

# **PRINCIPLES OF THE AMERICAN RESTORATION MOVEMENT**



**CENTRAL CHURCH OF CHRIST. CORONA, CALIFORNIA**

# **PRINCIPLES OF THE AMERICAN RESTORATION MOVEMENT**

a look into the minds of our founding fathers,  
and at the methods and principles they used to  
restore New Testament Christianity

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## **COURSE SYLLABUS**

This course consists of this workbook and suggested reading.

The format of the class is an open lecture with questions.

Course length is 3 hour sessions over 14 weeks.

Final week is devoted exclusively to the Research Paper.

The major focus of the course is to discover the *process* our founding fathers used to restore New Testament Christianity

This course's primary verse of Scripture:

***Romans 8:1***  
***"Therefore, there is now***  
***no condemnation***  
***to those who are in Christ Jesus."***

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## **CLASS REQUIREMENTS**

Develop a reference notebook on the Restoration Movement

(A large 3-ring binder is suggested)

Use this Workbook to help you develop your own research into the Restoration Movement

(Independent research, exegesis, and Web search is recommended)

The development of your own personal belief and understanding of Jesus and His church

(A lifelong journey of discovery)

### Research Project

Concurrent with this class the student is required to research and develop his own topic of interest in either the Restoration Movement or the First Century church. Paper will be at least twenty pages long, with references, and be in standard college format. Paper is due at the last session of class (week 14).

### Final Exam

A final will be given, consisting of 24 multiple-choice questions and three essays. Exam will be given at the final class (week 14).

### The hardest assignment

1. Picking another baptized believer, or a group, to approach in acceptance, with the goal of breaking down the barriers between all believers in the Lord Jesus Christ. (Preferably an individual or group which falls outside the norm of society (see Matthew 25).
  2. Restore New Testament Christianity to the fullness of its Love and Freedom within your own church and/or denomination.
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- SYNOPSIS**     **The road back to the City of God**  
The discovery of the path the founders followed  
The examination of the detours they made  
The final camp they made along the way  
Going beyond their camp toward the City of God  
The discovery of Radical Christianity
- Week 1**     **The seeds of the Glassites and Haldanes in America**  
A study of the earlier restorationists (the principle of discovery)  
The Huguenots (Libertines), Anabaptists, the Waldensians, the Catholic Reformers, the Maronites (Druzes), Saint Maro, the Armenian Church, the Coptics, Saint Alban, and the Malabar Christians
- Week 2**     **The rejection of the closed communion**  
Alexander Campbell and the Presbyterian Church  
The first irrevocable step onto the path of restoration
- Week 3**     **The rejection of the Creeds of the Baptist Church**  
The first turning to the Bible as the only authority
- Week 4**     **The division of the New Testament from the Old**  
The first use of honest exegesis and hermeneutics
- Week 5**     **The first discovery of the believer's baptism**  
Alexander's firstborn, and the abandonment of infant baptism
- Week 6**     **The development of the Plea for New Testament Christianity**  
The first unity of the Movement in America
- Week 7**     **The development of the rule of silence**  
The first detour, and the creation of our first creed  
Speaking where the Bible speaks and being silent where the Bible is silent  
The lost of our freedom and license in Jesus  
The first sign of division and the coming split
- Week 8**     **The solidification of the movement and the abandonment of restoration**  
Why our founders camped here (the failure of a movement)  
The history of our Church from the time of our encampment  
Why we must go on
- Week 9**     **What lies beyond the camp?**  
Principles for the continuing of honest exegesis and hermeneutics  
The discovery of the Core (Jesus alone)  
The discovery of our freedom in Jesus and its consequences
- Week 10**     **The abandonment of our creeds (The Decision Tree)**  
The discovery and the abandonment of all religion  
On losing the mindset of the Pharisees
- Week 11**     **The discovery of true servitude**  
Becoming Priests of God, reconciling the lost to Him  
Renewing the Plea once again to the world
- Week 12**     **Discovering the greatest Power in the Universe**  
The power in a cup of water  
"I am with you always—"  
How the Spirit helps us
- Week 12**     **Introduction to the secret of Discipleship**  
The part persecution plays  
The matrix of matthew 25  
What it means to follow a Person instead of a pattern
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## THE NEED FOR THIS CLASS

The Churches of Christ are in trouble in this final decade of the Twentieth Century. Why are we failing? An examination of our roots, and our origins might give us clues necessary to our survival.

Within these lessons is a look at the future of the Christ's Church, the next and perhaps last generation of the Bride of Christ. These lessons are dedicated to making the restoration and unity of the Churches of Christ, and all the other believers in Jesus in the United States, a reality.

These lessons are needed, because there seems to be no teaching today whose focus is on a discovery of the most basic principles of the restoration of the Church, and on the revealing of the basic and necessary methods of reunification with other born-again believers.

These lessons are also an attempt to discover exactly what it was that Jesus built when He built His Church. Such discovery should give us the model of a congregation that could exist in any culture or in any age. In other words, we wish to transcend restoration and unity, here and now, and find the first Church, as He meant it to be. It is upon these discoveries we lay the spread of the Gospel, our hope, and our future.

### DEFINITION OF TERMS FOR THE CLASS

<b>Christian</b>	Anyone who believes in the man Jesus as the risen Lord and Savior.
<b>Christ's Church</b>	A collective of people born into the Kingdom of Christ through immersion, who are typified by their love for each other. (Also known as "The Way," "the Churches of Christ," "the Church of God," or "the Church Jesus built")
<b>Church</b>	Any group of people who seek to follow Jesus, and who love one another.
<b>Church of Christ</b>	The Church which was founded by Alexander Campbell to be the restored first century Church of Christ (and who typifies themselves with Romans 16:16)
<b>Christian Church</b>	The Church which split from the Churches of Christ in the last decade of the 1800s, (usually thought to be over the of use of the instrument in worship)
<b>Core</b>	The primary belief that Jesus came in the flesh, died, arose, ascended and is returning
<b>Culture</b>	Whatever identity, values, or traditions which people use to identify themselves as unique in the world.
<b>Denomination</b>	A Church which has fallen from it's founder's ideals and teachings, and which usually divides itself from all other believers in Jesus.
<b>Exegesis</b>	An honest division and application of individual passages of God's Word.
<b>Fellowship</b>	Our acceptance of any individual believer in Jesus who accepts the Core.
<b>Open Fellowship</b>	Etending to an individual unbeliever the Love of Jesus, and the Gospel.
<b>Fundamental Church</b>	Any Church that tries to follow the Bible as the inerrant Word of God, closely following the teachings of Jesus and the Apostles.
<b>Hermeneutic</b>	An ethical principle of study and discovery of the Word of God (world view)
<b>Others</b>	Anyone who differs from us in their religion, their culture, or their traditions.
<b>Religion</b>	Any manmade system that people bind upon themselves and others that will, in their minds, make them more acceptable or pleasing to God.
<b>Reformation</b>	The mental process a person embarks upon as they study the Bible, which leads them to reform their church or religion.
<b>Restoration</b>	The mental process a person embarks upon as they study the Bible which leads them to restore again the Lord's Church.
<b>Traditions</b>	Those practices and concepts which people believe they must follow in order to fulfill their religious obligations.

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## RECOMMENDED WEBSITES

- <http://edge.net/~madison/>
- <http://www.einet.net/galaxy/Community/Religion/Christianity.html>
- <http://www.rsts.net/legacy/manuscr.html>
- <http://www.sweetpublishing.com/>
- <http://www.gospelcom.net/guestbook.html>
- <http://www.cook.ca/>
- <http://wct.images.com/preview?earth-sun>
- <http://home.sprynet.com/sprynet/peking/>
- <http://www.ag.uiuc.edu/~mcmillan/Restlit/rlindx.html>
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- <http://www.mastersem.edu/journal.htm>
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- <http://www.heartlight.org/links/index.html>
- <http://church-of-christ.org/web/>
- <http://www.softdisk.com/comp/cocn/links.html>
- <http://www.mindspring.com/~tentmakr/p.php/>
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THE PRIMARY VERSE FOR THIS COURSE:

***Therefore,  
there is now no condemnation  
for those who are in  
Christ Jesus***

***Romans 8:1***

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**Week 1 The seeds of the Glassites and Haldanes in America****Introduction**

The Church of Christ has been known for several things in every American community where it exists. We are known as the “people of the Book.” I cannot express to you how my family and I felt when we found the Church of Christ. It felt like we were coming home. It was amazing to us! No one we knew had such a ready understanding and grasp of the New Testament as did the whole congregation of the Church of Christ! Even today, we are known as the people to ask for any Biblical question. This is still a powerful magnet to people, who are coming out of the great darkness of the denominations.

It is safe to say that this characteristic is part of your heritage from the Campbells and B. W. Stone. Yet, sadly we later found another characteristic of many of the congregations of the church, which is the regrettable tendency to publicly divide and fragment.

*“A movement which began on the glorious note of uniting the Christians in all the sects has degenerated in a mere century and a half, into subdividing that unity into narrow, sectarian camps. Each splinter splinters further. This very obvious fact is evidence that something is basically wrong in the attitude and aim of the movement.” —Ruell Lemmons, Firm Foundation, 1967*

In developing this course, I was determined to discover what it was about our beginning as the Church of Christ in America that gave us the things by which we are known by. Perhaps in finding our “roots” we might also find where our movement left the path it was so brilliantly set upon by its founders. Therefore, in the process of this discovery, we might find our way back to that path, and again restore New Testament Christianity in our own generation.

**A quick overview of the earlier restorationists (the principle of their discovery of Jesus)**

*“Beware an honest man with a Bible” (please see the accompanying chart)*

- The Huguenots (Libertines) in France
- the Anabaptists in England
- the Waldensians in Sweden and Denmark
- the Catholic Reformers
- Saint Maro and the Maronites (Druzes) in Europe
- Saint Alban and the early Anglican church in England
- the early Armenian Church
- the early Coptics in the East
- the Malabar Christians in India

**The principle of reformation and restoration from history**

We can see that these people all had their beginnings when someone, whose identity is lost to us, first sat down and began reading the Bible. That remarkable process of honest and prayerful interaction with the Mind of God and the Life of Jesus will always have the effect of restoration. This occurs at first privately with the individual, and then it spreads as he or she shares the Good News. Typically, that new message is met with resistance by those who defend the status-quo, and sometimes it is met with persecution and death, as we have seen in some of these former groups. At least, this is the pattern we perceive in our study of history.

**The principle of reformation and restoration as seen in the Bible**

*A look at 1 Corinthians 15:3*

**How these principles shaped Thomas and Alexander Campbell**

It is very plain to see that the Campbells did not invent the Restoration Movement in one burst in insight. We can trace their own roots in the Glassites and the Haldanes of Scotland, who in turn traced their beginnings to all the other groups mentioned above.

Therefore, we will trace our roots, and hopefully, go beyond them to trace out the exact character and nature of the first church that Jesus built. May God richly bless us as we begin. . .

## BEWARE AN HONEST MAN WITH A BIBLE

It always happens this way:

*Someone sits down with the Word of God and honestly begins to read it for what it says. That man begins to look around and sees that "All Is Not As It Is Supposed To Be." Soon he is talking to others, or even writing! Then there is a movement to make certain changes in "How Things Are." Before long there may be a division, or rift with whoever was the target of that man's effort to make a restoration of Christianity where he lives. A new movement is born, or a church is reformed, or a restoration movement is salvaged.*

The Churches of Christ	John Campbell, Barton W. Stone	1810	America
The Haldanes	James Haldane	1780	Great Brittan
The Glasites (Sandemanians)	John Glas, Robert Sandeman	1720	Scotland
The Huguenots (Libertines)	Jacques Lefevre	1560	France
The Anabaptists	Conrad Grebel	1525	Switzerland
The Waldensians	Peter Waldo	1162	Germany
Various Catholic Reformers	Unknown in name and number	500-1200	Europe
(No church name)	Jacob Baradaeus	500	Egypt
The Ethiopian Church	Frumentius	340	Ethiopia
Maronites (Druzes)	Saint Maro	320	Middle East
The Armenian Church	Saint Gregory the Illuminator	300	Armenia
The Coptics	Saint Menas	300	Egypt
Malabar Christians	Saint Thomas	200	India

### Early Churches Mentioned By The Nestorians (400 A.D.)

Christian Churches	Unknown	100-200	Central Asia
Christian Churches	Unknown	100-200	Arabia
Christian Churches	Unknown	100-200	Mongolia
Christian Churches	Unknown	100-200	China
Christian Churches	Unknown	100-200	Carthage
The Early Ethiopian Church	Ethiopian Eunich (Acts 8)	50	Ethiopia

### Early Church Apologists and Reformers

Protestant Reforms	Michael Servetus (murdered by Calvin)	1553	Germany
Nestorian Reforms	Bishop Rabbula	421	Syria
The Scholia	Origen	215	Alexandria
Muratorian Canon	Hermas	150	Rome
Epistle of Polycarp	Polycarp	140	Philippi
Interpretation of Oracles	Papias	120	Asia Minor
Epistles of Ignatius	Bishop of Antioch	100	Smyrna
The Didache	Clement	100	Rome

*Sources for this chart: Atiya, [A History of Eastern Christianity](#), Durant, [The Reformation.](#), Houghton, [French and Belgian Protestantism](#)*

It always happens this way . . .

