

THE WATCHES

HISTORY'S TIME: Ps. 90:4; Mk. 13:34,35 (Mk. 6:48; Ex. 14:24; Luke 12:38)

EPHESUS - 33 to 100 AD

Key word "Labour"

I. Introduction the Ephesus Period of Church History

- A. Modern Day City - EFES (in ruins)
- B. The Apostolic but Backslidden Church - Most important to study because it's the first
- C. Means - "_____"
- D. Jesus says- "I know thy works" – both good and bad
- E. They had "_____ " - seeds of degradation & apostasy

II. General Outline of Important People and Dates 33-100 AD

- 35 b. _____. His letters to churches and to Polycarp are widely quoted in the early church
 - 51 The Jewish persecution of Christians in Rome becomes so disruptive that the Jews are expelled from the city
 - 60 b. _____, Bishop of Hierapolis in Asia Minor. "He was a man of long ago and the disciple of one 'John' and a companion of Polycarp," according to Irenaeus
 - 64 Emperor ____ blames the fire that destroys much of Rome on the Christians. He persecutes the church ruthlessly, and uses Christians as candles to light his garden. It is likely that both Peter and Paul were executed during this persecution
 - 68 The end of Nero's reign
 - 69 b. _____, in Smyrna. He was a strong defender of the faith in Asia Minor combating the Marcionites and the Valentinians. Irenaeus reported that Polycarp had communication with John the Apostle and 'others who had seen the Lord'
 - 81 Domitian becomes Emperor. As Emperor, he persecuted both Jews and Christians
 - 96 The end of Domitian's reign
 - 96 d. Clement of Rome. He wrote influential epistles to Corinth
 - 98 Trajan becomes Emperor. Trajan eventually instituted a policy toward Christians that staid in effect until the time of Aurelius. His policy was not to seek Christians out, but if they were brought before the authorities they were to be punished, usually executed, for being Christians
By the end of the first century it is possible to document congregations in almost every city that Paul visited on his three missionary journeys. There are also a few churches in Egypt and along the coast of Northern Africa
 - 107 Ignatius led to Rome and martyred
 - 115 b. Irenaeus, the first great *Catholic* theologian and author of *Against Heresies*, a treatise against the gnostics
- A. Unfortunately we only know of the educated & literary giants of these periods not the every day common man (probably same as today).
 - B. Good and questionable individuals or groups:
 - 1. **Apostles** (New Test. writers),
 - 2. _____ ... means 1,000 years; they were Pre-Millennialists.. (Pre Mill. – before; Post Mill.-after; A-Mill.-none)
 - 3. The following is by Dr. Ruckman - *History of the New Testament Church* - page 115.
 - a. Perhaps the most damaging result of Constantine's decrees of toleration was the effect that they had on Catholic theologians and Bible teachers, for until this time nearly every church father (with the exception of the apostates in North Africa--Origen, Clement, and Dionysius) was what we now call "Pre-millennialist." In early times, the Bible doctrine was called "Chiliasm." Briefly, Chiliasm was a negative view of human nature expressed by the following beliefs in eschatology (the future):
 - 1) Man in his natural state, or even regenerated by the Holy Spirit, is still so evil in his nature (Luke 11:13; Gal. 1:4; Gen. 6:5) that he is unable to do God's will "on earth as it is in heaven" (Man. 6: 10) with ANY amount of time or resources.
 - 2) Therefore, the thousand year reign of perfect peace, spoken of in both Testaments (Isa. 11:1-12; Joel 2; Amos 9: 14; Zech. 14: 1-10; Mart. 19:28; 25:31; Luke 1:30-33; Rev. 20: 1-6), cannot come in upon

this earth until the King of this earth, the King of Kings (Rev. 19: 16), the Lord Jesus Christ, returns visibly and bodily (Acts 1:1 1) to set up that kingdom. To do this He will destroy (Dan. 2:44) every form of religious and political government that man has set up on this earth (Zeph. 3:8), and this will be done brutally and without mercy (Joel 2:1-17)

