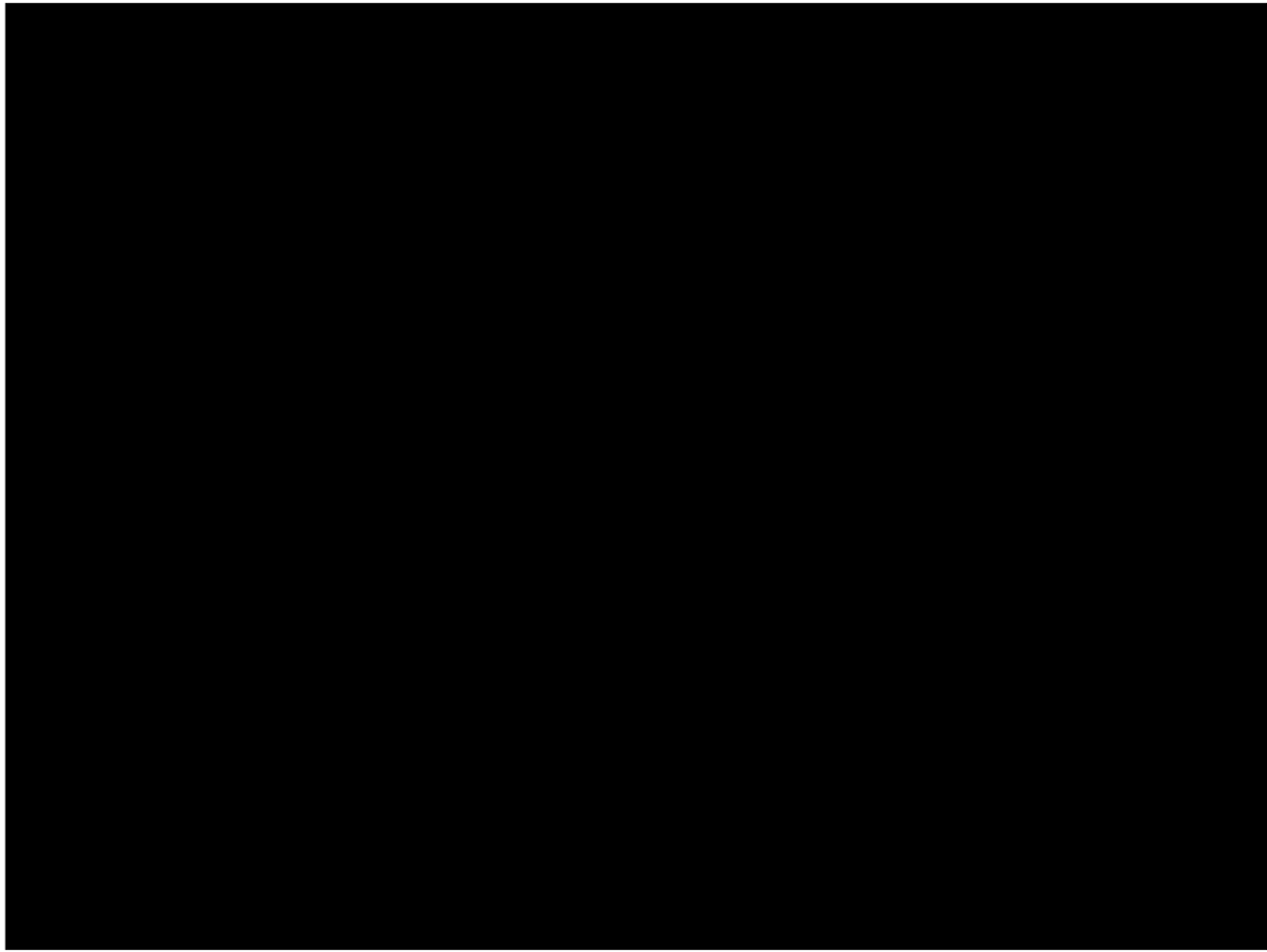


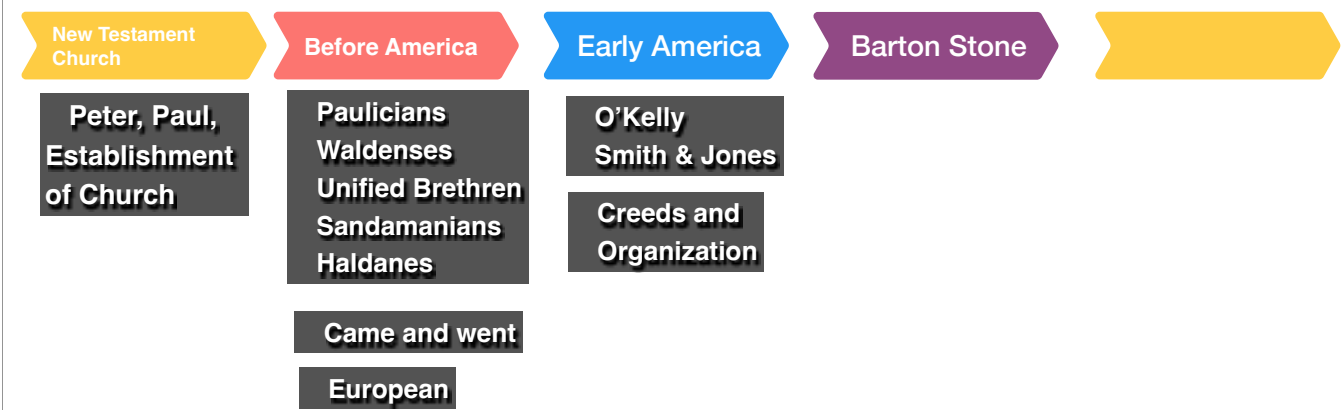


ROOTS

Why We Are What We Are



The Travel of Restoration



The Cornerstones of Restoration



Is the Bible enough?

How do you put the church together?



*Restoration over unity or
unity over restoration?*



Slowly, others joined the pursuit. Men like Robert Haldane, James O'Kelley, Abner Jones and Elias Smith. It took an even more definite direction with Barton W. Stone as he inked his name to the Last Will and Testament of the Springfield Presbytery. They were getting a clearer picture because they struggled with many things such as what you call yourself. In both O'Kelley's movement and in Stone's camp Rice Haggard reached back to Acts 11:32 and said, "let's call ourselves Christians."



In past lessons, we saw dozens of groups through out hundreds of years make their way through a maze of religious issues with the hazy goal of “going back to the Bible.” For most of these, it was a concept which never gained traction because it was out of focus.



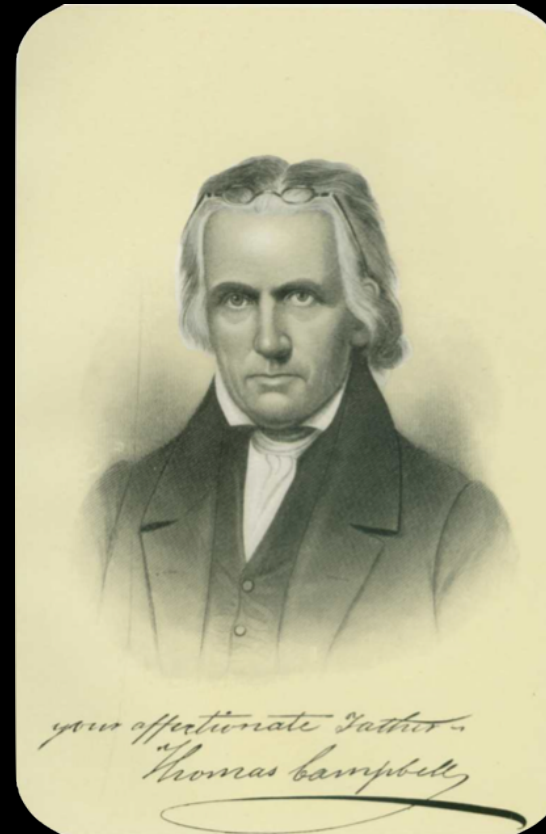
But it took someone to bring the concept of restoration into clear focus. That fell to a father-son tandem of Thomas and Alexander Campbell.

Thomas Campbell

Scotch Irish Catholic Family

**Joined the “Seceder
Presbyterian Church” in
1733**

**Preached at Rich Hill for
9 years**



Thomas Campbell was born into an Irish Catholic family and then married a woman who was a French Huguenot (who were French reformationists who had similar aims as the Puritans). In this explosive mixture, Campbell was forming his religious ideas. He joined the Seceder Presbyterian Church. (The seceders had “seceded” from the Church of Scotland in 1733 over the issue of minister ordination.) He joined the group as an inaugural member leading the fight against non-Biblical organization (much like James O’Kelley). He preached at Rich Hill in Scotland for 9 years.



NORTHERN IRELAND

RICH HILL, NORTHERN IRELAND

MARCH 1998



PHOTO BY
BILL DORRIETY
WILKESBORO, NC

HALDANE MEETING HOUSE



1988

PHOTO BY
DR. BILL HUMBLE
ABILENE, TEXAS

Rich Hill was a church founded by the Haldanes who heavily influenced the thinking of the area and the people in the church. Out of the thinking of previous reformers, Campbell ironed out his restoration ideas.

