

*The Apostle's Teaching,
Restoration,
and
Evidences of New Testament
Christianity from the "Dark
Ages"*

Promise of the Holy Spirit to the Apostles

- Promises made to the Eleven on Thursday night before the Crucifixion
 - (Judas had left beforehand – John 13:30)
- John 14:15-17 - **I will ask the Father, and he will give you another Helper**
- John 14:25-26 - **he will teach you all things and bring to your remembrance all that I have said to you.**

Promise of the Holy Spirit to the Apostles

- John 15:26-27 - **he will bear witness about me.**
- John 16:4b-11 - **if I do not go away, the Helper will not come to you**
- John 16:12-15 - **When the Spirit of truth comes, he will guide you into all the truth**

Promise of the Holy Spirit to the Apostles

- Jesus' Prayer
 - John 17:20-21
 - 20 “I do not ask for these only, **but also for those who will believe in me through their word, 21 that they may all be one**, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

Promise of the Holy Spirit to the Apostles

- Following the beginning of the church, those who received the word and were baptized devoted themselves to the Apostle's teaching.
 - Acts 2:41-47 - **they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.**

How the Apostles Preached

- Paul and Peter wrote of how the gospel was preached.
 - Ephesians 2:19-22 - **you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets**
 - Ephesians 3:4-5 - **it has now been revealed to his holy apostles and prophets by the Spirit**

How the Apostles Preached

- 1 Corinthians 2:12-13 – **but the Spirit who is from God, that we might understand the things freely given us by God. 13 And we impart this in words not taught by human wisdom but taught by the Spirit**
- 1 Peter 1:10-12 - **in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven**

Warnings of Departure

- While preaching and teaching the Gospel, it was also necessary to warn disciples that departure from the Apostle's teaching would come.
 - Acts 20:29-31
 - 2 Thessalonians 2:1-5
 - 1 Timothy 4:1-5
 - 2 Timothy 4:1-5
 - 1 John 4:1-3

Warnings of Departure

- Acts 20:29-31
 - **29** I know that **after my departure fierce wolves will come in among you, not sparing the flock; 30 and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. 31** Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears.

Warnings of Departure

- 2 Thessalonians 2:1-5
 - 1 Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, 2 not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. 3 Let no one deceive you in any way. For **that day will not come, unless the rebellion comes first**, and the man of lawlessness is revealed, the son of destruction, 4 who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. 5 Do you not remember that when I was still with you I told you these things?

Warnings of Departure

- 1 Timothy 4:1-5
 - **1** Now the Spirit expressly says that **in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, 2** through the insincerity of liars whose consciences are seared, **3** who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.

Warnings of Departure

- 2 Timothy 4:1-5
 - **3** For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, **4** and will turn away from listening to the truth and wander off into myths. **5** As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

Warnings of Departure

- 1 John 4:1-3
 - 1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for **many false prophets have gone out into the world.** 2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, 3 and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

Departures from the Apostle's Teaching

- **(Not an Exhaustive List)**
- A Clerical Priesthood (beginning 200 AD)
- Celibacy of Priesthood (beginning after 200 AD)
- A State-Church (beginning 313-380 AD)
- Baptism by Affusion Rather Than Immersion (beginning 251 AD)

Departures from the Apostle's Teaching

- Baptism of Infants (416 AD)
- Illegal to have a Bible; illegal to translate Bible into language of the people. (likely began after 400 AD)
- Meaning of Baptism Changed (1525-1530 AD)
- The “Sinner’s” Prayer (beginning 1800 AD)
- Instruments of Music in Worship (beginning 1000-1200 AD)

Restoration

- 1793
 - James O'Kelly of the Methodist Episcopal Church withdrew from the Baltimore conference of his church and called upon others to join him in taking the Bible as the only creed
 - His influence was largely felt in Virginia and North Carolina where history records that some 7,000 communicants followed his leadership toward a return to primitive New Testament Christianity.

Restoration

- 1802
 - In 1802 a similar movement among the Baptists in New England was led by Abner Jones and Elias Smith. They were concerned about "denominational names and creeds" and decided to wear only the name Christian, taking Bible as their only guide.

Restoration

- 1804
 - In the western frontier state of Kentucky, Barton W. Stone and several other Presbyterian preachers took similar action declaring that they would take the Bible as the "only sure guide to heaven."
 - (Last Will and Testament of the Springfield Presbytery)

Restoration

- 1809
 - Thomas Campbell, and his son, Alexander, took similar steps in what is now the state of West Virginia. They contended that nothing should be bound upon Christians as a matter of doctrine which is not as old as the New Testament.

Restoration

- Although these four movements were completely independent in their beginnings eventually they became one strong restoration movement because of their common purpose and plea. These men did not advocate the starting of a new church, but rather a return to Christ's church as described in the Bible.

Departures from the Apostle's Teaching

- A Clerical Priesthood (began about 200 AD)
 - No edict or decree (Christianity was illegal)
 - Believed to have originated from elders, with one becoming pre-eminent over the others
 - Then one becoming pre-eminent over the churches in several locations
 - A hierarchy of bishops, arch-bishops, and a papacy ensued by 400 AD (perhaps earlier).

Departures from the Apostle's Teaching

– 3 John 9-10

- 9 I have written something to the church, but **Diotrephes, who likes to put himself first, does not acknowledge our authority.** 10 So if I come, I will bring up what he is doing, talking wicked nonsense against us. And not content with that, he refuses to welcome the brothers, and also stops those who want to and puts them out of the church.

