

THE CHURCH

Matthew 16:18

By Mike Burnham

The emphasis is not on *'Thou art Peter' over against 'Thou art the Christ,'* but on |Kagô|: *'The Father hath revealed to thee one truth, and I also tell you another'*. Jesus calls Peter here by the name that he had said he would have (Joh 1:42). Peter (Petros|) is a small detachment of the massive ledge. In verse #17 Jesus addresses him as *"Simon Bar-Jonah,"* his full (Aramaic) name. Peter is simply the Greek word for *Cephas* (Aramaic). But Jesus has a purpose now in using his nickname *"Peter."* Jesus makes a remarkable play on Peter's name. {On this rock} (petrâ) Jesus says, a ledge or cliff of rock like that in 7:24 on which the wise man built his house. What did Jesus mean by this word-play?

I will build my church (|oikodomêsô mou tèn ekklêsian|). It is the figure of a building and he uses the word |ekklêsian| which occurs in the New Testament usually of a local organization, but sometimes in a generic, or institutional sense. What is the sense here in which Jesus uses it? It is an old familiar name for the congregation of Israel found in Deut. (De 18:16; 23:2) and Psalms, both books well known to Jesus." If one is puzzled over the use of "building" with the word |ekklêsia| it will be helpful to turn to 1Pe 2:5. Peter, the very one to whom Jesus is here speaking, writing to the Christians in the five Roman provinces in Asia (1Pe 1:1), says: "You are built a spiritual house." Further on (1Pe 2:9) he speaks of them as an elect race, a royal priesthood, a holy nation, showing beyond controversy that Peter's use of building a spiritual house is general, not local. This is undoubtedly the picture in the mind of Christ here in 16:18. It is a great spiritual house, Christ's Israel, not the Jewish nation, which he

describes. What is the rock on which Christ will build his vast temple? Not on Peter alone or mainly or primarily. Peter by his confession was furnished with the illustration for the rock on which His church will rest. It is the same kind of faith that Peter has just confessed. The perpetuity of this church in general is guaranteed. It is not each and every local church, but the local church in general that is guaranteed continued perpetuity or existence. In other words, there will always be a local church that Jesus is building on in existence, in every age.

The gates of Hades {shall not prevail against it}. Each word here creates difficulty. Hades is technically the unseen world, the Hebrew Sheol, the land of the departed, that is death. We have here the figure of two buildings, the Church of Christ on the Rock, and the House of Death (Hades). "In the Old Testament the 'gates of Hades' (Sheol) never bears any other meaning (Isa 38:10) than death," See also Ps 9:13; 107:18; Job 38:17. It is not the picture of Hades attacking Christ's church, but of death's possible victory over the church. "The |ekklêsia| is built upon the Messiahship of her master, and death, the gates of Hades, will not prevail against her by keeping Him imprisoned. It was a mysterious truth, which He will soon tell them in plain words (verse 21); it is echoed in Ac 2:24,31" (McNeile). Christ's church will prevail and survive because He will burst the gates of Hades and come forth conqueror. He will ever live and be the guarantor of the perpetuity of His people or church. The verb |katischuô| (literally have strength against, |ischuô| from |ischus| and |kat-|) occurs also in Lu 21:36; 23:23. It is used in the modern Greek with the sense of gaining the mastery over. The wealth of imagery in Mt 16:18 makes it difficult to decide each detail, but the main point is clear. The |ekklêsia| which consists of those confessing Christ as Peter has just done will not cease. The gates of Hades or bars of Sheol will not close down on it. Christ will rise and will keep his church alive. Since this rock is the foundation of

the church, the central principle, the fundamental idea, we are aided to a correct decision by the teachings of the Word elsewhere. We learn *through Paul* "That other foundation can no man lay than that is laid, which is Jesus Christ". This excludes Peter or any human platform (1Co 3:11). Christ is often called a stone: (1) "the stone that the builders rejected" (Mt 21:42 Mr 12:10 Lu 20:17); (2) "the chief corner stone" (Eph 2:20); (3) "the stone that is the head of the corner" (Mt 21:42 Mr. 12:10 Lu 20:17 Ac 4:11 1Pe 2:7); (4) "the spiritual rock which is Christ" (1Co 10:4). Faith in Christ held in the heart, and confessed with the lips is the very foundation of the spiritual life and of the church. This constituted the fundamental difference in apostolic days between Christians and unbelievers, the church and the world. It does still. It is the essence of the teaching of the New Testament that the platform or foundation of the Christian society, the church, is this belief that "Jesus is the Christ, the Son of the living God" (see Mt 16:16 Joh 6:69). It is then Peter's grand confession, faith in the Spiritual Rock, the faith that lays hold of Christ, belief that he is the Anointed of God, the Divine Savior, that the Lord pronounces the rock upon which he will found his church. That this view is correct is shown by a correct understanding of the declaration.