- b. This layout of Biblical doctrine was espoused by Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Lactantius, Commodian, Victorinus, and Methodius; the list of Pre-millennial witnesses, therefore, runs unbroken from 120 to 311 A.D. Origen, however, called this major Bible truth a “Jewish Dream”. Since Origen moved to Ceasarea in Palestine (235) it was quite natural that the Bishop of the city (Eusebius) would also reject Chiliasm: ditto Augustine, Calvin and Jerome

C. The Spirit of This AGE:

- 1. Rome in power; Ephesus, “Vanity fair of Asia”, the religious and commercial center of that entire area.
- 2. Temple of Diana (goddess of fertility, very lewd), one of the seven wonders of the world, the largest Greek temple ever constructed. **From the web site “Temple of Diana” (Feb.28, 2006)**

III. Lesson

A. **Ephesus Typifies The First Church** (Acts 1-7)

- 1. Began by Jesus Christ
- 2. Empowered at Pentecost
- 3. At first it was a completely _____ Church

4. **The Growth of the Jewish Church**

- a. Started with 120 disciples in Acts 1:15
- b. Added 3,000 the first day (Acts 2:41)
- c. Added 5,000 (Acts 4:4)
- d. Lost 2 (Acts 5:1-10)
- e. Added Multitudes (Acts 5:14)
- f. Multiplied (Acts 6:1)
- g. At this point, up to 30% of Israel are following Jesus Christ and looking for Him to return

5. **The Methods of the Jewish Church**

- a. Street Preaching (Acts 2:4-14)
- b. _____ (Acts 2:42, 43)
- c. Preaching in the Temple (Acts 4:1, 2)
- d. _____ Visitation (Acts 5:42)

6. **Problems of the Jewish Church**

- a. Communism/socialism (Acts 2:44, 45; Rom. 15:25, 26)
- b. Jealousy
- c. Ananias and Sapphira (Acts 4:36-5:11)
- d. The murmuring Acts 6:16) - Office of Deacon formed a solution
- e. No _____ Vision (Acts 8:3,4)
- f. False Doctrine creeping in (Act 15:1, 2)

7. **The Persecution of the Jewish Church**

- a. The first persecutions experienced by the early churches were those from the hostile religious authorities of Israel. These are recorded in the Book of Acts.
- b. By the Elders of Israel (Acts 4:3-21; 5:17-41) At first they were local and individual, but soon erupted into wholesale organized persecution.
- c. In every place where the Gospel was preached there was opposition from the Jews. The preaching of the cross was an open rebuke to them of their sin of rejecting and crucifying the Messiah - Acts 5:30-33.
- d. Generally, Christianity was an unpopular sect, Acts 28:22, and the term “Christian” was a slanderous nick-name (as were most other names given to the Lord's people down through the centuries, including the name “wiedertauffer”- “Anabaptists”).
- e. **The Martyrdom of Stephen**

- f. **Scattered by Saul** (Acts 8:3, 4)
- g. **Persecution of Herod** (Acts 12:1-24)
- h. **James martyred by the sword** (Acts 12:2)
- i. **Peter imprisoned** (Acts 12:3-19)
- j. **Herod died of worms** (Acts 12:20-24)

B. What Happened to the Apostles? According to tradition and history:**1. Simon Peter**

- a. Preached all over Judaea – his ministry was to the Jews (Gal 2:7,8)
- b. Spends a lot of time in Jerusalem
- c. Headed over to Babylon (1Pet 5:13)
- d. NEVER was in Rome

2. Andrew

- a. Preached in South Russia - Became the Patron Saint of Russia
- b. Died in Greece on special cross with two ends in ground - Andrews Cross (X - Railroad Crossing)

3. Matthew

- a. Preached in: Ethiopia, Macedonia, Syria, Parthia and Persia
- b. Martyred in Nadabah, Ethiopia in 60 AD

4. Philip

- a. Preached in Scythia (South Russia) - 20 yr.
- b. Moved to Hicrapolis, Phrygia

5. Bartholomew

- a. Preached in India
- b. Translated “Matthew” into Indian
- c. Beaten and crucified there or at least in Armenia

6. Thomas

- a. Preached in Parthia and India
- b. Killed by a spear of a pagan priest in India

7. Simon – not Peter

- a. Preached North Africa and Britain
- b. Crucified in _____ - 74 AD

8. James the Son of Zebedee – executed by Herod**9. Philip went to Asia Minor**

- 10. Other Apostles either died in Jerusalem, or there is not enough evidence to tell what happened to them.

