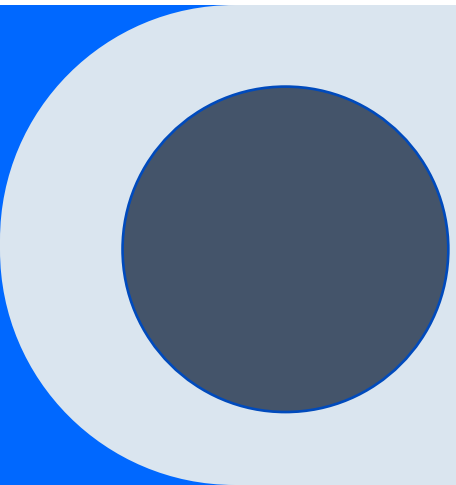
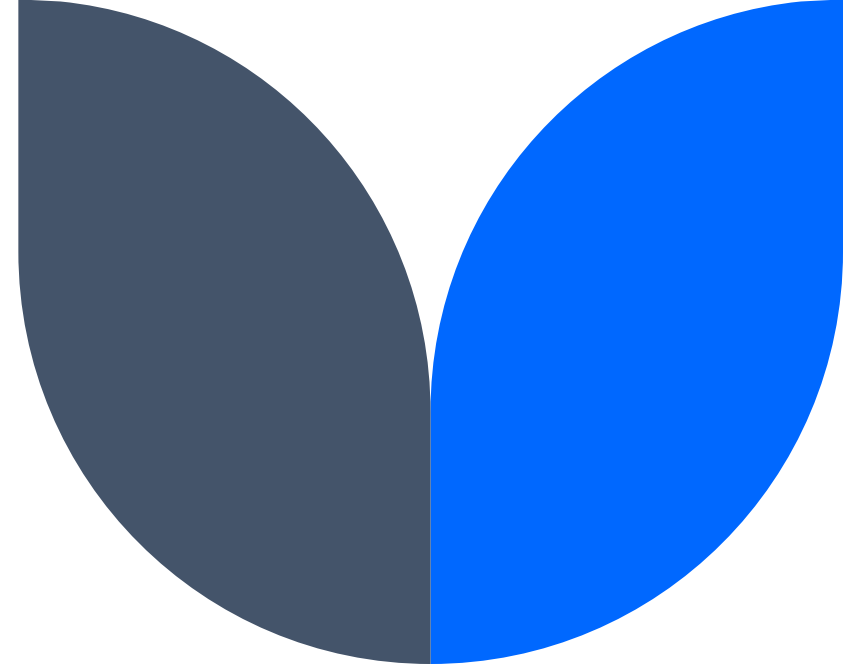




Seeking Undenominational Christianity

Tom Rucker – Hardin Valley Church



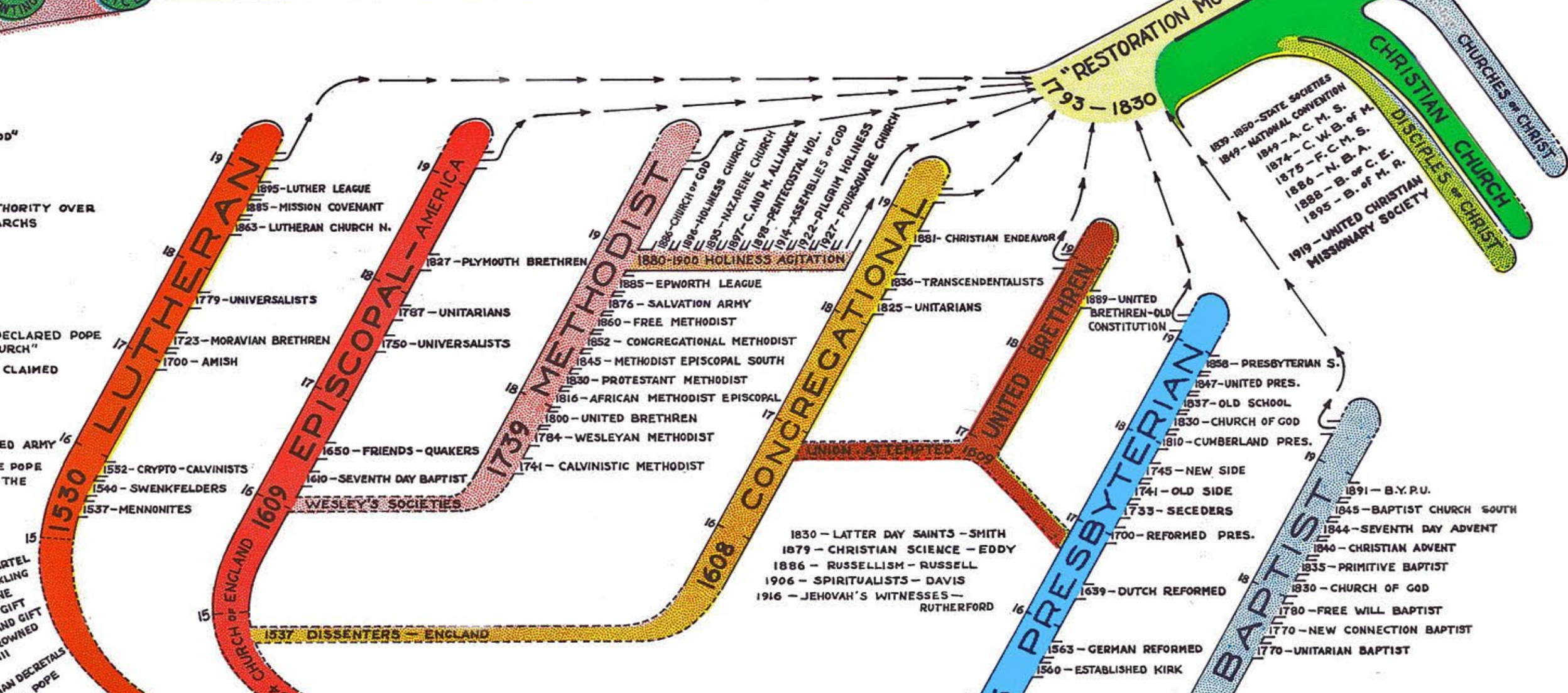


Seeking Undenominational Christianity

The Restoration Movement



APOSTASY FROM IT AND RETURN TO IT - HISTORICALLY TRACED



T.M.C.M.T.

