

Eddy Craft

A P O S T A S Y



Speak Where The Bible Speaks;  
Be Silent Where The Bible Is Silent;

ACCORDING TO THE PATTERN

Call Bible Things By Bible Names;  
Do Bible Things In Bible Ways.



R E S T O R A T I O N

By Clayton Winters







## CHAPTER ONE

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### According To The Pattern

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#### Lesson 1 - - The Authoritative, All-Sufficient Word of God

##### I. THE BIBLE IS THE INSPIRED WORD OF GOD.

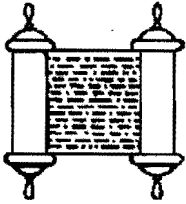
- A. God used the mouth of prophets to speak His message to His people during Old Testament times.
1. The Lord spoke His Word to Moses (Josh. 14:10).
  2. God promised to guide Israel by the prophets he would raise up from among their brethren (Deut. 18:15-22; Luke 16:29).
  3. The Word of the Lord came to Samuel (1 Sam. 13:10).
  4. The Spirit of the Lord was on David, and His word was in his tongue (2 Sam. 23:2).
  5. Isaiah was a man of unclean lips, but God sent a seraphim to touch his mouth with a burning coal to cleanse and inspire him. He then commanded him to go to the people with His message (Isa. 6:5-12).
  6. God touched the mouth of Jeremiah, gave him His words; and put him over the nations to root out, pull down, destroy, throw down, and to build (Jer. 1:2,7-11; 2:1; 8:1)
  7. The heavens were opened to Ezekiel, enabling him to receive the Word of the Lord (Eze. 1:1-3). God would cause his tongue to cleave to the roof of his mouth until He was ready for him to speak (Eze. 3:26,27).
  8. Daniel received revelation from God in night visions (Dan. 7:13,14).
  9. The Word of the Lord came to Zechariah the prophet (Zech. 1:1,7; 4:1-14).
- B. This inspired Word was committed to writing, and became the authoritative guide for the people of Israel.
1. Moses wrote all the Lord's words in a book, and was commanded to teach them to the Israelites (Exo. 24:3-12; 34:27).
  2. Any king sitting on the throne of Israel received a written copy of this law with a command to read it (Deut. 17:18-20).
  3. Isaiah was commanded to write the revelations he received (Isa. 8:1; 30:8).
  4. Jeremiah was to write in a book the words which God gave him (Jer. 30:1,2; 51:60).
  5. Habakkuk was to write his vision and make it plain on tables (Hab. 2:2,3).
  6. These writings were the authoritative Word of God, and were bound upon the people of God.
    - (a) In the presence of blood it was bound on the nation, making it a most sacred and binding blood covenant (Exo. 24:7,8; Jer. 34:18,19).
    - (b) They could neither add to it nor diminish from it (Deut. 12:32).
    - (c) The greatest blessings would adhere to them if they kept this Law, the greatest curses if they did not (Deut. 28; Jer. 11:3).
    - (d) When they continued not in the Covenant, God regarded them not (Heb. 8:9).
    - (e) Finding the book of the law in the temple and reading it made Judah realize she was under a curse because of violations (2 Kgs. 22:23,24).

