



Church History

*From
Apostolic to Modern Ages*

**Pure Doctrine Preserved
Through The Centuries**

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Introduction

It is recorded in Matthew 16:18-19, that Jesus said, "...upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. In this study we will cover seven periods of outstanding events that were involved in the church's quest to reach the whole world with the whole gospel. The 1st period is dedicated to development of apostolic leadership and doctrine, with the 7th period dealing with the restoration of apostolic doctrine. The modern church is the flip side of the apostolic church – each must mirror the other

We must remember that the development and implementation of the church deals with people, real people who were involved as individuals in their particular era of time. They carved out of the raw materials at hand what we observe only through the windows of history. Is God allowing us to understand that each of us can create another tremendous period for those who follow to read?

What Was Apostolic Doctrine

Jesus established the doctrine of the future church during His earthly ministry, and the apostles implemented with specifics what He had poured into them. It was given the term "Apostolic Doctrine" in Acts 2:39 as the church came to birth. In the biblical record, wherever a church was founded, or an evangelism campaign of reaching the lost in His world was recorded with the activity explained in detail, these principles became a part of the church's normal operation. The doctrine consisted of the Dual-nature of Jesus Christ that underlined the Oneness of God of the Old Testament, and affirmed in the New Testament by Jesus; Repentance, Baptism in the name of Jesus Christ, and the Holy Spirit baptism with the evidence of speaking with tongues.

The church functioned with this doctrine as the basic fundamental truth until the death of John (c. Ad 100). During the closing Apostolic Period the apostles warned repeatedly that false teaches would find their way into influential levels of the church and attempt to subvert the doctrines that had been taught by them. As the church entered the Post-Apostolic Period, unscrupulous church leaders did emerge that endeavored to change the doctrinal path of the church. After the death of John, the Post-Apostolic Period gave birth to a time of persecution by the Roman government who had executed James by an order of Herod Agrippa, and beheaded Paul in Rome. Other apostles met similar judgment as the church conflicted with Rome's polytheistic mentality. The Apostle John was the only apostle to escape the bitter taste of martyrdom, but survived to protect "that form" of doctrine that had been established by Jesus and confirmed by the apostles. As a result the leaders who had been tutored by the apostles, and in turn poured into their generation the legacy they had received, were able to withstand the influence of false teachers.

Apostolic Doctrine A Majority

For over three hundred years after the death of the Apostle John in 100 A.D., the church held with tenacity what had been established as apostolic doctrine. All modern theologians agree that the doctrine known as Trinitarian was not established as doctrine until the 4th century, not the 1st.

To go from the heroes of the Post-Apostolic Period, such as Ignatius, Polycarp and Clement of Rome, to the present-day church is to traverse a radically changing society, and the way the church was viewed.

Enter Tertullian, a lawyer converted to Christianity (died c 225 A.D.), was the first to use the term 'Trinity' in reference to doctrine. He attacked the 'dual nature' of Jesus Christ with a condescending spirit, misquoted those who opposed his theories, and misguided the church officials during trials, labeling holy men as *heretics*, an action that often resulted in their martyrdom. His written attack against Praxeas, a prominent Oneness teacher, "*Against Praxeas*," is a well documented tirade, and a mockery to biblical scholars. Hippolytus, a contemporary of that time, also wrote a treatise "*Hippolytus Against Noetus*," Even though their actions resulted over time in established doctrines being eventually modified, the word of God is forever settled in heaven and remains unchanged.

When modern church theologians study the fact thoroughly, it cannot escape the fact that this doctrine survived every attack that was pitted against it, and was believed and practiced by a vast majority through the Post-Apostolic Period. This was acknowledged by Tertullian in above stated thesis "*Against Praxeas*." Rome could do nothing to quell the rapid growth of the church, so finally subtly introduced a marriage of church and state to involve the great numbers of Christians into a common ground with the empire. The persecution was then pitted against those who espoused the Apostolic Doctrine by the emerging church that used the Trinitarian doctrine as the compromise for peace.

In the eyes of the Trinitarian theologians, the martyrs of the post apostolic-church activity that taught the apostolic doctrine were not heroes but rather label such teachers as "heretic." The mass murder of so many of those who stood for the doctrine that was established by the apostles, first by the Roman Empire, and later by the evolving church founded on the theology of Tertullian, resulted historically in each martyr to become a legend that passed a legacy for future spiritual sons and daughters to read.

The mood began to change in the nineteenth century as courageous leaders of many variegated doctrinal groups began to expound their confidence in the early church teaching, and initiated an open door to a full restoration during the 1900s. The church that had closed the Bible to the common believer was then questioned and a new generation of leadership had arrived. With the coming of the printing press and the acquisition of a Bible to study ignited a clear view of biblical doctrine. True believers were not to be denied.

With the explosive movement of the Irvinites of Scotland and the Welch revival of Wales, a spiritual hunger for truth gave birth to a new generation. Inspired doctrinal reform sent shock waves around the world as sincere teachers took a closer look at what was indeed taught by the apostles.

You will find the content of this study carefully documented. While the writings of the Oneness leaders were more often than not, confiscated and burned, leaving obscure the paper trail other than biblical facts, their teachings can be found in the writings of those who opposed them. This study will explore the historical details of those days and establish that the Apostolic Doctrine was valued by those who died to protect it through every difficult historical valley the church traveled, restoring it for the benefit of the modern church.

-- Daniel Scott
January 10, 2005

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From Apostolic To Modern Ages

The valleys in which the church traveled to come to us

Development and implementation of the church

AD 27 – 30
Creating the Vehicle

Establishing the church's Fundamental Doctrines

Jesus explains the new birth

A new beginning

How We Arrived

Historical Periods of Church History

It is recorded in Matthew 16:18-19, that Jesus said, "...upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. In this study we will cover seven periods of church history. The modern church is the flip side of the apostolic church – each must mirror the other.

Period 1

Period of Development – Upon this rock ... the church

The first period of church history is actually previous to the birth of the church, but will show the training of the disciples during the ministry of Jesus Christ. Their training transformed them from ordinary men into the principled leaders who became the foundation of the church and perpetuated the ministry of Jesus Christ as it pertained to the work of reconciliation. They learned the techniques of evangelism, the art of communication, and the value of a spiritually gifted ministry.

This period also deals with the establishment of the church's fundamental doctrine by Jesus Christ. This background of education underlines the simplicity of the church's purpose in the world, the essentials of the new birth, and the basics of Christian living.

The New Birth

Jesus set the new birth as the basic requirement for entering heaven to enjoy eternal life. This would form the key of evangelism. Jesus said to Nicodemus...

...Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

John 3:4-5

The new birth of water and spirit is the overall terminology that deals with the doctrines of repentance from a sinful nature, water baptism .in the name of Jesus Christ, and the infilling of the Holy Spirit with the initial evidence of speaking with tongues. To understand this as an example of a child's birth and a simple beginning of life, it allows the new Christian to know that the actual development of Christian character will follow.

Repentance

Jesus taught that repentance was necessary. How important? He

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Doctrine of Repentance

emphasized in Luke 13:3...

"I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Baptism

Water Baptism

The mode for water baptism was established through Jesus' teaching and became a strategic part of the church's doctrine. After His earthly ministry Jesus committed the ministry of reconciliation to those who would take the gospel of the Kingdom into the entire world...

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Mark 16:15-16

To be preached in His name

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Luke 24:47

Holy Spirit Baptism

Holy Spirit Baptism

As He prepared to ascend into heaven, the commission to spread the gospel to the world was given to believers. With the commission was given the promise of empowerment. The church would go forth into the world, but it would not go alone. He promised that He would work with those who would carry the gospel...

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

Mark 16:17-18; 20

Miraculous signs to confirm the preaching of the gospel

The Oneness of the Godhead

The doctrine of the Oneness of God

Many times Jesus' ministry explained the basic doctrine of the Oneness of the Godhead so the future church would comprehend clearly His dual nature, but in John's gospel he was adamant...

"I and my Father are one."

John 10:30

As many would ask throughout the world when exposed to the mystery of the Godhead in Christ, Philip posed the question in order that the answer would be available to all who would have the same concern to understand..,

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet

Jesus explains the Godhead

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The Dual
Nature of Christ

hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

John 14:8-11

The Dual
Nature of Christ
as taught by
Paul

The text of Paul's letter was a warning to the Colossian church to beware of anyone teaching a doctrine that denies the Oneness of the Godhead. Through his words this doctrine can be understood in depth...

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily."

Colossians 2:8-9

Preparing for
Service

Preparing For Service

The training completed, Jesus instructed the disciples that they would receive empowerment to accomplish the task for world evangelism. This power would enable the church to go into the entire world with the gospel.

Holy Spirit
Promised

"...ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Acts 1:8

The promise
fulfilled

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Acts 2:1-4

The church
begins its
journey

Apostolic Leadership Emerges

With the outpouring of the Holy Spirit on the Day of Pentecost, the church was given birth and began its long journey through the pages of history. Each historical period will have its particular victories and defeats as the church leaders battled with extremist who endeavored to change the established doctrines and the original purpose for its existence. Even before the members of the forthcoming apostolic leadership were martyred, leaving John as the lone apostle to die a natural death in

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The apostles warned against false teachers

approximately AD 100, individuals were at work to divert pure doctrine into heresy.

Each of the apostles instructed the church to withstand those who would pervert established principles through philosophy and vain deceit. From its beginning the Apostle Peter set the pace by reiterating the doctrine Jesus had entrusted to the disciples.

Holy Spirit Baptism

The outpouring of the Holy Spirit initiated the church's birth. The significant announcement was that the Spirit baptism was not a mere happening that day, but God-ordained through prophetic promise, and that it would be universal in scope...

"... this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh..."
Acts 2:16-17

This was underlined with the addition of 3,000 new believers joining the 120 original members as a result of Peter's sermon on the first day of the church's existence...

"...they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship..."
Acts 2:41-42

Apostolic Doctrine

The effect of established doctrine is reflected in verse 42, "continued steadfastly in the apostles' doctrine." Peter's statement, "This is that..." gave the Spirit baptism the future proclamation of the Apostle Paul as the door through which entrance is made into the church...

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free..." Corinthians 12:13

Next, Peter established the doctrine of the Oneness of God by explaining the dual nature of Jesus Christ. The Lord from heaven through incarnation to become the sacrifice for sin at Calvary...

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Acts 2:36

As a result of Peter's sermon, the people comprehended the dual nature of Christ. He was 'both Lord' from heaven 'and Christ' in that God's Spirit dwelt in the incarnate body of Christ. When the people realized the

Doctrine of Holy Spirit baptism established

Believers to continue in apostolic doctrine

Doctrine to be universal in scope

Doctrine of the Oneness of God

Jesus both Lord from heaven, and Christ

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Doctrine of water baptism in the name of Jesus Christ

New birth in three steps:

Apostolic doctrine to be perpetual

Period of Organization

Period of Organization covers Acts chapters 3 to 7

Miracles performed through apostolic ministry

very Christ they had waited for had been crucified, and if so, they felt they were left without hope...

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” Acts 2:37

Water Baptism For Remission Of Sins

Peter responded to their question by simply establishing not only the essentiality of baptism, but also the path to its application. He was in essence fulfilling the words of Jesus that repentance would be rewarded by the remission of sins in water baptism, and that being applied through the name of Jesus Christ, result in the infilling of the Spirit. This would constitute the new birth process... Water and Spirit.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2:38

Thus the apostolic doctrine was established and would be protected through the many historical periods to emerge in modern times as “sound” biblical doctrine to be practiced by the church.

Period 2

A.D. 30 - 37

Period of Organization

After the Day of Pentecost the church began to organize for service. Many minute modifications would be needed to make the church a universal body. For an example, in the beginning church membership was restricted to the Jews, while the Gentiles were excluded. The basic doctrine of repentance, water baptism in the name of Jesus Christ, and the infilling of the Spirit baptism had been established as the ‘the apostles’ doctrine and Jerusalem became the Center of evangelism.

The Period of Organization is covered as recorded history in chapters 3 to 7 of the Book of Acts. It became necessary for the church to experience severe persecution to extend their vision to the world beyond their back door. It was through these experiences of severe persecution they began to understand the scope of the church.

Outstanding events during this period

The Holy Ghost falling at Pentecost upon the believers empowered them for the purpose of evangelism. Peter's sermon resulting in the conversion of 3,000 believers had initiated the formation of the church as a body. The disciples focused upon the house of Israel in their ministry

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The first apostolic miracle ignites persecution

until the first apostolic miracle had been performed and persecution resulted.

The healing of the lame man, followed by a fearless address on the part of Peter, ignited the young church's first persecution, and led to the arrest of Peter and John. They were released; but the church assembled in prayer, resulting in a great manifestation of divine power. Chapter 3:1 – 4:1

The church experiences rapid growth

This event was followed by a season of rapid growth for the church and established that the manifestation of miracle working power in the believers would underline the preaching of the gospel. The church's direction had been determined by this event and the subsequent results.

Severe persecution arose where the apostles were imprisoned, but were delivered by an angel of God, and they continued their work in spite of the consequential oppositional forces by the religious leaders of their day.

The seven deacons appointed

Seven Deacons were appointed, among whom was Stephen, whose miracles and convincing preaching led to his martyrdom – Chapter 6:1 - 7. Saul of Tarsus witnesses the death of Stephen and is deeply affected by his faith in Jesus Christ. While at first it resulted in a passion to further persecute the believers, it would later lead to his conversion. Saul went from house to house to generate a greater persecution, but it only served to expand the church's scope of evangelism. The fervor of evangelism had countered the persecution as believers went everywhere preaching the word – Acts 8:4.

Saul of Tarsus leads the persecution

Philip, another deacon, went to Samaria and preached Christ. The people with one accord gave heed to the message he preached. As he spoke, miracles were evident as...

"...unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

Acts 8:7-8

Philip goes to Samaria to preach Christ

Baptism was administered new believers in the name of Jesus Christ as established by Jesus and the apostles...

"...they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Acts 8:12

Samaritan believers baptized in the name of Jesus Christ

The center of evangelism was still established in Jerusalem, and when the apostles heard that Samaria had received the word of God, they sent Peter and John there. Evidently this was to neutralize any opposition by the Jews as to Samaria receiving the gospel. This would extend the

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Into the whole world with the gospel

Samarian believers baptized in the Holy Spirit

Saul of Tarsus is converted on the road to Damascus

Jesus becomes the Lord of Saul, the future Apostle Paul

During the Period of Transition Jerusalem remained the center of evangelism

church over the boundaries of their culture as Jesus had requested...

"...ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria..." Acts 1:8

to begin the church's commission to the uttermost part of the earth, or the whole gospel to the whole world. That the Holy Spirit baptism was necessary to complete the conversion of new believers initiated by their baptism in water was evidenced by Peter and John's visit...

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts 8:15-17

Saul of Tarsus escalated the persecution as he put the church believers in prison, or eliminated them by death. However, God had use for a man with such passion for a cause. He solicited legal authority to imprison believers in the city of Damascus and instead encountered Jesus Christ as the Jehovah he believed in...

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

Acts 9:3-5

He asked, "Who art thou Lord?" the word Lord translated from the word Jehovah, the answer stunned him because Jesus had responded that He was the Lord (Jehovah).

Period 3

A.D. 37 – 48

Period of Transition

The apostles developed a gradual recognition that the duty of the church was to preach the Gospel to all people, not just to their own culture. The gospel of Jesus Christ was designed for the entire world. For this reason another modification became necessary when the church was confronted with the necessity to eliminate cultural prejudice and open the church doors to the Gentiles.

While Jerusalem remained the Center of evangelism, the events covered in the Period of Transition covers Acts, chapters 8 – 12.

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The Gentiles to be included in the church

Saul's conversion to have a profound effect on the church

The disciples suspect deceit on the part of Paul

Dorcas is raised from the dead and Aeneas is healed

The House of Cornelius opens the door to the Gentiles

The Gentiles receive the Holy Spirit baptism, evidenced by speaking with tongues

Outstanding events during this period

The first evangelism campaign outside of Jerusalem grew out of the scattering of the Christians throughout the country by the persecution directed by Saul of Tarsus. As Philip, Peter and John preached with great success at Samaria, the Holy Spirit fell upon the Samaritans to serve to open the door to a future work among all people.

The revival spread throughout the region as Philip preached in many of the coastal cities from Gaza to Caesarea Chapter 8:25–40. Meanwhile, the conversion of Saul of Tarsus near Damascus on his way to apprehend Christians was taking place. This event would have a profound effect on church history as Paul was inducted into ministry – Chapter 9:1–22.

Paul Initiates His Ministry

Paul preached first in Damascus, and then retired to Arabia (Galatians 1:17); returning to Damascus, he labored until driven out of the city by the Jews.

He went to Jerusalem to help the church there, but the suspicion against him was so bitter that he was compelled again to leave, so he returned to his early home at Tarsus. Chapter 9:26

As Peter continued his evangelism tour, he came to Lydda, where Aeneas was healed, and at Joppa, Dorcas was raised from the dead. While in Joppa, a vision occurred that sent him out to preach to a Gentile congregation in the home of Cornelius at Caesarea. Chapter 10:9 - 17

House of Cornelius

An angelic vision in the house of Cornelius, an Italian centurion, changed forever the focus of the church's evangelism vision. Cornelius is instructed to send for Peter who held the Keyes to the Kingdom, but Peter was reluctant to go because of his religious prejudice. In a vision he was convinced that God alone was directing the work of evangelism, and that He would include those of every nation who would accept the terms of the gospel. When he arrived at the house of Cornelius...