Ephesians 4

¹ I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, ² with all humility and gentleness, with patience, bearing with one another in love, ³ eager to maintain the **unity of the Spirit** in the bond of peace. ⁴ There is **one body** and **one Spirit**—just as you were called to the **one hope** that belongs to your call — ⁵ **one Lord, one faith**, one baptism, ⁶ **one God** and Father of all, who is over **all** and through **all** and in **all**.

Ephesians 4

¹¹ And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, ¹² to equip the saints for the work of ministry, for building up the body of Christ, ¹³ until we all attain to the **unity of the faith and of the knowledge of the Son of God**, to mature manhood, to the measure of the **stature of the fullness of Christ...**¹⁵ Rather, speaking the truth in love, we are to **grow up** in every way into him who is the head, **into Christ**

Outcome of Cane Ridge Meeting



"The Last Will And Testament Of The Springfield Presbytery"

The Presbytery of Springfield, sitting at Cane-ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; and knowing that it is appointed for all delegated bodies once to die; and considering that the life of every such body is very uncertain, do make and ordain this our last Will and Testament, in a manner and form following, viz:

Item. We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one Body, and one Spirit, even as we are called in one hope of our calling.

Item. We will, that our name of distinction, with its Reverend title be forgotten, that there be but one Lord over God's heritage, and his name one.

Item. We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

Item. We will, that candidates for the Gospel ministry henceforth study the Holy Scripture with fervent prayer, and obtain license from God to preach the simple Gospel, with the Holy Ghost sent down from heaven without mixture of philosophy, vain, remorse, deceit, traditions of men, or the rudiments of the world. And let none henceforth take this honor to himself, but he that is called of God, as was Aaron.

Item. We will, that the church of Christ resume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look to the Lord of the harvest to send forth laborers into his harvest; and that she resume her primitive right trying those who say they are apostles and are not.

Item. We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering, without a written call or subscription—admit members—remove offences; and never henceforth delegate her right of government to any man or set of men whatever.

Item. We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

Item. We will, that preachers and people, cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

Item. We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and not that which is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

Item. We will, that the Synod of Kentucky examine every member, who may be suspected of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of gospel liberty.

Item. We will, that Je _____, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy partyism. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil things which they know not.

Item. Finally, we will, that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery } L.S.
June 28th, 1804