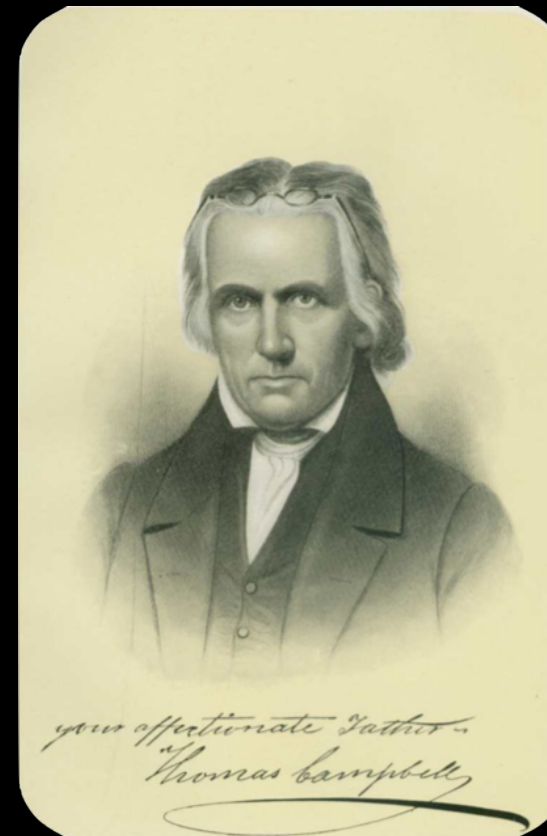


This is the very pulpit that Campbell preached behind at Rich Hill. About 50 years ago, someone found this pulpit destined for the trash pile. An American traveling through Scotland bought it and discovered the connection with Thomas Campbell. R. L. Roberts, a library at Abilene Christian University, recognized its importance and it was donated to ACU where it resides today. It is almost 300 years old and reflects the genesis of restoration thought.

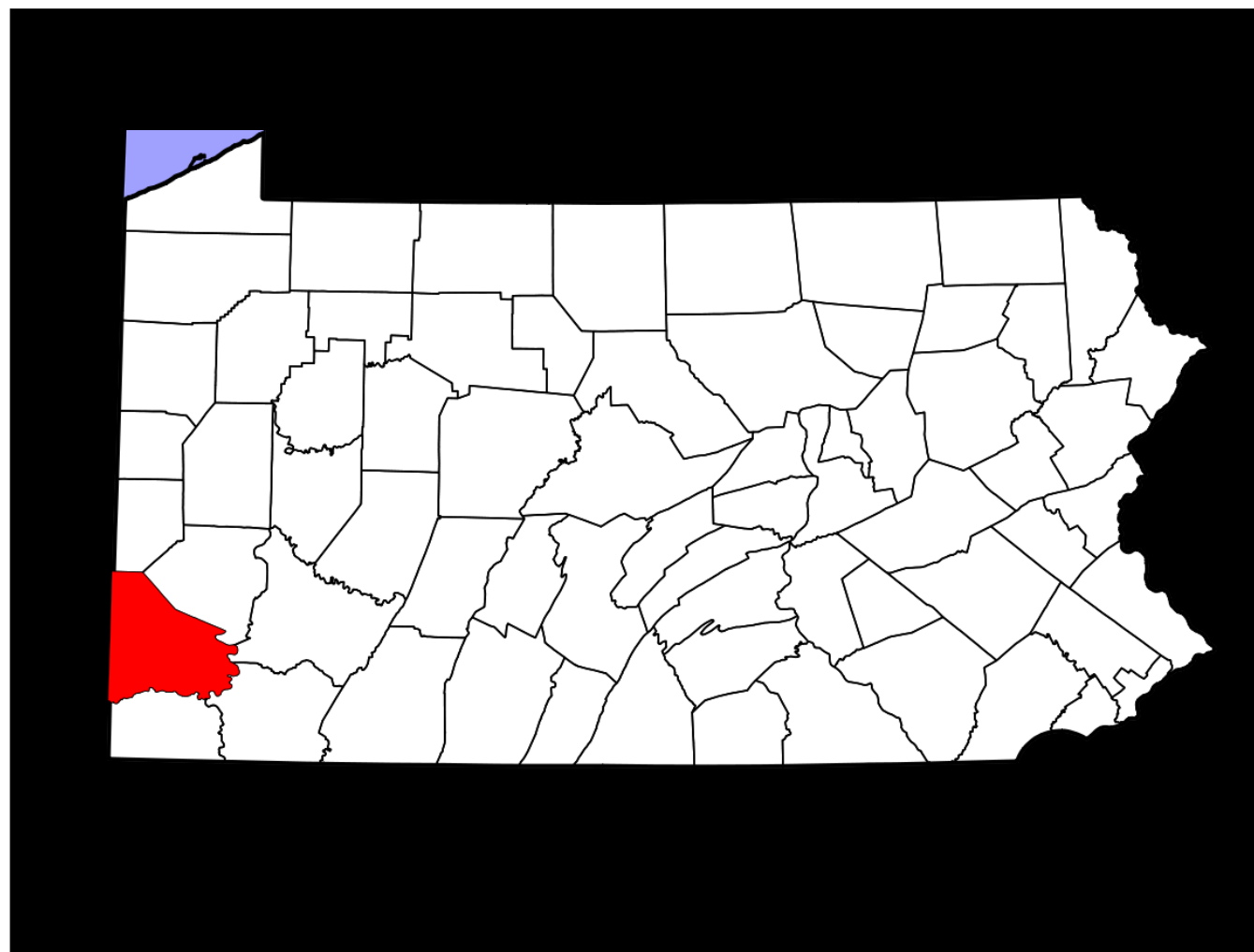
Thomas Campbell

**Preached at Rich Hill for
9 years**

**Came to America due to
ill health (but left family in
Scotland until settled)**



After 9 years at Rich Hill, he left Scotland due to his health and to furnish his family a better life in a new world. As with most immigrants of the day, he left his family behind until he was settled and enough money was available for the family to travel.