Departures from the Apostle's Teaching

- Requirement of Celibacy
 - First Lateran Council (1123 AD)
 - CANON 3
 - We absolutely forbid priests, deacons, and subdeacons to associate with concubines and women, or to live with women other than such as the Nicene Council (canon 3) for reasons of necessity permitted, namely, the mother, sister, or aunt, or any such person concerning whom no suspicion could arise.

Departures from the Apostle's Teaching

- Requirement of Celibacy
 - First Lateran Council (1123 AD) (continued)
 - CANON 21
 - We absolutely forbid priests, deacons, subdeacons, and monks to have concubines or to contract marriage. We decree in accordance with the definitions of the sacred canons, that marriages already contracted by such persons must be dissolved, and that the persons be condemned to do penance.

Departures from the Apostle's Teaching

– Requirement of Celibacy

- Second Lateran Council (1139 AD)
 - Canons 6, 7, 11: Repeated the First Lateran Council's condemnation of marriage and concubinage among priests, deacons, subdeacons, monks, and nuns.
 - Canon 10: Excommunicated laity who failed to pay the tithes due the bishops,

Departures from the Apostle's Teaching

- Edict of Milan
 - Issued by Constantine in 313 AD
 - Official tolerance of Christianity
- Edict of Thessalonica
 - Issued by Theodisius in 380 AD
 - Made Christianity the official religion of the Roman Empire
 - All other religion became illegal by 393 AD

Departures from the Apostle's Teaching

- Affusion Replaced Immersion
 - 251 AD – Novation, afraid he would die unbaptized, had himself sprinkled on his deathbed.
 - 337 AD – Emperor Constantine was “sprinkled” on his deathbed by Eusebius of Nicomedia
 - Some people decided to wait until late in life to be baptized so they could die soon thereafter without having amassed a load of sin.
 - However, there was the risk of becoming too ill or not being able to get to a pool or river in time.

Departures from the Apostle's Teaching

- Affusion Replaced Immersion
 - If they recovered, they were to be immersed (until 1311 AD)
 - 753 AD – Pope Stephen III legislated that “in cases of necessity”, pouring water on the head was “acceptable”.

Departures from the Apostle's Teaching

- Affusion Replaced Immersion
 - 1311 AD - A council of bishops meeting at Ravenna in Italy voted that either sprinkling or immersion was acceptable for everybody. The practice of sprinkling then took over universally (except in the Greek Orthodox Church), and spread into Protestant denominations during the Reformation movement.

Departures from the Apostle's Teaching

- Infant Baptism
 - 416 AD – Emperor Augustine passed a law by which infant baptism was decreed to be the law of the land.
 - All infants had to do it within a specified time.
 - Could only be done by an authorized Roman priest.

Departures from the Apostle's Teaching

- Infant Baptism
 - Those who disagreed were sometimes called Anabaptists, and were persecuted and even executed for non-compliance.
 - Escalating fees began to be charged by priests for performing infant baptism, to the point where poor people could not afford it.

Departures from the Apostle's Teaching

- Infant Baptism
 - Infants who died without being baptized were not given “last rites” and were to be buried in a separate part of a cemetery due to their “lost” condition.
 - Parents would give the deed to their property rather than have their infant child die without having been baptized, and therefore be doomed eternally.

Departures from the Apostle's Teaching

- Infant Baptism
 - A belief in “original sin” and that sprinkling or pouring water on the infant purified the original sin was the justification given. Opposition was treated rather harshly – execution or excommunication.

Departures from the Apostle's Teaching

- Meaning of Baptism Changed
 - Huldrych Zwingli (1484-1531) - A leader of the Reformation movement in Switzerland.
 - Baptism was universally seen by Christians as in some sense necessary for salvation, until Huldrych Zwingli in the 16th century denied its necessity.
 - To Zwingli is attributed the statement about baptism “It is an outward sign of an inward grace.”

Departures from the Apostle's Teaching

- “Calling on the Name of the Lord”
 - Some equate “calling on the name of the Lord” with the idea of saying to Jesus, “Lord, save me.” (See Romans 10:13, Acts 2:21)
 - What is the correct understanding of “calling on the name of the Lord”?
 - Acts 25:11 --- When Paul said “I appeal to Caesar”, the word “appeal” is the same word translated as “call” in Acts 2:21 and Romans 10:13.

Departures from the Apostle's Teaching

- “Calling on the Name of the Lord”
 - Paul was not appealing to Caesar to “save” him; he was claiming the right of a Roman citizen to have his case judged by Caesar.
 - In resting his case on Caesar’s judgment, Paul had to submit to whatever was necessary in order for his case to be brought before Caesar.
 - When a person submits to the will of God, that person is “calling on the name of the Lord.”

Departures from the Apostle's Teaching

- “Calling on the Name of the Lord”
 - 1 Peter 3:21 states that baptism is an “appeal to God for a good conscience”.
 - Acts 22:16 connects baptism and the washing away of sins with “calling on His name”.
 - When Paul encountered Jesus on the road to Damascus
 - Asked “What shall I do?”
 - Jesus’ answer was **not** “call upon the name of the Lord”

Departures from the Apostle's Teaching

- “Calling on the Name of the Lord”
 - Jesus’ answer was “Rise, and go into Damascus, and there you will be told all that is appointed for you to do.”
 - Ananias told Paul (in part) “Rise and be baptized and wash away your sins, calling on his name.”
 - If Paul’s sins had already been forgiven, this would not have been necessary.

Departures from the Apostle's Teaching

- The Sinner's Prayer
 - Earliest notion of a “Sinner's Prayer” came less than 500 years ago.
 - It was formalized as a theology about the time of Billy Graham.
 - Also known as the “Four Spiritual Laws”.
 - C. S. Lewis used the term “a great cataract of nonsense” to describe how people use a modern idea to construe Bible theology.