"...Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Acts 10:34-35

Peter presented the terms of the gospel that would apply to all people, Jew or Greek, that whosoever would believe and accept Jesus as Lord and Savior, that in Him they should receive remission of sins...

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed

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The complete new birth process was necessary

The Gentiles are baptized in the name of Jesus Christ

Peter convinces the elders of Jerusalem that the Gentiles were a part of the church

Christians scattered but evangelized

Second wave of persecution

Believers first called Christians at Antioch

were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God..." Acts 10:44-46

Here once again the conversion was not considered complete until the complete terms of the new birth were fulfilled.

Peter realized that a work of God was being accomplished, and reasoned that if the Gentiles had received the Holy Spirit baptism identical to that the Jews had received (for they heard them speak with tongues), the terms of water baptism should also apply to them. Peter...

"...commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." KJV Acts 10:48

"So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days."

NIV Acts 10:48

Peter's defense before the elders of Jerusalem relates how the Gentiles had received the Holy Spirit baptism in the same manner that it had been received on the Day of Pentecost. (for they heard them speak with tongues), and that water baptism had been administered in the name of Jesus Christ...

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:18

Under the leadership of Christians who were driven out of Jerusalem by persecution, evangelism was carried on in Cyprus, Phoenicia, and finally as far as Antioch in Syria. Chapter 11:19 - 21

Second Persecution – James' Martyrdom

It was at this time the church at Jerusalem suffered the second wave of persecution. This time, by Herod, who killed James, the brother of John, with the sword. Chapter 12:1 –. Peter was also apprehended, and thrust into prison, but escaped through an angelic deliverance to accent the fact that the Lord was working in tandem with the church.

The church begins the work of World Missions

By this time the commission had already focused the church's vision on the entire world. As a result great numbers were added to the church. The elders of Jerusalem sent Barnabas to look for Saul, and when he had found him, brought him to Antioch where they served for a whole year ministering. The believers were first called Christians at Antioch. While they were there the church responded to the directive of the Spirit to separate Barnabas and Saul for missionary service.

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Antioch becomes the center of evangelism

Barnabas and Saul assist to establish a strong church in Antioch where it was ordained by God to become the center of the Foreign Missionary movement – Chapter 11:22

The persecution centering around Jerusalem probably was the reason God had transferred the sending of missionaries from Antioch

Period of Expansion and Development of Word Missions

Period 4
A.D. 48 - 67

Period of Expansion - World Evangelism

The vision of the church leaders broadened to include the entire world. The time had come to extend the gospel to what Jesus referred to as the “*uttermost part of the earth*” in His commission to the church to evangelize. Gentiles were accepted as equals in the church without having to observe the Jewish rites and ceremonies.

The period of Expansion and Development to World Evangelism covers Acts, chapters 13 - 28

Period of Expansion covers chapters 13 to 28 of Acts

Outstanding events during this period

The church at Antioch, inspired by the Holy Spirit, ordained Saul (later called by his Greek name, Paul) and Barnabas as foreign missionaries, and they set forth on what is considered as Paul’s First Missionary Journey. John Mark accompanied them.

World Missions becomes the vision of the church

Paul’s First Missionary Journey

Their work began in the Island of Cyprus, and from there to Perga in Asia Minor where John Mark left the party. Paul and Barnabas continued their evangelism campaign to Antioch in Pisidia, and then turned southeast to Iconium and Lystra where Paul was stoned, and they departed to Derbe. From Derbe they retraced their steps to pass through the cities of Perga and Attalia, from which port they returned to Antioch in Syria, the city from which they started.

Paul’s First Missionary Journey

It is estimated that they covered a distance of about 1,500 miles, and their mission lasted about two years Acts 13:2 - 4:28

Circumcision As A New Testament Doctrine Refused

The church suffered its first internal dissension as the brethren dealt with circumcision as a New Testament Church doctrine of salvation. The debate centered upon Pharisees believers who raised the question. Peter’s emotional defense in behalf of the Gentile believers centered on grace...

Peter counters the church’s first internal doctrinal question

“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.”
Acts 15:11

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Paul and Barnabas: miracles and wonders among the Gentiles

The church's first internal question solved by grace

Grace became the central thread of the gospel

Paul's Second Missionary Journey

Church established at Philippi

Paul's discourse in Athens

Apollos preaching in Ephesus

When the elders heard the missionary report from Paul and Barnabas declaring what miracles and wonders God had wrought among the Gentiles during their missionary journey, they held their peace. James, who was the evident head of the church gave his decision to write the Gentile believers ...

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." Acts 15:24

"...it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15:28-29

The dilemma was solved and the doctrine of grace was held supreme above the agendas of men. What could have been a diversion was merely a temporary obstacle.

Paul's Second Missionary Journey

Because of a dissention between Paul and Barnabas over John Mark, Paul selects Silas as his missionary partner. Starting from Antioch with Silas, Paul re-visited the churches he had established on his first journey, and extended the work into Galatia and Phrygia, and westward to Troas.

Here the missionaries were God-called into Europe by a vision, and came to Philippi, where they were beaten and Imprisoned, but were miraculously delivered by an earthquake. Before leaving they established a church here, and also one at Thessalonica.

As they moved forward they found the Bereans very receptive to the truth, but Athens proved to be poor soil for the gospel, and they left for Corinth. Here Paul met violent opposition, but was encouraged by a vision and remained to establish a flourishing church.

The missionaries started back to Antioch by way of Jerusalem, stopping off at Ephesus. This tour of evangelism is estimated to have taken about three years, traveling about 3,500 miles. Acts 15:36 - 18:22.

Paul's Third Missionary Journey

Leaving the home church at Antioch, Paul re-visited the churches of Galatia and Phrygia and came to Ephesus.

During his absence, preliminary evangelism had been carried out in the city by Apollos, a man fervent in the spirit, but unaware of the full truth

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Apollos instructed by Aquilla and Pricilla

of Jesus Christ. Aquilla and Pricilla instructed him in the scriptures and he gladly accepted their counsel. From that moment he was able to convince the Jews, showing by scriptures that Jesus indeed was the Christ.

This activity prepared the way for a successful evangelism campaign. Paul's preaching and miracle-working power made a profound impression, putting to confusion those who opposed the gospel.

Paul's visit extends to Ephesus

At Ephesus Paul encountered the disciples of Apollos who had been converted previous to his revelation of complete truth. Through this encounter Paul underlined for all time the doctrine of water baptism in the name of Jesus Christ and the Holy Spirit baptism. He appealed to the believers about the necessity of this experience...

Disciples of Apollos baptized in the name of Jesus Christ

"Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied". Acts 19:2-6

The name of Jesus Christ and the Holy Spirit emphasized

By this Paul emphasized that the Holy Spirit baptism was essential, as was the baptism in the name of the Lord Jesus.

A great work was accomplished in Ephesus, and a church was established, but circumstances made it wise for Paul to leave, and he departed to Macedonia and Greece. He remained three months at Corinth, after which he re-visited the churches of Macedonia and came to Troas, where he preached a midnight sermon and raised Eutychus to life.

A church is established at Ephesus

On his way to Jerusalem he stopped at Miletus and delivered a notable farewell address to the Ephesian elders. Arriving at Jerusalem he found himself the object of an intense hatred inspired by the religious leaders, resulting in a conspiracy against his life.

Paul is arrested in Jerusalem

In Jerusalem he was arrested under false charges, but the Roman soldiers rescued him from the mob. His Roman citizenship had secured him the certain rights of a Roman citizen. Paul was taken to Caesarea and was a prisoner there for two years, appearing before Felix, Festus, and King Agrippa.

He appeals to Rome

Paul's Evangelism In Rome

He appealed to Caesar, and was sent to Rome, where, chained to a soldier, he preached to Caesar's household and others who came to him.

Church History

From Apostolic To Modern Ages

The gospel goes to Rome, the world's capitol

Continual warning against false teachers

Attempted doctrinal subversion continued

Period of Apostolic Doctrinal Protection

Pagan philosophers and Jewish traditions

While imprisoned in Roma he wrote epistles to various churches he had established throughout Asia to encourage them to hold fast to the pure doctrine he had taught them. His ministry there made an impact upon the known world due the Roman influence that administrated social order. After his appeal to Timothy he was martyred in Rome about A.D. 67.

False Teachers

It was evident by the scriptures that even before the end of the Apostolic period, false teachers had begun to deceive many believers. Peter found it necessary to write

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts," 2 Peter 3:3

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3:17

This attempted subversion of the apostles' doctrine continued into the post-apostolic period to weaken the church's message to the world, and led most likely to the emergence of the Catholic Church and the doctrine of the trinity.

Period 5

A.D. 67 - 100

Period of Apostolic Doctrinal Protection

The apostles each gave fair warning of the danger of a distortion of apostolic doctrine. The times were producing philosophers that were detrimental to the believers' faith in God. Their humanistic views were constantly in competition with the Word of God, and while their discourses appeared wise in the concepts of spiritual things, they were damaging to biblical doctrine. Paul was aware of this and spoke out in defense of the doctrine of Christ's dual nature...

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:" Colossians 2:8-10

The future doctrines that would be accepted by the church became influenced with pagan philosophy and diluted the established Christian principles. The Jews adhered to cultural traditions, and equated this to sound doctrine and carried excessive rites and observances into the operation of the church.

Church History

From Apostolic To Modern Ages

Personal dogmas clash with God's Word

This period of Apostolic Doctrinal Protection spanned the years following the martyrdom of Peter and Paul in Rome under the reign of Nero. After their deaths, personal dogmas clashed with God's Word. Paul in his letters to the churches had attested to the divine origin of Scripture, affirming that all scripture originated from God, not from men, assuring that God's message is infallible and void of mistakes or errors. Scripture in its entirety is true and reliable in all its teaching.

All Scripture is given by inspiration of God

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"

2 Timothy 3:16

How can men debate and change the doctrines established by Jesus and the apostles? Satan has always used this tactic to weaken the church and its harmony. As in the post-apostolic period, it must be remembered in modern times that even though deceitful men gain entrance into the church, and eventually succeed in modifying doctrine, God's word will forever remain unchanged nor can there be any interpretation of scripture apart from that which is established in heaven. The Psalmist wrote...

The Word of God forever settled and unchanged

"For ever, O LORD, thy word is settled in heaven..." Psalms 119:89

Peter repeatedly warned in his letter that there would be many false teachers arise in the church. He further warned that these teachers and leaders would introduce destructive heresies among God's people. He warned that...

False teachers to use feigned words to deceive believers

"... there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you":

2 Peter 2:1-3

Warnings about false teaching and false teachers continued throughout the books written by the Apostle Paul. The church was bombarded with men who desired supremacy over others...

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron."

1 Timothy 4:1-2

John's letters were written to protect pure doctrine

The aged Apostle John was very concerned about the apostolic doctrines that had been established from the beginning, and which had served the church with solid truth of those things that mattered. His three general letters were dedicated to the preservation of doctrine. On the dual nature of Christ, he wrote...

Church History

From Apostolic To Modern Ages

Attacks against
the dual nature
of Christ

These things have I written unto you concerning them that seduce you.”
1 John 2:26

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.
1 John 2:22-23

Attacks against
the dual nature
of Christ

Therefore it became necessary to urge the continuation of pure doctrine in the church and the gospel it represented. Even though many modern theologians allege that certain erroneous doctrines were consistent with apostolic doctrinal teaching, there were subtle modifications over time that resulted in drastic changes. Believer should compare modern dogmas to apostolic doctrine. What does the Bible say about...

The Dual Nature of Christ

What is the dual
nature of Christ?

The truth of the Godhead resident in Christ is an apostolic doctrine. An honest evaluation of this dual nature of Christ, or “God in Christ” could in no way translate to a “trinity.” Furthermore, historians agree that the trinity doctrine did not take root until the fourth century. Again Paul said

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:”
Colossians 2:8-10

How can the
Godhead bodily
dwell in Christ?

How could the Godhead bodily dwell in Christ? The simplicity is that the Old Testament is explicit that there is one God. That comes without controversy. The question arises when the New Testament introduces grace over law with the death of Jesus Christ. As God manifest in Christ, Jesus is the Son of God “sent into the world.” How do the apostles explain this dual nature? John the apostle wrote...

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”
John 1:1-3

The Logos was
made flesh to
become the
sacrifice for sin

This brings into focus the Greek word, Logos. “All things were created by Him, and without Him there was not anything made.” God created all things by His words, such as: “*Let there be light, and there was light.*” Throughout the first chapter of Genesis the work of creation was effectuated by God’s words. John continues...

Church History

From Apostolic To Modern Ages

The only begotten of the Father

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”
John 1:14

The Word became incarnate as the Holy Spirit overshadowed Mary and spoke the seed into existence in her womb. This solves the problem of any confusion over the fatherhood of the alleged third person in the Godhead. God is a Spirit, and God is Holy. That Spirit overshadowed Mary and she brought forth the Son of God that Paul readily explains...

God was in Christ to reconcile the world

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."
2 Corinthians 5:18-19

The dual nature of Christ was clear to the apostles

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”
1 Timothy 3:16

So it is evident that the apostle's doctrine of the dual nature of Jesus Christ was consistent as Peter proclaimed on the day of the church's birth (and all the apostles unanimous with the statement), *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”* Jesus was both God and human. Not God the Son, but God in the Son.

Baptism In The Name of Jesus Christ

While Jesus established water baptism to be accomplished in His name, much controversy has developed over Matthew 28:19, which uses the words...

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matt 28:19

Each writer of the Gospels reported Jesus' words in this commission to the church. The commandment given by Jesus was to baptize disciples in the “name” of the Father, and of the Son, and of the Holy Ghost. Notwithstanding that the name is singular, and was easily understood by the disciples, Luke used the same command of Jesus...

“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.”
Luke 24:47-48

And John ended his gospel by appealing to the people that his book had been written...

With the dual nature of Christ, baptism in His name also becomes clear

All the apostles agree to the content of the commission

Church History

From Apostolic To Modern Ages

Believing, ye might have life through his name...

“that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” . John 20:31

So it was no wonder that when the church came to birth, the disciples were unanimous as they stood together to forever launch the doctrine of baptism and its mode when the crowd asked what to do to be saved...

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:38-39

This message would relate to “as many as the Lord our God shall call” and was directed to “every one of you...” The rite of baptism practiced by the apostles, in each case it was accomplished in the name of Jesus Christ. Acts 2:38, Acts 8:16, Acts 10:48 and Acts 19:5. The apostles never used the formula for water baptism in the names of the titles because they understood the dual nature of Christ, and that there was no other name given men...

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12

Holy Spirit Baptism and Speaking With Tongues

Another controversy that would develop over the future periods would be the Spirit Baptism with the initial evidence of speaking with tongues. When Jesus promised the Holy Spirit baptism, He told the disciples to return to Jerusalem and wait for it...

“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Luke 24:49

And they returned to the upper room and tarried in prayer and worshipped, expecting the endowment of power and...

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” Acts 2:1-4

That the Holy Spirit came with the evidence of speaking with other tongues as the Spirit gave them utterance was all in God’s plan for the

Water baptism for all time was established in His name

Water baptism in the name of the titles was never practiced

Holy Spirit baptism promised

Holy Spirit baptism accompanied by “other tongues.”

Church History

From Apostolic To Modern Ages

In each incident, believers spoke with “other tongues.”

The church did indeed practice speak with “tongues.”

Holiness has always been debated

Holiness was also an established apostolic doctrine

The new man created in righteousness and Holiness

church. In each instance where the Holy Spirit was given and the experience given description, tongues were in evidence. This would become a sign to those witnessing the event that the Holy Spirit had indeed been received.

“And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God...” Acts 10:45-46

“And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” Acts 19:6

This would be a truth that devout men everywhere would preach and teach. The church did indeed practice the speaking with tongues throughout all times. This will be treated during the times where these experiences were received in history

Sanctification and Holiness

Why would men wish to divert the focus from a holy and godly life? This is indeed a good question, but it did happen. Mostly the holiness issue has been debated in a more modern setting, because even those who opposed the Oneness doctrine and accepted the Trinitarian concept, maintained a strict code of holiness, as well as the speaking with tongues. Again, this is treated during those periods of time. However, the doctrine of holiness was established as an apostolic doctrine. Paul urged...

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Romans 12:1-2

Outward holiness has always been a result of an inward transformation. Men and women live a holy and godly life because it pleases God. His holiness is not restrictive, but is a pleasurable new existence...

“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life” Romans 6:22

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Corinthians 7:1

“And that ye put on the new man, which after God is created in righteousness and true holiness “. Ephesians 4:24

Church History

From Apostolic To Modern Ages

The church must have unchangeable absolutes

Truth is always based upon God's Word

Period of Doctrinal Conflict
A.D. 100 - 1900

The Roman Catholic Church became a mix of Christianity and Paganism

The Roman Empire – Emperors were a mixture of persecution and Supporters

“For God hath not called us unto uncleanness, but unto holiness “
1 Thessalonians 4:7

With a firm commitment to Scripture, the church must remain with unchanging absolutes in its foundation of faith in order to provide hope for the imminent return of Jesus Christ.

