

# 1000 YEARS OF CHURCHES OF CHRIST

NUMBER 159

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We grew up with a clean simple explanation of history.

The Bible was written in the first century

The canon of the New Testament was settled in AD 400

The Catholic Church got a Pope in AD 606 and began to hide the Bible from regular people.

In 1517 Luther nailed 95 theses to the door of the Wittenberg church to start the Reformation.

In the 1830s the Campbells and Stones Started the Restoration Movement.

Between AD 606 and the Restoration movement the church continued to exist, maybe someplace in Ethiopia.



BOW LANE, LONDON, WHERE A CHURCH OF CHRIST MET IN THE 1530s, P. 311

Continued on page 5

## Fired Without Cause

I just received an e-mail from a parent in our student ministry. The dates we have chosen for our summer mission trip conflict with her family's summer vacation plans. These things happen in student ministry. Time will tell how this conflict plays out. Some parents are understanding; some are not. Still others bring a level of spiritual and emotional toxicity to our ministries that result in wounds that only ministers (particularly youth ministers in this scenario) can fully understand.

Continued on page 2

## The Living Word of God

*"For the word of God is alive and powerful. It is sharper than the sharpest two-edged sword, cutting between soul and spirit, between joint and marrow. It exposes our innermost thought and desires."* (Hebrews 4:12)

What has the power to transform our lives? It takes the living, powerful, nourishing word of God to move us from where we are to where we want to be.

Continued on page 3

### IN THIS ISSUE:

1000 Years of Churches of Christ?	1
Fired without Cause - Blanchard	1
The Living Word of God - Brown	1
Heart Light and Head Light - Grubbs	1
Gospel Movie - Dill	14
Impossible for Evolution	15

## Heart Light and Head Light

'Heart light and head light: "original equipment installed by God at creation. Switched on remotely at birth. First seen by mother and father, who see purest love of God looking back at them, with such attractive power that they are filled with awe and become bonded for life.

Continued on page 3

## Fired Without Cause , p. 2

For those of us who are veterans in this field, we have learned to accept conflict and criticism as a natural part of ministry. For youth ministers, few become seasoned veterans; conflict and criticism wear us down and drive us away. Much too soon.

I have a friend who was fired from his church recently. The elders called for a meeting with very little notice. My friend was told the meeting was to discuss his work, but no further details were provided. In the days leading up to this meeting, my friend solicited prayers from others of us in a supportive online youth worker community. "Please pray for me. My elders want to meet with me and I don't know why. I'm nervous about the nature and circumstances of this meeting and I fear something is wrong. Please pray for me and my family as we anticipate this meeting."

Can you sense the anxiety in this prayer request? Maybe you have also experienced an unforeseen meeting with a boss or supervisor in your past. Maybe you have wondered if you were about to be called out, chastised or fired? Have you ever been there? Make no mistake – there are many of us in paid ministry who know exactly how this feels. The confusion. The fear. The anticipation.

My friend walked into his meeting with fingers crossed. The elder presiding over this meeting informed him he was fired. Effective immediately. The announcement would be made the next Sunday morning. A letter had already been prepared, and a severance package already determined. Here's the kicker. There was no explanation of why this minister was terminated. None. Zero. The elders simply determined it was time for him to go.

You and I probably ask the same questions here. Was there moral failure to blame? No. Was this a financial necessity from a shrinking

budget? No one suggested this. Was there a personality conflict? If so, no one addressed this either. Was this guy simply not doing his job? In a season of Covid? When the church was not assembling regularly and students were prevented (by elder decree) from participating normally in social gatherings? Again, if this were the case, no one said so. This minister was called to an unscheduled meeting and fired without reason. Period.

What happened here? This unfortunate incident provides a case study of sorts for a handful of conversations we should engage among church leaders. We can discuss the roles of elders and ministers and the nature of accountability that exists among them. Should the elders serve as an executive board and ministers function as paid professionals? We can explore healthy modes of conflict resolution among church leaders and extended to the church at large. Church leaders deal with conflict on a regular basis. Do they address and resolve conflicts in healthy and God-honoring ways? We should absolutely talk about communication, in general. Churches struggle here. Many of our conflicts stem from dysfunctional communication patterns – these things go hand-in-hand. What about power brokers and political influencers who have a disproportionate say in church affairs? And how do we address this issue when some of these become elders (and elder wives) themselves? Hmmm...

I hurt for my friends in ministry who have been wounded by their churches. To varying degrees, this is every paid minister I know. In the case of my friend who was recently fired, I am saddened and frustrated by the way this one went down. Church leaders must do better. Elders must do better.

Continued on page 3

**Fired Without Cause , p. 3**

**The Living Word of God , p. 2**

There are times and circumstances for firing. There are also times when ministers of integrity should step aside. Maybe God rescued my friend from an unhealthy and dysfunctional church? Maybe he is relieved from the anxiety of future meetings with men who incite fear and distrust – whether intentionally or otherwise. Maybe this former minister is better off.

Dave Blanchard, Bellefonte, PA

Dave works with church leaders to evaluate and innovate toward healthy ministry practices. If your church could benefit from a conversation about the why, what and how of congregational ministry, please inquire through the Contemplative Pragmatist.