This seems to be the history of Radical Christianity, regardless of where or when some honest man sat down with the Bible. When we think about the subjects of restoration, reunification, and revival, we cannot help but be reminded that whatever we call our movement, we need all of these things today, right here in our own churches. We are no different than any of those who preceded us.

### ***Renewal, Reformation, Restoration, Reconciliation, Reunification, Revival.***

This is a never ending process, which we must labor within, until our Lord Returns.

Therefore, let these be the things by which we are known, as we build the Church of Christ in Love, and as we continue to preach Jesus Christ, and Him crucified!

*That is Radical Christianity!*

**Week 2. The rejection of the closed communion** (source: Leroy Garrett)

Thomas Campbell immigrated from Ireland in 1807, and became an ordained minister in the Pennsylvania Presbyterian churches, where he rode a circuit and administered Communion. He did not follow the church's mandate to give Communion only to their own members. This caused the Synod governing their denomination to eject Campbell. Thus his first paper, "Protest and Appeal," given to his Synod in 1808. Campbell still thought of himself as a Presbyterian minister, and did not think of starting his own church, but rather worked within their group sowing peace and unity. Only later did he even think about reforming his Presbyterian denomination. But they would have none of it.

**Alexander Campbell and the Presbyterian Church**

Campbell continued to preach, and gathered a number of people to himself of like persuasion, starting a church in Washington, Pennsylvania. From this place, and with the help of several other preachers, he developed his historic "Declaration and Address." The paper, completed in 1809, closely resembles the U.S. Constitution in both wording and form. (Please see this document in the Appendix) Campbell and the others were driven by conviction to leave the Presbyterian Church and became loosely associated with the Baptist denomination, which held similar beliefs. Although this is the place where the doctrine of silence comes into existence, Campbell did not demand in his Address that all people act and think alike. He states in the Appendix "Each Christian will do his best to interpret and practice the will of God . . . but there will be some variety of opinion and practice." This he saw as normal for any church, including those Jewish and Gentile churches in the Book of Acts.

**A belief that "Something Is Not Right Here."**

The motto that Thomas Campbell set forth, "*Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent,*" likely came about from his experience in Ireland, where a similar motto has been used in the Glassite churches. Campbell was driven to using this motto out of frustration at the sectarian practices in the denomination he had been in all of his life. The church's following of this motto further led to the abandonment of the popular practice of infant baptism. Indeed, as these honest people searched the Scriptures, they came to the conclusion that "something is not right here." We shall see that there will be even more consequences of this initial searching of the Scriptures. But this is the very point where you and I had our beginnings as the Churches of Christ.

*A study of I Corinthians 11*

*As a practice for us, let us use this passage and try to see it as for the first time. If you had never practiced Communion before, or if you had only had knowledge of it from what you had been told by others, how would you react to these verses? What could you conclude or infer from this Scripture if your practice of Communion was not the same as recorded in the Bible?*

**The first irrevocable step onto the path of restoration**

Once started, how can you stop? Just as it is impossible to stop a toboggan, once pushed down a hill, Campbell and the others had unknowingly made the first irrevocable step into the restoration of the New Testament Church. I am sure, just like the riders on that sled, they had no idea where they would end up. They only knew that it would be a very different place than the one where they had started.

**Week 3. The rejection of the Creeds of the Baptist Church**

Although Thomas Campbell united with the Baptist for a while, it soon grew apparent that they did not always see things alike. Therefore, they left the Baptist fellowship they had tried to reform. What was Campbell's reaction to these differences? From their studies came some deductions:

1. "Our Christian brothers may be right in their theological deductions — their views may truly be the doctrine of God's holy word — but they still have no right to impose such views upon others until they perceive the connection."
2. "No man has a right to judge, to exclude, or reject his professing Christian brother, except insofar as he stand condemned or rejected by the express letter of the Law. The great fundamental law of unity and love ought not to be violated to make way for exalting human opinions to an equality with express revelation, by making them articles of faith and terms of communion."
3. "No man can be saved by the belief of any theory, true or false. No man will be damned for disbelief of any theory." (Alexander Campbell)
4. "Theological differences are to be worked out within the fellowship. Unanimity of viewpoint is not to be made a condition of fellowship." (Alexander Campbell)

*Therefore, how should we treat others who do not see the Scriptures as we do?*

**The honesty and determination of Barton W. Stone**

Independently, Stone and some others of his church decided to follow their understanding of the Scriptures, rather than to remain within what they considered an unscriptural Synod.

**The Last Will and Testament of the Springfield Presbytry**

(Please see the biography and outline of B. W. Stone).

"Our affection for you, as brethren in the Lord, is, and we hope shall be ever the same: nor do we desire to separate from your communion, nor to exclude you from ours."

"We ever wish to bear, and forbear, in matters of human order, or opinion, and unite our joint supplications with yours, for the increasing effusions of that divine Spirit, which is the bond of peace."

**The first turning to the Bible as the only authority**

It is readily seen that both Campbell and Stone were driven to the Scriptures as the only and absolute authority in matters of religion, and that they must leave those who did not agree. However, what do you think about how they continued to treat those they left behind?

Is the unity of the church more important or less important than the restoration of the church? Can you have one without the other?

**An examination of Matthew 16:13-21**

Who is Jesus?

Were the other disciples lost because they did not yet understand this?

What are the keys to the kingdom?

What is bound and loosed on earth and Heaven?

Who does the binding and loosing?

**Week 4. The first division of the New Testament from the Old**

Romans 8:1-3 is the basis for Alexander Campbell's sermon.

The Baptists (and others) made no distinction between the covenants.

Rules from the Old Law were indiscriminately applied to Christians without regard for the context of the passage. They said the Law of Moses was in three parts: Moral, Ceremonial, and Judicial. They bound the Moral Law more on their people, but were not above using the other parts as needed to make their point.

**The Sermon on the Law, by Alexander Campbell**

Campbell seems to be the first to advocate this division between the covenants.

This was a revolutionary interpretation. It threatened the practices of the Baptists.

What he said was that the Law of Moses was all done away on the cross (Galatians)

This eventually led to the excommunication of Campbell's whole group.

*Once the Baptists put Campbell and the others out, they had no option left but to become a restoration movement, instead of the reform movement they had been.*

**The first proper use of exegesis and hermeneutics (Hermeneutics means "world view")**

(Hermeneutics is the understanding of any scripture within its context and culture.)

We see this division of the covenants as the first proper use of Biblical hermeneutics.

This was not a 'flat' interpretation (taking all Scripture at face value), but was a new interpretation that applied reasoning, logic, and was very careful of the context.

**The hermeneutics of the division of the Testaments also affect us today**

Our understanding of Scripture, therefore, must not be of a flat interpretation.

We see that there are two basic kinds of interpretation:

**SPECIFIC**

*"When a specific within a category is mentioned, it excludes all other specifics within that category." —Mont Smith, McGarvey, and others.*

The great difficulty with this rule is in its application. We can agree that since 'fruit of the vine' is used in communion, it would be wrong to use anything else. Why? Because Communion is close to the Core. We commune with one another and with our Lord each time we take it. Therefore, we don't use orange juice. Communion was also taken on Sunday (Acts 20:7). Would it be wrong to take it more often? Or only once a quarter? Jesus commanded us to take it in remembrance of Him, but He only said *"as often as you take it."* Since the church example is each Sunday, we take it then, because it is good to follow the example. But can we bind this example on everyone? Are they sinning if they do it differently?

**EXPEDIENT**

*"When a command is given, it implies the power to do whatever is necessary or expedient to accomplish the goal subject only that the means not work against the goal." —Mont Smith, McGarvey, and others.*

In other words, The Lord gave the command to "Go." He neglected to say how to go. The Apostles went, on foot, on horseback, and by ship. Rather than say that we can only go as they went, we need to understand that they were more concerned with going to the lost with the Good News, rather than how they got there. Since for them it was expedient, how we go is also expedient.

**Practice Scripture:** John 13:1-14. Especially give your interpretation to verse 14.

*Did every Christian in the first century practice this? Is this binding on all believers today? Are we lost if we do not? Do we cast out anyone who does not practice this? Is this only a first century custom? Do the expedient or specific interpretations apply?*

**An examination of the book of Galatians**

Galatians is the Christian "Declaration of Independence." We are no longer under the Law, but we are under Grace. — Galatians 5:4 "Therefore, there can be no infant baptism (in place of OT circumcision), no tithings, no Holy Days, no Sabbaths, and no uniting religion with the civil law." —Garrett If we really are free, and no longer under any law, what limits our freedom? (*please see Romans 14*)

**Week 5. The first discovery of the believer's baptism**

A crisis occurred with the birth of Alexander's daughter in 1812. The question of infant baptism came up. Infant baptism was all the American churches had ever known. All Christianity practiced infant baptism, in both Catholic and Protestant churches on both sides of the Atlantic. Alexander's previous studies in the Bible showed that infant baptism was not found in the New Testament. Theologians before usually compared infant baptism with circumcision in the Old Testament, and did not give consideration of the difference between the Old and New Covenants. Alexander knew better. He was the one who would soon write the "Sermon on the Law." He began to study the whole thing again, refusing to baptize his infant daughter until he was positive that it was right to do so. His conclusion was that it was unnecessary to baptize his daughter. (Luke 18:16) He also concluded that only a believer in Jesus was subject to baptism, and that baptism was for the forgiveness of sin. This was radical! What then happened was that all of Alexander's family, including his father, Thomas, were immersed for the forgiveness of sins, and the receiving of the Holy Spirit. This became the teaching of the Churches of Christ from then on, further dividing Campbell's people from other Protestant believers.

**The creation of the "Plan of Salvation" (Racon John Smith)**

The Campbell's never really formulated a "plan of salvation." They saw no need. But others molded their teaching into a homespun five-finger exercise. For instance, a colorful Kentucky preacher, Racon John Smith would tick off on one hand, "*Believe, Repent, Confess, Be Baptized, and Be Faithful.*" (*is this different from ours today?*) This, combined with the new camp meeting format for worship, became the standard way of teaching people about salvation in all the Churches of Christ.

**What does the Bible say about the plan of salvation?**

What Campbell taught about salvation is Biblical, but did he discover all there is? Since the Campbell's and the others believed that they had restored New Testament Christianity, there is no evidence they never did a real study on the Plan of Salvation. We might conclude that they did not think it necessary. Their later addition of baptism for the forgiveness of sin was only a refinement to what they had already restored. Others who picked up their teaching about baptism used it without studying the New Testament for themselves. They relied on the work of Alexander Campbell. However, Alexander was a "Constitutionalist" who believed that baptism was a by-law in the great Gospel constitution. He never looked at a holistic Biblical plan of salvation. If Campbell's culture and times colored his view of the Bible, (his Hermeneutic) then, we must ask ourselves the question: Did Campbell go far enough?

**Does Campbell's plan of salvation differ from the New Testament plan?**

The question we want to answer today requires some courage on our part: Did the Campbells, and those who followed them, fully restore New Testament Christianity where God's plan of salvation is concerned?  
*In other words, we must know for ourselves what the Bible says about salvation.*

**What is the Plan of Salvation found in the Bible?**

The first question we might ask: "Is the five-finger exercise in the Bible?"  
(A good question could also be: "Where is the verse that says this?")  
The next question is: "Does the Bible clearly give God's plan of salvation?"  
("Where is the verse, or verses, that plainly states this?")  
The final question could be: "What is God's Biblical Plan of Salvation?"

***An examination of John 3:5 & 16, Acts 2:16-21 & 28, Acts 22:16, and Romans 10:9-13***

It seems that these verses are saying that the plan of salvation is "Calling on the Name of the Lord" If this is so, what are the implications for us today? Should we abandon the five-finger exercise? How would this affect our outreach?