When truth is based on the authority of God's word, it has the authority to judge and reject the ever-changing values of the world with its myriads of human philosophies; every false teaching can be readily discerned and identified so that believers will have the capacity to withstand the increasing number of false teachers even to the last days.

Period 6 A.D. 100 - 1900 Period of Doctrinal Conflict

The Church was founded in the Roman Empire which extended from the Atlantic to the Euphrates and from the North Sea to the African Desert. It is inevitable that the secular influence would bleed into the church, especially when Rome began to introduce Greek philosophy into the educational system.

The Roman Catholic Church was the product of this influence and veered from the established Apostolic Doctrine of Christianity to mix Greek and Roman Paganism involving massive idol worship. The future reformation period would be an effort to restore the primitive church and free it from paganism.

The Roman Empire

Roman Emperors as they historically affected the church:

- Augustus, 31 B. C. - A. D. 14. In his reign Jesus was born.
- Tiberius, A. D. 12 - 37. In his reign Jesus was crucified.
- Nero, A. D. 54 - 68. Persecuted Christians; executed Paul.
- Vespasian, A. D. 69-79 - Destroyed Jerusalem.
- Domitian, A. D. 81 - 96. Persecuted Christians; banished John to Patmos..
- Antoninus Pius, A. D. 138 – 161- Persecuted Christians.
- Hadrian, A. D. 117 – 138 - Persecuted Christians.
- Antoninus Pius, A. D. 138 - 161 - Persecuted Christians.
- Marcus Aurelius, A. D. 161 – 180 - Persecuted Christians.
- Septimius Severus, A. D. 193 – 211 - Persecuted Christians.
- Caracalla, A. D. 218 – 222 - Tolerated Christianity.
- Elagabalus, A. D. 218 – 222 - Tolerated Christianity.
- Alexander Severus, A. D. 222 – 235 - Favorable to Christianity.

Church History

From Apostolic To Modern Ages

Constantine becomes a Christian - the Catholic Church was given authenticity

The church grew rapidly even to make disciples in Caesar's household

Roman emperors ignited severe persecution to counter this growth

The apostles predicted that false teachers would come from within the church

The Catacombs became a place of refuge and safety for the church

- Maximin, A. D. 235 – 238 - Persecuted Christians.
- Phillips, A. D. 244 – 249 - Very favorable to Christianity.
- Decius, A. D. 249 – 251 - Persecuted Christians severely.
- Valerian, A. D. 253 – 260 - Persecuted Christians.
- Galienus, A.D. 260-268. Favored Christians.
- Aurelian, A. D 270 – 275 - Persecuted Christians.
- Diocletian, A. D 284 – 305 - Persecuted Christians severely.
- Constantine, A. D. 306 – 337 - Became a Christian.
- Julian, A. D. 361 – 363 - Sought to Restore Paganism.
- Jovian, A. D. 363 – 364 - Re-established the Christian Faith.
- Theodosius, A. D. 378-395 - Made Christianity the State Religion.¹

The rapid spread of Christianity filled the Roman Empire even to the castles, palaces, Caesar's household and the Senate Assemblies. As a result the Imperial persecutions came to an end by A. D. 313. Christians numbered about one-half the population.

Rome countered with persecution to eliminate a suspected threat that Christianity would over-run the empire. Nero, from A. D. 54 - 68 began a concerted of persecution, and executed the Apostle Paul. Peter's admonition of fiery trials may have stemmed from Nero's custom of making human torches by covering Christians with pitch and using them to illuminate his gardens.

In A. D. 95, Domitian instituted a severe period of persecution against Christians. While it was short, it was extremely violent. According to many historians, Jews and Christians were heavily persecuted toward the end of Domitian's reign.² Many thousands were slain in Rome and Italy, among them Flavius Clemens, a cousin of the Emperor, and his wife, Flavia Domitilla, was banished³. He banished the Apostle John to the Isle of Patmos.

The Catacombs

The church had high standards for human conduct, and preached for conformity to these standards. The church condemned the world system, but sought to save it. The Romans responded with contempt and aversion, followed by persecution.

The Christians were simple and modest in their dress, they were strictly moral in their conduct, and they would not go to the games and feasts, but condemned the people for their popular forms of amusement and pleasure.

¹ World Book Encyclopedia – Volume 16 - Pages 380 -395

² Wikipedia® - Wikipedia Foundation, Inc.

³ Halley's Bible Handbook – Zondervan Publishing Co. – page 761

Church History

From Apostolic To Modern Ages

The Christian Church opposed Emperor Worship

The Catacombs were an immense maze of narrow subterranean tunnels

Secular persecution was expected...

Catholic history records the Oneness message was the prevailing doctrine

Throughout each historical era, apostolic doctrine was upheld

A more severe conflict developed between the church and the Roman Empire because the Christians swore allegiance to Christ as Lord of their lives, and everything else was expected to be subservient to Him. The Romans, steeped in Emperor Worship, retaliated. Government authorities began to seek them out and punish them by death.

As a protective measure the Christians sought refuge in the secret recesses of the underground tunnels of the sand pits, an immense maze of narrow subterranean tunnels called the Catacombs. If all the catacombs were placed end to end they would extend about 587 miles. Christians extended the tunnels to fashion rooms, chapels, and burying places. The Catacombs soon became the only safe retreat for all Christians.

They came to live, worship, and be buried there. Thus, their songs, their prayers, and their worship hallowed the Catacombs, and become known as the cradle of Christianity.⁴

The church was able to withstand the expected persecution from a secular source, even to the deaths of those martyred, but apostate leaders and teachers emerged to attack the doctrine established by Jesus and implemented by the apostles, it came from within the church. The Oneness message was the target through debates about the Dual Nature of Christ.

Those who hold to the Trinitarian persuasion will say that the Oneness doctrine did not survive the post-apostolic period. Is this evident in history? In my deep concern over the obvious conflict in doctrinal issues, and my desire to be correct in delivering the gospel, I find that the Oneness doctrine not only survived the immediate post-apostolic period, but throughout each historical era, God-called men held to apostolic doctrine even though in many cases it led to martyrdom. Their tenacity provided a legacy to pass to modern times.

The Apostle John died approximately in 100 AD. He maintained he had declared that which had been delivered him from the beginning...

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.”
1 John 1:3-5

John’s letters were for the purpose of preserving the doctrine that had been delivered to the church from its inception. He expressed that he had no greater joy than to know that his children walked in truth.

⁴ The Thompson Chain Bible – Archaeological Supplement – page 1786

Church History

From Apostolic To Modern Ages

The Oneness message continued as the predominant doctrine

Ignatius, a prominent Christian leader

The Trinity is not a biblical term, nor doctrine

Trinitarianism as a doctrine did not take root until the fourth century

New Catholic Encyclopedia explains the development of Trinitarianism

The Oneness message continued as the predominant concept of the Godhead for nearly three hundred years after John's death. It was only after pagan philosophers began to infiltrate the church leadership that the doctrine of the Oneness was seriously challenged. Historical sources such as the Catholic Encyclopedia insist that the Oneness doctrine was the most prominent in the post-apostolic period. David Bernard's study on the *Oneness Believers In Church History* informs us that men such as Hermas, Clement of Rome, Policarp and Ignatius, spanning a time of ministry from 90 to 140 A. D. were couriers of the Oneness message.⁵ He further stated that Irenaeus, a prominent Christian leader who died around 200 A. D., had an intensely Christocentric theology and a firm belief that Jesus was God manifested in flesh, quoting Kenneth Latourette in his book *A History of Christianity* (New York: Harper and Row, 1953) page 143.

The Trinity is not a biblical doctrine, nor does it have basis of biblical fact. It was given birth when questions of the deity of Christ were raised...

*"The determining impulse to the formulation of the doctrine of the Trinity in the church was the church's profound conviction of the absolute Deity of Christ, on which as on a pivot the whole Christian concept of God from the first origin of Christianity turned"*⁶.

Again, the doctrine of the Trinity did not gain acceptance by the Church until the early part of the fourth century, over three hundred years into the Post-Apostolic Period. Even theologians recognize that the Trinity is a creation of *the fourth century*, not the first...

*"There is recognition on the part of exegetist and Biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely parallel recognition —that when one does speak of unqualified Trinitarianism, one has moved from the period of Christian origins to say, the last quadrant of the 4th century. It was only then that what might be called the definitive Trinitarian dogma 'one God in three persons' became thoroughly assimilated into Christian life and thought"*⁷

One of the greatest insights we have to the development of the Trinitarian concept can be derived from the New Catholic Encyclopedia. Many references can be found that provide details to its emergence. It reported that the Trinitarian doctrine was not established prior to the end of the fourth century.⁸

⁵ *The Oneness of God – David Bernard – Word of Flame Publications – page 237*

⁶ (*International Standard Biblical Encyclopedia*, article "Trinity," p. 3021)

⁷ *New Catholic Encyclopedia*, article "Trinity," Vol. 14, p. 295).

⁸ *The Holy Trinity – The New Catholic Encyclopedia, Vol, 14 p. 295-305*

Church History

From Apostolic To Modern Ages

Tertullian was the first to use the term, "Trinity."

History for the Catholic Church was preserved by their historians.

The records of Oneness believers were destroyed

Tertullian wrote that the Oneness believers were the majority

The records of so-called 'heretics' perished

Theologians generally agree that Tertullian who died around 225 A.D., a lawyer turned Christian, was the father of trinitarianism, and brought pagan concepts of false deities to challenge established apostolic doctrines. However, had it not been for the attack he wrote against Praxeas, a Oneness believer ([Tertullian] *Against Praxeas*), we may not have known many of those who embraced the doctrine of Oneness. Why was this? A good question we will endeavor to answer. What were the methods used to discredit the Oneness believers? Again, this is an excellent question that deserves a credible answer. For what reason should the doctrine of the church change, when it had been established by the apostles and accepted by the majority of the church for over three hundred years of the post-apostolic period. Tertullian, who generally led a violent opposition, did so with obvious misstatements of what Oneness leaders believed, thereby deceiving many credible church officials. His attack record shows such falsifying tactics.

Another factor to be taken into serious consideration was the loss of the majority of the Oneness believers' writings. In the intervening years between the first and the twentieth centuries, much history has been written about the Roman Catholic Church, but very little has been said about the 'heretics' and resistance movements of the same period. It is interesting, and at the same time perplexing; to see so very little is recorded about those who firmly held to the apostles' doctrine. Censored, ostracized and persecuted, the things they stood for have been, as a whole, conveniently "misplaced," and lost to history.

*"It is indeed strange that much of the records of so-called false teachings cannot be produced."*⁹

It seems logical to believe that, with so much controversy between the accepted church and its opponents there would be much more written on the doctrinal views of the so-called 'heretics.' There is only one conclusion we can establish, and that leads us to believe that the church which kept the Bible a closed book also kept the beliefs of the Oneness believers suppressed.

"With regard to these sects and so-called heresies, one difficulty in understanding them arises from the fact that their own writings have perished: and we are dependent for our views upon those who wrote against them, and were undoubtedly prejudiced. Suppose, for example, that the Methodist as a denomination had passed out of existence with all their literature; and a thousand years afterward, scholars, should attempt to ascertain their teachings out of books and pamphlets written against John Wesley in the eighteenth century, what wrong conclusions would be reached, and what a distorted portrait of

⁹ E. G. Moyer, "Truths on Water Baptism," page 26

Church History

From Apostolic To Modern Ages

Trinitarianism was a break from apostolic doctrine

Irenaeus, most likely the most important theologian

No record of the Trinity in the early Post-Apostolic Period

Polycarp was a pupil of the Apostle John and Bishop of Smyrna.

Ignatius was a pupil of the Apostle John and Bishop of Antioch

*Methodism would be presented.*¹⁰

What Did The Early Church Believe?

Despite what one might think, what records were left from letters and debates that occurred in the Post-Apostolic Period give us the evidence to know that when the church accepted trinitarianism, it drifted far from what the apostles believed. Oneness believers traced their doctrine to the teaching of the apostles.

*"Mention is made throughout history of some who baptized in the name of Jesus Christ as late as the eighth century, although they were branded as heretics and died for the truth they boldly upheld."*¹¹

Irenaeus was a disciple under Polycarp of Smyrna, who was a disciple of the Apostle John, and most likely the most important theologian of the second century. He held a theology that the Logos was incarnate in the body of Jesus Christ, and that the Father was neither the Son, nor The Son the Father, rather the Father residing in the human body of the Son. What the Oneness believers defended was not something that only a few believed but was the brick and mortar of the Church.

Some of the early church fathers before Catholicism and their deaths by Roman emperors:

Polycarp (A. D. 69 - 156) was a pupil of the Apostle John and Bishop of Smyrna. In the persecution ordered by the Emperor he was arrested and brought before the Governor. When he was offered his freedom if he would denounce Christ, he replied, *"Eighty and six years have I served Christ and He has done me nothing but good; how then could I curse Him, my Lord and Savior?"* He was then burned alive.¹²

Ignatius (A. D. 67 - 110), was a pupil of the Apostle John and Bishop of Antioch when the Emperor Trajan, on a visit to Antioch, ordered Ignatius to be arrested. He was sentenced to be thrown to the wild beasts at Rome. En route to Rome, Ignatius wrote a letter to the Roman Christians begging them not to try to procure his pardon; that he longed for the honor of dying for his Lord; saying,¹³ *"May the wild beasts be eager to rush upon me. If they be unwilling I will compel them. Come, crowds of wild beasts; come, tearings and manglings, wracking of bones and hacking of limbs; come, cruel tortures of the devil; only let me attain unto Christ."*

Papias (About A. D. 70 - 155), was another pupil of the Apostle John and Bishop of Hierapolis. He may have known Philip, whom tradition

¹⁰ Jesse Lymen Hurlbut – *"The Story of the Christian Church"* - page 66

¹¹ Neanders, *"History of the Christian Church"* - page 16

¹² The Catholic Encyclopedia, Volume XII - Robert Appleton Company

¹³ Ibid

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Papias was a pupil of the Apostle John and Bishop of Hierapolis.

Justin Martyr was a philosopher converted to Christianity

Iranaeus was a student of Polycarp; was arrested and died as a martyr.

Origin was a noted writer; arrested and died as a result of torture

Modalistic Monarchianism defined and prominent believers

says died in Hierapolis. He suffered martyrdom at Pergamum, about same time as Polycarp. Polycarp, Ignatius, and Papias, form the connecting link between the apostles and the emerging leaders that were usurping the Apostolic Doctrine.

Justin Martyr (A. D. 100 - 167) was born at Neapolis, ancient Shechem, about the time John died. He studied philosophy. In youth saw a good deal of persecution of Christians and became a convert. He traveled in a philosopher's robe, seeking to win men to Christ. He wrote a Defense of Christianity, and addressed it to the Emperor. Showing the growth of Christianity, he said in his day, *"there is no race of men where prayers are not offered up in the name of Jesus."* One of the most capable leaders of his time, he was arrested and died a martyr at Rome.

Iranaeus (A. D. 130 - 200), was educated in Smyrna, and a pupil of Polycarp and Papias. He traveled widely. He became bishop of Lyons, in Gaul. He was noted for his prolific writing against the Gnostics. He was arrested and died a martyr. He championed Polycarp and his ministry: "I remember well the place in which the holy Polycarp sat and spoke. I remember the discourses he delivered to the people, and how he described his relations with John, the apostle, and others who had been with the Lord; how he recited the sayings of Christ and the miracles he wrought; how he received his teachings from eyewitnesses who had seen the Word of Life, agreeing in every way with the Scriptures."

Origen (185 - 254), was perhaps the most educated man of the ancient church. He was a great traveler; and a voluminous writer, employing at times as many as twenty copyists. Two-thirds of the New Testament is quoted in his writings. He lived in Alexandria. He was "was imprisoned and barbarously tortured under Emperor Decius."¹⁴ Using Origen in this context records the severity of the persecution of Christians. His greatest contribution has been his gifted writing.

Contrary to modern tradition, there are no references of a trinity in the early post-apostolic records until Tertullian's ministry.

Modalistic Monarchianism

Those who held the Oneness doctrine were often called Modalists, the overall terminology was Modalistic Monarchianism. The personalities most prominent were: Noetus of Smyrna, Praxeas, Sabellius, Cerinthus, Paul of Samosata, Epigonus, Cleomones, Commodian, and Callistus and Zephyrinus the two Roman bishops, Theodotus of Byzantine, Ebion, Hermogenes, Carpocrates, Valentius, Eunomius. According to David Bernard in his list of modalist leaders, Noetus was Praxeas' teacher in Asian Minor.

¹⁴ The Catholic Encyclopedia, Volume XII - Robert Appleton Company

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Modalistic Monarchianism was first taught by Praxeas

Clement of Rome held firmly to the dual nature of Christ

Was Clement Paul's fellow-laborer of Philippians 4:3?

Noetus, was the presbyter of Asia Minor - His extensive debates with Hippolytus

Noetus preached Christ, the image of the invisible God

Modalistic Monarchianism, conceiving that the whole fullness of the Godhead dwelt in Christ, took exception to the "subordinationism" of some Church writers, and maintained that the names Father and Son were only two different designations of the same subject, the one God, who "with reference to the relations in which He had previously stood to the world is called the Father, but in reference to His appearance in humanity is called the Son." It was first taught, in the interests of the "monarchia" of God, by Praxeas.¹⁵

In order to focus on the change in the doctrinal format, some of the more prominent leaders of Modalistic Monarchianism will be examined...

