

Roots of Our Faith



The Restoration Movement

Roots of Our Faith: Restoration

Our family tree:

- First Century church
- Early church
- Catholic church
- Reformation
- Restoration movement
- Us!

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Some of our distinctive beliefs:

- Back to the Bible!
- Discipleship
- Adult baptism for forgiveness of sins
- Weekly communion
- etc...

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We are a product of our heritage

- How we view scripture
- How we worship
- How we live as Christians

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This class: The Restoration Movement

- Where did it come from?
- What was it like?
- How does it affect who we are today?

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Thomas Campbell

- Presbyterian minister in Ireland
- Came to America in 1807

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Thomas Campbell in America

- Appalled at division between churches
- Took communion with other denominations
- Conflict with Presbyterian governing body
- Left to work for unification of all Christians

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1809: Campbell's "Declaration and Address"

- Christians have obligation to be unified
- Proposed framework for it to happen
- Thirteen propositions for unity

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Thirteen Propositions

- 1) There is only one church
- 2) No uncharitable divisions
- 3) Church based on the Bible only
- 4) Church based on New Testament
- 5) No human rules and practices (leave silence silent)

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Thirteen Propositions

- 6) Limited binding of inferences
- 7) No binding of human reasoning
- 8) No advanced study required for conversion
- 9) Christians must accept one another
- 10) Division is evil
- 11) Division is caused by human opinions

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Thirteen Propositions

12) Formula for uniting Christians

- Admit only true converts
- Retain only those who continue faithful
- Teach only the Bible
- Practice only what the NT church practiced

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Thirteen Propositions

13) No binding of “human expedients”

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Alexander Campbell

- Took up his father's mission
- Editor of Christian Baptist
- Later, editor of Millennial Harbinger
- Founded Bethany College to educate ministers

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Alexander Campbell and baptism

- Had an infant son
- Scripture convinced him not to baptize infant
- Realized he had not been baptized as adult
- So found someone to baptize him

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Alexander Campbell, baptism, and forgiveness

- Debating against infant baptism
- Arguing for importance of adult baptism
 - For forgiveness of sins
 - First realization of that connection
 - Never re-baptized

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John Thomas, baptism, and forgiveness

- Early 1830's
- Said you had to understand at time of baptism
- Campbell opposed
- John Thomas left and formed Christadelphians

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Austin McGary, baptism, and forgiveness

- Founding editor of The Firm Foundation (1884)
- Said you had to understand at time of baptism
- David Lipscomb (editor of Gospel Advocate) opposed

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Austin McGary, David Lipscomb, and baptism

- McGary's position became dominant position in conservative churches of Christ
 - “Texas tradition”
- Lipscomb's position still persists
 - “Tennessee tradition”

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Other restoration pleas: Separate Baptists

- 1755: Started one church in Sandy Creek, NC
- Within 20 years
 - Started 42 congregations in NC
 - Baptized thousands
- Required biblical precedent for everything
- Called for a return to “primitive” Christianity

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Separate Baptist: “nine Christian rites”

- Baptism
- The Lord's Supper
- The Love Feast
- Foot washing
- Kiss of charity
- Anointing the sick
- Laying on hands
- Dedicating children
- Right hand of fellowship

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Separate Baptist quote:

- *Upon examination, people would find the Baptist church “exactly corresponding with the rule and line of the Gospel in every part of it.”*
 - Discovering our Roots, Allen and Hughes

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Other restoration pleas: Landmark Baptists

- Mid-1800's, Tennessee, James R. Graves

Graves' goal: *“to establish the facts in the mind of all, who will give me an impartial hearing, that Baptist churches are the churches of Christ, and that they alone hold, and have alone ever held, and preserved the doctrine of the gospel in all ages since the ascension of Christ.”*

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The restoration principle of Landmark Baptists Graves' argued that “*Christ founded the church... and left in the New Testament a precise blueprint for its organization, worship, and practices. Human beings had no right to add or delete anything*” – Discovering Our Roots, Allen and Hughes

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Landmark Baptist influence

A Baptist historian could observe that Landmark doctrines “prevail, in whole or in part, in nearly all the southern churches.”

– Discovering our Roots, Allen and Hughes

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Separate Baptists, Landmark Baptists

- Established in areas where Restoration Movement was growing
- Many Separate's and Landmark's were converted into Restoration Movement
- Their views on restoration profoundly influenced the Restoration Movement

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Controversies in late 1800's

- Instrumental music
- “Located preachers”
- Choir
- Missionary society
- Orphanages
- Preaching colleges
- Fund raisers
- etc...