[www.contemplativepragmatist.com](http://www.contemplativepragmatist.com)

*“But you have been born again, but not to a life that will quickly end. Our new life will last forever because it comes from the eternal living word of God.” (I Peter 1:23)*

Wouldn't it be convenient if we could have someone else read and study the living Word of God and simply tell us about it? They could worry about figuring out the difficult words and obscure passages and then pass that information along. If it was simply information we wanted that would be great. But God's word is far more than information.

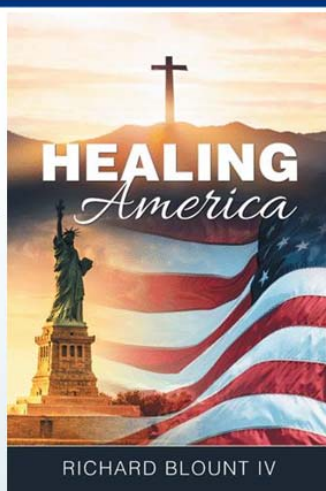
The transforming power comes from the powerful, living Word planted in our hearts and souls. It is not merely human ideas and information. The pure, fresh living Word of God, read and practiced over a lifetime will produce the character of Jesus Christ. The Word builds integrity and sustains us through difficult times. It has saving power and protects us from the evil one.

*“Solid food is for those who are mature, who through training have the skill to recognize the difference between right and wrong.” (Hebrews 5:14)* After we have planted the seed of God's Word in our souls, then we earnestly seek out instruction to understand better. Pray for insight, wisdom and understanding to know and obey everything that pleases God. Thankfully the living Word of God has the power to transform our lives.

Elizabeth Brown

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## Heart Light and Head Light, P. 2

As newborn children we bask in the light of reflected love, instinctively grateful, giving and receiving love that reinforces our bond with the parent -until we develop awareness of a new world around us, other faces, changes in our environment, including sounds, objects, foods instead of milk – to which we respond, at first involuntarily until we discover the power of CHOICE.

By exercising the power of choice, we discover a new power- control! At first, we simply “push back” but later discover we can increase power by verbalizing a special sound: “NO!” People notice that we are becoming “headstrong”.

By rejecting what is offered until we select what pleases us most, we find we can turn off or on that power for “good” that seems so valuable to parents and others in the world around us. We discover “negotiation” and the power to bargain for ever greater diversity of desires “of the flesh”. We can now choose to be “good” or “bad” in order to manipulate people in the world around us. We use “bad” to intimidate, and the power of persistence to “do whatever it takes” to obtain the object or activity of our choice. Left “unchecked” we may proceed to self-destruction – “losing our head, out of our mind”.

As it may happen, to our surprise we may encounter some people who seem unaffected by our unbridled pursuit of personal choices and demanding ways. They appear calm, content-yet happily engaged in their work, with extra energy and time to help others – including us. They smile, take interest in our well-being and notice something about us that is worth complementing – something having to do with a “good choice” that make us want to smile in spite of our “bad” day. After several unexpected “encounters” with some of these people, we may find ourselves drawn to them,

wanting to get to know them better, feeling more at ease while visiting and listening to their views and strategies for maintaining peaceful self-control in the world that is driving the rest of us crazy, making us want to “act-out” our frustrations.

Most of our friends mock their lifestyle as being “no-fun”, warning us away and drawing us back to the hectic, frustrating daily grind where we must fight for everything we want. However; with each passing day, we begin to reflect about people who are slowly becoming “new friends” and begin to reconsider our “choices” – and whether our choices are really our choices in our best interest or whether we are “going with the flow” of old friends, old choices, doing the same things over and over with same dissatisfying results. Maybe it is time to consider a different strategy for making choices that might give me a “happier face” and a fresh start to a “new life”, comparable to my new “look at the brighter side” friends.

I must admit; it is surprising to see the smiles of my family, a new brightness in their eyes and hear them speak of new people I know who “have a good heart”. It “lights me up” to have a new outlook on life”. Now, where does this come from?

Where will it take me? Where will who (?) lead me?

Wow! Turn on the heart lights! I can see with new head light! \*\* Let’s go! Who will come with me? Perhaps some of my old friends?

\*\*\*“Do not conform any longer to the pattern of this world, but be transformed by the renewal of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.” Romans 12:2

Larry S. Grubbs, Harrison, Ohio

## 1000 YEARS OF CHURCHES OF CHRIST

Turns out what actually happened is somewhat more complex than that. This article is going to report on what Keith Sisman researched and published in his book **TRACES OF THE KINGDOM** which is subtitled “One thousand Years of the Churches of Christ in England”. Immediately the idea that Churches of Christ have existed in England for one thousand years should get your interest.

One point he makes is that the Roman Catholic Church was dominant from most of the Middle ages and established what was right and wrong. If you taught something else, you were a heretic. This means that most writings about the Churches of Christ would be negative descriptions of heretics rather than a positive history.

Some of the derogatory names given to the heretics were Waldensians, Lollards, and Anabaptists. Keith Sisman undertakes to demonstrate that the history of the Waldensians, Lollards, and Anabaptists is generally the history of Churches of Christ. He may be stretching his conclusions a bit, but there is a lot of information to consider. It is a good book to read.