- C. The New Testament was also given by inspiration, and committed to writing for an authoritative guide in all religious matters during the Christian dispensation.
1. All Scripture is given by the inspiration of God (2 Tim. 3:16,17)
  2. Holy men of God spoke as they were moved by the Holy Spirit (2 Pet. 1:17-21).
  3. Jesus sent the Holy Spirit to the apostles to guide them into all truth, and to reveal to them things to come (John 14:26; 16:13).
  4. When the apostles spoke on Pentecost, it was as the Spirit gave them utterance (Acts 2:1-4).
  5. Paul said the words he spoke were Spirit inspired (1 Cor. 2:9-14).
  6. These words were written as an authoritative guide to all men living under the Christian dispensation.
    - (a) John wrote that men might believe in Jesus and have eternal life (John 20:30,31).
    - (b) Luke recorded the words that Jesus taught (Acts 1:1).
    - (c) Paul wrote so the Ephesians might understand the mystery of Christ (Eph. 3:1-4).
    - (d) Peter wrote to stir up righteous minds, and that we might always have what he taught (2 Pet. 1:12-15).
    - (e) John was commanded to write in a book the things which he heard and saw (Rev. 1:11).
  7. This written word is the authoritative Word of God.
    - (a) Scripture cannot be broken (John 10:35).
    - (b) What Paul preached and wrote was the Word of God (1 Cor. 14:37; 1 Thess. 2:13; 2 Thess. 2:15; 3:14).
    - (c) It is dangerous to change or mutilate the Word of God (Gal. 1:6-11; 2 Pet. 3:15,16).
    - (d) We can neither add to nor take from the Word (Rev. 22:18,19).
    - (e) It will be the standard of judgment in the last day (John 12:48; Rom. 2:16; Rev. 20:12-15).

## II. THE BIBLE IS COMPLETE AND FINAL - - THE ALL-SUFFICIENT GUIDE IN RELIGION

- A. The Old Testament, although fulfilled as a law, still serves as example (1 Cor. 10:6,11), and for our learning (Rom. 15:4). Its many types and shadows enrich our knowledge of God's dealing with men in developing the scheme of redemption (Heb. 8-10; 1 Pet. 3:20,21).
- B. The New Testament tells us of the life of Christ (Matthew - John), records the establishment of the church and how we become members of it through gospel obedience (Acts), then tells us how to live acceptably as Christians (the epistles).
- C. It gives us all things that pertain to life and godliness (2 Pet. 1:3).
- D. It completely furnishes us to every good work (2 Tim. 3:16,17).
- E. It is the only creed book that Christians need. Any other creed that contains more than the Bible contains too much; if it doesn't have all that the Bible has it contains too little. If it only has what the Bible has, it would just be the Bible.
- F. Going beyond what it teaches will cause us to lose our souls.
1. Doctrines and commandments of men make our worship vain (Matt. 15:1-9; Mark 7:1-13; Col. 2:20-23).
  2. When we go beyond the doctrine of Christ, we do not have God (2 John 9-11).
  3. We must not think in men above that which is written (1 Cor. 4:6).

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psalm 19:7-11).



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## LESSON 2 - - ACCORDING TO THE PATTERN

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### I. IS THERE A PATTERN FOR RELIGIOUS SERVICE AND CONDUCT?

- A. It has long been denominational doctrine that the Bible is not a pattern for salvation, worship, and conduct. It has now become quite popular for our brethren to say the same thing. It amounts to declaring that there is no standard in religion; every man may do what is right in his own eyes (see Judges 17:6).
- B. This theory eliminates the need for the Bible entirely. If it is not a pattern for religious conduct, it serves no purpose whatsoever. Such teaching couldn't be further from the truth.
1. "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).
  2. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).
  3. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).
  4. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).
  5. "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).
  6. "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8).
  7. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. 11:2).
  8. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:12). If there is no pattern of truth and righteousness, how could this be?
  9. "In the latter times some shall depart from the faith" (1 Tim. 4:1). Again, how can one depart from the faith if there is no system of faith, or pattern of doctrine?
- C. It is thus evident that there is a pattern or codified system of faith and conduct, and when one lives in violation to that pattern, it results in his eternal destruction.

### II. A DETAILED STUDY OF THE GREEK WORDS DENOTING A PATTERN

- A. *Tupos* - -used 16 times in the New Testament, and translated in the KJV as follows: *print* 2 (John 20:35), *figure* 2 (Acts 7:43; Rom. 5:14), *fashion* 1 (Acts 7:44), *manner* 1 (Acts 23:25), *form* 1 (Rom. 6:17), *example* 2 (1 Cor. 10:6; 1 Tim. 4:12), *ensample* 5 (1 Cor. 10:11; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Pet. 5:3), *pattern* 2 (Titus 2:7; Heb. 8:5).

