4. The visible Church: "Constantine started the Catholic Church"

Often heard: "The Catholic Church started with Constantine in 313/325." / "Baptists go back to John the Baptist."
Also heard: "Where was the Baptist church in the year 500, or 1000? Most Baptist historians date it to 1609."

Self-governing congregations under Christ alone

HELD BY Baptist

The true church is the local congregation of baptized believers, self-governing under Christ alone; the universal church is the spiritual body of all the saved. Pastor, elder and overseer are one office. The Catholic hierarchy, priesthood and papacy are later corruptions, often dated to Constantine. Some (Landmark Baptists) claim an unbroken line of Baptist-like churches back to the apostles.

VERSES CITED

Matt 16:18 (Christ builds the church); Eph 1:22–23; Col 1:18 (Christ alone is head); Acts 6:3–5 and 14:23 (congregation involvement); Acts 20:17, 28 and Titus 1:5–7 (elder = overseer); Matt 18:17 ("tell it to the church," read as the local congregation).

WHERE THE IDEA COMES FROM

Congregational church government comes from English Separatists (Robert Browne, 1580s) and John Smyth and Thomas Helwys (1609–12). Baptist "successionism" came from Landmarkism (J. R. Graves, 1850s) and J. M. Carroll's *The Trail of Blood* (1931). The "Constantine invented Catholicism" story spread through 19th- and 20th-century anti-Catholic

One visible Church founded on the apostles

HELD BY Catholic

Orthodox Orthodox Church is that Church

Christ founded one visible Church on the apostles, who appointed successors to carry on their ministry. By the early 2nd century each city had a bishop with presbyters and deacons, and the name "Catholic Church" was in use. Constantine legalized Christianity (313) and called the Council of Nicaea (325), but he did not found the Church or appoint its bishops; Rome had had some thirty bishops before him. The Church is a visible society you can "tell" a dispute to and obey.

VERSES CITED

Matt 5:14; 16:18; 18:17; 28:20; 1 Tim 3:15; Acts 1:20–26 (Judas's office filled); 2 Tim 2:2; 1 Tim 5:22; Titus 1:5; Eph 4:11–14; Heb 13:17.

EARLY CHURCH AND HISTORY

1 Clement 42–44 (c. 96): the apostles appointed bishops and deacons and arranged for others to succeed them. Ignatius of Antioch (c. 110) assumes a bishop, presbyters and deacons everywhere; *Smyrnaeans* 8.2 is the first known use of "the Catholic Church." Hegesippus (c. 160) says he traced Rome's succession of bishops (reported by Eusebius, *Church History*

literature (Hislop's *Two Babylons*, 1853; Carroll; Chick tracts).

4.22.3), and Irenaeus (*Against Heresies* 3.3.3, c. 180) lists them from Peter onward. Tertullian, *Prescription* 32.

CATECHISM AND COUNCILS

CCC 77, 815–816, 830–835, 861–862, 1555; Vatican II, *Lumen Gentium* 8, 20.

The Church is known by Word and sacraments

HELD BY Lutheran · Reformed · Anglican most; Anglo-Catholics differ · Methodist

The one holy Church is the congregation of believers, found wherever the Gospel is rightly preached and the sacraments are rightly administered; agreement in these is enough for true unity, and ceremonies need not be everywhere alike. In this life hypocrites are mixed with true believers in the visible Church, and every particular church can err, yet the Word and sacraments remain effectual. Ministry and order matter, and many of these churches keep bishops, but the marks of a true church are the Word and the sacraments (Reformed confessions add church discipline), not a succession of bishops.

VERSES CITED

Eph 4:5-6; Matt 23:2; Matt 13:38, 47; Eph 1:22; Col 1:18

WHERE THE IDEA COMES FROM

The Augsburg Confession (1530) defined the Church by the Gospel rightly taught and the sacraments rightly administered, and its Apology (1531) answered that this Church is a real company of believers scattered through the world, "not a Platonic state." The Church of England's Article XIX used the same two marks, Wesley kept them in Methodist Article XIII

(1784), and the Belgic Confession (1561) added church discipline.

CONFESSIONS AND DOCUMENTS

Augsburg Confession VII-VIII; Apology of the Augsburg Confession VII-VIII, paras. 1, 19; Westminster Confession 25.1-2; Belgic Confession arts. 27-29; Thirty-Nine Articles XIX, XXIII; Methodist Articles of Religion (1784) XIII

Across the traditions

How each major tradition answers this question, in its own words and from its own documents.

