

# What I Like about the 'Church of Christ'

## 3. Non-Denominational Plea

Sunday Morning Bible Class

Summer Quarter

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# Some Weaknesses

1. Mission becomes to convert the denominations
2. Makes us sound arrogant and as if we are saying, “we are the only ones that are saved”
3. Ignores our place in history as flowing out of Reformation thinking and Puritanism. (tour of history)

# Our Roots Among the Puritans

1. The impact of Christian Humanism
2. The covenant theology of William Tyndale
3. The influence of the Swiss Reformed tradition
4. The temporary resurgence of Roman Catholicism

# Our Roots Among the Puritans

Tyndale's Bible and covenant teaching that England was the New Israel. After his death Edward VI promoted this teaching (1547 – 1553). Bucer came from Switzerland and taught a return of primitive church practice as a major teaching in England

# Our Roots Among the Puritans

Mary Tudor (Bloody Mary) came to throne after Edward VI and restored Catholicism. 300 Protestants burned at stake (1553 – 1558) but help promote protestant movement. Many left England to become even more entrenched in Puritanism and return to England to purify the church.

# Our Roots Among the Puritans

Elizabeth tried middle ground, Elizabethan Settlement 1559. Act of Supremacy – Supreme Governor of the Church. Act of Uniformity with new Prayer Book on legal pattern for worship in Church of England. Puritans preached the only salvation was the return of the church to the pure message of the Bible and primitive church.

# Our Roots Among the Puritans

Puritan manifesto 1572 “An Admonition to Parliament” – “a church rightly reformed”

1. Preaching of the gospel
2. Proper observance of the sacraments
3. The faithful administration of discipline

Zwingli’s Reformation motto: “Nothing should be done but that which you have express warrant of God’s Word for.”

# Our Roots Among the Puritans

Elizabeth strengthen against Puritans and Richard Hooker become Anglican head. Traditions and inventions of the church that support the teaching of the Bible (such as Book of Common Prayer) are acceptable and to refuse them was a misuse of “the reverend authority and dignity of Scripture” for the governing of the church. “Matters necessary to salvation” do not change, but some areas of church affairs require adjustments as time passed.

# Our Roots Among the Puritans

Puritans led by Thomas Cartwright argued for the pattern for the church in the Bible just as the exactness of the pattern for Noah's ark, the ark of the covenant, and Solomon's Temple. Every detail was exact and the very silence of Scripture was prohibitive.

# Our Roots Among the Puritans

The Puritans called upon the Queen to restore the primitive church to save England (1570 Edward Dering), but it generated more persecution. By the early 1600's the Puritans were convinced England was doomed and began to leave for the New World to escape God's coming wrath. They saw "New England" as the place to begin God's pure covenant church.

# Our Roots Among the Puritans

- Massachusetts Bay Company, John Winthrop and the Bible Commonwealth established as a “place of refuge” and “escape from man’s devices” in worship.
- “Our endeavor is to have all Christ’s own Institutions, and no more than his own, and all those in their native simplicity without any human dressings, having a liberty to enjoy all that God commands, and yet urged to nothing more than he commands.” (1643)

# Our Roots Among the Puritans

- John Cotton, *The Way of the Churches of Christ in New-England*, 1642 – Biblical Pattern for the Church
- “True Antiquity”
- Lord’s Day should be evening to evening
- Only Psalms used as hymns and no voice but the human voice – no instruments

# Our Roots Among the Baptists

- Roger Williams argued with Cotton that Church had not been restored. Was exiled. 1638 argued for baptism by immersion and started the first Baptist Church in Providence, RI.
- Early Leader of Baptists, John Smyth (1570-1612), a Separatist Puritan turned Baptist, believed by restoring immersion of only adults got closer to restoring true church.

# Our Roots Among the Baptists

- Morgan Edwards, “The Customs of Primitive Churches” 1768 outlined copious detail his view of the scriptural name, structure, offices, ordinances, worship, and discipline of the church – and for Elders, Deacons, baptism, Lord’s Supper (only to be taken at night)
- The Great Awakening of 1730’s – 40’s with preaching of Jonathan Edwards and George Whitefield. New Lights called people to leave their Puritan churches that had compromised the truth – rebaptized and called Separate Baptists.

# Our Roots Among the Baptists

- Isaac Backus (1724-1806) wrote Restoration movement history of Baptist Church and record of all the false teaching since the beginning of the New Testament Church leading up to the “great restoration” by the Baptists
- Separate Baptist in South (North Carolina) “Nine Christian Rites” baptism, Lord’s Supper, the love feast, footwashing, the kiss of charity, anointing the sick, laying on of hands, dedication of children, and the right hand of fellowship

# Our Roots Among the Baptists

- The Separate Baptists also taught the appointment of elders, deacons, and deaconesses.
- They moved westward with the expansion of our country into the areas of Kentucky and Tennessee
- The Stone/Campbell message of “restoration of the ancient order” sounded like the same message (1811-1842) and many Baptists joined this movement.

# Our Roots Among the Baptists

- Landmark Baptist in Middle Tennessee (Nashville) James R. Graves (1820-1893) sought to construct a precise blueprint for the primitive church.
- “to establish the facts in the minds of all, who will give me an impartial hearing, that Baptist churches are the churches of Christ, and that they alone hold, and have alone ever held, and preserved the doctrine of the gospel in all ages since the ascension of Christ.”

# Our Roots Among the Baptists

- Church must hold to the exact pattern of the Jerusalem Church, or it is not a true church.
- Graves debated the aged Alexander Campbell and wrote, *Alexander Campbell and Campbellism Exposed*
- Amos C. Dayton (1813-1865) tract, *An Ancient Landmark Reset*

# So How Has Our Roots Impacted Us?

- We are a “people of the Book”
- We have sought to “restore the New Testament Church”
- We try to do church according to the New Testament “pattern”
- We call fellow believers out of denominationalism to be united in the Church of Christ