DOWNING PLACE PLACE, CAMBRIDGE Formerly Hog Hill, where a church of Christ met in the 1600 and 1700s, p 213

The following is a list quotations from this book, starting with the page number to the left:

63 The earliest record of Christianity’s arrival in Britain is the year 37, although other historians date it later around the year 58/63. Eusebius the fourth century

church historian wrote “and some have crossed the Ocean and reached the Isles of Britain.”

87 Many historians incorrectly date the arrival of Christianity in Britain as 597 with the arrival of Augustine. This is not true, Augustine’s mission overthrew biblical Christianity where it existed, either destroying it or forcing it underground. Augustine (of Canterbury) did not introduce Christianity but Roman Catholicism, which was forced onto the converts, often at the point of a sword.

89 Doctrines of freewill continued in the western church until the sixth century, when they were condemned outright by the “Council of Orange, 529”.

91 9<sup>th</sup> Century: With these wars and unrest, there is no reason why Christianity could not survive in England and Britain in isolated places.

92 It is fair to say the Romish Church was not able to exert its authority as much as it would have liked, but in 1066 this was to change. Duke William of Normandy had papal backing for the (Norman) Conquest of 1066, invading under the Papal Banner. The papacy after the invasion became much more powerful in England.

Continued on page 6

## 1000 YEARS OF CHURCHES OF CHRIST

4. 1646 – “a Confession of Faith of seven congregations or Churches of Christ in 88 By the time Walesa came under English and Roman Catholic law, the Churches of Christ (Lollards) in Britain were expanding. (See below)

123 Names such as Waldensian were given by the Roman Catholic Church which used these accursed terms as derogatory statements of heresy.

123 Faber states the name may have been used as early as 1054. Another name used interchangeably with Waldensians is Lollard.

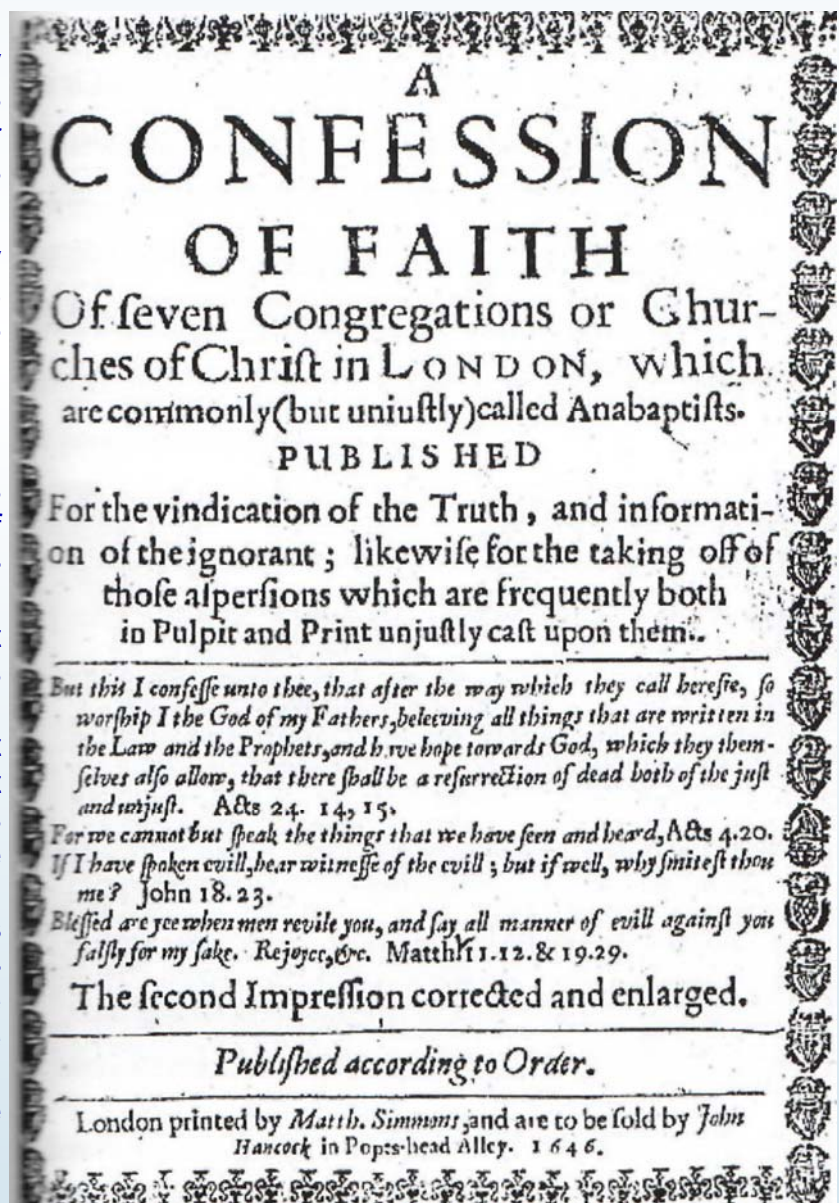
123 Peter Valdes, often incorrectly spelled Waldo, is often given as the originator of the Waldensians He died about 1205.

134 Dr. William Wald, an Anglican priest and vicar of Shreham, Kent. Dr. Wald clearly states that by the 1150s (the time of Bruis), independent of the Roman Catholic Church, a “society” was meeting that denied infant baptism, who baptized believers for the remission of sins. Wall coined the term antipaedobaptist for those who rejected infant baptism. If we accept Wall’s statement, that prior to the 1150s no such congregation met, his statement still confirms that, 380 years before the Reformation, and 680 years before the Restoration Movement in the USA and Great Britain, such churches existed in the Middle Ages.