Catholic

Christ founded one visible Church on the apostles and their successors, the bishops; Constantine legalized it but did not found it. That Church "subsists in" the Catholic Church, governed by the successor of Peter and the bishops in communion with him. The full case is set out above.

Sources: CCC 816; *Lumen Gentium* 8.

Orthodox

The Church is a divinely founded, visible community united by the Orthodox faith, the law of God, the hierarchy and the sacraments, with Christ as its only head. The bishop, successor of the apostles by unbroken laying on of hands, is essential: without him "neither Church nor Christian could either be or be spoken of." The Church is invisible only in that part of it is already in heaven, and the Orthodox Church understands itself as the one Church, which cannot be divided.

Sources: Confession of Dositheus (1672), Decrees 10–11; Longer Catechism of St. Philaret, Q. 252–277.

Lutheran

The one holy Church is the assembly of believers, recognized by its marks: the Gospel rightly taught and the sacraments rightly administered. Agreement in these is enough for unity; ceremonies need not be uniform, and hypocrites are mixed into the visible assembly. It is a real assembly of believers, "not a Platonic state." Lutherans wished to keep the traditional

Reformed

The catholic Church, as invisible, is the whole number of the elect; the visible Church is all who profess the true religion, together with their children, and outside it there is ordinarily no salvation. A true church is known by pure preaching, the pure administration of the sacraments and church discipline, with Christ its only head; a succession of bishops is not a mark.

order of bishops but hold that ordination by a pastor is valid.

Sources: Augsburg Confession VII–VIII; Apology VII–VIII; Treatise on the Power and Primacy of the Pope, 65.

Sources: Westminster Confession 25.1–2; Belgic Confession, arts. 27–29; Second Helvetic Confession, ch. 17.

Anglican

The visible Church is "a congregation of faithful men" in which the pure Word is preached and the sacraments duly ministered; every particular church, Rome included, can err. The Church of England holds that it belongs to the true and apostolic Church, keeps the threefold ministry of bishops, priests and deacons that it traces to the apostles' time, and names the historic episcopate as one of four bases for Christian reunion.

Sources: Thirty-Nine Articles XIX, XX, XXIII, XXXVI; Ordinal (1662), preface; Canon A1; Lambeth Quadrilateral (1888).

Methodist

The Methodist article keeps the Anglican definition of the visible Church. Wesley defined the Church catholic as all believers everywhere and would not exclude congregations with some errors. He came to hold that bishops and presbyters are one order, called an unbroken succession of bishops "a fable," and ordained preachers for America himself in 1784.

Sources: Methodist Articles of Religion (1784), XIII; Wesley, Sermon 74, "Of the Church"; Wesley's letters of 1784 and 1785.

Baptist

The true church is the local congregation of baptized believers, self-governing under Christ; the universal church is the spiritual body of all the saved. Its marks are the gospel and the ordinances, and apostolic succession means continuity of teaching, not of bishops. The full case is set out above.

Sources: Baptist Faith and Message (2000), art. VI; Second London Confession (1689), ch. 26.

Where it gets contested: Historians debate whether Rome had a single presiding bishop before the mid-2nd century: 1 Clement is written in the name of the Roman church, and Ignatius's letter to Rome names no bishop. Those who hold that a succession of bishops is not a mark of the Church (Lutherans, Reformed, Methodists, most Anglicans and Baptists) cite this. Catholics and Orthodox reply that an ordained ministry in succession from the apostles is clearly attested even while titles were settling. Most Baptist historians themselves reject the *Trail of Blood* succession theory.

See also: Baptist origins; Classic arguments 1–22, 46–60

Deeper study: one visible Church or an invisible church? Division and the apostolic church

The two positions, how each reads the other's texts, and the argument from division with the replies on both sides. It does not decide between them.

Baptists ground the validity of their churches in two ideas: the true universal church is the invisible company of all the saved, and each local congregation that preaches the gospel and practices believer's baptism is a true church, needing no link to the historic episcopate. Catholics and Orthodox hold that Christ founded one visible Church, with an apostolic ministry, that can be identified in history. This section sets out both positions and the argument from Protestant division.