Robert Marshall,
John Dunlavy,
Richard M. Neman,

B. W. Stone
John Thompson,
David Purviance.

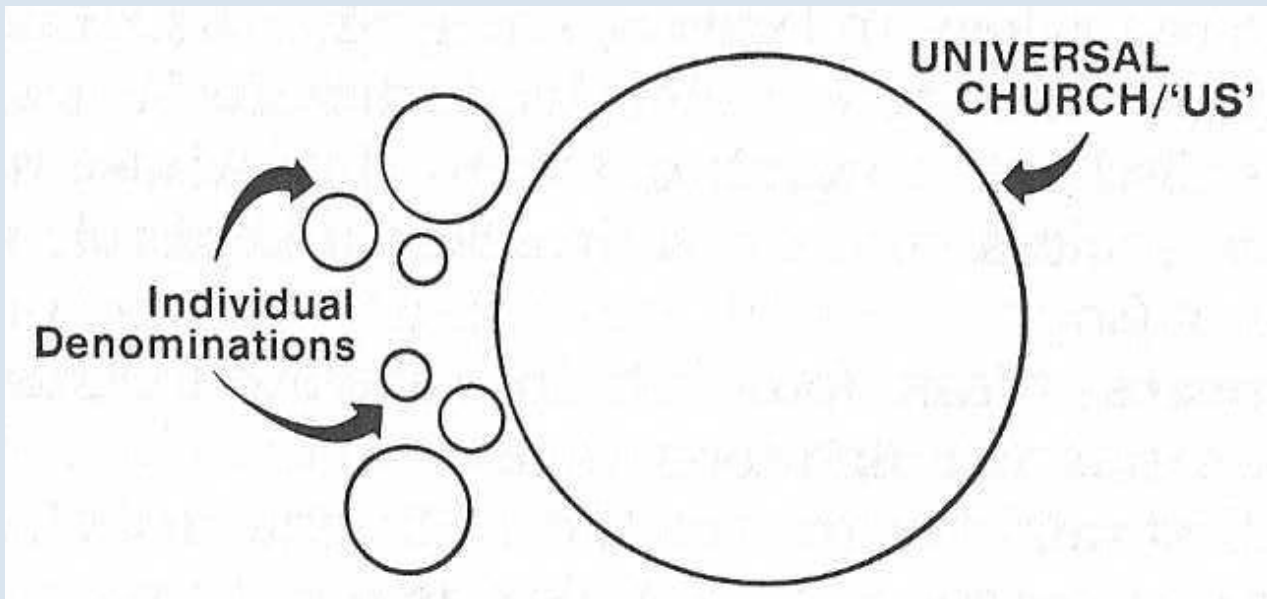
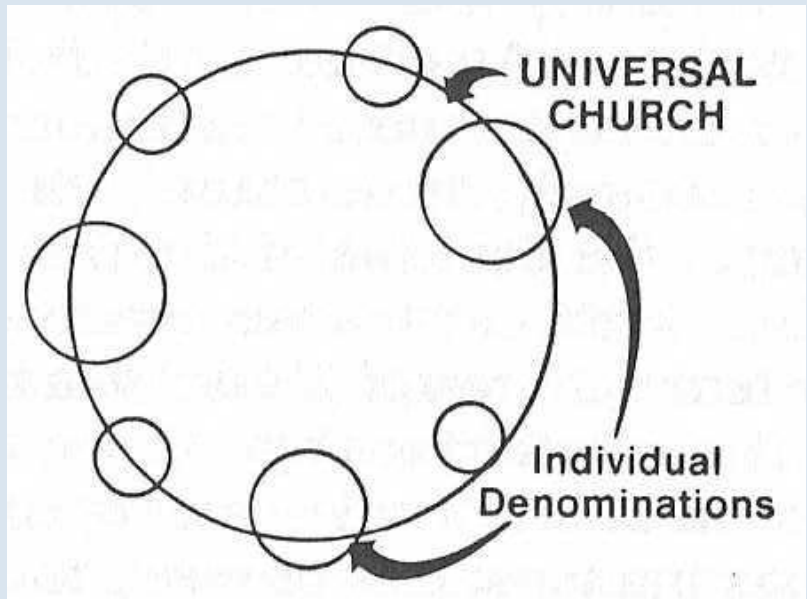
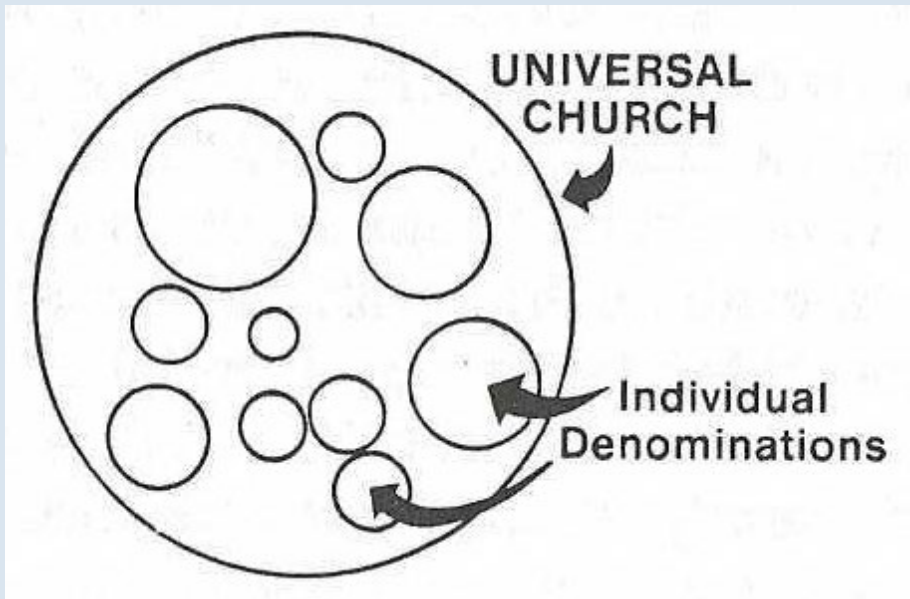
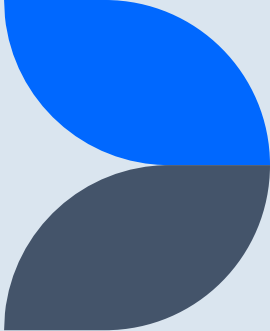
} Witnesses.