**Week 6. The development of the Plea for New Testament Christianity**

*Ephesians 4:1-7 As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. **Make every effort to keep the unity of the Spirit through the bond of peace.** There is one body and one Spirit-- just as you were called to one hope when you were called-- one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.*

**The first unity of the Movement in America, in Lexington, Kentucky, in 1837.**

The year was 1837. B. W. Stone's movement had been joined by several other similar movements: The group of John T. Johnson, who was before a Baptist and a congressman (and who knew Campbell). The other group belonged to Raccoon John Smith, a Calvinist, who had also been reading Campbell's writings. These had united some years earlier, together having some 40,000 members. Campbell's movement had gained some 25,000 members.

**The joining of the Stone and Campbell movements**

The unity movement was based upon several Scriptures:

Ephesians 4:1-7

John 17:20-23

Romans 8:1-3

Raccoon John Smith did the preaching at that historic meeting.

*He said that he would surrender any opinion that he had for the sake of Unity. However, he would sacrifice not one fact or command of the Gospel for the whole world. "While there is one faith, there may be ten-thousand opinions. If Christians are ever to be one, they must be one in Faith and not in opinion." (–Garrett)*

They all agreed that they could never meet and agree on their speculations, but only upon their singular faith in Jesus Christ, and His works (the Gospel).

The Lord blessed this union, giving them some 250,000 members in a decade.

**An examination of Philippians 2:5-11**

Having, therefore, the desire to have the servant-heart of Jesus:

Can any of us fail to unite, and seek unity with all fellow believers?

*From that time forward, the Stone-Campbell movement was a unity movement, accepting all who believed in Jesus, without question.*

Do we accept the ones who understand as we do, or all believers?

*The first Churches of Christ in America accepted anyone from any denomination, without the need for rebaptism, provided that those who joined their church felt comfortable with their former baptism.*

What will unity with all other believers cost us? (Luke 15:2, Romans 15:7)

**Can we restore New Testament Christianity and not be a unity movement?**

*The great plea that came from this union was both preached and published:*

*"Be just a Christian."*

*"Leave your denominations."*

*"Unite with all believers in Jesus."*

*"There is only one Gospel."*

*"That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's holy word, yet are they not formally binding upon the consciences of Christians farther than they perceive the connections, and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore, no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the Church. Hence, it is evident that no such deductions or inferential truths ought to have any place in the Church's confession." —Thomas Campbell (1807)*

## WHAT DOES GOD REALLY WANT?

### THE EASY ANSWER TO A HARD QUESTION

Since He is the one we should be pleasing, this is a proper question to ask ourselves. Cut through the rhetoric and all the traditions for a moment to reach the truthful answer to this question. It is an easy question to answer from the Bible, because God himself wanted us to know what He wants of us.

Depend on any other source, you will invariably get a different answer.

Ask someone involved in religion, he will answer that God wants us to be religious.

Ask a missionary and he will tell you that God wants us to be missionaries.

Ask a minister and he will say that God would love for us to be ministers.

Ask a church leader and he will say that God wants us to worship Him in the traditional way.

But what did God say about what He wants of us most of all?

Listen to what He says in the first and greatest commandment:

*“Love the Lord your God with all your heart  
and with all your soul and with all your mind.”*

### LOVE IS THE ANSWER

So we need to acknowledge and understand this: God doesn't want our worship, our obedience, our religion as much as He wants our Love. Should we worship and obey? Yes, because these are necessary for our good. To repeat: *God does not want these things from us as much as He wants our Love.*

We err whenever we try to give Him our worship, our obedience, or our religion in the place of our Love. So, if our Love for Him does not drive us to worship and to good works, why do we even do them?

**Therefore, Love is the greatest thing we can give Him:**

*“If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.”*

Because this is true, we should not place the highest importance on worship, obedience, or religion. These things must take second place to our Love for God.

**This is also important to understand: Perfect Love casts out fear.**

*A person who requires rules and regulations to govern how he and everyone else must live and worship before God is bound by a legalistic religion. (But Jesus died that he could be Free.) The legalist is not free to simply express his Love of God unfettered and unworried about how God will accept his life or worship.*

*A person who loves always does the right thing. A person who loves cannot break any law. A person who loves God will be pleasing Him because he has obeyed the First Command.*

Some might think that this is close to blasphemy. Our religion requires us to obey so many rules and regulations. How could God be pleased only with our Love? *This is because all religion is man-made, and is based on fear.* We need to re-examine our own personal relation with God to see if we have gone beyond the pure and simple commands of Jesus. We may need to abandon our personal religion altogether if we find that it interferes with our ability to love Jesus

What God really wants from us is for us to be free to express our Love in reverence and awe, *without fear.* This is why He sent us His Son, so that we would have someone we would not fear. Jesus is the exact image of God. Walking with God, we might never accept, but walking with Jesus is easy and joyful. Or at least that is the way it should be.

*That is Radical Christianity.*

**WARNING—The concept on this page, about the Rule of Silence is strictly the author's own opinion.**

### Week 7. **The further development of the Rule of Silence**

Since the new movement had gained such momentum at the joining of the Campbell and the Stone groups, the leaders of these respective movements began to preach and to write about the rule that their people must follow, so they could all be united on every issue. As we stated, their work was based on the perceptions of Thomas Campbell, who believed the New Testament was a *constitution* for Christians to follow. (Campbell is considered to be the author of the Rule of Silence) Such a noble concept later led to great and tragic division!

#### **A detour from the path?**

Control over the new movement soon became an issue with its founders, who wanted all believers to be alike in both their faith, and opinions. *They thought that if people could be made to follow the New Testament as a rule book, everyone would then be alike.* History has shown us that the opposite happened. This man-made Rule of Silence became a point of division to everyone, and the primary cause for most of their divisions for the next 150 years:

Remember Ruell Lemmons conclusion? *"A movement which began on the glorious note of uniting the Christians in all the sects has degenerated in a mere century and a half, into subdividing that unity into narrow, sectarian camps. Each splinter splinters further. This very obvious fact is evidence that something is basically wrong in the attitude and aim of the movement."* —Ruell Lemmons, *Firm Foundation*, 1967 (Emphasis mine)

#### **The creation of our first creed?**

Therefore, it is my opinion that our first "creed" became the dividing point for our people. *You must decide this issue for yourself: Is Campbell's rule a scriptural rule, or is it man-made? Is there a Scripture that teaches the Rule of Silence? If not, is it valid? If not, should we use it?*

#### **The misuse of an Old Testament example**

To "prove" this Rule, the leaders resorted to a temporary abandonment of the division of the Testaments, when they gave Nadab and Abihu as the supreme (and only) example of not adding to our Christian worship. (No New Testament "proof" for this exists. Why?)

*(Nadab and Abihu are really the counterpoint to Ananias and Saphira — Acts 8)*

Why are there no New Testament examples of the concept of the Rule of Silence?

Why did Jesus and the apostles give us very few rules for both our worship and work?

#### **Where the Bible is not silent**

Bible examples teach the opposite of the Rule of Silence: Read Matthew 25:14-30, Luke 17:10.

The principle in Romans 14 shows the complete freedom we have to work and worship.

*(Remember the teaching from week four, about foot washing. The Rule demands we practice it)*

#### **The history of the loss of our freedom and license in Jesus**

We lost this freedom so soon after our beginning, because of the Rule of Silence.

We might better conclude that: *The Church of Christ is not a religion, and New Testament examples and guidelines are better viewed only as examples and guidelines for how we should live and worship, rather than as a rule book where every example becomes a binding law.*

*(The only "Rules" we do have, are about our belief in Jesus).* This view also better fits the character and nature of Jesus, who gave us complete freedom from all Laws. (Romans 8:1)

#### **The Rule of Silence led to our major church split in the late 1800s.**

(It is the author's belief that the Rule of Silence has been the primary cause of the majority of our church splits from 1837 to the present, especially causing the split over instrumental music).

#### **Conclusion**

Today, our churches continue to divide over the smallest of issues, citing the Rule of Silence.

*What would happen to our churches if we abandoned the Rule of Silence as being unscriptural?*

*Would our continued divisions cease? Could we now fellowship those we had divided from before?*

*If there is no Rule of Silence, would there exist any reason for our continued divisions?*

**WARNING—The concept on this page, about the Rule of Silence is strictly the author's own opinion.**

**Week 8. The solidification of the movement and the abandonment of restoration**

*Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there. Terah lived 205 years, and he died in Haran.—Genesis 11:31 (—And God called Abram to go to Caanan.)*

**Why our founders camped here (the failure of a movement)**

Any movement will begin to calcify when the time for the founder has passed, but the founder remains. The movement of the Churches of Christ is no exception. Once Campbell and Stone had founded their movements and combined forces, instead of freeing that movement to continue on its rightful path, they tried to direct it with “legislation.” The result for the church was disastrous, for it ceased to be the free and open culture it once was, losing both its drive toward New Testament Christianity, and its remarkable growth.

**The “bishops” of the church ruled through publications and periodicals**

After Campbell, came Lipscomb, McGarvey, and others of like persuasion, who led the church by their newsletters, journals and publications. Their intended effect was to unite the movement. Instead, the movement began to polarize along the viewpoint of the Rule of Silence, and other issues. These periodicals oversaw the death of Biblical exegesis.

**The Civil War and its effect on the Churches of Christ in America**

Actually, the effect of the Civil War on the churches was minimal compared to what it might have been. Typically, the churches in the North became more liberal and the churches in the South became more legalistic, dividing primarily over the Rule of Silence.

**The acceptance of Charles Finney’s design for our worship.**

Finney was the creator of the modern American camp meeting, the inventor of the “Sinner’s Prayer” and the modern Protestant worship service. Most people in our churches have never heard of him, but from about 1841 on, most churches followed his worship format, because it was so successful in making converts. *Our congregations were no exception, and we soon joined in this popular trend. Liturgy died in this country around 1810, with the abandonment of Anglican and Catholic forms of worship, (although they did not invent Liturgy.) Finney’s kind of worship filled that void. For 1700 years, the church had followed the format given in Acts 2:42, but Finney, ignoring Scripture, emphasized evangelistic preaching and the invitation song in worship above all else. Yet because it was new, and so American, it was readily accepted by many people with little question. (The rest of the world continues the Liturgical form of worship to this day, the exceptions being anywhere American missionaries have gone.)*

**The history of our Church from the time of our encampment till now**

To summarize 150 years of history, our movement stalled in its direction toward New Testament Christianity after such a remarkable beginning. Instead of continuing, Biblical exegesis all but ceased among our people. The early practices of the American church became our rule of worship and good works today. Our people, having no knowledge of the traditional way of worship, adopted the new American form of worship that had swept the nation. With the stagnation of our movement, came the loss of our innate Christian freedoms.

**Why we must go on**

If we had continued, our Biblical exegesis might have led us to the rediscovery of a more traditional form of worship. If we had continued, we would not have lost our momentum of growth and popularity, and we might have avoided a major division. The result could have been a free and open church, where differences of opinion makes little difference in our fellowship. The greatest tragedy of all was that the effort to be expended in spreading the Gospel to the lost, was instead spent in defending personal causes, and in creating more and more division.

*What would America have become in the twentieth century if we had continued?*

*What would that America have done to influence the rest of the world?*

*Did the failure of our movement contribute to the failures of today’s world?*

It is time for us to begin again to restore New Testament Christianity. We must leave the detour our founders took, and come back onto the path which goes toward the City of God. Our world needs the church restored, and the Gospel preached to this generation!

**WHAT IS NEW TESTAMENT LITURGICAL WORSHIP?**

*Let these Scriptures be your reference in thinking about how to restore New Testament worship. With these, we have a beginning. . .*

**GOD DEFINES FOR US WHAT WORSHIP AND SERVICE MEAN**

*But seek his kingdom, and these things will be given to you as well. "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. "Be dressed ready for service and keep your lamps burning, like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. — Luke 12:31-37*

*Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God --this is your spiritual act of worship. — Romans 12:1*

**GOD DEFINES FOR US WHAT OUR ASSEMBLY WORSHIP IS LIKE**

**We had the example of the Old Covenant worship:** — Hebrews 8:13 - 8:4

*By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear. Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was set up. In its first room were:*

*the lampstand,  
the table and*

*the consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant.*

**This also corresponds to the New Covenant worship:** — Acts 2:41-42

*Those who accepted his message were baptized, and about three thousand were added to their number that day. They devoted themselves to:*

*the apostles' teaching and  
to the fellowship,  
to the breaking of bread  
and to prayer.*

The Jews had a saying: Our God is a mighty God, so our worship should be mighty."