Clement of Rome

This Clement is called Clement of Rome to distinguish him from the Theologian Clement of Alexandria, a Trinitarian. He wrote a letter to the Church of Corinth, and many others have been attributed to him. Irenaeus, a prominent church leader who held firmly to the dual nature of Jesus Christ, said that Clement had "walked with the Apostles and conversed with them, had witnessed their preaching and had been taught by them." Similarly Epiphanius said (from Hegesippus) that Clement was a contemporary of Peter and Paul.

Origen identifies Clement with Paul's fellow-laborer, Philippians 4:3, and so do Eusebus, Epiphanius, and Jerome. By this it is probable that Clement was a Philippian. He would have held to the doctrine of the Oneness.¹⁶

Noetus

Noetus, a presbyter of the church of Asia Minor about AD 230, was a native of Smyrna, where (or perhaps in Ephesus) he became a prominent representative of the particular type of Christology now called Modalistic Monarchianism...

His views, which led to his excommunication from the Asian Church, are known chiefly through the writings of Hippolytus, his contemporary at Rome, where he settled and had a large following. [He and] his disciple Cleomones held that God is both invisible and visible; as visible He is the Son.¹⁷

This description, as are the descriptions of all who held to the basic Modalistic view, was the incarnation of the "Word made flesh" and as threaded throughout Scripture, God was "manifest" in the flesh, therefore consistent with Christ...

¹⁵ Volume V18, Page 686 of the 1911 Encyclopedia Britannica.

¹⁶ Clement - Catholic Encyclopedia

¹⁷ Encyclopedia Britannica - Volume V19, Page 732 of the 1911 edition

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Tertullian attacks Praxeas, the student of Noetus

The ministry of Praxeas centered on the dual nature of Christ

Tertullian and Hippolytus accuse the Modalists of Patripassianism

Sabellius, attacked by Hippolytus

Zephyrinus, embraced the Dual nature of Christ. His position was clear

"Who is the image of the invisible God , the firstborn of every creature: For it pleased the Father that in him should all fullness dwell," Colossians 1:15; 19

Praxeas

Praxeas was an early anti-Montanist, and again, was recorded in history mostly by Tertullian's book "Against Praxeas". Tertullian, who was the father of trinitarianism, was inflamed by Praxeas' doctrine that the fullness of the Godhead dwelt in Christ. Tertullian names Praxeas doctrine in his 'so called' heresies he was dealing with. However, when Praxeas came to Rome he was well received (c. 190-98) by the pope (most likely Zephyrinus who was a Oneness believer). He traveled to Carthage (c. 206-8) where he taught the doctrine of the dual nature of Christ.¹⁸

One of the main arguments that appear by the Trinitarians was that those that preached the Oneness doctrine taught that God suffered, or that God died. This is called Patripassianism. Tertullian in his book "Against Praxeas" makes this allegation.

Later historians taking Tertullian's argument as truth have labeled the modalist doctrine as Patripassianism. However, Praxeas explained that Jesus was the Father incarnate, Jesus died only as to His humanity, as the Son. Sabellius evidently answered the charge of Patripassianism in a similar way.¹⁹

Sabellius

Sabellius was perhaps the most accepted Modalists of the times. He could articulate the dual nature of Christ in a manner that did not irritate those who held to the new Trinitarian concept being promoted by Tertullian and Hippolytus. In 228 A.D. Hippolytus had a contention with Sabellius over the subject of Christ's dual nature. Sabellius was the more accepted orator, but Hippolytus, using Tertullian's tactic with Praxeas, carried his opposition to a published argument against Sabellius. This is where we receive much of our information as to what Sabellius really taught.

Sabellius taught *"the existence of a divine monad which by a process of expansion projected itself successively in revelation as the Father, Son, and Holy Spirit"*²⁰

Zephyrinus

Zephyrinus was a Pope and believed in the doctrine of the dual nature of Christ, along with another Pope, Callistus. Hippolytus confronted

¹⁸ Praxeas – New Catholic Encyclopedia

¹⁹ David Bernard – The Oneness of God – Word Aflame Press – page 250

²⁰ Elwells Evangelical Dictionary of Theology p.727

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In 202 or 203 an edict which forbade conversion to Christianity was issued

Hippolytus was an avowed opponent of the dual nature of Christ

Sebellius and Cleomenes defend the doctrine before Zephyrinus

The battlefield changed with Christianity filling the Roman Empire

Constantine decreed the freedom of religion

Zephyrinus over this doctrinal issue. The profile of Zephyrinus, in depth, reveals the subject of Christ and the argument of Hippolytus.

The positions of the Christians, which had remained favorable in the first years of the government of Emperor Septimus Severus (193-211), grew constantly worse, and in 202 or 203 the edict of persecution appeared which forbade conversion to Christianity under the severest penalties. Nothing is known as to the execution neither of the edict in Rome itself nor of the martyrs of the Roman Church in this era.

Hippolytus was a theologian among the Roman presbyters of this era. He was an avowed opponent of the doctrine of the dual nature of Christ. He taught that the Divine Logos became man in Christ that the Logos differs in every thing from God, that he is the mediator between God and the world of creatures. This doctrine in the form in which Hippolytus and his school set it forth aroused many doubts, and another theological school appeared in opposition to it. This latter school was represented at Rome in this era by Cleomenes and particularly by Sabellius. These men emphasized above all the absolute unity (*monarchia*) of God. They explained the Incarnation of Christ in the sense that this was another manifestation (*modus*) of God. The Christian common people held firmly, above all, to the Unity of God and at the same time to the true Godhead in Jesus Christ.²¹

Zephyrinus said, "*I know only one God, Christ Jesus, and apart from Him no other who was born or could suffer... It was not the Father who died but the Son*"²²

Emperor Constantine and The Church In Transition

Until the fourth century the church was embattled with those who would change the established Apostolic Doctrine. The battlefield then changed with Christianity rapidly growing and infiltrating the Roman government. With the apparent conversion of Emperor Constantine, the history of Christianity went through another transition.

Constantine's Edict of Toleration in A.D. 313, he granted to "*Christians and to all others full liberty of following that religion which each may choose.*" This was the first edict of its kind in history. He went further. He favored the Christians and filled chief offices with them. He exempted Christian ministers from taxes and military service, and encouraged the building of churches. He went as far as making Christianity the religion of his court, issuing a general exhortation (A. D. 325), to all his subjects to embrace Christianity: and, because the Roman Aristocracy persisted in adhering to their pagan religions, much of the church was deeply affected.

²¹ *Pope Zephyrinus – New Catholic Encyclopedia*

²² *David Bernard – The Oneness of God – Word Aflame Press – page 250*

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The emerging Catholic Church developed into a form of government

The Apostolic Church for of government

Peter, the first of a long line of Popes?
There is no historical documentation

The Christianization of the Roman Empire

Forced membership in the State church was the worst calamity to befall the church

The Influence of The Roman Empire

The Church had been founded, not as an institution of authority to force the name and teaching of Christ upon the world, but as an evangelism institution reconciling a lost world to Christ. Christ, not the Church, is the transforming power for a sinful nature. But the Church that was influenced by the Roman Empire gradually developed into a form of government like the political world in which it existed, becoming a vast autocratic organization, ruling from the top.

At the close of the Apostolic Age, churches were independent one of another, each having a pastor, and pastors having areas with an appointed bishop. The latter, later, were called Presbyters.

The First Pope

The word "Pope" is translated from "Papa, or "Father." At first it was applied to all Western Bishops. About A. D. 500 it began to be restricted to the Bishop of Rome, and soon, in common use, came to mean Universal Bishop. For 500 years the Bishops of Rome were not Popes, but appointed leaders to coordinate the pastors of local assemblies. The idea that the Bishop of Rome should have authority over the whole church was a slow growth, bitterly contested at every step.

Peter, The First Pope?

The Roman Catholic tradition that Peter was the First Pope is pure fiction. There is no historical evidence whatever, to support that Peter was at any time even the Bishop of Rome. Never did he claim such authority for himself as the Popes have claimed for themselves. Peter's writings seemed to have a divine prediction that his "successors" would be mainly concerned with "Lording it over God's flock, rather than showing themselves examples to the flock" (I Peter 5:3).

With the Christianization of the Roman Empire, certain reforms abolished many of Rome's past laws such as endorsing slavery, the gladiatorial fights, killing of unwelcome children, and crucifixion as a form of execution, the church began a battle for its life against paganization.

Paganization of the Church

Emperor Theodosius (A. D. 378-398) made Christianity the state religion of the Roman Empire and made church membership compulsory. This was the worst calamity that has ever befallen the church. This forced conversion filled the churches with unregenerate people.

Not only so, Theodosius undertook the forcible suppression of all other religions, and prohibited idol worship. As a result of his decrees, heathen temples were torn down by mobs of this caliber of so-called Christians, and bloodshed became commonly attributed to them.

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The military spirit of Imperial Rome incorporated into the church

At no point did Jesus design His church to conquer by forced worship. Up to this time conversion was voluntary sought for and a genuine change in heart and life encouraged. With the change, the "whosoever will come" was replaced by edict.

The Imperial church was entirely different from the Apostolic Church

The military spirit of Imperial Rome had been incorporated into the Church. The first thought would be that the church had conquered the Roman Empire. But time would bring about the reality that the Roman Empire had conquered the church; making the church over into the image of the Roman Empire.

Much of the Church changed its nature, resulting in a great apostasy. It had become a political organization in the spirit and pattern of Imperial Rome, and began its historical journey into the millennium of papal abomination.

The Catholic Church's ministers became priests, borrowed from Paganism

The Imperial Church of the 4th and 5th centuries was an entirely different institution from the persecuted church of the first three centuries. In its ambition to rule, it had forgotten the spirit of Christ.

Apostolic style worship in the meeting and breaking of bread, fostering an atmosphere of fellowship, developed into an elaborate, stately affair, imposing ceremonies of outward splendor that had belonged to heathen temples.

The church's ministers became Priests. The term "priest" had not applied to Christian ministers before A. D. 200. It was a term borrowed from an example of heathen priesthood. Leo I (440-61) prohibited priests from marrying, and celibacy of priests became a law of the Roman Church.

Idolatry in the church led to the rise of the prophet, Mohammed

The form of godliness predicted by the Apostle Paul made its appearance and thus began this emerging church's process of amalgamation with Greek and Oriental Philosophies.

Rise of Mohammedanism

Mohammed was born at Mecca IN A. D. 570. As a youth he visited Syria and came in contact with Christians and Jews. He was appalled with the idolatry that filled the church. In 610 he declared himself a prophet, but was rejected at Mecca. In 622 he fled to Medina, was received and became a warrior, propagating his faith by the sword. In 630 he reentered Mecca at the head of an army, destroyed 360 Idols and became obsessed with enthusiasm for the destruction of Idolatry. He died A. D. 632

The rapid growth of Mohammed was a result of Catholicism and paganism

The rapid growth of Mohammedanism was a result of Mohammed appearing at a time when the church that was undergoing the transition to Catholicism had become paganized with the worship of images, relics, martyrs, Mary and the saints. In a sense Mohammedanism was a revolt against the Idolatry of the "Christian world"; a judgment on a corrupt and

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was propagated by the sword, and encouraged the degradation of womanhood

The Catholic Church continued a transition to a Papacy

Imperial Rome recognizes the Papacy and legitimizes the position

Gregory I is generally regarded as the First Pope

The Pope becomes the Universal Head of the church

The Rule of the Harlots
Sergius III takes a mistress who dictated the Pope's policies

degenerate Church; the common people's protest against the church's idolatry and affluence. Within a short time Western Asia and North Africa, which had been the cradle of Christianity, became filled with Mohammedanism. It, however, has proved a worse blight to the nations it conquered. It is a religion of hate; was propagated by the sword; has encouraged slavery, polygamy and the degradation of womanhood.²³

It was a bloodbath for the world as 50,000 cities and towns were burned; 5,000,000 people killed; in Asia Minor 630,000 Christians were murdered; a scene of destruction marked the route of progress with ruined fields and burned villages and blood.

Meanwhile the Catholic Church continued to transition from the apostolic format. The Papacy was in development, first appearing as a world power in the 6th and reaching the height of its power in the 13th century, with Rome the Head of the new church order, even as it was head of the empire.

Imperial Recognition of the Pope

Leo I (A. D. 440-461), called by some historians the First Pope. The misfortunes of the failing Roman Empire became his opportunity. Leo was the strong man of the hour. He claimed that he was, by divine appointment, Primate of All Bishops; and in A. D. 445 he obtained from Emperor Valentinian III Imperial recognition for his claim as the pope.

He proclaimed himself Lord of the whole church; advocated exclusive universal papacy; and decreed that resistance to his authority was advocating the death penalty for heresy. However, the papacy the world would come to know was yet to be established legally.

Gregory I (A. D. 590-604), was generally regarded as the First Pope. He appeared at a time of political anarchy and great public distress throughout Europe. Italy, after the Fall of Rome (A. D. 476), had become a Gothic kingdom. Gregory's influence over the various kings had a stabilizing effect. He established himself in complete control over the churches of Italy, Spain, Gaul and England. To his credit, he endeared himself to the common people by laboring for the purification of the church; deposing unworthy bishops; and opposing the practice of Simony, or the sale of office. He exerted great influence for justice to the oppressed, and unbounded in his Charities to the Poor. The Catholic Church world had accepted the Papacy!

The Rule of the Harlots

History has recorded the continuous degradation of the priesthood. However, stern authoritarian rule has maintained strict control and

²³ Halley's Bible Handbook – Zondervan Press – Twenty-fourth Edition

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resistance has been met with indifference.

Sergius III (A. D. 904-911) took as a mistress, Marozia, when she was only 15 years of age. She, her mother Theodora, and her sister, turned the papal palace into a den of illicitness. History quotes that she was a "shameless whore... exercised power on the Roman citizenry like a man."²⁴ This period was called, "The Rule of the Harlots (904-963)."

John X (914-928), "was brought from Ravenna to Rome and made Pope by Theodora for the more convenient gratification of her passion." He was smothered to death by Marozia, who, then, in succession, raised to the Papacy Leo VI (928-929), and Stephen VII (929-931), and John XI (931-936), her own illegitimate son. Another of her sons appointed the four following Popes, Leo VII (936-939), Stephen VIII (939-942), Martin III (942-946), and Agapetus II (946-955). John XII (955-963), a grandson of Marozia, was "guilty of almost every crime; violated virgins and widows; lived with his father's mistress; made the Papal Palace a brothel; and finally was killed while in the act of adultery by the woman's enraged husband."

Depths of Papal Degradation

Boniface VII (984-985), murdered Pope John XIV, and "*robbed the treasury of the Vatican Basilica.*"²⁵ The Bishop of Orleans, referring to John XII, Leo VIII and Boniface VII, called them "monsters of guilt, reeking in blood and filth; antichrists sitting in the Temple of God."

Benedict VIII (1012-1024), bought the Office of Pope with bold bribery. This was called Simony, which was recognized as the purchase of the high church office with money.

John XIX (1024-1033), Bought the Papacy. He passed through all the required clerical degrees in one day. Benedict IX (1033-1045), was made Pope as a boy 12 years old, through a money bargain with the powerful families that ruled Rome. He surpassed John XII in wickedness; committed murders and adulteries in broad daylight; robbed pilgrims on the graves of martyrs; a hideous criminal, the people drove him out of Rome." Some historians call him the worst of all the Popes. The Catholic Encyclopedia recorded, "Benedict IX was a man of very different character... He was a disgrace... he became a Pope apparently at twelve years of age."²⁶

Gregory VI (1045-1046), Bought the Papacy. Three rival Popes: Benedict IX, Gregory VI, Sylvester III. "Rome swarmed with hired assassins; virtue of pilgrims was violated."

²⁴ Free Encyclopedia Wikipedia® - Wikipedia Foundation, Inc.,

²⁵ The Catholic Encyclopedia, Volume II. Published 1907. New York: Robert Appleton Company

²⁶ The Catholic Encyclopedia, Volume II - Published 1907 - New York - Robert Appleton Company.

The depths of
Papal
degradation
drew opposition
from the bishops

The depths of
Papal
degradation
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from the bishops

The Papacy
indulges in
adultery and
murder

Popes
purchased their
position – many
hired assassins

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Clement II was appointed Pope by Henry III

The rise of Hildebrand as Pope Gregory VII

The Inquisition instituted by Innocent III, and perfected by Gregory IV became a legal murder weapon

The Inquisition was a tool of the Papacy to crush emerging reformation

The Inquisition was used for over 500 years by the Popes to maintain power. The Immaculate Conception of Mary instituted as a dogma of the Catholic

Clement II (1046-1047), was appointed Pope by Emperor Henry III of Germany "because no Roman clergyman could be found who was free of the pollution of Simony and Fornication."

Damascus II (1048). Loud protests against Papal Infamy, and a cry for reform found the answer in Hildebrand.

Golden Age of Papal Power

Hildebrand, or Pope Gregory VII (1073-1085), was a zealous advocate of Papal Absolutism, associated himself with the Reform Party, and led the Papacy into what was called its Golden Age (1049-1294).