134 Two Waldensians, Hans Koch

and Leonard Meyster, who were descended from Bohemian and Moravian Waldensians, were executed in Augsburg in 1524. From this time forward, in England and Europe, Waldensians and Lollards would be now by a new name, Anabaptist, of course derogatory.

Continued on page 7



## 1000 YEARS OF CHURCHES OF CHRIST

- 135 Sufficient sayings have been handed down for us to see that indeed some within these groups held to first century Christian views.
- 148 The Lollard movement became in time Anabaptist, and this unity with the Anabaptist was hastened by the fact that their political principles were identical. The Anabaptist called themselves Church of Christ and we shall learn more of this later.
- 144 Waldensians are reported to have been present in Rochester, Kent in 1181, and again recorded in 1197.
- 144 Where we find Waldensians, we latter find Lollards, and even later the Anabaptist, who called themselves the church of Christ (It must be remembered that Waldensian and Lollards names were derogatory. These peopled called themselves Christians and the church, the church of Christ).
- 148 The Lollard movement became in time Anabaptist, and this unity with the Anabaptist was hastened by the fact that their political principles were identical. The Anabaptist called themselves Church of Christ, and we shall learn more of this later.
- 149 Of course, the Waldensians and Lollards referred to themselves as church of Christ. By the 1500s, we have records of the brethren themselves, rather than mere reports from their enemies, which by nature are derogatory. The evidence suggesting a continuation of the church from the 1150s to the late 1600, when Calvinism took the church into apostasy, cannot be easily overlooked and dismissed.
- 151 The question of whether the Waldensians are the same people as the Lollard and later Anabaptists (all derogatory terms) in England is fascinating. If they are, then we have churches of Christ in England that can be shown to have existed from the twelfth century until the time of the Restoration Movement in the 1800s.
- 151 Waldensian churches today use infant baptism and are Calvinist in doctrine, but this was not so in the period we are looking into.
- 155 We can ascertain with a high degree of certainty that churches of Christ in Europe existed for many centuries prior to the Restoration Movement, which started almost simultaneously in Britain and north America but independently.
- 179 Prior to the rise of anabaptists, in the same locations in Europe where the Waldensian heresies were propagated, up to 200,000 were condemned to death in witchcraft trial, in area where the Waldensians and later Anabaptists were most numerous.
- 196 This certainly helps to explain why those names of derision disappear suddenly with the reformation and the invention of a new derisory name – Anabaptist – springs up, where previously the Lollard and Waldensians were active.
- 196 Irvin Horst wrote that “it is striking to discover how generally Anabaptist supplanted Lollard as the name for English non-conformity from about 1530 until the end of Mary’s reign (1558).

Continued on page 8

## 1000 YEARS OF CHURCHES OF CHRIST

- 200 The excitement caused by the early reformation resulted in discussions with Luther, and for a while he was popular with the churches of Christ, his books being distributed and disseminated widely. This has certainly led to some members of churches of Christ, named Lollards, being identified as Lutherans.
- 204 On 29<sup>th</sup> April, 1511, six years before the Reformation, Luther nailing his "Ninety-five Theses of Religion" to the church door at Wittenberg, William Carder of Tenterden, Kent was indicted of heresy on a number of counts, listed below, including that "it was enough to pray to almighty God alone, and therefore we needed not to pray to saints for any mediation."
- 1 That the sacrament of the alter is not the body of Christ, but material bread. (transubstantiation)
  - 2 That the sacrament of baptism and confirmation are not necessary, or profitable for men's souls. (Means they rejected the Roman Catholic rite of infant baptism)
  - 3 That confession of sins ought not to be made to a priest.
  - 4 That there is no more power given by God to a priest than to a layman.
  5. That the solemnization of matrimony (by a priest) is not profitable or necessary for the well-being of a man's soul.
  6. The sacrament of extreme unction (at death) is not profitable or necessary to a man's soul.
- 206 If not earlier, by the 1520s the Churches of Christ in Kent and London were in fellowship, despite persecutions, burnings, and imprisonment for the next one hundred and fifty years.
- 231 (It is interesting to note, that an international conference was instigated and financed by the English Churches of Christ in 1536.)
- 283 Maybe it is more than just a coincidence that immediately opposite the Abby was a meeting place, converted from several houses, owned by a church of Christ originating from an unknown date. The congregation is known to have been well established by 1623, and only much later did the congregation convert to Calvinism, (becoming part of the Baptist denomination).
- 313 In the early 1500s, in continental Europe, England, Wales and Scotland, we have Christians meeting who are separated from the Roman Catholic Church, which at this pre-reformation time is dominant. In fact, they had been meeting for many centuries in this clandestine way.
- 315 The enemies of these Christians called the Waldensians and/or Lollards, amongst other names. In the 1520s, these groups disappeared from history in continental Europe in continental Europe, and the Lollards (from history) in England as late as the 1550s (due to the catholic queen Mary retaining Romish doctrines).
- 315 In conventional histories in continental Europe, from the 1520s the Anabaptist appear, arriving in England from the 1530s to disappear later in the same century.
- 318 These people stood for the restoration of the apostolic church as opposed to reformation and died by the thousand in both Protestant and Catholic countries alike.

