

# ***Historical Events Affecting the Church of Christ***

A Timeline with Commentary from the  
1<sup>st</sup> to the 21<sup>st</sup> Century

By Jim Wilsford

Gal 1:6-8

6 I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel – 7 which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. 8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! NIV

*All scriptures are from the New International Version unless otherwise noted.  
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These notes rely heavily upon Schaff's *History of the Christian Church Chronology*: PC Study Bible, BibleSoft: 2008 and on *Wikipedia*, the free encyclopedia. These notes also draw dates and events from timelines at the following websites: [www.therestorationmovement.com](http://www.therestorationmovement.com), [www.churchtimeline.com](http://www.churchtimeline.com), and [www.wikipedia.com](http://www.wikipedia.com). The interpretation of events and the application of scripture to these events, as they affect the church of Christ, which was built by the Lord (Matt 16:18), remain the responsibility of this writer.

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## 1. The Coming of the Christ and the Founding of His Church: BC 4 to AD 100

This section of these notes rely heavily upon Schaff's *History of the Christian Church Chronology*: PC Study Bible, BibleSoft: 2008.

Dates	Events Affecting the Church	Secular Events	Dates
BC [BCE] 4 or 5	Birth of Christ: Matt 1, 2; Luke 2.	Death of Herod I (the Great) and the time of the ordering of the death of all male children in Matt 2 in order to kill the Christ.	BC 4 [CE]
		Augustus Emperor of Rome.	BC 27-AD 14
		Judea made a Roman Province giving them a governor.	AD 6
AD 8	Jesus' visit to the temple at 12 years of Age: Luke 2:41-52.		
		Augustus dies and Tiberius becomes Emperor of Rome.	AD 14
		Caiaphas, high priest in Jerusalem.	AD 25
		Pontius Pilot Procurator in Judea.	AD 26
27	Christ baptized: Matt 3.		
27-30	Christ's three-year ministry where he preaches the coming of his Kingdom, his church: Matt 16.		
c 29,30	Christ said that he would build his church, ushering in his kingdom during the lives of those living.  Matt 16:18-20:  18 And I tell you that you are Peter, and on this rock I will build my church, and the gates		

of Hades will not overcome it.  
19 I will give you the keys of the  
kingdom of heaven; whatever  
you bind on earth will be bound  
in heaven, and whatever you  
loose on earth will be loosed in  
heaven." 20

Matt 16:28

"28 I tell you the truth, some  
who are standing here will not  
taste death before they see the  
Son of Man coming in his  
kingdom."

30 His death by crucifixion, burial,  
and resurrection in April. His  
ascension in May. Matt 26-28.

The Great Commission: Matt 28;  
Mark 16; Luke 24.

Pentecost after the resurrection:  
The descent of the Holy Spirit;  
the preaching of the gospel; the  
establishment of the church (the  
coming of the kingdom): Acts 2.

Marcellus Succeeds Pilot; Pilot 36  
to Rome.

37 Martyrdom of Stephen; Church Herod Agrippa I, King of Judea 37  
scattered abroad: Acts 8. and Samaria.

40 The Eunuch: Acts 8

Saul's conversion: Acts 9; Acts  
22; Acts 26.

Conversion of Cornelius and the  
opening of gospel to Gentiles:  
Acts 10; 11.

Paul's escape from Damascus:  
Gal 1:16.

44 Paul's first visit to Jerusalem: Herod Agrippa I dies a horrible 44  
Gal 1:18. death: Acts 12:21 – struck down,  
eaten of worms, and died.  
Persecution of the church.

	James beheaded.		
	Peter imprisoned and delivered.		
	Peter leaves Jerusalem: Acts 12:2-23.		
45	Paul's 2 <sup>nd</sup> trip to Jerusalem bringing assistance from the church at Antioch: Acts 11:30.		
		Conquest of Brittan.	46-51
50	Paul set apart to carry the gospel to the Gentiles: Acts 13:2.  Paul's first missionary journey with Barnabas and John Mark: Acts 13, 14.  The epistle of James.		
51	Antioch church sends Paul, Titus, and Barnabas to Jerusalem to discuss the issue of Gentile circumcision—a point of division in the churches. A peaceful solution and a letter to Gentile churches followed. Acts 15; Gal 2.		
52, 53	Paul's second missionary journey takes the gospel to Asia Minor, Achaia (Greece), and Macedonia, Acts 15:36 to 18:22.	Herod Agrippa II becomes Tetrarch of Trachonitis (last of the Herods).	52
54-57	Paul at Corinth for a 1 ½ years. He writes 1 Thess and 2 Thess while there.	Nero becomes emperor.	54-68
54	Paul makes his fourth trip to Jerusalem, from which he returns to Antioch. Fourth missionary journey lasts four years. Paul stays three of these years in Ephesus: Acts 19.		
		Revolt of Sicarii was headed by an Egyptian (Acts 21:38).	55
56	Paul writes Galatians from either		

- Ephesus or from Greece: Acts 20.
- 57 Paul writes the first letter to Corinthians from Ephesus; he starts for Macedonia and writes second letter to the Corinthians from Macedonia.
- 58 Paul wrote the letter to the Roman church from Corinth where he stayed 3 months.
- 60 Goes to Jerusalem for the fifth time and is arrested, brought before Felix and imprisoned for at Caesarea for 2 years: Acts 21:17 to 26:32 . Porcius Festus becomes Procurator. 60
- 61 Paul defends himself before Festus and appeals to Caesar after which he is sent to Rome by ship: Acts 27-28.
- 61-63 Paul arrives at Rome in the spring. Josephus at Rome. 62  
 Paul writes his prison epistles: Ephesians, Philippians, Colossians, and Philemon from Rome.  
 James, the brother of the Lord, martyred in Jerusalem, according to Josephus.
- 62 Paul is supposedly released in Rome: Acts 28:30.
- 63 Epistles to the Hebrews were written from Italy after the release of Timothy: Heb 13:23.
- 64 1 Peter, 2 Peter, and Jude were written. Great fire burned Rome and the first imperial persecution of Christians, leading to the alleged martyrdom of Peter and Paul. 64
- 64-67 The four Gospels and Acts were written.

60-67	Paul writes 1 and 2 Timothy and Titus.	The great war between the Romans and the Jews begins.	66
64-67	Paul and Peter allegedly martyred in Rome.	Vespasian becomes general in Palestine.	67
		Jerusalem destroyed of by Titus: Matt 24.	70
		Coliseum begun in Rome.	76
		Titus becomes emperor.	79
		Destruction of Pompeii,	79
80-90	John writes his gospel and three letters.		
95	John writes the Revelation of Jesus Christ: the completion of the revelation of God's mystery. Rev 22		
98-100	Death of John		

Rev 22:17-20

17 The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

18 I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. 19 And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.

20 He who testifies to these things says, "Yes, I am coming soon."



## 2. Apostasy, Falling Away, and the Decline of the Roman Empire: 100-400

### Apostasy Is Forecast

Acts 20:28-31: 28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. 29 I know that after I leave, savage wolves will come in among you and will not spare the flock. 30 Even from your own number men will arise and distort the truth in order to draw away disciples after them. 31 So be on your guard!

Gal 1:6-9: 6 I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel— 7 which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. 8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!

2 Peter 2:1-3: 2 But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them — bringing swift destruction on themselves. 2 Many will follow their shameful ways and will bring the way of truth into disrepute.

1 John 2:18-19: 18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour. 19 They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

2 John 7: 7 Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.

Dates	Events Affecting the Church	Significance
	<b>The Post Apostolic Period to the Beginning of the Medieval Period</b>	<b>The 2<sup>nd</sup> Century through the 4<sup>th</sup> Century</b>
98	Trajan became Emperor and instituted a policy toward Christians that stayed in effect until the time of Aurelius.	He did not to seek out Christians, but if they were brought before the authorities, they were to be punished, and/or executed for being Christians
130	Conversion of Justin Martyr, who taught that the seeds of truth ( <i>logos</i> ) could be found in all religions, but that only Christianity taught the whole truth. He was heavily influenced by the Greek philosophers and the Stoics. He was allegedly	For the church, the path began away from the scriptures toward pagan philosophies. One might see hints of modern ecumenicalism in this development. Contrary, the scriptures place salvation in Christ alone. Acts 4:12 specifically teaches: “12 Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”

martryed in Rome.

- 144 Marcion excommunicated for rejecting the Old Testament, rejecting most of the New Testament, and teaching that Christ only appeared to be human (Docetism). His challenge helped the church realize the necessity of formally recognizing the canon. Marcion appears to be a full-fledged antichrist (2 John 7). Many today who adopt a new *hermeneutic* teach that the epistles of the New Testament are mere advice. Many also believe that Christ was no more than a good man. Although the church acting as a corporate body larger than the local church appears to have done a good thing in establishing the canon of scriptures, the end was to deny local churches autonomy, paving the way for the church universal to dictate doctrine. Acts 14:23; Acts 14:23; Titus 1:5; 1 Peter 5:2-4
- 150 b. Clement of Alexandria was an apologist who used Plato to support Christianity, and tried to reach gnostics by showing that only Christians had real "gnosis." His works make up a large proportion of *The Ante-Nicene Fathers, Vol. II*, subtitled "The Writings of the Fathers Down to A.D. 325", the time of the first council of Nicea in 325. An apologist is one who defends Christianity against intellectual objections. In early church history, the Greek apologists were Christian leaders from approximately 130 to 180 AD who wrote treatises in Greek defending Christianity against attacks by pagan philosophers.
- 155 Polycarp was martyred; parts of letters he wrote to the Philippians survived him.
- 156 This is the possible date of the beginning of the Montanist movement. They were an aescetic movement with apocalyptic visions. They claimed the Spirit spoke directly through their prophets and prophetesses. Once again, false prophets arise, claiming inspiration for those other than the apostles and prophets. See 2 Peter 2:1-2 above.
- 160 b. Tertullian. He objected to Justin's use of philosophy to defend Christianity, saying "What has Athens to do with Jerusalem?" Late in life he became a Montanist and wrote *Against Praxeas*, which helped the church understand the Trinity. Prophecy from personal construction and the introduction of the trinity as a church doctrine developed into the church prescribed dogma. "Since the beginning of the third century the doctrine of the Trinity has been stated as 'the one God exists in three Persons and one substance, Father, Son, and Holy Spirit.' *Trinitarianism*, belief in the Trinity, is a mark of Roman Catholicism, Eastern and Oriental Orthodoxy as well as of the 'mainstream traditions' arising from the Protestant Reformation, such as Anglicanism, Baptist, Methodism, Lutheranism and Presbyterianism. *The Oxford Dictionary of the Christian Church* describes the

Trinity as "the central dogma of Christian theology" [Wikipedia].

The Bible teaches that the Godhead are one in purpose but exist in separate will, personality, and capacity:  
John 16:13-15

"But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14 He will bring glory to me by taking from what is mine and making it known to you. 15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

Phil 2:5-8

5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross!

161 **Marcus Aurelius** becomes emperor. He abandoned Trajan's passive approach and actively sought Christians to persecute them throughout the empire.

175 Some of the writers of the time had written that a bishop was different from an elder - one elder was selected bishop to be head over the other elders.

This is the beginning of the fulfillment of Paul's prophecy to the elders at Ephesus in Acts 20 (quoted above). Three scriptures use overseer (bishop), shepherd (pastor), and elder interchangeably.

Acts 20:17:

17 From Miletus, Paul sent to Ephesus for the **elders** of the church.

Acts 20:28:

28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you **overseers**. Be **shepherds** of the church of God, which he bought with his own blood.

Titus 1:5-7:

5 The reason I left you in Crete was that you . . . appoint

**elders** in every town, as I directed you. 6 An **elder** must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. 7 Since an **overseer** is entrusted with God's work, he must be blameless. . .

1 Peter 5:1-3

5 To the **elders** among you, I appeal as a fellow **elder**, a witness of Christ's sufferings and one who also will share in the glory to be revealed: 2 Be **shepherds** of God's flock that is under your care, serving as **overseers** – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; 3 not lording it over those entrusted to you, but being examples to the flock.

202 **Clement of Alexandria** united Greek philosophical traditions with Christian doctrine and valued *gnosis* (from one of the Greek words for knowledge, γνῶσις, *gnosis* is the spiritual knowledge of a saint or mystically enlightened human being. In the common culture (Byzantine and Hellenic) *Gnosis* was a knowledge or insight into the infinite, divine and uncreated in all and above all, rather than knowledge strictly into the finite, natural or material world that with communion for all people could be held by common Christians specially chosen by God.

This teaching diminished the role of the scriptures as the sole revelation of God's mystery and allowed others to claim knowledge and special insight into the divine. The result was an elite in the church who could define its own truth – a false principle that is with us until this day. The scriptures stand firmly and specifically against this false idea.

Col 2:8:

"8 See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ."

2 Tim 3:16-17:

"16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may be thoroughly equipped for every good work."

250 One man from each of those bishops from around an area was selected to be head over that area (diocese).

The progression was that where God had placed elders as shepherds to oversee the local churches, man gradually made the three terms label distinctive offices in hierarchy, which reached across the entire church. This hierarchy, which continued in the Roman Catholic Church, spread into the major protestant denominations.

C 250 Bishop of Alexandria

Pope:

O.E. papa, from M.L. papa "bishop, pope" (in classical L., "tutor"), from Gk. papas "patriarch, bishop," originally "father." Applied to bishops of Asia Minor and taken as a title by the Bishop of Alexandria c.250.