C. Bible Missionaries**1. Philip**

- a. Not the Apostle (Acts 8:1)
- b. Deacon in Jerusalem (Acts 6:5)
- c. Missionary to Samaria (Acts 8:5)
- d. Had Signs (Acts 8:6, 7)
- e. Missionary to Gaza (Acts 8:26)
- f. Won First “_____” to Christ (Acts 8:27-38) – the Ethiopian Eunuch, a prosylite
- g. Missionary to Caesarea (Acts 8:39, 40)
- h. He was still there in Acts 21:8

2. Paul

a. Background

- 1) A Jew (Phil. 3:5)
- 2) Tribe of Benjamin (Phil. 3:5)
- 3) Pharisee - 1st name Saul - "Demanded or Asked"
- 4) Born in Tarsus (Acts 22:3)
- 5) Roman Citizen (Acts 16:37)
- 6) Raised in Jerusalem (Acts 22:3)
- 7) Taught law by Gamiliel (Acts 22:3)
- 8) Heard the ministry of Jesus (Matt. 23; 5:20)
- 9) Consented to Stephen's death (Acts 7:58; 8:1)
- 10) Persecutor of Christians (Acts 8:3; 22:19; 26:11; Gal. 1:13, 14; I Tim. 1:13)

b. Salvation (Acts 9:1-19)

c. His Call (Acts 13:1-3)

- 1) By the Holy Spirit (Acts 13:2)
- 2) Became a teacher at the church in Antioch, Syria
- 3) Sent by the Antiochan church (Acts 15:3)
- 4) *From its founding by Seleucus I in 300 B.C. Antioch had been a cosmopolitan city whose sophisticated inhabitants included Macedonians, Greeks and local Syrians and a large colony of Jews. By the time of Christ it had become one of the three most important cities of the empire. Strategically located on the main highway to the east, it was a natural meeting place of East and West. Greek culture and Roman administration combined to make Antioch an ideal center for the reception of the gospel. Protected by a degree of public order not possible in a fanatical city like Jerusalem, the church in Antioch grew rapidly in size and importance. In fact, Antioch was one of the few cities in the empire in which the preaching of the gospel did not precipitate a communal riot. It was there that the disciples were first called Christians.*

d. Paul's Death

- 1) *"Paul, the apostle, who before was called Saul, after his great travail and unspeakable labors in promoting the Gospel of Christ, suffered also in this first persecution under Nero Abdias, declareth that under his execution Nero sent two of his esquires, Ferega and Parthemius, to bring him word of his death. They, coming to Paul instructing the people, desired him to pray for them, that they might believe who told them that shortly after they should believe and be baptized at His sepulchre. This done, the soldiers came and led him out of the city to the place of execution where he, after his prayers made, gave his neck to the sword."*

D. Missionaries who helped Paul

1. _____

- a. Levite from Cyprus - (Acts 4:3)
- b. First seen giving the money for the sale of land - (Acts 4:36, 37)
- c. Takes Paul to Antioch with him - Acts 11:22-26
- d. Called a good man full of the Holy Ghost & Faith - (Acts 11:24)
- e. Called with Paul as a missionary (Acts 13:2)
- f. Went with Paul on first missionary journey
- g. Last seen going with Mark to Cyprus - (Acts 15:39)

2. _____

- a. Came to Antioch as prophet from Jerusalem - (Acts 15:27, 32-34)
- b. Replaces Barnabas on the 2nd missionary journey! - (Acts 15:40)
- c. Probably a Roman citizen - (Acts 16:37)

3. _____

- a. Paul's convert - (I Cor. 4:17; I Tim. 1:2; 2 Tim.. 1:2)
- b. From Lystra - (Acts 16:1)
- c. Father, a Greek - (Acts 16:1, 3)

- d. Mother, a Jew, name Eunice - (Acts 16:1; 2 Tim 1:5)
- e. Raised in the scriptures - (II Tim. 3:15)
- f. Accompanies Paul on his 2nd missionary journey
- g. Pastor of the church of Ephesus - (1 Tim. 1:3)
- h. Paul wanted him in prison with him- (II Tim. 4:9)
- i. Timothy's death - Foxe: "Timothy was the celebrated disciple of St. Paul, and the bishop of Ephesus, where he zealously governed the Church until A.D. 97. At this period, as the pagans were about to celebrate a feast called Catagogion, Timothy, meeting the procession, severely reprov'd them for their ridiculous idolatry, which exasperated the people that they fell upon him with their clubs, and beat him in so dreadful a manner that he expired of the bruises two days after."