By summarizing the meanings given to *tupos* by recognized scholars, we come up with the following: The mark of a stroke or blow, print; a figure formed by a blow or impression; an example; a. in the technical sense, viz the pattern in conformity to which a thing must be made. b. pattern of warning; an example to be imitated. A form or mould.

"Hold fast the form of sound words... No man was left to invent a religion for his own use, and after his own mind. God alone knows that with which God can be pleased. If God did not give a revelation of himself, the inventions of man, in religious things, would be endless error, involving itself in contortions of unlimited confusions. God gives, in his mercy to man, a form of sound words or doctrines; a perfect plan and sketch of the original buildings; fair and well defined outlines of every thing which concerns the present and eternal welfare of man, and his own glory" (*Adam Clarke*).

B. *Hupogrammos* - - used only one time in the New Testament (1 Pet. 2:21).

"1. a writing - copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them. 2. an example set before one, 1 Pet. 2:21" (Thayer). "An example (*hupogrammon*). Only here in the New Testament. A graphic word, meaning a copy set by writing-masters for their pupils. Some explain it as a copy of characters over which the student is to trace the lines" (Vincent).

"The Lord is our 'example.' This is not the word tupos,... Rather, this is hupogrammos. This word means underwriting. The Lord is our underwriting. Consider: a Stencil; The letters of the English alphabet, posted over the chalk-board, which the child is to strive to imitate; The letters of the Greek alphabet, which the little Greek boy was obligated to strive to imitate" (Roy Deaver).

C. *Hupodeigma* - - Used 6 times in the New Testament and translated by the KJV as: *example* 4 (John 13:15; Heb. 4:11; 8:5; James 5:10), *pattern* 2 (Heb. 9:23), *ensample* 1 (2 Pet. 2:6).

"A sign suggestive of anything, delineation of a thing, representation, figure, copy... an example: for imitation" (Thayer). "Example, model, pattern, copy, imitation" (Arndt-Gingrich).

D. *Hupotuposis* - - used twice in the New Testament: *pattern* (1 Tim. 1:16), *form* (2 Tim. 1:13). "Model, example, standard" (AG). "An example, pattern" (Thayer).

E. *antitupos* - - used twice and translated *figure* (1 Heb. 9:24), and *like figure* (1 Pet. 3:21).

"repelling a blow, striking back, echoing, reflecting light; resisting, rough, hard... 1. a thing formed after some pattern. 2. a thing resembling another, its counterpart; something in the Messianic times which answers to the type prefiguring it in the O.T., as baptism corresponds to the deluge" (Thayer).

### III. WHEN GOD COMMANDS, IT CONSTITUTES A PATTERN, AND CONFORMITY IS MANDATORY

A. "According to" indicates a pattern emulated.

1. Noah did "according to all that God commanded him" (Gen. 6:22; 7:5).
2. Israel did "according to the word of Moses" (Exo. 12:35), or "according to the commandment of the Lord" (17:1; 39:42).
3. Naaman did "according to the saying of the man of God" (2 Kgs. 5:14).
4. The Levites carried the ark of God "According to the word of the Lord" (1 Chron. 15:15).

B. The earthly tabernacle was to be erected according to the pattern God gave.

"And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it (Exo. 25:8,9).

"Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen" (Acts 7:44).

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:1-5).

C. Jeremiah emphasizes this pattern in relation to the totality of Old Testament Covenant:

"The word that came to Jeremiah from the Lord saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; And say thou unto them, Thus saith the Lord God of Israel; Cursed be the

man that obeyeth not the words of this covenant, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:"

- D. The New Covenant is emphasized as a pattern in much the same way.
1. Judgment will be in conformity to, or based on the pattern of the gospel: "*In the day when God shall judge the secrets of men by Jesus Christ according to my gospel*" (Rom. 2:16; see also Rev. 20:12-15; John 12:48).
  2. We are to obey a form or pattern of doctrine (Rom. 6:17).
  3. We must give heed to the words spoken by the Lord, and confirmed by those who heard Him, because every transgression receives a just recompense of reward (Heb. 2:1-3).
  4. Man is to walk by faith (2 Cor. 5:7), and faith comes by hearing God's Word (Rom. 10:17).
  5. The New Covenant is in a sense a will (Heb. 9:15-17). Must one be in conformity to the terms of a will to inherit?
  6. There is a set pattern of doctrine: to go beyond it is to be without God (2 John 9-11).
  7. The pattern of faith was once for all delivered to the saints (Jude 3).

