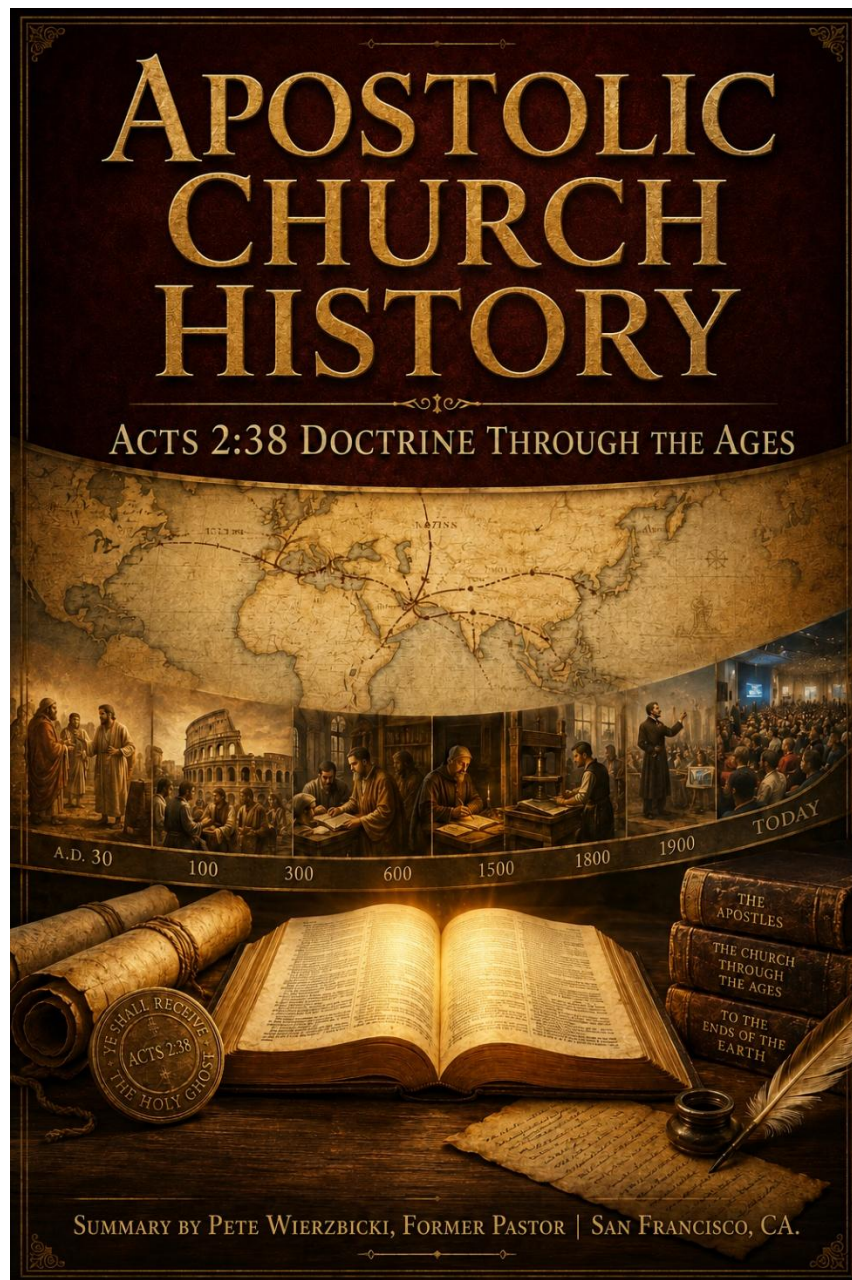




The History of the Apostolic Church throughout the Ages

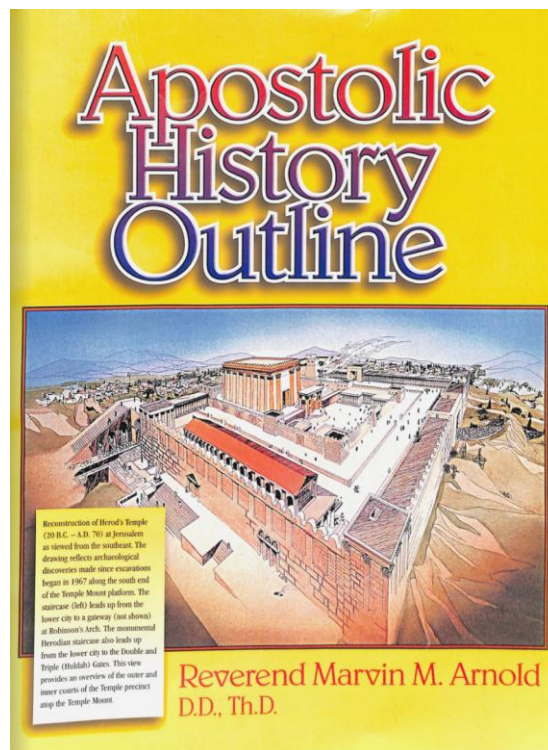
From Pentecost until Modern Times

By Pete Wierzbicki
Former Pastor | San Francisco, California

Source Acknowledgment

This summary is based on *Apostolic History Outline: Acts 2:38 Doctrine Through The Ages* by the late Reverend Marvin M. Arnold, D.D., Th.D. Reverend Arnold was a respected Apostolic historian whose work represents many years of research into the historical continuity of Acts 2:38 doctrine, Jesus' name baptism, Oneness belief, and the survival of Apostolic Christianity through the centuries.

The purpose of this summary is not to replace his original work, but to present the major themes and historical claims in a more readable study format while giving full credit to the author whose research made this material possible. All historical references, names, movements, and chronological claims summarized here should be understood as drawn from and indebted to Reverend Arnold's original book.



The image above is the cover of the original book and may still be listed on Goodreads under *Apostolic History Outline*, and Reverend Arnold's complete works may still be available through Striving For Excellence Publications under *The Complete Works of Marvin M. Arnold*. The flipbook version is currently available online as of this writing [here](#).

The Apostolic Church Through the Ages

Acts 2:38 Doctrine Did Not Die

One of the foundational claims of Apostolic history is that the Church Jesus Christ established did not disappear after the death of the apostles. Jesus said, **“Upon this rock I will build my church; and the gates of hell shall not prevail against it”** (Matthew 16:18). If the Lord’s words are true, then the Church He built could not have died, vanished, or been absorbed into another religious system. The Apostolic Church may have been persecuted, slandered, renamed, scattered, and misrepresented by its enemies, but it could not cease to exist. The biblical Church of Acts chapter two was not a short-lived first-century movement. It was the Church Jesus founded, and its doctrine was meant to continue in every age.

The doctrine of the Apostolic Church was established on the Day of Pentecost in Acts chapter two. When the Holy Ghost was poured out, the people heard the wonderful works of God in other tongues, Peter stood up with the eleven, and he preached Jesus Christ as both Lord and Christ. When the hearers were pricked in their hearts and asked what they should do, Peter answered plainly:

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

— Acts 2:38

This is the foundation of Apostolic doctrine: repentance, baptism in the name of Jesus Christ, and the receiving of the Holy Ghost. This doctrine was not a temporary formula for the Jews only. Peter immediately declared that the promise was for them, for their children, and for all that were afar off, even as many as the Lord our God would call. The Church began with Acts 2:38, and if Christ’s Church never died, then Acts 2:38 doctrine never died either.

The Apostolic Church was also grounded in the absolute oneness of God. The ancient confession of Israel was not vague or philosophical:

“Hear, O Israel: The LORD our God is one LORD.”

— Deuteronomy 6:4

The earliest Apostolic believers did not preach a divided Godhead of three co-equal persons. They preached the one true God revealed in Jesus Christ. They understood the name of Jesus Christ as the saving name, the baptismal name, and the revealed name of God in redemption. The later Trinitarian system did not represent the original doctrine preached by Peter, Paul,

John, or the Church at Jerusalem. It was a later development, formed through post-apostolic theological speculation, councils, and Catholic institutional influence.

This is why Apostolic history must be read carefully. Much of the history of Oneness believers was written by their enemies. Catholic and Protestant historians often referred to one-God believers by names that were not chosen by the believers themselves. They called them **Modalists, Monarchians, Patripassians, Sabellians, Montanists, Donatists, Manicheans, Samosatenes, Paulicians, Cathari, Albigensians, Anabaptists**, and other names. Many of these names were used as accusations or labels of contempt. Yet beneath those names, the historical record repeatedly shows groups and individuals who rejected Trinitarian development, upheld one-God doctrine, practiced forms of Jesus' name baptism, and preserved elements of Apostolic Christianity.

This does not mean every group named in history was perfect, identical, or doctrinally complete in every detail. But it does mean the historical record is not silent. There are repeated traces of believers outside the Catholic system who held to monotheistic, non-Trinitarian, Apostolic forms of Christianity. Some were persecuted. Some were slandered. Some were exterminated. Some were absorbed into other historical movements. But the existence of these people proves that Rome did not own Christian history, and Trinitarian Catholicism was not the only form of Christianity after the apostles.

The Church of Acts Was Not Catholic

A major point in the outline is that the Church of Acts chapter two must not be confused with the later Roman Catholic system. The Apostolic Church began in Jerusalem, not Rome. It was founded by the preaching of Peter and the apostles, not by popes, councils, creeds, or Catholic hierarchy. Its message was Acts 2:38, not later sacramental Catholicism. Its Godhead doctrine was Deuteronomy 6:4 fulfilled in Jesus Christ, not the later Trinity theory.

The outline strongly argues that the Catholic system developed gradually and separately from the Apostolic Church. As the centuries passed, Catholicism added offices, rituals, doctrines, and institutional claims that were not part of the original Church. This included the rise of bishop-centered authority, the development of penitential systems, claims of Roman supremacy, forced baptism, infant baptism, and the gradual shaping of Trinitarian theology.

By contrast, the Apostolic Church continued through believers who maintained the doctrine of the one God, the name of Jesus Christ, and the Pentecostal experience. These believers were often not called "Apostolics" by historians. They were often labeled heretics. But when the details are examined, many of these so-called heretical groups were opposing the same Catholic developments that corrupted the original faith.

AD 33 to 100: The Apostolic Church Begins and Spreads

The Church began in Jerusalem on the Day of Pentecost in AD 33. Acts chapter two records the outpouring of the Holy Ghost, the preaching of Peter, and the command to be baptized in the name of Jesus Christ. This was the birth of the New Testament Church.

From Jerusalem, the doctrine spread rapidly. Visitors to Jerusalem carried the message back to their own lands. Samaritans received the Holy Ghost. Cornelius' household received the Holy Ghost and was baptized. Paul, Silas, Luke, Barnabas, Peter, John, Philip, and others spread the Gospel throughout the known world.

The outline notes several important early movements of the Apostolic message:

- The Biblical Church was founded by Jesus Christ and preached by the apostles.
- The first converts continued steadfastly in the apostles' doctrine.
- The Ethiopian eunuch was baptized in Jesus' name, and the doctrine spread into African regions.
- Cornelius' household was brought into the same Apostolic experience.
- The Gospel spread into Asia Minor, Europe, Cyprus, Babylon, and other regions.
- Paul preached one-God doctrine and the Holy Ghost experience throughout the Gentile world.
- False teachers began arising even before the first century ended, but they did not represent the original Church.