Continued on page 9



## 1000 YEARS OF CHURCHES OF CHRIST

327 In the Middle Ages and to the reformation, the Catholic Church tried to gain superiority to secular authority. The Catholic Church presumed the power to excommunicate kings and have nations under the interdict of the Pope in defiance of Christ and His apostles, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be ordained of God (Rom 13:1)." Popes, cardinals, bishops, friars, priest had arrogated to themselves an exemption from the authority of the temporal sovereign and secular law.

347 Prior to the reformation, the Pope was not only head of the Catholic Church; he demanded submission from kings. The reformation still retained state religion, but removed the power of the Pope.

348 It would not be until the Act of Toleration in 1689 that England would recognize the right to worship outside the state church.

348 Fish's work teaches the plan of salvation. ... This is not the teaching of Luther or any denomination; it is the pure gospel plan of salvation, preached nearly three hundred years before the Restoration Movement.

349 Anabaptists (Christians) were made Lutherans by historians, which is ridiculous, as Luther was busy hunting down Anabaptists and exterminating them.

361 Nonetheless, in England in the 1530s, the Bow Lane Church of Christ held to the tenets that three hundred years later, in the 1830s, would be termed "Campbellism."

365 It is without doubt that the true church of Christ flourished throughout England, during the time of Henry VIII and earlier, in spite of hundreds of Christians being

killed by the cruelest of methods.

383The Epworth and Crowle congregation, who baptized believers by immersion for the remission of sins, started in 1597. Whilst a Baptist church today, they were then associated with other congregations who denied modern Baptist doctrine calling themselves the church of Christ and meeting each Sunday for the Lord's Supper.

### MAPS



224 The map above is an approximation of where the Waldensian heresy was being reported by the late 1100s.

Continued on page 10

## 1000 YEARS OF CHURCHES OF CHRIST



225 By the late 1300s the heresy was being reported as Lollardy, as the map shows, it is an extension of where Waldensian heresy had been previously reported, the map being identical except for further locations.



227 The final map is the mid 1650s where the churches of Christ met prior to becoming Baptist over the next two hundred years. As the map shows, it is an extension of the Waldensian, Lollard and Anabaptism areas of heresy of the previous centuries. The people termed by their enemies Waldensian, Lollard, Pelagian and Anabaptist on the maps called themselves the church of Christ, and as individuals, Christians. They baptized by immersion for the remission of sins. They rejected Augustinian theology of inherited



226 This map shows the post reformation mid 1500s, the heresies was being reported was Lollard, Pelagian and Anabaptism, as the map shows, it is an extension of the Waldensian and Lollard areas of heresy, of the previous centuries.

Continued on page 11

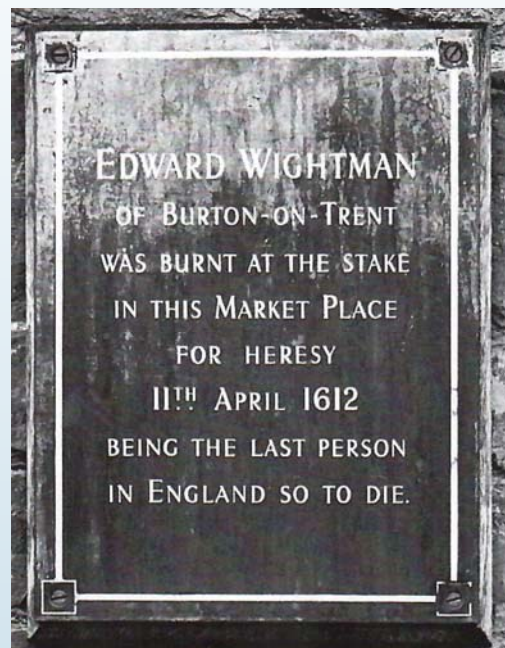
## 1000 YEARS OF CHURCHES OF CHRIST

### AVAILABILITY OF BIBLES

- 151 It was also the churches of Christ who kept the Bible alive during the dark ages and early reformation period. In England, the Bible of the reformers and the later King James Version was based on the Tyndale and earlier Wycliffe Bible. Which the churches of Christ had a considerable responsibility in producing, as we shall see.
- 169 Prior to the Wycliffe (Lollard) Bible of the 1380s, there had been translations of the scriptures in England, but little is known of them.
- 169 The Roman Catholic Church in the year 1229, banned the Bible to the laity. It was proscribed on the list of forbidden books by the Council of Toulouse!
- 266 Tyndale. The work though, translating and distribution would be illegal, punishable by burning. Several translations were produced, the most notable in 1526 and 1534.
- 268 Tyndale did come from a Lollard background, was associated with the then Churches of Christ, who not only distributed his books, but whose members help finance his Bible translations. (294)
- 270 Tyndale: After a trial, conviction and imprisonment, he was executed in 1536.
- 287 Tyndale was a restorationist, not a reformer.
- 287 Tyndale's N.T. which first appeared in 1526, was translated directly from the Greek third edition of Erasmus, and was far superior to Wycliffe's old Vulgate oriented Bible, which was now out of date and difficult to find.
- 298 Far from Roman Catholic versions keeping the Word of God safe, in this and oth-

- er cases it has been the vernacular Bibles used by Christians which has remained faithful, a tradition kept by Tyndale and continued in the King James and New King James Versions. .... The Anglo-Saxon Gospel is dated to about AD 597 being translated from the Old Latin, which itself dates back to the Italic which is prior to AD 157.
- 298 The idea that there were not good Bibles before the age of printing is not correct. The Waldensians and Lollards had perfectly good translations of the scriptures.
- 300 It is interesting to note, and a point that seems missed by the higher critics of the Bible, is that the vernacular Bibles were not only very good, from the second century onward that have kept a consistency of text that remains to this day in the KJV and NKJV.
- 342 When Fish so commented, the consequences of owning a Bible included being burned alive.

