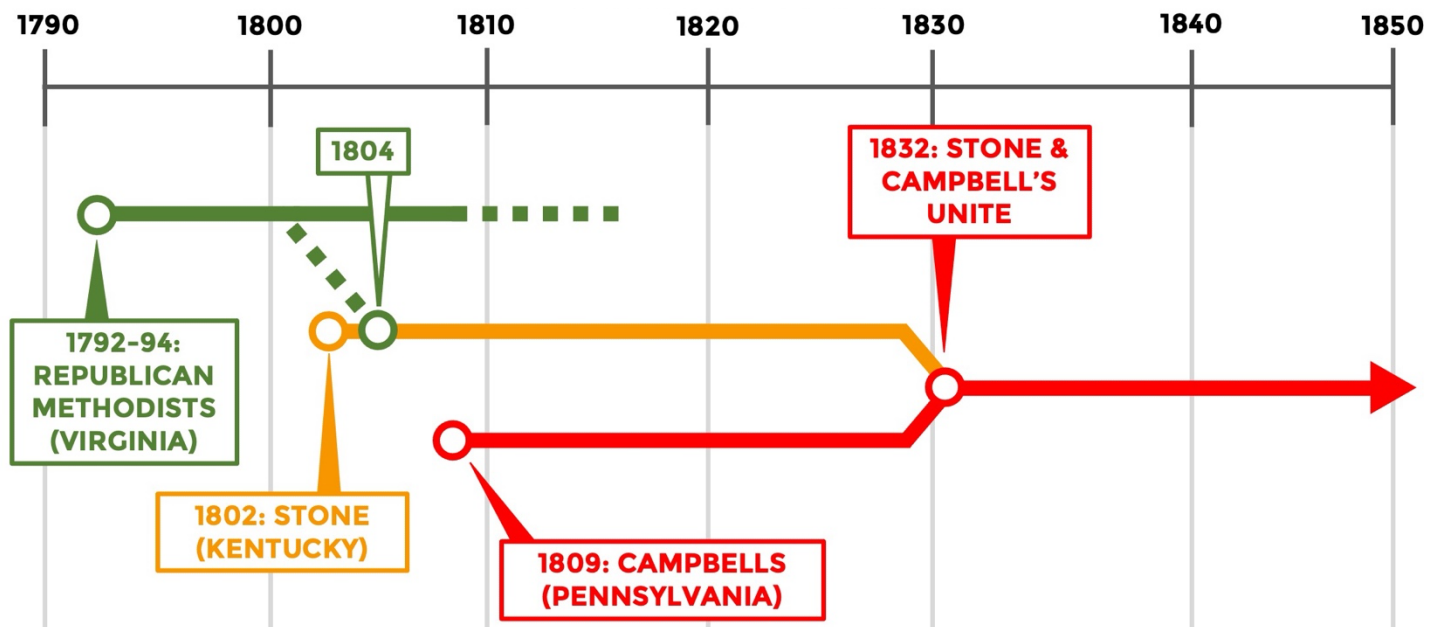


# DISCIPLESHIP TRAINING SEMINAR | SUMMER 2021

## HOW WE GOT HERE: THE RESTORATION MOVEMENT PART 2: GROWTH OF OUR MOVEMENT

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### A. THE THREE STREAMS OF OUR MOVEMENT



#### 1. BARTON W. STONE (1802)

- KEY EVENT: Left the Presbyterian Church after the Revival in Cane Ridge, Kentucky.
- WROTE: The Last Will and Testament of the Springfield Presbytery (June 28, 1804)

#### 2. THOMAS AND ALEXANDER CAMPBELL (1809)

- KEY EVENT: Thomas served communion to Christians not of his Presbyterian sect.
- WROTE: The Declaration and Address (1809)

#### 3. THE REPUBLICAN METHODISTS (Est. 1792)

- KEY LEADERS: James O'Kelly and Rice Haggard
- KEY EVENT: Left the American Methodist Church over church \_\_\_\_\_.
- 1794: They took the name the \_\_\_\_\_ Church.