<http://www.etymonline.com/>

- 311 **Galarius** repented on his deathbed, saying that he was sorry he had mistreated Christians and signing a law ceasing persecution of Christians. This date marks the early beginning of the influence of the church rising as the influence of the emperor diminished.
- 306-363 The reign of **Constantine I**, the first Christian Emperor, marked the separation of the Roman Empire into the Eastern (Byzantine) and Western (Catholic) Empires. The separation created a dynamic that led to the Roman Catholic Church and the Eastern Orthodox Churches. The church recognized the Eastern Emperor as the Roman Emperor until 800 when Leo III crowned Charlemagne , King of the Franks, as the Roman Emperor, which led to the Holy Roman Empire.
- 313 **Constantine** signed a law that the Roman government would never persecute Christians again. This act further diminished the power of the Roman government over Christians, who had now departed from the New Testament as the only rule of faith and conduct. The merger of church and state is on the way with the Western Empire controlled by the Roman Catholic Church.
- 325 The **First Council of Nicea** was a council of Christian bishops convened in [Nicaea](#) in [Bithynia](#) (present-day [İzmit](#) in [Turkey](#)) by the [Roman Emperor Constantine I](#) in [A.D.](#) 325. The Council was the first effort to attain [consensus](#) in the church through an [assembly](#) representing all of [Christendom](#). The council constructed the first part of the [Nicene Creed](#) which settled the [Christological](#) issue of the relationship of [Jesus](#) to [God the Father](#). The decision that Jesus was the same substance as the Father secured the doctrine of the Trinity, described above as the central doctrine of the catholic and protestant churches. The scriptures teach a plurality in the Godhead with distinctively personal representation. See notes on the advent of the doctrine in the year 160. This ability to develop binding theology on the nature of divinity gave rise to the changing stature and nature of Mary to the Catholic Church [See notes on 1200 below]. They settled the [calculation of the date](#) of [Easter](#). Easter is not mentioned in the New Testament where every first day of the week observes Lord's Supper and the Ressurrection (Acts 20:7; I Cor 11:13-27). or They promulgated the early version of [canon law](#): 20 new and binding laws (Rev 22:18-19).

## Paul's Prophecy of These Events

2 Thess 2:1-11

Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, 2 not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. 3 Don't let anyone deceive you in any way, for that

day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. 4 He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

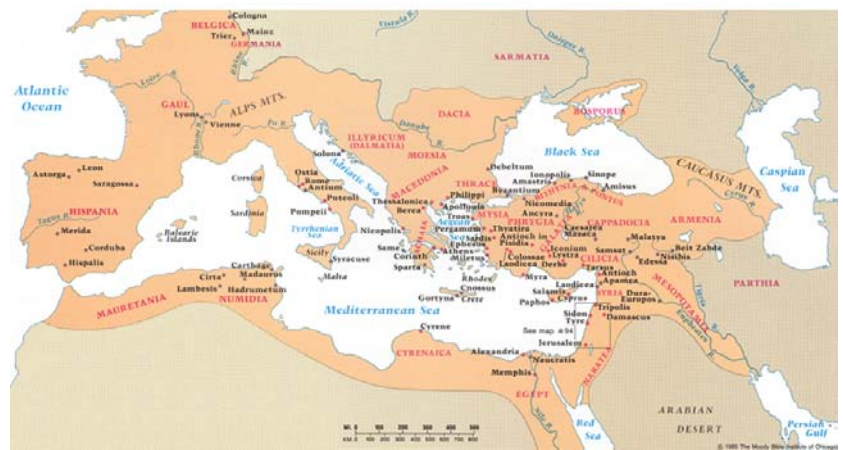
5 Don't you remember that when I was with you I used to tell you these things? 6 And now you know what is holding him back, so that he may be revealed at the proper time. 7 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming. 9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, 10 and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.

### 3. The Rise of the Roman Catholic Church (325) to Iconoclast Movement (726)

#### Sinister Beginnings from the 4<sup>th</sup> Century

325 The First Council of Nicea was a council of Christian bishops convened in Nicaea in Bithynia (present-day İznik in Turkey) by the Roman Emperor Constantine I in A.D. 325. The Council was the first effort to attain consensus in the church through an assembly representing all of Christendom.

The council constructed the first part of the Nicene Creed which settled the Christological issue of the relationship of Jesus to God the Father. The decision that Jesus was the same substance as the Father secured the doctrine of the Trinity, described above as the central doctrine of the catholic and protestant churches. The scriptures teach a plurality in the Godhead with distinctively personal representation. See notes on the advent of the doctrine in the year 160.



#### The Spread of Christianity Throughout the Roman World

- - city with Christian community by end of first century
- - city with Christian community by end of second century
- extent of Roman Empire
- GAUL - Roman provincial or regional name

[from The Moody Atlas of Bible Lands. Copyright © 1985 by the Moody Bible Institute of Chicago.]

This ability to develop binding theology on the nature of divinity gave rise to the changing stature and nature of Mary to the Catholic Church [See notes on 1200 below].

They settled the calculation of the date of Easter. Easter is not mentioned in the New Testament where every first day of the week observes the Lord's Supper and the Resurrection (Acts 20:7; I Cor 11:13-27). Col 2:16-17 teaches: "16 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.

17 These are a shadow of the things that were to come; the reality, however, is found in Christ.”

They promulgated the early version of canon law: 20 new and binding laws (Rev 22:18-19).

### Early Middle Ages from the 5<sup>th</sup> Century through the 10<sup>th</sup> Century

400 Jerome’s Vulgate

Latin edition and translation of the Bible is published. While the Eastern Church propagated translations in the language of the people, the Western Church propagated a Latin version which only the clergy and highly educated could read. This act alone stifled the very spirit of Acts 17:11-12: “11 Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.” This act also made it impossible for Christians to keep the command of 2 Tim 2:15: “15 Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.”

c 400 Ethiopic Bible

An Ethiopian Orthodox Bible is translated

c 400 Peshitta Bible in Syriac (Aramaic)

This Syriac Orthodox Church Bible excluded 1 and 2 Peter; 2 and 3 John; Jude.

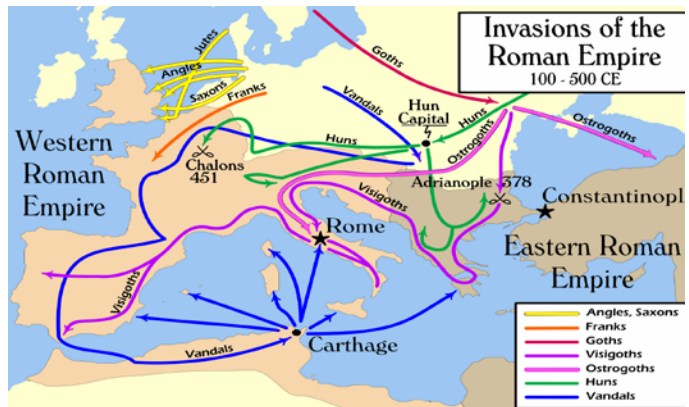
406 Armenian Bible

Saint Mesrob translated this standard Armenian Orthodox Bible

406 Visigoths, Suevi, Burgundians crossed the Rhine and invaded Roman Gaul. The collapse of the Western Roman Empire began.

### Invasions of the Roman Empire: 100-500 CE

Commons.wikimedia.org/wiki/User:MapMaster1 October 2006 [From Wikipedia, the free encyclopedia]



410 Alaric I and the Visigoths

under Alaric I led a Visigothic army eventually moved into Italy and famously sacked Rome in 410.

431 Council of Ephesus

This council decreed Mary the Mother of God, forbade any



changes to the Nicene Creed of 381, which was rejected by the Persian Church. It re-confirmed Jesus as the same substance as the Father.

440-461



Leo the Great

Leo is considered the first Pope. The Western Church, applied the word *Pope* especially to the Bishop of Rome, since the time of Leo. They claimed the word *Pope* exclusively from 1073. Leo is best known for meeting with Attila the Hun outside Rome in 452, and persuading him to turn back from his invasion of Western Europe.

Pope: O.E. papa, from M.L. papa "bishop, pope" (in classical L., "tutor"), from Gk. papas "patriarch, bishop," originally "father." Applied to bishops of Asia Minor and taken as a title by the Bishop of Alexandria c. 250. From [www.etymonline.com/](http://www.etymonline.com/)

Phantasy-image of Pope Leo I from the Pope-Gallery of San Paolo fuori le Mura. 19th century. [From Wikipedia, the free encyclopedia]

476 Odovacar

The last Roman Emperor is deposed by Odovar, ending the Western Roman Empire.

496 Clovis, King of the Franks

The influence of the Catholic Church in France began when Clovis was converted to the Catholic faith.

c 500 The Apostles' Creed

The name of the Creed probably comes from a fifth-century legend that says that, under the inspiration of the Holy Spirit after Pentecost, each of the Twelve Apostles dictated part of it. It is traditionally divided into twelve articles. [Apostles' Creed, Wikipedia, the Free encyclopedia.] See Gal. 1:6-10.

571 Mohammed is born.



This illustration depicts what Muhammad thought was his first revelation from the angel Gabriel and is from the book *Jami' al-tawarikh* by Rashid-al-Din Hamadani, published in 1307 AD.

Edinburgh University Library, Scotland.

[http://www.zombietime.com/mohammed\\_image\\_archive/islamic\\_mo\\_face\\_hidden/](http://www.zombietime.com/mohammed_image_archive/islamic_mo_face_hidden/) [From Wikipedia, the free encyclopedia]

c 580 Instruments of music were added to the church worship and rejected.

About 60 years later, they were introduced again and received.

Later, virtually all the reformers rejected the instruments of music in the church. This departure from the New Testament violated the specific teaching of Eph 5:19:

“19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord.”

And Col 3:16:

“16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.”

The restoration of New Testament church would depend on following the New Testament pattern in worship. No instruments, choirs, or solos are present in the worship of the early church. Paul described departures in Phil 3:17-19: “17 Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. 18 For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ.” Paul told Timothy to keep the pattern of sound teaching in 2 Tim 1:13-14: “13 What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus.”

606



Boniface III

"Pope's Photo Gallery"

[http://cckswong.tripod.com/pope51\\_100.htm](http://cckswong.tripod.com/pope51_100.htm)

The Catholic Church declared Boniface III to be the universal head of the church. It was determined that whatever he spoke was the words of God. This came from a decree from Phocas "the See of Blessed Peter the Apostle should be the head of all the Churches". Thus, the title of "Universal Bishop" belonged exclusively to the Bishop of Rome.

cf. Heb. 1:1,2; Matt 17:5; Matt 28:20

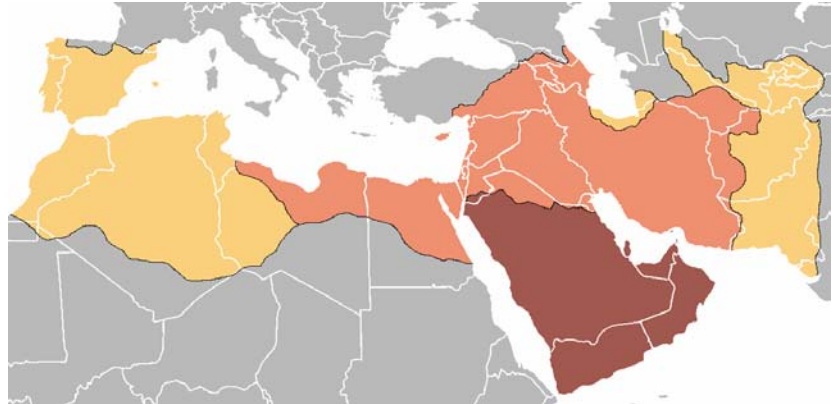
By tradition, the Catholic Church claims Peter as first Pope, the Bishop of Rome. The Church also claims the title, Father, via the Greek word *pappas*. Yet, Jesus taught in Matt 23:9-10: “9 And do not call anyone on earth 'father,' for you have one Father, and he is in heaven.” No evidence places Peter in Rome.

610 Mohammed claimed revelations from God, which were recorded in the Qur'an.

His visions formed the basis of the Islamic religion. He is regarded as the most important prophet of Islam. Widely, regarded as illiterate, Mohammed had others record his

revelations.

- 638 Muslims capture Jerusalem
- 643 Muslims take Alexandria
- 698 Muslims take Carthage



### The Expansion of Islam: 622-750

Age of the Caliphs ■ Expansion under Muhammad, 622-632/A.H. 1-11  
■ Expansion during the Rashidun Caliphate, 632-661/A.H. 11-40  
■ Expansion during the Umayyad Caliphate, 661-750/A.H. 40-129

Author: Brian Szymanski

Adapted from <http://www.gliit.edu/govdocs/maps/maps.htm> (via Image:Age\_of\_Caliphs.png), traced on high resolution version of Image:BlankMap-World6.svg [From Wikipedia, the free encyclopedia]

#### 4. From the Iconoclast Movement (726) to the High Middle Ages (900)

726 The Iconoclast [one who destroys images] movement began in the Byzantine Empire and became an important difference between the Roman and Byzantine churches.

The issue would also return during the Protestant Reformation.



**The destruction of icons at the Kaaba by Muhammad** (represented as a flaming aureole at top left, and (?) on the horse or camel at right), in *L'Histoire Merveilleuse en Vers de Mahomet*, 11th century.

[From Wikipedia, the free encyclopedia, Article on Iconoclasm]

Two Byzantine outbreaks during the 8th and 9th centuries were a dispute about the use of images. In Christianity, iconoclasm has generally been motivated by a literal interpretation of the Ten Commandments, which forbid the making and worshipping of "graven images."

Perhaps a corresponding iconoclast movement in Islam spurred on the movement.

What do the scriptures teach?

Ex 20:4 teaches: "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below."

Idolatry is not a point of dispute in the New Testament which clearly teaches against all forms of idolatry.

Rom 1:22-23: "22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and

Miniature from the 9th-century Chludov Psalter with scene of iconoclasm.



[From Wikipedia, the free encyclopedia, Article on Iconoclasm]

reptiles.”

1 Cor 10:14-15: “14 Therefore, my dear friends, flee from idolatry. 15 I speak to sensible people; judge for yourselves what I say.”

1 Peter 4:3-4: “3 For you have spent enough time in the past doing what pagans choose to do – living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry.”

The main **iconoclastic arguments** and their rebuttal follow [From Wikipedia, the free encyclopedia, Article on Iconoclasm]:

“Definition: ‘There shall be rejected and removed and cursed one of the Christian Church every likeness which is made out of any material and colour whatever by the evil art of painters.

‘If anyone ventures to represent the divine image (χαρακτήρ, *charaktēr*) of the Word after the Incarnation with material colours, let him be anathema! ....

‘If anyone shall endeavour to represent the forms of the Saints in lifeless pictures with material colours which are of no value (for this notion is vain and introduced by the devil), and does not rather represent their virtues as living images in himself, let him be anathema!’

For iconoclasts, the only real religious image must be an exact likeness of the prototype -of the same substance- which they considered impossible, seeing wood and paint as empty of spirit and life. Thus for iconoclasts the only true (and permitted) "icon" of Jesus was the Eucharist, which was believed to be his actual body and blood.

Icon use for religious purposes was viewed as an innovation in the Church, a Satanic misleading of Christians to return to pagan practice.”

The **iconodule rebuttal** to iconoclasm included [[From Wikipedia, the free encyclopedia, Article on Iconoclasm]:

“Assertion that the biblical commandment forbidding images of God had been superseded by the incarnation of Jesus, who, being the second person of the Trinity, is God incarnate in visible matter. Therefore, they were not depicting the invisible God, but God as He appeared in the flesh.