He was assigned a parish in far western Pennsylvania in Washington County. However, it was the frontier without many people. Just to put it in perspective, Pennsylvania in 1800 had only 600K people in the entire state. Today, the city of Philadelphia alone contains. 1,526,006 people. This was truly a “country church.”



The Problem of the Fractured Church

What Was He?

Old Light

Antiburgher

Seceder

Presbyterian

The former denominational name of Campbell's branch of the Presbyterian Church was the Old Light, Anti-burgher Seceder Presbyterian Church. Several splits had taken place. The Old Lights did not recognize the validity of the New Lights. The Burghers did not recognize the validity of the Antiburghers. And the Church of Scotland did not recognize the Seceders. Campbell knew first hand how, when left to man's devices, how the church would evolve away from a simple view of a single church in the New Testament.



Closed Communion

The Old Light, Anti-burgher Seceder Presbyterian Church practiced something called "Closed Communion." If you were not part of that particular group, you were not allowed or offered communion. Usually, a token had to be presented to show you were a member in good standing.

After great soul-searching and text-searching, Campbell decided he could find no Biblical precedent for closed communion and offered it to anyone who considered themselves Christian.



Accused of False Teaching and Severed Ties

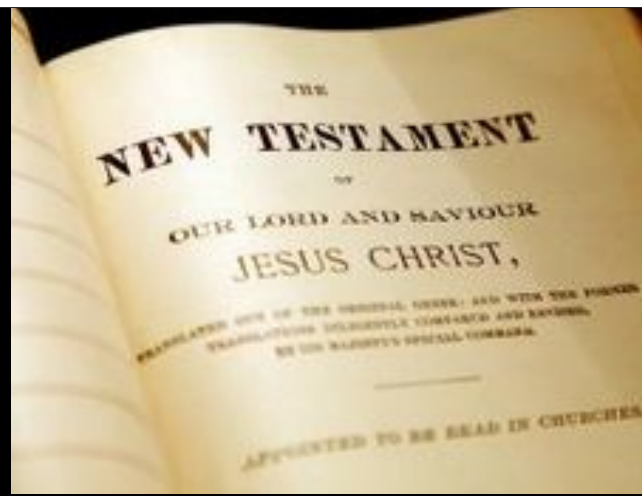
He was reported to the Synod and accused of false teaching. He decided there was no way he could stay in the Presbyterian Church.



Emphasis on Unity in the Church

It was out of the background of splintering that Campbell tried to find a way to gain unity of the church. He was part of a time in which all religious groups had split into so many small factions. Surely, he thought, there is a way to gain the unity of those who want to follow Christ.

The Restoration Principle



The only church with true unity was the church described in the New Testament.

When we do what they did in the New Testament, we will experience the same kind of unity today.