Barton Stone and Christian Unity

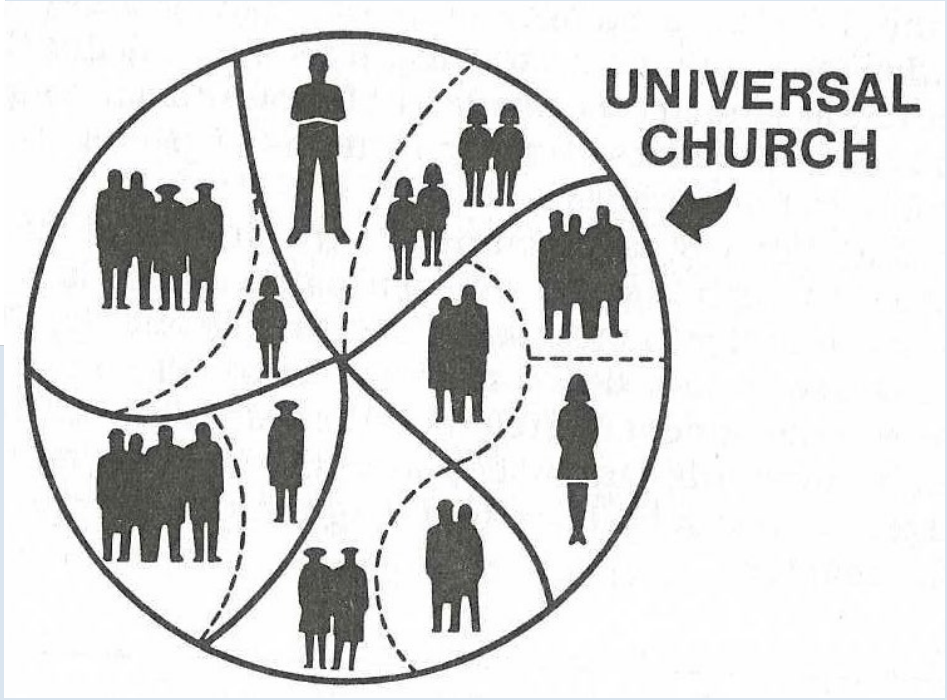
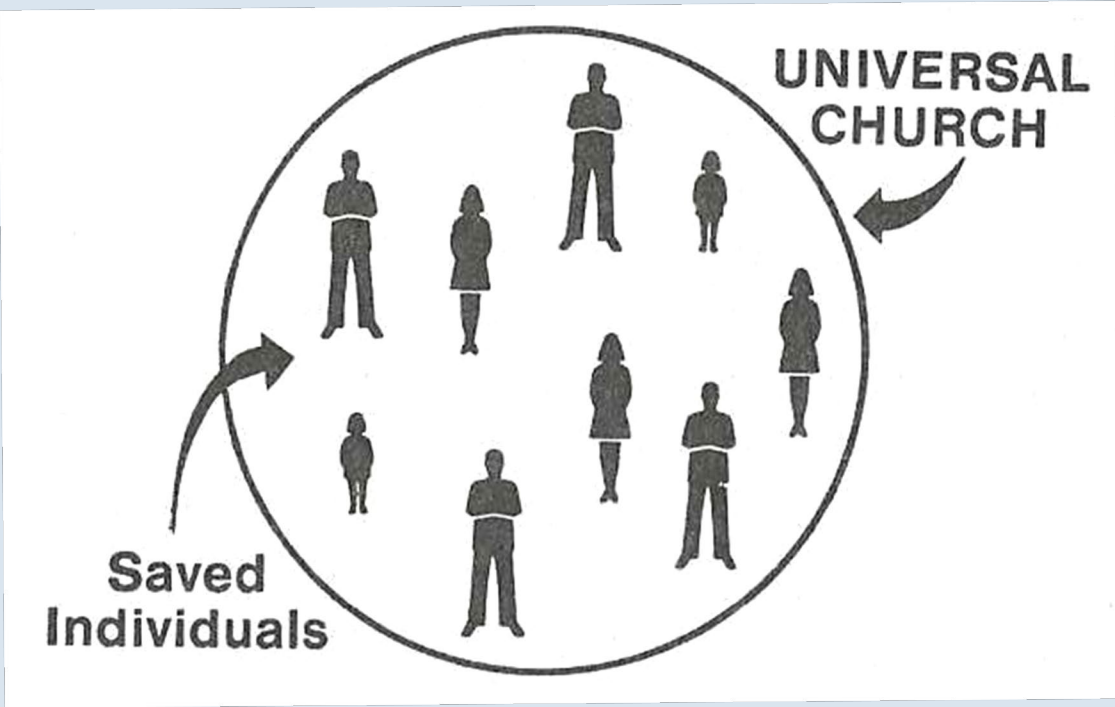
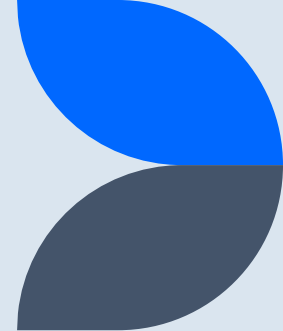
- Stone's Four Types of Union
 - Book Union (creeds and confessions)
 - Head Union (common understanding of the Bible)
 - Water Union (Baptism)
 - Fire Union (Unity of the Spirit)