Liturgy says the same thing, except it adds that our God is Holy, therefore, our praise must be holy. . . (rb)

*Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire." —Hebrews 12:28-29*

Add singing to this worship: *Matthew 26:30, Romans 15:9-11, Ephesians 5:19-20, Revelation 5:9-15, & 15:3*

**GOD EQUIPS US ALL FOR HIS SERVICE AND WORSHIP**

*There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. — 1 Corinthians 12:3-13*

*All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body --whether Jews or Greeks, slave or free --and we were all given the one Spirit to drink. — Ephesians 4:1-13 (see also Galatians 5:22-26)*

*And if anyone gives even a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward." — Matthew 10:42*

**Week 9. What lies beyond the camp? (Hebrews 13:11)**

Principles for the continuing of honest exegesis and hermeneutics

We remember what our founders did at their beginning.

A correct response from what we have learned is to *question everything*.

(2 Corinthians 13:5)

Finishing what our Fathers began

These great and honorable men, so courageous in their faith, could only applaud our efforts to continue their true work. We must forget what lies behind, and press on to the goal of the high calling of Jesus.

(Phillipians 3:13-14)

**The discovery of the Core**

The Core of the first century church

*"I am the way and the truth and the life.*

*No one comes to the Father except through me." — John 14:6*

Their secret of remarkable growth in the first church was not about a new religion, but rather it was about a personal relationship with a risen Savior. They were not willing to die for their ideals, but they gladly gave up everything they had for the very King of Kings.

*Jesus alone must be the core and foundation of all that we believe.*

**The discovery of the universal church**

What all Christians must believe

*An examination of I John (1:7-11, 1:20-25, 2:1-6, 4:1-3, 5:1-5)*

The sacramental remembrances of baptism and communion

*An examination of Romans 6 and I Corinthians 11*

The church universal has accepted these two remembrances of Jesus, through every age.

Our Lord has always demanded that we accept every one of those who believe in Him.

*Everyone who follows these beliefs about Jesus must be counted as a brother, regardless of what lesser beliefs we might find disagreement over, for the sake of the Gospel. There is no hope of the church ever being united until we are willing to sacrifice ourselves, and our comfortable preferences, to accept others. Until the church is united, the Gospel will never be preached to the whole world, and the world will never completely believe in Jesus. —John 17*

**The discovery of our freedom in Jesus**

Our freedom begins with the acceptance of ourselves and others in Jesus.

Until the time comes when we can accept all other believers, our movement will not grow, regardless of how well we restore New Testament practices.

*There cannot be restoration without unity!*

**The discovery of Jesus Himself**

Going beyond our knowledge about Jesus, to knowing Jesus personally.

*When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus. — Acts 4:13*

Question your own faith.

*Examine yourselves to see whether you are in the faith; test yourselves.*

*Do you not realize that Christ Jesus is in you --unless you fail the test?*

— 2 Corinthians 13:5

*When does your contact with Jesus go beyond the book to a personal relationship?*

*Perhaps more important than this, how will people know that you have Jesus?*

**The discovery of our Peace**

Having the love of Christ toward all others

*By this all men will know that you are my disciples, if you love one another. —John 13:35*

The abandonment of being judgmental toward others

*An exegesis of Matthew 18*

Handout: "Has Anybody Got A Pattern?"

## HAS ANYBODY GOT A PATTERN?

If it is true that the Church will take on the basic characteristics of the culture where it is planted, how then may we recognize it at all?

*The secret of this is radical. (What else?)*

Where you and I might look for a pattern, or some obvious traits in these Churches, in reality there is only one thing that every Church must have: *That is Jesus Himself.*

Every where He is worshipped, and every place where people call on His Name, He is there. His Spirit is also there. (Matthew 18:20)

We, in this country do not always accept this as true, but our own missionaries almost always do. They are in those different cultures, and they have seen and believed that Jesus is always among His people, regardless of their cultural practices. (Acts 2:18)

Jesus alone must be the only constant, because the Church is His creation, and His workmanship upon redeemed mankind. (John 14:6) He does not desire to share that Preeminence with anyone, or any thing else. In reality, there can be no additional constant:

*There cannot be Jesus and something else!*

The Apostles understood this, and made sure that this would not happen in the new Gentile Churches, when the Jews wanted every Church to have Jesus, *and the Law of Moses.* (Acts 15)

### THERE WILL BE NO PATTERN EXCEPT JESUS

The idea of having no pattern is the one thing that goes against our religion. All religions, by nature, are exclusive and divisive. They give a false sense of order, and we like to have order. So, if we accept Radical Christianity, we must necessarily leave those false patterns we have adopted over the years behind us. When we look for His Church, there will appear to our eyes to be only chaos! Yet He knows His own. And, being the Good Shepherd, He will lead His flock.

He once told the Jews this. He told them He had other flocks. They did not understand Him then. He couldn't possibly mean the *Gentiles*, could He? Who else could He mean but other *unknown* Jews somewhere. They could not really believe that there could be *Others*. (John 10)

If you still insist that there must be *something*, some discernible thing that every Church must have, some innate characteristic, then go back to the beginning of these articles. You will likely find that in the Church He creates in every place, there will always be Love, Liberty, and Life.

These are exactly the characteristics of His own life!

*"Greater Love has no man than this,  
that a man lay down his life for his friends."*

*"If the Son of Man set you free, you are free indeed!"*

*"I am come that they may have Life, and have it more abundantly." — John*

Therefore, we can practice Radical Christianity by opening our fellowship to these *different* churches. You might say, *"But they are too different!"*

They appear so, because our culture, our traditions, and our upbringing tell us that *difference is wrong.*

However, since He is Lord, you and I must assume that He doesn't mind their differences. (You might notice that we understand that He accepts us, even though we are very different from the Church He first created.)

**WHAT ARE THE CONSTANTS?**

It goes against our concept of right and wrong. We each have our comfort zone. We are not happy dealing with *differences*. But Jesus calls us to leave our own palace, and take up our own cross, and follow Him, as He goes into the *strangest places!* It may well be that the only constant we will find in our attempt to live Radical Christianity, is the uncomfortable change we experience in crossing the barriers of religion, traditions, and cultures for the Cross of Christ. (Philippians 2:5-11)

*“He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.” — Colossians 1:17-20*

So we see that the Christ’s Church will transcend all time and all cultures, but that there will be those characteristics of Jesus (Love/Liberty/Life) in every believer, and in every place He is named as Lord.

**OTHER BASIC CHARACTERISTICS?**

An additional characteristic of Christ’s Church has to do with obedience. Not obedience to any religion, or to man-made Laws, but only to His commands.

It is foreign to us to consider royalty, and bowing the knee to a liege-lord, but we must grab the concept of Jesus being the King of Kings, and the Lord of all Lords. This is a radical concept, I know, but it is most necessary:

*“My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense —Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. We know that we have come to know him if we obey his commands. The man who says, “I know him,” but does not do what he commands is a liar, and the truth is not in him. But if anyone obeys his word, God’s love is truly made complete in him. This is how we know we are in him: Whoever claims to live in him must walk as Jesus did.” — I John 2:1-6*

John, in the next verses, elaborates on exactly what these commands of the Lord are:

*“Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard. Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining. Anyone who claims to be in the light but hates his brother is still in the darkness. Whoever loves his brother lives in the light, and there is nothing in him to make him stumble. But whoever hates his brother is in the darkness and walks in the darkness; he does not know where he is going, because the darkness has blinded him.” — I John 1:7-11*

So Radical Christianity demands that we obey the commands of Jesus, because He is the Lord. The very idea of Lordship might be foreign to us as Americans, but we can learn. The Spanish have a better word for Lord, and they seem to understand it better. They call Him “El Senior.” (The Big Boss.)

The reality is, that calling Jesus our Lord means that we are admitting that we are His bond- slaves. (Slaves in shackles) Therefore, we must jump when He speaks. (I Corinthians 7:22)

*How can this be reconciled with Liberty?*

**Notice now the "Commands" of Jesus.**

How many are there? Jesus had a lot of commands for us: *Be morally pure; Love one another; Love even our enemies, and; Forgive one another.*

How many commands did He give us about how we worship, and how we do our work for Him?

*Apart from His one command to love one another, there may not be any others.*

(!!?!)

*He commanded Communion and Baptism, didn't He? How can there only be one command?*

No, He did not command Communion. What He did was to ask us to remember Him *whenever* we take the Lord's Supper. He made it a request from a dying friend, not a command. He did not even tell us when we should take it. (Matthew 26, Mark 14 Luke 22, I Corinthians 11)

Baptism, He did command, but, that command was not upon believers. He did not command Christians to be baptized, but rather those people who were lost. (John 3, Acts 2, 4, 8, 16, Roman 6, Colossians 2, I Peter 3)

If we look at all of the commands of Jesus, we find that most of them have to do with our personal morality. The parable of the Good Samaritan is a good example. (Just as Jehovah, in the Old Testament, was usually angry over Isreal. It was their lack of morals in how they treated each other that angered Him, rather than their behavior in their ceremonial laws.)

Looking closely at the "commands," of Jesus and the apostles concerning our worship, we find that the majority of them were cultural. That is, those commands were given to a particular church because of the culture in which it lived. (i.e. women veiled for prayer, women being quiet in the assembly, women prophesying, men raising holy hands in prayer, greeting one another with a holy kiss, footwashings, etc.) These commands were never intended to be applied to the Church in every age, and in every land. Why?

The Lord did not wish to place *barriers of entry* into His Church, but He expected His Church to function within that culture where it was planted.

Another thing we discover when we look at each of these cultural commands, is that they always had their foundation in the primary command to love one another. (Romans 14)

*If it is true that He gave us no other commands concerning how we are to worship, and how we are to do His work, should it not be easy for us to let go of those commands which our religion and our denomination has placed upon us? They have no real validity before Jesus, do they?*

*He never really gave us all our traditional 'commands' did He? (Matthew 15:1-14)*

*Might it now be easier for us to give fellowship to the Others who worship and serve Him differently? There is no real reason for us to deny them fellowship, since they have not broken any of His commands, have they? Really, they have only broken our own man made rules.*

Radical, isn't it? This might even lead to Unity!

The kind of Unity Jesus prayed for, the night He was betrayed.

Therefore, we maintain that Christ's Church will seek to unify with all believers. (John 17)

There are a few other characteristics we need to look at:

*"But you have an anointing from the Holy One, and all of you know the truth.*

*I do not write to you because you do not know the truth,*

*but because you do know it and because no lie comes from the truth.*

*Who is the liar? It is the man who denies that Jesus is the Christ.*

*Such a man is the antichrist —he denies the Father and the Son.*

*No one who denies the Son has the Father;*

*whoever acknowledges the Son has the Father also.*

*See that what you have heard from the beginning remains in you.*

*If it does, you also will remain in the Son and in the Father.*

*And this is what he promised us —even eternal life." — I John 1:20-25*

Therefore, Christ's Church will not deny the Lordship, or the Deity of Jesus.

*"Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.*

*This is how you can recognize the Spirit of God:*

*Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.” — I John 4:1-3*

Therefore, Christ’s Church will accept that Jesus came in the flesh.

*(In the flesh would mean that He was born of a virgin, and that He is a man just like you and I. It would also mean that He died as a man upon a cross.)*

Another thing that all Christians will accept is the Lord’s return:

*At that time they will see the Son of Man coming in a cloud with power and great glory. — Luke 21:27*

*Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord’s own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words. — I Thessalonians 4:13-17*

So we see that Christians look forward to the Lord’s return. It is hard to imagine a believer who does not long for Jesus to come quickly. (Revelation 22:17-20)

*“Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well.*

*This is how we know that we love the children of God: by loving God and carrying out his commands.*

*This is love for God: to obey his commands.*

*And his commands are not burdensome, for everyone born of God overcomes the world.*

*This is the victory that has overcome the world, even our faith.*

*Who is it that overcomes the world?*

*Only he who believes that Jesus is the Son of God.” — I John 5:1-5*

Therefore, Christ’s Church will believe in Him. That is, they will trust in Him alone for their salvation. Their salvation will be only by their faith in Jesus. They will not insist in having faith, *and something else.* (i.e. Calvinism, or Romanism)

*This kind of faith is exactly the kind necessary to lead to the abandonment of their denominations.*

This means that they will all be born again, by baptism, into the Body of Jesus, in obedience to their faith in Jesus, and as an answer to a good conscience before God. (John 3)

John essentially sums up this Radical Christianity for us very well:

*If we love one another,*

*if we are morally pure,*

*if we obey His commands,*

*if we believe that Jesus is the Christ:*

*that He came in the flesh, and that He is returning,*

—then we will have all the characteristics of His Church. Any Church that believes these things can be fellowshiped by us. In fact we would be wrong to deny them our fellowship, regardless of their externals, such as how they worship, or work for Him. (The things of their culture and traditions). This kind of Christianity demands that we not only accept them, but that we seek unity with them!