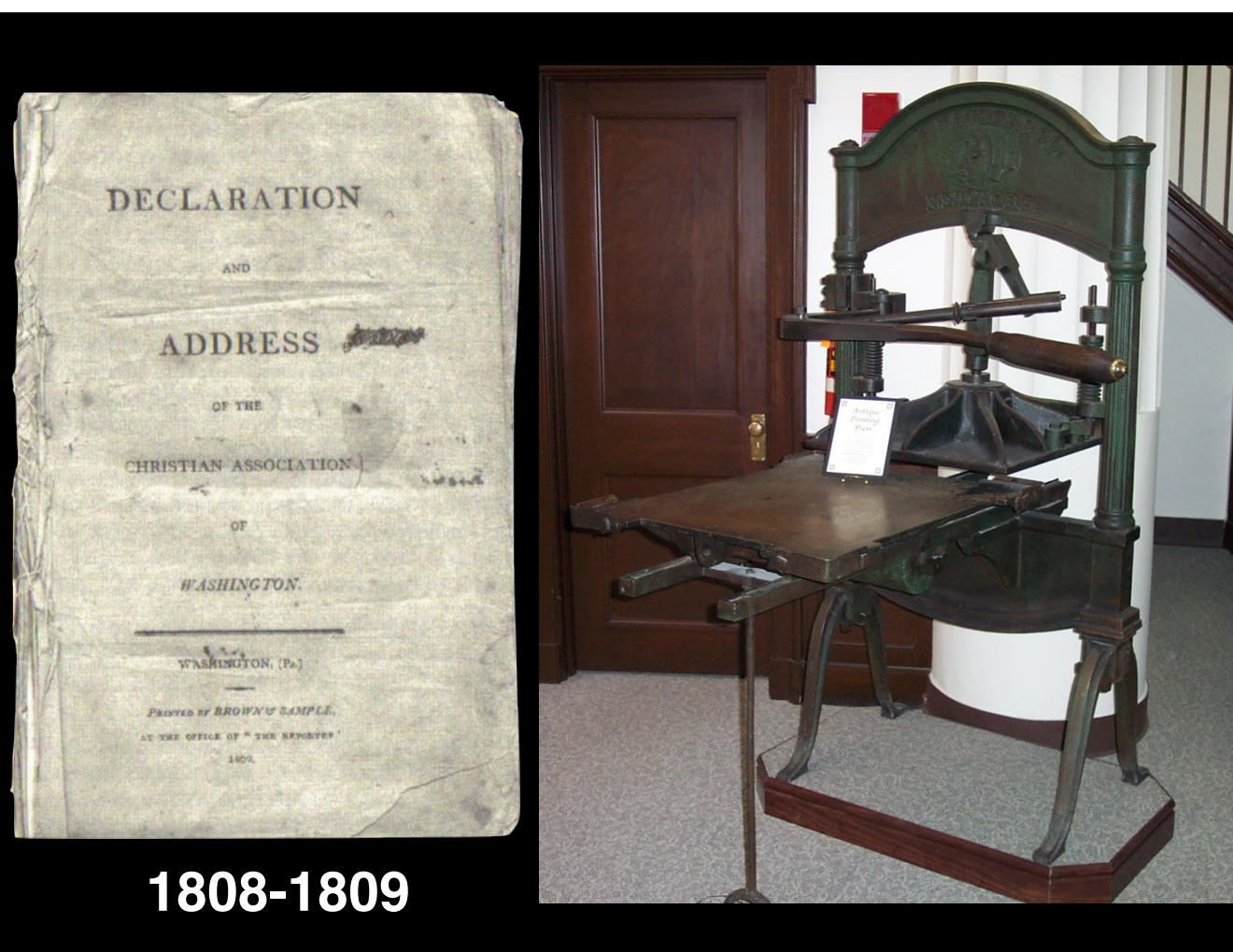
He began to enunciate some basic principles of unity. As he examined the New Testament he saw one church. It had (as it says in Ephesians 4), one Lord, one faith, one baptism, one God and Father over all. He realized that it was the only time in the history of Christendom where there was one single church that could say they were unified.

He reasoned that when people do what they did in the New Testament, they will experience the same kind of unity they had. This is what is called the Restoration Principle.

**Today, we accept
division but have
baptized it with the
term “diversity.”**



It's sad that today, we hardly even notice division. Instead, we have baptized it and sanctified it with the politically correct word called diversity. We need to believe different things, practice different things, think different things. Out of that we get a richness. The truth is out of that we get friction and splinters that are not the goal of Christ's prayer in John 17.



1808-1809

Out of this thinking came a seminal document in the Restoration Movement. During a two year period of 1809 and 1809 (at the same time that an unknown Barton Stone was doing the same thinking), Campbell published The Declaration and Address of the Christian Association, she he had formed when he separated from the Presbyterian Church. Today, in Washington County, the house in which Campbell worked and the printing press which printed the document are still there to this day.

**That the Church of Christ upon earth is
*essentially, intentionally, and
constitutionally one*; consisting of all those
in every place that profess their faith in
Christ and obedience to him in all things
according to the Scriptures, and that
manifest the same by their tempers and
conduct, and of none else; as none else
can be truly and properly called Christians.**

Proposition 1 said that the Church of Christ upon earth is essentially, intentionally, and constitutionally one. By this Campbell made plain that if it is a church three things are true:

Essentially—in nature or essence

Intentionally—God had a divine design for the church

Constitutionally—the NT spelled out what the church was to be

nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, *but what is expressly taught and enjoined upon them in the word of God.* Nor ought anything to be admitted, as of Divine obligation, in their Church constitution and managements, *but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church; either in express terms or by approved precedent.*

Proposition 4 defined the source of all authority and directed what the “constitution” was. It did one important thing. It defined the thinking of the movement. It said you could discern the pattern by “express terms” (which is direct command) or “by approved precedent” (which is approved apostolic example). Campbell left out the concept of “necessary inference” but it would come when they tried to put the principles into practice. They realized not every command was to the church. (The rich young ruler was told in Matt 19 to go sell everything he had and give it to the poor. They realized this was specific to this situation—that’s the inference). They looked at precedent and struggled as well. For instance, Communal use of Goods in Jerusalem (Sidney Rigdon was a aide to Alexander Campbell. He believed this was pattern for the church. He and Campbell divided over the issue and Rigdon went to the Mormons and competed with Brigham Young for leadership at the death of Joseph Smith)

That although the Scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the Church, and therefore in that respect cannot be separated; yet as to what directly and properly belongs to their immediate object, **the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as **the Old Testament was for the worship, discipline, and government of the Old Testament Church,** and the particular duties of its members.**

Proposition 8 defined what to follow. He put forward a concept which was revolutionary in the time and still is for many people. There is a difference between the Mosaic covenant and the Christian age. As Colossians 2 says, the law was nailed to the cross along with the worship and ritual. This issue is being ignored today by some in the movement to justify departure.