Further, in their view idols depicted persons without substance or reality while icons depicted real persons. Essentially the argument was ‘all religious images not of our faith are idols; all images of our faith are icons to be venerated.’ This was considered comparable to the Old Testament practice of only

offering burnt sacrifices to God, and not to any other gods.

Moses had been instructed by God according to Exodus 25:18-22 to make golden statues of cherubim angels on the lid of the Ark of the Covenant, and according to Exodus 26:31 God instructed Moses to embroider the curtain which separated the Holy of Holies in the Tabernacle with cherubim.

Regarding the written tradition opposing the making and veneration of images, they asserted that icons were part of unrecorded oral tradition (*parádosis*, sanctioned in Orthodoxy as authoritative in doctrine by reference to 2 Thessalonians 2:15, Basil the Great, etc.).

Arguments were drawn from the miraculous Acheiropoieta, the supposed icon of the Virgin painted with her approval by St Luke, and other miraculous occurrences around icons, that demonstrated divine approval of Iconodule practices.

Iconodules further argued that decisions such as whether icons ought to be venerated were properly made by the church assembled in council, not imposed on the church by an emperor. Thus the argument also involved the issue of the proper relationship between church and state. Related to this was the observation that it was foolish to deny to God the same honor that was freely given to the human emperor."

726 Charles Martel halts the Muslim advance. **The Saracen Army outside Paris, 730-32 AD**



Julius

Schnorr von Carolsfeld (1794- 1872)  
[www.bridgemanartondemand.com/art/99619/The\\_Saracen\\_Army\\_outside\\_Paris\\_730-32\\_AD](http://www.bridgemanartondemand.com/art/99619/The_Saracen_Army_outside_Paris_730-32_AD)[From Wikipedia, the free encyclopedia]

754 The Pope was is promised central Italy.

768 Charlemagne began his reign of the kingdom of the Franks.

800 Charlemagne was crowned Emperor of the Holy Roman Empire by Pope Leo III King of the Franks, he was the first Holy Roman Emperor, beginning a long relationship between the the church and France.

## Charles Martel in the Battle of Tours

Charles de Steuben, *Bataille de Poitiers, en octobre 732*, oil on canvas, painted between 1834 and 1837, Musée du Château de Versailles, France. [From Wikipedia, the free encyclopedia]



This marked the beginning of temporal and political power of the Pope, finally resulting in the Vatican state.

## Charlemagne-by-Durer

Albrecht Dürer (1471-1528; Germanisches Nationalmuseum;The Yorck Project: *10.000 Meisterwerke der Malerei*. DVD-ROM, 2002. ISBN 3936122202. Distributed by DIRECTMEDIA Publishing GmbH. [From Wikipedia, the free encyclopedia]



840 Muslims captured most of southern Italy.



## 5. The High Middle Ages (900) through 1300

c 993 The canonization of Saint Udalric, Bishop of Augsburg, by Pope John XV

The canonization of Saint Udalric, Bishop of Augsburg, by Pope John XV in 993 is the first undoubted example of a papal canonization of a saint from outside Rome. (Some historians maintain that the first such canonization was that of Saint Swibert by Pope Leo III in 804.) [From Wikipedia, the free encyclopedia]

The Catholic Church maintains that there are over 10,000 named saints and beati from history, the Roman Martyrology and Orthodox sources, but no definitive "head count".  
[<http://www.catholic.org/saints/faq.php#top>]

In the New Testament and thus in the early church, all Christians were saints. The NIV uses the word *saints* 45 times and never used the singular word *saint*. The word is never used to elevate one Christian over another as in the act of veneration. In fact, the Lord taught in Mark 10:31: "31 But many who are first will be last, and the last first."

Col 1:12-14: "12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light."

Phil 4:21-22: "21 Greet all the saints in Christ Jesus. The brothers who are with me send greetings. 22 All the saints send you greetings, especially those who belong to Caesar's household."

Phil 1:1: To all the saints in Christ Jesus at Philippi, together with the overseers and deacons."

Eph 1:1: "To the saints in Ephesus, the faithful in Christ Jesus."

Catholic saints, whose images are recreated in statues, are an important part of the worship of icons, since Catholic saints are already in heaven and may be prayed to. See above on iconoclasts.

The New Testament condemns all forms of idolatry: Rom 1:22-23: "22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles."

1 Cor 10:14-15: "14 Therefore, my dear friends, flee from idolatry. 15 I speak to sensible people; judge for yourselves what I say."

1 Peter 4:3-4: "3 For you have spent enough time in the past

doing what pagans choose to do – living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry.”

- 1054 The Great Schism The church divided into Western Catholicism and Eastern Orthodox.
- 1073 Bishop of Rome The exclusive use of the term Pope is claimed for Rome and the Western Church.
- 1077 Holy Roman Emperor, Henry IV walks to Canossa where he stands barefooted in snow begging the Pope for forgiveness of his offenses. Papal political authority was established over the countries of Europe and their heads of state for the next 450 years.
- 1099 The First Crusade Jerusalem is taken back from the Muslims – an action urged by Pope Urban II.
- 1118 The Knights Templar founded. Their purpose was to protect Jerusalem and European pilgrims.
- 1139 The Second Lateran Council Clerical marriages were declared invalid and clerical dress was regulated.  
1 Tim 4:1-4: “4 The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. 2 Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. 3 They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.”
- 1184 Pope Lucius III This pope issued the papal bull which set up the medieval inquisitions.
- 1184-1230 Episcopal Inquisition’s
- c 1200 Papal customs came in: Holy water, etc. The development of Mary’s status and nature in catholic dogma extends beyond anything taught in the scriptures. Current status of Mary:  
Baptism by sprinkling was practiced. Although the virgin Mary is rarely mentioned in the Bible, and although Protestant churches consider her to be a relatively minor biblical character, the Roman Catholic Church has assigned her an elevated status: Mary is the Mother of God and a Perpetual Virgin  
A few years later began praying through Mary. In 1967 she was finally deified by the church.  
Sprinkling of the dead began to save them. Two additional dogmas about Mary were infallibly proclaimed by two popes during the 19<sup>th</sup> and 20<sup>th</sup> centuries: the Immaculate Conception (1854) and the Assumption of Mary (1950)  
Various popes and church councils have referred to Mary as co-redemptrix, mediatrix, and advocate.

1215 John of England seals the Magna Carta.

This is the first time a ruler is forced by the people to accept limits to his power. Subjects must be charged and tried under the law.

**Portrait of King John of England (John Lackland)**

from *Historia Anglorum* 1250-59 British Library Royal MS 14 C.VII, f.9 (detail)

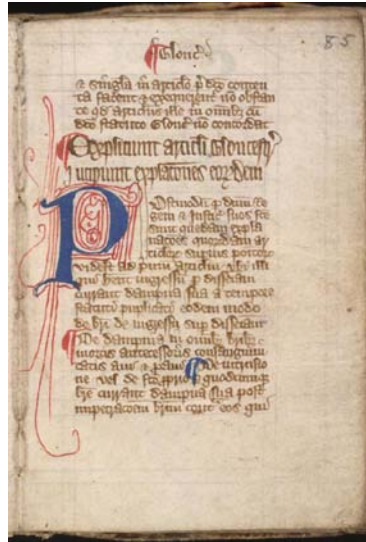


[From Wikipedia, the free encyclopedia]

**Magna charta cum statutis angliae** (Great Charter with English Statutes)

[http:// www.loc.gov/exhibits/ world/rule.html](http://www.loc.gov/exhibits/world/rule.html) [From Wikipedia, the free

encyclopedia]



29. NO Freeman shall be taken or imprisoned, or be disseised of his Freehold, or Liberties, or free Customs, or be outlawed, or exiled, or any other wise destroyed; nor will We not pass upon him, nor condemn him, but by lawful judgment of his Peers, or by the Law of the land. We will sell to no man, we will not deny or defer to any man either Justice or Right.

1215 Fourth Lateran Council

This council dealt with transubstantiation and papal primacy. It also proclaimed that Jews and Muslims should wear identification marks to distinguish them from Christians.

The doctrine of transubstantiation relies on their confusing metaphoric and literal language in Matt 26:26-29, maintaining that the bread is the literal body of Christ and the fruit of the vine is the literal blood of Christ, transubstantiated, as it were, in the mouths of the partakers. The passage reads: "26 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.'"

"27 Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom.'"

Christ defined the metaphor in verse 29 saying: "They would drink the fruit of the vine."

1230 Papal Inquisition by Pope Gregory

This inquisition was in response to widespread movements in Southern France, in particular Catharism and Waldensians in southern France and northern Italy, considered apostate and heretical by the Catholic Church. The movement began about 1177 and in 1532 acceded to Franco-Swiss Protestant Reform. Today, it is Waldensian Evangelical Church.



1868 statue of Peter Waldo at the Luther Memorial in Worms, Germany: Tartessos75. From Wikipedia, the free encyclopedia

Catharism was a name given to a Christian religious sect with dualistic and gnostic elements that appeared in the Languedoc region of France and other parts.

[Wikipedia]. This picture depicts the Waldensians, about which little is known, as witches. [W. Schild. Die Maleficia der Hexenleut', 1997, S. 97; <http://creativecommons.org/licenses/by-sa/3.0/>.] [From Wikipedia, the free encyclopedia]



1274



Thomas Aquinas  
"Saint Thomas Aquinas"

Fra Angelico (1395 - 1455)  
[From Wikipedia, the free

encyclopedia]

He summarized the theological thought up until his time in *Summa Theologica* and advocated the use of visual signs – the sacraments – to unite men in the Roman Catholic Church.

This marks the innovation of Sacraments and the placing of them solely in the hands of priests: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. The sacrament of Penance with its abuses led to the Protestant reformation. The ordaining of the clergy as the sole administrators of the sacraments consolidated their position of supremacy over others. The word sacrament(s) is not in the New Testament. The protestant reformers did not give up this power; and thus, they did not go back to New Testament Christianity.

What does the New Testament say?

*Baptism (Christening)*: Adult men and woman who are repentant believers. Acts 2:38; Mark 16:161; Acts 5:14-15; Acts 8:12-13, *Christening* is not found in the New Testament.

*Penance (Confession)*: Confession of Christ is unto salvation. Rom 10:10; Matt 10:32-33. Christians are to confess to Christ and to one another and not to a cleric. 1 John 1:9; James 5:16. *Penance* is not found in the New Testament.

*Holy Eucharist (Holy Communion, The Lord's Supper, or the Blessed Sacrament)*: *Holy Eucharist* is not found in the New Testament. *Holy Communion* is not found in the New Testament. The blessed sacrament is not found in the Bible. The *Lord's Supper* is among Christians who come together for that purpose. 1 Cor 11:20 ff.

*Confirmation (Chrismation):* Neither *confirmation* nor *Chrismation* are found in the New Testament.

*Matrimony (Marriage):* Marriage and matrimony are governed by the law of God from the beginning and not the church. Matt 19:4-6.

*Anointing of the Sick (known prior to Vatican II as Extreme Unction (or more literally from Latin: Last Anointing); informally, the "Last Rites"):* *Extreme Unction* and *Last Rites* are not found in the New Testament. When speaking of anointing the sick, elders were to do it. James 5:14-15.

*Holy Orders:* Holy Orders are neither named nor described in the New Testament. There is no rite or right given to the church to endow one Christian over another. Matt 20:24-28. *Reverend* is used only of God. Ps 111:9. We are to call no man father. Matt 23:9. The right to ordain became a pillar of power in the Catholic Church. The reformers will keep this right unto their clergy – one of the acts that kept them from returning to the New Testament.

## 6. The Late Middle Ages (1300) to the End of the Middle Ages (1492?)

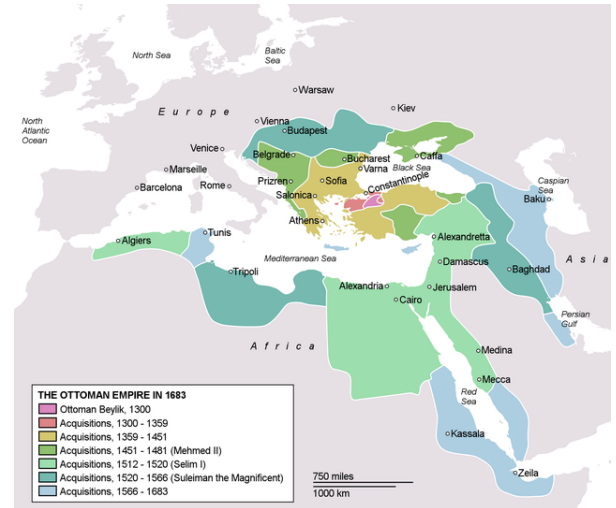
These notes draw dates and events from timelines of [www.wikipedia.com](http://www.wikipedia.com). The interpretation of events and the application of scripture to these events, as they affect the church of Christ, which was built by the Lord (Matt 16:18), remain the responsibility of this writer.

1300 The Ottoman Empire

The Ottoman Empire: 1300-1683

With Constantinople as its capital city, and vast control of lands around the eastern Mediterranean during the reign of Suleiman the Magnificent (ruled 1520 to 1566), the Ottoman Empire

was, in many respects, an Islamic successor to the Eastern Roman (Byzantine) Empire. Atilim Gunes Baydin, Wikipedia Commons, Public Domain [From Wikipedia, the free encyclopedia]



1307



Knights Templar were rounded up and murdered with the backing of the Pope. Siegel der Tempelritter

source: <http://de.wikipedia.org/wiki/Bild:Templarius.jpg> (de:Benutzer:Lysis)

Philip the Fair was hugely in debt to the Knights Templar, a monastic military order. As the popularity of the Crusades had waned, support for the Order had waned, and Philip used a complaint against the entire Order to free himself from his debts to the Knights who had more evolved in money. Previously, many Templars burned themselves to death as they could not mount a proper defence.

**Philip IV of France**

Siegel der Tempelritter source: <http://de.wikipedia.org/wiki/Bild:Templarius.jpg> (de:Benutzer:Lysis) [From Wikipedia, the free encyclopedia]



Philip used the Knights Templar as an excuse organization, so as to become more and more indebted to the Order. Philip used the Order as an excuse for his debts to the Knights Templar, so as to have a proper defence.

