

Restoration: The Search Continues

On the lookout...

- Lk.15:8, woman, for coin
- Jn.5:39, Jews, for Messiah (7:52)
 - Attitude illustrates 'reformation movement'
- Mt.17:11, Elijah would restore all things
- Ac.3:21, restoration would include many who were not part of His original people

I. Significance of Restoration

NOT that . . .

1. Lord's church was defeated by hades, Mt.16.
2. We can restore NT churches (Corinth, Philippi, et al.).
3. Denominations once were part of Lord's plan / people.

BUT that . . .

1. We must always return to NT to repent, seek forgiveness, grow...
2 Co.13:5. Ga.6:1.
2. Churches that once practiced truth must repent / return, Rv.2:4-5.
3. We urge everyone to follow NT.

NT pictures ideal church that each must strive for. Ep.4; Hb.10

We can restore by bringing something back into existence.

Denominational attitudes

- Episcopal: established church of colonies.
 - Required attendance on Sunday.
 - Tobacco harvest: forced minister's portion.
 - Imprisoned Quakers and Baptists.
 - After Revolution, most Episcopal preachers returned to England.

Denominational attitudes

- Methodist: Francis Asbury: head of American Methodist Church.
 - Tyrant: 'pay, pray, obey.'
 - Oversaw where preachers could preach.
 - Sprinkled instead of baptizing.
- Wesley: "we will be downright Christians"
 - Admitted name was not apostolic...but most practical.
 - Fell far short; some began to realize it.

I. Significance of Restoration

II. Scriptures Produce Restoration

Word of God – 2 Tim.3:16-17

We cannot change what is perfect. Ja.1:25

- Add, Dt.4:2
- Subtract, Dt.12:32
- Change, Mt.15:6-7
- Presume, 1 Co.4:6
- Amend, Gal.1:6-9
- Mishandle, 2 Tim.2:15
- Go beyond, 2 Jn.9

I. Significance of Restoration

II. Scriptures Produce Restoration

III. Sincerity Produces Results
(Lk.8:15)

John Frith, London

- Burned alive, July 4, 1533 (about 30 yr. old).
- Charge: opposed transubstantiation.
- NOT a reformer: followed NT alone; preached at Bow Lane congregation.
- On baptism: immersion, which remits sin through faith, through blood of Christ.
- Romans 6: dead, buried with Christ; risen with Christ from our sins...
- Dying: begged Lord to pardon enemies.

William Tyndale!

- Closely associated with John Frith and Bow Lane church (John Tyndale [brother] was member).
- On baptism: The washing w/o the word helpeth not: but through the word it purifies and cleanseth us: as thou readest, Eph.5, how Christ cleanseth the congregation in the fountain of water through the word. The word is the promise that God hath made. ... The washing preacheth unto us, that we are cleansed with Christ's blood-shedding.

William Tyndale!

- On repentance: Repentance, and all the good deeds which accompany repentance, to slay the lusts of the flesh, are signified by baptism. For Paul saith, Romans 6.... ‘Remember ye not that all we which are baptized in the name of Christ Jesus are baptized to die with him? We are buried with him in baptism for to die;’ i.e. to kill the lusts and the rebellion which remained in the flesh. After that he saith, ‘Ye are dead, as concerning sin, but live unto God through Christ Jesus our Lord...

William Tyndale!

- Summary:
 - Faith: works through the Word ...
 - Believed in Hebrews and James
 - Elder and presbyter are same as bishop
 - Repentance precedes baptism
 - Church in scripture refers to people of God
 - Baptism is immersion
 - Said he had never been ‘confederated with Luther’

Simon Fish

- Lawyer, preacher, writer
- Anne Boleyn brought his books to Henry VIII. *The Summe* (1529): separation between church and state...
- Argues against 'holy water' (Catholicism).
- Holy Spirit – works through the word.
- Teaches plan of salvation...

Simon Fish

- Teaches plan of salvation... word of God must be preached, believed through faith, Christ confessed, believer must repent and then be baptized by immersion for remission of sins through which a person contacts the blood of Christ and is added to the church

Simon Fish

Conclusions and realizations – this teaching:

- Opposes teaching of Luther et al. reformers.
- Is 300 years before the ‘restoration movement’ (Campbell).
- Is 130 years before anyone was to wear the name Baptist, and over 200 years before Methodist church.

Bow Lane church in London, like many other congregations of that day, held to tenets that would be called ‘Campbellism’ in another 300 years

Thomas Helwys, 1570-1616

In many histories, the founder
of Baptists (with John Smith)

Originally (1597):

- group of baptized believers for remission of sins...
- denied Baptist doctrine
- called themselves 'church of Christ'
- met each Sunday for Lord's Supper

Included John Smith
(though he later fell away)

Thomas Helwys

After Smith left for Holland, Helwys was leader.

He believed in . . .

- Church autonomy
- Plurality of elders
- Separation of church and state
- Baptism by immersion for remission of sins
...whereby one is added to church of
Christ

Thomas Helwys

Baptists claim Helwys started first Baptist Church, London. Contrast facts (1/2) –

- . He baptized by immersion for remission of sins upon repentance, confession of faith.
- . Through baptism one is added to the church of Christ.
- . Lord's supper ...every 1st day of week.
- . Church overseen by plurality of elders.
- . He never used term 'Baptist church' but 'church of Christ.'

Thomas Helwys

Baptists claim Helwys started first Baptist Church, London. Contrast facts (2/2) –

- . He taught the church is the called out of God.
- . He taught the word only in establishing doctrine.
- . He taught Freewill.
- . The congregation wore the identity 'church of Christ'

Thomas Helwys

- They were labeled Baptists because they immersed, NOT because they were that denomination.
- ‘Anabaptist’ was a name of reproach.
- Neither Smith nor Helwys started a Baptist Church.
 - Baptist Church began about three decades after their deaths.

Conclusions (1/2)

- Thomas Linacer, respected Oxford professor and physician to Henry's VII and VIII, on reading NT for first time (1524) said, "Either this is not the gospel, or we are not Christians."

Conclusions (2/2)

Tract (1618) published in Holland and England:

“Wherein it is clearly shown and out of good grounds demonstrated that baptism instituted and ordained by the Lord Jesus Christ, for those that believe and repent and was taught and used by his Apostles and observed by the primitive church. As also how that in process of time the baptism of children instead of true baptism was brought in and received, and by divers councils, Popes and Emperors commanded to be observed. Mark 16:16 He that shall believe and be baptized shall be saved...”