Notice that this discusses the Church described as the ideal in the NT. Some wags and critics, when they talk of restoration, sneer, "which church do you want us to restore—Corinth?" It is intellectually dishonest to build this straw man so you can kick it over. It is apparent which church is referred to. The one that Christ intended to build and as set up by the apostles.

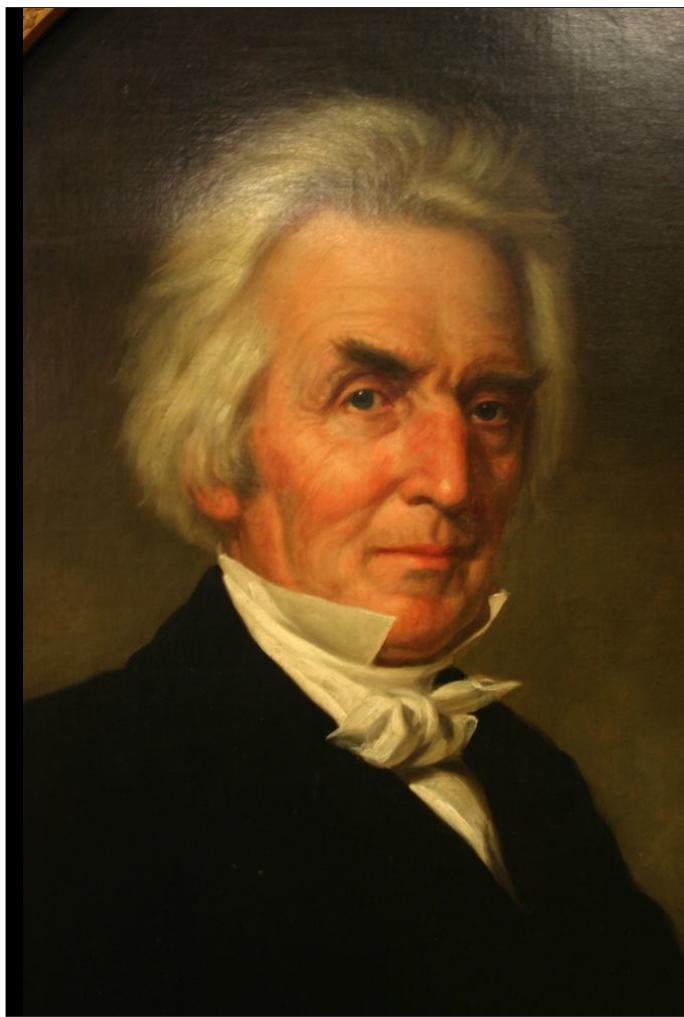
with a profession of their faith in and obedience to him, in all things, according to his word, is all that is absolutely necessary to qualify them for admission into his church.

Campbell believed entrance into God's kingdom was by faith and obedience to Christ in all things. It was not a denominational decision but a personal one. This is in direct contradiction to Calvinistic predestination. At this time, the obedience did not include immersion in water.



**While he was
writing *The
Declaration and
Address*, his family
was on their way to
America.**

While he was writing the Declaration and Address, his family was on a long voyage to join him in Pennsylvania. More than a physical storm was brewing on that voyage.