His great object was to reform the clergy of the two prevailing sins of immorality and simony. Simony was the purchase of church office with money. The church owned large shares of property, and had created rich incomes. Bishops and Priests paid for their office, for it gave them an opportunity to live in luxury. Kings habitually sold church offices to the highest bidder, regardless of fitness or character. Repeatedly Gregory had called himself "Overlord of Kings and Princes," and made good his claim.

Papal Power Maintained by the Inquisition

Pope Innocent III instituted a Church Court for the detection and punishment of supposed heretics. "In 1233, Pope Gregory IX established a system of legal investigation in Albigensian ... this was the birth of the medieval Inquisition."²⁷ Anyone suspected was liable to torture, without knowing the name of his accuser. The proceedings were secret. The Inquisitor pronounced sentence, and the victim was turned over to civil authorities to be imprisoned for life, or death by burning. The victim's property was confiscated, and divided between the Church and the State.

In the period immediately following Pope Innocent III the Inquisition did its most deadly work against the Albigenses, but also claimed vast multitudes of victims in Spain, Italy, Germany and the Netherlands.

Later on the Inquisition was the main agency in the Papacy's effort to crush the emerging reformation. It is stated that in the 30 years between 1540 and 1570 no fewer than 900,000 Protestants were put to death in the Pope's war for the extermination of the Waldenses.

Priests, dressed in holy garments, directing, with heartless cruelty and inhuman brutality; the work of torturing and burning alive innocent men and women in the Name of Christ, and by the direct order of the "Vicar of Christ."

The Inquisition was the most infamous activity advocated by the Catholic Church in human history. It was devised by the Popes, and used

²⁷ The Columbia Encyclopedia, Sixth Edition - Columbia University Press

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by them for 500 years, to maintain their power. For the record none of the "Holy" and "Infallible" Popes have ever apologized.

The Immaculate Conception of Mary

Jumping ahead in time to conclude the final degradation of the church, Pius IX (1854), "... the subject of the Immaculate Conception, on December 8, 1854, in the presence of more than 200 bishops, he proclaimed the Immaculate Conception of the Blessed Virgin as a dogma of the Church. He also fostered the devotion to the Sacred Heart, and on 23 Sept., 1856, extended this feast to the whole world with the rite of a double major. At his instance the Catholic world was consecrated to the Sacred Heart of Jesus on 16 June, 1875."²⁸

Its reception emboldened him to call the Vatican Council (1870), for the express purpose of having Himself declared Infallible, which, under his skillful manipulation, they did. The decree reads that it is "divinely revealed" that the Pope, when he speaks "ex cathedra," is "possessed of Infallibility in defining doctrines of faith and morals..."

Through this action the Pope received a degree of Infallibility, because the Vatican Council so voted. What a far cry from the church that Jesus predicted that, "Upon this rock I will build my church...") The Catholic Church that emerged through history is not the church, but a political machine that gained control of the church, and, by assumed prerogatives, interposed itself between God and God's people.

Summary of The Catholic Church and The Papacy

Through history the personal character of the Popes has been recorded. While some of the Popes have been good men; others have been unspeakably vile; and the most of them have been absorbed in the pursuit of Secular Power. In spite of the character of the general run of Popes and their methods, the secular record of the Papacy has been a bloody past where these "Holy Fathers" claim that they are the "Vicars of Christ," "Infallible," and that they "hold on this earth the place of Almighty God," and that obedience to them is necessary to salvation.

This history of the Papacy has been written as a background to the Reformation, in order to understand the Reformation Period, and the subsequent restoration of the Apostolic Church. Some of the historical record herein seems incredible and inconceivable that men could take the Church of Jesus Christ and develop it into an unscrupulous political machine that gained World Power.

If there had been no opposition to the doctrine that was established by Jesus and implemented by the disciples, with the rapid growth Christianity

²⁸ The Catholic Encyclopedia - Volume XII - New York: Robert Appleton Company

The Vatican endorses the infallibility of the Pope in 1870

Summary of the Catholic Church and its development

Secular history records the bloody past of the Catholic Church

The Reformation Period was an opposition to the Catholic Church. The Albigenses preached against the worship of

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had gained in the first three hundred years, the whole world would have been evangelized as Jesus had commissioned the church.

The Reformation Period

Albigenses: In Southern France, Northern Spain and Northern Italy. Those known as the Albigenses preached against the immoralities of the priesthood, worship of saints and images, and opposed the claims of the Church of Rome. They lived self denying lives and had great zeal for moral purity. By 1167 their principles embraced a majority of the population of South France; by 1200 very numerous in North Italy. In 1208 a crusade was ordered by Pope Innocent III, and a war of extermination followed that remains unparalleled in history as town after town was put to the sword and the inhabitants murdered without distinction of age or sex. "After 100 years of the Inquisition, Albigensianism was dead."²⁹

Waldenses: Southern France and Northern Italy. Waldo, a rich merchant of Lyons, South France (1176), gave his property to the poor and preached against the celebrated masses, prayers for the dead and purgatory He taught the Bible as the sole rule of belief and life and this ministry kindled a great desire among the people to read the Bible. "...they were considered heretics ... efforts against the movement began in the 1230s with the Inquisition."³⁰ The movement was brutally persecuted and nearly totally destroyed.

John Wyclif (1324-1384) was a teacher at Oxford, England. He preached against the spiritual domination of the priesthood, the authority of the Pope; opposed the existence of Popes, cardinals, patriarchs, and confession, and translated the Bible into English language. For his tireless preaching, "The papal authority was invoked against Wyclif."³¹

John Huss (1369-1415) was a Rector of the University of Prague, Bohemia. He was a student of Wyclif,³² whose writings had penetrated Bohemia. He became a fearless preacher; attacked the vices of the clergy and the corruptions of the church with impassioned vehemence. He condemned the sale of indulgences; rejected purgatory, worship of saints and worship in Latin; exalted the Scriptures above the dogmas and ordinances of the church. He was burned alive at the stake, and his followers, a large part of the Bohemian population, were almost exterminated by a crusade ordered by the Pope.

The Reformation Period was an effort of the church to free itself from the authority of Rome, and to gain for every man the right to worship God

²⁹ The Columbia Encyclopedia, Sixth Edition - Columbia University Press

³⁰ Free Encyclopedia Wikipedia - Wikipedia Foundation, Inc.

³¹ The Catholic Encyclopedia, Volume XV - New York: Robert Appleton Company

³² Ibid

The Waldenses

preached against the celebrated mass and Purgatory

Many of the reformers were educated orators and fearless preachers

The reformers were condemned to martyrdom by being burned alive

The Protestant Reformation was an effort to free the church from Rome suspected heretics

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according to the dictates of his own conscience. Inevitably, in the break-away, the struggle for freedom resolved itself into different streams with different emphasis carrying over some of Rome's errors that only the restoration of Apostolic Doctrine could resolve.

Protestant Persecution

The Reformation Period became violent as suspected heretics were arrested and put to death. Protestants martyred several thousand; but could not rival Rome, whose martyrs numbered untold millions. While the Reformation was a grand struggle for religious freedom, the Reformers were slow in granting to others what they sought for themselves. The Protestant persecution ceased by 1700.

The more notable: Calvin consented to the death of Servetus. In Holland Calvinists executed unbelievers. In Germany Lutherans put to death the Anabaptists. In England Protestant Edward VI executed 2 Roman Catholics (Romanist Mary in the 5 following years burned 282 Protestants). In Massachusetts, 1659, 3 Quakers were hanged by Puritans, and, in 1692, 20 were executed for witchcraft.

Servetus

Michael Servetus (c 1509 - October 27, 1553), a Spaniard martyred in the Reformation for his criticism of the doctrine of the trinity and his opposition to infant baptism. Even in his youth Servetus was struck by the fact that the doctrine of the trinity was a serious obstacle to evangelism.

In his writings, Servetus built a theology which maintains that the belief of the Trinity is not based on biblical teachings but rather on what he saw as deceiving teachings of (Greek) philosophers. He wished for a return to the simplicity and authenticity of the Gospels and the apostles' letters. In part he hoped that the dismissal of the Trinitarian dogma would also make Christianity more appealing.

Servetus affirmed that the Logos in John's gospel was a manifestation of God and not a separate divine person, but the flesh that formed the veil through which God would reconcile a lost world. He taught that when God's spirit came into the womb of the Virgin Mary, only from the moment of conception, the Son existed as "the only begotten of the Father. Therefore the Son was not eternal, but only the Logos from which He was formed. For this reason, Servetus always rejected that Christ was the "the eternal Son of God," but rather that he was simply "the Son of the eternal God". This theology, although totally original, has often been compared to Sabellianism or Modalism, which were considered by the Trinitarians as old Christian heresies. While this doctrine was identical with the Pre-Nicene view, he was still accused of

Persecution was transferred to the Protestants using "heretics" as purpose

Servetus was martyred for his criticism of the Trinity and infant baptism

John Calvin was determined that Servetus would be put to death

Servetus rejected that Christ was the eternal Son of God

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Sevetus published a book, "On The Errors Of The Trinity"

Sevetus was a pioneer physician

Sevetus was horrified by the riches of the church

"...what tragedies this question will excite..."

John Calvin vows the death of Servetus

John Calvin influenced the Council of Geneva to condemn Servetus

heresy because of his insistence on denying the dogma of the Trinity and the individuality of three divine Persons in one God.

In 1531, he published a book (*On the Errors of the Trinity*). Servetus hoped his book would persuade the new Protestant establishment to re-think orthodox Trinitarian doctrine'

Servetus is also celebrated as a pioneering physician. He was the first to publish a description of the blood's circulation through the lungs.

In late 1529, in the service of Quintana, a Franciscan monk, who had been appointed confessor to Emperor Charles V. Servetus was to accompany Quintana as he traveled with the imperial party to the coronation of the Emperor in Bologna, Italy. In Italy Servetus was horrified by riches of the church, the adoration accorded the Pope, and the worldliness of the priesthood. Some time in 1530 Servetus dropped out of the emperor's entourage and made his way to the Swiss city of Basel to join the Protestants. He stayed for months in the household of Oecolampadius, the local pastor and Reform leader.

While studying law at the University of Toulouse in France, he read the Bible, which the invention of the printing press had made newly and dangerously available. He was surprised to find the trinity nowhere explicitly mentioned, much less defined, in the sacred text.

The Lutheran reformer Melanchthon, commenting on "*On the Errors of the Trinity*," lamented, "As for the Trinity you know I have always feared this would break out some day. Good God, what tragedies this question will excite among those who come after us!"

He began, in 1546, a fateful secret correspondence with his old acquaintance, John Calvin. By this time Calvin, author of *Institutio Christianae Religionis (Institutions of Christian Religion)*, 1536, and pastor and chief reformer of Geneva, was the most prestigious figure in the Reform branch of Protestantism. After a time Calvin broke off the correspondence, and wrote to his colleague, Guillaume Farel, that should Servetus ever come to Geneva, "*if my authority is of any avail I will not suffer him to get out alive.*"

The Council of Geneva convicted Servetus of anti-trinitarianism and opposition to child baptism. Calvin asked that Servetus be mercifully beheaded. The Council insisted he should be burned at the stake. His books were confiscated and burned. He was burned at the stake, October 27, 1553.

Spectators were impressed by the tenacity of Servetus' faith. Perishing in the flames, he is said to have cried out, "*O Jesus, Son of the Eternal God, have pity on me!*" Farel, who witnessed the execution,

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burned at the stake, October 27, 1553 - executed the 2nd time in effigy

Speaking with tongues was not the issue – Oneness was the issue

Edward Irving appalled at the idolatry of the church

Edward Irving was criticized and linked to Sebellianism

He referred to the 'sufferings of the Father' by distinguishing the fact of God being manifest in the flesh.

observed that Servetus, defiant to the last, might have been saved had he but called upon "Jesus, the Eternal Son." A few months later, Servetus was again executed, this time in effigy, by the Catholic Inquisition in France.³³

Speaking with Tongues

Nearly all the early Post-Apostolic Period believers practiced the doctrine of "speaking with tongues". Even Tertullian and Hippolytus who violently opposed the Oneness of God were adamant in the preservation of speaking with tongues and the principles of holiness. The change came later amid the pomp and ceremony adopted by the church. However, after tongues declined as the initial evidence of the Holy Spirit baptism, it was still protected by many organizations, ardent leaders, and believers.

Edward Irving

Edward Irving was born August 4, 1792, at Annan, Annandale, Scotland. He descended from a family long known in that district, and whose Scottish lineage was linked with French Huguenot refugees. He was ordained in July 1822. Some years previously he had expressed his conviction that one of the chief needs of the age was to idolatries that have nothing to do with God, and remodel men's lives according to the fashion of apostolic times.

He was one of Scotland's greatest orators and pulpit masters. It was said of him:

*"He speaks of the Trinity as an idea, and analyzes this 'idea' in such a way as to resolve the Triunity into what is really no better than a refined, Platonized Sabellianism."*³⁴

Again,

*"If therefore I acknowledge Christ to be God, He is the Father Himself, if He is indeed God; and Christ suffered, being Himself God; and consequently the Father suffered, for He was the Father Himself."*³⁵

He further exclaimed,

"How can I do harm by glorifying Christ?" When men such as Irving spoke of the Father suffering, their implication referred to "God was manifest in the flesh." Special stress was made to avoid the conclusion that the Father suffered by distinguishing in the Lord's person between the

³³ Roland H. Bainton's *Hunted Heretic: The Life and Death of Michael Servetus*

³⁴ John McClintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* (Grand Rapids, MI: Baker Book House, Reprint 1970) Vol. II., pp 406-07

³⁵ William B. Chalfant, *Ancient Champions of Oneness* (Word Aflame Press, 1979) p. 29

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Edward Irving's views on the Godhead were perhaps an embryo for modern days

Edward Irving's ministry appealed to all classes of society

The 1500 seat church had to resort to written confirmation for seating

Daily newspapers competed for breaking news

The Presbytery tried him for heresy and deposed him

flesh, which is the Son, and the Spirit, which is the Father... ³⁶

While Irving's views may not have been as thorough on the Oneness of God as many others of historical view, he did champion the Dual Nature of Christ, and defended his doctrine before the Presbytery.

*"Sunday after Sunday every pew was packed with Dukes, Earls, Lords, and Ladies; men famous, and yet to be famous, such as S. T. Coleridge, F. D. Maurice, R. C. Trench, and W. E. Gladstone ... Like a triumphant fire, the news spread throughout the city, and Edward Irving became unparalleled in the London pulpit. It had been a long interval since this great metropolis had witnessed such p[reaching with fierce unction]."*³⁷

It became necessary to have reserved seats, and that by holding written confirmation, in the 1500 capacity church, and people would arrive from two to three hours prior to the services in order to be seated. Those who desired written confirmation had to request such at least six weeks in advance.

His ministry by 1828 was more than crowding the largest churches of Edinburgh in the early summer mornings. In 1830, his ministry called for a return to receiving the Holy Ghost with the evidence of speaking with tongues, expanding to a deep spiritual level; a new hope for the time in which he lived. It thrilled the congregations, but left the Presbytery at loss on how to deal with his doctrine. His quest was desiring revival of the apostolic gifts of prophecy and healing.

Edward Irving, in a campaign in 1830 in Port Glasgow, Scotland, had all the newspapers clamoring for news about his ministry.

*"From the Times newspaper to the smallest penny journal – from the Quarterly Reviews to the petty organs of denominational progress – the journals of the day recorded his fame... He was not abashed by the presence of kings; nor did the powers and potentates of iniquity effect any restraint of his sacred denunciations. At the same time he continued his independent pursuit of truth."*³⁸

He belonged to the Presbyterian Church, but was excommunication in 1830, for publishing his doctrines regarding the person of Jesus, and the condemnation of his opinions by the General Assembly of the Church of Scotland. In 1832 he moved to the Exhibition Hall on Newman Street, and in March 1833 he was deposed from the

³⁶ William S. Merricks, *Edward Irving, The Forgotten Giant* (Scribe's Chamber Publications, 1983): p. 61

³⁷ William S. Merricks, *Edward Irving The Forgotten Giant* (East Peoria, IL: Scribes Chamber Publications, 1983), p. 40

³⁸ *Tait's Edinburgh Magazine*, (January 1855): p.p 10, 11

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He believed that 'speaking with tongues' was the evidence of the Holy Spirit baptism

A Revival of Pentecost was ignited in Scotland

The Holy Spirit baptized the coalmines

Period of Doctrinal Restoration
A.D. 1900

Twentieth Century evangelical awakening was worldwide

Prayer meetings created a deep hunger for spiritual things

ministry of the Church of Scotland by the Presbytery of Annan and charged with heresy because of believing that 'speaking in tongues' was the evidence of the Holy Spirit baptism, and was deemed to be a prerequisite for the operation of the nine spiritual gifts.³⁹

The message he preached angered the church leaders of his day and fanned into flames a number of subsequent individuals to seek for a greater spiritual walk with God

Pentecost fell in Scotland at Edinburgh, Glasgow, Dumfermilne, Sterling, Clydebank, Falkirk, Tarbert, Toll Cross, Banton by Kilsyth, Kirkintilloch, Coatbridge and many other areas.

"A fireman at the colliery, as he was leaning on his shovel at work, began to speak in tongues.

