

## LESSON NINE: A NEW RESTORATION

### A. PREAMBLE

#### 1. Texts

- a. Philippians 4:9—"Whatever you have learned or received or heard from me ..."
- b. Colossians 3:17—"And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus ..."
- c. 2Timothy 2:2—"... the things you have heard me say ... entrust to reliable men ..."

#### 2. What good ideas and essential concepts which were to guide the American Restoration came out of

- a. The Renaissance?
- b. The pre-Lutheran reformers?
- c. The Lutheran reformation?
- d. The Zwinglian reformation?
- e. The Puritans?
- f. The Anabaptists?
- g. The Enlightenment?
- h. The American experience?

#### 3. Concerning all these reform movements...

- a. Did any of them, or did the combination of all of them, succeed in restoring New Testament Christianity?
- b. If they were not completely successful, what were the most important impediments to their success?

### B. THE O'KELLY MOVEMENT

1. John O'Kelly was originally a Methodist, but his preaching offended Methodist authorities.
2. O'Kelly and his allies lost their appeal for the right to preach the Bible as they understood it in 1792.
3. Consequently, they left the Methodists
  - a. At first they called themselves "Republican Methodists."
  - b. Later, at the urging of Rice Haggard, they referred to themselves simply as "Christians."
  - c. By 1801, their congregations had become known as "Christian churches."
  - d. Their position: "no name but Christian; no creed but the Bible."

### C. THE SMITH MOVEMENT

1. Elias Smith
  - a. Sprinkled a Congregationalist, but his study of the New Testament led him to be immersed later as a Baptist.
  - b. Further study led him to reject both universalism and Calvinism.
2. Smith and his followers were unable to continue in the Baptist fellowship.
  - a. By 1802, they had committed themselves to wear only the name "Christian."
  - b. A group in Portsmouth, NH called itself a "church of Christ."
  - c. At a conference of like-minded reformers in 1805, they determined to follow only the Bible.
3. In 1808, Smith published the *Herald of Gospel Liberty*, the first religious periodical in America.

### D. THE STONE MOVEMENT

1. Barton W. Stone's journey to restoration
  - a. He began as an Anglican, but Stone's searching left him unsatisfied with "institutional" Anglicanism.
  - b. In 1791, influenced by revivalist James McGready, he identified himself as a Presbyterian.

- c. Conflicts between Calvinism and Revivalism, however, continued to trouble him.
- d. Even as a Presbyterian minister, he preached **un**-limited atonement and individual responsibility.

## 2. The Springfield Presbytery

- a. The formal break with Presbyterian authorities came in 1804, when a group of churches under Stone's influence formed the Springfield Presbytery
- b. "The Apology of the Springfield Presbytery," called for abandonment of all creeds but the Bible.
- c. In 1804, the Springfield Presbytery dissolved itself for lack of Bible authority.

## 3. Core teachings

- a. They found pedobaptism to be in error, and perceived a need for baptism for the remission of sins.
- b. Stone and his followers insisted upon calling themselves "Christians only."
- c. His "Lutheran" approach emphasized individual piety, as opposed to forms of organization or worship.
- d. His approach to Bible study was "Zwinglian"; for instance, he rejected the doctrines of the trinity and the sacrificial atonement of Christ because he could not find those *exact terms* used in scripture.

# E. THE CAMPBELL MOVEMENT

## 1. Alexander Campbell (1788 – 1866): journey to restoration

- a. Influence of his father, Thomas Campbell, and "The Declaration and Address."
- b. Influences at Glasgow University
  - (1) John Glas, a congregational movement preacher who denied the value of confessions and creeds
  - (2) Robert Sandeman, who advocated weekly observance of the Lord's Supper and a plurality of elders in each congregation.

## 2. Campbell as a Baptist

- a. In 1812, Campbell was immersed and became a member of a Baptist church.
- b. In 1813, the Brush Run, PA church where Campbell preached became a member of the Mahoning Association of Baptist churches, having first determined that its preaching would not be controlled by the Association.
- c. In 1816, Campbell's "Sermon on the Law" denied that the Old Testament is binding on Christians.
- d. In 1823, in a debate with a pedobaptist, Campbell denied the scriptural-ness of infant baptism on the grounds that baptism is for penitent believers only.
- e. He started *The Christian Baptist* in 1823; the paper attacked the clergy system, called for a return to "the ancient order," and advocated abandonment of "the language of Ashdod."
- f. In 1830, Campbell started *The Millennial Harbinger* to herald the restoration of apostolic Christianity.
- g. In 1830, the Mahoning Association dissolved itself on the grounds that such associations were unscriptural.

## 3. Campbell and his movement

- a. He and his followers were more concerned than Stone and his followers with ecclesiastical structure.
- b. Campbell was a nationally recognized figure whose stature gained regard for the "Restoration Movement."
- c. One of their shibboleths: "We are Christians only, not the only Christians."

# F. SUMMARY OF THE FOUR MOVEMENTS

1. All were congregationalist: strongly oriented toward the work and worship of individual congregations.
2. All were minimalist: they stressed unity of believers on grounds of abandonment of human creeds and adherence to a "core set" of Biblical teachings.
3. All had roots in Calvinism, but rejected Calvinism in favor of human responsibility and decision-making.
4. Four completely unconnected movements, in different parts of the country, discovered a common set of beliefs based on study of the Bible alone.

1. Can we see the work of God in these developments?