4. _____

- a. Physician - (Col. 4:14)
- b. Writer- of Luke and Acts
- c. Traveled with Paul on 2nd, 3rd journeys
- d. With Paul on the way and in Rome
- e. Death is uncertain, but grave in Constantinople

5. **Other helpers include:**

- a. Demas
- b. Crescens
- c. Aquila and Priscila
- d. Sopater of Berea
- e. Aristarchus of the Thessalonians
- f. Secundus of the Thesalonians
- g. Gaius of Derbe
- h. Tychicus of Asia
- i. Trophimus of Asia

E. The Last Apostle - _____

- 1. Unsure what happened to John from 50 - 95 AD
- 2. John Foxe (of Foxes Book of Martyrs) says:
 - a. Started six of the seven churches in Rev. 2, 3
 - b. Resided in Ephesus
 - c. Called to Rome by the Emperor Domitian
 - d. Thrown in a cauldron of boiling oil, but survived without injury (Foxe)
 - e. Banished to the isle of Patmos - 95 AD - Wrote Revelation there (Rev. 1:9)
 - f. Pardoned by Emperor Nerva
 - g. Died of old age

F. The Destruction of Jerusalem

- 1. Jews rebel and overthrow Romans (66, 67 AD)
- 2. The Jews knew if they could prove the Roman army could be stopped, other nations would join the rebellion.
- 3. Sent Josephus to fortify Galilee
- 4. Josephus did not believe they could stop the Romans
- 5. Did little to fortify Galilee
- 6. Put up token resistance to the Roman Army
- 7. Surrendered Galilee
- 8. Became the translator and spokesman for Titus at Jerusalem
- 9. Titus conquered Jerusalem - (70 AD)
- 10. The Jews made sacrifices every day until there were no more animals to sacrifice
- 11. Temple was last to fall
- 12. Burned by the soldiers with the courtyard packed with people
- 13. Titus ran into the Holy of Holies to see if there was an idol in the temple
- 14. Fulfillment of Jesus' Prophecy - (Matt. 24:1, 2)
- 15. The Jews were scattered by Rome

G. THE CONDITION OF FIRST CENTURY CHURCHES

1. **Most churches remained orthodox** in faith and practice, though the seeds (tares) of apostasy were evident.
2. **The Churches Remained Independent Assemblies** - although the seeds of “big church domination” were there - Acts 15:1, 2. It is interesting to note that at the subsequent meeting, the church at Jerusalem was careful to “trouble not” the church at Antioch -- Acts 15:19.
3. **The Churches Were Led By Pastors** - although the seeds of priestly assumption were there
 - a. *3 John 1:9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.*
4. **The Churches Kept The Ordinances** - although the seeds of sacramentalism were there
 - a. *Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.*
 - b. *Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*
5. **The Churches Remained Pure In Their Faith** - although the seeds of paganism were there.
 - a. *Revelation 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*
 - b. *Revelation 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