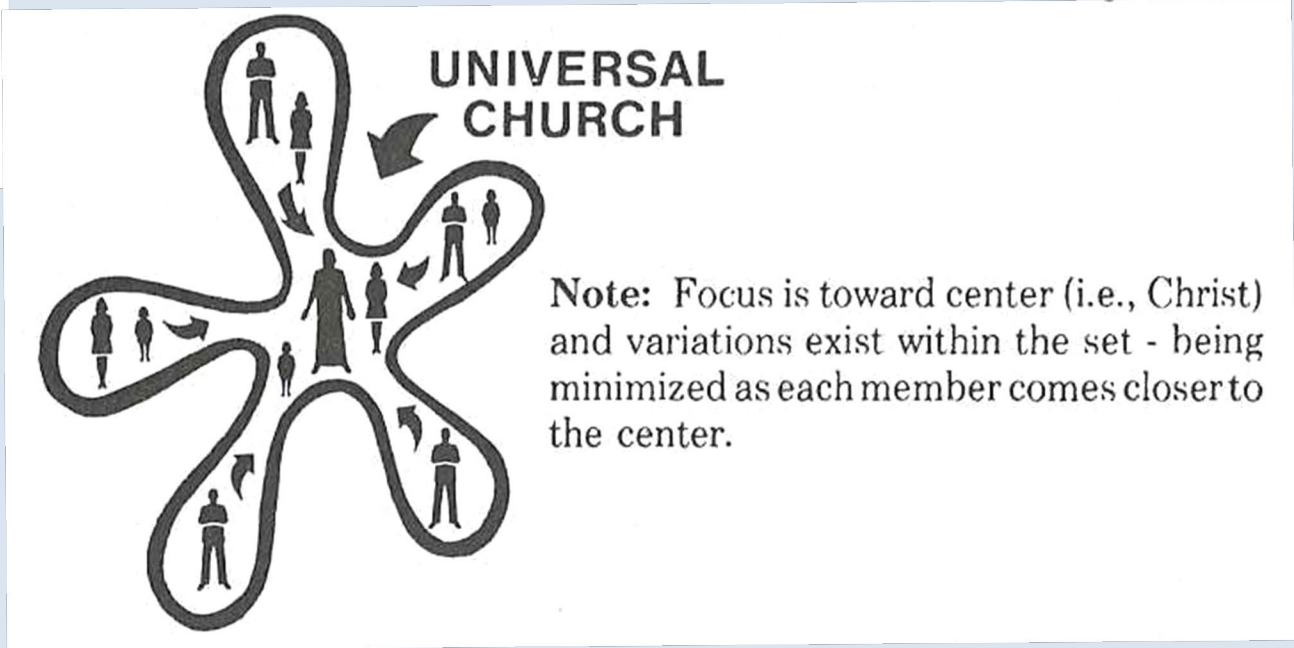
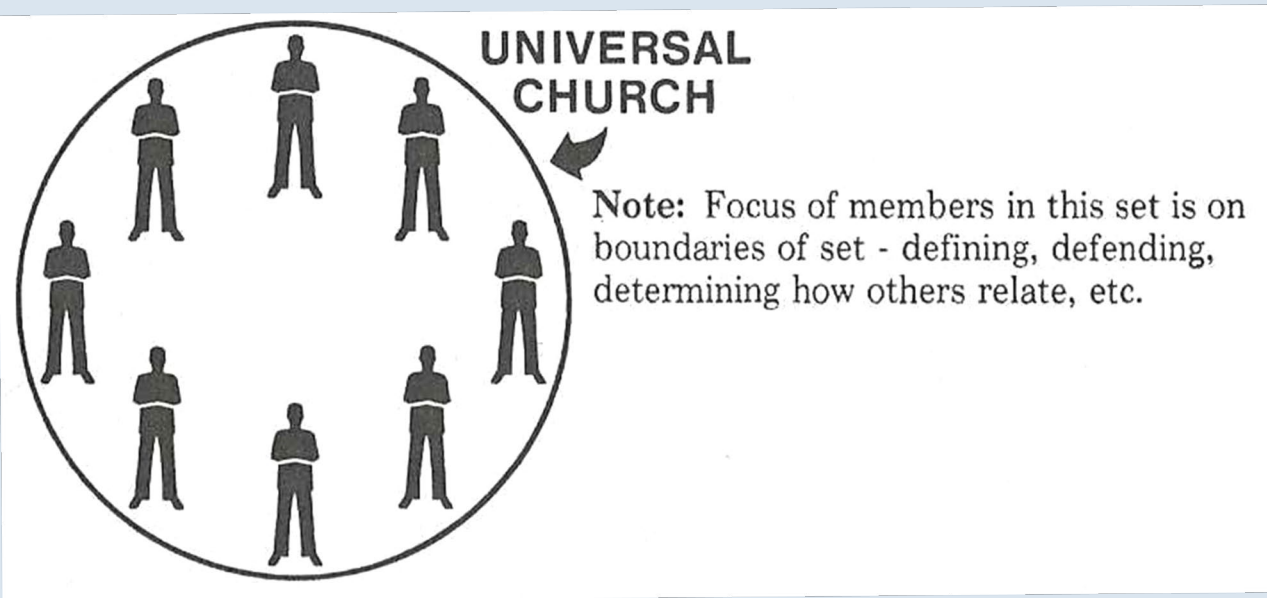
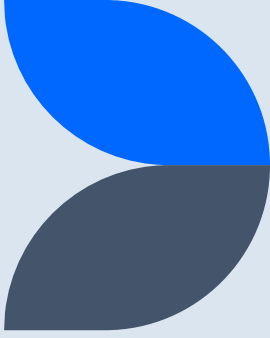
Models of Denominational Church Unity



Models of Geographical Church Unity



Models of Church Unity



Discussion

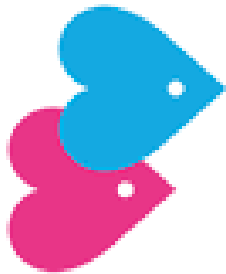
- How do you view the universal church?
- How do you view the “Church of Christ”?
- What kind of unity do you have with the universal church?
- What kind of unity do we have in the Hardin Valley Church?
- How do you view the role of the Spirit in church unity?



Discussion

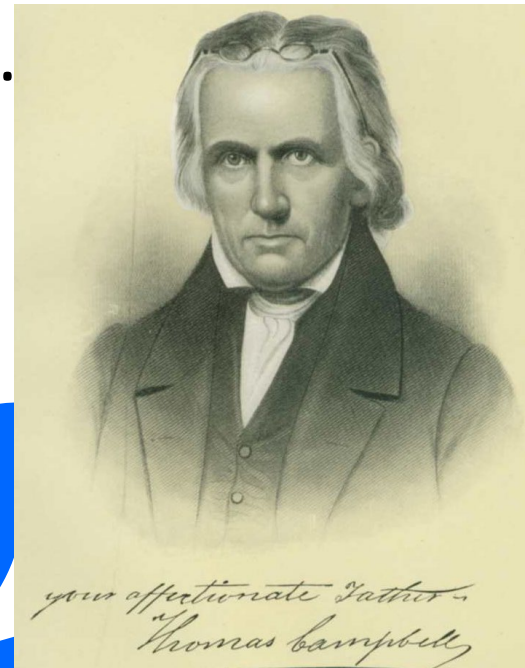
- What are the similarities of the three Christian groups we have discussed so far?
- How were they different?
- What kind of unity did they have?
- What can we learn from them?