A pitman at Motherwell broke out in the face of the coal-that is, while filling his wagon or tub. He was singing. "How I love that sweet story of old." He said he felt something go down and then come up. Then for two hours he sat on his coal pile speaking in tongues as the Holy Spirit gave him utterance. The men near by working soon heard him, and one cried, "There's Jock through in tongues and me no saved yet." ⁴⁰

Edward Irving died December 7, 1834)

Period 7 Period of Doctrinal Restoration AD 1900 - 1945

The Period of Doctrinal Restoration can be established at the turn of the 20th century. A burning passion for revival had gripped Christians in many parts of the world. Revival historians generally agree that the early twentieth century evangelical awakening was a worldwide movement. It did not begin with the phenomenal Welsh Revival of 1904-05, nor the famed Azusa Street Mission. These were the result of a passion already burning in the hearts of Christians. The sources can be traced to the many springs of little prayer meetings, which seemed to arise spontaneously all over the world, combining into streams of expectation that became a river of blessing in which Azusa Street and the Welsh Revival became a giant cataract.

Prayer meetings, especially in Wales, had created a deep hunger for spiritual things and were touching the throne of God with a passionate plea. God was responding by pouring out the Holy Ghost and many were speaking with tongues. Meetings were filled with a powerful presence of

³⁹ Gordon Strachan, *The Pentecostal Theology of Edward Irving*; London, 1973.

⁴⁰ "Confidence" - *A Pentecostal paper* - 11 Park Lea Road, Sunderland, England

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Charles Parham and his ministry at Topeka, Kansas

Charles Parham taught a return to the fundamentals

Charles Parham and his wife establish the Bethel Healing House

Modern Pentecostal movement begins at Topeka, Kansas

Speaking with tongues was determined the evidence of the Holy Spirit

Agnes Ozman receives the Holy Spirit, January 1, 1901

God. This led to investigation by many hungry people for a deeper experience with God.

Charles Parham Topeka, Kansas

Born June 4, 1873 in Iowa, Charles F. Parham began his ministry at the age of 19. He had been healed miraculously of the rheumatoid arthritis that had crippled him severely. The vow he made to the Lord before he was healed was to give his life to the ministry and to preach wherever the Lord sent him.

His life of dedication to the Lord was filled with fervent prayer and study. Through the long hours of devoted prayer and intense study, the scriptures opened up to him, and the simplicity of living for God became the focus of his ministry. He taught a return to the fundamental teachings of the scriptures and the cleansing of men's hearts. His ministry began in Kansas, where he held neighborhood revivals focusing on a personal salvation experience, or "praying through, until you felt the burden of sin roll away". He spent five years in an evangelical ministry, calling people to turn their hearts toward God.

In 1898 Charles Parham and his wife established the Bethel Devine Healing House. Many spectacular healings were recorded.

In the early months of 1900, his vision began to increase, focusing on apostolic order and the return of the gifts of the Spirit. In his Bible school, he began to teach about the Baptism of the Holy Spirit with the evidence of speaking in other tongues. Miraculous signs and wonders followed this teaching, including healings, deliverance, and the great outpouring of the 'Pentecostal' movement.

The Pentecostal revival of this century started in that city among the students of his small Bible College. His Bethel College was housed in a building called, "Stone's Folly," and was located in the Topeka suburbs. Since there were speculations about the Baptism of the Holy Ghost and controversy over the evidence that a person has received this experience, Parham, during the Christmas school break, asked the students to research the Bible in an effort to determine the evidence that existed among the Early Church. To his amazement, every student independently found that those who received the Holy Ghost in the Book of Acts spoke with tongues as the Spirit gave them utterance.

Parham hesitated on acting on this discovery, but on January 1, 1901, during a prayer meeting on the first day of this century,

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Charles Parham
receives the
Holy Spirit

“Agnes Ozman, one of the students at the college, asked Parham to lay hands on her that she might receive the Holy Ghost. Parham did so, and she began speaking in tongues.”⁴¹

Two days later, Parham and several others at the college received the Spirit with the evidence of speaking in tongues, and within two weeks in that January Parham and half of the 34 students also spoke in tongues.

The spiritual inner power that transformed Parham and the students at the school soon came to the attention of the city, but no immediate revival resulted.

Howard Goss was introduced to the baptism in Jesus name in Parham’s meetings. Brother Goss related...

“... On one of the coldest days of the entire winter that followed, I remember Brother Parham baptizing around 100 converts in Spring River before a tremendous crowd assembled in the open. I was one of the hundred.”⁴²

Howard Goss also received the Holy Ghost under the ministry of Charles Parham. While waiting for a train, the group from the Bible College began worshipping, and Parham ministered. When the train arrived, they boarded, but the Spirit had permeated the atmosphere...

“The coach which I boarded was filled with our group, all praying and worshipping God, and soon the Lord really began to pour out His Spirit upon us. That coach became a veritable prayer room!

“. . . I knew that several had already been filled when suddenly the power of God struck me! . . . As I lay back limply against my chair, the Spirit of God took possession of my fully surrendered body, and lastly took hold of my throat and vocal chords in what to me was a new and strange tongue, as the Spirit actually did the speaking. I talked first in one language, which soon changed to another, and then to another. I could tell when the change in the language came, because they were so different. . . About the same time that I had begun to speak, I heard a young lady, Miss Mary Smith, who with her mother was seated facing me, also begin to speak in another tongue. They both had been waiting for the Holy Ghost in Angleton, as well as I. What a time we all had in the Lord. What a train ride!”⁴³

They taught that speaking with tongues was the initial evidence of the baptism of the Holy Spirit. This event has been seen as the beginning of Pentecostalism in America, because Parham then began teaching that believers should receive the Holy Ghost. Parham also began to administer baptism in the name of Jesus Christ, but as many of those who followed his teaching, he did not equate this with a strict Oneness doctrinal view. This would come later in this period. However, the churches grew and multiplied. Denominationalism responded with violent persecution for a

Howard Goss
receives the
Holy Ghost on
the train

Others also
receive the Holy
Ghost on the
train

Churches grew
and multiplied,
and persecution
was ignited

Parham began
to administer
baptism in
Jesus’ name

⁴¹ Fred Foster - “Their Story: Twentieth Century Pentecostals” - Word Aflame Press - page 45

⁴² Goss – “The Winds of God” page 14

⁴³ Goss – “The Winds of God” page 43, 44

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Evan Roberts
and the Welsh
Revival

Taverns went
bankrupt, and
crime
diminished

Bathed in
perspiration, he
agonized in the
Spirit

The impact of
the revival
spread
throughout
Wales

Theaters, dance
halls and
taverns were
closed

The revival
spread to the
world

decade with churches and homes burned, and people flogged, shot at, and stoned.

Evan Roberts Wales 1905

The Welsh Revival was the farthest reaching of the movements of the general awakening, for it affected the whole of the Evangelical cause in India, Korea and China, renewed revival in Japan and South Africa, and sent a wave of awakening over Africa, Latin America, and the South Seas.

The story of the Welsh Revival is astounding. It began with prayer meetings of less than a score of intercessors, when it burst its bounds the churches of Wales were crowded for more than two years. A hundred thousand outsiders were converted and added to the churches, the vast majority remaining true to the end. Drunkenness was immediately cut in half, and many taverns went bankrupt. Crime was so diminished that judges were presented with white gloves signifying that there were no cases of murder, assault, rape or robbery or the like to consider.

During the 9 am meeting, Evan Roberts eventually prayed aloud after others had prayed. He knelt with his arms over the seat in front, bathed in perspiration as he agonized. He recalled, 'I cried out, "Bend me! Bend me! Bend us! Oh! Oh! Oh! Oh!" (Evans 1969:70).

The revelation, 'God commendeth his love' (Romans 5:18) overwhelmed Evan Roberts. Soon a motto of the revival became 'Bend the church and save the world'. Evan Roberts in his twenties was one of God's agents in that national revival.

In his small village of Loughor on the south coast of Wales, Evan Roberts spoke after the usual Monday night meeting to 17 people. The Holy Spirit moved on them all. He then spoke every night to increasing crowds. By the weekend the church was packed and invitations came for him to speak in other churches and chapels. He usually took a small team with him to pray, witness, and sing.

November 1904 saw the fires of revival spread throughout Wales. Newspapers began describing the crowded meetings. Drunkards, gamblers, thieves and infidels were saved. Theaters, dance halls and drinking places were closed for lack of patrons and much of the police force were dismissed, no longer being needed.

Missionaries took the news of the Pentecostal outpouring to far off Australia, New Zealand, India and Africa and taught their people to seek the baptism of the Holy Spirit.

In North America the Holy Ghost had already been poured out in

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100,000
baptized in the
Holy Spirit in
Wales

Roberts
believed that the
baptism of the
Spirit was the
essence of
revival

William
Seymour and
the Azusa Street
Revival

The Azusa
Street Revival
changed the
world

Pentecostalism
achieved
worldwide
attention

William
Seymour was a
product of
Parham

Kansas but the great revival that broke out in Los Angeles in 1905 and 1906 had a definite relation to the revival in Wales.

A religious pamphlet, "The Religious Revival in Wales", which appeared in March 1905, listed the total number of conversions at 83,936. The revival had then been in progress 5 months. But more conversions followed in 1905, bringing the total number easily to 100,000 – the number that Evan Roberts said the Lord had shown him.⁴⁴

The Spirit of God convicted people as Evan Roberts insisted:

- You must put away any unconfessed sin.
- You must put away any doubtful habit.
- You must obey the Spirit promptly.
- You must confess Christ publicly.

He believed that a baptism in the Spirit was the essence of revival and that the primary condition of revival is that individuals should experience such a baptism in the Spirit.

William Seymour Azusa Street, Los Angeles 1906

There are many men throughout history who have been recognized as reformers; John Wesley, Martin Luther, men who stepped out in faith and shared the vision or revelation that they had learned. Each time this happened, it brought on changes in the religious scene. In this study, we are confining our scope to the history of the Pentecostal movement beginning in the early 1900's. and culminating in the foundation of the United Pentecostal Church in 1945.

The man who founded the famous Azusa Street Mission in Los Angeles was a Black evangelist, William Seymour. In addition to the ministers who received their Pentecostal experience directly at Azusa Street, thousands of others were influenced indirectly"

Pentecostalism achieved worldwide attention through the Azusa Street revival in Los Angeles. William Seymour had studied about the baptism of the Spirit with the result of speaking with tongues in a Bible School that Charles Parham had conducted in Houston, Texas in 1905. He was invited to speak in a church in Los Angeles.

"A Bible school was opened in Houston in a large residence at 503 Rusk Street, rented for this purpose by Parham in December of 1905, and classes began the first of the new year."⁴⁵

"One of the students was W. J. Seymour, a black Holiness preacher who

⁴⁴ David Smithers - "Prayer Makes History"

⁴⁵ Parham – "Parham" – Page 135

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Seymour was locked out of the church as a result of his message

The Asbury House on Bonnie Brae Street

The services were taken to 312 Azusa Street

Singing in tongues and slain in the Spirit

Seymour sat with his head in a box during the service

The significance of Azusa was extended throughout the world

was very interested in this new message."⁴⁶

Upon his arrival in Los Angeles, Seymour preached only one sermon before being locked out of the church that had invited him. In his sermon he had declared that tongues was the evidence of receiving the Holy Spirit. He said this in spite of the fact that he himself had never spoken in tongues, though he is considered one of the key founders of the modern Pentecostal movement.

Seymour then held cottage prayer meetings in the home of Richard and Ruth Asbury of Bonnie Brae Street. Things began happening in these prayer meetings, as hearts hungrily sought the blessings of God.

It has been said that... "*...during this three day service the house actually shook under the violent praising of a hungry people.*"⁴⁷

*"Then on April 9, 1906, a number of believers were rapturously filled with the Holy Ghost, speaking in other tongues. Like a prairie fire it began sweeping out to others, and for three days and nights the service continued, with hundreds of all races pushing into the little house to see what was going on. Not only was the racial mixture unusual, but also newspaper reports, usually critical of these noisy Pentecostal meetings, drew both Christians and unbelievers, poor and rich, to investigate."*⁴⁸

The weight of the crowds was too much for the house, so the meetings were taken to a rented building at 312 Azusa Street.

At Azusa, services were long, and on the whole they were spontaneous. There were songs, testimonies given by visitors or read from those who wrote in, prayer, altar calls for salvation or sanctification or for baptism in the Holy Spirit. And there was preaching. Sermons were generally not prepared in advance but were typically spontaneous. Seymour was clearly in charge, but much freedom was given to visiting preachers. There was also prayer for the sick. Many shouted. Others were "slain in the Spirit" or "fell under the power." There were periods of extended silence and of singing in tongues. No offerings were collected, but there was a receptacle near the door for gifts. ...

*"Travelers from afar wend their way to the headquarters at Azusa Street. There they find a two-story whitewashed store building. You would hardly expect heavenly visitations there unless you remember the stable at Bethlehem. But here they find a mighty Pentecostal revival going on from 10:00 o'clock in the morning until 12:00 o'clock at night. Pentecost has come to hundreds of hearts."*⁴⁹

"Considering the nature of the services, this success was quite remarkable.

⁴⁶ Fred Foster - "Their Story: Twentieth Century Pentecostals" Word Aflame Press - page 54

⁴⁷ Brumbach = "Suddenly From Heaven" - page 36

⁴⁸ Frodsham - "With Signs Following" - page 32

⁴⁹ Ibid - page 33

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Multitudes gathered at Azusa Street to experience the outpouring

All Pentecostalism traces roots to Azusa Street

Seymour modeled a genuine humility many aspired to

The unique interracial dynamics were present at Azusa

William Durham and the "Finished Work" of Calvary

*Seymour, the recognized leader in the early months, was most unpretentious and humble. He generally sat behind two empty boxes, one on top of the other. He usually kept his head inside the top one during the meeting in prayer. There was no pride there.*⁵⁰

Growth was quick and substantial. Most sources indicate the presence of about 300 - 350 worshippers inside the forty by sixty foot whitewashed wood frame structure, with others mingling outside... At times it grew to double that number.

As an electric current, the power was explosive wherever the conduit was extended. The significance of Azusa was commanding as those who were touched by the services took their experiences to homes scattered throughout North America and many areas of the world, touching the lives of others. Coupled with the theological threads of personal salvation, holiness, divine healing, baptism in the Spirit with power for ministry, and an anticipation of the imminent return of Jesus Christ, ample motivation was provided to assure the revival a long-term impact'

The exploding Pentecostal movement around the world usually traces its origins to Azusa Street, from which fire spread across the globe. For example, John G. Lake had visited the mission at Azusa Street. In 1908 he pioneered the Pentecostal missions in South Africa where, after five years he had established 500 black and 125 white congregations.

A note of importance is that it must be understood that he modeled a genuine humility that many only aspired to. He desired to foster unity among the seekers of the Holy Spirit at Azusa and encouraged them to be sensitive to the Spirit's direction of the services there. Photographs depict him as a warm, friendly, and smiling person of average physical stature. Seymour's bout with smallpox had left him blind in his left eye.

Seymour's greatness today can be found in his concern for spiritual empowerment and unity. The unique interracial and intercultural dynamics at Azusa, however, accented both holiness of character and power to witness in an unusual demonstration of love and equality in the body of Christ.

William H. Durham **"The Finished Work Of Calvary"**

William H. Durham was the pastor of the North Avenue Mission in Chicago, and had already received and propagated the Pentecostal experience. After receiving the Holy Spirit baptism, instantly the meetings at North Avenue took on new power and impetus. Meetings were held every night of the week, and hundreds literally flocked there to receive the Holy Ghost. Writing of those early days in the North Avenue Mission,

⁵⁰ Bartleman – *How Pentecost Came to Los Angeles* – page 58

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It was not unusual that the services lasted all night

Hundreds, perhaps thousands, received the Holy Ghost

E. N. Bell received the Holy Ghost at North Avenue

Durham challenged the second work of grace

William Durham was an unequalled theologian

Pastor Durham stated: *"People began to come in considerable numbers. Soon our little place would not hold them. Best of all, God met those who came. We had meetings that ran on through the night and most of them half the night. It was impossible to close them. The teaching was simple: to repent of every known sin, yield fully to God, resting entirely on the finished work of Christ, fully trusting in the precious blood, and then God would pour His Spirit upon them. One after another God met the seekers. It was nothing unusual to hear people at all hours of the night speaking in tongues and singing in the Spirit."*

Hundreds, perhaps thousands, of people received the Holy Ghost under Durham's ministry from the spring of 1907 until his death in the summer of 1912. Early in his Pentecostal ministry, he wrote, "The Spirit falls like rain wherever I preach His Word, and it seems there is no effort on my part." Frank Ewart wrote that Durham's pulpit ministry drew thousands of people everywhere and his anointed preaching would bring a deep conviction and realization of God's presence."⁵¹

Many notable preachers came to the North Avenue Mission and were filled with the Holy Spirit. These went back to their churches and started to proclaim the new message, and in every case were honored with great and lasting revivals. E. N. Bell, pastor of a Baptist church in Fort Worth, Texas, was one of these. He figured largely in the future history of the Pentecostal movement. He was the first chairman of the fellowship of Pentecostal ministers known as the General Council of the Assemblies of God. This was in 1914, and Brother Bell held this position again at the time of his death in 1923.

Sometimes a message in tongues would come to confirm the word, and the interpretation would always follow. Sometimes the spirit of rejoicing would fall upon the audience, as the preacher would sing a song in another language, in the power of the Spirit. These meetings would be followed by a prolonged altar service where, by the laying on of hands, sick people would be healed and believers filled with the Holy Ghost, speaking in other tongues.