1305 The Avignon Papacy covered the years 1305 to 1377.



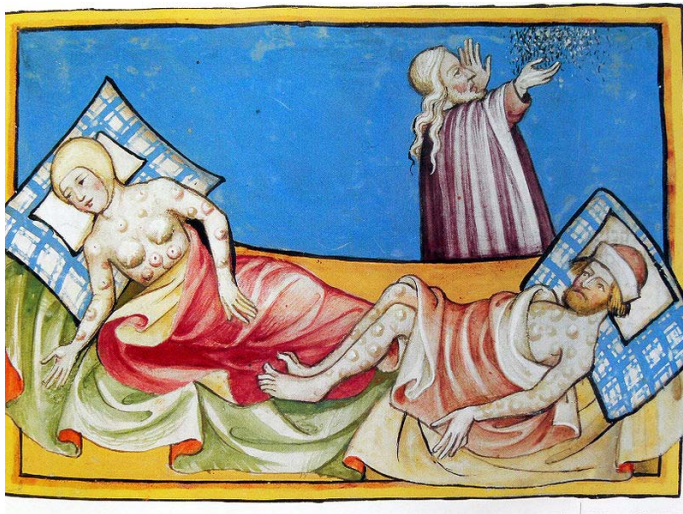
Popes resided at Avignon, France

**Avignon, Palace of the Popes, France**

Permission: "Jean-Marc Rosier (de/from <http://www.cjrosier.com> + <http://www.gordes-immobilier.com>)". [From Wikipedia, the free encyclopedia]

Now, the palace is known as the summer palace of the Pope.

1347 The Black Death



Bubonic plague ravaged Europe, killing 30% to 60% of Europe's population. Often thought to have contributed to the religious upheaval lying ahead in the form of the Reformation.

Illustration of the Black Death from the Toggenburg Bible (1411)

**This image is generally interpreted as a depiction of plague – the Black Death.** [From Wikipedia, the free encyclopedia]

1361 John Wycliff translated the Bible in English

This translation began making the Bible available in English.

1378 Papacy returned to Rome.

The ecumeniucal Council of Constance declared the French conclave of 1378 to be invalid.

1378-1418 Western Schism

Three Popes were elected simultaneously.

1380-1382 John Wyclif, a theologian and lay preacher, was sometimes called the Morning Star of the Reformation.



With the help on the Old Testament of Nicolas of Hereford, Wyclif translated the Bible into Middle English. He held anti catholic views against the sacrament of Penance and Eucharist, the use of relics, and clerical celibacy.

### Wycliffe and the other Great Reformers

Wycliffe College Chapel, Toronto, Randy OHC from West Park, New York, USA [From Wikipedia, the free encyclopedia]

1388 *Twenty-five Articles* of the Lollards

The Lollards – followers of John Wycliffe – began the movement towards a translation of the Bible into the vernacular which enabled those literate in English to read the Bible. The Lollards looked to Scripture as the basis for their religious ideas. Believing in a lay priesthood, they denied any special authority to the priesthood.

1396 Battle of Nicopolis

The last great crusade failed.

1414-1418 Catholic Council of Constance

The council asked Gregory XII, Benedict XIII, Pisan Pope John XXIII to resign their papal claims, then elected Pope Martin V; condemned John Wycliffe and Jan Hus who was burned at the stake.



This council ended the Western Schism. (The Siege of Constantinople. Painted in 1499 From Wikipedia, the free encyclopedia)



1417 Martin V was elected Pope

His election would effectively end the Western Schism.

1453 Constantinople fell to the Ottoman Turk.

The city fell after a seige of 53 days marking the end of the Byzantine Empire which had existed of a 1,000 years.

1455



Johannes Gutenberg

Scanned from "Die großen Deutschen im Bilde" (1936) by Michael Schönitzer

Johannes Gutenberg (139\*-1468); Kupferstich; 16th century; 19:14 cm

[From Wikipedia, the free encyclopedia]

The invention of the printing press eventually leads to the wide spread distribution of the Bible. A Gutenberg-style printing press from 1568. Such presses could make 240 prints *per hour*.



Left in the foreground, a printer removes a printed page from the press. The printer at right is inking the plate. In the background, compositors are using cast type.

Jost Amman (1539-1591)

Meggs, Philip B. *A History of Graphic Design*. John Wiley & Sons, Inc. 1998. (p 64)

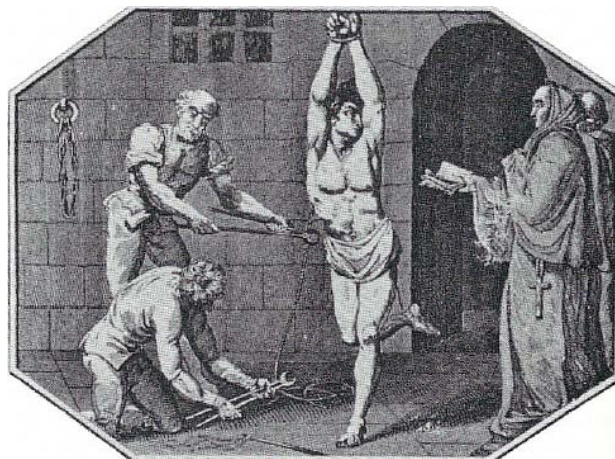
[From Wikipedia, the free

encyclopedia]

1461 The Empire of Trebizond falls to the Ottoman Turks.

This was the last Roman outpost conquered by the Turks.

1478 Spanish Inquisition



"Two old priests showing the application of torture under the supervision of the Inquisition" 1700 AD Source:

[www.humnet.ucla.edu/santiago/whipping.gif](http://www.humnet.ucla.edu/santiago/whipping.gif)

[From Wikipedia, the free encyclopedia]

1483 Martin Luther is born.



The first reformer and founder of the Lutheran Church. Luther in 1533 by Lucas Cranach the Elder. [From Wikipedia, the free encyclopedia]

1492 Christopher Columbus reached the new world.

This event marked the end of the Middle Ages. This Portrait was made by the Florentine painter Ridolfo Ghirlandaio (1483-1561). after the death of Columbus. It is displayed in a showcase of the Museum of the sea and navigation of Genoa, "It Padiglione del Mare e della Navigazione." ca. 1520



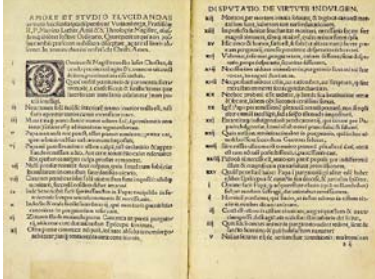
[From Wikipedia, the free encyclopedia]

1497 Bonfire of the Vanities ([Italian](#): *Falò delle vanità*) refers to the burning of objects that are deemed to be occasions of [sin](#).

The most infamous one took place on 7 February 1497, when supporters of the [Dominican](#) priest [Girolamo Savonarola](#) collected and publicly burned thousands of objects – such as [cosmetics](#), [art](#), and [books](#) – in [Florence, Italy](#), during the [Mardi Gras](#) festival.<sup>1</sup> The phrase was popularized in the 20<sup>th</sup> century by a novel of the same name.

## 7. Protestant Reformation: 16<sup>th</sup> Century to the 17<sup>th</sup> Century and the Age of Reason

1517 95 Theses of Martin Luther



Wittenberg: Melchior Lotter d.J., 1522. [From Wikipedia, the free encyclopedia]

This act began the Protestant Reformation and led to the founding of the Lutheran Church. The theses protested against indulgences, which were a full or partial remission of temporal punishment for sins which have already been forgiven and granted by the Catholic Church. Luther objected to the abuses in selling and granting indulgences and nailed to the Wittenburg church door. Luther asserted a total dependence on the Bible which generated Anabaptism and Protestantism. Luther taught that salvation came as a free gift of God's grace through faith.

He married, setting a precedent for Protestant priests to marry.

In his later years, he became strongly anti-semitic, calling for Jewish homes to be burned, synagogues, burned, money confiscated, and liberty curtailed.

1521 Papal bull

*It pleases the Roman Pontiff*: the name of the papal bull excommunicating Luther.

1522 Wittenburg began celebrating Lutheran masses instead of Catholic masses.

Luther translated the New Testament into German which he had in 1522, and he and his collaborators completed the translation of the Old Testament in 1534, when the whole Bible was published. Placing the Bible in the common language influenced great changes for the church culture in Germany.

1525 Anabaptist movement began.

The Anabaptists (re-baptised) rejected the practices of wearing wedding rings, taking oaths, and participating in civil government.

They adhered to a literal interpretation of the Sermon on the Mount and believer's baptism. Believers' baptism was called credobaptism. The doctrine of Anabaptists was considered heresy at the time. Believer's baptism (aka. credobaptism) has passed to many protestant churches and holds that a person is baptized on the basis of his or her profession of faith in Jesus and as admission into a local community of faith.

Believers' baptism contrast to infant baptism by holding that salvation (by grace) and church membership are gifts of God to the recipient only. On the other hand, infant baptism—a sacrament—holds salvation and church membership can pass from parents to child. To Anabaptists, infants are excluded because they cannot hear the gospel message and believe it; neither can they repent and confess Christ as the Son of God.

Baptists held the believers' baptism has no saving grace, but it is only a public expression of faith, symbolically representing the inner conversion and faith of the person being baptized.

The New Testament teaches explicitly in Mark 16:16 that those baptized are to be believers and those saved must be baptized believers: "16 Whoever believes and is baptized will be saved." Peter taught in 1 Peter 3:20-21 that baptism saves: "21 and this water symbolizes baptism that now saves you also." Paul was taught that baptism washed away sins in Acts 22:16: "16 And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name." Finally, Peter preaches that repentance and baptism are essential for the forgiveness of sins in Acts 2:38: "38 Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins.'"

Neither believers' baptism nor infant baptism have foundation in the scriptures.

1526 Tyndale's New Testament



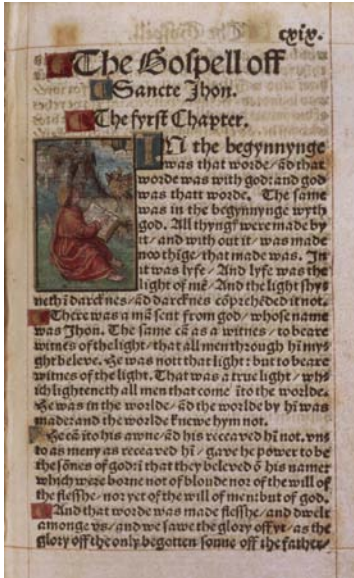
From:Foxe's Book of Martyrs  
[From Wikipedia, the free encyclopedia]

This English translation rejected *priest for elder* and *church for congregation*. The word *church* returned in the King James translation. Henry VIII banned it.

The word *church* in the New Testament was more appropriately *assembly* or *congregation of called out people*. It comes from the Greek word *ekklesia*: from *ek*, "out of," and *klesis*, "a calling" (*kaleo*, "to call"), was used among the Greeks of a body of citizens "gathered" to discuss the affairs of state.

"It has two applications to companies of Christians, (a) to the whole company of the redeemed throughout the present era, the company of which Christ said, "I will build My Church," Matt 16:18, and which is further described as "the Church which is His Body," Eph 1:22; 5:23, (b) in the singular number (e. g., Matt 18:17, RV marg., "congregation"), to a company consisting of professed believers, e. g., Acts 20:28; 1 Cor 1:2; Gal 1:13; 1 Thess 1:1; 2 Thess 1:1; 1 Tim 3:5, and in the plural, with reference to churches in a district." (from Vine's Expository Dictionary of Biblical Words, Copyright © 1985, Thomas Nelson Publishers.)

In contrast, the English word *church* derives from an entirely different Greek noun: Middle English *chirche*, from Old English *cirice*, ultimately from Late Greek *kyriakon*, from Greek, neuter of *kyriakos* of the lord, from *kyrios* lord, master. . . (from Dictionary and Thesaurus,- Merriam-Webster: [www.merriam-webster.com/](http://www.merriam-webster.com/).)



First page of the Gospel of



Saint John, from the 1526 Peter Schoeffer printing of William Tyndale's English translation of the Bible. [From Wikipedia, the free encyclopedia]

Preparations to burn the body of William Tyndale. John Foxe's *Book of Martyrs*.

*The Horizon Book of the Elizabethan World* (which credits the Folger Shakespeare Library), American Heritage / Houghton Mifflin, 1967, p. 73

[From Wikipedia, the free encyclopedia]

One can easily see how this choice of English words led the people down a conceptional path far, far away from the New Testament meaning. Therefore, meanings of the word *church*, developing over the centuries, compound our difficulty in understanding the New Testament. These are the contemporary meanings:

1. A building for public and especially Christian worship
2. The clergy or officialdom of a religious body
3. Often capitalized : a body or organization of religious believers: as *a* : the whole body of Christians *b* : denomination <the Presbyterian church> *c* : congregation
4. A public divine worship <goes to church every Sunday>
5. The clerical profession <considered the church as a possible career>

The word for *elder(s)* holds a unique meaning in the New Testament—a meaning now lost to most of the denominational world.

Vine summarized the meaning in the New Testament: ELDER *presbuteros* . . . "an old man, an elder," . . . (3) in the Christian churches [elders] were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term "bishops," *episkopoi*, or "overseers," is applied (see Acts 20, v. 17 with v. 28, and Titus 1:5 and 7), the latter term indicating the nature of their work and *presbuteroi*, their maturity of spiritual experience. The divine arrangement seen throughout the NT was for a plurality of these to be appointed in each church, Acts 14:23; 20:17; Phil 1:1; 1 Tim 5:17; Titus 1:5. The duty of "elders" is described by the verb *episkopeo*. They were appointed according as they had given evidence of fulfilling the divine qualifications, Titus 1:6 to 9; cf. 1 Tim 3:1-7 and 1 Peter 5:2; (from Vine's Expository Dictionary of Biblical Words, Copyright © 1985, Thomas Nelson Publishers.)

Comparing the word *priest* in the New Testament to the acquired meanings in the denominations shows a clear difference. *Priest* in the New Testament referred to all the children of God. Vines teaches:

PRIEST; 1. hierous (

". . . all believers, from Jews and Gentiles, are constituted "a kingdom of priests," Rev 1:6 (see above), "a holy priesthood," 1 Peter 2:5, and "royal," v. 9. The NT knows nothing of a sacerdotal class in contrast to the laity; all believers are commanded to offer the sacrifices mentioned in Rom 12:1; Phil

2:17; 4:18; Heb 13:15,16; 1 Peter 2:5; (d) of Christ, Heb 5:6; 7:11,15,17,21; 8:4 (negatively).” (from Vine's Expository Dictionary of Biblical Words, Copyright © 1985, Thomas Nelson Publishers.)