The Baptist and Protestant view

- **Two senses of "church."** The local congregation of baptized believers, self-governing under Christ; and the universal church, "the Body of Christ which includes all of the redeemed of all the ages" (Baptist Faith and Message art. VI; Second London Confession 26.1–2).
- **Marks of a true church** are the gospel rightly preached and the ordinances rightly administered (Augsburg Confession art. 7, 1530; Calvin, *Institutes* 4.1.9), to which many Reformed and Baptist confessions add church discipline (Belgic Confession art. 29, 1561). Apostolic succession is a succession of apostolic teaching, not of bishops.
- **Not all Protestants deny a visible church.** The Reformed also confess a visible catholic church, made up of all who profess the true religion with their children, "out of which there is no ordinary possibility of salvation" (Westminster Confession 25.2); Calvin calls the Church the mother of believers, outside of which "no forgiveness of sins, no salvation, can be hoped for" (*Institutes* 4.1.4). What they deny is that it is one organization under bishops in succession.
- **Roots of the idea.** Augustine distinguished the visible "mixed" church from the number of the predestined; Wycliffe (*On the Church*, 1378) and Hus (*On the Church*, 1413) defined the true church as the whole body of the predestined; Luther spoke of the "hidden" church; Calvin and the Westminster Confession (25.1–2, 1646) distinguished the invisible and visible church.
- **Key texts:** Matt 18:20 (where two or three are gathered); 2 Tim 2:19 ("The Lord knoweth them that are his"); Heb 12:23; Eph 5:25–27; 1 Cor 12:13; John 4:21–24.

The Catholic view

- **One visible and spiritual Church.** The Church is "at the same time a visible society and a spiritual community," one complex reality, not two churches (CCC 771, 779; *Lumen Gentium* 8). The one Church of Christ "subsists in" the Catholic Church, while elements of sanctification and truth exist outside it (LG 8; CCC 816, 819).
- **Marks:** one, holy, catholic and apostolic, as the Nicene Creed (381) confesses; apostolicity includes succession of bishops from the apostles (CCC 811–870).
- **A Church you can find and obey.** Jesus told disciples to "tell it unto the church" and to treat one who will not hear the church "as an heathen man and a publican" (Matt 18:17); Paul calls the church "the pillar and ground of the truth" (1 Tim 3:15) and tells Christians to obey their leaders (Heb 13:17). Catholics argue that an invisible church cannot receive a dispute or be obeyed.
- **Key texts:** Matt 5:14 (a city on a hill cannot be hid); Matt 16:18; John 10:16 (one fold, one shepherd); John 17:20–23; Acts 15; Eph 4:3–6, 11–16; 1 Cor 1:10–13.
- **Fathers:** Ignatius (the "Catholic Church," c. 110); Irenaeus (apostolic succession, c. 180); Cyprian, "He can no longer have God for his Father, who has not the Church for his mother" (*On the Unity of the Church* 6, 251); Augustine against the Donatists: the true Church is the one spread through the whole world.

How each side reads the other's texts

How Baptists and other Protestants read the Catholic texts

- **Matt 18:17:** "the church" that hears a dispute is the local congregation, which Baptists take as support for congregational authority: a church is "an autonomous local congregation of baptized believers" (Baptist Faith and Message art. VI; Second London Confession 26.7).
- **1 Tim 3:15:** the Church is the pillar of truth because "she defends and spreads it by her agency" (Calvin, *Commentary* on 1 Tim 3:15), a description of its ministry of the word, not a promise that it cannot err.
- **Heb 13:17:** a command to obey one's own pastors, which Baptists practice within the local church.
- **John 10:16; 17:20–23; Eph 4:3–6:** the one flock and one body are the universal church of all the redeemed (Baptist Faith and Message art. VI), whose unity is shared faith in the gospel rather than a single organization.
- **Matt 16:18:** most Protestants read the rock as Peter's confession of Christ or as Christ himself (see the chapter on Peter and the papacy).

How Catholics read the Protestant texts

- **Matt 18:20:** Christ's promise to be present where two or three gather in his name comes in the same passage that tells disputants to "tell it unto the church" (18:17); Catholics read the two together, the promise of presence within an identifiable Church.
- **2 Tim 2:19; Heb 12:23:** Catholics agree that God alone knows who will finally be saved and that the Church on earth contains both good and bad (Augustine's "mixed" church), but deny that this makes two churches: the hierarchical society and the Mystical Body "are not to be considered as two realities" (*Lumen Gentium* 8).
- **1 Cor 12:13; Eph 5:25–27:** the one body into which all are baptized, and the bride Christ cleanses "with the washing of water by the word," are read as the visible Church entered by baptism.
- **John 4:21–24:** worship "in spirit and in truth" is read as the fulfilment of temple worship, not as opposed to the visible worship and sacraments Christ instituted.