The gates of hell shall not prevail against it. "The gates of Hades" (Revised Version). From the gates of the city always marched forth its armies. The powers of hades are represented by its gates. Hades is not hell (Gehenna), but the unseen abode of the dead that holds the departed within its gates. Just after these words the Lord talks of his death, or entering hades. Six months later the Sanhedrin sent him to death for making the same confession Peter had just made. See Mt 26:64-67. They expected to demonstrate that the confession of his divinity which he had made was false by sending him to hades, which they supposed would hold him and prevail against the confession of the *ROCK*. He was sent there

from the cross, but the gates of hades did not prevail, for they could not hold him, and the living Savior, rising triumphant from the tomb, was the unanswerable argument that his own and Peter's confession was a rock that could never be moved. His resurrection demonstrated that he is the Rock. Hades did not prevail and has not prevailed.

Ephesians 3:21....In this scripture we see the perpetuity of the Church, "*throughout all ages.*" But there is more. Notice that God is shown glory "*in the Church.*" The Church is the sphere of the outworking of God's purpose on earth, and of showing His manifold wisdom (3:10). His glory is manifested before men "*in the Church.*" Which Church? His Church, the one He purchased with his own blood (Acts 20:28). It's the Church that is in Christ. God will receive glory in the Church first of all throughout all (every) generations (ages), and then world without end or an unbroken age, forever and ever.

Not of this World

The religion of Christ being a religion not of this world, John 18:33-37, its founder gave it no earthly head and no temporal power. It sought no establishment, no state or governmental support. It sought no dethronement of Caesar. Said its author, "*Render unto Caesar the things that are Caesar's and to God the things that are God's*" Matt. 22:19-22; Mark 12:17; Luke 20:20. Being a spiritual religion it was a rival of no earthly government. Its adherents, however, were taught to respect all civil law and government, Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13-16.

Some Marks of the True Church

1. Christ himself called out his Church and organized it into a functioning body of Baptized believers, during his personal ministry on earth (Matt. 4:18-22). He is the head-founder-law-giver of his Church. This is the only way the Church could be a divine institution. In Ephesians 5:25 Paul said that "Jesus loved his Church and gave himself for it." If Jesus had not built his Church before this time, there would have been no Church for him to love and die for. The word translated Church (Greek - Ekklesia) means *a called out assembly to meet for a special purpose*. So any "Church" that was started by *man* is not His Church.

Some say the Church is Universal and invisible. Did Jesus start a visible Church or a universal, invisible Church? This is not scriptural and destroys the meaning of the word "Ekklesia", and besides that, a universal invisible church by its very nature has to be non-functional. They cannot be a called out assembly for a special purpose, they cannot baptize, they cannot take the Lord's supper, they cannot teach the all things Jesus taught, they cannot send out missionaries, etc.

2. Jesus gave the Church two ordinances and only two, Baptism and the Lord's supper (Matt. 26:17-30; 28:18-20). If a body has more than two they are not obeying Christ and it is questionable if it is one of the Lord's.

3. Only believers (they that gladly receive the Word) were to be baptized and received into the Church (Acts 2:47). Those that baptize infants and allow them to become church members are not one of the Lord's Churches since they are filled with unbelievers. It remains the same to those who accept every kind of baptism.

4. Only those baptized and received into the Church could take part in the Lord's supper as it is to be taken only by members of a local Church when they come together for that purpose (1Cor. 11:18-34). Open

communion is un-scriptural and therefore is not a mark of one of the Lord's Churches.

5. Christ is the head of the Church and the only head (Eph. 1:20-23; Col. 1:13-18). If a "Church" has a man or group of men as the head, it cannot be one of the Lord's Churches. The Church is to be executive only in carry out the will of their Lord and completed laws, never legislative, to amend or abrogate old laws or to make new ones.