*That is Radical Christianity.*

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Week 10. The abandonment of our creeds

**The discovery and the abandonment of all religion**

*A study of John 8*

The nature of religion is to bind on its followers  
Fear, Control and Division (an historical study)

*An examination of Galatians and I Peter*

**Loosing the mindset of the Pharisees**

The freedom of accepting men as Jesus accepted them

Acceptance as a life-style demanded by Jesus

Treating others as Jesus would treat them

A study of how Jesus judged others

*The teaching of Freedom in John 8*

The use of acceptance in winning the lost to Jesus

Lowering the barriers to entry into the church

See Handouts, **"THE DECISION TREE"**

*(Please note: When we say "Open Fellowship" we are not saying "Let anyone into the church membership, regardless of what they believe." What we are saying is, that we will open our fellowship to one person at a time for the purpose of bringing them into Jesus Christ. Most of us came from the outside world, from a denomination. We were brought into Jesus by some Christian extending to us the love of Jesus, who opened the fellowship of that church unto us, so that we could feel free to come in.)*

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*We are taking a pro-active stance here. We are advocating that a real restoration of the church is nothing less than following the Master. If we do what He did, then we consider ourselves to have restored His church. This has historical precedent, because the First Century church did mimic both the Lord Jesus and the Apostles.*

*Therefore, this is a self-test to be taken by the student for the purpose of self-examination, and to compare the principles of restoring the Lord's church in our own generation.*

*Except for the decision about Jesus as Lord, on page 1, there is no right or wrong answer to these questions. Your salvation does not depend upon how you answer them.*

*The left column of pages 2 and 3 represents the restoration principles of Campbell, Scott, and the others, from the early 1800's.*

*The right column of pages 2 and 3 represents the viewpoints of a typical congregation of the Churches of Christ today.*

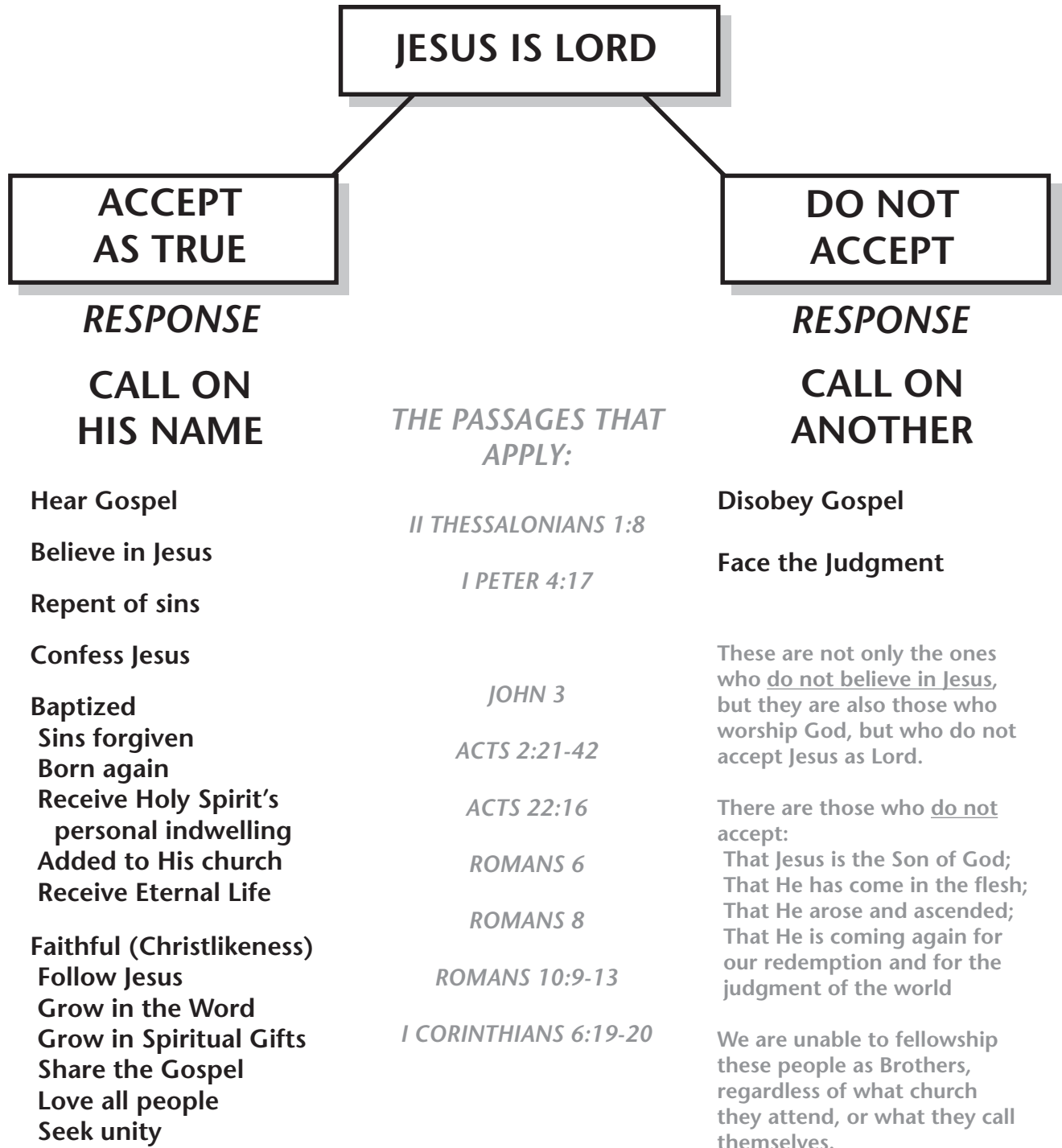
*The concept taken from Jesus' ministry on page 4 represents the ideal, which even the restored New Testament church of the 1800's did not completely follow.*

*The way we answer these questions as a group will most likely determine if your church will spread the Gospel as it was spread at our beginning, and if your congregation will survive in this generation.*

Examine yourselves  
to see whether you  
are in the faith  
II Corinthians 13:5

# RESTORATION PRINCIPLES DECISION TREE

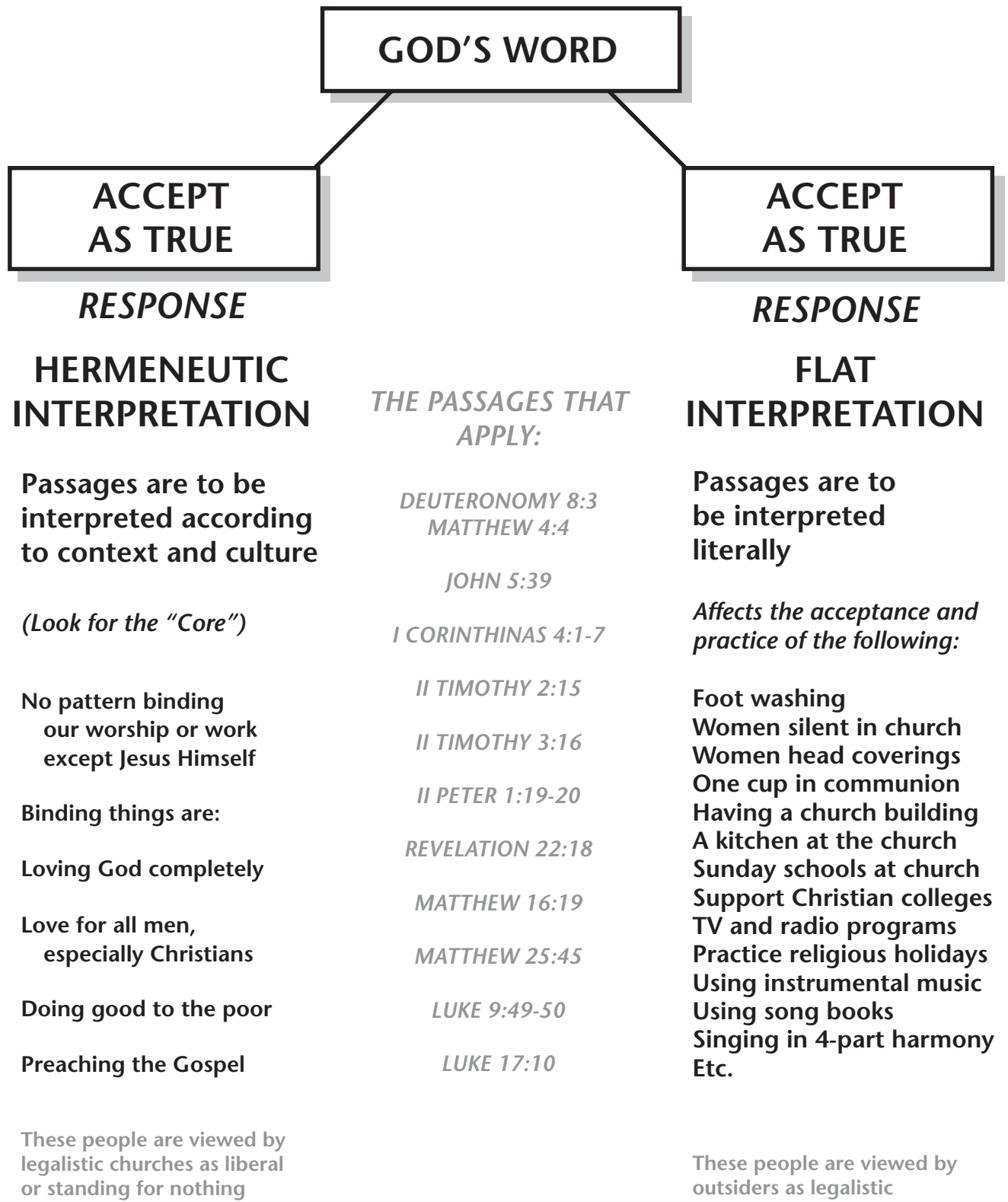
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*Examine yourselves  
to see whether you  
are in the faith  
II Corinthians 13:5*

# RESTORATION PRINCIPLES DECISION TREE

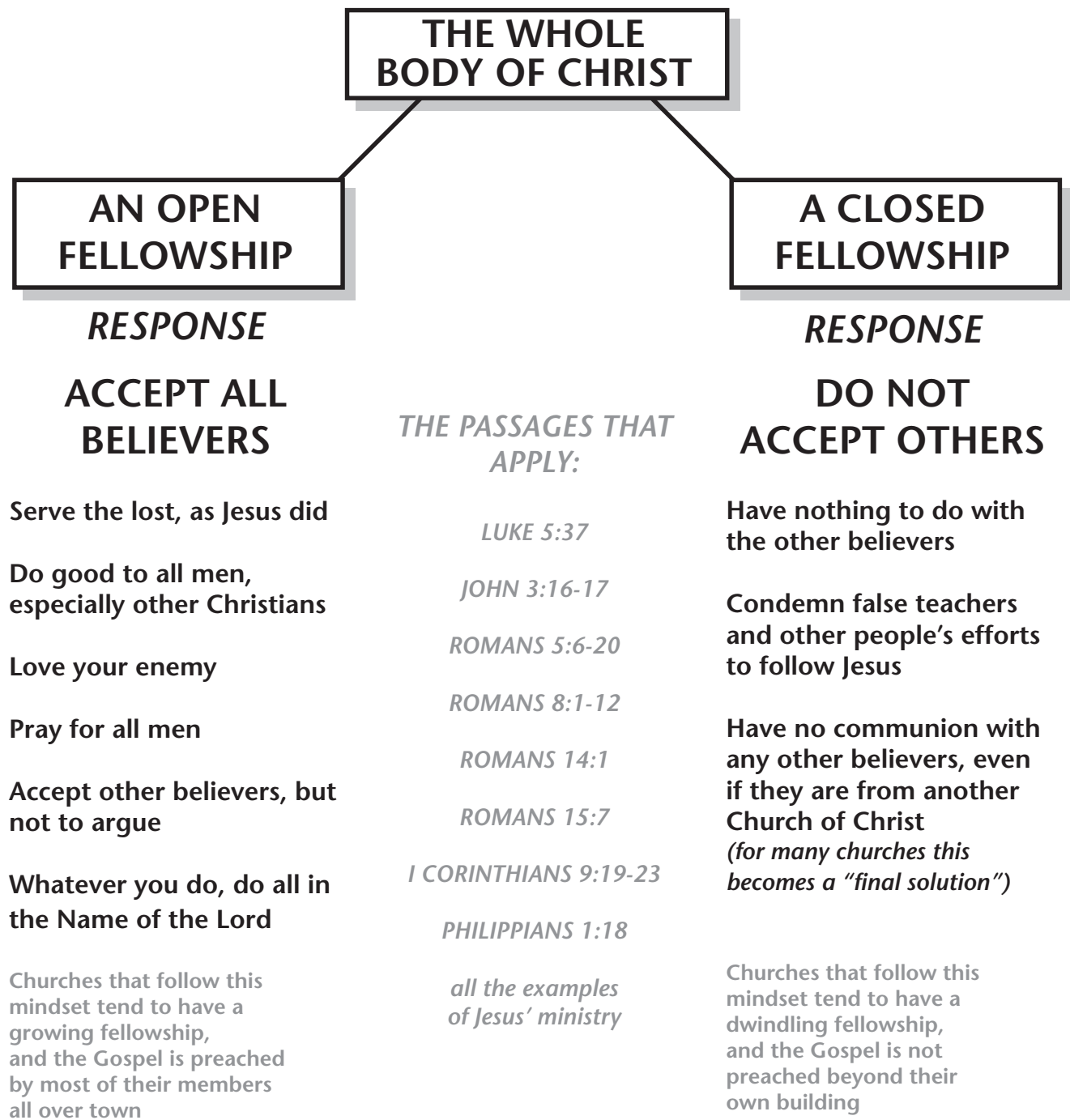
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*Examine yourselves  
to see whether you  
are in the faith  
II Corinthians 13:5*