The Restoration Movement in the 19<sup>th</sup> century restored these meanings in the church as matters of faith and practice. Almost 300 years after Tyndale presented them in his translation, they attained their original meaning in the restored New Testament church of Christ. He could not overcome the idea of the church as a denomination, capable of dictating doctrine nor the idea of the clergy composed of those with the exclusive right to administer sacraments for a congregation composed of the laity.

1531



He attacked the custom of fasting during Lent, corruption in the hierarchy, celibate clergy, transubstantiation, and images in places of worship; and he advanced a communion liturgy in place of mass. His death illustrated the evil of the church/state bond where princes of Protestant states and princes of Catholic states warred against each other to the death of their people in the name of the same god.

Huldrych Zwingli was killed during the Second War of Kappel.

Portrait of Ulrich Zwingli after his death 1531 by Hans Asper (1499-1571)[From Wikipedia, the free encyclopedia]

1534 Henry VIII ; Church of England

He established a new, independent church, the Church of England (Anglican), considered still Catholic but Reformed. Henry VIII wanted an annulment of his marriage to Catherine of Aragon so he could marry Anne Boleyn. Pope Clement VII refused the annulment. Eventually, Henry, although theologically a doctrinal Catholic, took the position of Supreme Head of the Church of England to ensure the annulment of his marriage. He was excommunicated by Pope Paul III.

In 1525, Henry VIII became enamoured of Anne and began pursuing her. She resisted all his attempts to seduce her, refusing to become his mistress as had her sister, Mary Boleyn. It soon became the one absorbing object of Henry's desires to annul his marriage to Queen Catherine, so he would be free to



Portrait of Henry VIII, Hans Holbein the Younger, Walker Art Gallery, Liverpool.

marry Anne. When it became clear that Pope Clement VII would not annul the marriage, the breaking of the power of the Catholic Church in England began.

Anne Boleyn, who was the mother of Queen Elizabeth, was beheaded in 1536. [Portrait and some text from Wikipedia, the free encyclopedia]

1535 Thomas More

When he refused to accept King Henry VIII as the supreme head of the church, he was executed. In 1535 More was tried and executed for treason by beheading for denying that the king was the Supreme Head of the Church of England.

More coined the word "utopia" - a name he gave to the ideal, imaginary island nation whose political system he described in *Utopia*, published in 1516. He was an important counsellor to Henry VIII of England.

Porträt des Thomas Morus Hans Holbein the Younger From Wikipedia, the free encyclopedia



1536 Tyndale was put to death.

He opposed Henry VIII's divorce on the grounds that it was unscriptural. Tyndale was seized in Antwerp in 1535. He was tried on a charge of heresy in 1536 and condemned to death. Tyndale "was strangled to death while tied at the stake, and then his dead body was burned". Tyndale's final words, spoken "at the stake with a fervent zeal, and a loud voice", were reported as "Lord! Open the King of England's eyes." [From Wikipedia, the free encyclopedia]

1536 John Calvin



Bibliothèque de Genève  
Anonymous; from Wikipedia, the free encyclopedia.

English ecclesiastical authorities ordered his Bible burned.

Calvinism was born with his *Institutes of the Christian Religion*. Calvin followed Zwingli and established the doctrine that led to the Reformed churches. The doctrine is summarized by the Five Points of Calvinism. The five points are often represented by the letters in the word TULIP:

**Total Depravity:** The original sin of Adam makes all men born totally depraved.

**Unconditional Election:** God elects those he has predetermined to be saved.

**Limited Atonement:** Jesus shed blood atones only for the sins of the elect.

**Irresistible Grace:** The elect cannot resist the grace of God.

**Perserverance of the Saints:** The elect cannot fall from the irresistible grace of God.

He defined the church as the body of believers who placed Christ as its head. By definition, there was only one "catholic" or "universal" Church. The ministers of the Church are described from a passage from Ephesians, and they consisted of apostles, prophets, evangelists, pastors, and doctors (teachers). To him, the first three offices were temporary, limited to the time of the New Testament. He also believed that the civil and church authorities were separate and should not interfere with each other.

He also advanced a presbytery form of church governance. His teachings influenced directly the Presbyterian and Reformed churches.

1542 Roman inquisition

Pope Paul III established these inquisitions to combat protestantism in Italy and southern France. Local tribunals had the power to try people for heresy.

1560 Scots Confession

This confession led to the church of Scotland. The Church of Scotland is a presbyterian church, following Calvin's principles.

1572 John Knox

John Knox founded the Presbyterian Church, splitting with the Lutherans and church of England for whom he had worked. He had spent time with John Calvin and was influenced by his doctrine and his ideas of presbyterian governance.

John and Alexander Campbell would come from this background to lead the Restoration Movement of the 19<sup>th</sup> century in America.





The Preaching of John Knox before the Lords of Congregation, 10 June 1559 by Sir David Wilkie. Owned by the National Trust, Petworth House, Sussex, UK.[From Wikipedia, the free encyclopedia]

## 8. The 17<sup>th</sup> Century and the Age of Reason

1561-1626 Francis Bacon



Wikipedia the free encyclopedia

Bacon was an English philosopher, statesman, scientist, lawyer, jurist and author. His works established the inductive methodologies for scientific inquiry, called the scientific method.

Bacon was the beginning of a movement to bring reason to the forefront in scientific inquiry. At this same time, many began to emphasize individual reason and inquiry into the understanding of the scriptures, which were newly available in common language versions of the Bible—a clear move to reestablish the New Testament tradition and teaching:

Acts 17:11-12: “11 Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.”

2 Tim 2:15-16: “15 Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.”

2 Peter 1:20: 20 But know this first of all, that no prophecy of Scripture is *a matter* of one's own interpretation.”  
NASU.

The use of reason and inquiry by individuals, studying the evidence in the scriptures, will lead to the restoration of New Testament Christianity. Thus the restoration movement of the 18<sup>th</sup> and 19<sup>th</sup> centuries burned from a spark of reason thus ignited by the Age of Reason and the availability of Bibles in common languages.

1564-1642 Galileo Galilei

Galileo was an Italian physicist, mathematician, astronomer and philosopher who played a major role in the Scientific Revolution. His achievements include improvements to the telescope and consequent astronomical observations, and support for Copernicanism.

1588-1679 Thomas Hobbes

Thomas Hobbs was an English philosopher. His 1651 book, *Leviathan*, established the foundation for most of Western political philosophy regarding social contract theory. A social contract implies that the people give up their sovereignty to a government or other authority in order to receive or maintain social order through the rule



Wikipedia the free encyclopedia

- 1596-1650 René Descartes  
Franchoisz Hals 1666  
Wikipedia the free encyclopedia
- 1607 Jamestown, Virginia, is settled
- 1608 Quebec City founded by Samuel de Champlain in New France (present-day Canada).
- 1609 Baptist Church founded by John Smyth
- of law. Social contract theory contends that legitimate state authority must be derived from the consent of the governed.
- If individuals are endowed by God with inalienable natural rights, it stands that they are also endowed by God to read and understand the scriptures without the interference of ecclesiastical orders or political entities. Once again what was happening during the Age of Reason will liberate men to restore New Testament Christianity.
- Descartes was a French philosopher, mathematician, physicist, and writer who spent most of his adult life in the Dutch Republic. He has been dubbed the "Father of Modern Philosophy." *Cogito ergo sum* (French: *Je pense donc je suis*; English: *I think, therefore I am.*) is a philosophical statement in Latin used by Descartes, which became a fundamental element of Western philosophy.
- The first permanent English colony in North America.
- This began the Roman Catholic influence in the New World.
- Smyth objected to infant baptism and demanded church-state separation.
- John Smyth (ca. 1570–ca. August 28, 1612) was an early Baptist minister of England and a defender of the principle of religious liberty. Historians consider John Smyth as a founder of the Baptist denomination.
- In 1609, Smyth, along with a group in Holland, came to believe in believer's baptism (as opposed to infant baptism) and they came together to form one of the earliest Baptist churches. Baptists believe that baptism is a sign of obedience to God. Baptists also believe that baptism by immersion is pictorially symbolic of the death, burial, and resurrection of Jesus Christ.
- First, Smyth insisted that true worship was from the heart and that any form of reading from a book in worship was an invention of sinful man. This rejection of liturgy remains strong among many Baptists still today. Prayer,

singing and preaching had to be completely spontaneous.

Second, Smyth introduced a twofold church leadership, that of pastor and deacon. This was in contrast to the Reformational trifold leadership of Pastor-Elder, Lay-Elders, and Deacons.

Before his death, Smyth moved away from his Baptist views and began trying to bring his flock into the Mennonite church.

1609-1610 Douay-Rheims Bible

1st Catholic English translation, OT published in two volumes, based on an unofficial Louvain text corrected by Sistine Vulgate, NT is Rheims text of 1582. Wikipedia.

1611-1800 King James Version (Authorised Version)

This version is based primarily on Wycliffe's work and Bishop's Bible of 1572. The translators are accused of being "damnable corrupters of God's word". The original included Apocrypha.

1620 The Puritan Pilgrims arrive aboard the Mayflower at Cape Cod



"Mayflower in Plymouth Harbor," by William Halsall, 1882 at Pilgrim Hall Museum, Plymouth, Massachusetts, USA

Wikipedia the free encyclopedia

The Puritan movement originated in England as Reformed or Calvinist in an effort to reform the Church of England. Its origins lay in the discontent with the Elizabethan Religious Settlement. They sought a Church of England more like the Protestant churches of Europe, especially Geneva. "The Puritans objected to ornaments and ritual in the churches as idolatrous (vestments, surplices, organs, genuflection), which they castigated as "popish pomp and rags". (See Vestments controversy.)" [Wikipedia] They also objected to the Book of Common Prayer and the imposition of its liturgical order by legal force.

The later Puritan movement were often referred to as Dissenters and Nonconformists and eventually led to the formation of various Reformed denominations.

The Puritans who emigrated to America were the Puritan separatists from the Anglican Church of England, who fled first to Holland, and then to America, becoming as English colony of New England.

These Puritan separatists were "the pilgrims" who fled to America for peace, freedom and opportunity.

November 11, 1620 Mayflower Compact  
**The Mayflower Compact**, 1620

"In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread Sovereign Lord King James, by the Grace of God of Great Britain, France and Ireland, King, Defender of the Faith, etc.

Having undertaken, for the Glory of God and advancement of the Christian Faith and Honour of our



Description: Passengers of the Mayflower signing the "Mayflower Compact" including Carver, Winston, Alden, Myles Standish, Howland, Bradford, Allerton, and Fuller. Postcard published by The Foundation Press, Inc., 1932. The Pageant of a Nation. From Wikipedia, the free encyclopedia.

King and Country, a Voyage to plant the First Colony in the Northern Parts of Virginia, do by these presents solemnly and mutually in the presence of God and one of another, Covenant and Combine ourselves together into a Civil Body Politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience.

In witness whereof we have hereunder subscribed our names at Cape Cod, the 11th of November, in the year of the reign of our Sovereign Lord King James, of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth. Anno Domini 1620"

The Mayflower Compact is the first example of a social contract in America.

1630

City upon a Hill, a sermon by John Winthrop



John Winthrop preached this sermon to the founders of the Massachusetts Bay Colony while still aboard the ship, Arabella in 1630. The image was taken from Matt 5:14: "14 "You are the light of the world. A city on a hill cannot be hidden."

The city Christ spoke of had to be the city of God, the New Jerusalem which is described as a heavenly city. Heb 11:16 states: "Therefore God is not ashamed to be called their God, for he has prepared a city for them." This followed by Heb 11:10: "10 For he was looking forward to the city with foundations, whose architect and builder is God." And Heb 12:22-23: "22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, 23 to the church of the firstborn, whose names are written in heaven. Finally, Heb 13:14 excludes earthly cities: "14 For here we do not have an enduring city, but we are looking for the city that is to come."

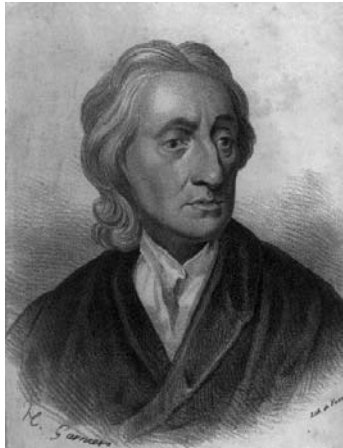
However, Winthrop's use of this image gave rise to the widespread belief in American folklore that the United States of America is God's country because metaphorically it is a Shining City upon a Hill. It will surface in the millennial thinking of Alexander Campbell during the American Restoration movement via the Enlightenment

Movement emerging from New England. Also modern political strategists and politicians use the allusion to identify a higher calling for their visions of America, even to the separation of believers and non-believers and Christians and non-Christians.

On 9 January 1961, President-Elect John F. Kennedy used the phrase during an address delivered to the General Court of Massachusetts: "I have been guided by the standard John Winthrop set before his shipmates on the flagship Arbella three hundred and thirty-one years ago, as they, too, faced the task of building a new government on a perilous frontier. "We must always consider", he said, "that we shall be as a city upon a hill – the eyes of all people are upon us".

President Ronald Reagan used the image as well, in his 1984 acceptance of the Republican Party nomination and in his January 11, 1989 farewell speech to the nation.

1632-1704 John Locke



Locke was an English philosopher and physician regarded as one of the most influential of Enlightenment thinkers. Empiricism and social contract theory merged in his thinking.

His writings influenced Voltaire and Rousseau, many Scottish Enlightenment thinkers, as well as the American revolutionaries. His contributions to classical republicanism and liberal theory are reflected in the American Declaration of Independence.

1641 John Cotton

He advocated of theonomy, helps to establish the social constitution of the Massachusetts Bay Colony. Theonomy was a system of Christians ethics based on Biblical teachings. Theo=God and nomy=law.

1643 – 1727 Sir Isaac Newton, an English physicist, mathematician, astronomer, natural philosopher, alchemist, and theologian.

Newton is considered by many scholars and members of the general public to be one of the most influential people in human history. Most know of his theory of gravity and many scientific contributions; but most important to the church were his studies of 1 John 5:7 and 1 Timothy 3:16 in the dissertation: *An Historical Account of Two Notable Corruptions of Scripture*. First published in 1754, 27 years

after his death, the dissertation reviewed all the textual evidence available from ancient sources on two disputed Bible passages: 1 John 5:7 and 1 Timothy 3:16. This present study will deal with Newton contribution to the Enlightenment and the deistic views of the 18<sup>th</sup> century.