The outline also emphasizes that even in the New Testament itself, the apostles warned that false teachers would come. Paul, Jude, John, and others wrote against those who departed from the truth. This means that post-apostolic corruption did not begin hundreds of years later; the seeds were already appearing while the apostles were still alive. Yet the existence of false teachers did not mean the true Church died. It meant the true Church had to continue in contrast to error.

The Church Could Not Have Died

The section on Matthew 16:18 is especially important. Jesus did not say He would build a temporary church. He did not say the Church would die and need to be recreated centuries later. He said the gates of hell would not prevail against it.

That means several things:

- The Church of Christ could not be destroyed.
- The doctrine of the Church could not completely vanish.
- The Apostolic faith could not be swallowed by Rome.
- The true Church did not need Luther, Calvin, or later reformers to restore its existence.
- The Church may have been hidden, persecuted, or slandered, but it remained alive.

The outline argues that many people have assumed the Church either became Roman Catholic or disappeared into history until the Reformation. But this view contradicts the promise of Jesus. If the Church became Catholic, then the gates of hell did prevail. If the Church vanished for centuries, then the promise failed. But if the Apostolic Church continued through persecuted believers outside the Roman system, then the promise of Christ stands exactly as spoken.

Certification: How History Preserved Apostolic Believers Under Other Names

The outline includes a “Certification” section explaining why it is necessary to look for Apostolic believers under names historians used for them. Since many ancient religious bodies are not called “Oneness Apostolic” in standard history books, the researcher must examine doctrinal descriptions instead of only modern labels.

For example, when historians refer to groups as **Modalistic Monarchians, Patripassians, Sabellians, Montanists, Donatists, Manicheans, Paulicians, Cathari, Albigensians, Anabaptists**, or related groups, we must ask what they actually believed. Did they reject the Trinity? Did they uphold the oneness of God? Did they baptize in Jesus’ name? Did they oppose Roman Catholic authority? Did they preserve Pentecostal experience? Did they hold the Acts 2:38 message in some form?

The outline argues that many of these groups were not heretics in the way Catholic writers claimed. Rather, they were often Bible-believing Christians who rejected Catholic inventions. Their enemies gave them slanderous names, but those names sometimes point us to the very people who preserved Apostolic truth.

AD 100 to 200: Two Church Systems Begin to Appear

The outline presents AD 100 to 200 as a critical period. During this era, two different religious streams became increasingly visible.

On one side, the Catholic system began to form. The outline claims that early Catholic bishops, post-apostolic fathers, and developing church leaders began moving away from the original

Apostolic pattern. This period saw the rise of proto-Catholic hierarchy, bishop-centered authority, and early Trinitarian language.

On the other side, the Apostolic Church continued. The outline points to believers and groups who maintained one-God doctrine, Jesus' name baptism, and Pentecostal experience.

Some of the historical claims included are:

- Around AD 90–140, post-apostolic fathers arose and began issuing writings that helped move Christianity away from its original Apostolic form.
- Early Catholic bishop structures began forming in Rome.
- Trinitarian ideas began developing through philosophical influence.
- The outline claims that the Father, Son, and Holy Ghost formula was first used in a Catholic-influenced way rather than as the original Acts 2 baptismal pattern.
- Catholicism was not the original Church, but a system that developed after the apostles.
- At the same time, one-God Christians continued to exist and spread.

The outline specifically notes that Oneness was dominant in some areas and that men such as **Noetus** and **Praxeas** preached Apostolic Oneness. These men were later attacked by Catholic writers, but their existence proves that one-God doctrine was alive and significant in the second century.

Noetus, Praxeas, and Early Monarchian Believers

The outline identifies **Noetus** as an early Modalistic Monarchian and connects him with the continuation of one-God doctrine. It also mentions **Praxeas**, another early figure associated with anti-Trinitarian teaching. Catholic writers condemned these men, but the outline presents them as witnesses that the doctrine of the one God in Christ was not invented in modern times.

These men were often accused of Patripassianism or Sabellianism. But those terms were frequently used by opponents to discredit them. The deeper issue was that they rejected the developing idea of three divine persons and maintained a strong one-God Christology. Their presence in history demonstrates that the Godhead debate was active long before the Council of Nicaea.

Montanists and Pentecostal Continuity

The outline also refers to **Montanists**, who were known for tongues, spiritual gifts, prophecy, and miracles. Catholic writers categorized them as a movement outside the accepted Catholic

structure. The outline suggests that many Montanists were Oneness or Apostolic in character, and that they preserved Pentecostal experience after the apostolic era.

The point is not merely that Montanists existed, but that spiritual gifts and tongues-speaking did not cease after the apostles. The outline claims that tongues-speaking, gifts of the Spirit, and Pentecostal phenomena were found among groups outside the Catholic system. This supports the larger argument that the Book of Acts experience continued through history.

AD 200 to 300: Catholic Development and Apostolic Resistance

The timeline from AD 200 to 300 continues the contrast between the Catholic system and the Apostolic Church.

On the Catholic side, the outline lists developments such as:

- Catholic Eucharistic communion being invented or formalized.
- Roman bishops such as Callistus and Zephyrinus adopting or interacting with one-God ideas.
- Tertullian opposing one-God believers and developing the language of “Trinitas.”
- The penitential system being developed.
- Callistus proclaiming himself Pontifex Maximus.
- Station days, purgatorial concepts, infant baptism, and confirmation beginning to appear.
- Forced baptism and infant baptism gaining formal support.
- Catholic councils and bishop authority increasing.
- Constantine rising and eventually influencing the Catholic system.

On the Apostolic side, the outline lists continuing believers and groups such as:

- Judaic-Christianity continuing under names such as Modalistic Monarchianism, Patripassianism, and Sabellianism.
- Basilides being martyred and holding Acts 2:38.
- Celts taking Acts 2 doctrine into regions such as Languedoc, Flanders, Frisia, and Saxony.
- Sabellius preaching in Rome and teaching one-God doctrine.
- The Acts Two Church never being Roman Catholic.

- Noetus, the Patripassian, and others continuing one-God doctrine.
- Tongues and gifts of the Spirit being denied by Catholic writers but continuing among Apostolic believers.
- Mani, Donatus, Paul of Samosata, and others being connected in some way with anti-Catholic or Oneness tendencies.

The outline's point is that the Catholic system was developing away from biblical Apostolic doctrine while another stream of Christianity continued outside Rome.

Tertullian and the Development of Trinitarian Language

The outline gives special attention to **Tertullian**, who is often credited with developing Latin Trinitarian terminology. Tertullian used the word "**Trinitas**", and the outline presents this as part of the evolution of Trinitarianism rather than original Apostolic teaching.

This matters because many people assume the Trinity was always the doctrine of the Church. But if Trinitarian vocabulary had to be developed, debated, and defended centuries after the apostles, then it was not the plain preaching of Acts. The apostles preached Jesus Christ, the name of Jesus, the one God, and the Holy Ghost. They did not preach the later Catholic formula of three co-equal, co-eternal persons in one divine essence.

The outline therefore treats Tertullian not as a defender of original truth, but as one of the figures who helped move post-apostolic Catholic theology away from the simplicity of biblical Oneness.

Sabellius and the Rejection of the Trinity Theory

Sabellius is identified as an important preacher of one-God doctrine in Rome. Catholic writers condemned him, and later history used "Sabellianism" as a negative label. Yet the outline presents Sabellius as evidence that one-God doctrine remained active in the third century.

Sabellianism denied the Trinity theory. While modern scholars often use the term negatively, the outline treats the accusation as evidence that believers continued to oppose the developing Catholic doctrine of three divine persons. Sabellius becomes one of the historical witnesses that the Oneness understanding of God was not a modern invention.

Paul of Samosata and Samosatene Christianity

The outline also mentions **Paul of Samosata**, who was associated with anti-Trinitarian and Monarchian beliefs. He is presented as one who held the Godhead without distinction of persons. The outline notes that Paul bitterly fought Rome and that Samosatene Christianity continued long after him.

This is significant because Paul of Samosata is often treated by Catholic and Protestant historians as a heretic. But from an Apostolic perspective, the important issue is whether he resisted the developing Trinitarian structure and preserved elements of one-God doctrine. The outline uses him as another witness that one-God Christianity continued in Asia Minor and beyond.

Donatus and Donatism

The outline mentions **Donatus** and the Donatists as anti-Catholic and connected with Sabellianism or Patripassianism. Donatus is described as holding one-God doctrine and Acts two doctrine. The Donatists later became a major anti-Catholic movement, especially in North Africa.

This is important because North Africa was a major region of early Christian development. The outline argues that Catholic history often suppresses or distorts the story of these groups because they opposed Rome. The Donatists represent a stream of Christians who resisted Catholic authority and maintained doctrines that Rome considered heretical.

The Role of Persecution

Another major theme in these pages is persecution. The outline repeatedly suggests that true Apostolic believers suffered under Catholic, imperial, and later Protestant hostility. Their writings were often destroyed, their names were slandered, and their beliefs were reported by enemies rather than preserved by sympathetic witnesses.

This means the historical record must be handled carefully. If the Catholic system persecuted Oneness believers, then Catholic descriptions of those believers cannot be accepted uncritically. Their enemies had every motive to exaggerate, distort, or demonize them.

This also explains why Apostolic history can be harder to trace. The victors preserved the libraries, controlled the labels, wrote the histories, and defined orthodoxy. But scattered throughout those histories are references to one-God believers who would not accept Rome's developing doctrines.

Why This Matters Today

This history matters because many modern Christians assume that the Apostolic Church disappeared after the first century and that Christianity became Catholic until the Reformation. But this assumption gives too much authority to Rome and to Protestant reformers. It implies that Christ's Church either died, became corrupt, or had to be restored by men who themselves did not return fully to Acts 2:38.

The Apostolic position is different. The Church did not die. The doctrine did not disappear. The name of Jesus was not lost. The Holy Ghost was not removed from the earth. The one-God message continued, even when hidden under hostile labels.

Therefore, modern Oneness Apostolics should not see themselves as inventing a new doctrine or merely reviving something absent from the world. They should see themselves as standing in the same stream of truth that began at Pentecost and continued through the ages.

Summary of the Historical Argument

The first pages of this outline present a basic but powerful historical argument:

1. Jesus promised His Church would not die.
2. The Church began in Acts 2 with Jesus' name baptism and the Holy Ghost.
3. The original Church was rooted in the oneness of God.
4. Catholicism developed later and should not be equated with the Apostolic Church.
5. Trinitarian theology evolved after the apostles.
6. Oneness believers continued under many names.
7. Catholic and Protestant historians often slandered or renamed Apostolic believers.
8. The true Church continued through persecution, opposition, and obscurity.
9. The Acts 2:38 message has historical continuity.
10. The modern Apostolic Church stands in continuity with the Church Jesus founded, not with Rome.

