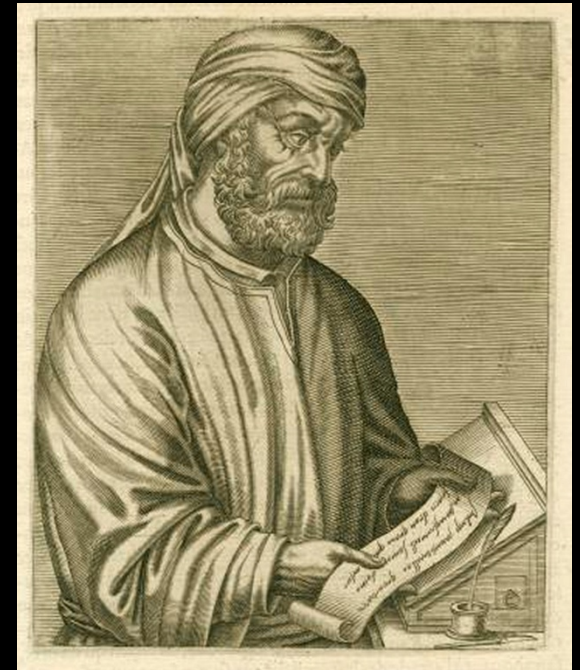


BUILDING APOSTOLIC (PRIMITIVE) CHURCHES

*THINKING INSIDE THE BOX ABOUT NEW TESTAMENT
CHRISTIANITY*

Quintus Septimius Florens Tertullianus,(160-225 AD) Tells How!!!

The apostles, then, in like manner founded churches in every city, from which all the other churches . . . borrowed the tradition of the faith and the seeds of doctrine. . . . It is only on this account that they will be able to deem themselves apostolic. Every sort of thing must necessarily revert to its original mold Therefore, the churches . . . comprise but the one primitive church of the apostles—from which they all spring. In this way all are primitive. And all are apostolic.
(c. 197)



**TERTULLIAN OF
CARTHAGE**

THE “ORDERING” OF CHURCHES

- ▣ 1 Timothy 3:14-15 These things write I unto thee, hoping to come unto thee shortly: (15) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.
- ▣ Titus 1:2-5 In hope of eternal life, which God, that cannot lie, promised before the world began; (3) But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; (4) To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour. (5) For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

NEW TESTAMENT CHURCHES OF CHRIST

- ▣ 1. An Organization—Phil. 1:1; Acts 14:23; I Tim. 3: 1ff; Titus 1:5ff.
- ▣ 2. An Assembly—Heb. 10:25; I Cor. 11:18
- ▣ 3. Taught—Acts 20:7; I Cor. 14:15
- ▣ 4. Prayed—Acts 12:5; I Cor. 14:19
- ▣ 5. Sang—Eph. 5:19; Col. 3:16; I Cor. 14:15
- ▣ 6. Lord's Supper on 1st Day—Acts 20:7; I Cor. 11:20
- ▣ 7. Gave on 1st Day—I Cor. 16:1,2; Acts 2:44-45
- ▣ 8. Treasury—Acts 5:1-4
- ▣ 9. Relieved Needy Saints—Acts 4:34-35; 11:29-30; I Cor. 16:1
- ▣ 10. Supported Preaching—II Cor. 11:8; Phil. 4:15-16
- ▣ 11. Disciplined Unruly Members—I Cor. 5:1-5
- ▣ 12. Discussed Congregational Activities—Acts 6:1-5

Abilene Christian U.
Rutgers University
U. Of Iowa
Calvin College
Union Theological
U. of Arkansas
U. of Florida
Emory U.
William and Mary
Pepperdine U.
Harvard U.
Notre Dame U.
Southern Methodist
Indiana U.
Stanford U.
Duke U.

r.,
T.

The American Quest for the Primitive Church

RICHARD T. HUGHES

editor

C. LEONARD ALLEN · HENRY WARNER BOWDEN
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David Edwin Harrell, Jr., “Christian Primitivism and Modernization in the Stone-Campbell Movement,” in Richard T. Hughes, ed. (Urbana: University of Illinois Press, 1995), 109-120.

