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use the language of 'restoration' more consistently and more effectively than did the [Letter Day Saints]... early Mormons seemed obsessed with restoring the ancient church of God, "[28]:94 Joseph Smith According to Smith, God appeared to him in 1820, instructing him that the creeds of the churches of the day were corrupted.[70] In other words, restoring the primitive church, which claimed to have been lost and requiring restoration. In 1830, he published the Book of Mormon, including with him and witnesses declaring to be a translation through divine help from the Golden Plates. Brethren from among the Latter-day Saint movement is the Church of Jesus Christ of Latter-day Saints (LDS Church), followed by Community of Christ (formerly RLDS), and dozens of other denominations.[citation needed] Members of the LDS Church believe that, in addition to Smith being the first prophet appointed by Jesus in the "latter days", every subsequent apostle and church president also serves in the capacity of prophet, seer and revelator.[citation needed] Some among the Churches of Christ have attributed the restorationist character of the Latter Day Saints movement to the influence of Sidney Rigdon, who was associated with the Campbell movement in Ohio but left it and became a close friend of Joseph Smith.[28]:95[71]:544,545 Neither the Mormons nor the early Restoration Movement leaders invented the idea of "restoration"; it was a popular theme of the time that had developed independently of both, and Mormonism and the Restoration Movement represent different expressions of that common theme.[28]:95[71]:544,545 The two groups had very different approaches to the restoration ideal.[71]:545 The Campbell movement combined it with Enlightenment rationalism, "precluding emotionalism, spiritualism, or any other phenomena that could not be sustained by rational appeals to the biblical text." [71]:545 The Latter Day Saints combined it with "the spirit of nineteenth-century Romanticism" and, as a result, "never sought to recover the forms and structures of the ancient church as ends in themselves" but "sought to restore the golden age, recorded in both Old Testament and New Testament, when God broke into human history and communed directly with humankind." [71]:545 Mormons gave priority to current revelation.[citation needed] Primitive observances of "appointed times" like Sabbath were secondary to continuing revelation, similarly to the progressive revelation held by some non-restorationist Christian theologians.[citation needed] The "Great Apostasy", or loss of the original church Jesus established, has been cited with historical evidence of changes in Christian doctrine over time, scriptures prophesying of a coming apostasy before the last days (particularly 2 Thessalonians 2:1–3, 2 Timothy 4:3–4 and Amos 8:11–12) and corruption within the early churches that led to the necessity of the Protestant Reformation, which is seen as an important step towards the development of protected freedoms and speech required for a full restoration to be possible.[72] Main article: Adventism Adventism is a Christian eschatological belief that looks for the imminent Second Coming of Jesus to inaugurate the Kingdom of God. This view involves the belief that Jesus will return to receive those who have died in Christ and those who are awaiting his return, and that they must be ready when he returns. Adventists are considered to be both restorationists and conservative Protestants.[73][74] Main articles: Millerism and Sabbath in seventh-day churches William Miller The Millerites were the most well-known family of the Adventist movements. They emphasized apocalyptic teachings anticipating the end of the world, and did not look for the unity of Christendom but busied themselves in preparation for Christ's return. Millerites sought to restore a prophetic immediacy and uncompromising biblicism that they believed had once existed but had long been rejected by mainstream Protestant and Catholic churches. From the Millerites descended the Seventh-day Adventists and the Advent Christian Church. Main article: Seventh-day Adventist Church The Seventh-day Adventist Church grew out of the Adventist movement, in particular the Millerites. The Seventh-day Adventist Church is the largest of several Adventist groups which arose from the Millerite movement of the 1840s in upstate New York, a phase of the Second Great Awakening. Important to the Seventh-day Adventist movement is a belief in progressive revelation,[75] teaching that the Christian life and testimony is intended to be typified by the Spirit of Prophecy, as explained in the writings of Ellen G. White. Much of the theology of the Seventh-day Adventist Church corresponds to Protestant Christian teachings such as the Trinity and the infallibility of Scripture. Distinctive teachings include the unconscious state of the dead and the doctrine of an investigative judgment. The church is also known for its emphasis on diet and health, its holistic understanding of the person, its promotion of religious liberty, and its conservative principles and lifestyle. See also: Grace Communion International and Armstrongism The Worldwide Church of God arose from the Seventh Day churches. The personal ministry of Herbert W. Armstrong became the Radio Church of God, which became the Worldwide Church of God. It later split into many other churches and groups when the Worldwide Church of God dissociated itself with the Restoration movements and made major attempts to join the Protestant branch of Christianity. The largest of these groups, the Living Church of God and the United Church of God, continue in the tradition of the Worldwide Church of God as it was under the leadership of Herbert W. Armstrong. Main article: Advent Christian Church The Advent Christian Church is unaffiliated with Seventh-day Adventism, but considers itself the second "of six Christian denominations that grew out of the ministry of William Miller".