6. There are two offices in the Lord's Church, Bishop, Elder or Pastor, and Deacon. Both of the office-holder's characters are described in 1 Timothy 3. Both offices were to serve the members, not boss them. The Pastor is to teach, admonish, rebuke, build up, watch over the spirituality of the Church, and be a leader by example (2 Tim. 4:1-2; Heb. 13:7, 17; 1 Pet. 5:1-3). The deacon is to oversee those duties of the Church that are mainly non-spiritual and temporal (Acts 6:1-6).

Timeline

30 - 300 AD....The apostles warned the Churches that false teachers would come in among them and cause many to follow them (2 Pet. 2:1-2; 2 Jn. 4:1-3; 1 Tim. 4:1-5; 2 Tim. 4:3-4; Acts 20:25-31; 2 Cor. 11:13-15). The Churches of the Lord are to be separate from the false ones (2 Cor. 6:14-7:1). One of the first things to happen was certain Pastors began to assume authority not given them in the scriptures. They began to claim authority over other smaller churches, and lord it over God's people (3 Jn. 9-10). This was the beginning of an error that has grown into what we see today among the Catholics and others where Christ is not the head and they are not one of the Lord's Churches.

The *separation* of the Lord's Churches (non-fellowship) from other assemblies came about 250 AD when "*Baptismal Regeneration*" began to be practiced in these other assemblies. Faith in Jesus Christ was no longer the way to be saved, you also had to be baptized. This error graduated to

"*infant baptism*" which not only saved the infant but made him a member of the church. It was about this time that the designation of some Christians as "*Ana-Baptists*" was found in history, suggesting that there were some Churches who refused the baptism of those that baptized infants. This was prior to the use of the name *Catholic*. Thus the name "*Ana-Baptists*" is the **oldest** denominational name in history.

History shows three significant facts about the Lord's Churches in the first three centuries:

1. The separateness and independence of the Churches.
2. The subordinate character of the pastors.
3. The Baptism of Believers only.

300 - 500 AD....In 313 AD Constantine, Emperor of Rome, came on the scene. He had a vision of a cross with the words "by this thou shalt conquer." He interpreted it to mean that he should become a Christian and give up paganism and he would have power from this mystical religion. A call was made for a coming together of the Christian churches or their representatives. Many, but not all came, and an alliance was consummated, and a Hierarchy was formed. Christ was dethroned as head of the churches and Constantine enthroned as head of the church. This was the beginning of a development which finally resulted into what is now known as the Catholic, or "universal" church.

Those Churches that refused Constantine's call for a council steadfastly stayed separated, wanting nothing to do with a marriage with the state, centralized religious government, higher ecclesiastical government. They believed in the individual independent Church with Christ as the Head. They didn't then nor at any later time enter into the Catholic denomination and they still held to the three facts mentioned above.

Constantine's action in repudiating for the whole Roman Empire, the

pagan religion, and accepting Christianity incurred the wrath of the Roman Senate. Their opposition finally resulted in the removal of the seat of empire from Rome to Byzantium, renamed Constantinople for Constantine. The result of this was two capital cities of the Roman Empire---Rome and Constantinople. The two rival cities several centuries later became the ruling centers of the divided Catholic church---Roman and Greek.

The hierarchy organized under the leadership of Constantine became legislative, amending or annulling old laws or enacting new ones utterly unknown to the New Testament. In 416 AD one of the first was the establishing by law of "*infant baptism*." By this new law infant baptism became compulsory. This law did away with two New Testament laws: "*Believers Baptism*" and "*Voluntary personal obedience in Baptism*." Another thing this law did was fill these churches with unconverted members.

The Lord's churches rejected this new law. Believers baptism was what the New Testament taught and that was good enough for them. They not only refused to baptize their own children, but believing in the baptism of believers only, they refused to accept the baptizing done by and within the churches of this unscriptural organization. If any members from the churches of this new organization attempted to join any of the Lord's churches, they had to tell their Christian experience or why they believed they were born again, and they had to be rebaptized. Because of their stand the name "Christian" was denied them and they were called by many other names: Montanists, Tertullianists, Novationists, Paterines, Cathari, Paulicians, Arnolists, Henricians, etc, and some Ana Baptist (re-baptizers).