The argument from division

Catholics argue that the history of Protestantism is itself evidence against its principle of authority. If every believer, guided by the Holy Spirit, can rightly interpret Scripture for himself, sincere believers and pastors who all claim the Spirit's guidance should broadly agree. Instead they divide over baptism, the Lord's Supper, eternal security, predestination, church government, women's ordination, spiritual gifts and the end times.

- **How many denominations?** Figures such as "33,000" (*World Christian Encyclopedia*, 2001) or "about 47,000" (Center for the Study of Global Christianity, 2024) are often quoted. Protestant writers point out that these count each organized body in each country separately, including Catholic and Orthodox jurisdictions, so the number of distinct theological traditions is far smaller. Catholic writers reply that the organizational fragmentation is real all the same: the Baptist World Alliance alone has well over 250 member bodies (about 283 as of 2025), and in the United States there are dozens of separate Baptist conventions and associations (Southern, National, American, Free Will, Primitive, Independent Fundamental, Reformed, Landmark and others).
- **Divisions among Baptists themselves** include Calvinism vs. free will, Lordship salvation vs. Free Grace, open vs. closed communion, women pastors, King James–only, Landmarkism, cessationism and dispensationalism.
- **Scripture on division.** Paul rebukes factions ("I am of Paul; and I of Apollos") and asks believers to be "perfectly joined together in the same mind and in the same judgment" (1 Cor 1:10–13); he lists "dissensions" and "sects" among the works of the flesh (Gal 5:20, Douay-Rheims); tells Christians to avoid those who cause divisions (Rom 16:17); and says "God is not

the author of confusion, but of peace" (1 Cor 14:33). Jesus prayed that His disciples would be one, "that the world may believe" (John 17:21). Peter warned that some wrest Paul's hard sayings "unto their own destruction" (2 Pet 3:16).

- **The promise of guidance.** Jesus' promise that the Spirit would "guide you into all truth" (John 16:13) was spoken to the apostles. Catholics argue that if it applied equally to every reader, the disagreements among Spirit-led pastors would be hard to explain, and say it applies to the apostles and the Church built on them.

Baptist responses

- **Unity is spiritual and in essentials.** Paul urges keeping "the unity of the Spirit" (Eph 4:3); evangelicals agree on the gospel, the Trinity, the deity of Christ and Scripture. Different organizations are not different churches.
- **Catholics are divided too:** the East–West schism (1054), the rival popes (1378–1417), the Old Catholics (1870), the Society of St. Pius X, sedevacantists, and sharp disagreement between traditionalist and progressive Catholics.
- **Division existed in the New Testament** (Paul and Barnabas, Acts 15:39) and was sometimes necessary to protect the gospel (Gal 1:8–9; 2:11–14). Baptists hold that the Reformation was a recovery of truth, worth the cost of separation.
- **Diversity is not chaos.** Liberty of conscience under Scripture produces variety in secondary matters, as with the "weak and strong" in Rom 14.

Catholic replies

- **The unity Scripture describes is visible and doctrinal** ("in the same mind and in the same judgment," 1 Cor 1:10), and Baptists themselves separate churches over baptism and the Supper, which are not secondary matters.
- **Dissent within the Catholic Church is dissent from a defined teaching**, which the Church can identify and judge; Protestant disagreement is over the doctrine itself, with no one able to settle it.
- **Paul and Barnabas disagreed about a travel companion**, not doctrine, and remained in one Church.
- **Matt 18:17 and Acts 15** show the apostolic pattern for resolving disputes: an identifiable Church with authority to decide.

Orthodox: agree that the Church is one visible communion with apostolic succession, and see themselves as that Church; they regard Catholicism's later dogmas and Protestantism's fragmentation as two results of the same Western departure from Holy Tradition.