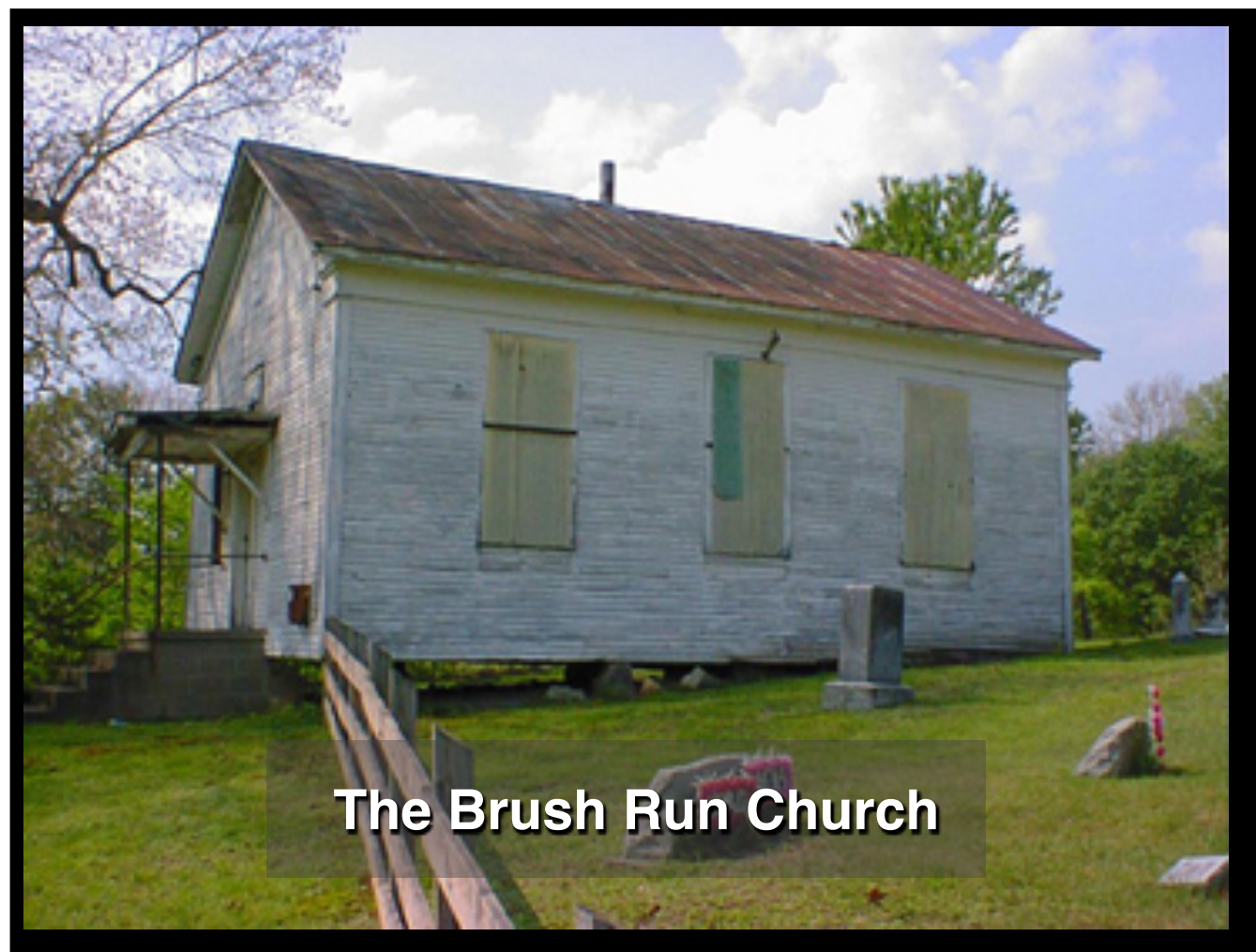
Alexander Campbell

**Went to University
of Glasgow where
he met The
Haldanes**

**Arrived in America on
September 29, 1809**

Made a Decision

His oldest son, Alexander was on board. Alexander had gone to the University of Glasgow where he met the Haldanes. They were preaching going back to the Bible and rejecting the human organizations of most denominations. He arrived in America on September 29, 1809 with a troubled heart. He had made a monumental decision of his life and did not know how to explain it to his father. His decision was to leave the Presbyterian Church and only follow the New Testament. When he arrived, as he explained his decision, his father told him his story. Separated by an ocean, both men had reached the same conclusion and had made the same decision.



No longer Presbyterians, they established the Brush Run Church based on the simple principles of the New Testament. The served communion every Sunday. They took a contribution to help the poor and pay the expenses of the church. They sang without an instrument. They had elders as the only organization of an independent congregation.



How Do Become a Christian?

But as with Stone, it soon became apparent that someone must answer the question, “how do you become a Christian?” Campbell believed as Stone originally did that immersion for the remission of sins was right but was only required for those seeking salvation. Rebaptism was not necessary. (In a sense, both men kind of believed that God grandfathered people into the church.) However, Alexander disagreed with his father. He saw no one becoming a Christian in the New Testament without immersion in water. It was absolutely required for the remission of sins and therefore, without it sins could not be forgiven. He asked his father to baptize him but he refused. So Alexander went to a Baptist preacher named Matthew Luce and was immersed into Christ. (In this Campbell established another principle which was the understanding of the person doing the baptizing was not important. What was important was the understanding of the person being baptized.)

Published *The Christian Baptist*

32 articles in a series called *The Restoration of the Ancient Order of Things*

Just in so far as the ancient order of things, or the religion of the New Testament, is restored, just so far has the Millennium commenced, and so far have its blessings been enjoyed. For to the end of time, we shall have no other revelation of the Spirit, no other New Testament, no other Saviour, and no other religion than we now have, when we understand, believe and practice the doctrine of Christ delivered to us by his apostles.

Soon, Alexander became an editor, establishing *The Christian Baptist* in 1823. In it he had a 32 month series of articles called *The Restoration of the Ancient Order of Things*. In it, he established the key ideas of the restoration plea—the only source of authority is the New Testament and the teaching of the apostles are the doctrine which is practiced. It should be noted his comment about Millennium was a reference to the age in which the New Testament pattern would be followed by all. It is not a reference to the millennial theory of a 1000 year physical reign of Christ on earth. Later, as we shall see next week, Campbell would publish a journal as a successor to *The Christian Baptist* named *The Millennial Harbinger*. It should also be noted that today, many who once espoused the restoration principle have demoted the apostles as nothing more than reporters and that Jesus is the only divine voice of truth.