# RESTORATION PRINCIPLES DECISION TREE

3



**HOW WERE WE TREATED BY CHRISTIANS BEFORE OUR CONVERSION TO JESUS?**  
*Perhaps the greatest test for restoring the New Testament church is the concept of an open fellowship. Look at your own life before you became a Christian. Did you come out of a denomination? If so, were you led by a church member who showed you Love and acceptance? If we took a survey, we would find that the majority of us came from some denomination, and that we were brought to Jesus by someone who extended to us the fellowship of the Lord, even though we were undeserving of it and we were living in error.*

*Examine yourselves  
to see whether you  
are in the faith  
II Corinthians 13:5*

# RESTORATION PRINCIPLES DECISION TREE

4

## *THE DISCOVERY OF "THE CORE"* HOW DID JESUS TREAT PEOPLE?

At a wedding where they ran out of wine?	John 2:1-12
With an unbelieving Samaritan woman?	John 4:4-26
With the prince whose son was dying?	John 4:46-54
With a paralyzed man with four friends?	Matthew 2:1-12
At a big party with worldly people?	Matthew 9:10-17
With a man paralyzed for 38 years?	John 5:1-15
With a Gentile soldier's slave?	Luke 7:1-10
With an obscure widow's dead son?	Luke 7:11-17
With a sinful woman who washed his feet?	Luke 7:36-50
With a crippled woman in church?	Luke 13:10-17
With a gentile lunatic in a cemetery?	Matthew 5:1-20
With a diseased woman in the street?	Mark 5:24-34
With a church elder's dead daughter?	Mark 5:35-43
With 5000 hungry followers?	Mark 6:35-44
With a Gentile woman's sick daughter?	Matthew 15:21-28
Signing to a deaf man about to be healed	Matthew 15:29-31
With an epileptic boy at the town square?	Mark 9:14-29
With a woman caught in adultery?	John 7:8-11
With a man blind from birth?	John 9:1-41
With a dear friend he allowed to die?	John 11:1-53
With a tax collector in a tree?	Luke 19:1-10
With a blind beggar along a highway?	Mark 10:46-52
Praying for us at the eve of His death?	John 17:1-26
With a thief who is being executed?	Luke 23:39-43
With a fallen disciple on the beach?	John 21:15-24
With a religious zealot and murderer?	Acts 9:1-30
With a religious man wrongfully imprisoned	Acts 23:11
With a persecuted holy man on an island on Sunday	Revelation 1:9-20

### IF WE ARE FOLLOWERS OF JESUS CHRIST, WILL WE DO THE SAME WITH THE PEOPLE WE FIND AROUND US?

*This will most likely determine our final reward, more than any other thing we might do for the Lord  
— Matthew 25:31-46*

**Week 11. THE DISCOVERY OF TRUE SERVITUDE****Becoming Priests of God**

*But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us. Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish men. Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God. Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king. Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh. For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God. But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. —1 Peter 2:9-20*

**What a Priest does**

Protecting each other

We treat each other the way that Jesus treats us all

No one goes without the necessities

Caring for our unbelievers

Jesus has placed them in our care for reconciliation

We are the hands and feet of Jesus on earth (We are the only Gospel they have)

The voice of Jesus offering reconciliation to God

Leave the worldly things behind and follow me (denominations)

Be just a Christian (Romans 8:1)

**The magnet of Love, Liberty, and Life**

If we could regain only what we had at our Restoration, it would move this world

If we could regain what Jesus built when He built His church, we would win the world

**The power of loving all men**

*When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' —Matthew 25:31-48*

If you and I wish to honor Jesus, that honor must be given to those who have nothing

If we are only religious, we will draw a very few people. If we are like Jesus we will draw the world to Him.

**Hesed**

The practical and perfect practice of Praise  
*handout*

## HESED

If you look at the qualities of love and kindness that is exhibited in all of the Bible, you will find that there is one Hebrew word which describes these virtues better than any other.

That word is a Hebrew term: "Hesed." (It is pronounced, "He Said.")

There are many examples of Hesed in the Old Testament:

*The kindness which Abraham showed to the angels who visited him.*

*(Genesis 18:1-8)*

*The kindness these same angels showed to Lot and his family, by removing them from the city of Sodom, before its fall. (Genesis 19:1-4)*

*There was also Boaz, who practiced Hesed by marrying Ruth.*

*(Ruth 4:1-17)*

*King David showed Hesed, which was loving-kindness, to the remainder of Jonathan's descendants. (II Samuel 9:3-13)*

*It was also Rahab's kindness and protection, which she gave to the Hebrew spies, which was called Hesed. (Joshua 2:1-19)*

Hesed is hard to pin down to an exact definition, because the ways to demonstrate it seem to be endless. God also showed this loving-kindness to his people on countless occasions, and in numerous ways.

In the New Testament, there is no Hesed. This is because the corresponding word is not there in the Greek. Instead, we have Jesus to look at, who is the perfect embodiment of Hesed. Hesed can describe everything He did.

There is an English word: *Loving-kindness*, which is used in many times in the New Testament, which can be used for the concept of Hesed. Other words or phrases which correlate with the Old Testament Hesed are: the showing of kindness, the giving of forgiveness, the practice of Mercy, and the constant practice of servitude toward all men, especially other Christians.

God practiced Hesed in John 3:16-18

*For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.*

If it were God alone who practiced Hesed, then the Bible would not be so full of the many excellent deeds, which men and women did for other people.

There are so many more examples which we could list in another large volume. They range from mere politeness to others, to protecting another person's reputation, to the ultimate sacrifice of the laying down of one's own life for the saving of another. Perhaps the effort to list them all would be futile, for when we were done, we would have the whole Bible in our hands.

You could search all through the Hebrew and the Greek, and you could investigate for many years the nature of the relationship between God and man, and the ideal relationship between men. What you would find is Hesed. The one word that describes best, all of the good that God and man will ever do, is Hesed. Hesed also perfectly describes how Christians should treat others.

*How can we explain what it is like to Love, and to be Loved, in the New Earth?*

*We mention Hesed because it is always and everywhere practiced by all people in Heaven. If there were one quality descriptive of the New Earth, and one that dominates every relationship, it would have to be Hesed.*

*The perfect practice of Hesed in every form, rules in the New Earth.*

**Week 12: THE GREATEST POWER IN THE UNIVERSE**

*In all of these lessons about the Principles of the Restoration Movement, we have been driving steadily toward a goal. That goal is Jesus Christ Himself. We have gone beyond the place where our founding fathers camped, going on toward the City of God. Strange how things become simple and easy as we get closer to our goal. We discussed Hesus last week, and the fact that we are priests of God to the lost. This week we will look at how the Holy Spirit works within our church and within us as individuals to do His work.*

Within this cup I am holding, is the greatest power ever seen by man. Nuclear power, and hydrogen bombs pale in significance to this power. The awesome power of the sun and the stars is insignificant to this power. Nothing that man has ever created compares to this power. Nothing you or I have ever seen anywhere in Creation, can begin to compare to this ultimate power in the universe — represented in this cup.

This power can overcome everything ever created. You and I; our world; all the greatest minds; all the best weapons; in every age combined, could not withstand the power contained here in my hand. Even the great Prince of the powers of the air” can withstand this power. Not even with all his minions of evil, can Satan ever hope to overcome this wonderful power.

You know me well enough by now the water in this cup I am holding is not the power I am talking about. It is just a cup of water. However, the simple giving of that cup of water in Love is the great power that I am talking about. That power is all around us all the time. It lives in all of us, and God has given us complete control over it.

*A young girl in Egypt recently was kidnapped by a teenaged Muslim boy. With the help of his friends, he took her to the local police station where she was forcibly married to him, despite her cries for help. In Muslim counties, women are nothing more than property. Her parents soon found out and tried to get her released. The authorities did nothing. Why? Because she and her family were Christians.*

*What happened to her? What happened to her new “family”? She was a prisoner there in her new home. Although she would have nothing to do with her new husband, she was polite and respectful to her in-laws. At first they would do nothing to help her. They tried for a long time to convert her to Islam, but to no avail. She was also severely punished for her failure to convert.*

*However, a strange thing happened. After a year, she was released by her mother-in-law, who brought her home to her own family. The mother-in-law wanted to become a Christian. Why? Because she was shown love and kindness from her captive daughter-in-law. Today, other members of that Muslim family have become Christians, all because of the great and awesome power of Jesus’ Love that flowed through a young girl sold into slavery.*

Love is very powerful, as I am sure you know. If you think about your own conversion to Jesus, I am sure it was because someone loved you with His love. How could you have resisted that power?

*Cory Ten Boom, another young Christian girl who lived during the Nazi Holocaust, endured the loss of most of her family and friends. Years after the war, she was confronted in church with a new convert to Jesus. He was her former warden at the death camp where she was held captive. He was the one who killed her family. Here he was, now standing in front of her, asking for her forgiveness.*

*She wrote in her book, that she could do nothing. He held out his hand and her arm would not move. She felt nothing inside for him. No love, no forgiveness, —nothing. What could she do? She prayed to Jesus to extend His love and forgiveness to that man, even though she could never forgive him herself.*

*How strange she felt when she then extended her hand and clasped his. She felt a wonderful power rush through her arm down to his hand and into him. He positively glowed with joy. She felt that power come into her body too, filling her with love and forgiveness for this hated enemy.*

*She wrote that she understood at that moment, that it is not the love and forgiveness that we have for others that is so powerful to save, but that it is the great and boundless love of Jesus, and His forgiveness and acceptance of people, that draws them near to God, as they see it in exhibited in us and in our deeds.*

***I am not ashamed of the gospel, because it is the power of God  
for the salvation of everyone who believes:  
first for the Jew, then for the Gentile. —Romans 1:16***

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**I AM WITH YOU ALWAYS**

We have the power of that great Love because we always and forever have the Source of that Love, which is the Lord Jesus.

Joseph was sold by his brothers into slavery. (Genesis 30-45) He endured 20 years of an unjust situation. How did he endure? *God was with him*. He could not possibly have endured it alone.

God was present in his life every day to give him secret strength to endure sin and abuse.

Finally, his brothers came into his presence. He could have taken his revenge, but living in the presence of God for so many years, he could only forgive them and show them love.

**We have God's presence in a much more powerful way: with Jesus.**

*Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." — Matthew 28:18-20*

*Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. — Psalm 23:4*

Is it possible for us to imagine how our life could be if we could learn to let that sure and steady Love flow through us all the time? What would our church be like? What would our town be like?

**WE HOLD THIS POWER WITHIN US THROUGH HIS HOLY SPIRIT**

It must be understood that we are the recipients of that Love, and that God has given us all that we need as a church, to be able to share that Love with others.

- 1 The Holy Spirit has gifted us and equipped us to show His power — I Corinthians 12
- 2 That power is Love. —I Corinthians 13
- 3 That power is in us by His Spirit, and is even under our control. —I Corinthians 14
- 4 Nothing, not even death, shall ever withstand that power of Love living in us —I Corinthians 15  
(What a sermon this will make!)