The Primitive Church

IN THE

Modern World

RICHARD T. HUGHES
editor

THOMAS G. ALEXANDER · R. SCOTT APPLEBY

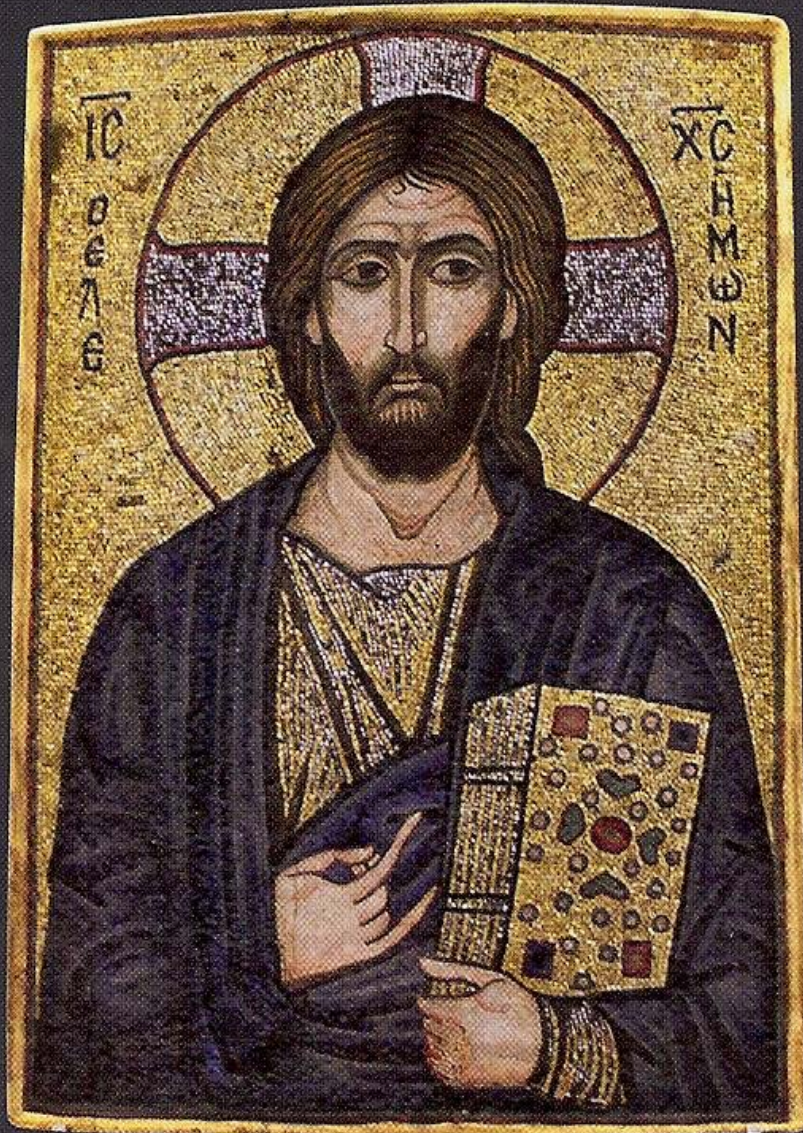
DAVID EDWIN HARRELL JR. · RICHARD T. HUGHES

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GRANT WACKER · JOHN HOWARD YODER



Evangelicals
and the
Early Church
recovery • reform • renewal

March 18 & 19 • 2010

In recent decades Evangelicalism has witnessed an increased interest in the faith and practices of the early Church. Inspired by the literature of the early church, a growing number of evangelicals have begun to reconfigure their ecclesial practices and pay renewed attention to classical Christian doctrines.

The Spring gathering will explore why some evangelicals in the past have ignored the early church and attempt to reclaim the rootedness of Evangelicalism, suggesting new pathways along which evangelicals may engage the early church in vital partnership.