1648 George Fox founds the Quaker movement.

Magnus Manske on [en.wikipedia](https://en.wikipedia.org/wiki/George_Fox)



The Religious Society of Friends began in England in the late 1640s. The Quaker founder is generally accepted to have been George Fox who believed that it was possible to have a direct experience of Jesus Christ without the mediation of clergy. In the first few years of the movement, Quakers thought of themselves as part of the restoration of the true Christian church after centuries of apostasy. During this period they often referred to themselves as simply the "saints". The term "Quaker" was originally applied to them by their opponents as a way of making fun of them. Many Quaker churches are incorporated as The Religious Society of Friends. In the Massachusetts Bay colony, Friends were banished on pain of death – some were hanged on Boston Common for returning to preach their beliefs. Today, Quakers are known for their world-wide peace efforts.

1650 James Ussher, calculates date of creation as October 23, 4004 BC.

The Ussher chronology is a 17<sup>th</sup>-century chronology of the history of the world formulated from a literal reading of the Bible. The chronology is often associated with Young Earth Creationism, which holds that the universe was created only a few millennia ago.

Today some biblical scholars, as well as a number of literalist evangelical Christians, believe in a literal interpretation of the Bible calling for a 6000-year-old Earth.

1682 The Commonwealth of Pennsylvania

Pennsylvania was founded by William Penn in 1682, as a safe place for Friends (Quakers) to live in and practice their faith.

1684 Roger Williams (theologian)

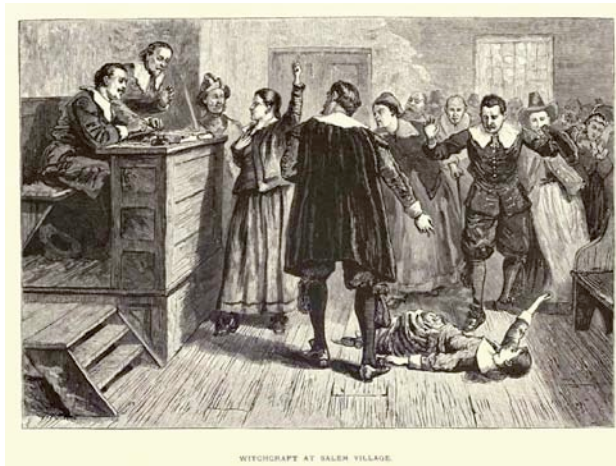
He advocated of Separation of church and state and founded Providence, Rhode Island.

1692 Salem witch trials in Colonial America

The Salem witch trials were a series of hearings before local magistrates followed by county court trials to prosecute people accused of witchcraft.

Over 150 people were arrested and imprisoned. Two courts convicted twenty-nine people of the capital felony

of witchcraft. Nineteen of the accused, fourteen women and five men, were hanged. (Wikipedia, the free encyclopedia)



Public domain,

"Pioneers in the Settlement of America" by William A. Crafts. Vol. I Boston: Samuel Walker & Company, 1876.

1693

Jacob Amman founder of Amish

The Amish Mennonite movement descends from the 16th century fellowship known as the Swiss Brethren. The Swiss Brethren were Anabaptists. The history of the Amish church began with a schism within a group of Swiss and Alsatian Anabaptists in 1693 led by Jakob Amman. Those who followed Amman became known as Amish.





## 9. 18<sup>th</sup> Century and the Age of Enlightenment

1700	The American Enlightenment	<p>The American Enlightenment is a term sometimes employed to describe the intellectual culture of the British North American colonies and the early United States. It was a part of a larger intellectual movement known as the Age of Enlightenment. Influenced by the scientific revolution of the 17th century, the Enlightenment took scientific reasoning and applied it to human nature, society and religion. Applications to religion are the most important for this study.</p> <p>The age is distinguished by an emphasis upon political liberty, democracy, republicanism and religious tolerance - culminating politically in the drafting of the United States Declaration of Independence and in the adoption of the Constitution of the United States.</p> <p>Some attempted to reconcile science and religion, a move which resulted in a widespread rejection of prophecy, miracles, and revealed religion in preference for Deism - especially by Thomas Paine in "The Age of Reason" and by Thomas Jefferson in his short Jefferson Bible - from which all supernatural aspects were removed. Others seized on the age in religion to create the great awakening leading to a religious revival across the colonies from the north to the south. Still others saw, in the political prospects of a country where freedom reigned, a coming Utopia in America, and a post-millennial reign of Christ.</p>
1731- 1755	First Great Awakening in the United States	<p>This movement resulted from powerful preaching which gave a sense of guilt and need for salvation to listeners. The awakening focused on church members, and affected most of the churches of the time. It incited rancor and division between traditionalists who insisted on continuing their rituals and doctrine, and the new revivalists, who encouraged emotional involvement and personal commitment. It had a major impact in reshaping the Congregational, the Presbyterian, the Dutch Reformed, and the German Reformed denominations, and strengthened the small Baptist and Methodist denominations. The various denominations began to preach directly to African Americans, establishing congregations throughout the colonies.</p>
1703- 1758	Jonathan Edwards	<p>Edwards was the leading American theologian of the colonial era and a Congregationalist minister in Northampton, Massachusetts, coming from Puritan, Calvinist roots, but emphasizing the importance and power of an immediate and personal religious experience.</p>

1738 Methodist Movement

Charles Wesley

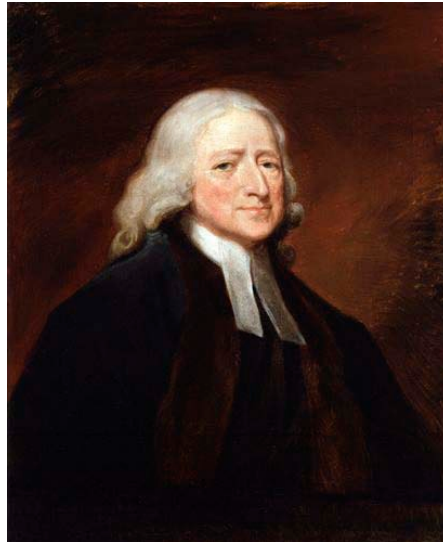


From Wikipedia the free encyclopedia

John Wesley and Charles Wesley began this movement. Charles Wesley formed the "Oxford Methodist" group in 1727 which his elder brother, John, joined in 1729. George Whitefield also joined this group. On 14 October 1735, Charles and his brother John sailed for Savannah in the Georgia Colony. The first

Sunday school in the USA was started by John and Charles Wesley, in 1735. The two men preached to Native Americans, during Sundays at the United Methodist Church, in Savannah, where they conducted Bible studies.

Charles was a prolific hymn writer, leaving a legacy of over 6,000 hymns; such as, "Hark! the Herald Angels Sing" and "Soldiers of Christ, Arise."

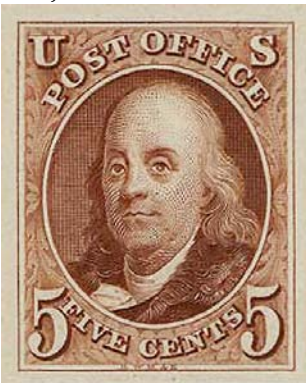


John Wesley From Wikipedia the free encyclopedia

1739-1740 George Whitefield

The arrival of this young Anglican preacher sparked a religious conflagration as he traveled through the colonies. He was known as a great pulpit and open-air preacher. Later he would greatly influence Ben Franklin.

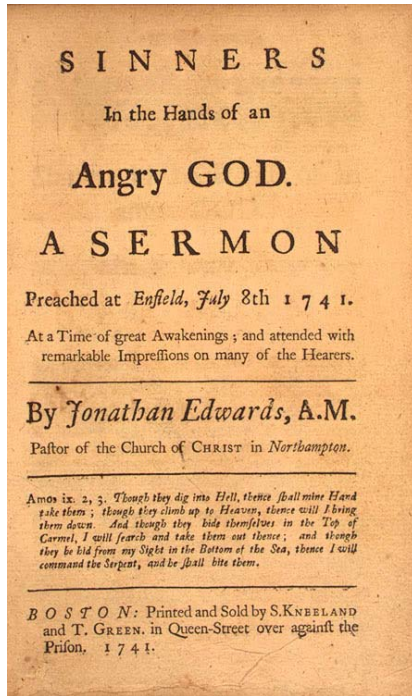
1739-1741 Benjamin Franklin



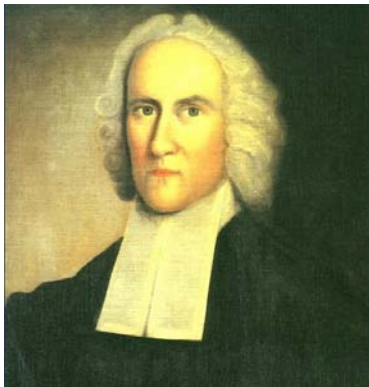
Franklin became an enthusiastic supporter of Whitefield. Franklin was a Deist who rarely attended church, and who did not subscribe to Whitefield's theology. However, he admired Whitefield for exhorting people to worship God through good works. Franklin printed Whitefield's sermons on the front page of his Gazette, devoting 45 issues to Whitefield's activities. Franklin spread Whitefield's fame by publishing all of Whitefield's sermons and journals; thus promoting the evangelical movement in America. Franklin was a lifelong friend and supporter of Whitefield, until Whitefield's death in 1770.

1741 "Sinners in the Hands of an Angry God"

Edwards most famous sermon and one which captures the spirit of the movement by combining the vivid imagery of the movement's concept of Hell with observations of the secular world and citations of scripture. The theme of these sermons centered on the certainty that there is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God. Edwards preached: "Therefore let everyone that is out of



From Wikipedia the free encyclopedia



From Wikipedia the free encyclopedia

1750 The Awakening and Politics

Christ, now awake and fly from the wrath to come." Most of the sermon's text consists of eleven "considerations". They are as follows:

1. God may cast wicked men into hell at any given moment.
2. The Wicked deserve to be cast into hell. Divine justice does not prevent God from destroying the Wicked at any moment.
3. The Wicked, at *this* moment, suffer under God's condemnation to Hell.
4. The Wicked, on earth - at this very moment - suffer the torments of Hell. The Wicked must not think, simply because they are not physically in Hell, that God (in Whose hand the Wicked now reside) is not - at this very moment - as angry with *them* as He is with those miserable creatures He is *now* tormenting in hell, and who - at this very moment - do feel and bear the fierceness of His wrath.
5. At any moment God shall permit him, Satan stands ready to fall upon the Wicked and seize them as his own.
6. If it were not for God's restraints, there are, in the souls of wicked men, hellish principles reigning which, presently, would kindle and flame out into hellfire.
7. Simply because there are not visible means of death before them, at any given moment, the Wicked should not, therefore, feel secure.
8. Simply because it is natural to care for oneself or to think that others may care for them, men should not think themselves safe from God's wrath.
9. All that wicked men may do to save themselves from Hell's pains shall afford them nothing if they continue to reject Christ.
10. God has never promised to save us from Hell, except for those contained in Christ through the covenant of Grace.

The wicked shall not escape the wrath of God unless they repent.

1754 An Historical Account of Two Notable Corruptions of

Awakening preachers sought to review God's covenant with America and to repudiate the materialistic, acquisitive, corrupt world of an affluent colonial society. The source of this corruption lay in England, and a severance of the ties with the mother country would result in a rededication of America to the making of God's Kingdom. The evangelical movement of the 1740s played a key role in the development of democratic concepts in the period of the American Revolution.

Newton is known as one of the most influential people in human history because of his theory of gravity and many scientific

Scripture, by Isaac Newton

contributions. Most important to the church were his studies of 1 John 5:7 and 1 Timothy 3:16 in the dissertation: *An Historical Account of Two Notable Corruptions of Scripture*. First published in 1754, 27 years after his death, the dissertation reviewed all the textual evidence available from ancient sources on two disputed Bible passages: 1 John 5:7 and 1 Timothy 3:16. These studies appear to set the path for restorers who look to the New Testament in its original form to establish Biblical authority and truth, creating a New Testament pattern for modern Christianity.

**1 John 5:6-8 NKJV**

6 This is He who came by water and blood – Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. 7 For there are three that bear witness in heaven: **the Father, the Word, and the Holy Spirit; and these three are one.** 8 **And there are three that bear witness on earth:** the Spirit, the water, and the blood; and these three agree as one.

Footnotes for 1 John 5:8

5:8 \* NU-Text and M-Text omit the words *from in heaven* (verse 7) through *on earth* (verse 8). Only four or five very late manuscripts contain these words in Greek.

**1 John 5:6-8 NIV**

6 This is the one who came by water and blood – Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit, the water and the blood; and the three are in agreement.

**1 Tim 3:16 NKJV**

16 And without controversy great is the mystery of godliness:

**God** was manifested in the flesh,

Justified in the Spirit,

Seen by angels,

Preached among the Gentiles,

Believed on in the world,

Received up in glory.

Footnotes for 1 Tim 3:16

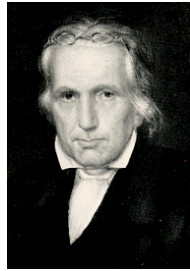
3:16 \* NU-Text reads Who.

**1 Tim 3:16 NIV**

16 Beyond all question, the mystery of godliness is great:

**He** appeared in a body,  
was vindicated by the Spirit,  
was seen by angels,  
was preached among the nations,  
was believed on in the world,  
was taken up in glory.

1763-  
1854 Thomas  
Campbell  
From Wikipedia the  
free encyclopedia



Thomas Campbell (February 1, 1763 – January 4, 1854), a Presbyterian minister, born in County Down, northern Ireland, would begin a religious reform movement on the American frontier. He was joined in the work by his son Alexander Campbell, and with Barton W. Stone led a movement that was later known as the Stone-Campbell movement.

1772-  
1844 Barton W.  
Stone  
From  
Wikipedia the  
free  
encyclopedia



Barton Warren Stone (December 24, 1772–November 9, 1844) would become an important preacher during the Second Great Awakening of the early 19th century. A Presbyterian minister, he was expelled from the church after the Cane Ridge, Kentucky revival. His most important accomplishments led the the restoration of the New Testament church – the church of Christ.