H. THE PERVERSIONS OF THE FIRST CENTURY.

1. Satan attacked the Lord's churches from the start - first with persecution (Acts 4), then with discord from within (Acts 6), and then with heresy (Acts 15).
2. In the first century, two major heresies arose within the ranks of the Lord's churches:
 - a. _____ (**Ebionism**)
 - 1) Judaism had its roots in Acts 15 and was a pharisaical addition to the Gospel of grace. It is “people trying to sew up the rent veil”.
 - 2) The Jews were long used to regulations and ritual, and many who were saved found it difficult to reconcile the old customs with their new life in Christ. Jewish pride and prejudice soon resulted in a perversion of the Gospel of grace -- **the addition of RITUAL to faith.**
 - 3) The basic tenet of Judaism is seen in Acts 15:1,5. (God's answer to this heresy is found in Acts 15:11.)
 - 4) The Book of Galatians was written to correct this widespread heresy, c. 60 A.D. See: Galatians 1:6. The Books of Colossians and I Timothy also engage this heresy.
 - 5) Three groups of Jewish “Christians” with Judaistic tendencies arose in the first century:
 - b. _____. These were probably represented by the “moderates” of Acts 15: Jews who maintained their customs, but who accepted Paul's ministry and did not seek to bind Gentile Christians to the Law.
 - c. **Ebionites.**
 - 1) Those in Acts 15 who openly taught the need for strict observance of the Law by all Christians. This group ultimately came to reject Paul and his writings, and subsequently developed a doctrine of unitarianism.
 - 2) Fully evolved Ebionism believed the following:
 - 3) Jesus became the Messiah at His baptism.
 - 4) Jesus was only a man, born naturally of Joseph and Mary.
 - 5) Circumcision and legal observance are essential for salvation.
 - 6) Paul was an apostate and a heretic.
 - 7) Jesus was important because of His legal piety -- not His sufferings and death.
 - d. **Elkesaites.**
 - 1) This was more of a secret society, philosophic and ascetic (ASCET'IC, a. - Retired from the

- world; rigid; severe; austere; employed in devotions and mortifications.)
- 2) They denied the deity of Christ claiming He was the highest archangel (Mormons, J.W.'s), and ascribed magic meanings to their rituals. Among the doctrines and practices of this group were:
- 3) Jesus was creature, the highest of the archangels.
- 4) The Holy Spirit is a female.
- 5) Jesus became the ideal Adam at His incarnation.
- 6) Circumcision and repeated washings are essential for salvation.
- 7) The practice of extreme asceticism.
- 8) The rejection of Paul and his writings.
- 9) The message to the church at Smyrna in Revelation 2:8-11 indicates the advancement of this heresy near the turn of the century. Here it is referred to as the "Synagogue of Satan".
- 10) Judaism is still present today, in the form of "Seventh Day Adventism" (with its stress upon Sabbath-keeping and other legalistic observance), Roman Catholicism (with its stress on ritual, priestcraft, priestly attire, altars, etc.), and in the numerous sects which add to faith their rituals. It is primarily a "salvation by works" doctrine, epitomized by the "baptismal regeneration" heresy.

e. _____.

- 1) This heresy arose in the second half of the first century. It had its roots in Judaism, but developed into a strange mixture of Judaism, Christian doctrine, and heathen speculative philosophy. The name "Gnostic" comes from the Greek word "gnosko" - 'I know', and the adherents of this group claimed special knowledge beyond the reach of ordinary believers. (Shades of Ecclesiastes 1:9) They denied many of the fundamentals of the faith including the deity of Christ and His resurrection.
- 2) The details of Gnosticism will be covered later.

3. **Principle:** _____ - Colossians 2:8.

- a. *Colossians 2:8 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.*
- b. According to this Scripture there are two main streams of heresy philosophy and tradition, which are in direct opposition to Christ.
- c. These 2 errors were present in Bible times, and are so to this day.

TRADITION	PHILOSOPHY
Adds to the Bible	Subtracts from the bible that which is irrational
Pharisees	Sadducees
Matthew 15:3, 6, 9; 23	Acts 23:8 Acts 17:32
Sacramentalists	Modernists
Includes Asceticism (<i>a life refrained from worldly pleasures</i>)	Includes Mysticism (the pursuit of achieving spiritual consciousness)
Colossians 2:20-23	Colossians 2:18

I. Other Heresies And Their Fruit.

- 1. The Book of The Revelation reveals some other heresies which had developed by the end of the first century.
- 2. **The** _____ . - Revelation 2:6,15.
 - a. There are two possibilities as to exactly who or what this group was. Most people see significance in the derivation of the name: "Nicolaitan" = "nikao", I conquer + "laos", people. i.e."people conquerors". These represent the beginnings of sacredotalism and the ecclesiastical hierarchy. Or, it may be that the Nicolaitanes were a licentious sect (antinomians) alluded to in Ephesians 5:3-7.
- 3. _____ . - Revelation 2:14.
 - a. Balaam was a false prophet who corrupted Israel through intermarriage with the heathen. See: Numbers 22-25. In Christian terms, we see the beginnings of the corruption of pure Biblical Christianity by paganism. It is also referred to as Jezebelism, (Revelation 2:20,) after the wicked

daughter of Ethbaal who married King Ahab of Israel and enticed him to introduce Baal worship in Israel. See: I Kings 16:22; 11 Kings 9. Such a beginning eventually blossomed into a full scale paganization of “Christendom”, headed up by the Roman Catholic “church”.

