

# Restoration Resistance

# Restoration resistance –

- Resistance to restoration?
- Resistance of restoration?
  - Mt.12:13, hand restored
  - Lk.19:...8, money
  - Jer.6:16, spiritual plea – no joy
    - Some hate authority, 16 [10:23]
    - Some cling to past, 17
    - Some rely on rituals to stay safe, 19-20

# I. Reformation Churches Have Long Embraced Error

# Reformation creeds

- Allow 'wise' men to determine beliefs, actions.
- Every creed gives . . .
  - Too much
  - Too little
  - Errors
  - Presumptions

# Reformation organization

- Unlike autonomous churches of NT.
- Most grew into hierarchy (highly developed organization) unknown to NT

# Reformation divisions

- Seventeen major divisions in Presbyterian churches alone.
- Justify division (denominationalism).

# Reformation salvation

- Most embraced Calvinism (part or whole).
- Includes prayer salvation; direct operation of H.S.
- Reject plain commands of NT (Ac.2); faith versus works, etc.

# Reformation worship

- Mechanical music in worship
- Choruses
- Crucifixes
  - Ct. Jn.4:24



# Reformation work

- Luther: may do anything not specifically condemned in Scripture.
- Zwingli: may do only what Scripture permits [but he too was inconsistent].
- Col.3:17

I. Reformation Churches Have Long Embraced Error

## II. Reasons For Reformation Failures

# Reformation work

- Did not return to original pattern of NT. Satisfied with 'more moderate' leaders, opinions of men, tradition, etc.
- Developed rigid systems of theology; brilliant men became their standard. Assumed if *they* couldn't answer them . . .
- Followers never rose above other churches. Intimidation.
- Established state churches (carry-over from Roman Catholic Church).

I. Reformation Churches Have Long Embraced Error

II. Reasons For Reformation Failures

**III. Restoration Attempts  
On Foreign Soil**

# 1669

- Eight congregations in NW England
- Called *church of Christ*
- Immersed
- Took Lord's supper
- Had elders and deacons

# 1695, John Glas, b. 1695

- . Fife, Scotland.
- . Received Calvinistic education (at home and University of Edinburgh).
- . Licensed as Presbyterian preacher.
- . Withdrew from Church of Scotland because it was wrong in its connection with state; synods and law-making bodies fixed standards of doctrine; each church dependent on organization

## 1695, John Glas, b. 1695

- . Determined to make Word of God sole rule...
- . Teaching series from 'Shorter Catechism,' he noted strong differences in it and Bible.
- . Started independent church, July, 1725. 100 attending. Presbyterian.
- . Attitude toward Word: observe LS monthly (contrary to Ch. of Scotland, monthly) ... soon realized they had as much scripture for once / month as Church of Scotland had for less often. They concluded 1<sup>st</sup> day of week was what early church did.

# 1695, John Glas, b. 1695

- On same basis, chose plurality of elders, 1 T.3; Tit.1
- After moving to Perth (1733), opening new meetinghouse, some of town people threw mud at attendees. Town clerk intervened; kept meetinghouse from being destroyed.
- 1734 established church in Edinburgh; met Robert Sandeman who later became his son-in-law. [His brother Thomas married another daughter of Glas.]



# 1735, John David, Fife district

- Scotland [preached NT, 25 years before Thomas Campbell was born]
- 1818: church in NY sent circular letter to various churches 'of same faith and order.'
- Among replies: some from Glasgow, Edinburgh, Manchester, Dublin – churches guided only by Bible, wearing name of Christ, baptizing believers, observing LS weekly ... some having existed as early as 1798.

# 1775, Robert Sandeman book

- Reply to Hervey (man must have change of heart produced by direct action of HS before faith is possible; special act of enabling grace).
- Sandeman: faith is based on evidence; change of heart is result of faith.
  1. Two volumes led to beginning of many English churches (congregational).
  2. Trip to New England States influenced many.

# 1799, Robert and James Haldane

- Frustrated with Church of Scotland.
- Returned to . . .
  1. Congregational independence as in NT
  2. Weekly observance of Lord's supper
  3. Exact conformity to apostolic teaching and practice.