[76] As a "first-day" body of Adventist Christians established by The Advent Christian General Conference in 1860, the church's beliefs include "conditional immortality" and a form of "soul sleep". Advent Christians such as George Storrs and Jonas Wendell influenced the Bible Student movement. Main article: Bible Student movement Charles Russell in 1911 In the 1870s, a Bible study group led by Charles Taze Russell formed into what was eventually called the Bible Student movement. Russell's congregations did not consider him to be the founder of a new religion,[77] but that he helped in restoring true Christianity from the apostasy that Jesus and the Apostle Paul foretold. They believed that other Churches departed in a Great Apostasy from the original faith on major points, and that the original faith could be restored through a generally literal interpretation of the Bible and a sincere commitment to follow its teachings. They focused on several key doctrinal points that they considered a return to "primitive Christianity",[78] derived from their interpretation of the Bible, including active proselytizing; strict neutrality in political affairs;[79] abstinence from warfare;[80] a belief in the imminent manifestation of the Kingdom of God (or World to Come) on Earth, and a rejection of trinitarianism, the immortality of the soul, and the definition of Hell as a place of eternal torment.[81] Jehovah's Witnesses emerged as a distinct religious organization, maintaining control of Russell's Watch Tower Bible and Tract Society and other corporations. They continued to develop doctrines that they considered to be an improved restoration of first century Christianity, including increased emphasis on the role of Jehovah as God's personal name.[82] Main article: Plymouth Brethren John Nelson Darby The Plymouth Brethren is a conservative, Evangelical, restorationist movement, whose origin can be traced to Dublin, Ireland, in 1827.[83][84][85] The title, "The Brethren", is one that many of their number are comfortable with, in that the Bible designates all believers as "brethren". The first English assembly was in Plymouth in 1831.[86] where the movement became well known and assemblies diffused throughout Europe and beyond.[87] It was organised primarily by George Wigram, Benjamin Wills Newton and John Nelson Darby.[88] The movement soon spread throughout the UK. By 1845, the first English assembly in Plymouth had over 1,000 souls in fellowship.[89] They became known as "the brethren from Plymouth", and were soon simply called "Plymouth Brethren". By 1848, divergence of practice and belief led to the development of two separate branches. The rift was caused primarily by a difference of opinions between John Nelson Darby and Benjamin Wills Newton in regards to eschatology. Despite more divisions, assemblies are still often generalized into two main categories: "Open Brethren" and "Exclusive Brethren".[90] John Duncan criticized the Brethren movement saying "To end sectarianism, the Plymouth Brethren began by making a new sect, and that sect, of all sects, the most sectarian".[91][better source needed] Main article: Oneness Pentecostalism Pentecostalism began primarily as a restoration movement that focused on the "experiential" aspect of the early church.[92] The early pioneers of the Pentecostal movement sought to restore the work and power of the Holy Spirit to the church, which they felt had been lost early on after the Apostolic Age. Oneness Pentecostals, in particular, continue to have a lot of restorationist themes present in their movement. Many Oneness Pentecostals see their movement as being a restoration of the Apostolic Church, which is why many of them refer to themselves as "apostolic" or to their movement as the "Apostolic Pentecostal" movement. Main article: British New Church Movement This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. (October 2009) (Learn how and when to remove this message) More recently another form of charismatic restorationism with a similar recogniion of the apostolic office has emerged in the form of the Apostolic-Prophetic Movement, centered on the Kansas City Prophets. Leading proponents of the movement include C. Peter Wagner, Rick Joyner, Mike Bickle and Lou Engle. Main article: Church of God (Restoration) The Church of God (Restoration) is a Christian denomination that was founded in the 1980s by Daniel (Danny) Layne.[95] In a booklet written by Layne in the early 1980s, he claimed to be an ex-heroin addict who spent years dealing drugs and living a life of crime and sin on the streets of San Francisco. Layne was originally raised in the Church of God (Anderson), where his father was a minister. Layne began preaching in the Church of God (Guthrie, OK) after his conversion. One tenet of this group is that they are ordained by both prophecy and divine command to restore the church of God as it was in the Book of Acts.