What is actually in dispute

Whether the one Church of the New Testament is a single visible communion identified by the succession of bishops from the apostles, or the whole company of believers, gathered in many congregations marked by the gospel and the ordinances. Behind the argument from division lies a second question: whether Christian disagreement shows the need for a living authority that can settle disputes, or is the price of holding every authority answerable to Scripture.

See also: Chapter: the visible Church; Chapter: Scripture alone; Classic arguments 11–22; Salvation outside the Church.

Deeper study: from Moses to the apostles: continuity of God's covenant people

The parallels Catholics and Orthodox draw between Israel and the Church, the early witnesses both sides cite, and how Protestants answer. It does not decide between them.

Catholics and Orthodox read the Church as Israel's fulfillment, not its replacement by something unstructured: one visible covenant people, with authoritative leaders appointed by succession, a priesthood, a liturgy of sacrifice and feast, and a body of tradition handed down alongside Scripture. They point to Jesus' words, "I am not come to destroy, but to fulfil" (Matt 5:17). Baptists and many other Protestants hold that these features are fulfilled in Christ himself; Reformed churches stand between, affirming one covenant people and the parallel between circumcision and baptism, but not a priesthood or sacrifice.

The parallels as Catholics and Orthodox draw them

The congregation of Israel (Hebrew *qahal*, Greek *ekklēsia* in the Septuagint)

In the Church: The Church (*ekklēsia*); Stephen calls Israel in the desert "the church in the wilderness"

Texts: Deut 4:10; Acts 7:38; Gal 6:16; 1 Pet 2:9–10

Twelve tribes, twelve patriarchs

In the Church: Twelve apostles who will judge the twelve tribes

Texts: Matt 19:28; Luke 22:30; Rev 21:12–14

Moses and seventy elders who share his spirit

In the Church: The apostles and the seventy(-two) disciples; presbyters in every church

Texts: Num 11:16–25; Luke 10:1; Acts 14:23; 15:6

Authority handed on by laying on of hands (Moses to Joshua)

In the Church: Ordination by laying on of hands (apostles to deacons and elders, Paul to Timothy)

Texts: Num 27:18–23; Deut 34:9; Acts 6:6; 1 Tim 4:14; 5:22; 2 Tim 1:6; 2:2

Teaching office that binds even when its holders are corrupt ("Moses' seat")

In the Church: The apostolic teaching office

Texts: Matt 23:2–3; Luke 10:16

A supreme court of priests and judge for hard cases

In the Church: The apostles and elders deciding in council

Texts: Deut 17:8–12; 2 Chr 19:8–11; Acts 15:6–29; 16:4

The royal steward with the keys of the house of David

In the Church: Peter given the keys of the kingdom

Texts: Isa 22:15–25; Matt 16:19

The queen mother at the king's right hand

In the Church: Mary, mother of the Son of David

Texts: 1 Kgs 2:19; Jer 13:18; Luke 1:32–33, 43; Rev 12:1–5

A kingdom of priests, with a ministerial Levitical priesthood

In the Church: The priesthood of all the baptized, with a ministerial priesthood; Isaiah foresaw Gentiles taken "for priests and for Levites"

Texts: Exod 19:6; 28–29; 1 Pet 2:9; Rom 15:16; Isa 66:21

Circumcision of infants as entry into the covenant

In the Church: Baptism, "the circumcision of Christ"

Texts: Gen 17:12; Col 2:11–12; Acts 2:39

The Passover lamb, sacrificed and eaten

In the Church: Christ our Passover; the Eucharist

Texts: Exod 12; 1 Cor 5:7; Luke 22:15–20; John 19:36

Manna, bread from heaven; Melchizedek's bread and wine

In the Church: The Bread of Life; the Eucharist

Texts: Exod 16; John 6:31–58; Gen 14:18; Heb 7

Daily offering and incense

In the Church: "A pure offering" among the nations; incense with the saints' prayers

Texts: Mal 1:11; Rev 8:3–4

Written Torah with an oral tradition handed down from Moses

In the Church: Scripture with apostolic Tradition, "whether by word, or our epistle"

Texts: Deut 31:9–13; 2 Thess 2:15; 2 Tim 2:2

Annual feasts (Passover, Pentecost, Tabernacles)