Concluding Bible Study Statement

The Apostolic Church of Acts chapter two was never Roman Catholic, never Trinitarian, and never dependent upon later creeds for its identity. It was founded by Jesus Christ, preached by the apostles, confirmed by the Holy Ghost, and established in the doctrine of repentance, baptism in the name of Jesus Christ, and the infilling of the Holy Ghost. Though history often hides the true Church beneath hostile names and distorted accusations, the witness remains: one-God, Jesus' name, Pentecostal believers continued through the centuries. The Church did not die. The gates of hell did not prevail. The doctrine of Acts 2:38 remained alive.

The Apostolic Church Through the Ages

Continued: From Nicaea to the Medieval Persecutions

The next section of the outline moves from the fourth century into the medieval period, and the contrast becomes even sharper. In the earlier centuries, the conflict was already visible: the Apostolic Church continued under many names, while the Catholic system developed hierarchy, ritual, coercion, and Trinitarian theology. But from **AD 300 forward**, the conflict became more organized, more political, and more violent. The issue was no longer merely doctrinal disagreement. The Catholic system increasingly joined itself to imperial power, and once that happened, dissent from Catholic doctrine was treated not merely as religious error, but as rebellion against church and state.

This is where the outline makes one of its strongest historical arguments: **the Council of Nicaea did not create the true Church; it marked the rise of church-state Catholic power against older Apostolic streams of Christianity.** The Apostolic Church did not become Roman Catholic at Nicaea. According to the outline, the true believers continued outside of Rome in Monarchian, Patripassian, Sabellian, Montanist, Donatist, Cathari, Celtic, Gothic, Armenian, Ethiopian, and other non-Catholic streams. These were not always called “Apostolic” by their enemies, but many preserved essential elements of the ancient faith: one-God doctrine, Jesus’ name baptism, Holy Ghost experience, and resistance to the growing Catholic hierarchy.

AD 300 to 400: Nicaea, Constantine, and the Rise of Catholic Power

The fourth century is one of the most important turning points in Christian history. Before this time, Christianity existed under persecution, regional diversity, and doctrinal conflict. But with Constantine, the Catholic system gained imperial favor, and the Roman state began to shape religion by political power.

The outline notes that in **AD 303**, Emperor Diocletian burned Bibles and persecuted Apostolic Christians and Jews. Catholics also called various dissenting believers “heretics.” This period of persecution did not destroy Apostolic Christianity; rather, it shows how deeply contested the religious landscape already was before Nicaea.

Then in **AD 313**, Constantine issued the Edict of Milan, granting legal standing to Christianity. But the outline does not treat Constantine as a hero. It emphasizes that Constantine was violent, political, and power-driven. He killed opponents, fought rivals, confiscated properties, and eventually gave imperial support to the Catholic system. The rise of Constantine did not purify Christianity. It brought the machinery of empire into religious affairs.

By **AD 325**, the Council of Nicaea became the defining event of the century. The outline argues that this was not the triumph of biblical Christianity, but the consolidation of Catholic power. The Roman imperial system, Mithraic influence, Orphic cult elements, and Catholic theology were blended into a state-supported religious system. The Catholic framers began reaching outward and calling their system “Christianity,” even though the true Apostolic Church existed before and outside of that structure.

The outline presents the Nicene period as the time when **church and state joined together**, apostasy gained official power, and the Trinity doctrine began to be enforced by imperial authority. It also argues that Catholic Trinitarian baptism — Father, Son, and Holy Ghost as a formula imposed upon nations — became connected to coercion and forced baptism. This is critical because the Apostolic pattern of water baptism was not a Trinitarian formula; it was baptism in the name of Jesus Christ.

The Apostolic Church Continued After Nicaea

The outline strongly rejects the idea that Nicaea represented the universal Church. It argues that biblical Christianity continued in Monarchian, Patripassian, Sabellian, and Montanist bodies. These groups were described as being of Apostolic origin, and many held what the outline calls Acts two doctrine.

The outline quotes that the major churches of the East were of “Apostolic origin.” It also states that most held Peter’s Acts 2:38 theology. This is important because it challenges the common assumption that Catholicism became the default form of Christianity everywhere. According to this historical outline, Catholicism was still limited, contested, and often rejected by older Christian bodies.

The outline also highlights several significant claims:

- Emperor Diocletian killed Jesus’ name believers.
- Alban, Aaron, Julius of Britain, Theonas, and Secunda are identified with Oneness or Jesus’ name believers.
- Glastonbury is described as a region where Acts 2:38 faith continued.
- Pentecostalism, though under different names such as Montanism, continued among the nations.
- Miracles and tongues continued.
- Wulfila, also called Wolflein or Ulfilas, is described as being baptized in Jesus’ name and spreading the Gothic Bible.

- Jerusalem's true Church continued.
- The Nicene council did not change the doctrine of the Oneness bodies.
- Anti-Nicene believers remained numerous.

This matters because the outline presents the fourth century not as a time when the Church became Catholic, but as a time when **Catholicism gained power while the Apostolic Church remained outside of it.**

The Trinity Was Completed by Force

The outline places special emphasis on the fact that Trinitarian doctrine was not simply believed by everyone from the beginning. It had to be formed, debated, defended, and eventually enforced.

By **AD 381**, the Council of Constantinople is presented as the point where the Trinity doctrine was completed. The outline states that there was Catholicism forced on people by imperial edict. This reinforces the argument that Trinitarianism did not spread merely by apostolic preaching or scriptural persuasion. It spread through councils, creeds, imperial authority, and coercive religious policy.

The outline also notes that **Arianism defeated Trinitarianism at the Council of Tyre** and that there were more Arians than Catholics at certain points. It claims millions resisted Nicaea's Trinity and that many were destroyed. Whether every historical detail is accepted exactly as stated or examined further, the overall argument is clear: **the fourth century was not a clean story of biblical truth triumphing over heresy. It was a chaotic struggle in which the Roman Catholic system used political power to define orthodoxy.**

The Apostolic point is that true doctrine cannot be established by imperial force. The apostles did not spread the Gospel with councils backed by emperors. They preached Christ, baptized in Jesus' name, and trusted the power of the Holy Ghost.

AD 400 to 500: Catholic Rome Weakens, Apostolic Streams Continue

The fifth century continues the same contrast. The Catholic system becomes increasingly political, while non-Catholic believers continue under various names. The outline notes that Pope Innocent I claimed the pope was the universal leader of the Catholic religion. This is significant because it shows the developing papal system. The apostles never taught that the bishop of Rome would rule the Church. The rise of papal supremacy was a later Catholic development.

The outline also states that there were only about sixty-four Catholic bishops in Africa and Asia Minor around AD 402. This is used to argue that Catholicism was not as dominant as later historians often imply. The Roman Empire was in trouble, and Catholicism was also struggling.

At the same time, the Apostolic column identifies many non-Catholic Christians as being collectively called **Cathari**. It also notes that Pentecostal Donatists were more numerous than Catholics. The Donatists continued to represent anti-Catholic Christianity, and many were identified with Pentecostal or Apostolic characteristics.

The outline also connects **Manichaeans** with Bogomils and notes that many were violently slaughtered by militant Catholics from AD 296 to 1100. It further states that many Oneness Christians sought protection under Goths and Vandals. This reveals a recurring historical pattern: when Catholic power became oppressive, non-Catholic believers often survived under alternative political powers, tribes, or regional strongholds.

Gothic, Celtic, and Eastern Apostolic Continuity

A major theme in the fifth century section is the continued existence of Apostolic Christianity among Gothic, Celtic, Persian, Armenian, and Eastern regions.

The outline mentions that Toulouse, France, was a Gothic state and protected as an Apostolic stronghold. It also states that the Seven Churches of Asia were still alive, connecting this to Christ's promise that the gates of hell would not prevail. The phrase "one man told another about Acts 2:38" captures the simple way apostolic truth continued: not always through institutions, but through transmission from believer to believer.

The outline identifies **Nestorianism** as a Oneness variant that swept from Petra to China. It claims that many Nestorians were monotheists, used Acts 2:38 tenets, and knew Spirit glossolalia. It also notes that Nestorians refused to call Mary "The Mother of God," which set them apart from Catholic developments. This is important because Marian doctrine was becoming increasingly important in Catholicism, while non-Catholic believers resisted those additions.

The outline further states:

- Catholics were run out of Armenia.
- One-God-ism and glossolalia revived in Armenia.
- Spirit tongues were in Persia.
- Celtic Pentecostalism was widespread in Western Europe.
- Baptism into Christ was practiced.

- Oneness Pentecostalism traveled in bodies of Montanists, Manicheans, Nestorians, Samosatenes, and Artemonites.
- By AD 440, many had Gothic Bibles.
- Tongues-speaking existed in much of the Eastern Hemisphere.
- God did not leave Himself without witness.

This section strengthens the broader thesis: **Apostolic Christianity did not disappear into Rome; it survived in many regions outside Roman Catholic control.**

The Fall of Rome and the Beginning of the Dark Ages

The outline treats the fall of Rome in **AD 476** as a major event. It says the cruel Roman Empire had been divinely destroyed and that Jerusalem Christianity could spread more than Catholicism. The outline states that there were monotheistic Ebionites in Palestine with Christ water baptism, and that the Apostolic faith was still alive.

The Catholic system, however, is shown as moving into deeper darkness. The outline says that after Rome fell, vain historians mourned corrupt Rome, but the fall was mainly secular Roman corruption along with Catholic apostasy. It also says Pope Gelasius later claimed popes were above all laws and not subject to any authority. This reveals the growth of papal power during the so-called Dark Ages.

The key contrast is this: while Rome fell and Catholic hierarchy grew in ambition, non-Catholic Christians continued in various lands, often holding older doctrines and resisting Catholic corruption.

AD 500 to 600: The Dark Ages and the Survival of the Upper Room Doctrine

The sixth century section continues with the claim that European Trinitarianism fought monotheism. The outline strongly states that Catholic-invented Trinitarianism caused great destruction and mass deaths. It connects Trinitarian enforcement with later inquisitions, executions, and religious coercion.

The Catholic side of the outline includes major developments:

- Clovis and Catholic armies fought Arian Goths and Visigoths.
- Catholicism spread through military protection and force.
- Justinian compiled Roman laws into the Novellae.

- The Justinian Code became a right-to-kill law against non-Catholics.
- Catholic inquisitional laws began to appear.
- Forced baptism and coercion reigned.
- Great numbers were forced into Catholicism.
- The Council of Braga condemned tongues-speaking Priscillianists.
- Justinian tried to destroy Goths.
- Gregory sent Augustine to Britain.
- Rome tried to impose Catholic authority in regions not previously Catholic.

The Apostolic side claims that the **Upper Room doctrine shined throughout the Dark Ages**. This is one of the most important statements in this section. It means that despite the increasing power of Rome, Acts 2:38 Christianity continued.

The outline identifies **Cathari** as people of the true Church in different organizations who had Gothic Bibles. It also says that the individualistic but doctrinally similar nature of Cathari organizations helped them maintain Acts 2:38 doctrine despite Catholic corruption.

The outline further notes that beyond Rome's reach in places such as Saxony, Frisia, the Netherlands, Languedoc, and other regions, whole organizations of Acts two Christians existed. It claims many One-God preachers were present by AD 563, and that Acts 2:38 traveled through Montanist, Donatist, Samosatene, and Celtic-Gothic streams.