[96] Most of Daniel Layne's beliefs concerning the book of Revelation originated from some ministers who had left the Church of God (Anderson) reformation movement thirty or so years earlier. This teaching is upheld by the official eschatology, which is a form of church historicism. This Church of God (Restoration)[97] teaches that the 7th Trumpet in the book of the Revelation began to sound around the year 1980 when Daniel Layne was saved, alleging that there was a general discontent among many of its current adherents that were in various Churches of God at that time. A variation of this "Seventh Seal message"[98] had been taught in other Churches of God for approximately 50 years prior to this point. Main article: Iglesia ni Cristo Iglesia ni Cristo began in the Philippines and was incorporated by Felix Y. Manalo on July 27, 1914.[99][100] The church professes to be the reestablishment of the original church founded by Jesus Christ and teaches that the original church was apostatized. It does not teach the doctrine of the Trinity or the divinity of Jesus.[101] Iglesia ni Cristo does not subscribe to the term Restoration or claim to be a part of the Restoration Movement.[citation needed] Main article: La Luz del Mundo La Luz del Mundo (full name: Iglesia del Dios Vivo, Columna y Apoyo de la Verdad, La Luz del Mundo) was founded in Mexico on 6 April 1926 by Eusebio Joaquín González (14 August 1896 – 9 June 1964) who claimed that God called him to be an apostle of Jesus Christ and renamed him Aaron. Joaquín claimed "restorationist" as a synonym for the primitive Christian church of the first century CE. The church, headquartered in Guadalaajara, Mexico, asserts that all other forms of Christianity are corruptions that arose after the last of the original apostles died, and rejects traditional Christian doctrines such as trinitarianism, original sin, veneration of saints, and the divinity of Jesus. It continues to claim that it is the restoration of primitive Christianity and that its leaders, including Aaron Joaquín, his son, Samuel Joaquín Flores (1937 – 2014), and his grandson, Naasón Joaquín García (born 1969), who is the church's international director, are apostles responsible for the restoration, without whom it would be impossible for people to truly believe in Jesus and be saved. Main article: Apostolic Catholic Church (Philippines) The Apostolic Catholic Church started as a mainstream Catholic lay organization that was founded in Hermosa Bataan in the early 1970s by Maria Virginia P. Leonzon Vda. De Ternel.[102] In 1991, the organisation and the Roman Catholic Church had a schism; due to varying issues, it formally separated itself from the Roman Catholic Church, when John Florentine Teruel was consecrated as a patriarch and registered the church as a Protestant and Independent Catholic denomination.[102] The Church describes itself as a Conservative Church which aims to bring back Ancient Catholic Church traditions removed by previous councils and Popes. Watchman Nee Main article: Local churches (affiliation) The local churches are a Christian movement influenced by the teachings of J.N. Darby, Watchman Nee and Witness Lee and associated with the Living Stream Ministry publishing house. Its members see themselves as separate from other Christian groups, denominations, and movements, part of what they sometimes call "The Lord's Recovery". One of the defining features of the local churches is their adherence to the principle that all Christians in a city or locality are automatically members of the one church in that locality. Another defining feature is the lack of an official organization or official name for the movement. Those in the local churches believe this to take a name would divide them from other believers. Thus, they often say they meet with "the church in [city name]" with the understanding that they are not the only church but belong to the same church as every believer in their city.[103] Main article: Jesuism Jesuism is the personal philosophy encompassing the teachings of Jesus of Nazareth and commitment or adherence to those teachings.[104] Jesuism is distinct from and sometimes opposed to mainstream Christianity, the organized religion based on the Christian Bible.[105] In particular, Jesuism is distinguished from the writings attributed to the Apostle Paul and from modern Church doctrine.[106][107] Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm their authority over the teachings of Jesus. As a philosophy, Jesuism is characterized as naturalistic and rationalist, rejecting the conflict between faith and science.[108] Main article: World Mission Society Church of God World Mission Society Church of God is a non-denominational Christian movement founded by Ahn Sahng-Hong in 1964. The church claims to be a restoration of the original Church of God and has teachings differing from other Christian denominations. After Ahn Sahng-hong died in February 1985, a group of people in Church of God Jesus Witnesses including the man Kim Joo-cheol and the woman Zahng Gil-jah wanted to re-introduce the concept of a "spiritual mother". In March 1985, they moved from Busan to Seoul. At a meeting in Seoul in June 1985, they discussed how to call Zahng Gil-jah, and established a church called Witnesses of Ahn Sahng-hong Church of God which is led by Kim Joo-cheol and Zahng Gil-jah. Two major new doctrines were codified: Ahn Sahng-hong should be regarded as Jesus Christ who had already come, should be titled Christ Ahn Sahng-hong, and pursuant to a traditional trinitarian view of Christian hypostasis Ahn was consequently also The Holy Spirit, God the Father, and thus God. Zahng Gil-jah should be regarded as God the Mother, a female image of God, be titled Heavenly Mother, or simply Mother, and together with Ahn Sahng-hong be regarded as God.