The Love of God is manifested in us by the Spirit, and is plainly seen in its many forms:

*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.  
— Galatians 5:22 (see also Ephesians 4:1-13, II Corinthians 6:3-10)*

- |                     |   |
|---------------------|---|
| <b>Love</b>         | The Agape, self-sacrificing kind of Love that seeks what is good for another.         |
| <b>Joy</b>          | The ultimate "High" that the world runs after. It is a free gift of Jesus.            |
| <b>Peace</b>        | Not the absence of strife, but the serenity to endure all things in Jesus.            |
| <b>Patience</b>     | Is only possible through the Love of God within us.                                   |
| <b>Kindness</b>     | These are the sweet, thoughtful acts that we give away, which attracts others to Him. |
| <b>Goodness</b>     | Is an innate, inborn characteristic of God which shines through our daily lives.      |
| <b>Faithfulness</b> | Is the wonderful stubbornness of our belief that Jesus is in everything that happens. |
| <b>Gentleness</b>   | Is manifested in how we treat other believers and the "sinners" around us.            |
| <b>Self Control</b> | Is the last gift we are given, by which we overcome the world.                        |

All these various colors of Love is given to us individually by the Spirit of God for the purpose of building the church up in Jesus, and for the purpose of sharing His Love with the lost.

*I do not know about others might think, but I believe that this is what Restoration is really about!*

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**THE POWER OF THAT LOVE IS PREPARING FOR US A PLACE WITH GOD**

Talking about this power of Love makes so many things clear for us. Don't you love it when things just sort of line up all in a row? Talking about the Love of God causes everything to be connected: Our church history, our sweet fellowship, how we preach the Gospel, how the Holy Spirit works in us, Hesus, how we do our duties as priests of God to the lost, and even Heaven begins to make sense:

*"Do not let your hearts be troubled. Trust in God; trust also in me.  
In my Father's house are many rooms; if it were not so, I would have told you.  
I am going there to prepare a place for you. And if I go and prepare a place for you,  
I will come back and take you to be with me that you also may be where I am.  
— John 14:1-3*

The New Earth will come at great cost. The total destruction of this present earth is part of the price. That new creation is accomplished through the awesome power of God's everlasting Love, for we are learning that *God is Love*. (1 John 1:8)

This is the ultimate understanding that we will some day have: Of God's eternal Love as it is manifested in all its forms to all of his creation. The power of that Love is especially directed at fallen mankind, for this is what God ultimately wants: **To be with us.**

**WHERE IS RELIGION IN ALL THIS?**

Lets go to the board and put the "Core" back on top again. (Remember that the Core of all of our beliefs is Jesus Himself). OK, We drew the circle at the top of the board that represents the teaching about Jesus, which is the Gospel. I am going to do something different. We have been in this class a while. You know that I told you that nothing else needs to be up here next to Jesus. (Jesus is all we need to be saved. Not Jesus, plus something else).

Now I am going to tell you that we need Jesus and something else. Lets put another circle on the board just a little below the other one. What do you think that circle represents?

Again, we can go to the Apostle Paul on this one. He had the world's best religion. Where would he put religion on the board? (Philippians 3:4-10) You know don't you? Down here on the bottom of the board.

Where did Paul put people here on the board? (1 Corinthians 9:19-23) Lets quietly point to the second circle near the first one, on the top.

Lets also pretend about Jesus coming to our church for a visit. Here is a cardboard box to represent all that we have for Him, both individually and collectively.

Lets see what is in the box. (Jesus is pulling things out of the box to see what we have for Him).

"OK, they built a building. That's OK (so-so). They had some programs (OK). Here are some good works (That's good). One of them wrote a book about me? (Throws it aside with a shrug). Here are some pot-lucks. Here is some sweet fellowship (That is good too). Wait a minute — where is my Love?" (He pulls out a cup).

*"In as much as you did it to the least of these, you did it unto me."*

**CONCLUSION**

Cant you see that it is all the same to Jesus? Here (in the second circle) is the greatest power the world has ever seen. Here is the people that were given that Love. To Jesus, it is almost as important as the Gospel.

Some teachers believe that they are all the same thing. (Draw a big circle around the two circles on top) —That you cannot have the Gospel without showing the power of the Love of God —Without Gods Spirit working within the people in the church —Without Him growing the Love of God in us for all the lost.

All of our other beliefs, no matter how precious to us, cannot be more important than this (the new large circle on top). And these beliefs and practices and traditions of ours cannot be more important than the lost souls around us. (*Now you are beginning to see the real way to Restoration, aren't you?*)

Therefore, if we must give up a few of these beliefs to win the lost around us, then we are doing what Paul was doing: Becoming all things to all men, in order to win some.

*That is why I am suffering as I am.  
Yet I am not ashamed, because I know whom I have believed,  
and am convinced that he is able to guard what I have entrusted to him for that day.  
— 2Timothy 1:12*

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**Week 13. INTRODUCTION TO THE SECRET OF DISCIPLESHIP**

Without a doubt, our discoveries about the restoration of the church has led us much farther than we could have imagined. We have discovered that what we are seeking is not a religion, but a Person. The closer we get to understanding the church of the first century, the closer we get to knowing our Lord Jesus.

We now understand that the church in any age must be Jesus to the world around them. For we are His hands, His voice, His Love to all mankind.

We understand that Jesus has empowered His church with the gifts of the Spirit.

We understand that we must spread the Gospel to all men, as we minister to them as Priests of God, loving them one at a time, as individuals.

We understand that, above all, His church must show His Love and forgiveness to all men, for that is exactly what our Lord did for each one of us.

Now we also understand that this discipleship comes with a price.

If we are going to finish the restoration of His church, then we must walk in the places where He and the Apostles walked. *That walk requires that we take up a Cross.*

If we are faithful disciples of Jesus, then we will mimic His example for us, just as the Apostles did.

We do not wish persecution. No one does. We are told instead to pray for peace with all men (Hebrews 12:14)

However, whether in peace or in strife, we must and will preach the Gospel. For we understand that the church will not be restored until we take the Good News about our risen Lord and Savior to the whole world.

*For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. — Romans 14:7-8*

**WHAT IS TRUE DISCIPLESHIP?** (see the matrix on the next page)

The acts of the church must mimic the acts of Jesus while he was on earth

The ministry and outreach of the Church of Christ is bound in the acts of the Apostles

We are renewing the Call to fearlessly preach the Gospel of Jesus, regardless of the cost

**Suffering is mandatory (2Timothy 3:12)**

Your suffering may be different than the kind endured by others in this world  
No one should judge you on how or how much you suffer for the Name of Jesus

In the church we are free of suffering. The church is our refuge, where we find comfort and shelter from outside persecution

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Week 13: THE SECRET OF RESTORATION

**WHAT OUR DISCIPLESHIP IN JESUS REALLY MEANS**

**THE EXAMPLE OF OUR LORD JESUS**

<b>Hungry Mt 25</b>	<b>Stranger Mt 25</b>	<b>Naked Mt 25</b>	<b>Sick/Prison Mt 25</b>	<b>Crucified Phil 2:5-11</b>	<b>Glorified Phil 2:5-11</b>
Fed us the Bread of Life Jn 6:51	He took sinners in Mt 11:28	Clothed and housed us Jn 14:1-3	Visited us in our prison Luke 4:18	Taught us to be crucified Lk 9:23	Promised us His Glory Rom 8:30
He was hungry and thirsty Mt 4:1-3	He was homeless down here Lk 9:58	He was naked on the cross Isa 53	He was imprisoned and tried Jn 18:12	He was crucified for our sins Isa 53	He was taken up into Glory by God Acts 1:1-9

**THE EXAMPLE OF THE APOSTLE PAUL**

<b>Hungry Mt 25</b>	<b>Stranger Mt 25</b>	<b>Naked Mt 25</b>	<b>Sick/Prison Mt 25</b>	<b>Crucified Phil 2:5-11</b>	<b>Glorified Phil 2:5-11</b>
Fed others the Bread of Life Acts	Defended strangers Philemon	Clothed others Galatians	Freed the captive Philemon	Taught the crucified life Gal 5:24	Led others to Glory Rom 8:1
Went hungry as a missionary 2Cor 11:27	Was a stranger in his own country 2Cor 11:27	Was himself shipwrecked and naked 2Cor 11:27	Was in prison many times over Gospel Acts 20:23	Lived the crucified life before all Gal 2:20	Was given a Crown of Life 2Tim4:8

**OUR PERSONAL DISCIPLESHIP INVENTORY**

<b>Hungry Mt 25</b>		<b>Stranger Mt 25</b>		<b>Naked Mt 25</b>		<b>Sick/Prison Mt 25</b>		<b>Crucified Phil 2:5-11</b>		<b>Glorified 2Tim 4:8</b>	
We feed others in need		We show hospitality		We clothe others		We visit those sick/in prison		Teach others the Gospel		Help others to find Glory	
YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
Are in want because of Jesus		Turned away because of Jesus		Become poor because of Jesus		Imprisoned (or accosted) for Jesus		Living the crucified life before others		Yearning to be Glorified at His Return	
YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO

*These things are mostly unknown to American Christians, for we live in a playground of prosperity and freedom. (Someday that might change, either for us or our children, for this nation is growing very wicked, and is nearing its judgment). While we may have helped many people who are less unfortunate, we have probably not experienced their pain for ourselves, because we have not been fully sharing the Gospel to our friends and family.*

*Jesus told us that to be worthy of following Him, we must be willing to take up our cross daily, and follow Him (Luke 9:23). We understand intellectually that these things He and the Apostles endured are for our example, and that we should likewise follow them. However, few of us have experienced these things personally, to know them in our heart, in our "gut," and in the finding of our greatest joy (Hebrews 12:2).*

*These things can be experienced now. Simply begin to share the Gospel with anyone who will listen. When we begin to do this, disregarding the personal cost to us of family, friends, income and safety, then we will indeed experience all of these things as Jesus' Disciple. We all love Jesus. We love each other. That is apparent. Yet, we are not fully complete in Him. What is missing? Better worship? A new facility? A new program? I am convinced that our greatest joy will be found in Him only be when we begin to speak boldly in His Name. Then we can truly say that we have indeed restored the Gospel, and reestablished New Testament Christianity in our own generation. Our Lord, and the world, are waiting for us to do so.*

**REFERENCE SCRIPTURES ABOUT REAL DISCIPLESHIP**

*Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs --he wants to please his commanding officer. Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this. Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained. Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory. — 2Timothy 2:3-20*

*You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings --what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted — 2Timothy 3:10-12*

*For I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day --and not only to me, but also to all who have longed for his appearing. — 2Timothy 4:6-8*

*For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort. — 2Corinthians 1:5-7*

*But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him. For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life. And who is equal to such a task? — 2Corinthians 2:14-17*

*For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body. So then, death is at work in us, but life is at work in you. It is written: "I believed; therefore I have spoken." With that same spirit of faith we also believe and therefore speak, because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence. All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God. Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal. — 2Corinthians 4:5-18*

*Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we groan, longing to be clothed with our heavenly dwelling, because when we are clothed, we will not be found naked. For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life. Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come. Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. We live by faith, not by sight. We are confident, I say, and would prefer to be away from the body and at home with the Lord. So we make it our goal to please him, whether we are at home in the body or away from it. For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad. — 2Corinthians 5:1-10*

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*Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything. We have spoken freely to you, Corinthians, and opened wide our hearts to you. — 2Corinthians 6:4-11*

*To my shame I admit that we were too weak for that! What anyone else dares to boast about --I am speaking as a fool --I also dare to boast about. Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I. Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I face daily the pressure of my concern for all the churches. Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn? — 2Corinthians 11:21-31*

*To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. — 2Corinthians 12:7-10*

*Since you are demanding proof that Christ is speaking through me. He is not weak in dealing with you, but is powerful among you. For to be sure, he was crucified in weakness, yet he lives by God's power. Likewise, we are weak in him, yet by God's power we will live with him to serve you. Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you --unless, of course, you fail the test? — 2Corinthians 13:3-5*

*Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade --kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith --of greater worth than gold, which perishes even though refined by fire --may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation of your souls. — 1Peter 1:3-9*

*Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?" So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good. — 1Peter 4:12-19*

*They stoned Paul and dragged him outside the city, thinking he was dead. But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe. They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said. — Acts 14:19-22*

*. . . and many more similar scriptures that are too numerous to mention.*

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**Week 13. WHY IS PERSECUTION THE SECRET OF DISCIPLESHIP?**

We learned from the history of our Restoration Movement that they did not endure the kind of persecution normally given to Christians in other parts of the world. That lack of fiery opposition led to a complacency and a horrible time of division and infighting. It is almost as if the peace and freedom found in this country insulated them against violent opposition. Combine this with their innate aversion of avoiding conflict, and we can readily see where the Movement diverged from its true path, and its tremendous beginnings.