Departures from the Apostle's Teaching

- The Sinner's Prayer
 - “Cataract of Nonsense” is what happens when someone looks backward at the Bible based only on what he or she has known.
 - Instead, we should first discern conversion practices from the Scriptures and then consider the topic in light of New Testament teaching and practice.

Departures from the Apostle's Teaching

- The Sinner's Prayer
 - The “Sinner's Prayer” is a novel technique popularized through modern revivals and has replaced Biblically sound practice.
- Billy Sunday
 - Played professional baseball from 1883 to 1891 for Chicago, Pittsburg, and Philadelphia in the National League.
 - Left baseball for ministry after 1891.

Departures from the Apostle's Teaching

- The Sinner's Prayer
 - Billy Sunday baseball for ministry after 1891.
 - Was “converted” in 1886 or 1887.
 - Has been called the most influential American evangelist from 1900-1920.
 - The “sawdust trail”.

Departures from the Apostle's Teaching

- The Sinner's Prayer
 - John Webb
 - During the 1700's came an era of strong preaching
 - Created an environment where people felt the need to respond to the message.
 - Eventually Revelation 3:14, 19-20 became a popular passage for appeals.
 - Revelation 3:14, 19-20 is directed toward lukewarm Christians, not unbelievers.

Departures from the Apostle's Teaching

- The Sinner's Prayer
 - The message was altered by John Webb in the mid-1700's, as follows:
 - “Here is a promise Union to Christ; in these words, I will come in to him, i.e. If any Sinner will but hear my Voice and open the Door, and receive me by Faith, I will come into his Soul, and unite him to me, and makes him a living member of that my mystical body of which I am Head.”

Departures from the Apostle's Teaching

- The Sinner's Prayer
 - By looking straight into the sinner's eyes while speaking as if Christ was talking instead of the preacher, raised great emotions – more emotion than one displays at baptism. So, preachers concluded that the point of faith was more important than the point of obedience. This is what Huldrych Zwingli put into words by the famously infamous statement that baptism was only an outward sign of an inward grace.

Departures from the Apostle's Teaching

- Instruments of Music in Worship
 - When looking at a history of the use of instruments in the worship of the Church, it seems important to note that a division occurred by 1054 AD, which formally divided the State church of the Roman Empire into Eastern (Greek) and Western (Latin) branches, which later became known as the Eastern Orthodox Church and the Roman Catholic Church, respectively. This division was fueled primarily by political and geographical differences and some doctrinal differences.

Departures from the Apostle's Teaching

- Instruments of Music in Worship
 - The Eastern Orthodox Church did not use instruments in worship then and still do not use instruments in worship today. Therefore, a look at history should focus on the Western, or Roman Catholic, Church, or the date at which the “Great Schism” occurred.

Departures from the Apostle's Teaching

- Instruments of Music in Worship
 - A dissertation entitled “The Church Fathers and Musical Instruments” was presented by James W. McKinnon at Columbia University in 1965. He is quoted by Everett Ferguson and others in identifying the tenth-century AD as the earliest reliable date when musical instruments in the church began to be used regularly in more than a few locations.

Departures from the Apostle's Teaching

- Instruments of Music in Worship
 - Both McKinnon and Ferguson question the validity of earlier dates found in several reference works. While citing some of these works, it should be noted that no one claims that instruments were used during the time of the Apostles or for at least several hundred years after the last Apostle had died.

Departures from the Apostle's Teaching

- Instruments of Music in Worship
 - Thomas Aquinas 1225-1274 AD
 - a world-renowned Catholic scholar, was writing against its use. Indications are that even in his time the practice was not widespread. It is interesting to note, that when the Reformation began in Europe, one of the first abuses against which the Reformers took a stand was that of Instrumental Music.

Departures from the Apostle's Teaching

- Instruments of Music in Worship
 - Thomas Aquinas 1225-1274 AD
 - Congregations which were guided by the principles of the Reformation generally made three changes in the arrangement of their houses of worship: (1) The altars were changed to communion tables, (2) Religious statues were taken down, and (3) Organs were taken out.