This section is especially important because it argues that the true Church survived not through central headquarters, but through scattered, Spirit-filled, Scripture-holding communities.

Britain, Frisia, Ethiopia, and the Spread of Non-Catholic Christianity

The outline says that Britain was not immediately Catholicized. Bede found one-God people throughout England, and there was no thought of papal authority in some western European lands. It also states that from AD 545 to 800, Apostolics whose baptism was in the name of Jesus Christ are mentioned. England had few Catholics until the ninth century.

In North Africa, Ethiopian Christianity is described as dominant and indicative of one-God Christianity during that time. This connects with earlier claims that African Apostolic Christianity had survived from the first century.

This section also notes that great numbers of people slandered as heretics were Jesus' name Apostolics, and that Catholic hierarchy after AD 325 insinuated that Acts two theology was

heresy. The outline asks an important question: **Who were those Catholics slandered as pagans?** It argues that many suffered when their temples and churches were confiscated.

The point is that the Catholic system often labeled non-Catholic believers as heretics or pagans, then justified taking their property, suppressing their doctrine, or forcing them into Roman religion.

AD 600 to 700: Rome, Purgatory, and the Continued Jerusalemic Church

In the seventh century, the Catholic system is shown as adding more traditions and consolidating power. Pope Gregory I is said to have fixed the purgatorial rite from the Orphic cult. He is also described as ordering the mass murder of Donatists, confiscating churches, and building Catholic basilicas from the materials of others. The outline states that Catholic leaders ignored the still-existing Jerusalemic Church and its continuing Apostolic traditions.

The Apostolic side says continuing Jerusalemic Christianity was found in several Modalistic Monarchian organizations, generally referred to collectively as Cathari. It also mentions the **Desposyni**, descendants connected to the family line of Mary, Zacharias, and Elizabeth, and says they had directed several mideastern Judaic-Christian areas before being nearly exterminated.

This section presents a very strong contrast:

- Rome built its authority on claims about Peter's bones and papal succession.
- The Jerusalemic Church still existed.
- Rome ignored or suppressed that Church.
- Apostolic believers continued under names such as Cathari.
- Arians and Oneness Apostolics remained close and often used Jesus' name baptism.
- Gothic Bibles were widespread.
- In Western Europe, Arians and Apostolics worshiped together.
- Spirit-filled glossolalia filled the lands.
- Jesus' name water baptism continued.

The outline also notes that the Great Easter Fight in England centered around Rome's fake Easter versus the 14th Nisan Passover kept by true Apostolics. This matters because it shows that non-Catholic believers were not merely debating abstract doctrine; they preserved different religious practices from Rome.

By **AD 663**, the outline says the Catholic party was still a minority in Canterbury. It also says the true Easter was kept and that for 626 years, since AD 37–42, Apostolic Celts in Britain kept the 14th Nisan Passover. A Jesus' name Apostolic had planted Acts 2:38 at Glastonbury by AD 37–42, and by AD 663 it was dominant.

This is a major continuity claim: Britain had ancient Apostolic roots before Roman Catholic domination.

Islam, Spain, and Protection of Non-Catholic Believers

The seventh century section also notes that Islam became strong and that Muslims had the Koran. It says Muslims in Spain were Moors and protected Jews and one-God Christians from Catholic interests. This is used to show that many non-Catholic believers sometimes found more tolerance under Muslims than under the Catholic system.

The outline also says Muslims killed Catholics and Catholics killed Muslims, but that Muslims often called Catholics idol worshipers, royalists, and political popes. The important point is that the historical landscape was complex. Rome was not simply the representative of Christianity; in many areas it was viewed as a political-religious power.

The outline argues that the world has been duped into supposing Catholicism was the only religion there was. It says this happened because Oneness history was often destroyed, deleted, and distorted by prejudiced historians.

AD 700 to 800: Catholic Expansion and Apostolic Persistence

The eighth century continues the pattern of Catholic expansion through political force. The outline mentions Columba's death, Roman-Greek decline, and the rise of modern nations. It says God raised up Teutonic nations and that modern technologies, current laws, and customs stem partly from Teutonic peoples.

The Catholic side includes:

- Muslim armies besieging Constantinople.
- Byzantine emperors bringing widespread terror.
- Image worship becoming a fact.
- Catholicism wanting images.
- Iconoclasts breaking images.
- The Nicene Council approving images, crosses, beads, and relics.

- The Battle of Tours.
- Catholics reaching West Germany.
- Boniface killing West German Oneness people and Apostolic Frisians.
- Pepin and Charlemagne forcing regions into Catholicism.
- The Vatican gaining papal lands.
- Vice and corruption ruling the Vatican.
- Charlemagne entering Rome and becoming crowned emperor.
- Rome using political and military force.

On the Apostolic side, the outline says Celtic-Gothic Acts two Christianity permeated Western Europe. Oneness Apostolic Christianity existed throughout the Eastern Hemisphere from Frisia to China in massive organizations with different names. These included Montanists, Donatists, Manicheans, and Cathari.

The outline makes an important note: there were only thirty to forty Oneness Apostolic organizations, yet they held Monarchian or Patripassian doctrine, which was the same as Sabellianism. There were few Catholics west of Lyons, France. This suggests the Apostolic faith was much more widespread than most histories admit.

It also says that many Arians were immersed into the name of Jesus Christ, and that Pope Zachary was forced to acknowledge the Christ baptism was dominant. Bede found tongues-speaking among Indo-European tribes. This strengthens the claim that Jesus' name baptism and Holy Ghost experience continued widely.

By AD 730–790, the outline says the Catholic bishops referred to continuing Upper Room religion as idolatrous rites, heresy, and paganism. Oneness preachers were slandered as pseudo-prophets. Boniface was ordered to call a synod against holders of Jerusalem's true religion. Catholic clerics called biblical Acts two doctrine barbarous, corrupted Christianity.

This is one of the most important interpretive principles in the outline: **when Catholic writers condemned “heresy,” “paganism,” or “barbarous Christianity,” they may often have been attacking Apostolic believers who resisted Rome.**

AD 800 to 900: Papal Power and the Real Church at Its Peak

The ninth century is presented as a time when papal Rome sank deeper into apostasy while Apostolic groups remained widespread. The Catholic side includes:

- Pepin, Charles Martel, Charlemagne, and other kings bowing to popes.
- Papal Rome wallowing in apostasy.
- Every vice existing in the Vatican.
- Huge amounts of property being handed to the popes.
- Confiscation of lands.
- Charlemagne conquering and confiscating for the Vatican.
- Church and state merging.
- Constantinianism merging into coercion.
- Military force being used to convert people.
- Eastern Oneness resisting Catholicism.
- Most nations being non-Catholic.
- Pope Nicholas admitting that Jesus' name baptism was valid.
- Catholic Acts 2:38 baptism being called improper only by Catholics.
- Nations being militarily forced into Catholicism.
- Papal apostasy reigning from AD 888 onward.

The Apostolic side is especially bold in this section. It says **Donatism was never absent from the medieval scene** and lasted twelve centuries while maintaining primitive Apostolic congregational structure. It claims Catholicism was mostly confined to certain regions such as Italy, southern Greece, Corsica, Sardinia, Sicily, Bavaria, and Constantinople.

The outline also says Samosateneism was dominant in Asia Minor and that Manichaeism, Nestorianism, Celtic-Gothic Apostolics, and other Oneness variants were widespread. It even says **"The Real Church at Its Peak!"** This is a striking claim: while traditional histories describe the Middle Ages as Catholic domination, this outline argues that Apostolic Christianity was still widespread and perhaps more extensive than usually admitted.

It claims that in the ninth century there were forty to fifty organizations of Apostolics, and that references prove there were more Apostolics than anyone else. During the ninth century, the Catholic system almost collapsed. Many peoples forced into Catholicism revolted and returned to ancient Jerusalemic belief. Apostolic preachers were everywhere. There were more so-called false priests than Catholic priests.

This section presents a very different picture from standard church history: Catholicism was not dominant because it persuaded everyone; rather, it struggled to suppress widespread non-Catholic, Apostolic-oriented Christianity.

AD 900 to 1000: Papal Corruption and Continued Oneness Apostolic Bodies

The tenth century is described as the “Century of Popes and Kings.” The Catholic system is depicted as deeply corrupt:

- The papacy invented dogmas that made Peter appear heretical.
- Simony erupted, with offices bought or sold for money.
- Some popes sold offices to the highest bidders.
- Popes and bishops became feudal lords.
- The Vatican became full of graft, simony, and vice.
- Bishops confiscated lands.
- Cities and towns gained new importance.
- Jewish intellect helped build many cities.
- Muslims accepted Jews and Oneness believers as People of the Book.
- Catholic idols were smashed in AD 962.
- The sin of investiture corrupted church offices.
- Catholicism spread by power of the sword in places like Iceland and Greenland.

On the Apostolic side, the outline says many Oneness Apostolic organizations existed throughout the Eastern Hemisphere. These bodies had different names, such as Samosatene, but were generally referred to as Cathari. Their numerical greatness frightened the Catholic hierarchy. The outline quotes that these groups “threatened to desolate Catholicism.”

It also says Archbishop Herve of Reims admitted that a Catholic synod could not convene for many years because of the “infestations of false Christians.” The outline interprets this as meaning Oneness Apostolic bodies had permeated European nations and hindered Rome.

The outline identifies glossolalia, or tongues-speaking, as another slandered feature of these believers. Historians sometimes referred to it as mysticism, but the outline treats it as evidence of Holy Ghost experience.

The tenth century also contains several examples of Jesus’ name baptism:

- Christ baptism was used profusely.
- Eugenia was baptized in Jesus’ name.
- Pelagius was baptized in the name of Jesus.
- Sympronius was baptized in Jesus’ name.
- Fulbertus Carnotanses explained the dynamics of Jesus Christ water baptism.
- Great numbers died for the name of Jesus Christ.

This is crucial because it shows that the outline is not merely tracing anti-Catholic dissent. It is specifically tracing **Jesus’ name baptism and one-God Christianity** through history.

AD 1000 to 1100: Catholic Violence and Apostolic Strongholds

The eleventh century continues the theme of papal corruption and coercion. The Catholic side includes:

- Catholic leaders being in utter corruption.
- Greenland forced into Catholicism.
- Russians forced into Catholic belief.
- Swedes, Danes, and Slavic tribes forced into Catholicism.
- The Vatican committing untold crimes.
- Byzantine political and theological conflicts.
- Monophysites being butchered by Rome’s party.
- Catholicism taking buildings from earlier Christian groups.
- Pope Gregory VI buying his office.

- Bloody sword forcing many into Rome's religion.
- Pope Gregory VII claiming popes were above all powers and laws.
- The pope being called "holy."
- Pope Urban beginning the crusade idea.
- The First Crusade.
- Crusaders slaughtering Muslims and Jews.

On the Apostolic side, the outline says the name **Cathari** gradually faded and was later replaced by **Albigensian**, which eventually gave way to Anabaptist. It claims that until around AD 1176 these were about the same doctrinally. It also says Anselm admitted much eleventh-century water baptism was in the name of Jesus Christ.

