from Kentucky University and put under the control of the churches.

Oct. - Louisville Plan abandoned.

Foreign Christian Missionary Society founded by Isaac Errett and W. T. Moore in the lead. This was a return to the 1849 Society pattern.

Lard wrote his commentary on "Romans."

W. K. Pendleton became president of the General Christian Missionary Convention.

- 1877 7/10 College of the Bible disbanded by the Board of Curators of Kentucky University.

7/27 Brethren began an independent College of the Bible in Lexington.

Nov. - Organ introduced in Bloomington, Indiana.

- 1878 2/12 Rowe became assistant editor of the *American Christian Review*.

10/23 Benjamin Franklin died.

The *American Christian Review* edited by D. Sommer and the name changed to the *Octographic Review*.

D. Lipscomb openly opposed the organ.

- 1879 1/1 *Old Path Guide* began publication with Frank G. Allen as editor.

Butler University came under the control of liberal men.

- 1880 Moses E. Lard died.

- 1881 3/4 James A. Garfield became president of the U.S. The first member of the church to do so.

6/26 Organ dedicated in Cleveland, Ohio.

Drake University (Disciples - liberal) founded in Des Moines, Iowa.

- 1882 April - Organ is introduced in Anderson, Indiana.

The *Christian-Evangelist* (liberal) first printed.

- 1883 5/10 McGarvey restated his position on the instrument.
11/24 Errett declared war in the *Christian Standard* on those opposed to the instrument.
Some were already declaring a division in the church as present.
- 1884 Sept. - *Firm Foundation* began publication with A. McGary owner and publisher.
Fanning Orphan Home founded by D. Lipscomb.
- 1885 Sept. - *Firm Foundation* became a weekly paper.
Instrument used in Waxahachie, Texas.
Division in the church is apparent.
- 1886 1/9 J. Creath, Jr. died.
7/7 The Texas State Missionary Society formed.
9/16 W. B. F. Treat became editor of the *American Christian Review*.
10/7 John F. Rowe founded the *Christian Leader*.
12/23 Daniel Sommer became owner of the *American Christian Review*.
- 1887 3/17 Last issue of the *American Christian Review*.
Mars Hill College at Florence, Alabama (colored).
- 1888 12/19 Isaac Errett died.
- 1889 8/18 Sand Creek Address and Declaration.
Nov. - F. D. Srygley became editor of the *Gospel Advocate*.
12/9 R. C. Cave, at Central Church in St. Louis, denied the virgin birth of Jesus and the bodily resurrection.
- 1890 Oct. - Tennessee Christian Missionary Society organized.
12/3 P. S. Fall died.

- 1891 Nashville Bible School (now David Lipscomb College) founded by D. Lipscomb with J. A. Harding as superintendent.
- 1892 Mar. - Azbill and McCalib sent to Japan as missionaries.
- 6/25 *The Standard* declared Daniel Sommer a heretic and not to be accepted in fellowship.
- Missionary Society convention held at Nashville, Tennessee and new opposition from the churches there.
- Second Sand Creek Declaration.
- 1893 Instrument introduced into the worship in Denton, Texas.
- 1894 3/20 *Octographic Review* began publication.
- 1896 The Campbell Institute organized.
- 1899 W. K. Pendleton died.
- 1901 2/2 Nashville Bible School incorporated and began to confer degrees.
- 1902 Apr. - A. G. Freed, N. B. Hardeman and L. L. Brigance came out in opposition to the organ and "human societies."
- 11/2 Broadway in Lexington, Kentucky voted in the use of the instrument over J. W. McGarvey's objection.
- 1903 11/4 Warlick-Stark debate at Henderson, Tennessee.
- 1906 The U.S. Census Bureau listed the Christian Church and the Churches of Christ separately.
- Childers Classical Institute (later ACC) founded.
- 1908 Freed-Hardeman College founded.
- Christian Century* first published (liberal).
- 1912 J. W. McGarvey died.
- 1914 The *Octographic Review* (formerly the *American Christian Review*) changed its name to the *Apostolic Review*.

- 1915 The *Christian Worker* first published.
- 1917 David Lipscomb died.
- 1918 The Annual Bible lectureship begins at what is now Abilene Christian University.
- 1921 12/8 The N.T. Tract Society organized in opposition to the United Christian Missionary Society.
- 1924 Harding College founded. This was a merger of Harper College, Harper, Kansas and Arkansas Christian College at Morrilton, Arkansas.
- 1928 Boll-Boles debate (premillennialism - written).
- 1931 Christian Connection united with the Congregational Church.
- 1933 Wallace-Neal debate (premillennialism).
- 1937 Pepperdine College founded.
- 1942 The *Christian Chronicle* first published.