Continued on page 12



## 1000 YEARS OF CHURCHES OF CHRIST

### THE INQUISITION

- 179 A holocaust took place in Europe over several centuries and the victims were mainly Christians and their families. Luther himself in his persecution of Christians made accusations of demonic indwelling.
- 184 Pope after pope issued orders not to spare those who were in league with the devil, but to put them to torture and cast them into the flames.
- 184 The earliest trials for sorcery by the Inquisition were held in Southern France about 1250, and the oldest Interrogatories of the Inquisition on the subject date twenty-five years later.
- 184 Perhaps no chapter in human history is more revolting than the chapter which records the wild belief in witchcraft and the merciless punishments meted out for it in Western Europe in the century just preceding the Protestant Reformation and the succeeding century.
- 194 The number executed (burned) over 300 years in Europe has been estimated at 200,000.
- 194 Eighty percent of those who died were women. And the areas in which they died were where the church of Christ could be found.
- 195 This disproportion is because women were more easily dispatched, without lengthy legal proceedings, as witches, while their men-folk were prosecuted and burned for heresy, more of a lengthy process.
- 210 William Sawtre (or Sawtrey, Santree), was burnt alive in March 1401. He was the first Lollard martyr.**
- 231 In a letter to Meneis and Mycnius of 1530, Luther stated Anabaptist should be executed.
- 233 In 1208 Innocent III established the Inquisition. In 1209 De Montfort began the massacre of the Albigenses. In 1215, the Lateran enjoined all rulers, "as they desired to be esteemed faithful, to swear a public oath that they would labour earnestly, and to the full extent of their power, to exterminate from their dominions all those who were branded as heretics by the Church."
- 235 Spanish Inquisition – 31,000 persons were burnt.
- 235 Netherlands, reign of Charles V - 50,000 persons were burnt.
- 246 In other words, the persecutions were by the Roman Catholics, Protestants and Anglicans in a holocaust lasting several centuries, meted out a cruelty considerably more evil than anything that Hitler implemented.
- 257 Firth was executed by burning alive, 4 July, 1533, aged between 24 and 30....His trial and sentence of heresy was for his denying purgatory and transubstantiation.
- 289 Tyndale was tried on a charge of heresy in 1536 at Antwerp and condemned to the stake, despite Thomas Cromwell's intercession on his behalf. On 6 October, 1536, Tyndale was first strangled, then burned, dying for translating the Bible into English.
- 357 Modern medical knowledge informs us that pain receptors in the skin, without which we are not able to feel pain, are destroyed in severe burning.
- 369 The last burnings of believers (Wrightman and Legate) took place during 1612. ... He was burnt at Litchfield on 11<sup>th</sup> April 1612, two hundred and eleven years after William Sawtre was burnt.**

Continued on page 13

## 1000 YEARS OF CHURCHES OF CHRIST

It is interesting to note that a number (if not most) of the 200,000 people burned at the stake during the inquisition may be what we would consider members of the Church of Christ. It is surely not as simple as that, but if they were declared to be heretics for believing:

- 1 (That the sacrament of the alter is not the body of Christ , but material bread, transubstantiation)
- 2 That the sacrament of baptism and confirmation are not necessary, or profitable for men's souls. (Means they rejected the Roman Catholic rite of infant baptism),
- 3 That confession of sins ought not to be made to a priest,
- 4 That there is no more power given by God to a priest than to a layman,
5. That the solemnization of matrimony (by a priest) is not profitable or necessary for the well-being of a man's soul,
6. The sacrament of extreme unction (at death) is not profitable or necessary to a man's soul, and /or
7. Baptism by immersion for the remission of sins,

then we would certainly feel a kinship with them. If deeper study was possible, it is most likely we would disagree with them on some points, but the basics seem similar.

These statements by Keith Sisman are not what we are frequently told, but a lot of it seems to be what would have reasonably happened. This is posted for your consideration and study. If you would like to respond, let us know at [info@occg.institute](mailto:info@occg.institute).

Benton F. Baugh, Ph.D., P.E.



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## GOSPEL MOVIE BY DAVID DILL

In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel (1 Corinthians 9:14).

Traditionally, members of the church of Christ have understood this passage as applying mostly to local preachers and missionaries, just as was done in the first century. But with enormous advances in communication technology since then, why not be applied to millionaire investors, and global rather than just local? Recall Mel Gibson took about a \$60 million investment and turned that into a billion-dollar-plus box office hit with his "Passion of the Christ".