Because of this, the American churches of Christ, to this day, are almost unaware of either persecution or open opposition. A great deal of this must be attributed to their desire to keep the peace at all costs, *instead of spreading the Gospel at all costs.*

What an awesome difference between our churches today and the church of the first century!

Those people endured everything for the cause of Christ, and they won a world to Him.  
We endure everything for comfort and safety, and wonder why the world does not listen to us.

Therefore, the path before us is plain to see.

*It is not the persecution that we seek. . .*

Yet if we will restore the New Testament church, we will preach the Gospel with the same single-minded devotion that our Lord did.

We will show the world around us His great Love and Passion.  
We will individually and collectively take up the Cross and follow Him.

Doing that, persecution will surely come. *And so will the Glory!*

I am convinced that the greatest Joys and the best blessings that we are seeking, is reserved for those who have suffered the greatest persecutions for His Name.

*But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. — 1Peter 4:13*

*Here is a trustworthy saying: If we died with him, we will also live with him;  
if we endure, we will also reign with him. — 2Timothy 2:11*

Our path is clear. . .

Our Lord is with us. . .

Our world is waiting. . .

**What will we do with these principles of Restoration that we have discovered?**

*Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart. In your struggle against sin, you have not yet resisted to the point of shedding your blood.*

— Hebrews 12:1-4

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*“A movement which began on the glorious note of uniting the Christians in all the sects has degenerated in a mere century and a half, into subdividing that unity into narrow, sectarian camps. Each splinter splinters further. This very obvious fact is evidence that something is basically wrong in the attitude and aim of the movement.”*

*—Ruell Lemmons, Firm Foundation, 1967*

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## REFERENCE SCRIPTURES FOR RESTORATION AND UNITY

*Galatians 5: 22 — 6: 10*

*The fruit of the Spirit is love, joy, peace,*

*patience, kindness, goodness, faithfulness, gentleness and self-control.*

*Against such things there is no law.*

*Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.*

*Since we live by the Spirit, let us keep in step with the Spirit.*

*Let us not become conceited, provoking and envying each other.*

*Brothers, if someone is caught in a sin, you who are spiritual should **restore** him gently.*

*But watch yourself, or you also may be tempted.*

*Carry each other's burdens, and in this way you will fulfill the law of Christ.*

*If anyone thinks he is something when he is nothing, he deceives himself.*

*Each one should test his own actions.*

*Then he can take pride in himself, without comparing himself to somebody else,*

*for each one should carry his own load.*

*Anyone who receives instruction in the word must share all good things with his instructor.*

*Do not be deceived: God cannot be mocked. A man reaps what he sows.*

*The one who sows to please his sinful nature, from that nature will reap destruction;*

*the one who sows to please the Spirit, from the Spirit will reap eternal life.*

*Let us not become weary in doing good,*

*for at the proper time we will reap a harvest if we do not give up.*

*Therefore, as we have opportunity, let us do good to all people,*

*especially to those who belong to the family of believers.*

*Ephesians 4:4-16*

*There is one body and one Spirit--*

*just as you were called to one hope when you were called--*

*one Lord, one faith, one baptism;*

*one God and Father of all,*

*who is over all and through all and in all.*

*But to each one of us grace has been given as Christ apportioned it.*

*It was he who gave some to be apostles, some to be prophets, some to be evangelists,*

*and some to be pastors and teachers, to prepare God's people for works of service,*

*so that the body of Christ may be built up until we all reach **unity** in the faith and in the*

*knowledge of the Son of God and become mature,*

*attaining to the whole measure of the fullness of Christ.*

*Then we will no longer be infants, tossed back and forth by the waves,*

*and blown here and there by every wind of teaching and by the cunning*

*and craftiness of men in their deceitful scheming.*

*Instead, speaking the truth in love,*

*we will in all things grow up into him who is the Head, that is, Christ.*

*From him the whole body, joined and held together*

*by every supporting ligament, grows and builds itself up in love, as each part does its work.*

*“Campbell had no problem fellowshipping every believer, but the movement he helped found could never take that stance. Instead it followed his Rule of Silence.”*

—RB

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# RESTORATION PRINCIPLES FINAL EXAM

September 1, 1997

CENTRAL CHURCH OF CHRIST  
CORONA, CALIFORNIA

*Instructors Note:*

*In as much as this class was given over the last quarter as a college-level course, we are offering each of you the opportunity to take this optional final exam. The exam is a take home final, and is "open book."  
(Meaning that it is easier if you take it with your notebook open, at the time.)*

*Participants who complete the exam and pass it with a 70% or better will be given a Certificate of Completion by this instructor.*

*Being that this Certificate is probably not worth much more than a good feeling of accomplishment to the recipient, the Instructor believes that it might at least be good for redemption at the local Baskin-Robbins for ice cream.  
(Therefore, those who pass the exam shall have ice cream!)*

*Good Luck to all you hardy souls who endeavor to take this "very difficult exam"!*

1. What is the mechanism for discovering the principles of the New Testament Church, as seen in the histories of various church groups such as the Huguenots and the Anabaptists?
  - a. Divine intervention of the Holy Spirit.
  - b. Honestly studying the Bible.
  - c. Gathering a church council to decide the principles.
  - d. Looking at what others have done.
  
2. What was the deciding factor in Thomas Campbell leaving the Presbyterian church in 1809, when he wrote his "Declaration and Address"?
  - a. Lack of church growth.
  - b. Lack of preaching positions.
  - c. Closed Communion.
  - d. Political considerations.
  
3. What caused the Campbells to leave the Baptist church fellowship?
  - a. Differences in their methods of worship.
  - b. Differing beliefs about creeds and about the separation of the Testaments.
  - c. The Baptist's preaching about baptism.
  - d. Fellowshiping others outside of the Baptist church.
  
4. What caused Alexander Campbell to discover the Biblical principle of baptism?
  - a. The birth of a daughter.
  - b. Debate with the Baptists.
  - c. Teachings of his father, Thomas Campbell.
  - d. Discovery of ancient documents.
  
5. What caused the final break with denominations, and the founding of the churches of Christ?
  - a. Denomination's general rejection of the believers baptism.
  - b. The Campbell's final rejection of parties and creeds.
  - c. Alexander Campbell's "Sermon on the Law."
  - d. The inability to continue in fellowship with others.
  
6. What is the "Expedient/Specific" (or Generic/Specific) Rule" of Hermeneutics?
  - a. An argument for the finer points of the Law.
  - b. The basic Hermeneutic of interpreting Scripture in light of its context and culture.
  - c. The correct interpretation of footwashing in church.
  - d. The difference between how we interpret Scripture, and how many others interpret it.
  
7. What is the "Plan of Salvation" according to Scripture?
  - a. Hear, believe, repent, confess, be baptized.
  - b. Believe, repent, confess, be baptized, remain faithful.
  - c. Believing in Jesus is all that is necessary.
  - d. Calling on the Name of the Lord.
  
8. In 1837, B. W. Stone, John T. Johnson, Alexander and Thomas Campbell, and Raccoon John Smith, along with many others, gathered together in Lexington, Kentucky and:
  - a. Convened the first Missionary Society.
  - b. United their churches together for the first time, as the Churches of Christ.
  - c. United their groups by a common agreement on every doctrinal issue.
  - d. Agreed that there could be a full agreement by all on every issue.

9. Thomas Campbell's famous "Rule of Silence" is:
  - a. Scriptural and binding on all believers.
  - b. A man-made fabrication designed to bring unity to all believers.
  - c. Found in the bible.
  - d. Not an object of controversy and division among our churches.
  
10. The "Bishops" of the Churches of Christ in the 1800's:
  - a. Did not exist, because each congregation was autonomous.
  - b. Were the editors and publishers of our Brotherhood's publications and periodicals.
  - c. Were the wives behind the elders of our biggest churches.
  - d. Were a heretical group in the West who desired to rule over us.
  
11. What caused our major split into three groups at the close of the 19th century?
  - a. Instrumental music being introduced into some churches.
  - b. Thomas Campbell's "Rule of Silence."
  - c. Alexander Campbell's Missionary Society.
  - d. The Civil War.
  
12. How did Charles Finney affect the worship of most all American churches?
  - a. By his inspired sermons and devoted life.
  - b. By replacing Communion and Baptism with the Invitation Sermon and Sinners Prayer.
  - c. By his excellent research into New Testament Christianity.
  - d. By his success as a camp meeting preacher and revivalist.
  
13. What caused the death of Biblical liturgy in worship within the American churches:
  - a. The "Yankee-ism," or the independent spirit of Americans
  - b. The persecution of all things Catholic and Anglican in the early 1800's.
  - c. The success of preachers like Charles Finney.
  - d. All of the above.
  
14. What is the "Core"?
  - a. A reference to primary teachings of the Apostles about Jesus.
  - b. The most basic belief in Jesus, of all Christians everywhere.
  - c. The belief that Jesus is the Christ, that He came in the flesh, and that He is coming again.
  - d. All of the above.
  
15. Concerning the Core and our Salvation:
  - a. We need the Core and all of the teachings about the church in the New Testament.
  - b. We need the Core and only a few basic teachings about how we should worship.
  - c. Jesus is all we need for salvation.
  - d. The Core does not have any bearing on our salvation.
  
16. Concerning Hermeneutics as opposed to the Flat Interpretation of Scripture:
  - a. Hermeneutic, or the world view, seeks the meaning of Scripture in the context.
  - b. Flat Interpretation treats all Scripture as equal, and ignores the context.
  - c. Taking a Flat Interpretation of Scripture can cause major problems in the church.
  - d. All of the above.

17. When the church practices open fellowship, the following is true:
  - a. We will accept anyone in the church regardless of their beliefs.
  - b. Open fellowship means that we are extending to an individual, the Love of Jesus.
  - c. Most of us did not come into the church through open fellowship.
  - d. Practicing open fellowship will not make the church grow.
  
18. If the church begins to allow members to practice the duties of a priest:
  - a. We will all need to get robes and hats.
  - b. We will all begin to minister those who are lost around each of us.
  - c. Other churches will not begin to think we are very strange.
  - d. The Gospel will not be spread because we are doing this.
  
19. By practicing Hesed, we will:
  - a. Be following our Lord's example as ministers to the lost.
  - b. Cause the church to grow in its Love for one another.
  - c. Become the hands and voice of Jesus to the church and to the lost.
  - d. All of the above.
  
20. What is the greatest power in the universe?
  - a. A person who has a reason to die.
  - b. A person who has a reason to live.
  - c. A person who understands the full extent of his grace and freedom in Jesus.
  - d. All of the above, in a person who shows the Love of Jesus to others.
  
21. Having understood the principles of the restoration of the Lord's church:
  - a. We believe all religion is essentially man-made.
  - b. We believe that religion creates fear, and hinders our freedom in Christ.
  - c. We believe that religion is not necessary for the church to spread the Gospel.
  - d. All of the above.
  
22. By practicing all that Jesus commanded us, and by following His example:
  - a. We shall suffer some persecution by the world.
  - b. We shall suffer some persecution by other churches and other Christians.
  - c. We shall overcome all of that, the same way Jesus did.
  - d. All of the above.
  
23. We will know that we have restored New Testament Christianity when:
  - a. We have discovered the true pattern of the church and make everyone follow it.
  - b. When we have excluded ourselves from everyone who has denominational error.
  - c. When we learn to read the New Testament only, and exclude the Old Testament.
  - d. None of the above.
  
24. We will know that we have restored New Testament Christianity when:
  - a. People around us take notice that Jesus is in our lives.
  - b. When our church has lost its religion and replaced it with the Love of Jesus.
  - c. When we are persecuted for following Jesus and spreading the Gospel.
  - d. All of the above.

## OPTIONAL ESSAY QUESTIONS

Name some of the principles of restoration.

What is the Gospel?

What is religion?

What is fellowship?

What is the Plan of Salvation?

What is the Core?

What is a priest today in the church?

What is your hermeneutic of the Bible?

How is the Gospel to be spread today?

Describe how the Love of Jesus is shown to an unbeliever.

## HOW DO YOU RATE THIS CLASS

(Please rate by number. The Higher the number, the more you agree)

I learned something new about the Lord and His church	5 4 3 2 1
I have a greater understanding of how to restore the church	5 4 3 2 1
I have a greater appreciation for our founding fathers	5 4 3 2 1
I understand more clearly how the process of restoration works	5 4 3 2 1
The instructor succeeded in teaching the content of this course	5 4 3 2 1
The handouts were useful and worthwhile	5 4 3 2 1
The time and setting of the class was adequate	5 4 3 2 1
I would recommend this class to others	5 4 3 2 1

If I could change anything in this class, it would be

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