The outline notes that Western Europe, Eurasia, Asia, and Africa were permeated with similar Apostolic Pentecostal organizations. Pentecostal manifestations were integral. The Archbishop of Reims admitted the Catholic system could not have a synod because Apostolics were so widespread. Pope Gregory VIII asked Anselm to pray that heretics would be eradicated, meaning killed in mass numbers.

Apostolic strongholds are identified in Saxony, Frisia, Flanders, Lombardy, and Languedoc. In Eastern Europe, Apostolics often did not own church buildings, or Catholic cathedrals were merely a stone pile to them. They worshiped and preached in hidden places.

This shows how Apostolic faith often survived without official buildings. The true Church did not depend on cathedrals, papal recognition, or state sponsorship. It survived in homes, fields, hidden places, and persecuted communities.

The outline also connects several groups to Apostolic Christianity:

- Albigensians
- Manicheans
- Bogomils
- Cathari
- Winkelehe/Winkelism
- Priscillianists
- Languedoc believers
- Cevannes prophets

Many of these groups were accused by Catholic historians, but the outline argues that many were sincere Oneness or Apostolic believers whose names were slandered.

AD 1100 to 1200: The Rise of the Albigensians and the Coming of Peter Waldo

The twelfth century is especially important because it leads toward better-known medieval dissenting groups.

The Catholic side includes:

- Multitudes rushing out of the Catholic Church.
- Simony remaining rife.
- Countess Matilda giving the Vatican land.
- Crusaders confiscating lands, possessions, and Jewish banks.
- Two popes existing at once.
- Popes fighting each other.
- Byzantine Catholics facing genocide from Rome's party.
- The Council of Soissons defending Rome's Trinity theory against Sabellianism and Monarchianism.
- Arnold of Brescia fighting Vatican falsity and apostasy.
- Abelard, Peter the Monk, and Peter Brus declaring Catholicism false.
- St. Bernard becoming militant and killing or encouraging killing for Catholic causes.
- Catholic contempt for dissenters.
- The Third Crusade.
- Decrees of genocide against the Albigensians.

On the Apostolic side, the outline says the Cathari were almost consensually referred to as Albigensians by AD 1100. It also says learned schoolmen denied the Trinity and that Jewish monotheism, Monarchianism, and Patripassianism were defended by men such as Abelard, Peter Bruis, Roscellin, and others.

The outline refers to **"Multitudes of Freethinkers"** and interprets this as many large organizations, most of them Apostolic. Pentecostals in Europe numbered around four million.

Catholic writers slandered them with names such as Henricians and Petrobrusians. These believers preached strong holiness messages, used Jesus' name water baptism, and widespread glossolalia was present.

It also claims that Southern France and Saxony in West Germany were filled with Apostolic-oriented peoples. The religious world was Trinitarian by institutional label, but the common religion in Western Europe during the twelfth century was often Oneness theology, especially in regions where Catholicism had nearly gone under.

Then **Peter Waldo** appeared around AD 1164. The outline states that Waldo, of Lyons, France, was one of the first clearly identifiable men to turn to Rome for doctrinal approval. He created a hybrid Protestant religion. This is an important interpretive distinction in the outline: Waldo is not treated as the origin of true Apostolic Christianity, but as someone who turned toward Rome and helped shape later Protestant streams.

The outline then says two streams of Protestantism emerged with Waldo:

1. Monotheistic Christianity.
2. Catholic Trinitarian Protestantism.

From this came the world's Trinitarian Protestantism, later associated with Luther, Zwingli, Calvin, Menno, Hus, and others. This is significant because the outline argues that Protestantism did not fully recover Apostolic doctrine. It often carried Rome's Trinitarian framework forward.

The twelfth century also records persecution:

- Gerard and thirty Apostolics were murdered by Henry II at Oxford.
- Catholic authorities burned Pastor Arnold, Marsilius, Theodoric, and other Apostolic preachers.
- Thousands of Apostolics were put to death in 1182.
- Many were categorized as Humiliati, Paterini, Patriciani, Arnoldists, and Sabellians.
- Catholicism labeled them heretics and destroyed them.

This section reveals how severe the conflict had become. The Catholic system was no longer merely debating doctrine. It was killing those who would not submit.

AD 1200 to 1300: The Inquisition and the Massacre of the Albigensians

The thirteenth century is one of the darkest sections of the outline. It calls this a century of Catholic mass murder. The Inquisition was set in motion and is described as insanity devised by Vatican minds.

On the Catholic side, the outline includes:

- The Vatican owning about one-fifth of France.
- The Fourth Crusade, in which Roman crusaders took Constantinople and massacred Byzantine believers.
- England being a papal fief.
- Pedro of Aragon being sent by the Vatican with 500,000 crusaders to exterminate the Albigensians.
- Jewish ghettos being invented by the Vatican.
- Innocent III forcing Jews into ghettos.
- The Fifth Crusade.
- Catholic knights forcing beliefs upon Slavs.
- The Great Inquisition officially beginning under Pope Gregory IX in AD 1233.
- Inquisitors' tribunals being founded.
- Roman court laws and Justinian codes being used to execute non-Catholics.
- Property confiscations and stolen goods being given to inquisitors.
- The Seventh Crusade.
- Papal authorization of torture.
- Europe becoming a torture chamber.
- The Eighth Crusade and Auto Da Fes.

The Apostolic side presents the Albigensians as the primary target of Catholic violence. In **AD 1214**, France's Catholic government gained control of Languedoc from the English. This allowed the Northern French, under Vatican orders, to exterminate large numbers of Apostolics and related groups. The Papal Inquisition was then unleashed upon Apostolics, Jews, and non-Catholic bodies across Europe.

The outline states that more than 500 towns in Languedoc were destroyed. It says 800 nobles, honorable men and women, many possessing the Holy Ghost and Acts 2:38 belief, were hanged on trees and mutilated by Catholics. The Albigensians are defended as good citizens, not immoral heretics. Many had schools, hospitals, and more than a thousand cities. Great numbers had Holy Ghost glossolalia and Christ water baptism. They wanted civil and religious freedom, and for that they were martyred.

The outline argues that biased historians later slandered them under names such as Bogomils, Henricians, Petrobrusians, Arnoldists, Paterini, Humiliti, and others. But the underlying reality, according to the outline, was that many were continuing Montanist, Donatist, Manichaean, and Samosatene streams, and most held one-God doctrine similar to Praxeas, Sabellius, or Noetus.

The outline says that around **AD 1260**, R. A. Knox found Apostolics widespread, with 80,000 associated with Bohemia alone. It also gives potential figures, noting that organizations of Oneness Apostolics may have been extremely large and that Albigensian/Cathari groups had spread so widely that the Vatican feared them. By AD 1200, Albigensians numerically and doctrinally challenged Rome and had an estimated four million Acts two believers.

The century ends with another important witness: **Ursinus of Ethiopia**. The outline says Ursinus, an Ethiopian scholar, declared that baptism in the name of Jesus Christ alone was valid. This indicates that Philip's Jerusalemic doctrine had not perished from Africa. It suggests that Apostolic baptismal doctrine continued not only in Europe, but also in African Christian traditions.

The Larger Pattern from AD 300 to 1300

When these centuries are read together, a clear pattern emerges.

First, the Catholic system grew increasingly powerful through councils, emperors, popes, laws, crusades, inquisitions, forced baptisms, confiscations, and religious violence. Its doctrines developed over time and were enforced by political power. Its history was filled with corruption, simony, papal ambition, military conquest, and persecution.

Second, Apostolic Christianity continued under many names. These believers were not always organizationally united, and they were not always described fairly by historians, but the outline repeatedly traces the same essential marks:

- One-God doctrine.
- Resistance to the Trinity.
- Jesus' name baptism.
- Holy Ghost experience.

- Glossolalia.
- Holiness.
- Opposition to Catholic hierarchy.
- Refusal to submit to Rome.
- Connection to Acts 2:38 doctrine.
- Survival in regions outside Catholic control.
- Persecution by Catholic powers.

Third, the Catholic system did not become dominant everywhere through truth. It often became dominant through violence, forced conversions, confiscations, propaganda, and state power. The outline repeatedly insists that many nations and regions were not naturally Catholic, but were made Catholic by force.

Fourth, the true Apostolic Church often survived outside official structures. It existed in regions, tribes, local congregations, hidden assemblies, and persecuted communities. It did not always have cathedrals. It often did not possess buildings. But it possessed the doctrine, the name, the Spirit, and the witness.

Concluding Section Statement

From Nicaea to the Inquisition, the history of the Church was not the story of pure Catholic orthodoxy spreading peacefully through the world. It was the story of a rising Catholic system joining itself to imperial and political power while older Apostolic streams resisted, survived, and suffered. The true Church of Acts did not die at Nicaea. It did not vanish in the Dark Ages. It continued through Monarchians, Sabellians, Donatists, Cathari, Albigensians, Celtic and Gothic believers, Ethiopian witnesses, and many other groups whose names were often preserved only by their enemies. Though Rome called them heretics, many bore the marks of the original Church: one God, the name of Jesus Christ, the Holy Ghost, holiness, and resistance to man-made religion. The gates of hell did not prevail. The Apostolic witness continued.

The Apostolic Church Through the Ages

Continued: From the Inquisition to the Modern Oneness Revival

The next section of the outline moves from the late medieval period into the modern era. The pattern remains consistent: the Catholic system is presented as a religious-political power that relied on coercion, confiscation, forced conversion, persecution, and doctrinal control, while Apostolic Christianity continued under scattered names, hidden communities, Spirit-filled movements, Jesus' name baptismal practice, and one-God believers often slandered by their enemies.

By this stage of the history, the issue is no longer whether there were non-Catholic believers. The outline argues that there were many. The deeper issue is how those believers were described. Many were called **Anabaptists, Albigenians, Cathari, Moravians, Camisards, Quakers, Shakers, Quietists, Huguenots, Socinians, Unitarians, Pentecostal Montanists, glossolalists, enthusiasts, heretics, fanatics, mystics, or radicals**. Some of those labels may not perfectly represent every group, but the outline repeatedly argues that beneath many of these names were people who resisted Catholicism, rejected the Trinity or questioned it, practiced or preserved Jesus' name baptism, experienced tongues and the gifts of the Spirit, and continued some form of Acts 2:38 Christianity.

The major point is that Apostolic Christianity did not suddenly reappear at Topeka or Azusa Street. The outline insists that the doctrine of Acts 2:38 and the experience of the Holy Ghost had been present through the centuries, though often hidden, slandered, fragmented, or recorded under hostile names. The twentieth-century Oneness revival was not the invention of a new doctrine. It was the public reemergence of something that had continued through history.

AD 1300 to 1400: The Inquisition, Wycliffe, and the Survival of Apostolic Bodies

The fourteenth century continues the dark legacy of the Inquisition. The outline describes the Catholic hierarchy as increasingly corrupt and speaks of "lawless Rome" and "lawless popes." The papacy is presented as morally compromised, politically aggressive, and deeply entangled with wealth and power.

During this period, the Catholic system is associated with the continued operation of the Inquisition, the persecution of dissenters, and the suppression of non-Catholic believers. The outline states that when militant Catholics gained control of Southern France, especially

Languedoc, they murdered Albigensians, Jews, and other non-Catholic people. Catholic knights are described as raping, ravaging, looting, and plundering under the authority of papal power. The French government itself eventually had to intervene to restrain the violence.

