

## INTRODUCTION.

- A. Scripture text: **1Peter 4:7-11**.
- B. The restoration movement in this country was an attempt by various men to leave the denominational world that had divided Christendom and to unite all believers in the one church of the NT.
- C. They wished to restore, that is bring back the originality, uniqueness, and unmistakable characteristics of the first century church.
- D. This is the first is a series of three lessons on the Biblical foundations of the restoration movement, and why the churches of Christ are part of that plea.

## I. WHAT THE RESTORATION PRINCIPLE IS NOT.

- A. The restoration principle is NOT:
  1. **Union of believers.** This is not a plea that glosses over serious issues and tenets of faith in a hope of bringing different religious groups together.
  2. **Uniformity of believers.** This is not a plea that says every believer must be in complete agreement in the conformity of opinions, tastes, and peripheral details.
  3. **Unity of custom or culture.** The restoration principle is not concerned about first century customs, culture, or lifestyle in any one congregation. One can only bind doctrine, not custom or culture.
- B. The restoration principle IS reflected in these things:
  1. **“The church is not a product of society.** Society did not produce the church.” The plea attempts to restore the church that Christ said He would build (Mt. 16:18).  
“And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.”
  2. **“The church is not a denomination.”** It is not to be divided up into sects and measured by human standards. The plea is to follow the teaching of any man or group of men, but to follow Christ alone (Ac. 5:29).  
But Peter and the apostles answered and said, “We must obey God rather than men.”
  3. **“The church is not a product of the restoration movement.”** The restoration movement proposes to bring back into existence the church of the Bible.
  4. The goal is not to love the restoration plea, but to love Christ and be Christ-like in everything (lifestyle and the church).

## II. BIBLICAL SUPPORT FOR THE RESTORATION PLEA.

- A. There is a divine pattern of doctrine that is to be followed (Rom 6:17; 2Tim. 1:13; Heb. 8:5; 2Th. 2:15; 1Cor. 11:23).  
(Rom 6:17) But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,  
(2Tim 1:13) Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.  
(Heb 8:5) who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, “SEE,” He says, “THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.”  
(2Th 2:15) So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us.  
(1Cor 11:23) For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;
- B. There is a divine pattern of lifestyle that is to be followed (Phil. 4:9; 1Cor. 11:1; 2Th. 3:6; Lk. 9:23).  
(Phil 4:9) The things you have learned and received and heard and seen in me, practice these things; and the God of peace shall be with you.  
(1Cor 11:1) Be imitators of me, just as I also am of Christ.

(2Th 3:6) Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep aloof from every brother who leads an unruly life and not according to the tradition which you received from us.

(Lk 9:23) And He was saying to them all, "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me.

### III. TWO GREAT MOTTOES OF THE RESTORATION PLEA.

A. Thomas Campbell is credited with the two famous statements below. However, he is not the only one to have said these things (others, with the same idea, preceded him).

B. First, *In doctrine unity, in opinion liberty, and in all things love.*

1. "In doctrine unity,..." We are to go to the Scriptures and agree on the teachings therein (1Cor. 1:10).

Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment.

2. "...in opinion liberty,..." We are to be gracious and allow for differences when possible. Of course, the difficult part of this, is knowing when doctrine ends, and opinion begins (Rom. 14:1).

Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

3. "...and in all things love." Without love the first two cannot be realized. Doctrine without love is useless, and respecting opinion cannot be done without love (1Cor. 13:1-3, 7, 13).

If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing. 7 bears all things, believes all things, hopes all things, endures all things. 13 But now abide faith, hope, love, these three; but the greatest of these is love.

C. Second, *Speak where the Bible speaks and be silent where the Bible is silent.*

1. "Speak where the Bible speaks..."

We are know and practice that which the Scriptures teach (1Pet. 4:11).

Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

2. "...and be silent where the Bible is silent."

We do not have the liberty to make laws where God has not (Heb. 7:14; 1Cor. 4:6).

(Heb 7:14) For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

(1Cor 4:6) Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, that in us you might learn not to exceed what is written, in order that no one of you might become arrogant in behalf of one against the other.

### CONCLUSION AND INVITATION.

A. See Jer. 6:16.

Thus says the LORD, "Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you shall find rest for your souls. But they said, 'We will not walk in it.'

B. In our next lesson in this series I want to look at the two Bible passages that were the most used in the 19th century by our restoration preachers; John 17 and Ephesians 4.

C. Plan of salvation for non-Xians, erring-Xians.