In the Church: The Christian liturgical year; the Spirit given at Pentecost

Texts: Lev 23; Acts 2:1

Early Christian witnesses to the parallel

- **Clement of Rome** (c. 96) compares Christian ministry to the high priest, priests and Levites of the Temple (1 Clement 40–41). He then recalls how Moses settled the dispute over the priesthood with Aaron's rod (Num 17) and says the apostles, foreseeing "strife on account of the office of the episcopate," appointed successors and arranged for others to succeed them (43–44). Catholics read this as early evidence of succession. Protestants note that Clement speaks of the apostles appointing "bishops and deacons" (42) and calls those who held the episcopate "presbyters" (44), which they read as showing bishops and presbyters were still one office.
- **Jerome** (Letter 146) writes that "bishops, presbyters and deacons occupy in the church the same positions as those which were occupied by Aaron, his sons, and the Levites in the temple." The same letter argues that "presbyters are the same as bishops" in the apostolic writings, a point Protestant writers cite for a ministry of elders and deacons; Catholics note that Jerome still compares the three orders to the Temple priesthood.
- **Jewish tradition** itself describes a chain of authoritative transmission: "Moses received the Torah at Sinai and handed it on to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the Great Assembly" (Mishnah, *Avot* 1:1). Catholics compare Irenaeus's lists of bishops from the apostles (c. 180), which use the same logic of succession. Protestants reply that this chain is the rabbinic oral law, the "tradition of the elders" (Mark 7:3, 5) that Jesus judged by the written word.

The Catholic argument

Catholics argue that throughout Scripture God's people have been one identifiable community with structured, successive leadership, a priesthood, sacrifice and an authoritative tradition. The New Covenant transforms and fulfills each of these in Christ, but on their reading nowhere abolishes the pattern of a visible, ordered people. A church with no succession, no priesthood and no binding teaching authority would, they argue, be a sharp break from everything God established, and from what the earliest Christians, who were Jews, understood themselves to be continuing.

Baptist responses

- **The old order is replaced, not continued.** Hebrews says the Levitical priesthood was set aside for Christ's unique priesthood (Heb 7:11–28) and that the first covenant "decayeth and waxeth old" and "is ready to vanish away" (Heb 8:13); the New Covenant is "Not according to the covenant that I made with their fathers" (Jer 31:31–34).
- **Fulfillment is in Christ Himself:** He is the Passover, the high priest, the temple and the sacrifice. The types point to Him, not to church offices. Calvin reads "We have an altar"

(Heb 13:10) as Christ's sacrifice, in which those who cling to the tabernacle's rites have no part (*Commentary* on Heb 13:10).

- **"Moses' seat" was a synagogue custom**, and Jesus condemned the "tradition of the elders" that nullified God's word (Mark 7:8–13).
- **Two Baptist views of Israel:** dispensationalist Baptists sharply separate Israel and the Church, so they reject the continuity on principle; Reformed (covenant) Baptists accept continuity of God's covenant but argue the new covenant community consists only of believers, so its sign belongs only to them: those who "profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects" of baptism (Second London Confession 29.2).
- **Other Protestants differ.** Presbyterian and other Reformed churches accept the parallel between circumcision and baptism and baptize "the infants of one, or both, believing parents" (Westminster Confession 28.4), while rejecting a sacrificing priesthood.

Catholic replies

- **Hebrews replaces the Levitical priesthood with Christ's**, but Christ shares His priesthood with His people and ministers (Rev 1:6; Rom 15:16), and Hebrews says "We have an altar" (13:10).
- **Christ is fulfilled in His Body**, the Church (1 Cor 12:27; Col 1:24): the types point to Christ and to the Church united with Him.
- **Jesus told the people, "whatsoever they bid you observe, that observe and do"** (Matt 23:3), while condemning the hypocrisy of those in Moses' seat; His criticism in Mark 7 is of human traditions that contradict God's command.
- **"Not according to the covenant"** refers to Israel breaking it ("which my covenant they brake," Jer 31:32), not to abandoning a visible covenant people.

What is actually in dispute

Whether Israel's offices, priesthood and sacrifices are fulfilled in Christ alone, so that the Church keeps none of them as institutions, or fulfilled in Christ and continued, transformed, in his Body. Among Protestants a further question is how much continuity there is between Israel and the Church at all, which divides Reformed paedobaptists, Reformed Baptists and dispensationalists.

See also: Chapter: priesthood; Chapter: Peter and the papacy; Chapter: infant baptism; Chapter: the Mass as sacrifice; the Latter-day Saint claim of a Great Apostasy and Restoration.

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