**Keynote lecture by Dr. Everett Ferguson,
Abilene Christian University**

**THE PRIMITIVIST VISION IS ALIVE AND
WELL IN THE 21ST CENTURY**

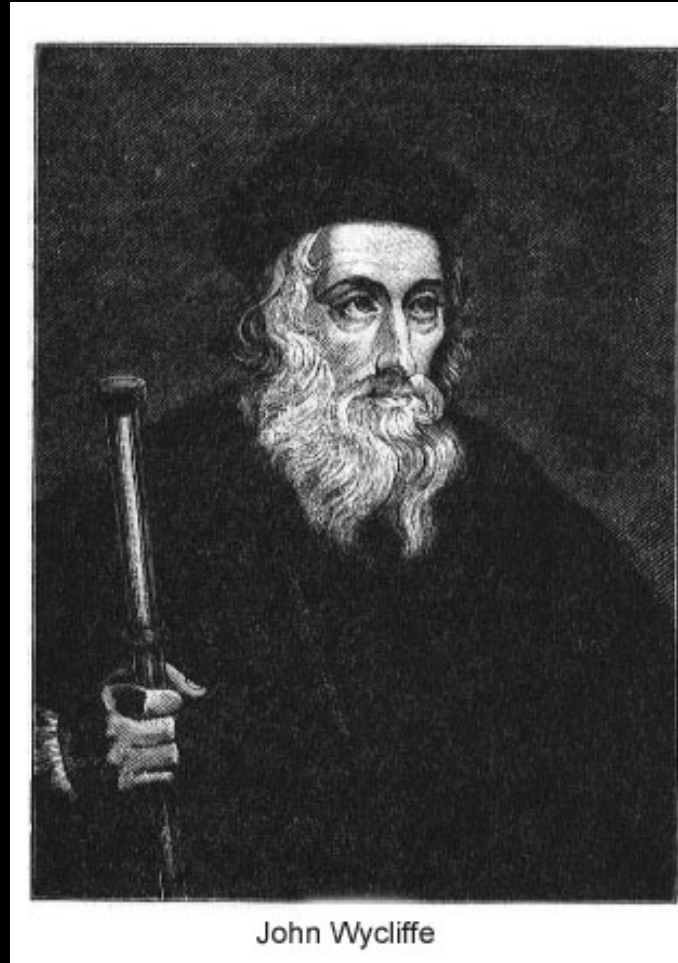
JOINING THE HISTORIC STREAM OF APOSTOLIC CHURCHES

“Although dispersed throughout the whole world, even to the ends of the earth, the church has received this faith from the apostles and their disciples. . . . For the churches which have been planted in Germany do not believe or hand down anything different. Neither do those in Spain, Gaul, the East, Egypt, Libya, or in the central regions of the world.” (Irenaeus, Bishop in the church in Lyons, France, c.180)

THE HISTORICAL SEARCH FOR THE OLD PATHS IN GREAT BRITAIN

- S. L. Ollard, et. al., eds., A Dictionary of English Church History (Third Edition Revised; London and Oxford: Morehouse-Gorham Co., 1948)
- “A revival of that old desire for Biblical simplicity in faith and worship and for separation of the church from the world that had often arisen and never been fully suppressed in the Middle Ages was stimulated by the protests of Luther, but the seed from which it sprang was not of his sowing. In 1525 the re-baptism of adults on profession of faith was publicly performed at Ziurich and at Waldshut in southern Germany, and from that time onward the movement grew rapidly, in spite of terrible slaughter perpetrated both by Protestants and Romanists.

PRE-REFORMATION PRIMITIVISTS: JOHN WYCLIFFE 1320-1384



John Wycliffe

WYCLIFFE AND THE LOLLARDS

- M. D. Lambert, *Medieval Heresy* (London: Edward Arnold, 1977)
- “Towards the end of his life, he . . . said that everything that was not in Scripture directly or by implication was Antichrist, and in practice Scripture more and more came to be an exclusive measuring rod.”

Reformation

Ulrich Zwingli (1484-1531)

"Away with human ceremonies and regulations, we want only the Word of God." (1523)

"This church imposes no laws on the conscience of people without the sanction of the Word of God, and the laws of the Church are binding only in so far as they agree with the Word." (1528)

Anabaptists:

Bernard Rothmann at Munster Colloquy (1533)

"It is essential that everything required or desired by men should be done in the name and at the command of God through the positive word of God as Peter affirms [1 Pet. 4:11]. And certainly we should discontinue everything else that God has not expressly commanded."

ENGLISH DISSENTERS

Richard Baxter
(1615-1691)
Kidderminster,
England

"What man dare go in a way which has neither precept nor example to warrant it....? For my part, I will not fear that God will be angry with me for doing no more than He has commanded me, and for sticking close to the rule of His word in matters of worship; but I should tremble to add or diminish."



The Humble
ADVICE
Of the
ASSEMBLY
OF
DIVINES,

Now by Authority of *Parliament*
sitting at WESTMINSTER,

Concerning
A Confession of Faith :

With the QUOTATIONS and TEXTS of
SCRIPTURE annexed.

Proposed by them lately to both Houses of Parliament.

Printed at LONDON;

AND

Reprinted at BIRMINGHAM by Isaac Tyler, Printer to
the Kings most Excellent Majesty. 1747.

Westminster Confession— 1636 Chapter 1

VI. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. . . .

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

The American Experience: Salem Covenant of 1629

- We covenant with the Lord and one with another and doe bynd our selves in the presence of God, to walke together in all his waies, according as he is pleased to reveal himself unto us in his blessed word of truth.