[109] Further information: Restorationism (disambiguation) "Restorationism" is also used to describe a form of postmillennialism developed during the later half of the 20th century, which was influential among a number of charismatic groups and the British new church movement.[110]:57–58 Restitutionism,[111] is the belief "in an only temporary future punishment and a final restoration of all to the favour and presence of God: a Universalist".[112] Some dictionaries give "restorationist" as a synonym for this Christian restorationism, a 19th-century movement promoting restoration of Jews to the Holy land, which later became known as Christian Zionism. The Catholic critique of primitivissn and restorationism presents arguments or claims such as the following: First, applying scriptures such as Matthew 16:18-19 where, in the Catholic view, Jesus promised that the "gates of hell" would not prevail against his church, which would be built on the rock of Peter's authorized use of "the keys of the kingdom".[113] In this view, Restorationism says in effect that this promise failed, which contradicts Christ's divinity and the Holy Spirit's power. Second, that primitivist claims about the early church are non- or anti-historical. According to a Catholic popular theologian:[114] The Restorationists are usually totally ignorant of what the early Church was really like. They assume its that the early church was congregational, not hierarchical. They assume it was not liturgical and non sacramental. They assume it was Bible based. They assume there was no clergy and that the congregation met in people's homes. They don't have any evidence for these assumptions, and all of these assumptions are simply not true, or if they were true in some isolated places they are not the whole truth. [...] The reason the Primitivists are ignorant of what the primitive Church was really like is because they are largely unaware of the writings of the Early Church fathers. Most of them do not know that we have documents telling us just what the early Christians believed, how the Church was structured. This ignorance is not only the lack of education, it is also the result of the Protestant dogma of sola Scriptura.—Fr. Dwight Longenecker[115] Third, that Christ actually intended the church's practice and doctrine to grow and develop, as is natural for any living thing; in this view, Jesus' promise to the disciples that Holy Spirit will lead them "into all truth" in John 16:13-15 is a process not an event. Thus, the ideal of primitivism is utopian and mistaken. This is the error associated with influential Catholic theologian John Leith Newman; in his book "The Restoration of Christianity" he gave some "notions" which distinguish a legitimate development of doctrine from a corruption.[116] This view does not deny that there may be some things that should be removed if harmful, nor that there may be imitative practices that can be fruitfully revived. Fourth, the inconsistency of restorationist prescriptions and restorationism's dependence on self-appointed human authority figures (who may go beyond the plain or traditional meaning of Scriptural texts to justify their teaching) with regional appeal, contrasted with the consistency and conservatism over time of the Catholic faith, and evidenced by centuries of recorded miracles, fruitful charitable lives, and notable holy saints: these views were given, for example, by Erasmus in his debate on the extent of human choice with Martin Luther.[117] There are also numerous semi-restorationist tendencies that are part of Catholic tradition, such as the Renaissance ad fontes humanist imperative and the modern ressourcement theology. The monastic urge to live according to the evangelical counsels may be seen as a kind of primitivism that resorts to the words of Christ rather than implied behaviours in the Book of Acts. Adventism David Bercot Christianity in the 1st century Christian fundamentalism Christian Zionism Catholic Apostolic Church Constantinian shift Hebrew Christian movement Hebrew Roots Jewish Christianity Judaizers Latter Day Saint movement Philosemitism The Lord's Recovery Members Church of God International Messianic Judaism Quakers Salafism Shakers Ressourcement ^ a b c d e f g h i j k l m n o p q r s t u v w x Douglas Allen Foster and Anthony L. Dunnivant, The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ, Wm. B. Eerdmans Publishing, 2004, ISBN 0-8028-3898-7, 9780802838988, entry on Restoration, Historical Models of ^ a b c d e Gerard Mannion and Lewis S. Mudge, The Routledge companion to the Christian church, Routledge, 2008, ISBN 0-415-37420-0, 9780415374200, page 634 ^ Encyclopædia of Religion in the South, p.665, Samuel S. Hill, Charles H. 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