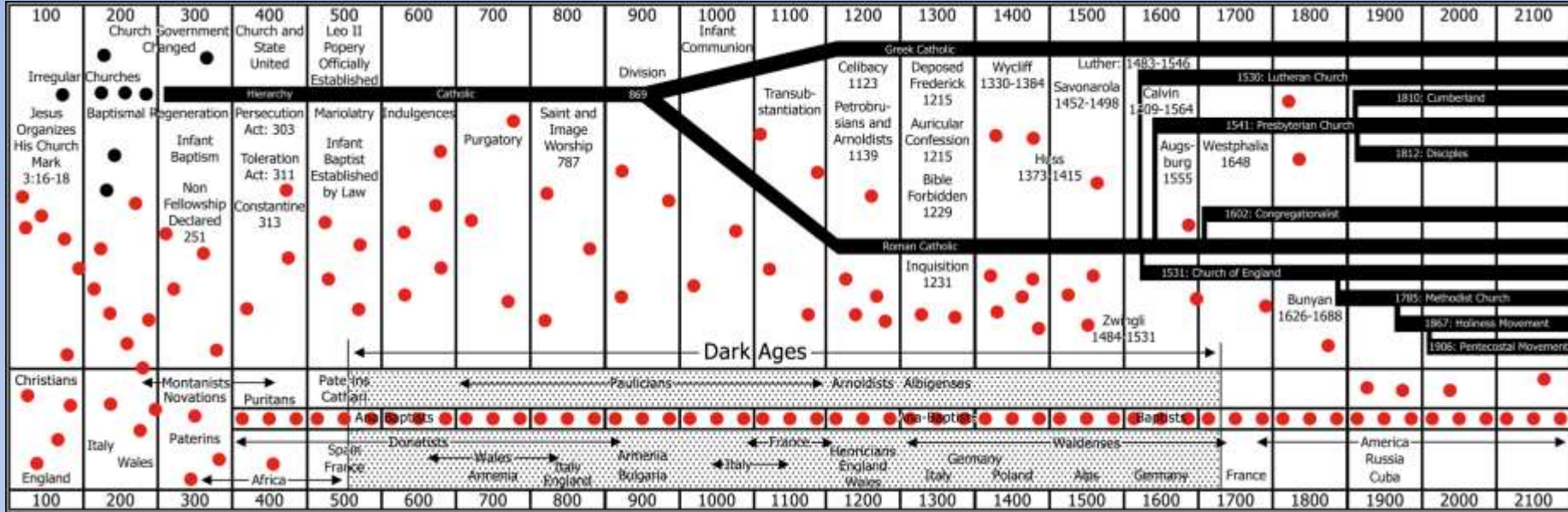
Departures from the Apostle's Teaching

- Instruments of Music in Worship
 - Revelation 5:8-10
 - 8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.
 - (“If they had harps in heaven, then it must be OK to have them in worship.” However, no one makes such a claim for golden bowls full of incense.)

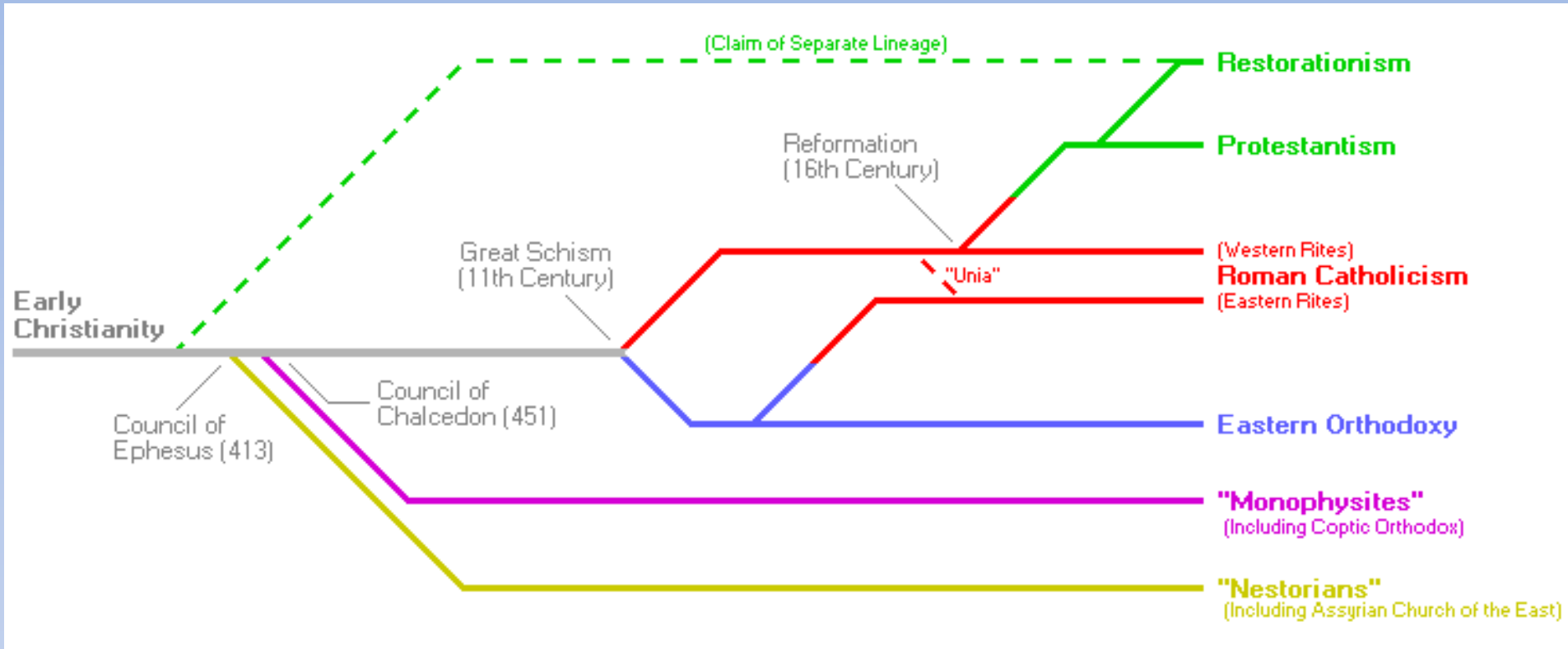
Departures from the Apostle's Teaching

- Instruments of Music in Worship
 - Revelation 5:8-10
 - 9 And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, 10 and you have made them a kingdom and priests to our God, and they shall reign on the earth.”