**David Edwin Harrell, Jr.,
“Epilogue,” in Richard T.
Hughes, ed. (Urbana:
University of Illinois**

The American Quest for the Primitive Church

“One indelible impression I take from this conference is that the restoration ideal has been a powerful motif. In fact, it may be the most vital single assumption underlying the development of American Protestantism. Equally important, the restoration ideal continues as one of the most compelling ideas in modern Christianity. . . . All over the world millions of Christians still seek a restoration of the church’s lost purity.” p. 239

MICHAEL FARADAY 1791-1867—LONDON

CHURCH OF CHRIST ELDER

- Little formal education
- “One of the most influential scientists in history”
- Pioneer of electromagnetism and many chemical discoveries
- Honorary doctorate from Oxford and twice offered presidency of Royal Society
- Refused burial at Westminster Abbey near Isaac Newton to be buried in cemetery of nonconformist Christians
- Lifetime member and elder in Church of Christ in London (Sandemanians)



FARADAY STATUE IN SAVOY PLACE, LONDON

Letter to a Friend, a Plain and Full Account of the Christian Practices Observed by the Church in St. Martin's-le-grand, London and Other Churches in Fellowship with Them (London: T. Vernor and J. Chater, 1766), p. A2

- **“1. We think ourselves bound to regard all the Words of Christ and his Apostles in the plain, obvious, and original Meaning; looking upon every Precept in the New Testament (except such as may relate to what is properly miraculous) to be binding on us now, as much as on the first Churches.**
- **“2. We think ourselves bound to follow the Practices of the primitive Disciples and Churches, as far as we can learn from the New Testament how they walked, while the Apostles were with them, beholding their Order and Steadfastness in the Faith.”**

BEARING REPROACH

- **L. Pearce Williams, *Michael Faraday*, (London: Chapman and Hall, 1965)**
- **A Faraday lecture to the Royal Society on Education**
- **“Let no one suppose for a moment that the self-education I am about to commend in respect of the things of this life, extends to any considerations of the hope set before us, as if man by reasoning could find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the very highest. I am content to bear that reproach.” (p. 103)**

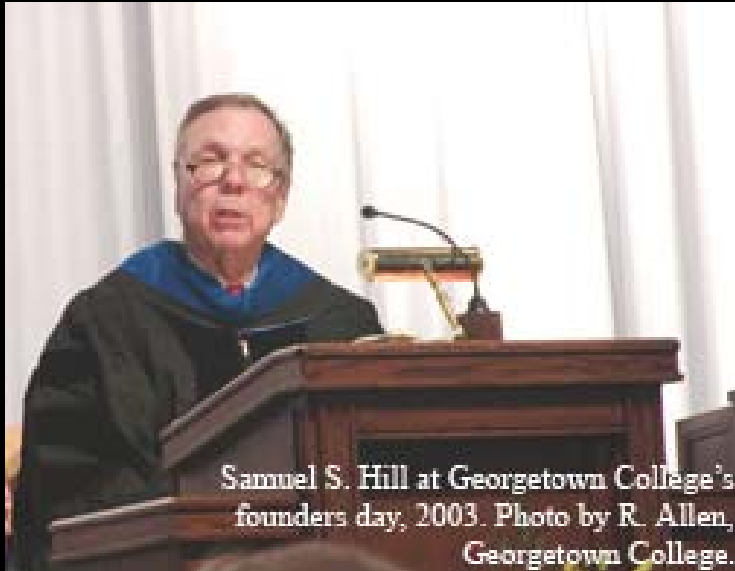
LIVING BOLDLY

- Luke 21:12-14 KJV But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. (13) And it shall turn to you for a testimony. (14) Settle it

**ALL WILL BE CALLED ON TO TESTIFY “AGAINST”
THE WORLD**

**“SETTLE IT THEREFORE IN YOUR HEARTS” WHAT
YOU SHALL ANSWER**

SPEAKING THE TRUTH BOLDLY



Samuel S. Hill, Jr., Chairman of the Department of Religion, University of Florida at the 2002 Meeting of the American Academy of Religion

- **When speaking to Muslims who are scholars of Islam—as he has done often in South Asia he begins by telling them, straight out, that they are wrong, that Islam is misguided. Not just that he disagrees, but that they are wrong. From that point he “negotiates,” in the sense of inviting dialogue, aiming thereby to achieve fairness, that engages, listens, and goes somewhere. . . . This is a fine Harrell skill. But in this discussion of Ed’s historiography, the issue becomes his high standards of “getting it right,” being accurate. Those who subscribe to false teachings are to be challenged.**

CONFERENCE ON RELIGIOUS LIBERTY IN KADUNA, NIGERIA

1 Peter 3:15-16 KJV But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: (16) Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

DISCUSSING RELIGIOUS LIBERTY WITH MULLAHS IN BANGLADESH



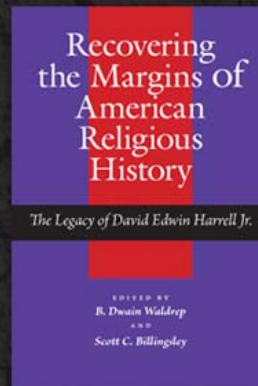
AND IN MEDAN, INDONESIA



Reconciliation

At the intersection of scholarship and practice.