1786 Virginia Statute for Religious  
Freedom on the Freedom of  
Religion

In Virginia, the existence of Baptist preachers challenged the established Anglican Church. Young Baptist preachers were arrested and tried in Fredericksburg before the Revolution. The issue of religious freedom was incorporated into the new constitution by James Madison, who as a young lawyer had defended some early Baptist preachers.

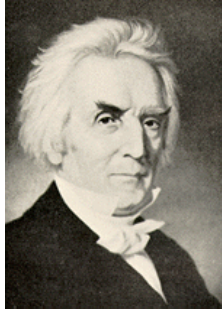
This statute was enacted in 1787 by the Virginia General Assembly:

“Be it enacted by General Assembly that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief, but that all men shall be free to profess, and by argument to maintain, their opinions in matters of Religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities.”

1788-1866

Alexander Campbell

From Wikipedia the free encyclopedia



Alexander Campbell (12 September 1788 – 4 March 1866) would be an early leader in the Restoration Movement, or Stone-Campbell Movement. The Campbell wing of the movement was said to begin with his father Thomas.

1796

Treaty with Tripoli, a Muslim state of the Barbary Coast.

Article 11 states: "the Government of the United States of America is not, in any sense, founded on the Christian religion."

1791

First Amendment to the United States Constitution

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

1794, 1795, and 1807

*The Age of Reason; Being an Investigation of True and Fabulous Theology*

Thomas Paine

Thomas Paine by Matthew Pratt, 1785-95



*The Age of Reason* is a deistic pamphlet by the American revolutionary Thomas Paine criticizing institutionalized religion and challenges the legitimacy of the Bible. It caused a short-lived deistic revival in America. The tenants of deism were set forth by Paine as his personal creed: The beginning of Part I of the Age of Reason lays out his creed:

"I believe in one God, and no more; and I hope for happiness beyond this life.

I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy.

But, lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them.

I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any church that I know of. My own mind is my own church.

All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit. "

From Wikipedia the free encyclopedia

1802

Thomas Jefferson's letter to the Danbury Baptists Association in 1802

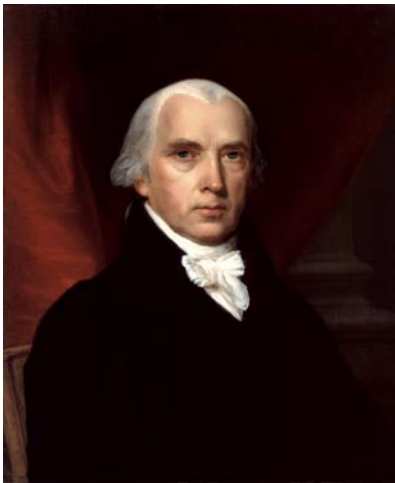
"...I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise

thereof,' thus building a wall of separation between Church & State."

The phrase was quoted by the United States Supreme Court first in 1878, and then in a series of cases starting in 1947. The phrase itself does not appear in the U.S. Constitution.

## 9b. Notes on the Establishment of Religion Clause of the First Admendment of the Constitution of the United States from 1786 to 1985

1786 Virginia Statute for Religious Freedom on the Freedom of Religion



John Vanderlyn (1775-1852)

From Wikipedia the free encyclopedia.

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1791 First Amendment to the United States Constitution

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1796 Treaty with Tripoli, a Muslim state of the Barbary Coast.

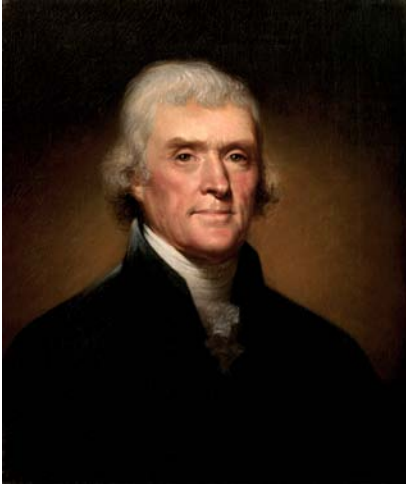
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1802 Thomas Jefferson's letter to the Danbury Baptists Association in 1802

"...I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church & State."

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in 1878, and then in a series of cases starting in 1947. The phrase itself does not appear in the U.S. Constitution.

1947	Everson v. Board of Education	Justice Hugo Black wrote, "In the words of Thomas Jefferson, the clause against establishment of religion by law was intended to erect a wall of separation between church and state." The Court has not always interpreted the constitutional principle as meaning absolute separation of government from all things religious.
1954	The phrase "under God" was added to the Pledge of Allegiance.	The original text of the Pledge of Allegiance of the United States by Francis Bellamy in 1892 read as: I pledge allegiance to my Flag and to the Republic for which it stands, one nation indivisible, with liberty and justice for all.
1962	Engel v. Vitale	Established the current prohibition on state-sponsored prayer in schools.
1963	Abington School District v. Schempp; Murray v. Curlett	
1971	Lemon v. Kurtzman	This ruling established the so-called "Lemon test" which states that in order to be constitutional under the Establishment Clause of the First Amendment any practice sponsored within state run schools (or other public, state sponsored activities) must: <ul style="list-style-type: none"><li>• Have a secular purpose;</li><li>• Must neither advance nor inhibit religion; and</li><li>• Must not result in an excessive entanglement between government and religion.</li></ul> Public debates about the proper extent of church/state separation in the U.S. remain vigorous and impassioned. Politically active evangelical Christians such as David Barton, a former co-chair of the Texas Republican party, emphasize the

religiosity of the nation's founders and assert that "separation of church and state," as widely understood by modern historians and jurists, is a myth and that the U.S. was founded as a religious, Christian nation.

1985 Wallace v. Jaffree was a United States Supreme Court case deciding on the issue of silent school prayer.

An Alabama law authorized teachers to set aside one minute at the start of each day for a moment of "silent meditation or voluntary prayer," and sometimes the teacher of the classroom asked upon a student to recite some prayers.

Chief Justice Warren E. Burger and Associate Justices William H. Rehnquist (later Chief Justice) and Byron White issued dissenting opinions. Rehnquist asserted that the Court's Establishment Clause reasoning was flawed in as much as it was based on the writings of Thomas Jefferson, who was not the author of the Clause.

## 10. 1790 to 1832 Restoring the Church of Christ and New Testament Christianity

1790- The Second Great Awakening  
1840

The Second Great awakening was a religious revival movement in the United States. It enrolled millions of new members, and led to the formation of new denominations. Many converts believed that the Awakening heralded a new millennial age. The Second Great Awakening stimulated the establishment of many reform movements designed to remedy the evils of society before the Second Coming of Jesus Christ. The Methodists circuit riders and local Baptist preachers made enormous gains. The Presbyterians gained members.

Among the new groups that were formed, and which still claim their roots in the Second Great Awakening, are the churches of Christ, Christian Church (Disciples of Christ), The Church of Jesus Christ of Latter-day Saints (Mormons), the Seventh-day Adventist Church, the Cumberland Presbyterian Church and the Evangelical Christian Church in Canada.

Some of the groups were post millennial, believing the Christ would return after 1,000 years of Utopia in America; some were pre-millennial, believing that Christ would come and establish an earthly kingdom and reign 1,000 years on earth.

In this context, most churches of Christ held and now hold that the Bible teaches that Christ now reigns over his kingdom from the right hand of God and that Christians are neither pre-, post-, nor trans-millennial in their beliefs:

### **John 18:36**

36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

### **Eph 1:19-23**

That power is like the working of his mighty strength, 20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, 21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. 22 And God placed all things under his feet and appointed him to be head over everything for the church, 23 which is his body, the fullness of him who fills everything in every way.

### **Heb 12:28-29**

28 Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, 29

for our "God is a consuming fire."

**Rev 1:5-6**

To him who loves us and has freed us from our sins by his blood, 6 and has made us to be a kingdom and priests to serve his God and Father – to him be glory and power for ever and ever! Amen.

1792 James O'Kelly (1735(?)-1826



On Dec. 25th, 1792 O'Kelly walked out of the Methodist conference with about 1/2 of those in attendance and became "The Republican Methodists," meaning that they were free to pursue Bible truths.

O'Kelly believed in partaking the Lord's Supper on the 1st day of the week and that the collection was a free-will offering. He retained sprinkling as sufficient form of baptism and was never himself immersed.

In 1789, he wrote Essays On Negro Slavery, which was one of the earliest anti-slavery tracts written by a clergyman.

From Wikipedia the free encyclopedia

1794 Rice Haggard (1769-1819)

On August 4, 1794 Rice Haggard attended a conference at "Old Lebanon," in Surry County, Va. There he suggested they be called simply, "Christians." With it, the establishment of the first "Christian" church in America near Flavana, Virginia. Haggard, who would move to Kentucky, suggested the name Christian to Barton Stone.

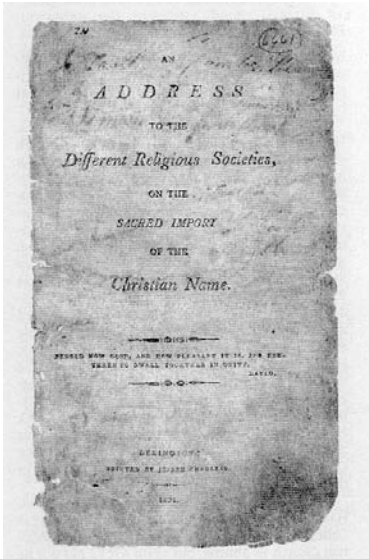
1801 Cane Ridge, Kentucky began the second great awakening.

Methodist, Baptists, and Presbyterians all participated in this large camp meeting, which drew 20,000 people. Out of this meeting, the Restoration Movement became a formal effort and resulted in the restoration of the New Testament church of Christ and the formation of the Christian Church.

1801 Barton W. Stone

During the Cane Ridge Camp Meeting, Stone advanced his belief that salvation depends on faith alone, alienating him from the Presbyterians for whom he had served as the Cane Ridge minister. He also rejected the Doctrine of the Trinity, of which he said: "Revelation nowhere declares that there are three persons of the same substance in the one only God; and it is universally acknowledged to be above reason."

1801 Rice Haggard (1769-1819)  
From Wikipedia the free encyclopedia



Haggard, who had moved to Kentucky, suggested the name Christian to Barton Stone. According to Barton W. Stone, in the *Christian Messenger*, 1826-1827, O'Kelly was with Haggard and officially joined the Christians at Cane Ridge at that time. Later Stone wrote:

"We published a pamphlet on this name [Christian], written by Elder Rice Haggard, who had lately united with us. [Barton W. Stone, *The Biography of Eld. Barton Warren Stone* (Cincinnati: J. A. and U. P. James, 1847), p. 50.]

This 1804 pamphlet was entitled, *An Address to the Different Religious Societies on the Sacred Import of the Christian Name*, may be accessed online:

[www.mun.ca/rels/restmov/texts/rhaggard/haggard.html](http://www.mun.ca/rels/restmov/texts/rhaggard/haggard.html) .

The *Christian* name became the main designation of those to become the *churches of Christ*. Those following the preferred name *Disciples* became the *Disciples of Christ* and *Christian Church*.

1804 The Last Will and Testament of the Springfield Presbytery and the beginning of the Restoration Movement in America

This event marks the birth of the church of Christ in the West. The Last Will is widely regarded as the founding document of the American Restoration Movement. It addressed the following issues:

- The Bible is the only standard for Christian faith and practice.
- They took no name other than Christian and stated: ". . . the name first given by divine authority to the disciples of Christ."
- Local congregations were autonomous.
- Preachers gave up the title *Reverend*.
- The power to make laws for the church were given up; rather the people had free course to the Bible.
- The congregation was to choose their own preacher, admit members, and remove offenses.

See the complete text:

[http://en.wikisource.org/wiki/Last\\_Will\\_and\\_Testament\\_of\\_The\\_Springfield\\_Presbytery](http://en.wikisource.org/wiki/Last_Will_and_Testament_of_The_Springfield_Presbytery)

1809 The Declaration and Address

Written by Thomas Campbell in 1809, it was the founding document for the Christian Association of Washington, a short-lived religious movement of the 19th century. The Christian Association ultimately led to one group of what is now known as the Restoration Movement. (For complete text, see:

1811



Elias Smith (17 June 1769 - 29 June 1846) was a preacher, physician, journalist and clergyman. from Wikipedia the free encyclopedia.

Smith, along with the preacher Abner Jones, founded a group of Christian Churches in New England that eventually merged with other like-minded, regional groups to become the denomination known as the Christian Connexion. Smith founded *The Herald of Gospel Liberty* in 1808, claimed by many to be the first religious journal in the United States. Smith proved to be a controversial figure in the Christian Connexion, leaving the denomination for a time to become a Universalist, which he finally repudiated in 1840.

1811

Abner Jones (April 28, 1772 - May 29, 1841), also known as



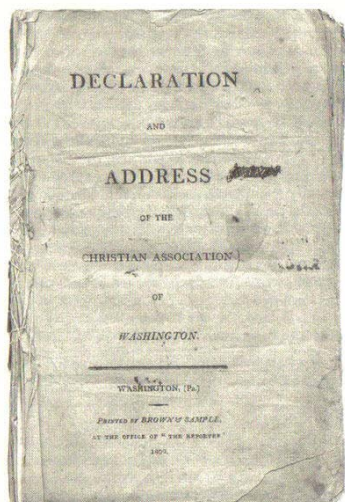
Elder Abner Jones

from Wikipedia the free encyclopedia

Elder Jones had entered the ministry in 1801. He organized several Christian churches in New Hampshire and Massachusetts.

In 1811, he attended worship at the Christian Church in Assonet, Massachusetts. This church had formerly been of the Baptist denomination, but had come into the Christian Connexion.

1811



The Campbells begin a Restoration Movement

Bush Run Church Building

Images are from Wikipedia the free encyclopedia.



This movement – separate from the Stone Movement but similar in purpose – began with the publishing of *The Declaration and Address*. The Presbyterian Synod had suspended his ministerial credentials. On May 4, 1811, The Christian Association of Washington (Washington County, Pennsylvania) constituted itself as a congregationally run church, which became known as Bush Run church. The church practiced baptism by immersion. Alexander, the son of Thomas took a leading role that led to a separation from the Baptist with whom they had fellowshipped. In his journal, the *Christian Baptist*, Alexander advanced key issues that he thought necessary to reconstruct apostolic Christianity:

- Congregational autonomy.
- A plurality of elders.
- Weekly communion.
- Immersion for the remission of sins.