And I think I have something better than Mr. Gibson. I've written a historical-fiction screenplay that covers the entire gospel story. Every passage in the gospels including the beginning of Acts is visualized on the big screen in vivid detail. It is faithful to the scriptures and written in such a way that after watching the movie, if you were tasked to write a gospel, you could easily see yourself writing exactly what either Matthew, Mark, Luke or John wrote. Events depicted in error in other similar movies are corrected in this one. Since it covers everything, the length would be about eight hours, therefore it would need to be broken into about four two-hour movies.

What makes this movie different from every other "Jesus movie" out there is that it is targeted toward a mass audience, including families and even non-Christians. The story line contains lots of humor and numerous children's parts, yet it still retains the dignity deserving of God's word. The tone is mostly uplifting and cheerful rather than mostly dour and somber, typical of all other Jesus movies. And each scene inconspicuously lists the applicable scriptures in the bottom right-hand corner so that one can mimic the noble Bereans if

they wish (Acts 17:11).

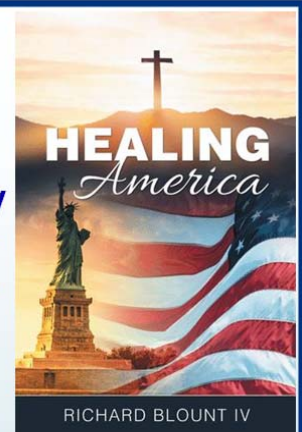
Since the invention of the motion picture and especially television, there has been a shift from reading to get one's information toward watching a movie or video. YouTube has made a killing off this trend. Bibles as cheap as a buck at the dollar store go mostly unread, but you'll often see people watching a video on their smartphone while waiting in line at the dollar store. All Jesus movies only touch on the gospel story, and therefore miss a lot, including important parts. When have you ever heard Jesus mention the Great Commission of Mark 16:15-16 in any movie? Never.

So, if you or some fellow investors are interested in turning about \$60 million into over a billion dollars, and four times over at that, let me know, and we can talk further about my screenplay.

David Dill, [mr.daviddill@gmail.com](mailto:mr.daviddill@gmail.com)

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## IMPOSSIBLE FOR EVOLUTION #115 - EAR CRYSTALS

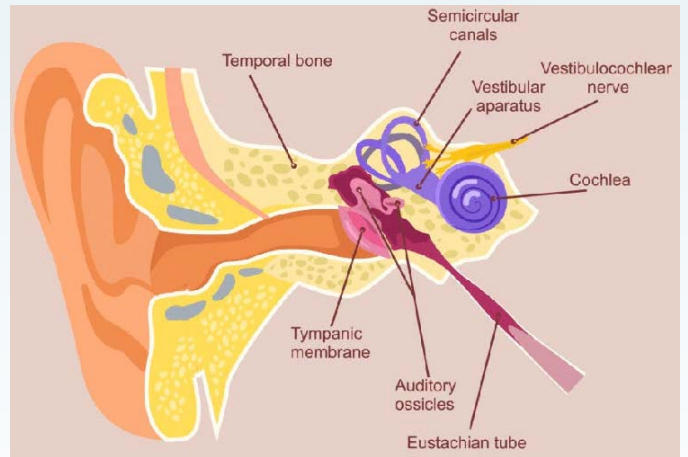
We have discussed the miraculous semi-circular canals which make a full circle with the vestibular system. They allow circulation of fluids in the circle in 3 different planes with tiny hairs sensing the motion give you balance.

Horizontal acceleration in any direction does not give a "circulation" of fluids to measure as rotary motion does in the semicircular canals. This takes another marvelous invention. The solution is ear crystals.

Ear crystals or otoconia are crystals made of calcium carbonate (CaCO<sub>3</sub>) combined with a protein matrix protein so they are similar to limestone. This means they are heavier than the fluid they are in.

As seen below they are stuck to an otolithic membrane which is in turn stuck to a number of sensitive hairs. In horizontal acceleration or tilting (which simulates acceleration) the weight of the crystals deforms the otolithic membrane and the hairs sense it and send a signal to your brain that something is happening.