**CHRISTIAN
CONNECTION**



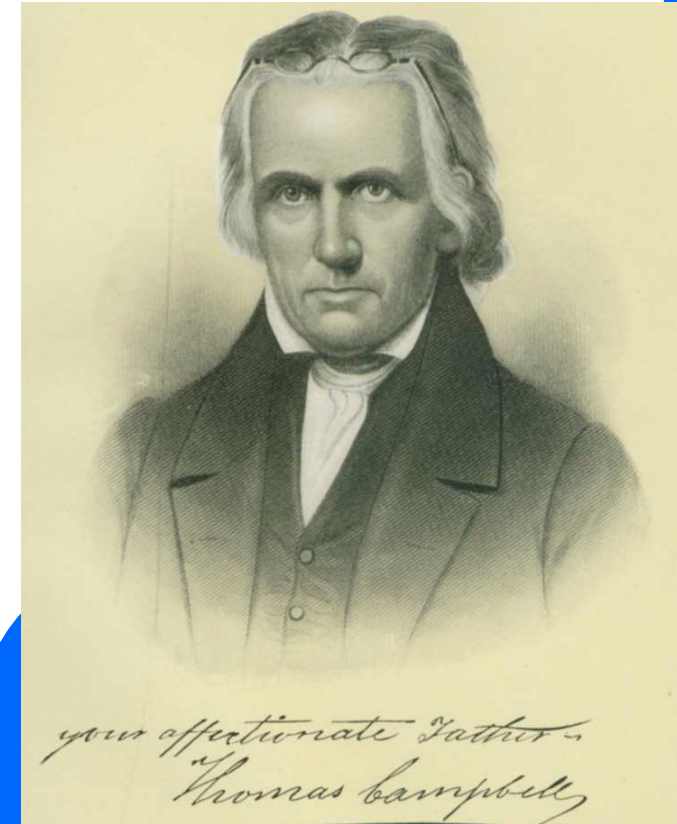
Thomas Campbell (1763-1854)

- While O’Kelly, Smith, Jones, and Stone were forming Christian groups in America, Thomas Campbell was still in Ireland.
- Thomas’ father, Archibald, was an Anglican converted from Roman Catholicism. Thomas converted to the Presbyterian Church of Scotland and became a minister for the Ahorey Church in Rich Hill, Ireland.
- While in Ireland, Thomas became dissatisfied with the narrowness of the Old Light, Anti-Burgher, Seceder Presbyterian Church.
- Thomas longed for the unity that the early church enjoyed and made several unsuccessful attempts to unite the different factions of the Irish Seceder Church.



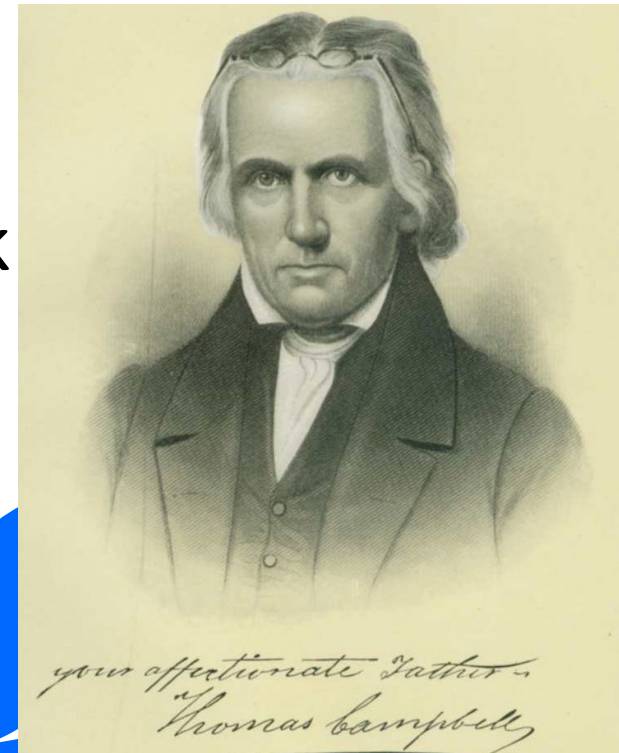
Thomas Campbell (1763-1854)

- In 1807 Thomas came to America, leaving his family to join him later.
- Assigned to preach in Western Pennsylvania, he soon was in trouble for allowing Presbyterians of all types to take the Lord's Supper.



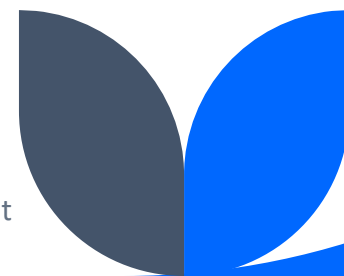
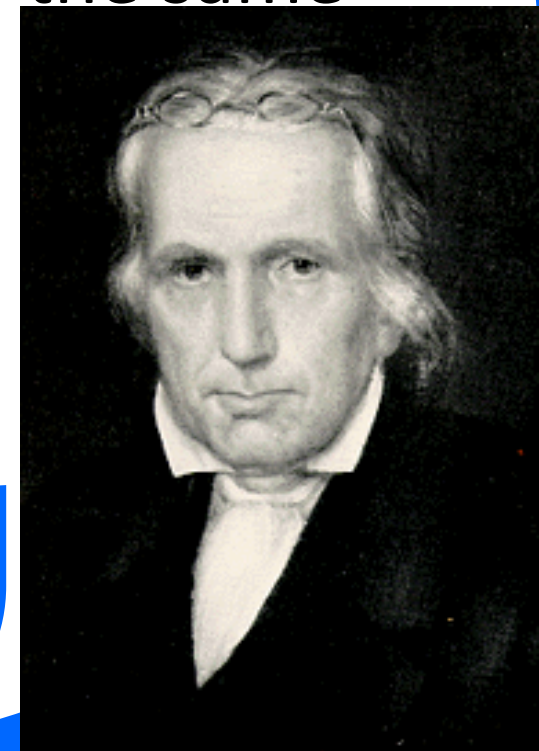
Thomas Campbell (1763-1854)

- Censured by his presbytery and synod, Thomas began an inter-denominational Bible study group, patterned British missionary and Bible societies. They were know as the Christian Association Washington, PA.
- In 1809, the Christian Association commissioned Thomas to write a document that outlined its purpose, organization, and plan for unity among Christians. The *Declaration and Address* made a clear call back to the freedom found in the New Testament as a basis for Christian Unity.