However, when Brother Durham came into this movement, certain doctrines were being preached in connection with receiving the baptism of the Spirit. The theology was that there were two works of grace, called salvation and sanctification. Then you received the baptism of the Spirit, which was a gift from God. Pastor Durham vigorously opposed the teaching that sanctification was a second, definite, instantaneous work of grace. He said that sanctification was a scriptural experience, but it was gradual, as the believers advanced in holiness and truth. The church grew in grace and in the knowledge of the Lord.

⁵¹ J. L. Hall – "Contending For The Faith" - *Pentecostal Herald* -- May 1978

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The “Finished Work of Calvary” was Scriptural

Azusa Street “reborn” under Durham’s preaching

Durham balanced everything by the cross

R. E. McAlister “fired a shot that was sounded around the world

What was this man saying?

“Durham was more than a gifted preacher; he was also known as a theologian unequaled in the Pentecostal movement. He became particularly known for introducing the doctrine he called the “finished Work of Calvary,” which he began proclaiming as early as 1908. This doctrinal position denied the Holiness teaching that sanctification was a second definite work of grace subsequent to salvation.”⁵²

This constituted the first break in doctrinal unity. Those who came out of the Holiness churches were hostile and tried hard to sustain their cherished doctrine of sanctification. Debate waged throughout the country, but the force of the preached and written Word prevailed, and the movement as a whole accepted the correction as scriptural.

Pastor Durham came back to Los Angeles in 1911. He found all the Pentecostal missions closed against him, but undaunted he gained an entrance to Azusa Street Mission. A great revival again instantly sprang up there. Soon the saints began tracking back to Azusa Street Mission. Pastor G. B. Studd of the Spring Street Missions said: “That man has a message and he knows he has.” A large hall on Seventh Street was opened up to sustain the crowds. Every church and mission emptied into this place until there was hardly standing room, and the glory of Azusa Street was repeated in the meetings night after night.

Pastor Durham used great wisdom in supplanting the experience called, “a second, definite, instantaneous work of grace” with the real experience of sanctification as taught in the Scriptures. He balanced everything up by the Cross of Jesus. He weighed the fictitious experience in that balance and it was found wanting.

William H. Durham died in Los Angeles, August 1912.

R. E. McAlister **Baptism In the Name of Jesus Christ**

“All Converts In The Book Of Acts Were Baptized In The Name of Jesus Christ...”

“The world-wide Los Angeles, California camp meeting in 1913 “fired a shot that sounded around the world!”⁵³

Evangelist R. E. McAlister was the evangelist for the Pentecostal Camp Meeting in Arroyo Seco in 1913. There was unquestionably a great revival in progress. By a careful count, 364 had received the baptism of the Holy Ghost with the Bible sign of speaking with tongues.

The opportune time had arrived, the anointed preacher was

⁵² *Ibid*

⁵³ *Frank J. Ewart - The Phenomenon of Pentecost – page 76, 77*

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The apostles
invariable
baptized in the
name of Jesus
Christ

McAlister
opened the door
to restore water
baptism in the
name of Jesus

Ministers began
to search the
Scriptures
concerning the
"name"

Frank
Bartleman: a
passion for
Oneness

His searching
led to Azusa
Street and
Baptism in the
name of Jesus
Christ

speaking in the pulpit, and hundreds of preachers from across the nation and Canada were in the audience. What was this man saying? What were these conclusions he was coming to? Did he actually mean we had probably been baptizing incorrectly all these years?

This was the popular R. E. McAlister in the pulpit. Unburdening his heart just prior to baptizing several converts, he spoke forcefully on the subject of baptizing as the first-century church had, that is, in the name of Jesus Christ. He emphasized the fact that the words Father, Son and Holy Ghost were never used in first century baptism.

It was the occasion of a baptismal service in the pool near the big tent. Evangelist R. E. McAlister preached on the subject of water baptism. He concluded abruptly by saying "that the scriptural answer was that the apostles invariably baptized their converts in the name of Jesus Christ, and that the words, Father, Son, and Holy Ghost were never used in Apostolic Baptism."

A shudder went through the platform, and with McAlister it was a door opening for revelation of Jesus name as never before. However, he deplored anyone causing a split in the movement over the issue. Jesus name baptism exploded throughout the ranks of the new Pentecostal movement.

"Another happening of importance during this meeting involved John G. Scheppe, who became so inspired he spent a night in prayer. Along toward morning he was given a glimpse of the power of the blessed name of Jesus. Leaping to his feet, he ran through the camp, shouting to all the early risers what the Lord had shown him. This experience made a profound impression upon the campers, and all rejoiced with Scheppe, and began to" search the Scriptures concerning the "name of Jesus."⁵⁴

Frank Bartleman A Passion For Oneness

A man who helped popularize the Azusa Street meeting by his far-reaching reports was FRANK BARTLEMAN (1871-1935). In 1925 he published a book, How "Pentecost" Came to Los Angeles--How It Was in the Beginning, describing the Azusa meetings. It was reprinted in 1955 and again in 1980. Bartleman was a licensed Baptist preacher when, in 1897, he accepted the doctrines of healing in the atonement and entire sanctification and joined the holiness movement. From then on he wandered about from group to group--Salvation Army, then Moody Bible Institute, then Wesleyan Methodist, then the Pillar of Fire organization led by woman preacher, Alma White, then back to the Baptists, then to the Azusa Street Pentecostal meetings led by Seymour. Finally he was

⁵⁴ Brumbach = "Suddenly From Heaven" – page 191

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Frank Bartleman
"slain in the
Spirit" while
preaching

The "color line
was washed
away in the
blood"

The mixing of
the races at the
mission was an
example

Howard Goss:
Restoration of
Oneness
Pentecostalism

Howard Goss
receives the
Holy Ghost on a
train

baptized in the "Jesus name" movement, which denied the traditional biblical doctrine of the Trinity.

*"Bartleman was 'slain in the spirit' for one-half hour in front of a congregation where he had been preaching. On another occasion he said he felt 'electric shocks' to the point that he fell unconscious"*⁵⁵

*"Every fresh division or party in the church gives to the world a contradiction as to the oneness of the body of Christ, and the truthfulness of the Gospel. Multitudes are bowing down and burning incense to a doctrine rather than Christ. ... The Spirit is laboring for the unity of believers today, for the 'one body,' that the prayer of Jesus may be answered, 'that they all may be one, that the world may believe'"*⁵⁶.

Bartleman exalted a unity of experience. To Bartleman, this included racial differences. Indeed, so unusual was the mixture of blacks and whites that he wrote enthusiastically, "The color line was washed away in the blood."

From its inception, then, the Azusa Street mission had a racially integrated constituency. The Azusa Street mission was different from her predecessors. Azusa Street was a racially integrated congregation led by an African-American pastor and a racially integrated staff and board. The mixing of the races at the mission was an example of what a church should be in the area of constituency. Reports emphasize the fact that during any particular evening service "colored" and "white" worshippers were present. The range of nationalities which came to the mission and the transformation of racial attitudes among some who came to the mission during this period led Frank Bartleman to make his often quoted observation that in this humble mission "the 'colorline' was washed away in the blood."

Howard Goss

Restoration of Apostolic Ministry and Oneness Pentecostalism

Howard Goss was born on March 6, 1883 on a farm in Crawford County, near Steelville, MO. He became associated with Charles Parham and was a part of his "touring" evangelists. Though Brother Goss had not received the Holy Ghost, he was mightily used of God and influenced large groups of people with his spirited discourses.

He was among a group of assembled passengers who had attended a church convention in Orchard, Texas, as they broke into song, waiting on the train to take them back to their homes. While the train delayed, Charles Parham took the opportunity to preach. When the train

⁵⁵ *Frank Bartleman, Azusa Street, introduction by Vincent Synan, p. xiii. The final chapter of his book on Azusa Street was titled "A Plea for Unity."*

⁵⁶ *Bartleman, Azusa Street, pp. 172,73*

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The Pentecostal movement was in a state of evolution

Howard Goss' gift was that of organization

Restore to original order as revealed in Scripture

Howard Goss one of the prime movers to organize the Assemblies of God

Frank Ewart began baptizing in Jesus' name

arrived an hour later, the impromptu worship service was going strong. The worship followed the passengers onto the train and the coach became a mobile prayer meeting. As the train moved along the tracks, the Spirit of God began to fall on the praying passengers. One of those passengers on the train that Monday in April of 1906 was young Howard Goss. As the Spirit fell on the train, he received his "Pentecost."

The service that continued on the train went on for several minutes, while the Spirit of God became more intense, and several of the travelers began to speak in tongues.

At the time of his Spirit baptism, Howard Goss was already on his way to becoming a key player in the early Pentecostal movement in North America. He looms large on the landscape of the first fifty years of the modern Pentecostal movement. He was not, however, a theological innovator. His gift was that of organization. He was a key in the formation of at least ten Pentecostal organizations. In many of these organizations, he held leadership positions. He was involved with multiple organizations for at least two reasons. Pentecostalism was in its formative stages, and like many young movements, was often in a state of evolution. This included the expansion and contraction in the number of organizations through organizational mergers. Early Oneness Pentecostalism grew out of the essential character of the movement.

The path followed by Goss was a product of the restoration that has always been the nature of Pentecostalism. The restoration may be described as "The impelling to restore the primitive or original order of things as revealed in Scripture, free from the accretions of church history and tradition." The first history of the Pentecostal movement was appropriately titled, *The Apostolic Faith Restored*. Ultimately, the dedication to restore the apostolic ministry would carry Goss into the uncharted waters of the "New Issue." "Although the New Issue was rejected by the majority of the movement, the fact remains that it was the logical and inevitable end of Pentecostal theology." This current to restore apostolic ministry caught Goss and along the way he organized those who were also carried by this current.

In 1906 Goss was appointed field director of the Texas revivals. He became one of the prime movers in organizing the Assemblies of God denomination in 1914. A year earlier, the birth pangs of the UPC began when R. E. McAllister asserted that the singular "name" of the Father, Son, and Holy Spirit in Matthew 28:19 was Jesus and that, consequently, baptism should be done in the name of Jesus and not in the names of the Trinity.

In 1914, Frank Ewart, another well-known Pentecostal, began teaching that the name of the one true God was Jesus. He soon began re-

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Frank Ewart baptized Cook, and Cook baptized Ewart

Missionary Carl Hensley takes the message to China

Assam, India ignited in revival, a product of Wales

Presbyterians ignite Revival in Assam, India

The Baptists reported remarkable awakenings

baptizing numerous Pentecostals in Jesus' name. (Howard Belt, a Pentecostal minister who endorsed Ewart, eventually re-baptized Goss.) Such actions quickly led to a rift between Pentecostals that culminated in forcing all "oneness" ministers out of the Assemblies of God.

Frank Ewart ***Promoted Jesus name With A Passion***

Frank Ewart became the pastor of the Main Street Mission. Glen A. Cook was his assistant. G. T. Haywood from Indianapolis, Indiana came to preach a meeting there. He was exposed to the "New Issue" and studied the scriptures on the subject of baptism. He returned to Indianapolis.

With crowds escalating nightly in the Main Street Mission, Ewart consulted with his assistant, Glen Cook, and as a result, he baptized Cook, and in turn Glen Cook baptized Frank Ewart. The message of Jesus name exploded in the Main Street meetings. Candidates from all over came to be baptized in the name of Jesus Christ. The tent soon became too small even for standing room, and many nights there were more on the outside than on the inside of the tent.

Missionary Carl Hensley of China attended the meetings and he and his wife received the baptism of the Holy Ghost. He took the message back to China. A great outpouring of the Holy Ghost followed. It then spread to India.

Assam, India **Sunday 4 March** **1906**

Revival stirred in Assam, North East India, before the Mukti revival, but took much longer to ignite and did not spread with the intensity of the western fires. From the beginning of 1905 the Khasi hill tribe Christians met every night to pray for revival for over eighteen months. Their Welsh Presbyterian missionaries including John Hyde, known as Praying Hyde, brought news of revival in Wales, which stirred the people to earnest prayer. Those nightly meetings often went past 10 p.m.⁵⁷

The Bible teaching on Sunday 4 March 1906 concerning the baptism of the Spirit stirred the prayers deeply. The Christians felt an unusual sense of the Spirit's presence which produced prolonged prayer, weeping and praise. Gradually revival spread through the presbytery with powerful messages from Khasi preachers and widespread repentance. The Baptists also reported remarkable awakenings along the wide Brahmaputra River valley. Revival spread through 1907 into all the churches of the Brahmaputra, then south into the Naga Hills and then on

⁵⁷ Daniel Scott, "Eight Major Revivals of this Century," (Unpublished Manuscript): pg 24

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The Presbyterian Church rejects the revival

A new level of truth – Baptism in the name of Jesus Christ

Foreign Missions accepts the challenge

E. N. Bell, Howard Goss and Daniel Opperman to restore apostolic doctrine

A raging flame of continuing spirit of revival swept the world

to the Mizo tribe further south. A pagan anti-revival movement flared in 1911-12, but when a plague of rats invaded the area demolishing their food, the people suffered terribly. Refugees poured down into the plains where Christians shared their food and cared for them. So the pagan revival died out and in 1913 but in 1919 greater revivals of Christianity ignited the hills again.

The Presbyterians rejected the work of their missionaries as thousands received the Holy Ghost. This created a problem as they were expelled from the fellowship. Telie Dover, UPC missionary to India, in the late 1950s met with the independent group and taught baptism in the name of Jesus Christ.

In 1961, The United Pentecostal Church through the efforts of Missionary Ellis Scism, continued to embrace the great revival. Wynn T. Stairs, the general director of Foreign Missions of the United Pentecostal Church wrote:

“...there had been a spiritual explosion among the people of Assam, and they received the Holy Ghost, speaking with other tongues, and seeing visions, in the Presbyterian Church. Thousands received this experience. The Presbyterians did not understand it, and therefore opposed them, causing many to be left outside the Presbyterian Church. Persecution rose against those who had received the Spirit baptism ... But with perseverance in prayer another revival came to them. Over 1200 were baptized the previous year. During a three year period 8,000 came to know Jesus Christ. The work in 1961 numbered in excess of 17,000 in the Lushai Hills alone. The people were strong in the oneness of the Godhead and baptism in Jesus' name...”⁵⁸

E. N. Bell ***Baptized in Jesus' Name***

Pastor E. N. Bell accepted the message of Pentecost. With 1913 about to close ... the famous call for a general council of Pentecostal ministers to convene in Hot Springs, Arkansas, in the spring of 1914.⁵⁹ This was the activity that resulted in the formation and founding of the Assemblies of God as an organization. Howard Goss, one of Pentecost's most well known leaders, along with Daniel Opperman and E. N. Bell, seemed destined to emerge as the apostolic fathers of the modern day church to restore apostolic doctrine.

During this gathering one hundred twenty pastors and evangelists registered as delegates representing twenty states and several foreign countries.⁶⁰ This meeting was to design an organizational structure that would include modifications made necessary by the rapidly emerging

⁵⁸ Wynn T. Stairs, “The First Baptistery,” The Pentecostal Herald, (February 1954): p. 8

⁵⁹ In the Last Days - An Early History Of The Assemblies of God - page 10

⁶⁰ In the Last Days - An Early History Of The Assemblies of God - page 4

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Organization comes to the Assemblies of God

biblical truths. As a raging flame the continuing spirit of revival swept throughout the world and men and women with an insatiable thirst were searching for a deeper experience with God. Increasingly, nominal missionaries serving their various denominations were suddenly engulfed in this massive spiritual awakening and joined the ranks of the emerging church.

E. N. Bell become the first General Superintendent

The delegates, recognizing the need for a central governing body to administrate the growing church, on October 13, 1914, signed the incorporation papers to legally form the Assemblies of God. Credentials were issued in the name of the new organization with the only requirement being that of providing the name of someone who could recommend the applicant. By the close of the second council convening in November of the same year, the ministerial list had grown to 522 from thirty-five states, Canada, and six foreign lands. E. N. Bell became the first general superintendent of the Assemblies of God.

E. N. Bell is a target for his decision to be baptized in Jesus name

In the year 1915, while the general superintendent, E. N. Bell according to his own testimony, was in prayer prior to starting an evangelistic and teaching trip, God spoke to him about being baptized in Jesus name. "The conviction was so irresistible that he called for Evangelist L. V. Roberts, a Oneness believer, to baptize him, and he began to lead other Trinitarian brethren to be baptized in Jesus name. Brother Bell met a withering storm of opposition from his brethren, but stood his ground and defended his new position.

E. N. Bell, an unswerving witness, changes his mind

*"...was in prayer before starting on an evangelistic and teaching trip, God spoke to him about being baptized into the name of Jesus. The conviction was so irresistible that he called for Evangelist L. V Roberts, a Oneness believer, to baptize him. He and Brother Rodgers were baptized, and others among the leading trinitarian brethren followed their lead. Brother Bell met with a withering storm of opposition from his brethren, but Brother Bell stood his ground and defended his new position so unanswerably that many, many people were in doubt as to where this would lead. His article in defense of his action was so forceful and convicting that it has been published and republished."*⁶¹

No one knows to this day why Brother Bell, after being an unswerving witness for the name, changed his mind concerning this great truth.