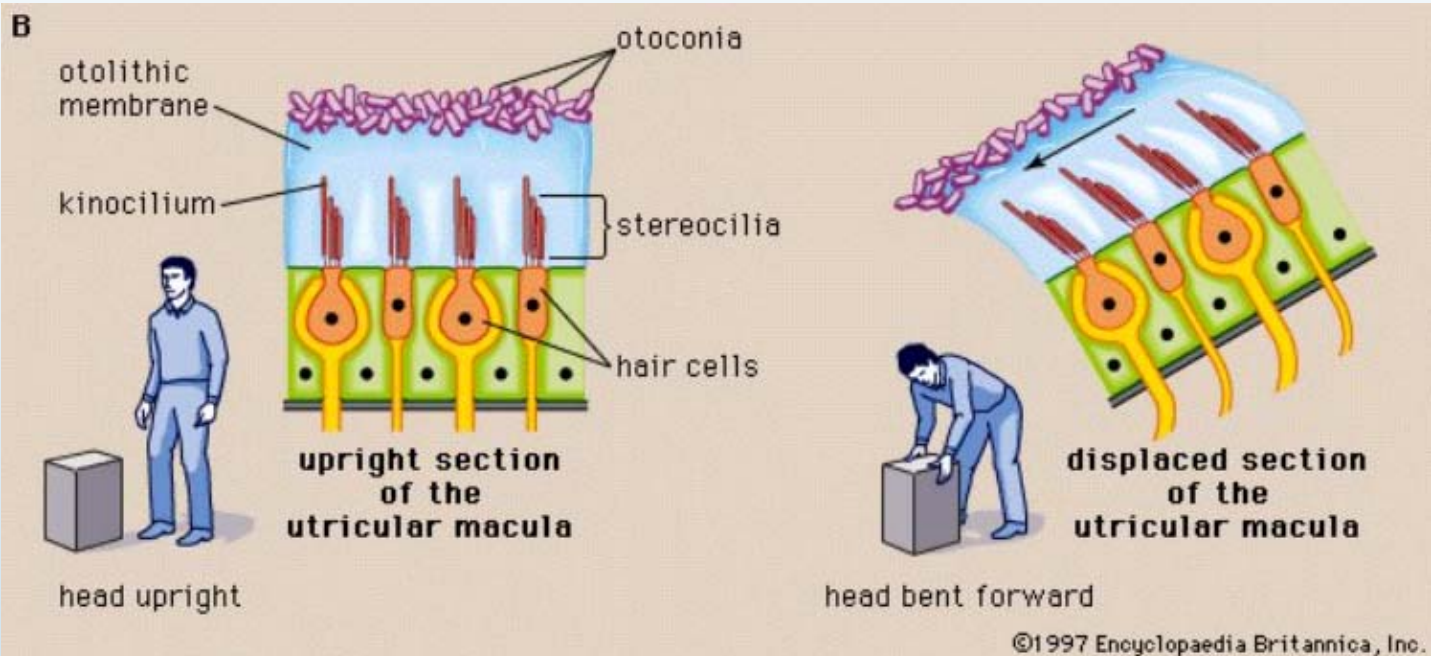
Imagine that the mechanisms in your ears are so sensitive that they can sense fluid moving in



your semi-circular canals and the otolithic membrane being deformed by the weight of the ear crystals. When an ear crystal gets loose and bounces around in your ear like a small boulder, it is no wonder you get vertigo. A cure for this is to tilt your head to allow the ear crystal to stick to the otolithic membrane again.

These systems are so complex it is hard to figure out what God did. It would be naïve to suggest that it is an accident of evolution.

Benton F. Baugh





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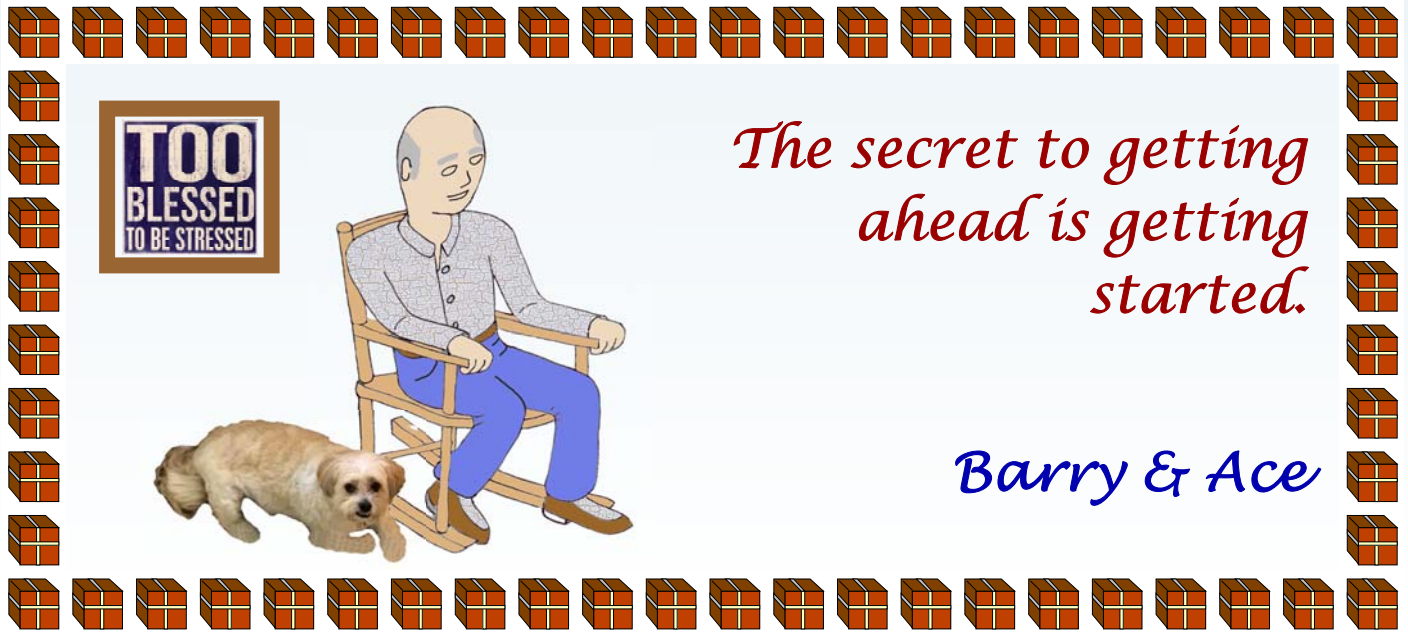


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