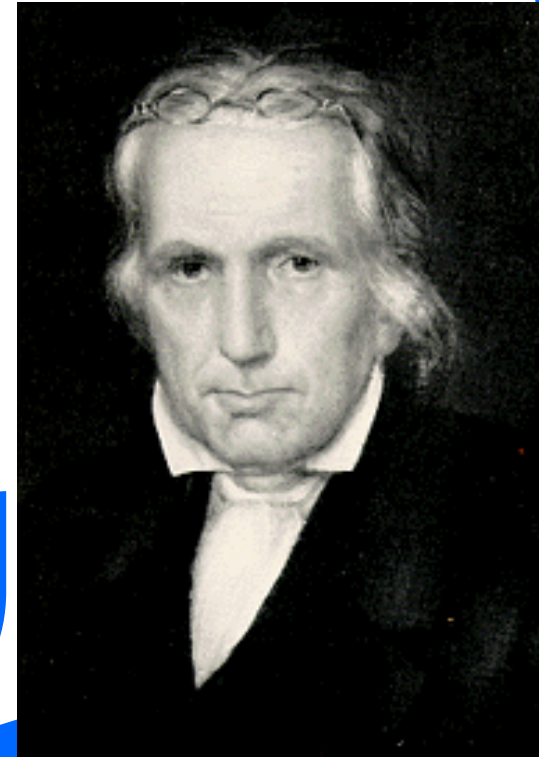
The Declaration and Address – Summary

- A fervent call to Christian unity.
 - “That the Church of Christ on earth is essentially, intentionally, and constitutionally one.”
 - It is one in essence because Christians are “subjects of the same grace, objects of the same divine love, bought with the same price, and joint heirs of the same inheritance.
 - God intends the church to be one, evidenced by Jesus’ fervent prayer for unity in John 17.
 - The constitution that make the church one is the New Testament



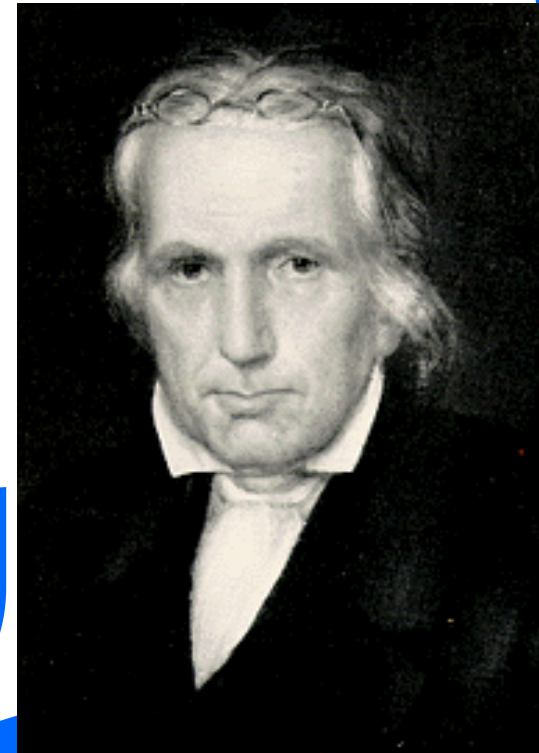
The Declaration and Address – Summary

- A condemnation of division among Christians.
 - “That the Church of Christ on earth is essentially, intentionally, and constitutionally one.”
 - “That division among Christians is a horrid evil, fraught with many evils.”
 - Thus there should be “no schisms, no uncharitable divisions among them.”



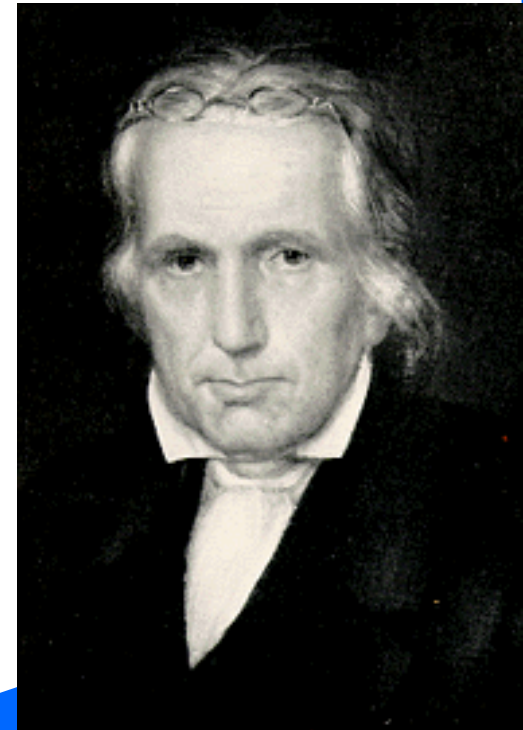
The Declaration and Address – Summary

- Doctrinal differences not based on the express teaching of the New Testament are the causes of division.
 - More than 60 times the *Declaration and Address* uses phrases like “expressly exhibited”, “plan”, and “clear” to describe the teachings of scripture.
 - Where the Bible is unclear or silent, no disagreement should divide Christians.
 - Thomas did not spell out the “express teachings’ or address why Christians strongly disagree over what the Bible expressly teaches.