Key Ideas



Out of this first brush with the Campbells, three key ideas should be emphasized. The first is in order to have a restoration, you have to have something to restore. One thing the Campbells did was to point back to the first century church. This is not just an idea or a philosophy. There is a specific plan that can be followed. For many today, they have decided to dispense with the idea of restoration with the idea there is nothing to restore.



The Sharp Focus of Restoration

The New Testament provides a pattern for Christian life, organization, and worship. It is not up to man to decide.

The second key idea was that there is a divine pattern as delineated in the New Testament. Many today believe there is no pattern. In fact, this talk of a pattern is totally “unspiritual” and restricts their true heartfelt response to God. The idea of pattern is based on the belief we serve a God who can think clearly, communicate in a way that can be understood and in ways that can be followed. If he can’t he’s not much of a God.

On top of that, if there is not pattern, you are left with chaos. In my house, the former owner was an electrical engineer who was the consummate dyl-er. He wired the house in ways that some switches control nothing (or at least in 14 years, I’ve never seen anything go on or off). He also reworked the plumbing under the sink which a plumber told me six months ago “there’s all kinds of wrong with the way that was done.” He had part of a pattern but that only left a mess.

**The question of
restoration would
become “is it part of
the pattern or not?”**



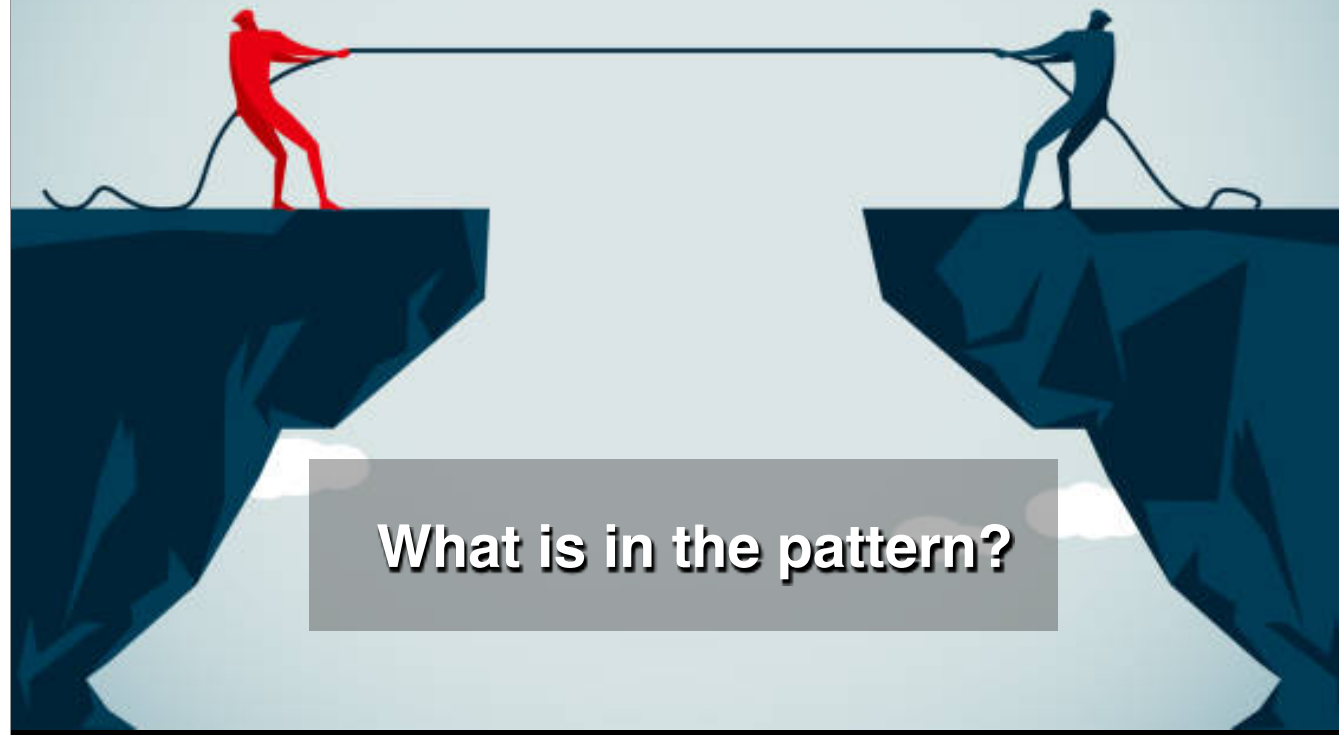
Key Ideas

Unity comes from following the pattern.

Disunity comes from disregarding the pattern

Finally, unity comes from following the pattern and disunity comes from disregarding the pattern. One of the criticism of the restoration movement is it promotes splintering and disunity. That is not the fault of the pattern but of the people applying the pattern. There is always movement away from the original and reading out and into the New Testament. And it is not a complete event.

But the bone of contention will be...



What is in the pattern?



Is there even a pattern at all?

Next Week...



Many Into One

Next week, we will rejoin the Campbells and stone as the many become one.