This century also includes the **Babylonian Captivity of the papacy**, when the papacy was moved from Rome to Avignon, France. The outline describes this as a period of corruption, deceit, treachery, and papal imprisonment. The larger point is that the Catholic system, which claimed to be the universal Church of Christ, was itself unstable, corrupt, and politically compromised.

On the Apostolic side, the outline says that many Albigensian organizations were still present, though historians increasingly referred to them as **Anabaptists**. After the destruction of Toulouse and other Apostolic strongholds, many fled into Moravia and Czechoslovakia. The outline claims that these believers, though described under different names, preserved anti-Trinitarian, anti-pedobaptist, and Apostolic tendencies.

It also notes that by the fourteenth century, **English Bibles were being used**, but Catholics burned all Bibles they could find. This connects with a larger theme: Rome did not merely oppose certain sects; it opposed access to Scripture itself when that access threatened Catholic control.

John Wycliffe appears in this period as an important figure. Born at Wycliffe-on-Tees, he became associated with the University of Oxford and worked intensely to translate the English Bible. He preached against what the outline calls the countless atrocities of the Vatican. Wycliffe's importance is not that he fully restored Apostolic doctrine, but that he attacked Rome's monopoly on Scripture and helped prepare the way for wider biblical examination.

The outline also states that Celtic religion stemming from Glastonbury had never ceased, and that Acts two religion continued from Oswy's time. The term "**Apostolics**" is said to have been repeatedly used by R. A. Knox and others to refer to pious organizations in Europe, many of which were Holy Spirit-filled, tongues-speaking, and connected to regions from Frisia to Eastern China.

This century also emphasizes how difficult it is to evaluate history fairly. The outline claims that many non-Catholic Christians had to worship in secret. Jews also worshiped in secret. Historians underestimated Apostolic numerical strength, and many groups were misrepresented because Catholic power controlled much of the record.

AD 1400 to 1500: Anabaptists, Pre-Reformation Apostolics, and Rome's Global Expansion

The fifteenth century is presented as a century of both pre-Reformation awakening and continued Catholic cruelty. The Catholic system is again tied to persecution, confiscation, and the burning of dissenters. The Roman Catholic Inquisition is said to have turned Europe into a Holocaust. Jews, Moors, and Anabaptists were burned. John Huss was burned in 1415, and the outline states that burning people was a major Catholic practice until it was restricted or ruined.

Torquemada is identified as a major Catholic persecutor. Born in 1420, he became notorious for the persecution of Jews, Moors, and Apostolics. The outline states that millions suffered and that thousands died under Spanish Catholic violence. Confiscations are repeatedly emphasized because persecution was not only doctrinal; it was financial and political. The wealth of those accused was seized.

The outline also connects Catholic expansion with slavery and colonial exploitation. Papal permission for slavery is mentioned in the context of Prince Henry the Navigator, Portuguese expansion, and later the enslavement of Africans and indigenous peoples in the Americas. Columbus is described not merely as a discoverer, but as part of the broader Catholic conquest of the Western Hemisphere. The outline states that the Vatican claimed the Americas and that papal agreements divided lands between Spain and Portugal.

On the Apostolic side, this century is extremely important. The outline says non-Catholic Christianity was generally referred to as **Anabaptism**, meaning rebaptizing converts. These Anabaptists were neither Catholic nor Protestant. This matters because many people treat the Reformation as the beginning of non-Catholic Christianity, but the outline argues that Anabaptist and Apostolic-oriented bodies existed before the Reformation.

The outline says the pre-Reformation era had great numbers of Oneness Apostolic clergymen preaching Acts 2:38 doctrine. These believers advocated the "born-again" experience defined in Acts two. They did not believe in reforming a dead, apostate Catholic system. They regarded Catholicism as the personality depicted in Revelation 17:5. In other words, they did not want Rome repaired; they believed Rome was false.

By studying historians such as Horst, Blunt, Knox, Thompson, Russell, and Eberhardt, the outline claims one can identify thirty to forty pious Anabaptist organizations, both national and international. Most were not yet classified as Protestant. They were often Apostolic in orientation, and later both Catholics and Protestants categorized them as Anabaptists. The outline interprets **Anabaptist** not merely as a Protestant category, but as a historical umbrella under which many Apostolic Pentecostals were hidden.

The outline also emphasizes that **Monarchianism** still swept the lands despite the Inquisition. It claims there were millions of Oneness believers. Blunt is quoted as calling them “streams of heretics,” while Bainton is said to have observed that they covered the land. The outline argues that many Apostolics stated the titles Father, Son, and Holy Ghost were improperly attributed to God if interpreted as Trinitarian persons. By 1565, the International Federation of Apostolic Churches in Moravia allegedly stated that the eradication of the Trinity idea should consummate the attempted Reformation.

This is a major point: the outline does not treat the Reformation as complete because Luther and others rejected Catholic abuses. It argues that the true Apostolic stream wanted a deeper restoration: not merely justification by faith, but the rejection of Trinitarianism, the recovery of Jesus’ name baptism, and the continuation of Holy Ghost experience.

AD 1500 to 1600: The Reformation, Anabaptists, and the Failure of Protestantism to Restore Acts 2:38

The sixteenth century is treated as one of the most important and complicated periods. Traditional Protestant history often presents Luther, Calvin, and Zwingli as great reformers who rescued Christianity from Rome. The outline takes a much more critical view. It says that the so-called Reformation was partly a political and territorial revolt against Rome, but did not fully restore Apostolic Christianity.

The Catholic side of the outline includes global conquest, slavery, colonial expansion, inquisitions in the Americas, the Spanish and Portuguese Catholic conquest of indigenous peoples, and the continuation of church-state power. The Catholic conquest of the Western Hemisphere is described as a major worldwide change in religious and political affairs.

The outline states that Catholicism forced itself upon Western Hemisphere peoples, that the Inquisition entered the Americas, and that church-state religion was established there. Cortes and other conquistadors are said to have committed genocide against the Aztec, Maya, and Toltec nations. Mexico became Catholic territory, but many were burned at the stake.

On the Protestant side, Luther is treated critically. Luther fought Tetzel over indulgences and posted the Ninety-Five Theses, but the outline argues that Luther’s attempted Reformation became a German church-state system. It hid some good, but did not restore biblical Pentecostalism. Luther rejected biblical Pentecostalism and opposed movements that held to Acts 2:38, Jesus’ name baptism, and tongues-speaking.

The outline says Luther fully discussed Acts 2:38 Jesus’ name baptism with Apostolics but rejected it. He understood that baptism in the name of Jesus Christ was no new phenomenon.

The issue was not ignorance. The issue was refusal. Those who differed with Luther were slandered as Sacrament-schwärmer or fanatics.

The outline also emphasizes that Luther knew of Oneness Apostolic Pentecostalism and Acts 2:38, yet never restored or reformed it. Protestantism, therefore, did not continue the Apostolic stream. It often opposed it.

The Apostolic Witness in the Reformation Era

On the Apostolic side, the outline identifies many streams of continuing Acts two religion during the sixteenth century.

It says **conventicular Christianity** consisted of thirty to forty pious Anabaptist organizations. Between 1600 and 1727 there were about eighty. These were the unwanted **Wiedertäufer**, the persecuted Christians. Their meetings often took place in woods, fields, mountains, pools, and rivers, which became sites of prayer, preaching, and baptism.

It mentions **Haetzer**, who baptized in the name of Jesus Christ and wrote “Jesus Only” songs. One line is given: **“I am not three persons, but I am one!”** This is a clear Oneness confession and directly fits the broader thesis.

It also identifies widespread **water baptism in Jesus’ name**. The outline states that M. Luther knew the formula and rejected it. It says that Luther considered it connected to a Trinitarian dispute, but the Apostolic believers treated it as the biblical baptismal mode.

The outline also identifies **Thomas Müntzer** and his followers as a movement containing many Oneness Apostolics. In 1521, he met at Wittenberg and presented biblical Pentecostalism to Lutheran bishops. The Apostolics presented biblical monotheism and Christ water baptism. Luther denounced them. Müntzer then evangelized in Bohemia and Switzerland.

The outline says the Apostolics were “Weerloze,” meaning defenseless, and would not kill other humans. This is important because it contrasts Apostolic Christians with the violent church-state systems of both Catholics and Protestants. The true Church did not spread by force, crusade, torture, or execution.

Zwingli, Calvin, and the Protestant Persecution of Apostolics

The outline strongly condemns not only Catholic persecution, but also high Protestant persecution. It says Zwingli, a political-militant reformer, died in battle while trying to force his Presbyterianism on Swiss Catholics. He also made military moves against Anabaptists and caused many to be martyred.

The outline includes the famous statement: **“The Catholics burned the Anabaptists, the Protestants drowned them.”** This is one of the clearest summaries of the Apostolic position.

Apostolic believers were persecuted by both sides. Rome hated them because they rejected Catholicism. Protestants hated them because they rejected infant baptism, church-state religion, and in many cases the Trinity.

At the Diet of Speyer in 1529, Catholics and Lutherans subjected Anabaptists to the death penalty. By 1531, Luther agreed to the death penalty. The outline states that large organizations of Anti-Nicenes and Anti-Trinitarians existed. Some were classed as Sabellians. Racovians and Polish Brethren used Christocentric language and openly attacked and denied the Trinity. In Turkish Hungary there were over sixty Unitarian churches with schools.

The outline notes that Oneness Apostolics were often thought to be Unitarians. Some Anabaptist bodies used Jesus Christ baptismal mode — Acts 2:38. Luther, Zwingli, and Calvin hated them for this.

Felix Mantz, a glossolalist and rebaptizer, was drowned in 1527 after being condemned by Zwingli. Calvin burned Michael Servetus to death in 1553 for denying Rome's Trinity theory. Servetus died in Jesus' name and demanded Christological baptismal language instead of the Trinitarian formula. This further shows that Protestantism did not fully break from Rome's Godhead structure. In many cases, it defended Rome's Trinity with violence.

The Münster Tragedy and the Slandering of Apostolics

The outline mentions Münster and treats it carefully. Catholic and Protestant historians often used Münster to smear all Anabaptists and Apostolic believers. The outline says that Bernard Rothmann had just rebaptized 1,400 Münsterites in the name of Jesus Christ and that many citizens sought freedom and a biblical form of society. But the tragedy of Münster was later used to slander Apostolic Christians as violent radicals.

The outline argues that historians distorted the truth to cover Lutheran-Catholic guilt in the genocide of pious Münsterites. Not all citizens were saved, and not every action was righteous, but the outline insists that historians cannot be trusted when they use Münster to smear all Apostolic believers.

This is another major interpretive point: **the enemies of Apostolic Christianity often selected extreme or confused incidents to discredit an entire body of sincere believers.**

Tongues and Pentecostal Experience in the Sixteenth Century

The outline repeatedly emphasizes glossolalia in the sixteenth century. Erasmus discussed glossolalia with Martin Luther. Tongues-speaking continued among Anabaptists and related groups. There were outbreaks in 1520–1532. Apostolic Pentecostalism with tongues-speaking was throughout Luther's and Zwingli's Europe.