#### IV. THINGS INVOLVED IN THIS MATTER OF A PATTERN

- A. Is God Sovereign? Does He rule in the kingdoms of men? Does He have and exercise the right to command and expect us to obey?
- B. Does Jesus have a Kingdom? If so, does He govern his constituents by law, or is each one left to be a law unto himself?
- C. Is the New Testament a meaningless book, filled with requirements without authority, and of value only when we determine them so to be?
- D. If some are finally rewarded and others punished, upon what basis will their final destiny be determined?
- E. Are all the Scriptures demanding obedience just so much useless chatter? They would be if they do not constitute a pattern of conduct.
- F. Are such things as murder, adultery, theft, sexual perversions, child abuse, and blasphemy wrong? By what standard do we determine such to be wrong, if there is no pattern?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:21-27).



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## LESSON 3 - - THE PATTERN FOR THE CHURCH

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### I. THE ORIGIN AND NATURE OF THE CHURCH

- A. It was a part of the eternal purpose of God (Eph. 3:9-11; 1 Pet. 1:18-20; Rev. 13:8; Acts 20:28; Heb. 4:3).
- B. The church is a Christ centered institution.
  - 1. He built the church (Matt. 16:18).
  - 2. He is the foundation under it, and the chief corner stone in it (1 Cor. 3:10,11; Eph. 2:21).
  - 3. It is the holy temple of the Lord (Eph. 1:21; 1 Cor. 3:16,17; 2 Cor. 6:16).
  - 4. It is the habitation of God (Eph. 2:22).
  - 5. It is the family or household of God (1 Tim. 3:14,15).
  - 6. The church is the bride of Christ (Rom. 7:1-4; 2 Cor. 11:1-3; Eph. 5:25-27).
  - 7. The church was purchased with the blood of Christ (Acts 20:28; 1 Pet. 1:18,19; Rev. 1:5).
  - 8. Christ is the Savior of the church (Eph. 5:23).
- C. Any reproduction of the church "according to the pattern" must take into account these salient facts about its origin and nature.

### II. THE ORGANIZATION OF THE CHURCH

- A. Christ serves as the Head of the church.
  - 1. It is His body and must be in subjection to Him (1 Cor. 11:3; Eph. 1:22,23; Col. 1:18; Eph. 5:23; Col. 2:19).
  - 2. He has been given all authority (Matt. 28:18; Phil. 2:9-11; John 12:48).
  - 3. Under His headship the whole body is fitly joined together and nourished, and edifies itself in love (Eph. 4:15,16).
  - 4. The body cannot function Scripturally without instructions from the Head.
- B. Elders have the oversight of the local congregation.
  - 1. All congregations of the Lord's body are autonomous (Acts 14:23).
  - 2. A plurality of elders serve in each fully organized church (Acts 14:23; Phil. 1:1; Titus 1:5).
  - 3. These are also called bishops (1 Tim. 3:1), pastors (Eph. 4:11), and overseers (Acts 20:28).
  - 4. These men serve as the spiritual overseers of the flock of God, but always working in submission to the Head (Acts 20:28; 1 Pet. 5:1-3; 1 Tim. 5:17; Heb. 13:17).
  - 5. The qualifications of elders are given in 1 Tim. 3:1-7.
- C. Deacons serve the church in a special capacity.
  - 1. Deacons always serve under the oversight of the eldership as do all other members.
  - 2. The first were appointed to relieve the apostles of some mundane matters that might have hindered them in teaching the word (Acts 6:1-6).
  - 3. They, too, were a part of each congregation, helping in its many activities (Phil. 1:1)
  - 4. Their qualifications are given in 1 Timothy 3:8-13.
- D. Members who make up the congregation - - each one functioning according to his ability, and under the oversight of the eldership (1 Cor. 12:12-27; Rom. 12:4-8; 1 Pet. 4:11,12; Heb. 13:17).