In 426 AD the awful period known as the "*Dark Ages*" began. It was a black and bloody time for the Lord's Churches. For more than ten centuries the trail of true Christianity was almost washed away in its own blood by the Catholic church as it set out to exterminate those who refused

to have anything to do with them. The Lord's Churches are hunted and hounded and murdered. Remnants scattered over the world hiding in forests, mountains, valleys, dens and caves. Many of these Christians had only parts of the New Testament or the Old Testament, for the Bible had not been printed yet. It was written in Manuscript on parchment or skins or something of that kind and so was very large and bulky. Also during this time every effort was made to destroy even what Scripture manuscripts the persecuted did possess. In order to prevent the spread of any view of any sort, contrary to those of the Catholics very extreme plans and measures were adopted, like burning all writings of any sort, other than those of the Catholics. During this period, of the dark ages about fifty million Christians were murdered.

In 440 AD real Popery began with Leo II.

In 451 AD "*Mariolatry*" or the worship of Mary was added to the list of growing Doctrines.

600 - 900 AD....In 787 AD "*Image Worship*" was added and was a direct violation of one of the commands of God (Exo. 20:3). Shortly thereafter followed the "*worship of Saints*." This is definitely against the teaching of the Bible (Rev. 22:9). Another new doctrine was "there is no salvation outside of the Church" that is the Catholic Church because, according to them, there was no other Church, be a Catholic or be lost. Another was the doctrine of "*Indulgences and the sale of Indulgences*." This was a credit account in heaven but accessible to earth. Then came the doctrine of "*Purgatory*", a place of intermediate state between heaven and hell, at which all must stop to be cleansed from all sins less than damning sins. Help could be gotten by praying and buying indulgences, by those living. Hence the sale of indulgences. These are just a few of the pagan doctrines that were added to the ones the Catholics had already. They

consistently became more pagan as time went on.

In 869 AD a Council was called Basilius Maredo. The Catholic Church had gotten into serious trouble. There had arisen a controversy between the heads of the two branches of Catholicism --- the Eastern and Western, Greek and Roman, Pontius the Greek at Constantinople and Nicholas the 1st at Rome. So serious was their trouble, that they had gone so far as to excommunicate each other. The council was called to try and settle this difficulty. This break in the ranks of Catholicism has never been satisfactorily settled. This break resulted in the Roman Catholic Church and the Greek Orthodox Church of which the Russian Orthodox is off of.

1000 - 1300 AD....There was in this period many Ecumenical Councils, called by the Popes of the Catholic church. These Councils were largely legislative bodies for the enactment or amendment of civil and religious laws that were contrary to the New Testament. For instance: in 1123 AD the law was passed that Roman Catholic priests were never to marry. In 1139 and 1179 AD the Popes called the Councils especially to condemn what they called "Errors and Impieties" of the Petro-Brussians, Arnoldists, Waldenses, and Albigenses. In 1215 AD the new doctrine of "Transubstantiation," the intended turning of the bread and wine of the Lord's Supper into the actual and real body and blood of Christ, was passed. Confessing one's sins into the ear of a priest -- was another new doctrine at this meeting. But probably the most cruel and bloody thing, to come out of this meeting, and ever brought upon any people in all the world's history was what is known as the "*Inquistion*," and similar courts, designed for trying what was called "heresy." The Council decreed to "*Exterminate*" all "*heresy*." The extreme cruelty of this time is written in history books and the people who perpetuated these things claimed they were led and directed by the Lord. In 1229 AD it was decreed, the Bible should be denied to all

laymen, all members of Catholic churches other than priests or higher officials. How strange a law in the face of the plain teaching of scriptures,

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (KJV)

Whenever people discard the New Testament as embracing all necessary laws for a Christian life, whether for the individual Christian or the whole Church, that people has launched on a path of limitless laws. Any laws added to the Bible will inevitably and soon demand another, and others will demand yet others, without ever an end. That's why Christ gave His churches and to preachers no legislative powers. That's one reason why the New Testament closes with these words,

Rev. 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (KJV)
Also read Deut. 4:2; Prov. 30:5-6.