4. From the “Trail of Blood” ...

- a. Thus it will be noted that during the first three centuries three important and vital changes from the teachings of Christ and His Apostles had their beginnings. And one significant event took place, Note this summary and recapitulation:
 - b. The change from the New Testament idea of bishop and church government. This change grew rapidly, more pronounced, and complete and hurtful.
 - c. These great churches necessarily had many preachers or elders (Acts 20:17). Some of the bishops or pastors began to assume authority not given them in the New Testament. They began to claim authority over other and smaller churches. They, with their many elders, began to lord it over God's heritage (III John 9). Here was the beginning of an error which has grown and multiplied into many other seriously hurtful errors. Here was the beginning of different orders in the ministry running up finally to what is practiced now by others as well as Catholics. Here began what resulted in an entire change from the original democratic policy and government of the early churches. This irregularity began in a small way, even before the close of the second century. This was possibly the first serious departure from the New Testament church order.
 - d. The change from the New Testament teachings as to Regeneration to “baptismal regeneration.”
 - e. Another vital change which seems from history to have had its beginning before the close of the second century was on the great doctrine of **Salvation** itself. The Jews as well as the Pagans, had for many generations, been trained to lay great stress on **Ceremonials**. They had come to look upon types as anti-types, shadows as real substances, and ceremonials as real saving agencies. How easy to come thus to look upon baptism. They reasoned thus: The Bible has much to say concerning baptism. Much stress is laid upon the ordinance and one's duty concerning it. Surely it must have something to do with one's salvation. So that it was in this period that the idea of “**Baptismal Regeneration**” began to get a fixed hold in some of the churches. (Shackelford, page 57; Camp p. 47; Benedict, p. 286; Mosheim, vol. 1, p. 134; Christian, p. 28.)
 - f. The change from “believers' baptism” to “infant baptism.” (This last, however, did not become general nor even very frequent for more than another century.)
 - g. The next serious error to begin creeping in, and which seems from some historians (not all) to have begun in this same century and which may be said to have been an inevitable consequence of the “baptismal regeneration” idea, was a change in the **subjects of baptism**. Since baptism has been declared to be an agency or means to salvation by some erring churches, then the sooner baptism takes place the better. Hence arose “infant baptism.” Prior to this “believers” and “believers” only, were regarded as proper subjects for baptism. “Sprinkling” and “pouring” are not now referred to. These came in much later. For several centuries, infants, like others, were **immersed**. The Greek Catholics (a very large branch of the Catholic church) up to this day, have never changed the original form of baptism. They practice infant baptism but have never done otherwise than immerse the children. (Note--Some of the church historians put the beginning of infant baptism within this century, but I shall quote a short paragraph from Robinson's *Ecclesiastical Researches*.)
 - h. “Baptismal regeneration” and “infant baptism.” These two errors have, according to the testimony of well-established history, caused the shedding of more Christian blood, as the centuries have gone by, than all other errors combined, or than possibly have all wars, not connected with persecution, if you will leave out the recent “World War.” Over 50,000,000 Christians died martyr deaths, mainly because of their rejection of these two errors during the period of the “dark ages” alone--about twelve or thirteen centuries.
 - i. Three significant facts, for a large majority of the many churches, are clearly shown by history during these first three centuries.
 - 1) The separateness and independence of the Churches.
 - 2) The subordinate independent character of bishops or pastors.
 - 3) The baptism of believers only.
5. **Let it be remembered that changes like these here mentioned were not made in a day, nor even within a year. They came about slowly and never within all the churches. Some of the churches vigorously repudiated them. So much so that in A.D. 251, the loyal churches declared non-fellowship for those churches which accepted and practiced these errors. And thus came about the first real official separation among the churches.**