

SURVEY OF CHURCH HISTORY (3)

Introduction;

- 1. In our last lesson, we noticed some of the departures in the doctrine of salvation:**
 - a. Original sin.**
 - b. Infant baptism.**
 - c. Sprinkling and pouring in place of immersion.**
 - d. No more forgiveness after baptism.**
- 2. We shall now note some of the departures in the worship of the church.**
- 3. The New Testament pattern of worship is very simple:**
 - a. The Lord's Supper every first day of the week (1 Cor. 11:23-26).**
 - b. Prayers offered to God in the name of Jesus (1 Tim. 2:1,2).**
 - c. Singing psalms, hymns, and spiritual songs (Col. 3:16).**
 - d. Preaching the Word of God (Matt. 28: 20; Acts 20:7; 2 Tim. 4:1-5).**
 - e. Giving as prospered on the first day of every week (1 Cor. 16:2).**
- 4. Departures came in gradually until finally the pattern was lost.**

Discussion:

- I. THE LORD'S SUPPER WAS CHANGED INTO THE MASS.**
 - A. Jesus instituted His supper as a memorial (Matt. 26:26-28).**
 - 1. He used the elements of the Passover - unleavened bread and the fruit of the vine.**
 - 2. Of the bread, He said, "Take eat; this is My body."**
 - 3. Of the fruit of the vine, He said, "This is My blood of the New Testament which is shed for many for the remission of sins."**
 - 4. "Do this in remembrance of Me" (1 Cor. 11:24,25).**
 - B. The Mass gradually evolved as a corruption of the Lord's supper.**
 - 1. The words of Jesus were taken literally.**
 - a. "This is My body," is a metaphor meaning "This represents My body."**
 - b. The view developed that the bread became the actual flesh of Jesus when the priest blessed it.**
 - c. The cup became the actual blood of Jesus when the priest blessed it.**
 - d. This is the Catholic doctrine of transubstantiation.**
 - e. It was officially adopted by the Fourth Lateran Council in 1215.**
 - 2. "Closed communion" began in the second century (1 Cor.**

- 11:28).
3. "Communion in one kind" (only the priest could drink the cup) began in the 12th century.

II. THE VENERATION OF MARY BEGAN AS RESULT OF PAGANISM BEING "CHRISTIANIZED."

A. The veneration of the saints developed during the persecutions.

1. One who did many good works and sealed his faith by martyrdom was thought to be especially worthy of salvation.
2. The martyrs were declared saints (holy ones); their bones were venerated (1 Cor. 1:2).
3. They were thought to have special power with Christ.
4. Therefore it became common to pray to them.

B. Pagans were used to worshipping goddesses.

1. Ancient Canaanite religion worshiped Asherah.
2. The Greeks and Romans worshiped Aphrodite (Venus).
3. Athena, patron goddess of Athens, was considered a virgin (Parthenon comes from "parthenos," Greek for virgin).
4. Mary, the virgin mother of Jesus, became a Christianized version of Athena.
5. Mary came to be called "the mother of God" after the Council of Ephesus in 431.
6. The doctrine of the "immaculate conception" was officially announced in 1854 by Pope Pius IX.

C. What does the Bible say about Mary?

1. She was a virgin when Jesus was born, but did not remain a perpetual virgin.

"Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son" (Matt. 1:24,25).
2. Jesus had (half) brothers and sisters (Matt. 13:53-56).
3. Mary did not have any more influence than any other believer (Matt. 12:46-50).
4. Jesus is the only Mediator between God and men (1 Tim. 2:5).

III. THE MUSIC OF THE WORSHIP WAS EVENTUALLY CORRUPTED.

A. The early church had vocal, congregational singing.

1. All were to "teach and admonish one another" (Col. 3:16).

2. “The prevailing mode of singing during the first three centuries was congregational. The whole congregation united their voices in the sacred song of praise, in strains suited to their ability. . . the most ancient and most common mode of singing was confessedly for the whole assembly; men, women and children blended their voices in their songs of praise in the great congregation” (Lyman Coleman, Ancient Christianity Exemplified, 329, 330).
 3. By the fourth century, the practice of having a choir or body of trained singers began to be practiced (The Oxford Dictionary of the Christian Church).
- B. Instrumental music was not a part of the worship for hundreds of years after the establishment of the church.**
1. Though used in the temple, instrumental music was not used in the synagogues of the Jews.
 2. Pope Vitalian I. is reputed to have first introduced instruments in some of the churches of Western Europe about 670 (The American Cyclopedia, Vol 12, p. 688).
 3. Thomas Aquinas, a Catholic “saint” said about 1250, “Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize” (McClintock and Strong’s Cyclopedia, Vol. VIII, p. 739).
 4. “Music in the churches is as ancient as the apostles; instrumental music not so” (Joseph Bingham, Antiquities of the Christian Church).

Conclusion:

1. God has always given men the pattern by which He is to be worshiped.
 - a. In the Patriarchal Age, Cain sinned when he offered “not by faith” (Gen. 4:1-8; Heb. 11:4; Rom. 10:17).
 - b. In the Mosaic Age, Nadab and Abihu sinned when they “offered strange fire which God had not commanded them” (Lev. 10:1,2).
 - c. In the Christian Age, the Word teaches us that we must only do that for which we have authority:

“And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him” (Col. 3:17).
2. Our worship is vain and unacceptable if it is “according to the doctrines and commandments of men” (Matt. 15:9).
3. Obedience to God’s plan of salvation makes sinners into Christians today just as it did in the first century.