Thomas Müntzer is said to have described feeling the direct indwelling of the Holy Spirit, and other glossolalists went to confer with Luther. Glossolalia broke out in Appenzell to Moravia in 1528. Jesus' name water baptism was greatly used. At St. Gall, glossolalia was widely known. In revivalistic piety there was fiery Pentecostal preaching. Some were slandered as deranged, but the outline interprets these experiences as the continuing operation of the Holy Ghost.

This supports the argument that the Pentecostal experience did not begin at Azusa Street. Azusa was a major modern outbreak, but tongues-speaking and Spirit-filled manifestations had appeared repeatedly throughout church history.

AD 1600 to 1700: Conventicular Christianity, Quietists, Quakers, and Spirit Tongues

The seventeenth century section resumes the Catholic column with the Roman Catholic Inquisition continuing to turn the Western Hemisphere into a holocaust. Auto da fés continued. The Catholic system still used coercion and punishment. St. Peter's Cathedral was dedicated in 1626, and the outline emphasizes the immense cost, indulgences, and confiscated wealth behind it.

The Catholic side also notes the founding of the English Baptist Church, the printing of the King James Bible in 1611, the Thirty Years' War, Catholic and Protestant wars, Catholic domination of Latin America, and ongoing persecution.

On the Apostolic side, the outline describes this as a **century of Pietism**. The Dippers Dipt engraving is said to show fifteen major Anabaptist organizations. Apostolics are depicted, and some may have been Oneness Apostolics.

The outline says there was enthusiasm and eschatological Biblicism. Apostolics maintained Jerusalemic Acts 2:38 doctrine in an International Federation of Apostolic Churches. Sabellianism was present throughout Europe. Many pious clergymen were prepared to lay aside doctrinal differences and become true Apostolic Moravian Oneness.

The outline also says Armenian Apostolic Samosateneism remained alive in Larissa, Greece. Apostolics in Moravia possessed letters Apostle Paul had written to Macedonia. Tongues-speaking Donatists remained a threat to Luther. Some called them Enthusiasts, but the outline identifies them as Apostolics and connected them to inherited Pentecostal Montanism.

Quietists are another important group. From 1605 to 1696, tongues-speaking Quietists were found throughout mainland Europe and England. Knox associated their glossolalia with the Molinos, continuing Pentecostal Manichaeans. The outline also says many Quakers and Shakers were Spirit-filled tongues-speakers, with masses of them in England.

The seventeenth century also connects tongues-speaking believers to the Western Hemisphere. English Quakers were sold as slaves to rich Catholic families on plantations in Barbados and Jamaica. These glossolalists went to the West Indies and spread. Some took Acts 2:38 doctrine with them. African slaves carried glossolalia, one-God-ism, and Acts 2:38 theology to Haiti. Moravians brought Acts 2:38 and glossolalia into Pennsylvania and Georgia. Unitarian imported tongues-speaking and Christ water baptism into New England.

The outline also mentions **Spirit tongues of the Camisards** and says there were countless Holy Ghost outpourings and manifestations of gifts. Flaming tongues of the Camisards were heard. When Huguenots fled into the Cévennes Mountains, Apostolic citizens indoctrinated many with Oneness Pentecostalism.

This century is crucial because it shows that Apostolic experience was not limited to Europe. It crossed into the Americas, the West Indies, Haiti, Pennsylvania, Georgia, and New England through persecuted peoples, slaves, Quakers, Moravians, and other Spirit-filled groups.

AD 1700 to 1800: Moravians, Wesley, Camisards, and the Flow of Pentecostal Tongues

The eighteenth century is described as both a century of Catholic-Lutheran warfare and a century in which Pentecostal tongues-speaking flowed in great currents. The Catholic side includes continued violence, auto da fés, papal inquisition, anti-Semitism, and the burning of Jews and Moors. The Catholic Inquisition is described as annihilating millions and terrifying Europe.

On the Apostolic side, the outline highlights two divisions of Moravian Anabaptism. One was a Trinitarian community under Count Zinzendorf in Saxony. Zinzendorf tried to unite different beliefs into a "Unitas Fratrum." The outline does not claim this group as Apostolic. But it contrasts them with the International Federation of Apostolic Churches of Acts 2:38 theology in the Moravian wilderness. These were Oneness colonies, and large numbers lived in great prehistoric tunnels in Moravia. Howell Harris, a One-God preacher, was part of this division, and his doctrine was labeled Patripassianism. He was concerned with Christ-only doctrine.

The outline states that Moravian Spirit tongues and gifts were widely known by 1727. There was a Holy Ghost revival in Saxony, and Pentecostal Montanism broke out in England. "Great dealers in the Spirit," the outline says, shows that Pentecostal Montanism had never ceased.

The outline says there were at least eighty different fundamentalist religious organizations in Europe and 600 recorded miracles. These include divine healings, tongues, and other manifestations.

John Wesley and Charles Wesley are also mentioned. They went to the Moravian Christians for doctrine and turned to Moravianism. They witnessed Pentecostal glossolalia among Moravians in Georgia and Europe. Wesley saw Apostolic Pentecostalism around him in England. Harris and John Cennick preached the New Birth and were called “hot-gospellers.” Knox wrote that England was a Pentecostal Babel because so many were tongues-speakers.

The outline states that Wesley lost 400 Methodists to Jesus’ name Moravian churches in London. This is important because it shows that even within the Methodist awakening, Acts 2:38 or Jesus’ name believers were present and persuasive.

There was also a Holy Ghost outpouring in Sweden, and Ann Lee imported tongues-speaking into the United States in 1774. By 1779, glossolalia swept New England. Turkish and Russian Armenians had the Holy Ghost by the hundreds of thousands and settled in Los Angeles. Many had Acts 2:38 doctrine and brought it to America long before Azusa.

This section strongly reinforces the outline’s major thesis: Azusa did not create Pentecostalism. It publicized and intensified what had already existed for centuries.

AD 1800 to 1900: Nineteenth-Century Apostolic Continuity Before Azusa

The nineteenth century section begins by asking why people do not hear more about Oneness Apostolics during the nineteenth century. The answer given is that they were present, but their numbers had been reduced by the Catholic Inquisition and by the trend after Peter Waldo for many groups to compromise toward Rome’s Trinity doctrine.

The outline says that by Peter Waldo’s time, many organizations were mostly Oneness Apostolic, or else Catholic. Waldo and Luther set a trend toward compromise with Rome’s Trinitarian Godhead theory while ignoring Acts 2:38. Protestant Trinitarian influence drew larger numbers. Waldenses, Mennonites, Hutterites, Lollards, Amish, Methodists, Baptists, Presbyterians, Anglicans, and others turned to Trinitarianism and ignored Oneness theology.

Yet the outline identifies continued Apostolic witness:

- Vermont had a Shaker tongues outpouring in 1802.
- Camisard tongues-speaking erupted in Europe in 1803.
- Glossolalia in many organizations made history from 1803 to 1830 in Britain.
- There were 160,000 Quaker and Shaker glossolalists in America.
- The Oneness branch of Plymouth Brethren in England used Acts 2:38 water baptism exclusively.

- Anti-Nicene, anti-Trinitarian, and Unitarian bodies mentioned tongues movements throughout Europe.
- Apostolic colonies of Moravians continued.
- Glossolalists with Acts 2:38 doctrine were found among Priscillianists, Donatists, Manichee, Montanists, Bogomils, and others in Russian Armenia and Turkish Armenia.
- Some took glossolalia and Acts 2:38 doctrine to Los Angeles long before Azusa.

The outline also notes that Edward Irving saw followers and others practicing Spirit glossolalia, including Celts, Jumpers, Jerkers, and Roarers. Tongues were reported in India and China. Lowell, Ohio, had a Oneness Acts 2:38 Church of Camisards. Dan Huntington in Boston baptized converts according to Acts 2:38. North Carolina experienced an Acts 2:38 glossolalic body with a long revival in Lebanon, New York, where thousands became Spirit-filled glossolalists.

By 1854, there was an organization of Acts 2:38 clergymen in Canada and eastern America. They operated Apostolically. A colony of Acts 2:38 believers existed in Florida. By 1865, more than 160,000 tongues-speakers were in the United States. Quakers also had the Holy Ghost. Alvin E. Velie of Florida baptized thousands according to Acts 2:38 in Wisconsin and Minnesota. By 1899, there was a massive Holy Ghost outpouring in Oslo.

This is one of the strongest sections for proving the outline's claim that Oneness Apostolic Pentecostalism existed before the famous twentieth-century revivals. The modern Pentecostal movement did not come from nowhere. There were Spirit-filled, Jesus' name, Acts 2:38-connected believers in America, Europe, India, China, Russia, Armenia, and elsewhere before Topeka and Azusa.

AD 1900 to 2000: Topeka, Azusa, and the Public Reemergence of the Apostolic Message

The twentieth century section begins by stating that many are aware of twentieth-century Catholic functions and modern Catholicism, but the Catholic system itself has never truly changed. It is described as still capable of the same spirit of control, though restrained by modern international law.

On the Catholic side, the outline includes Pope Leo XIII, anti-Semitism, the Lateran Treaty, Mussolini's concordat with Pope Pius XI, Hitler's Catholic background, the Vatican's concordat with Nazi Germany, and accusations regarding the Vatican's relationship to the Holocaust. This section is polemical and severe, continuing the outline's long critique of Catholic institutional power.

On the Apostolic side, the twentieth century becomes the public reemergence of biblical Christianity. The outline states that **Biblical Christianity, meaning the Jerusalemic Apostolic Church depicted in Acts two, made its way from AD 33 through every age into the twentieth century doctrinally intact and fully operable.** This is the climax of the entire outline.

It cites Matthew 16:18 again: **“The gates of hell had not prevailed against the Church.”** Christ had not left Himself without witness. Acts 14:17 is used to support the idea that God always left scripturally conscious persons who utilized Acts 2:1–4, Acts 2:38, and Deuteronomy 6:4. The book claims to have shown proof of that phenomenon.

The outline insists that Oneness Pentecostal Christianity did not originate at Topeka or Azusa, nor was it restored there. From 1556 through 1909, independent of Topeka or Azusa, continued Oneness Apostolic colonies existed in Moravia. Pentecostal Oneness Apostolics existed in Russian and Turkish Armenian regions from at least 1828 and 1909. There were tens of thousands of Spirit-filled glossolalists in the nineteenth century, and many settled in Los Angeles.

The outline says the 1901 Topeka outpouring became widely known because of spiritual hunger, modern media, and automobiles. But it was not the beginning of glossolalia.

The Azusa outpouring of 1906–1909 gained worldwide attention. Tongues-speaking was heard in powerful gushes, and the Spirit said, **“Arise and be baptized in the Name of Jesus Christ.”** Azusa had a tongues-speaker, a glossolalist, and an unknown tongues interpreter. Leaders did not obey at first, and a quietness seized the audience. A. F. J. Ewart lasted over three years going on night and day.

The outline says some scholars and theologians tried to suppress glossolalia, but the tongues movement spread to Galena, Kansas; Orchard, Texas; Ohio; Rochester, New York; and other places. Samosatene Armenian Apostolics were strong from 1828 to 1909 in Moravia and Armenia, and some immigrated to Los Angeles. A Russian who believed Acts 2:38 wanted to preach at Azusa but was rejected by W. J. Seymour. Howard Goss and many others had already been baptized in Jesus’ name. The Acts 2:38 water baptism was no innovation. It was new to some Americans, but not new historically.