1400 - 1500 AD....This is when the "Reformation" began. At first the more spiritual priests and leaders sought to reform many of the Catholic churches more objectionable laws and doctrines from inside the church. Many of these men were burned at the stake. By the time Martin Luther came on the scene, around 1500 AD, he had learned that a genuine reformation inside the Catholic Church would be an impossibility. So after many hard fought battles with the leaders of Catholicism, he became the founder in 1530 of what is known today as the Lutheran church. This was the first of the new organizations to come directly out of the Catholic Mother Church, and it became the state church of Germany. Next came the Church of England. When England's king, Henry VIII wanted to divorce his wife and

marry Anne Boleyn, he asked the Pope to grant it, to which he declined. Henry, being king, felt he ought to be entitled to follow his own will in the matter, and his prime minister, Thomas Cromwell, kidded him about submitting to papal authority on such matters. So the king threw off papal authority and made himself head of the Church of England and a new organization was began in 1535 AD. In 1541 AD the Presbyterian church came into existence, founded by a reformed Catholic priest by the name John Calvin, a Frenchman. In 1592 the Presbyterian church became the state church of Scotland.

During this time of struggles for the Reformation, continuous and valuable aid was given to the reformers by many **Ana-Baptist**, or whatever other name they bore. Hoping for some relief from their own bitter persecution, they came out of their hiding places and fought with the reformers against the Catholic church. But they were doomed to disappointment. They were now to have three more persecuting enemies. The Lutheran, the Church of England and Presbyterian churches brought out of their Catholic Mother many of her evils, one of which was the hatred of the Lord's Churches.

Before the close of the Sixteenth Century, there were five established state churches, the Roman and Greek Catholic churches, the church of England, the Lutheran, or church of Germany, and the church of Scotland, now known as the Presbyterian. In 1555 a treaty of peace, known as the "*Peace of Augsburg*" was signed between the Catholics and the Lutherans, agreeing not to persecute each other. All of them were bitter in their hatred and persecution of the people called Ana-Baptists, Waldenses and all other non-state churches, churches which never in any way had been connected with the Catholics. These Ana-Baptist churches went back into hiding again but it didn't stop the bloodshed.

The Church of England, the Lutheran church, the Presbyterian church,

the Congregational church of the next century, and all churches that broke off from them (Episcopalians, Methodists etc.) are called protestants or protestant churches, because they protested against the Catholic church.

The Ana-Baptist (Baptist), Waldenses and others of different names were not and are not today protestants. They were around centuries before the reformation and never belonged to the Catholic church.

1600 - 1800....Some who went out of the Catholic church were not satisfied with the extent of the reformation led by Luther and Calvin. They decided to repudiate also the *preacher rule* and government idea of the churches and return to the New Testament *democratic* idea as had been held through the fifteen preceding centuries by those who had refused to enter Constantine's gathering. Their stand brought them bitter persecution from all the state churches. However, they retained many other of the Catholic errors, such as, infant baptism, pouring or sprinkling for baptism, and later practiced the church and state idea. After coming to America, they themselves became bitter persecutors. At first they were called "*Independents*" and later "*Congregationalists*", which is derived from their mode of church government.

They did hold some doctrines that paralleled the Ana-Baptists doctrines:

1. That Jesus Christ is the only head of the church and that the Word of God is its only guide.
2. That these separate churches have full power to choose their own officers and to maintain discipline.
3. That each church is independent of all other churches and equally independent from state control.

In 1611 AD the King James English Version of the Bible appeared. It was the first time the Bible was given to the people. In some places, by

their enemies, the Ana in Ana-Baptist was now being left off and the name shortened to Baptists. Persecution continued to be severe in England by the Church of England, and in Germany by the Lutheran; in Scotland by the Church of Scotland (Presbyterian); in Italy, France, and in every other place where the papacy was in power, by the Catholics.

RELIGION IN THE UNITED STATES

Coming to America didn't stop the persecution of the Baptists even though persecution was one of the prime causes which led to the settlement of the first colonies. Some of the first groups to come to the New World, not counting the Pilgrims, were the "*Puritans*" (Congregationalists), and the *Presbyterians* and in their colonies, they established by law their own peculiar religious views. In other words, they became like state religions. They came seeking religious liberty and when they found it they made it so only those of their particular denomination had liberty. The southern colonies in Virginia, North and South Carolina, were settled mainly by the adherents of the *Church of England*, who did the same thing. So Baptists who came to America did not find religious liberty, but more persecution

In 1638, Baptists who had been banished from colonies in the New World because of their beliefs about state churches, infant baptism, etc., decided to organize their own colony, even though, as yet, they had no legal authority from England to do such a thing. They proceeded to establish themselves on a section of unclaimed land now known as Rhode Island. Roger Williams established a *Baptist church* in Providence, Rhode Island in 1639. John Clarke established a *Baptist Church* in Newport, Rhode Island in 1638. In 1651 John Clarke went to England and twelve years later secured the great charter of 1663 signed by King Charles II of England. It was the first legal state document in the world that guaranteed civil and religious

liberty to all its subjects. Baptists could now write their own constitution. That Constitution was written. It attracted the attention of the whole world. In that Constitution was the world's first declaration of "Religious Liberty."