- d. 1804: Rice Haggard united with Barton W. Stone and suggested the name “Christian”.
- e. FIVE CARDINAL PRINCIPLES REPRESENT THE MOVEMENT’S SHARED VALUES:
  - 1) The Lord Jesus Christ is the only head of the Church.
  - 2) The name “Christian” and no other name. (“Christians simply”)
  - 3) The Holy Bible is the only rule of faith and character.
  - 4) Christian character is the only test of church fellowship and membership.
  - 5) The right of private judgement and liberty of conscience for all.

## B. THE MOVEMENT GROWS (1809-1860s)

### 1. CAMPBELL’S 5 DEBATES:

- a. Vs. John Walker (1822): “Christian Baptism”
- b. Vs. Robert Owen (1829): “Evidences of Christianity”
- c. Vs. John B. Purcell (1837): “The Roman Catholic Religion”
- d. Vs. William MacCalla (1842): “Christian Baptism”
- e. Vs. N. L. Rice (1843): “The Holy Spirit”

### 2. CHRISTIAN JOURNALS:

#### a. VARIOUS JOURNALS:

- i. Barton W. Stone, *Christian Messenger* (1826-34)
- ii. B. F. Hall, *Gospel Advocate* (1835-36)
- iii. Walter Scott, *The Christian* (1837)
- iv. D. S. Burnet, *The Christian Preacher* (1838)
- v. Benjamin Franklin, *Monthly Review* (1852)

#### b. ALEXANDER CAMPBELL’S JOURNALS:

- i. *The Christian* \_\_\_\_\_ (1823-183)
- ii. *The* \_\_\_\_\_ *Harbinger* (1830-1870)

### 3. WALTER SCOTT (1796-1861):

- a. **BACKGROUND:** Acclaimed Presbyterian Scottish preacher turned Baptist, then turned restorationist who helped to stabilize the Movement when it separated from the Baptists in 1839.
- b. **NICKNAME:** “The voice of the Golden Oracle [Jesus]”
- c. **KNOWN FOR:** The \_\_\_\_\_ exercise.

### 4. 1832: STONE AND CAMPBELL’S MOVEMENTS UNITED WITH \_\_\_\_\_ MEMBERS.

### 5. 1839: Campbell called for a “congress of all Protestant parties,” and he was willing to invite the Greek and Roman Catholics as well, suggesting that the basis of unity should be whatever is admitted by all parties to be catholic or universal.

## C. GROWING PAINS OF THE MOVEMENT

### 1. **THE PROBLEM:** People were free to come to their own conclusions from the Bible about their doctrine and practice without formal \_\_\_\_\_ and \_\_\_\_\_ bodies.

### 2. **SOME OF THE ISSUES:**

- a. **NAME:** Stone wanted to call them “Christian” and Campbell wanted to call them “Disciples of Christ.”
- b. **INSTRUMENTS:** The first instrument in the church was a \_\_\_\_\_.
- c. **WOMEN:**
  - i. Most agreed that women should be \_\_\_\_\_.
  - ii. Few agreed that they should be \_\_\_\_\_.
- d. **AMERICAN MISSIONARY SOCIETY (1849)**
- e. **THE WORK OF THE HOLY SPIRIT:**
  - i. Robert Richardson, Campbell’s heir apparent, believed the Holy Spirit dwells within and through the believer.
  - ii. David Lipscomb and Tolbert Fanning believed it was dangerous to teach that God worked in believers beyond the written Bible. They ignored Romans 1:20.
- f. **JESUS’ DIVINITY:** Barton Stone believed Jesus was \_\_\_\_\_ by God.

### 3. **KEY POINT:** \_\_\_\_\_ of these issues split our movement.

## **D. HOW TO STAY UNITED**

### **1. STONE VS. CAMPBELL'S SOLUTION:**

- a. STONE: Focus on the \_\_\_\_\_ and changed \_\_\_\_\_.
- b. CAMPBELL: Focus on the pattern of \_\_\_\_\_ and \_\_\_\_\_.

### **2. THE PRINCIPLE OF "AVAILABLE LIGHT":**

- a. "The ratio piety is the ratio of conformity to the revealed word of God... No man can be justified today by living in accordance with the knowledge he had yesterday ... As the brain grows the heart should grow." (Millennial Harbinger, 1837, p. 539)