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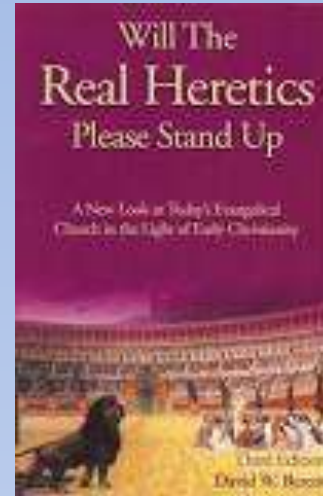
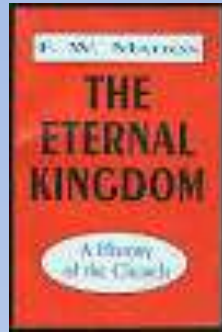
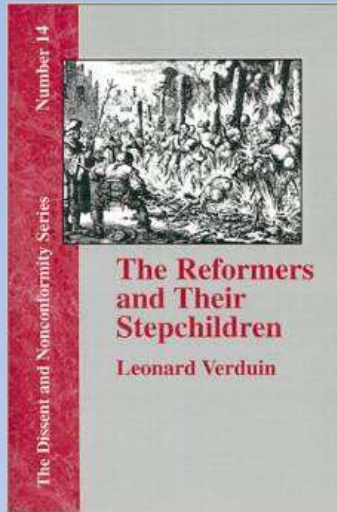


Evidence of N.T. Christianity through the Ages



Evidence of N.T. Christianity through the Ages

- References



- New Evidence of Christ's Church through the Ages
- Audio of Lesson by Gary Walker

Evidence of N.T. Christianity through the Ages

- References
 - Tradition and History of the Early Churches of Christ In Central Europe
 - Written by Dr. Hans Grimm, Translated by Dr. H. L. Schug
 - Reprinted from The Firm Foundation, circa 1955.

Some Terms Defined

- Heretic, Heresy
 - the word is found four times in the New Testament, usually translated as sect, party, or division.
 - After 313 AD, the state-church of Rome used heretic to describe anyone who dissented with their approved teaching, rules, edicts, canons, and rituals.
 - The state-church of Rome traced disagreement to copies of the scriptures in the common language, and declared that to be heresy.

Some Terms Defined

- Sacralism
 - the confluence of church and state wherein one is called upon to change the other.
 - Christian sacralism is the hybrid product that resulted from the change known as the Constantinian shift that began following 313 AD

Evidence of N.T. Christianity through the Ages

- The Donatist Rebellion (began after 313 AD)
 - Led by Donatus Magnus in Northern Africa
 - Opposed the State-Church alliance, called Constantinian Sacralism
 - Opposed conversion at the point of a sword, denying the validity of forced conversion
 - *Believed that the church would be corrupted when those lacking sincerity were forced into the church.*

Evidence of N.T. Christianity through the Ages

- The Donatist Rebellion (continued)
 - Some surrendered their copies of the scriptures rather than be executed.
 - Maintained that the church is a community of believers rather than a state agency.
 - They were “suppressed”, and the ones who survived suppression moved into desert areas
 - Disappeared after the Muslim conquest of Africa in 700 AD.

Evidence of N.T. Christianity through the Ages

- Inquisition of Casper Zuecker
 - It was testified in court that
 - He is not commonly thought by the rank and file to be an Anabaptist.
 - He is churlish, cannot get along with others, starts fights, swears, curses, disturbs the peace, and carries a weapon on his person.
 - Therefore, he cannot be one of “them”.

Evidence of N.T. Christianity through the Ages

- Inquisition of Heretics
 - Those who carried a staff instead of a sword were identified as heretics.
 - Those who did not get drunk, curse, commit fornication, were suspected of trying to appear more holy than the authorized religion, and were identified as heretics.
 - Those who did not attend mass were suspected of being opposed to the authorized religion.

Evidence of N.T. Christianity through the Ages

- Anabaptist rebellion
 - Greek ἀναβαπτισμός: ἀνά- "over again" and βαπτισμός "baptism"
 - Emperor Augustine - passed a law by which infant baptism was decreed to be the law of the land in 416 AD.
 - All infants had to do it within a specified time.
 - Could only be done by an authorized Roman priest.
 - Those who disagreed were persecuted and even executed for non-compliance.

Evidence of N.T. Christianity through the Ages

- Anabaptist rebellion (continued)
 - Escalating fees began to be charged by priests for performing infant baptism, to the point where poor people could not afford it.
 - Infants who died without being baptized were not given “last rites” and were to be buried in a separate part of a cemetery due to their “lost” condition.

Evidence of N.T. Christianity through the Ages

- Anabaptist rebellion (continued)
 - Parents would give the deed to their property rather than have their infant child die without having been baptized, and therefore be doomed eternally.
 - The early members of this movement **did not accept the name "Anabaptist"**, claiming that since infant baptism was unscriptural and null and void, the baptizing of believers was not a re-baptism but in fact their first real baptism.

Evidence of N.T. Christianity through the Ages

- 350-800 AD (excerpt from Hans Grimm)
 - Out of the Celtic district of Galacia (Spain) and Gaul (France) messengers of the New Testament gospel must have entered the British Isles for the first time, for even as early as the year 422 the Catholic bishop Germanus, who had been sent there on inspection, wrote that numerous Christians in Britain had rejected Augustine's doctrine of the original sin, practiced the immersion of adults only, did not follow the Roman ritual in their divine service, and did not recognize the hierarchy of Rome, especially the spiritual jurisdiction of the Pope.

Evidence of N.T. Christianity through the Ages

- 1071-1443 AD
 - In 1118 Gregory Grimm was tortured in Ensisheim in Alsace as a "Patarene" and put to death, because he had been baptized by his grandfather, who on his part had been baptized by immersion for the forgiveness of sins in the name of the Father, and of the Son, and the Holy Spirit by a traveling merchant from Venetia.
 - Hans Grimm has traced the church back through his own family for 750 years, to Gregory Grimm.

Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - Pope Innocent III stated in 1199:
 - ... to be reprov'd are those who translate into French the Gospels, the letters of Paul, the psalter, etc. They are moved by a certain love of Scripture in order to explain them clandestinely and to preach them to one another. The mysteries of the faith are not to explained rashly to anyone.

Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - Pope Innocent III stated in 1199: (continued)
 - Usually in fact, they cannot be understood by everyone but only by those who are qualified to understand them with informed intelligence. The depth of the divine Scriptures is such that not only the illiterate and uninitiated have difficulty understanding them, but also the educated and the gifted.

Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - 1215 - Pope Innocent III:
“that they shall be seized for trial and penalties,
WHO ENGAGE IN THE TRANSLATION OF
THE SACRED VOLUMES, or who hold secret
conventicles, or who assume the office of
preaching without the authority of their
superiors; against whom process shall be
commenced, without any permission of appeal”

Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - 1215 - Pope Innocent III:
“declared that as by the old law, the beast touching the holy mount was to be stoned to death, so simple and uneducated men were not to touch the Bible or venture to preach its doctrines”

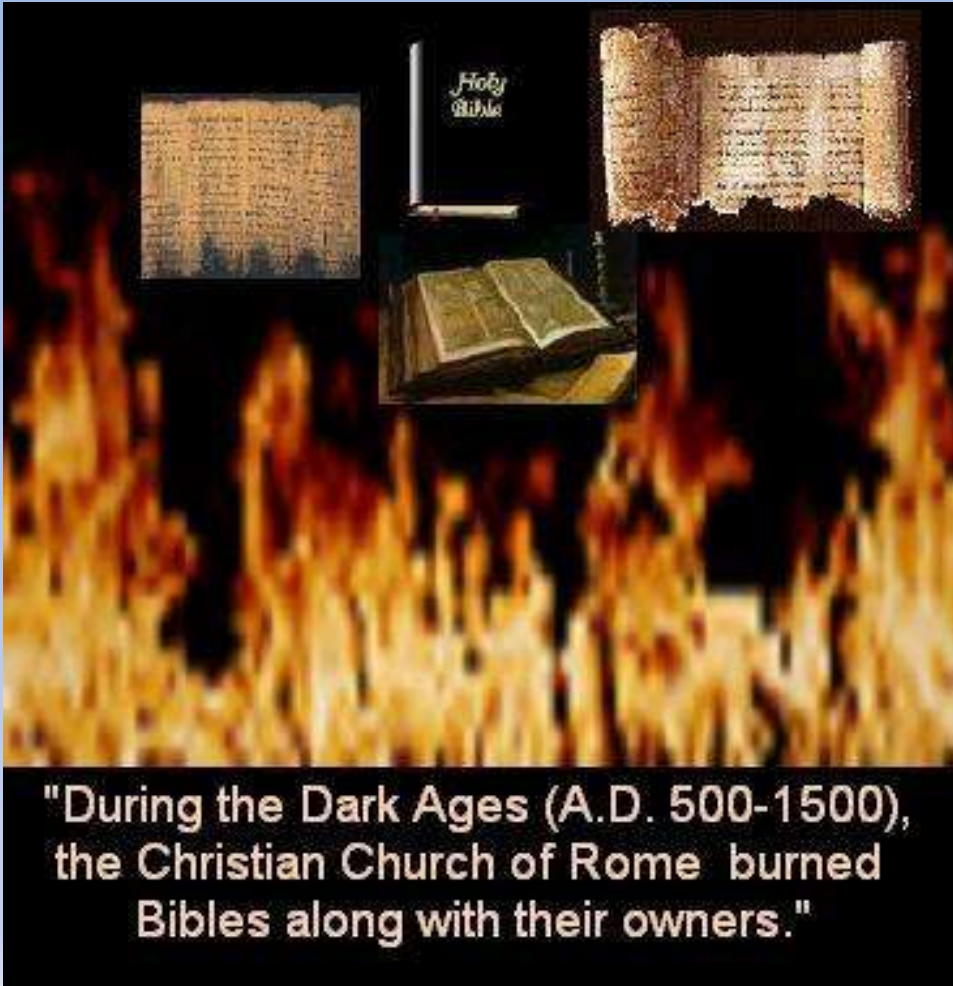
Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - The Council of Toulouse, 1229
Canon 1. We appoint, therefore, that the archbishops and bishops shall swear in one priest, and two or three laymen of good report, or more if they think fit, in every parish, both in and out of cities, who shall diligently, faithfully, and frequently seek out the heretics in those parishes, by searching all houses and subterranean chambers which lie under suspicion.

Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - The Council of Toulouse, 1229 (continued)
Canon 6. Directs that the house in which any heretic shall be found shall be destroyed.
Canon 14. We prohibit also that the laity should be permitted to have the books of the Old or New Testament; unless anyone from motive of devotion should wish to have the Psalter or the Breviary for divine offices or the hours of the blessed Virgin; but we most strictly forbid their having any translation of these books.

Evidence of N.T. Christianity through the Ages



**Even before 1199
Rome declared
that it was illegal
for the common
people to read
from or own a
Bible.**

"During the Dark Ages (A.D. 500-1500),
the Christian Church of Rome burned
Bibles along with their owners."

Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - Handwritten Bible dated 1000-1100 AD
 - Seen by Gary Walker and his wife, Kathy
 - In museum in Dublin, Ireland
 - Preserved in glass case
 - (could not find a picture)

Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - Handwritten Bible dated 500 AD



Evidence of N.T. Christianity through the Ages

- Illegal to Have Bible
 - The response of Bible believers became Memorization of Scriptures.
 - Some memorized entire gospels, Acts, or Romans.
 - They would recite them to one another.

Evidence of N.T. Christianity through the Ages

- Hedgerow Preachers



Evidence of N.T. Christianity through the Ages

- Hedgerow Preachers
 - Carried a Bible in a leather satchell
 - Congregations met in private places, such as between hedgerows

Evidence of N.T. Christianity through the Ages

- Hedgerow Preacher – Debate with a Priest
 - **Priest:** "Why do you refuse to let the one true church baptize your children?" "Why do you set up ceremonies of your own? Who is your pope?"
 - **HP:** "We conduct our lives and our worship only by Scripture." "We desire only to be left alone. We are not troublemakers."