### III. THE WORK OF THE CHURCH

- A. Evangelism - - spreading the gospel message to those who are lost.
1. The main purpose of Christ's coming to earth was to seek and save the lost (Luke 19:10).
  2. As He departed He commissioned His disciples to preach the gospel to every creature (Matt. 28:18-20; Mark 16:15,16; Luke 24:46-48; Acts 1:8).
  3. Early Christians engaged in this gospel activity (Acts 8:4)
  4. Paul felt a tremendous responsibility to spread the gospel to the lost (1 Cor. 9:16-22; Acts 20:17-27).
  5. We are to commit to others the message we have received, that they in turn might be prepared to teach others (2 Tim. 2:2)..
    - (a) Special training classes are often conducted for this purpose.
    - (b) Churches establish schools of preaching to carry out this commandment.
    - (c) Congregations take in young men and help them in preparing for this mission.
    - (d) The Bible class should be a place where mission work is emphasized.
    - (e) The home ought to be a training ground for preachers, elders, deacons, and teachers.
- B. Edification - - building up the church in the most holy faith.
1. Edification is a gospel requirement (1 Cor. 14:5,12,26; Eph. 4:11-16; Rom. 14:19; 1 Thess. 5:11).
  2. A lack of edification (growth) resulted in stunted Christians (Heb. 5:12-14).
  3. The source for our edification is the Word of God (Acts 20:32; Eph. 4:15; 1 Pet. 2:1,2).
  4. Many of the activities of the church are for our edification.
    - (a) The assembly (Heb. 10:22-25).
    - (b) Bible classes, vacation Bible schools, special training classes, home devotions.
    - (c) A large portion of the work of the local preacher is in building and strengthening the members of the church. Paul felt that he had the care of all the churches (2 Cor. 11:28). He wanted to visit the church in Rome that they might be fully established (Rom. 1:11,12; Titus was left in Crete to set in order the things wanting (Titus 1:5). Paul left Timothy in Ephesus to fortify the church against false doctrine (1 Tim. 1:3-7).
    - (d) Elders are to feed the flock of God (1 Pet. 5:1,2).
    - (e) Fellowship - - anything that we can jointly share in - - strengthens us in our Christian life and service (2 Cor. 7:5,6; Jude 1:12).
    - (f) Singing can also be an act of edification (Col. 3:16).
    - (g) Working together on the meeting facilities of the church is a good way to be built up and strengthened as Christians.
- C. Benevolence - - sharing with those who are less fortunate.
1. God is a God of compassion, maintaining the right of the poor (Psa. 140:12), and considering it a reproach to Himself when they are oppressed (Pro. 14:31).
  2. God commands our concern for the needy (Matt. 5:42; Mark 14:7; Luke 18:22; Acts 20:33-35; Gal. 2:9,10; Eph. 4:28; James 1:27; 1 John 3:17).
  3. The early church engaged extensively in benevolence (Acts 2:44,45; 4:34,35; 6:1-6; 11:29,30; 2 Cor. 8:1-5; Rom. 15:25-27; 1 Cor. 16:1,2).
  4. While the church has a prime responsibility to help its own, it is certainly not limited to that (Matt. 5:43-48; 14:15-21; 15:32-38; John 6:26; Gal. 6:10; 2 Cor. 9:13).
  5. Jesus gave His all; Christians should willingly share with others, both the gospel and their financial means.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:23-27)



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## LESSON 4 - - THE PATTERN OF CHURCH MEMBERSHIP

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### I. WE MUST HEAR THE SAVING MESSAGE OF THE GOSPEL OF CHRIST

- B. The gospel of Christ is the means that God uses to convict and convert lost sinners (Rom. 1:16; 1 Cor. 4:15; Eph. 1:13; 2 Thess. 2:14; Acts 2:37).
- A. Preaching (that men might hear) is thus a necessary element in the plan of salvation.
  1. It pleased God to save souls through the foolishness of preaching (1 Cor. 1:21).
  2. How shall they hear without a preacher? (Rom. 10:14).
  3. Faith comes by hearing the Word of God (Rom. 10:17).
  4. We must hear Christ's message or be cut off (Matt. 17:5; Acts 3:22,23).