The underlying issue: Silence of the Scriptures

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Silence of the Scriptures

- Can the church have practices not found in the Bible?
- Is silence prohibitive? Or permissive?
- Led to a split in the Restoration Movement

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History of silence controversy: Huldreich Zwingli

- Swiss Reformation, early 1500's
- Removed statues, relics, pictures, altar equipment, priestly garments from church
- Zwingli found no biblical authority for these things

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History of silence controversy: Huldreich Zwingli

- Removed both instrumental and vocal music

Eph 5:19 Sing and make music *in your heart* to the Lord

Zwingli found no biblical authority for

- Instruments
- Congregational singing

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History of silence controversy: Anabaptists

- Challenged Zwingli about infant baptism
- Challenge based on silence of the scriptures
- Zwingli's issue: official church-state relationship
 - Church membership same as national citizenship
- Anabaptists separated, faced persecution

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Lineage of the silence controversy

- Zwingli (Swiss Reformation)
- Puritans
- Anabaptists, Mennonites, Amish
- Baptists
- Restoration Movement

Each taking Restoration in a different direction

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Silence in the Restoration Movement: Moses Lard

- *“We have solemnly covenanted that whatever cannot be clearly shown to have the sanction of [the New Testament] shall be held as not doctrine, and shall not be practiced. ...To warrant the holding of a doctrine or practice it must be shown that it has the affirmative or positive sanction of this standard, and not merely that it is not condemned by it.”* Lard’s Quarterly, 1864

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Silence in the Restoration Movement:

J.W. McGarvey

- *“The loudest call that comes from heaven to the men of this generation is for warfare, stern, relentless, merciless, exterminating, against everything not expressly or by necessary implication authorized in the New Testament.”*
 - McGarvey, The Millennial Harbinger, 1868

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The Instrumental Music controversy

- *That a vast amount of evil has been occasioned by the introduction of instrumental music into Christian worship is undeniable. Beginning with the first instance of it among us which I can remember—that which caused a schism in the church in St. Louis in the year 1869—its progress has been attended by strife, alienation, and division, with all their attendant evils, in hundreds of congregations. – J. W. McGarvey*

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Silence splits the Restoration Movement

- Sand Creek, Illinois, 1889
- Daniel Sommer called meeting
- Ministers from area congregations met
- Wrote “Address and Declaration”
 - A reversal of Campbell's Declaration and Address!

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Address and Declaration

- Presented at Sand Creek church annual reunion
- Estimated crowd of 5000 from all over the region
- Drew line in the sand over silence of scriptures

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Address and Declaration – specific issues

- instrumental music
- choirs
- missionary societies
- preaching colleges
- hired preacher-pastors
- various types of fund-raisers

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Address and Declaration – conclusion

“we are impelled from a sense of duty to say, that all such as are guilty of teaching, or allowing and practicing the many innovations to which we have referred, that after being admonished and having had sufficient time for reflection, if they do not turn away from such abominations, that we can not and will not regard them as brethren.”

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Sand Creek aftermath

- The Sand Creek congregation split
- Illinois Supreme Court decided ownership of building in 1906

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The Restoration Movement divides

- 1906 – David Lipscomb advises US Census to count as separate groups
 - Independent Christian churches
- Silence is permissive; instrumental music
 - churches of Christ
- Silence is prohibitive; no instrumental music

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Churches of Christ in the 20th Century

More issues over silence:

- Sunday school
- Kitchen in church building
- Orphan homes
- etc...

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Churches of Christ and evangelism

- 1950's: Fastest growing religious group in America
 - “Every time they make a convert, he goes out and makes another convert.”
 - Jules-Miller film strips
 - Gospel meetings

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Churches of Christ in the late 20th Century

Progressives vs Conservatives

- Conservative churches declining
- Progressive churches holding their numbers
- Talks, meetings with Independent Christian churches

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Churches of Christ and evangelism

- 1960's: 14th Street church in Gainesville
- Chuck Lucas, University of Florida campus ministry
- Renamed “Crossroads Church of Christ”

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Churches of Christ and evangelism

- 1970's: Starting campus ministries around the country
- “Crossroads movement”
- “Total Commitment movement”
- Dramatic growth, with controversy

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We are a continuation of Restoration Movement!

- Seeking to restore:
 - Biblical standard of righteous living
 - Biblical relationships between Christians
 - Biblical evangelism
 - All centered on the Bible as the standard

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Restoration and the ICOC of today

- Focus on sin, repentance, godly life, evangelism
- Not so much on forms of worship etc.
- Still inherit many things from our roots

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Some things we inherit from our roots:

- View of scripture
- Baptism
- Weekly communion
- Elders, deacons
- Songs
- Preaching colleges
- Perspective on denominations
- Evangelism

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Learning from our roots:

- We aren't better than those who came before
- Learn from them, both good and bad
- Humbly work out our own salvation
- Rely on God's grace