Evidence of N.T. Christianity through the Ages

- Hedgerow Preacher – Debate with a Priest
 - **Priest:** "Only by Scripture?" "What part do you give holy tradition? And who gave you hedge preachers the authority to interpret Scripture?"
 - **HP:** "We abide only by Scripture".
 - **Priest:** "All right All right!" "I will prove you are heretics — by Scripture. We will meet again."

Evidence of N.T. Christianity through the Ages

- Hedgerow Preachers
 - Saint Louis was acclaimed for his charity, humility, and concern for the poor. He built many hospitals, among them the hospital known as "Quinze-vingt" ("Fifteen-Twenty") -- a hospital for the blind and whose name comes from the fact that it could care for 300 patients. He built homes for reformed prostitutes. Every day, he met with the poor personally and saw to it that they were fed, inviting them to dine with him, and washing their feet in imitation of Christ at the Last Supper.

Evidence of N.T. Christianity through the Ages

- Hedgerow Preachers
 - Saint Louis is known to have advised priests in France: “Don’t argue with the heretics, but rather thrust a sword through their belly.”
 - He also executed a great number of Jews and burned copies of the Talmud.

Evidence of N.T. Christianity through the Ages

- Waldensians
 - Were known for lay preaching, voluntary poverty, and strict adherence to the Bible.
 - They claimed to have begun as early as 313 AD, and claim to have continued a pure line of Biblical teaching, which often put them in conflict with Rome, and led an order to exterminate them.
 - *(Have not been able to verify all aspects of their teaching).*
 - Between 1175 and 1185 they translated the New Testament into the vernacular.

Evidence of N.T. Christianity through the Ages

- Notes on Dr. Hans Grimm
 - He was baptized as a scion (a young shoot or twig of a plant) of one of the oldest Christian families in Central Europe at the age of 17 in the Hanau pond in Alsatia. He attended college in Strassburg, and started preaching while inscribed in the universities of Koningsberg, Hamburg and Riga. Lic. Comparative Religion Science and doing research work for a history of the churches of Christ in Central Europe.

Evidence of N.T. Christianity through the Ages

- Notes on Dr. Hans Grimm (continued)
 - In 1933 he was placed in a Nazi concentration camp in Germany for illegal preaching in Anhalt, Germany. His first library and manuscript were confiscated in 1934, and his second library and manuscript were bombed out in 1944 in Leipzig. In 1946-48 he served as professor in the Teachers' College in Leipzig.

Evidence of N.T. Christianity through the Ages

- Notes on Dr. Hans Grimm (continued)
 - In October 1948, he was arrested by the Communists for illegal preaching, serving a four-year term in the Red prisons of Leipzig, Waldheim and Graefentonna. He escaped to Berlin in December 1952, and from 1953 to 1955 was a lecturer of the Evangelical Academy in Kassel.

Evidence of N.T. Christianity through the Ages

- Notes on Dr. Hans Grimm (continued)
 - At his first contact with the bretheren from the United States (Roy Palmer and Otis Gatewood), Herr Grimm was recognized as a member of the churches of Christ. He served congregations at Kaiserslautern and Mannheim, Germany, and since May 1963, at Biel, Switzerland, under the supervision of the elders of Trinity Heights Church of Christ in Dallas.

Evidence of N.T. Christianity through the Ages

- Notes on Dr. Hans Grimm (continued)
 - Prior to the contact with Roy Palmer and Otis Gatewood, neither Herr Grimm nor his ancestors had any knowledge of the Restoration in the United States.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#1)
 - In the year 1143 an elder and more than one hundred orthodox Christians were seized on the lower Rhein. These confessed under torture that their congregations were in existence everywhere, but in concealment; their greatest center of members at that time was Greece, by which term doubtlessly the Byzantine Empire was meant.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#1)
 - Out of the stronghold of the heretics at Montwimer near Chalons-sur-Marne, which already 150 years previously had sheltered the evangelist Gundulf as he came from Lombardy—Gundulf, who at that time journeyed through the Walloon and Picardy district of north France and Belgium as a preacher of apostolic poverty and opponent of christening of children,.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#1)
 - and had called into life important churches both in Luetlick and in Arras—out of Montwimer came the establishment of the brotherhood in Rheims in about 1200. Here the New Testament believers were called "Publicani"—probably not to brand them as receivers of custom but as a mistaken word-form of their Macedonian designation of "Paulikanoi"
 - which the French crusaders had brought back with them.

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Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#2)
 - In the year 1208 a papal legate in a public sermon had severely insulted the mighty Earl of Toulouse, a free thinker and by no means a religious man, and because of his insult had been slain by a vassal of the earl. A crusade began under the king of France who long had greedily eyed the possessions of the rich, industrious Languedoc tradesmen;

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#2)
 - his forces marched into the district of the "heretics" and stormed one city after the other in fearful slaughter among Catholics, fanatics, and Christians. In his long-lasting and furious campaigns of revenge during thirty years and more he made of the land a wilderness almost uninhabited by man.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#2)
 - The French historians estimate the number of those who perished through the direct effects of war in Languedoc from 1208 through 1244 at around 1,500,000; to this must be added also the number of those perishing from epidemics and famines following the campaigns and those who fell victims of the tribunals of the Inquisition.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#3)
 - In 1400 an annihilating blow struck the congregation which was perhaps the oldest church in Germany, Strasbourg, in which according to tradition of the Alsatian Old Evangelicals there were said to have been New Testament Christians even from the time of Julian the Apostate. In a raid based on Denunciation 32, "Winkler" ("Cornerers")—as common folk here called the orthodox believers