In 1744 the *Methodist Episcopal church* had their first annual conference in England. In 1784 they were officially organized in America, at Baltimore, by John and Charles Wesley and George Whitfield. They came out of the church of England and kept the same errors as the mother and grandmother churches.

Alexander Campbell came with his father, a presbyterian minister to America. Because of a change of views, they left the Presbyterians and organized what they called the Christian Association. In 1811, they adopted immersion as baptism and succeeded in persuading a Baptist preacher to baptize them, but with the distinct understanding that they were not to unite with the Baptist Church. Several years later they joined a Baptist Association but left after several controversies arose. In 1827 their group became the Campbellites and then *the Church of Christ*.

In 1786 Virginia was the second place that granted Religious Liberty.

In 1791 Congress declared the first amendment to the Constitution to be in force, which granted religious liberty to all citizens. Baptists are credited with being the leaders in bringing this blessing to the nation.

The question of whether the United States should have an established church or several established churches, or religious liberty, was being discussed. Several different bills had been offered, one recommending the Church of England as the established church, another the Congregationalist, and yet another the Presbyterian. The Baptists were contending for absolute religious liberty. James Madison (afterwards President) was one of their main supporters. Patrick Henry arose and offered a substitute bill for them all, "That four churches (or denominations) instead of one be established" -- the Church of England, or Episcopal, Congregationalist, Presbyterian, and

the Baptist. All but the Baptists accepted this compromise. They continued to fight against it all; that any combination of Church and State was against their fundamental principles, that they could not accept it even if voted. The measure had to be voted on three times. Twice it carried almost unanimously, because of Patrick Henry's eloquence and persuasiveness. But by the time the third vote came, God seemed to intervene, and Patrick Henry was made Governor of Virginia and left Congress. When the third vote came, without Patrick Henry's persuasiveness, it lost.

Thus the Baptists came near being an established denomination over their own protests. That was not the only opportunity the Baptists ever had of becoming established by law, but is probably the nearest they ever came to it. At one time the King of Holland offered to make the Baptist "the established" church or denomination of his kingdom. They kindly thanked him but declined, stating that it was contrary to their fundamental convictions and principles. They also had an opportunity when the Rhode Island Colony was founded.

After this no religious denomination was supported by the government. As far as the United States was concerned the Church and state was entirely separated. Although in some of the states it went out slowly. So strong was the Baptist conviction on the question of Church and State combination, that they have invariably declined all offers of help from the State, whether the US government or the State government.

SOME OF THEIR DOCTRINES

- 1.** A spiritual Church, Christ its founder, its only head and lawgiver.
- 2.** Its ordinances, only two, Baptism and the Lord's Supper. They are typical and memorial, not saving.
- 3.** Its officers, only two, Bishops or Pastors and Deacons; they are servants of the Church.

4. Its Government, a pure Democracy, and that executive only, never legislative.

5. Its laws and doctrines: The Bible and that only.

6. Its members, Believers only, they saved by grace, not works, through the regenerating power of the Holy Spirit.

7. Its requirements, Believers on entering the church to be baptized, that by immersion, then obedience and loyalty to all New Testament laws.

8. The various churches---separate and independent in their execution of laws and discipline and in their responsibilities to God---but cooperative in work.

9. Complete separation of Church and State.

10. Absolute Religious Liberty for all.

SOME OTHER DENOMINATIONS AND WHEN THEY STARTED

Quakers....1648 AD by George Fox

Freewill Baptist....1780 AD by Benjamin Randall

Mormons....1830 AD by Joseph Smith

Hardshell (Primitive Baptist)....1832 AD by Daniel Parker

Seventh Day Adventists....1843 AD by W. M. Miller

Christian Science....1866 AD by Mary Baker Eddy

Jehovah's Witnesses....1884 AD by Charles T. Russell

Nazarenes....1885 AD by S. F. Breese

Pentecostals....1914 AD by S. F. Breese

Four-Square Gospel....1925 AD by Aimee McPherson