The 1913–1916 Jesus’ Name Baptism Controversy

The outline treats the 1913–1916 period as a major turning point in the modern Oneness movement. In April 1913, there was a “mood of expectancy.” R. E. McAlister preached and reaffirmed that original water baptism had always been in the name of Jesus Christ. Men such as J. G. Scheppe, D. R. Sykes, G. A. Cook, F. Ewart, and others heard this doctrine and accepted it as biblical revelation. They saw it plainly stated in the Bible.

On April 15, 1914, Ewart preached Acts 2:38. F. J. Ewart near Los Angeles conducted a tent revival and preached full-orbed Petrine doctrine. Glenn Cook and Ewart baptized each other according to Acts 2:38. The outline notes that this meant Modalistic Monarchianism and Patripassianism — called Sabellianism by enemies — continued from AD 33. Men like Noetus, Sabellius, Paul of Samosata, and Wolflein are presented as part of the same long stream of Upper Room doctrine.

The outline emphasizes that there were many Oneness people in America long before these events. In 1915, biblical doctrine was slandered again. Clerics ignored, persecuted, or slandered doctrines consisting of Deuteronomy 6:4, Acts 2:1–4, Acts 2:38, and Acts 8:16; 19:5. The outline says the Assembly of God clerics continued the same spirit of slander by calling Oneness Apostolics **Sabellians, hopeless heretics, Jesus Only, and radical monotheists.**

The outline argues that theological name-calling had changed very little in 1700 years. The same slanders used against Sabellians and Monarchians were recycled against modern Oneness believers.

In 1915, Oneness Apostolic Pentecostalism swept through Canada. From 1914 to 1916, Oneness revivals swept the Southern States. In 1916, the Assemblies of God rejected Acts 2:38 Petrine doctrine. The outline compares this rejection to earlier historical rejections by Waldo and others. The Assemblies of God chose Trinitarian Godhead theory rather than Acts two doctrine.

In 1917, the General Assembly of the Apostolic Assemblies was founded. The Pentecostal Assemblies of the World also appears, connected with Garfield Thomas Haywood, described as one of the greatest Apostolics. In 1936, at Christ Church Apostolic in Royal Oak, Michigan, an Ethiopian prince who possessed the Holy Ghost and advocated Acts 2:38 water baptism affirmed that this faith was current in his country and had never been absent.

This is a major claim: twentieth-century Oneness was not merely an American rediscovery. It had witnesses from Africa and other parts of the world who testified that Acts 2:38 faith had continued among them.

The Larger Pattern from AD 1300 to 2000

When these pages are read as a continuous history, the argument becomes unmistakable. The Catholic system is portrayed as a structure of power, coercion, forced conversion, violence, wealth, papal control, and doctrinal development. It repeatedly suppressed those who would not accept its authority.

Protestantism, though it rejected some Catholic abuses, did not fully restore Apostolic doctrine. Luther, Zwingli, and Calvin opposed many Catholic practices, but they retained or defended the

Trinity, rejected Jesus' name baptism, and often persecuted Anabaptists and nonconforming believers. The outline is especially clear that Protestantism often became another church-state system and did not recover Acts 2:38.

Meanwhile, the Apostolic stream continued. It appeared under many names and in many regions:

- Albigensians
- Cathari
- Anabaptists
- Moravians
- Camisards
- Quakers
- Shakers
- Quietists
- Huguenots
- Plymouth Brethren Oneness branch
- Samosatenes
- Armenian Apostolics
- Ethiopian Apostolics
- Acts 2:38 bodies in America
- Jesus' name baptismal groups
- Glossolalists and Spirit-filled movements

The continuity markers remain consistent:

- One God.
- Jesus' name baptism.
- Repentance and new birth.
- Holy Ghost infilling.
- Tongues-speaking and glossolalia.

- Holiness.
- Opposition to Trinitarian formulas.
- Resistance to Catholic and Protestant hierarchy.
- Persecution by religious systems.
- Faithfulness to Acts 2:38.

Concluding Section Statement

From the late medieval period through the twentieth century, the outline argues that Apostolic Christianity survived every attempt to destroy, absorb, rename, or slander it. Rome tried to crush it through crusades, inquisitions, forced conversions, confiscations, and papal authority. Protestant reformers often failed to restore it and sometimes persecuted it. Historians mislabeled it, theologians mocked it, and church systems condemned it. Yet the same witness kept appearing: one God, Jesus' name baptism, the Holy Ghost, tongues, holiness, and the Acts 2:38 message.

The modern Oneness Apostolic movement, therefore, should not be understood as a new twentieth-century invention. Topeka and Azusa were not the birth of Apostolic Pentecostalism; they were public outpourings that brought renewed attention to a faith that had never truly died. The Church Jesus built continued through the centuries. The name of Jesus was preserved. The Holy Ghost was poured out. The doctrine of Acts 2:38 survived. The gates of hell did not prevail.

The Apostolic Church Through the Ages

Final Continuation: The Twentieth-Century Organizations and the Historical Witness

The final pages bring the outline to its conclusion. After tracing the Apostolic witness through centuries of persecution, slander, renaming, suppression, and revival, the author closes by identifying modern Apostolic organizations and then points to the bibliography behind the historical claims. The central message remains the same: the primitive Judaic-Christian Church of Jerusalem, beginning in AD 33, continued doctrinally through the centuries and reached the modern era without being extinguished.

By the twentieth century, the Acts 2:38 message had become publicly visible again through organized Apostolic bodies. The outline does not present this as the invention of a new doctrine, but as the reorganization and public identification of a doctrine that had always existed. The modern organizations were not treated as the source of Apostolic truth, but as modern witnesses to the same old message.

The Merging of Apostolic Organizations

The outline notes that several Apostolic organizations came together in the twentieth century. The **Assemblies of Jesus Christ** merged and formed the **United Pentecostal Church, Inc.**, located at Hazelwood, Missouri. Another large Oneness Apostolic organization was the **Assemblies of the Lord Jesus Christ**, located in Memphis, Tennessee.

This is important because the outline moves from scattered historical witnesses to formal modern organization. Earlier centuries contained many groups that were difficult to identify because they were called by hostile names or existed under pressure from Catholic, Protestant, or political authorities. But by the twentieth century, Apostolic believers began forming more recognizable organizations under names connected to Jesus' name doctrine, Pentecostal experience, and Oneness belief.

The outline also notes that **Israel became a nation on May 14, 1948**, placing the modern Apostolic movement within the broader prophetic and historical setting of the twentieth century.

The Apostolic World Christian Fellowship

In November 1984, **The Apostolic World Christian Fellowship, Inc.** of South Bend, Indiana, published a letter stating that it was composed of fifty-five Apostolic organizations, with around 8,000 affiliated ministers. This is significant because it shows that Oneness Apostolic Christianity

was not merely a single denomination or a local American phenomenon. It had become a broader fellowship of related Apostolic bodies.

Then in 1986, the outline refers to **Universal Oneness Apostolic Christianity in the twentieth century**. It states that there was a powerful Oneness Apostolic organization in China and Taiwan under the name **True Jesus Church**. It also says that in Old Mexico there were many Oneness Apostolic Christians, and that Central and South America, Japan, Africa, and Cuba had great numbers of Acts 2:38 monotheists.

The outline then gives a major numerical claim: as of AD 2000, there were an estimated **28 million Jesus' name, Oneness adherents**. Whether that exact number would need independent verification in a more formal historical study, the point of the outline is clear: Oneness Apostolic Christianity had become a global witness.

The Final Historical Claim

The closing statement is one of the most important parts of the entire outline:

The primitive Judaic-Christian Church of Jerusalem, beginning in AD 33, made its way doctrinally intact through every century into the present day. The author concludes that the present-day Apostolics are, to some extent, a continuation of that same Church. In relation to Oneness Apostolics, he states that they have always been about the same — morally and doctrinally conscientious.

This is the final thesis of the whole historical outline:

The Church of Acts did not die.

The Acts 2:38 message did not vanish.

The Oneness of God did not disappear.

Jesus' name baptism did not cease.

The Holy Ghost experience did not end with the apostles.

The gates of hell did not prevail against the Church.

The author is not merely saying that Oneness doctrine reappeared in the twentieth century. He is saying it survived through every age, often hidden beneath hostile labels, persecuted communities, and scattered historical references.

The Bibliography as Supporting Witness

The final pages also include a bibliography. This matters because the outline is not presented as a mere denominational claim without research. It draws from many historical works, including sources on Catholic history, heresies, reform movements, the Inquisition, Pentecostal origins, glossolalia, Anabaptists, Moravians, Waldenses, and broader religious history.

The bibliography includes works by or about:

- Marvin Arnold
- Roland Bainton
- Loraine Boettner
- John H. Blunt
- E. H. Broadbent-style historical streams through related works
- Eusebius-related church history sources
- Harnack and early church scholarship
- Knox on enthusiasm and religious movements
- Langer's world history
- J. H. Kurtz / church-history type references
- Martyrs Mirror by Van Braght
- Verduin on the Reformers and their stepchildren
- G. H. Williams on the Radical Reformation
- Synan on Pentecostal-charismatic origins
- Horton on glossolalia
- Kelsey on tongues-speaking
- Catholic, Protestant, and secular historians concerning Rome, the Inquisition, the Crusades, and dissenting bodies

The presence of this bibliography helps show the method of the outline: it attempts to read hostile, Catholic, Protestant, and secular sources against the grain in order to find evidence of non-Catholic, anti-Trinitarian, Jesus' name, Spirit-filled, or Apostolic bodies throughout history.

The author's approach is not simply to look for the modern word "Apostolic." Instead, he searches for the doctrinal markers of Apostolic Christianity under many names. That method is essential because most historical writers did not use modern Oneness terminology. They often used hostile names such as heretics, Sabellians, Monarchians, Cathari, Anabaptists, Enthusiasts, fanatics, glossolalists, or radicals.

Final Bible Study Summary

The full outline presents Apostolic history as a long conflict between two streams. One stream is the Catholic and later Protestant institutional stream, marked by creeds, councils, political power, Trinitarian development, forced religion, persecution, and control. The other stream is the Apostolic witness: one God, Jesus' name baptism, repentance, the Holy Ghost, tongues, holiness, and the continued doctrine of Acts 2:38.

The author's conclusion is that the modern Oneness Apostolic movement is not a novelty. It is not a twentieth-century invention. It is not merely the result of Topeka, Azusa, or a handful of American preachers. Those events gave public visibility to a truth that had already traveled through history. From Jerusalem to the modern world, the doctrine of the apostles continued.

The names changed.

The regions changed.

The enemies changed.

The accusations changed.

The organizations changed.

But the witness remained.

There has always been a people who held to the one God of Deuteronomy 6:4, the name of Jesus Christ in baptism, the infilling of the Holy Ghost, and the Apostolic message of Acts 2:38. That is the burden of the entire outline. The Church Jesus built did not die, and the gates of hell did not prevail against it.