### II. WE MUST BELIEVE IN CHRIST AS THE SON OF GOD

- A. The Scriptures are very emphatic about faith as a necessary element in God's pattern for salvation.
  1. Unless we believe, we shall die in our sins (John 8:24).
  2. Without faith it is impossible to please God (Heb. 11:6).
  3. Eternal life is dependent on our faith in Christ (John 3:16,36).
  4. The Philippian jailor was told to believe in order that he might be saved (Acts 16:31).
- B. This is not *faith alone* as some would have us believe; but a living, active faith that responds in loving obedience to the commands of God (Heb. 11; Gal. 5:6; James 2:14-26). Were it otherwise, then those who deny Christ and even demons would be saved (John 12:42,43; James 2:19).

### III. WE MUST REPENT OF OUR SINFUL WAYS

- A. Repentance literally means *an about face*. It changes us from one direction to another. It is a turn from disobedience to obedience.
  1. Nineveh repented at the preaching of Jonah (Matt. 12:41; Jon. 3:8-10).
  2. The rebellious son repented and went to work in his father's vineyard (Matt. 21:28-31).
  3. Repentance involves conversion or turning again (Acts 3:19).
- B. Repentance is an essential element in God's plan of salvation.
  1. Repent or perish (Luke 13:3-5).
  2. God commands all men to repent (Acts 2:38; 17:30,31)
  3. God is not willing that any should perish, but that all should come to repentance (2 Pet. 3:9).
  4. The goodness of God leads men to repentance (Rom. 2:4).

### IV. WE MUST CONFESS WITH OUR MOUTH OUR FAITH IN CHRIST

- A. This is not a confession that *God has for Christ's sake forgiven our sins*. Nothing like this is found in the Scriptures.
- B. We are to confess Christ as the Son of God.
  1. If we confess Him, He will confess us (Matt. 10:32,33).
  2. We are to confess with our mouth the Lord Jesus (Rom. 10:9,10).

3. This was the confession made by the Ethiopian eunuch (Acts 8:37).
4. Every tongue shall confess to God (Rom. 14:11; Phil. 2:8-11).
5. Paul calls this *a good confession* (1 Tim. 6:13).

## V. WE MUST BE BAPTIZED INTO CHRIST

- A. When Jesus gave the great commission, He made baptism a part of the plan of salvation (Matt. 28:18,19; Mark 16:15,16).
- B. When men inquired as to what they must do to be saved, the answer always included baptism (Acts 2:37,38; 9:6; 22:16; 16:30-33).
- C. Examples of conversion show baptism as a part of God's plan for alien sinners.
  1. The people at Pentecost (Acts 2:37-41).
  2. The Samaritans (Acts 8:5-25)
  3. The Ethiopian Eunuch (Acts 8;26-39).
  4. The household of Cornelius (Acts 10:47,48).
  5. Saul of Tarsus (Acts 9:6; 22:16).
  6. The Corinthians (Acts 18:8).
  7. The Ephesians (Acts 19:1-5)