The Christian Scholars' Conference is pleased to host the June 7, 2012 presentation of the Festschrift, "Exploring the Margins of American Religious History: The Legacy of David Edwin Harrell, Jr."



You are invited to join Professor Harrell's students and

“THE VERY CIVIL FAITH OF DAVID EDWIN HARRELL, JR.”

the THOMAS H. OLBRICHT
CHRISTIAN SCHOLARS'
CONFERENCE

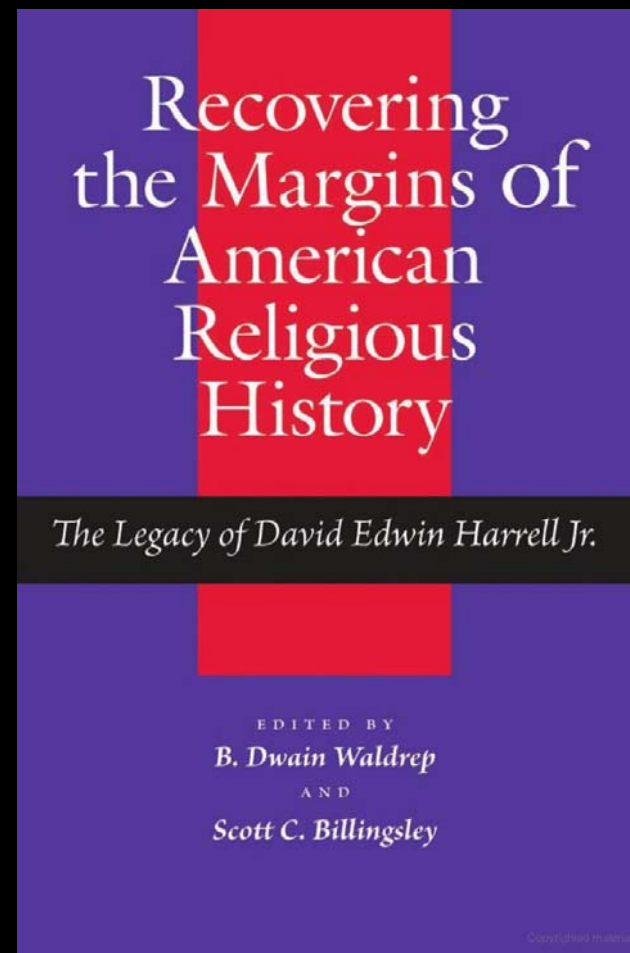
June 7-9, 2012



csc.lipscomb.edu

Richard T. Hughes, “David Edwin Harrell and the History of the Stone-Campbell Movement”

- “In the case of Harrell the historian, the road of biblical primitivism has been a productive road to travel. It led him to embrace the highest standards of historical scholarship. . . . And because he has traveled the road so long and so well, he has enriched the rest of us in ways he cannot possibly know or comprehend.” p. 32



IS THAT IT?



Samuel S. Hill at Georgetown College's founders day, 2003. Photo by R. Allen, Georgetown College

A second incident took place during a breakfast conversation at an annual meeting of the Southern Historical Association about 1982. I pulled out the old chestnut; let's compress our respective philosophies of life to one word. I said, "meaning"; he said, "obedience." You have just learned something about the speaker

GETTING IT RIGHT IS IMPORTANT IN WRITING HISTORY!

about. . . I throw out this. Ed, the self-characterized religious legalist, and Eminent Scholar DEH, Jr. are the same

**GETTING APOSTOLIC AUTHORITY RIGHT IS CALLED
"OBEDIENCE"!!!**

Department of Religion, University of Florida at the 2002 Meeting of the American Academy of Religion

objectivity as something attaining near-fetish proportions.

NEW TESTAMENT CHURCHES OF CHRIST

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Titus 1:5ff.

2. An Assembly—Heb. 10:25; I Cor. 11:18

IS THAT IT????

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6. Lord's Supper on 1st Day—Acts 20:7; I Cor. 11:20

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THAT IS IT!!!

10. Supported Preaching—I Cor. 11:8; Phil. 4:15-16

11. Disciplined Unruly Members—I Cor. 5:1-5

12. Discussed Congregational Activities—Acts 6:1-5