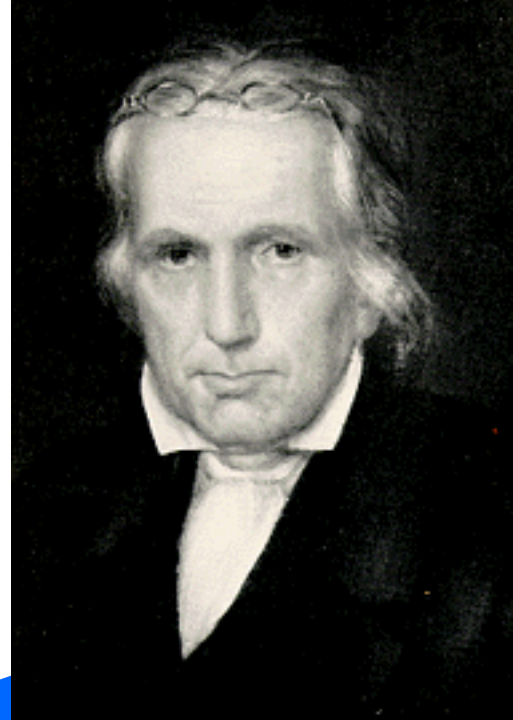
The Declaration and Address – Summary

- A simple confession of faith in Jesus, not agreement with an elaborate creed is all that is necessary for admission to the church.
- Creed, even if true and helpful, should not be used to exclude Christians who disagree with them from full acceptance as children of God.



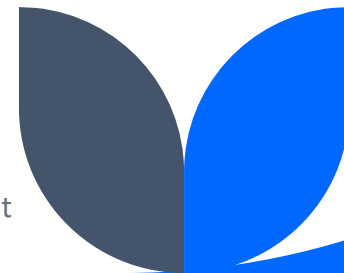
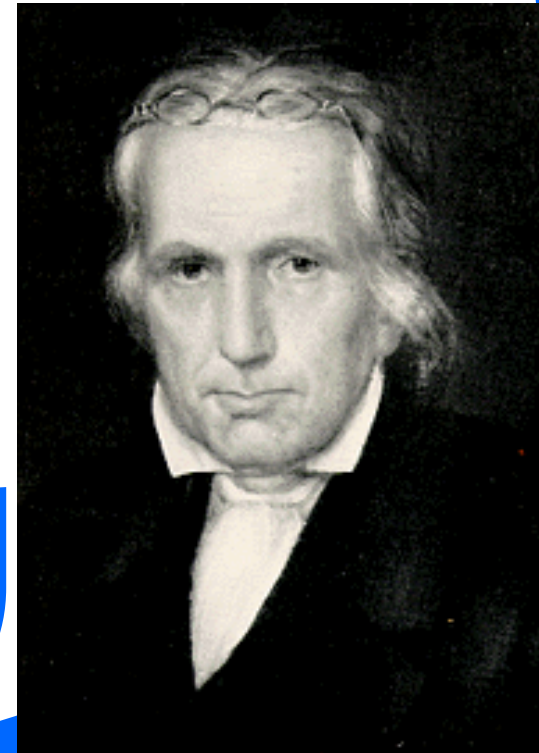
The Declaration and Address – Summary

- A desire to return to the purity of the first century church.
 - By removing items that have divided Christian and obscured the beauty of the church, God’s people can experience personal and corporate holiness and purity.
- An appeal for love and understanding among Christians.
 - Those who confess faith in Christ “should consider each other as the precious saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body...”



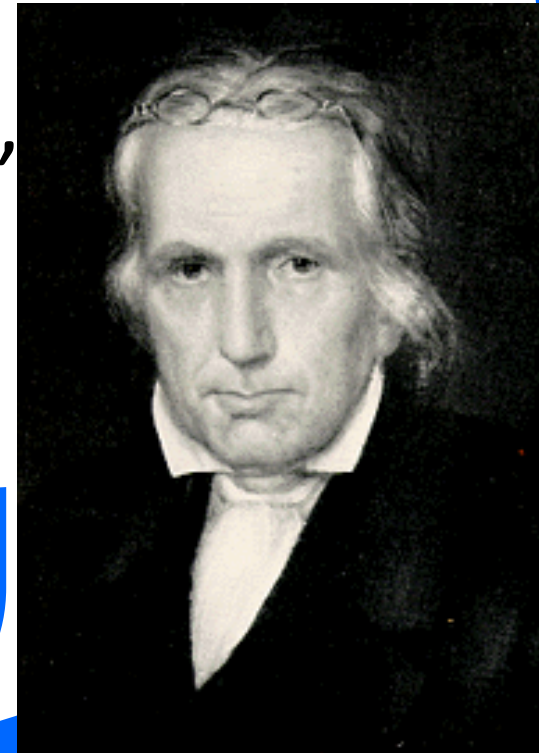
The Declaration and Address

- Thomas Campbell never intended the principles of the *Declaration and Address* to be the basis of a new religious group.
- Instead, it was a call to unity among Christians of all denominations.
 - “The cause that we advocate is not our own peculiar cause, nor the cause of any party, considered as such; it is a common cause, the cause of Christ and our brethren of all denominations.”



The Declaration and Address

- This intent not to form a new religious group got much harder.
- On 4 May 1811, the Christian Association reconstituted itself as a congregationally governed church.
- With the building it constructed at Brush Run, Pennsylvania, it became known as Brush Run Church



John 17:20-23

²⁰ “I do not ask for these only, but also for those who will believe in me through their word, ²¹ that they may all be **one**, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. ²² The glory that you have given me I have given to them, that they may be **one** even as we are **one**, ²³ I in them and you in me, that they may become perfectly **one**, so that the world may know that you sent me and loved them even as you loved me.