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#3)
 - on account of their secret meetings in ole corners (Winkeln) and vaults—were arrested, submitted to torture and in their torture terribly mutilated. The persecutors extorted from these victims the confession that their sole authority was not the church but the New Testament, which should be studied in the language of the country. They rejected all adoration of Mary and of the saints and all veneration of

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#3)
 - pictures or crucifixes; they disavowed the authority of the consecrations by priests and bishops along with the clergy's claim to the keys of salvation and heaven. Of feast days they kept only Good Friday, Easter, Whitsunday and the first day of the week. They called the baptism of children useless, since there could not yet be any belief in these little ones.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#4)
 - It is not superfluous to point out that by no means was it in the Roman church alone which poured out in streams heretic blood. The new reformation churches of Lutheran and Zwinglian and Calvinistic stamp vied with the Roman church in rooting out the disturbers of graveyard quiet. The churches, under the protection of the basic principle *Cuius regio, eius religio* (The sovereign decides about the religion),

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#4)
 - had begun to expand in the "Holy Empire of German Nations." Even Melanchthon, who was praised as the gentle Lutheran man of God, gave out for his sovereign ruler theological decisions which were intended to justify the execution of defenseless advocates of baptism.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#5)
 - What the dark centuries of the blood-covered torture racks and the reeking funeral piles had not been able to bring about an end, namely, the complete destruction of the churches of the Lord, that was brought about by the centuries of tolerance, with the domination of enlightened absolutism beginning with the rules of emperor Joseph and King Frederick. Emerging out of the night of catacomb-like existence, many of

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#5)
 - the members could not see their way clearly any longer in the sun of the light of freedom of belief. They did not prevent their children from intermarrying with Mennonites, Amish, or baptists, since these after all practiced baptism of adults upon profession of faith. They sympathized with other groups of previously persecuted believers who likewise professed to represent Bible groups and truths, such as the

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#5)
 - Inspiration-Groups and New Baptists, radical Pietists and Quakers. The spirit of Evangelical Alliance, that spirit that conceded to everyone membership in "the church of his choice" and granted the same rights to the legalistic-Mosaic Seventy Day Adventists as it did to almost antinomistic Pregizerianers, to the unbending Calvinists who quaked in their thoughts of the "inner sin" along with the Arminian Methodists

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#5)
 - who defended mankind's freedom of will, to the Lutherans who consented to the sacrament of sprinkling children along with the Baptists who affirmed that only believers should be baptized—this shifting spirit undermined the surviving churches.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#5)
 - The descendants of martyrs became lukewarm and many fell away. When the First World War broke out there were only three small churches of 20 families or less which professed the apostolic order of their lives and baptism for the remission of sins.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#6)
 - May I speak of myself as a connecting link of the Central European churches of Christ and the brethren and sisters of the English-speaking restoration movement? Hitler's henchmen in World War II tried to terminate the destruction of the Lord's little flock. In 1933 all bishops and deacons of the churches of Christ on German soil were imprisoned in *Konzentrationslager*. In 1939 the adult members in East Prussia

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#6)
 - followed their shepherds into the prisons and hard-labor convoys, where they perished in 1944, and in 1942 the 11 Alsatian families were deported to Poland. There they were massacred by the advancing Red tankists in January, 1945. All died with the same heroism for their Lord as their ancestors did.

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#7)
 - But in the same month (March, 1955) I met for the first time in my life a member of the restored churches of Christ of America. What he had to tell me was not other than the faith of my ancestors which I had taught and practiced all my life. My grandfather had had contacts with Scottish (Haldane) Baptists and Sandemanians, yea, even with Christadelphians in Birmingham, but the American Restoration Movement had

Evidence of N.T. Christianity through the Ages

- Excerpts from Dr. Hans Grimm (#7)
 - been totally unknown to us. And now the fact that the Lord had built up his church beyond the Atlantic, just in time, when his last followers in Europe dwindled, hit me like a thunderclap.
 - The torch did not die out. God had kindled it again and put it on a lamp-stand and it gives light for everybody in the house. This was the fulfillment of Christ's promise: *I am going to build my church, and the powers of death will never prevail against it.*

Evidence of N.T. Christianity through the Ages

- Oral History from Gary Walker (#1)
 - In, the 1950's Richard E. Walker was preaching in Bruchsal (Richard's son is Gary Walker)
 - Some women who came made a comment
 - "There is a man named Albert Vitzenmeir in a nearby town, and he is preaching the same thing you are."
 - Richard Walker went to meet Albert Vitzenmeir.
 - Albert wept, and stated "I thought I was the only one on earth who was just trying to do what I read in the New Testament,

Evidence of N.T. Christianity through the Ages

- Oral History from Gary Walker (#2)
 - Gary Walker was preaching in Bangalore (India, where he was a missionary from 1974-1984)
 - Have you heard of Dr. ??? Mitchell? He teaches a lot of what you are teaching.
 - Upon meeting, Dr. Mitchell is very interested and very suspicious.
 - “I just want to teach what the Bible says.”
 - Most correct, but did not understand remission of sins.
 - Gary Walker baptized Dr. Mitchell and ten of his group.

Evidence of N.T. Christianity through the Ages



**Meghalaya
(Khasi Tribes)**

Evidence of N.T. Christianity through the Ages

- Oral History from Gary Walker (#3)
 - In the 1960s, Abilene Christian College received some letters from northern India.
 - People of the Khasi tribe had gotten some Bible correspondence courses.
 - They stated, “You seem to believe a lot of what we believe.”
 - It may have been J. C. Choate, Gordon Hogan, or someone else who went to see them.
 - There many churches which were described then and later as “New Testament churches.”