Alexander rejected many practices of the day:

- The holy kiss.
- Foot washing.
- Deaconesses.
- Communal living.
- Charismatic exercises.

The Age of Enlightenment affected the Campbells:

- They believed Christian unity could be achieved by agreeing on an essential set of principles from the scriptures.
- They believed in the elimination of creeds.
- Alexander believed that Christian unity could be achieved.
- Alexander’s millennialism (advanced in the *Millennial Harbinger*) held that Christians would unite and transform the world, and thus, initiate a millennial age, making him post-millennial in his thinking.

1816

Bishop Richard Allen (1760-1831)

from Wikipedia the free encyclopedia.



Allen, a former slave, founded the African Methodist Episcopal Church, the first African-American denomination. Richard Allen was born on February 14, 1760, in Germantown, Pennsylvania (now a part of Philadelphia.) As Allen grew older, he attended meetings of the local Methodist Society. Richard had taught himself to read and write. He joined the Methodists at age 17. He began evangelizing and attending services so regularly that he attracted criticism from local slave owners.

1824 Stone met with Alexander Campbell

The two movements differed in some ways: the Campbell movement was systematic and rational; the Stone movement was freer and lacked dogma. They agreed in others ways: both sought to restore New Testament Christianity; the New Testament restored was the route to Christian freedom and unity and a basis for unity upon which reasonable men could agree.

1827 Walter Scott (1796-April 23, 1861)



From

Walter Scott was one of the four key early leaders in the Restoration Movement, along with Barton W. Stone, Thomas Campbell and Thomas' son Alexander Campbell. He was a successful evangelist and helped to stabilize the Campbell movement as it was separating from the Baptists.

Scott developed a simple mnemonic illustration for the gospel plan of salvation that has been used in the Restoration Movement ever since. Based on Acts 2:38, Scott believed that salvation requires faith, repentance and baptism. As an evangelist, he would first come into a community and find a group of children. He would ask them to hold up a hand, and then point to each finger and say "faith, repentance, baptism, remission of sins, gift of the Holy Spirit." Once the children had learned the mnemonic, he would ask them to tell their parents that he would be preaching that same gospel that evening.

Wikipedia the free encyclopedia

1830 Joseph Smith, Jr.

Smith founded the church of Jesus Christ of the Latter Day Saints (Mormonism) following reported visitations and visits by God, Jesus Christ and the so-called Angel Moroni. *Book of Mormon* was published by Smith.

1832 The Stone and Campbell movements merge.

"Raccoon" John Smith



From Wikipedia the free encyclopedia

The merger was effected in Lexington, Kentucky on January 1, 1832, with a handshake between Stone and "Raccoon" John Smith. The effort began to find a non-sectarian name: Stone favored "Christians" and Campbell insisted on "Disciples of Christ." The Campbell movement was a "systematic and rational reconstruction" of the early church. In contrast, the Stone movement which was characterized by radical freedom and lack of dogma. Despite their differences, the two movements agreed on several critical issues.

- Both saw restoring the early church as a route to Christian freedom.
- Both believed that unity among Christians could be achieved by using apostolic Christianity as a model.

Both movements agreed that restoring the early church and uniting Christians was sufficient reasons to stay together.



## 11. 1844 to 1906: The New Testament Church Restored to the Departure of the Christian Church

These notes draw dates and events from timelines of [www.wikipedia.com](http://www.wikipedia.com). The interpretation of events and the application of scripture to these events, as they affect the church of Christ, which was built by the Lord (Matt 16:18), remain the responsibility of this writer.

- |      |                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|------|-----------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1844 | Great disappointment                                            | William Miller predicted Jesus would return to earth on October 22, 1844. Thousands of followers were disappointed. Miller based his conclusion on Dan 8:14. He is credited with the beginning of the Adventism movement of the 1830s and 1840s in North America. Among his direct spiritual heirs are the Seventh-day Adventists.                                                                                                                                                                                                                                                                                             |
| 1845 | The Southern Baptist Convention formed in Augusta, Georgia.     | The SBC became a separate denomination in 1845 in Augusta, Georgia, following a regional split with northern Baptists over the issues of slavery and missions. Southern Baptists emphasize the significance of the individual conversion experience, affirmed by a total immersion in water for a believer's baptism, and rejection of infant baptism. SBC churches are evangelical in doctrine and practice. Specific beliefs based on biblical interpretation can vary somewhat due to the congregational governance system that gives autonomy to individual local Baptist churches. [From Wikipedia the free encyclopedia] |
| 1849 | The first National Convention held in Cincinnati, Ohio          | <p>The issue was: should the brotherhood have societies to further cooperative missions and conventions to provide "general church organization for the furtherance of the work by the church collectively."</p> <p>Alexander Campbell did not attend, fearing a convention would lead back to denominationalism, but he was elected the convention President. The convention founded the American Christian Missionary Society (ACMS). This act became a focal point of division. The other divisive point discussed earlier was the use of instruments of music in the worship.</p>                                          |
| 1854 | Immaculate Conception defined as Catholic dogma by Pope Pius X. | The <b>Immaculate Conception</b> is, according to Roman Catholic doctrine, the conception of the Virgin Mary <i>without any stain</i> ("immacula" in Latin) of original sin. It is one of the four dogmas in Roman Catholic Mariology. The four dogmas are here summarized: Perpetual Virginity (3 <sup>rd</sup> century), Mother of God (Council of Ephesus, 431), Immaculate Conception (1854), and Assumption into Heaven (1950). A proposed fifth dogma is Mary – Mediatrix and Co-Redemptrix.                                                                                                                             |
| 1855 | The <i>Gospel Advocate</i> was founded by Tolbert Fanning       | The American Civil War forced them to suspend publication in 1861. The <i>Gospel Advocate</i> is a religious magazine published                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |

with William Lipscomb as co-editor.

monthly in Nashville, Tennessee for members of the Churches of Christ. The Advocate has enjoyed uninterrupted publication since 1866.

1857 The introduction of the instruments of music among churches of the restoration movement.

L. L. Pinkerton of Midway, Kentucky, brought a melodian into the worship service. Opponents argued no scriptural authority for their use, proponents argued expediency and Christian liberty, since allegedly their singing was awful.



1863

This was 20 years after the Great Disappointment of William Miller's prediction Jesus would return to earth in 1844.

Seventh-day Adventist Church

1860-1900 The Restoration Movement divided.

Gradually the churches of Christ became distinct in their insistence and effort to restore the New Testament church. The Disciples of Christ, also known as the Christian Churches, focused on unity. The division was regional as the Northern churches called for unity and the Southern churches called for restoration. Dividing issues were open membership, instruments of music, and multi-congregational organizations and conventions, such as the National Convention and the American Christian Missionary Society.

1831-1917 David Lipscomb



from

Wikipedia the free encyclopedia

Lipscomb was a minister, editor, and educator in the Restoration Movement and one of the leaders of that movement, which, by 1906, had formalized a division into the Church of Christ (with which Lipscomb was affiliated) and the Christian Church (Disciples of Christ).

According to Lipscomb, most congregations that supported the Missionary Society were likewise those not opposed to instrumental music. His position and that of the churches of Christ were the impetus behind the 1906 Census' decision to list the "Church of Christ" and the "Christian Church" as separate bodies.

1869-1870	Catholic First Vatican Council	This council asserted the doctrine of Papal Infallibility.
1878-1968	Marshall Keeble	Born in Murfreesboro, Tennessee, Keeble was an African-American preacher of the Churches of Christ, whose successful career notably bridged a racial divide in an important American religious movement prior to the American Civil Rights Movement. Keeble enjoys an almost unrivalled position as an African-American subject of biography by white contemporaries within the churches of Christ of which Keeble was a member.
		
1879	Church of Christ, Scientist	This denomination was founded in Boston by Mary Baker Eddy.
1881-1894	Revised Version	This translation was called for by Church of England and used Greek based on Septuagint and, Hebrew Masoretic Text used in OT. It followed Greek order of words and had greater accuracy than AV. Its scholarship was never disputed.
1884	Charles Taze Russell	He founded the Jehovah's Witnesses.
1989	Daniel Sommer pushed for a division between the Churches of Christ and the Christian Church	<p>The date of the beginning of the actual division was Sunday, August 18, 1889. The place was Sand Creek, Illinois, where Sommer delivered what he called "An Address and Declaration," drawing its title from the Declaration and Address of Thomas Campbell. At its close Sommer said,</p> <p>"In closing up this address and declaration, we state that we are impelled from a sense of duty to say, that all such innovations and corruptions to which we have referred, that after being admonished, and having had sufficient time for reflection, if they do not turn away from such abominations, that we can not and will not regard them as brethren."</p>
		<p>Daniel Sommer himself spoke out against what he called "innovations," including para-church societies, Bible colleges, the "pastor" system and instrumental music. At the same time, he was impatient with others who opposed "innovations" like the Sunday school and multiple cups for communion.</p>
1889	Clara Celestial Hale Babcock	Erie (IL) Christian Church ordained her as the first known woman preacher for the disciples.
1906	U. S. Religious Census listed	The church of Christ rejected instruments of music and held to the

Christian Churches and  
Churches of Christ separately.

autonomy of local congregations. The church of Christ also rejected any activity not specifically found in the New Testament. For the Christian Church any activities not expressly forbidden were permissible. The churches of Christ became more congregation, and the Christian Church, more denominational. The main dividing differences were the instruments of music, open membership, and church-wide conventions and organizations.

## 12. 1901 to 1993: The Churches of Christ in the 20<sup>th</sup> Century

- 1901 American Standard Version The *Revised Version, Standard American Edition* of the Bible, more commonly known as the *American Standard Version (ASV)*, is a version of the Bible that was released in 1901. Because of its prominence in seminaries, however, it was in America sometimes simply called the "Standard Bible". However, it received little popular support.
- 1906 U. S. Religious Census listed Christian Churches and Churches of Christ separately. Led by David Lipscomb, the churches of Christ had, over time, withdrawn from the Christian church. The division was complete
- 1954 The beginning of vigorous efforts to separate the non-institutional churches of Christ from the mainline churches of Christ Using the mutually offensive terms *anti* and *liberal*, each side attacked the other, calling on congregations to take sides and to cancel meetings with preachers of the opposing side and not to hire preachers from the other side of the issue. Arguments and debates were uncompromizing, bitter and full of name calling. The spearheads of the movement toward division were the editors of "brotherhood" publications and the faculty and administrators of the "Christian" colleges. Ruel Lemons, N. B. Hardeman, and B. C. Goodpasture were among the leaders of the institutional side; and Fanning Yater Tant and Roy Cogdill were among the leaders on the non-institutional side. Foy E. Wallace Jr. was an early supporter of the non-institutional side, but became silent as the division deepened.
- 1960 The division between non-institutional churches of Christ from the mainline churches of Christ was solidified in the 1960's. The label "**non-institutional**" came to refer to a distinct fellowship within the churches of Christ.
- They do not agree with the support of colleges, orphans' homes, etc., by local congregations.
- They felt that it is a responsibility and duty of the individual to assist those in need, except for needy brothers or sisters and widows in deed who receive continuing care.
- They objected to churches pooling their resources to perform a work under the oversight of a single congregation (sponsoring church) or an outside institution.
- They objected to church relief for non-Christians (defined as those outside the church of Christ). They hold such benevolence from the church is limited to only those it recognizes as faithful and needy Christians.
- They objected to a church kitchen or "fellowship hall," as well as other forms of church-sponsored social activity. Again, they made the distinction between the work of the church and the work of individuals. Using church funds to build a kitchen and

		<p>eating facility was considered unscriptural, but members are encouraged to spend time together in eating and other activities at their own expense, usually in homes of members.</p> <p>Both sides were firm in conviction and remained unmoved by any efforts at compromise.</p>
1968	Christian Church/ Disciples of Christ proclaimed itself to be an official denominational church.	With this move, efforts were lost to make any effort toward unity conditioned on the restoration of the New Testament pattern for faith and practice.
1971	Independent Christian Churches/ Churches of Christ listed separately in <i>Yearbook of American Churches</i>	Independent Christian churches are noted for their strong emphasis on congregational autonomy and their anti-denominational views. Independent Christian churches of Christ practice the use of instrumental music; perhaps the only mark that distinguishes them from the churches of Christ.
1980s	"The New Hermeneutic"	<p>A debate arose during the 80's over the use of the command, example, necessary inference model for identifying the "essentials" of the New Testament faith.</p> <p>Some argued that it fostered legalism and advocated a hermeneutic based on the character of God, Christ and the Holy Spirit.</p> <p>The use of <i>command, example, and necessary inference</i> as a means for establishing scriptural authority has declined as congregations have shifted to an increased "focus on 'spiritual' issues like discipleship, servanthood, family and praise." Relatively greater emphasis has been given to Old Testament studies in congregational Bible classes and at affiliated colleges in recent decades. While it is still not seen as authoritative for Christian worship, church organization, or regulating the Christian's life, some have argued that it is theologically authoritative.</p> <p>Traditionalists urged the rejection of this "new hermeneutic." Those opposed to this "new hermeneutic" contend that it leads to giving personal preference and Old Testament examples equal authority to the scriptures of the New Testament in establishing matters of faith and practice.</p>
1993	Crossroads/Boston movement proclaims to be International Churches of Christ.	These groups are noted for their disciplining methodology using leaders, group and individual public discipline, prayer partners, and intensive occupation of member's time in church directed meetings.
2010	Churches of Christ	These churches comprise about 5,062,074 members in over 40,000 individual congregations worldwide. There are approximately 13,000 congregations in the United States. Overall U.S.

membership was approximately 1.8 million in 2001 and 1.9 million in 2008. Roughly 1,240 congregations, with 172,000 members, are predominantly African-American. 240 congregations with 10,000 members are Spanish-speaking.

The average congregation size is approximately 100 members. In 2000, the churches of Christ were the 12th largest religious group in the U.S. based on number of members, but the 4th largest in number of congregations.

2005 Non-institutional churches of Christ

By 2005 there were between 2,200 and 2,300 non-institutional Churches of Christ in all 50 states. Although exact attendance figures for are impossible to determine, most reliable estimates would place the attendance of these churches at between 130,000 and 145,000.

Christian Church/Disciples of Christ

Currently there are 691,160 members in 3,754 congregations in North America.

2006 Independent Christian Churches/Churches of Christ

There are no denominational ties, and therefore, no official statistical data, but the 2006 *Directory of the Ministry* documents 5,500 congregations. Many estimate the number to be over 6,000.