G. T. Haywood ***The Walking Bible***

G. T. Haywood, a gifted orator and "a walking Bible"

G. T. Haywood was the pastor of Christ Temple in Indianapolis, Indiana. He was a gifted teacher and crowds gathered to enjoy his wonderful Bible teaching. His understanding of the Bible was phenomenal. After a special revelation of the name of Jesus Christ, was he became one

⁶¹ Frank J. Ewart - *The Phenomenon of Pentecost* – page 103

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G. T. Haywood, baptized by Glen Cook, and he baptized his people

G. T. Haywood, was also a gifted song-writer

For the new Assemblies of God, it was decision time

First resolution was not to use baptism as test of fellowship

Turner Hall passed a resolution to use baptism as test of fellowship

of the key individuals in bringing the evolving church to new levels. When McAllister left the Los Angeles area to return to Canada, Evangelist Glenn A. Cook came. He accepted the message of Jesus name.

*Glen A. Cook traveled to Indianapolis to baptize Brother Haywood, and then Brother Haywood baptized his people.*⁶²

Brother Haywood became one of the key men of this great movement. His influence and power ministered to all races. He was a walking Bible and acknowledged to be one of the outstanding teachers of the Word in his day. He published a paper called *The Voice in the Wilderness*, which was a Pentecostal promotional magazine, and an influence in journalism. He also wrote many books and position papers. His own people were proud of him and rallied around the high and exalted standard he raised in great numbers.

His gifted ability to write songs that exalted the message: *The Water Way* was only one of the many.

Decision Time

The Future: Oneness or Trinitarian

For the new Assemblies of God movement, the next two years were filled with spirited conference floor debates on the Oneness of God and the formula of water baptism. In spite of the spirit of rejection on some of the leaders' part, by 1915 the baptismal issue had become a formidable flood and many of the recognized leaders of the church embraced the Jesus name message and "... were baptized in the name of Jesus Christ..."⁶³

The list is too long to mention each by name, but included such personalities as Ben Pemberton, Frank Ewart, Howard Goss, E. N. Bell, Daniel C. O. Opperman, G. T. Haywood, and Oliver Fauss. Of this list, Howard Goss, E. N. Bell, and Daniel Opperman had been the primary promoters and organizers of the Assemblies of God. During the Third General Council of the Assemblies of God, held in Turner Hall in St. Louis on October 1-10, 1915, the Council passed a resolution stating that the use of a baptismal formula would not be a test of fellowship. However, the Fourth General Council of the Assemblies of God, convening October 1-10, 1916, reversed this position and passed a resolution requiring "...ministers to accept the doctrine of the trinity and the baptismal formula 'in the name of the Father, and of the Son, and of the Holy Ghost.'"

In an effort to bridge the gulf between the divided factions, many ingenious compromise formulas for baptism were suggested, such as: To the glory of the Father, Son, and Holy Ghost, I baptize you in the name of

⁶² Frank Ewart - *The Phenomena of Pentecost* – page 104

⁶³ J. L. Hall's historical series - Pentecostal Herald, February 1995 - page 14

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The resolution isolated the Oneness believers

October 1916, the Oneness brethren were forced to withdraw

The General Assemblies of the Apostolic Assemblies

During 1925, three Jesus name organizations were formed

Pentecostal Assemblies of Jesus Christ is formed

Jesus Christ; On the authority of Jesus, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost; and In the name of the Father, and of the Son, and of the Holy Ghost-the Lord Jesus Christ.” All of these baptismal formulas utterly failed, and two of those quoted above were invented by preachers who came out and publicly confessed they were wrong and re-baptized their converts over again in the name of the Lord Jesus Christ.

The Message of Jesus Name Refused *A Decision The Oneness Brethren Never Desired*

When The Assemblies of God adopted the doctrine of the trinity at its Fourth General Council in October 1916, the Oneness Pentecostals were forced to withdraw from the organization. The displaced ministers responded with sadness and disbelief. Two months later, in late December and early January, Oneness ministers met in Eureka Springs, Arkansas, and on January 2, 1917, they formed a Oneness Pentecostal organization, called The General Assembly of the Apostolic Assemblies.

In late 1917 or early 1918 The General Assemblies of the Apostolic Assemblies merged with The Pentecostal Assemblies of the World and then held its first meeting in Eureka Springs, Arkansas, later in the same year. This interracial organization, which adopted the name of The Pentecostal Assemblies of the World, was the only Oneness Pentecostal organization until late 1924, when a separation occurred mainly along racial lines. During 1925 three new organizations were formed: The Apostolic Churches of Jesus Christ, The Pentecostal Ministerial Alliance, and Emmanuel's Church in Jesus Christ.

This organizational division among Oneness people was not desired; however, in 1927 the first step was taken toward bringing them back together. Meeting in a joint convention in Guthrie, Oklahoma, Emmanuel's Church in Jesus Christ and The Apostolic Churches of Jesus Christ merged under the name The Apostolic Church of Jesus Christ. This merger, which united about 400 ministers, was consummated at the next General Convention held in Port Arthur, Texas, in October 1928.

In 1931, a unity conference with representatives from four Oneness organizations met in Columbus, Ohio, in an attempt to bring all Oneness people together. Unfortunately, this attempt was only partially successful. The Pentecostal Ministerial Alliance ministers voted to merge with The Apostolic Church of Jesus Christ, but the ministers in The Apostolic Church of Jesus Christ did not accept the terms of the proposed merger. However, a merger between The Apostolic Church of Jesus Christ and The Pentecostal Assemblies of the World was consummated in November 1931. The merger adopted the name of The Pentecostal Assemblies of Jesus Christ.

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Pentecostal Ministerial Alliance became Pentecostal Churches Incorporated

The merger of two organizations form the United Pentecostal Church

Details are pounded out between the committees

Each organization appointed committees to work out details

The ministers were requested to give advice and counsel

In 1932, The Pentecostal Ministerial Alliance changed its name to The Pentecostal Church, Incorporated, reflecting its organizational structure. But no further attempt was made for a merger with The Pentecostal Assemblies of Jesus Christ until 1936, when The Pentecostal Church, Incorporated ministers voted to work toward an amalgamation of the two bodies. Once again no agreement could be found.

The desire to be united remained alive and growing, and eight years later, in 1944, the first step was taken that led to the successful merger in 1945 of these two Oneness Pentecostal organizations to form the United Pentecostal Church International.

The Merger of Two Organizations To Form The United Pentecostal Church International

The United Pentecostal Church was formed in 1945 through a merger of two Pentecostal groups: the Pentecostal Church, Incorporated (PCI), and the Pentecostal Assemblies of Jesus Christ (PAJC). This merger capped several years of turmoil and doctrinal debate that started shortly after the Pentecostal movement began early in the century.

The initial step toward a merger came during the conference of the Pentecostal Assemblies of Jesus Christ in 1944 when a resolution was presented to approach the Pentecostal Church, Incorporated about a merger, inasmuch as the two organizations were essentially alike in doctrine, standards, principles, and fellowship. After much discussion the resolution was adopted. Present for this session were Brothers B. H. Hite and Harry Branding, members of the Pentecostal Churches Incorporated, but who were so interested in the proceedings that they requested permission to vote for the resolution. The fervor to unite was greater than the opposition against the merger.

Groundwork

Each organization appointed members to serve on a committee in early 1945 to work out the many details and to present its recommendations to the conferences of the two organizations in the fall of 1945. Essential points to be considered were:

1. Name of the proposed merged organization
2. Location of headquarters
3. Articles of Faith
4. Constitution
5. Departmental policies

The members of the committee met at the P.C.I. headquarters at 3449 South Grand Boulevard in St. Louis. One of the greatest problems

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Greatest problem was to create a Fundamental Doctrine

W. T. Witherspoon proposed the Fundamental Doctrine

Apostolic Doctrine restored

The fundamental Doctrine accepted by the delegates

United Apostolic Church and United Pentecostal Church names proposed

3449 South Grand proposed as headquarters for the merged body

for them to consider was the Fundamental Doctrine. After much discussion on this subject, Brother W. T. Witherspoon, chairman of the Pentecostal Assemblies of Jesus Christ, excused himself from the committee meeting and went privately to an office where he wrote his proposal for the Fundamental Doctrine. He returned to the meeting and read to the committee what he had written.

Fundamental Doctrine

The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance. We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.

When Brother Witherspoon finished reading his proposal, Brother Howard A. Goss, chairman of the Pentecostal Churches Incorporated, held out his hand to Brother Witherspoon, saying that he agreed with the proposal, and they shook hands to seal their agreement and acceptance. That proposal became the Fundamental Doctrine statement that the committees presented and which was adopted at the merger conference.

Only one change has been made in the Fundamental Doctrine since the merger. In 1973 at the General Conference in Salt Lake City, Utah, it was brought to the attention of the General Board that the words "for the remission of sins" were not in the Fundamental Doctrine statement. This was discussed, and it was agreed by the General Board that this scriptural phrase should not be omitted. Therefore they agreed to present the matter to the General Conference. The resolution to add the words "for the remission of sins" to the Fundamental Doctrine was adopted without any discussion on the floor.

Two names were suggested for the merged body should there be a merger. The two names presented were United Apostolic Church and United Pentecostal Church.

The Pentecostal Churches Incorporated had its headquarters at 3449 South Grand Boulevard in St. Louis and this location was proposed to be the offices for the merged body.

In April a joint conference of the Presbyter Board of the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated met in St. Louis to work out resolutions to be presented at the fall conferences of the two organizations.

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The two organizations had separate services during the day, but together at night

Debate on the merger was intense

Both organizations pass the resolution to merge

The election of officers was presided over by Oscar Vouga

Howard Goss is elected General Superintendent and W. T. Witherspoon the Assistant

Final Decisions

Both organizations held their 1945 General Conferences in St. Louis: The Pentecostal Assemblies of Jesus Christ met in White Way Tabernacle and the Pentecostal Churches Incorporated met in the Kiel Auditorium. They held sessions during the day at their respective conferences but came together at night at Kiel Auditorium for worship. Two speakers were chosen for each night service, one from each organization.

The debate on the subject of merging by the Pentecostal Assemblies of Jesus Christ during the day was intense and interesting. It was not a united feeling by any means; there were some opponents to the merger.

The name of the new organization sparked great controversy. Some said Apostolic was not well thought of in their area and others said Pentecostal had a bad reputation in their area. There was even a bit of humor in the debate over the name when one brother said to another, "The reason you want Pentecostal is because it means feast day and you are always thinking about eating."

On Friday, September 21, the conference of the Pentecostal Assemblies of Jesus Christ passed unanimously the resolution to merge. On Monday, September 24, the Pentecostal Churches Incorporated conference voted by a big majority to merge with the Pentecostal Assemblies of Jesus Christ. The Pentecostal Churches Incorporated subsequently notified the Pentecostal Assemblies of Jesus Christ of its decision. On Tuesday morning the Pentecostal Assemblies of Jesus Christ moved its conference to the Kiel Auditorium where the two bodies met to consummate the merger. On September 25, 1945, the two groups cast their vote as to whether or not to merge. The vote was in the affirmative, and that brought great rejoicing among the brethren.

The next order of business was the election of officers for the merged body. Brother Oscar Vouga presided over the elections. It was generally agreed that if the general superintendent was elected from one organization, the general secretary treasurer should come from the other organization. Elected were Brother Howard A. Goss as general superintendent, and Brother Stanley W Chambers as general secretary treasurer, Brother W.T. Witherspoon as assistant general superintendent (there was only one at that time), and Brother Wynn T Stairs as director of Foreign Missions.

Following the elections the Articles of Faith and General Constitution were presented for consideration, and they were adopted as presented by the merger committee.

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The Articles of Faith and General Constitution are accepted

Most gratifying has been the Foreign Missions Division effort

The Pentecostal Herald becomes the official organ

Growth was immediate and tailor-made for the Twentieth Century

Howard Goss, the first General Superintendent 1945 - 1951

The conference closed on a note of harmony and with great hopes for the future of the merged body. There was a great effort made to unite all of our hearts together for the spreading of the gospel throughout the world.

In organizing the various districts, Brother Goss in his wisdom insisted that the new district boards be made up of brethren from both previous organizations, and this principle was followed throughout the districts. In the beginning there were about fifteen districts, and some districts consisted of more than one state. In comparison, we now have fifty districts in the United States and Canada.

Perhaps the most gratifying of all achievements has been the way the foreign missionary effort of the organization has flourished and become a tremendous force in the world. At the time of the merger we had very little organized missionary effort, but at this time we have 308 foreign missionaries under full appointment and 171 AIM workers under appointment. Also there are six Regional Directors helping in 177 countries of the world. Thank God for His blessing upon the work in other parts of the world!

Only two departments were organized at the merger: Foreign Missions and Youth. The *Pentecostal Herald* became the official organ of the United Pentecostal Church, replacing the Pentecostal Outlook of the Pentecostal Assemblies of Jesus Christ and the Apostolic Herald of the Pentecostal Churches Incorporated. The Publishing House of the P.C.I. became the publishing arm of the United Pentecostal Church.

Growth was Immediate

It is not difficult to see why this movement grew so rapidly. It was tailor-made for the twentieth century, anticipating many of the social and psychological developments that were to take place.

The merger capped several years of turmoil and doctrinal debate that started shortly after the Pentecostal movement began early in the century. Howard Goss was elected as the first General Superintendent, and W. T. Witherspoon was elected as the Assistant General Superintendent.

Howard A. Goss – 1945 - 1951

Howard A. Goss, the first general superintendent of the UPC, had been associated with Charles Parham. He charted the direction of many of the Oneness organizations and was considered the obvious choice to become the first General Superintendent of the newly formed United Pentecostal Church Incorporated.

Church History

From Apostolic To Modern Ages

Arthur T.
Morgan, the 2nd
General
Superintendent
1951 - 1967

Arthur T. Morgan - 1951-1967

Arthur T. Morgan was elected General Superintendent of the United Pentecostal Church Incorporated in 1951. During his term a larger United Pentecostal Church headquarters was purchased in 1952, and expanded in 1954.. He died while the United Pentecostal Church was in conference in 1967.

Stanley W.
Chambers, the
4th General
Superintendent
1968 - 1977

Oliver F. Fauss - 1967-1968

Oliver F. Fauss was elected when Brother Morgan died in 1967. He was chosen to fill Arthur T. Morgan's unexpired term on a temporary basis.

Stanley W. Chambers - 1968-1977

Stanley Chambers was elected general superintendent in 1968. His term saw the construction of a brand new two-story headquarters for the United Pentecostal Church in 1970, and a substantial growth in both constituency and ministerial body. The word *International* replaced *Incorporated* in the name and became the United Pentecostal Church International.

Nathaniel A.
Urshan, the 5th
General
Superintendent
1977 - 2002

Nathaniel A. Urshan - 1977-2002

The United Pentecostal Church elected Nathaniel A. Urshan when Brother Chambers retired as the General Superintendent. He was the son of an early Oneness leader, Andrew D. Urshan. The United Pentecostal Church International again had a growth that resulted in various articles of secular agencies to note the United Pentecostal Church International as the fastest growing religious organization. He retired in

Kenneth F.
Haney, the 6th
General
Superintendent
2002 -

Kenneth F. Haney – 2002 –

Kenneth F. Haney was elected to serve as the United Pentecostal Church International's General Superintendent in 2002 and the organization continues to expand and gain converts under its current leadership.

Ensuing Years After The Merger

In the years that have followed the merger, other divisions of the work have been organized, such as Home Missions, Sunday School, Ladies Ministries, and Harvestime. The Pentecostal Publishing House has been a great success, and we are very thankful for its contribution to the work of the Lord.

In the passing years it has been proven that the merging of the two organizations in 1945 was the perfect will of God. We have grown numerically as multiplied thousands have been born into the kingdom of God. While experiencing this tremendous growth the United Pentecostal Church International has succeeded in maintaining its strong doctrinal

The passing
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From Apostolic To Modern Ages

The United Pentecostal Church has maintained a strong doctrinal position

position and holiness standard, becoming one of the few remaining frontiers for apostolic Bible doctrine and holiness. We expect the United Pentecostal Church to continue in this position until the coming of the Lord for His church.

First General Board

Below is the first General Board of the United Pentecostal Church in 1946. The United Pentecostal Church International owes a debt of gratitude for the leadership of the members of the first General Board, who laid a stable foundation upon which we have built. All the members of the first General Board are deceased with the recent passing of Stanley W. Chambers, who served as the first general secretary-treasurer and later as general superintendent.



Seated from left:

A.D. Gurley, Wynn T. Stairs, Foreign Missionary Secretary; Stanley W. Chambers, General Secretary-Treasurer; Howard A. Goss, General Superintendent; W.T. Witherspoon, Assistant General Superintendent; B.H. Hite, Missouri; G.B. Rowe, Indiana; and G.H. Brown, Arkansas

Standing from left: Southern District; J.A. Johnson, Western; Jack Scott, East Central; L.J. Hosch, Texas; Ellis Scism, Northwestern; Ralph G. Cook, Ohio; Mack D. Abbot, Texico; M.W. Howard, Oklahoma; S.G. Norris, North Central; W.A. Sherrill, Southeastern; M.J. Wolff, Illinois

Not Pictured:

S.L. Wise, Louisiana T.R. Dungan, Assistant General Secretary-Treasurer