# 1805, James Haldane book

- Title:

*View of the Social Worship and Ordinances Observed by the First Christians, Drawn from the Scriptures Alone, Being an Attempt to Enforce Their Divine Obligation, and to Represent the Guilty and Evil Consequences of Neglecting Them.*

# 1805, James Haldane book

Chapter One: *There is Reason to Presume that the NT Furnishes Instructions Concerning Every Part of the Worship and Conduct of Christian Societies, as Well as Concerning the Faith and Practice of Individuals.*

Chapter Two: *All Christians are Bound to Observe the Universal and Approved Practices of the First Churches Recorded in Scriptures.*

# 1805, James Haldane book

1. Within five years, these two brothers organized 85 congregations.
2. In Scotland, Alex. Campbell often went to hear Haldane preach.
3. Greville Ewing advocated congregational independence and weekly observance of LS.  
[A. Campbell spent a year in Glasgow as a student, became close friend with Ewing...]

# 1805, teachings...

- a. NT contains pattern for all Christian service.
- b. Apostolic churches provided model for Christians in all ages (thus, concept: 'restoration' or 'restitution.')
- c. Congregational autonomy.
- d. Elders served in each cong., teaching and ruling.
- e. Each church had its own deacons & minister.
- f. Civil authorities had no authority in the church.
- g. Weekly observance of Lord's Supper.
- h. By 1808, immersion is proper mode of baptism.
- i. A. Campbell could not have started church of Christ.

# 18<sup>th</sup> Century

Several small groups followed NT.

Historian lists 40 independent 'movements.'



# 18<sup>th</sup> Century

## Common beliefs:

- Churches cluttered with human additions.
- Creeds too complicated; went beyond Word.
- Worship was too formal.
- ‘Clergy’: too professionalized; authoritative in lording it over church; sought worldly advantages.
- Stressed independence of local congregation.
- Repudiated connection between church - state.
- Union was no part of the program in any of these.
- Their one desire was to be right with God.

I. Reformation Churches Have Long Embraced Error

II. Reasons For Reformation Failures

III. Restoration Attempts On Foreign Soil

**IV. Results Of  
Denominational Confusion**

# They assume...

1. All groups are right. Mt.16:18, singular.

Fourth Century plea: one holy catholic apostolic church

a. One: unity. NT silent on denominations

b. Holy: proper life, morally upright, etc.

c. Catholic: universal church is one, not many

d. Apostolic: bound to NT; cannot change apostles' teaching. Ac.2:42

Most are guided by personal preferences.

# They assume...

1. All groups are right. Mt.16:18, singular.
2. They know more than Jesus.
  - a. He prayed for unity: Jn.17:20-21
  - b. Imagine Jesus praying as denominations?
  - c. If preferences overrule NT, are they really following Jesus?
  - d. Prefer division to unity.

“The price of a divided Christendom is an unbelieving world” – G. K. Chesterton

# They assume...

1. All groups are right. Mt.16:18, singular.
2. They know more than Jesus.
3. All in 'church' are saved, no matter what they believe.
  - a. Purchased with His own blood, Acts 20:28
  - b. Gen.25:10.

# They assume...

1. All groups are right. Mt.16:18, singular.
2. They know more than Jesus.
3. All in some church are saved, no matter what they believe.
4. Each church is its own standard, though all say different things.

Contrast Ac.17:11...not churches but chapters

# Romans 6:17

“But God be thanked that though you were slaves of sin, yet you obeyed from the heart that **form of doctrine** to which you were delivered.”

**Form** (pattern, standard, type) of teaching.

Figure: master sells slave, hands him over to another master (delivered).

They have been handed over, in baptism to new kind of life (parallel to ‘baptized into Christ, v.3 – CGT).

# Romans 6:17

“But God be thanked that though you were slaves of sin, yet you obeyed from the heart that **form of doctrine** to which you were delivered.”

When we become God’s slave, He delivers us over to a body of **doctrine** (NT) and instructs us to conform ourselves to it. (Ep.4:20)

‘The nuance would be that of a sort of yardstick according to which the authenticity of the faith could be verified; the opposite of individual conceptions, fantasies, even customs’ – Spicq



# Summary

1. These men sought to go back to Lord's pattern – do it His way. 1 Tim.1:16;  
2 Tim.1:13.
2. What these men did, earlier 'reformers' could have done. Jn.7:17.
3. Attitude toward truth secured their success.  
Jn.8:31-32.

# Summary

4. Every generation faces same challenges – partial vs complete commitment.

Remember Jg.1-2.... 2 Tim.2:2.

5. Every generation is put to the test by some who grow weary in well-doing – throw in towel; give up fight. Ac.2:42; 1 Co.15:58; 4:16-17 (= Ac.2:42).