## LESSON 5 - - THE PATTERN FOR BAPTISM

### I. THE SUBJECTS OF BAPTISM

- A. Scriptural baptism is to be administered only to those who are capable of making responsible decisions, and who submit to the act on their own free will.
  1. Only those who have sinned can be baptized for the remission of or washing away of sins (Acts 2:38; 22:16).
  2. Only believers are Scriptural subjects of baptism (Mark 16:16; Acts 8:37; 16:30,31).
  3. Repentance also is a prerequisite of baptism (Acts 2:38).
  4. A confession of faith also precedes Scriptural baptism (Acts 8:36-39).
  5. Our obedience to the gospel is a personal decision: no one else can make it for us (Acts 2:38-40; Phil. 2:12).
- B. Children who have not reached the age of accountability are not sinners, are incapable of believing and understanding the necessary elements of the gospel, have no need of repentance, and could not make a reasonable conscious decision about obedience to the gospel. They are, therefore, not gospel subjects.
- C. Those who promote infant baptism try to make a case from household baptisms found in the New Testament (Acts 16:15,31-34). Such requires too much assumption.
  1. They must assume that Lydia was married.
  2. If she were married, they must assume she had children (servants were also considered as part of the household).
  3. They must assume that if there were children, they were included in the baptisms, contrary to

what plain Scriptures teach about the subjects of baptism.

4. They overlook the fact that the Philippian jailor "rejoiced, believing in God with all his house (Acts 16:34).
5. Are we willing to accept as Bible teaching something that is built upon such a presumptuous foundation?

## II. THE ACTION (OFTEN CALLED THE MODE) OF BAPTISM

- A. The Greek *baptizo* (from the root *bapto*) means to dip, submerge, or immerse.
  1. Josephus speaks of a young man who was dipped (baptized) while swimming until he was drowned (Ant., XV, III, 3; Wars, I, XXII, 2), of a pilot who sank (baptized) his ship (Wars, III, VII, 5), and of the ship being in danger of sinking (being baptized) in which Jonah was a passenger (Ant., IX, X, 2).
  2. Naaman dipped (Septuagint, baptized) himself in Jordan seven times (2 Kgs. 5:14).
  3. The rich man wanted Lazarus to dip (*bapto*) his finger in water to cool his tongue (Luke 16:24).
  4. Jesus said he would give a sop when he had dipped (*bapto*) it (John 13:26).
  5. Jesus was clothed with a vesture dipped (*bapto*) in blood (Rev. 19:13).
- B. The Greek word for sprinkling is *rantizo* (Heb. 9:13,19,21; 10:22), and it is never used in connection with New Testament baptisms.
- C. New Testament teaching shows that baptism required:
  1. Water (Acts 8:36).
  2. Much water (John 3:23).
  3. Coming to the water (Acts 8:36).
  4. Going into the water (Acts 8:38).
  5. Being baptized while in the water (Acts 8:38; Matt. 3:6).
  6. Coming up out of the water (Acts 8:39; Matt. 3:16).
- D. The Scriptures describe baptism as a burial (Rom. 6:4; Col. 2:12), as a planting (Rom. 6:5), and as a resurrection (Rom. 6:5; Col. 2:12).

## III. THE PURPOSE OF BAPTISM

- A. What some of the creeds say about the purpose of baptism.
  1. Baptism is merely a sign that one has already been regenerated (*Discipline of the Methodist Church*).
  2. "Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification... Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party into the visible church, but also to be unto him a sign and a seal of the covenant of grace, of his ingrafting into Christ or regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life... Although it be a great sin to condemn or neglect this ordinance yet grace and salvation are not so inseparable annexed unto it, as that no person can be regenerated or saved without it" (*The Constitution of the Presbyterian Church in the United States*).
  3. "We believe, teach and firmly maintain the Scriptural doctrine of justification by faith alone" (*The Pentecostal Holiness Church Discipline*).
  4. "Personal justification implies that the person justified has been guilty before God; and, in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and absolved from the guilt of sin and restored to the divine favor" (*A Treatise of the Faith and Practices of the Original Free Will Baptists*).
  5. "We believe the Scriptures teach that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin; and the gift of eternal



life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in Christ... Baptism is not essential to salvation for our churches utterly repudiate the dogma of baptismal regeneration" (*The Standard Manual for Baptist Churches*).

- B. In contrast to this notice what the Bible teaches about the purpose of baptism.
1. It is a part of the new birth, and without it we cannot enter the Kingdom of God (John 3:5).
  2. Jesus commanded it in order that we might have salvation (Mark 16:16).
  3. It is for the remission of sins (Acts 2:38).
  4. Saul was told to be baptized and wash away his sins (Acts 22:16).
  5. It puts us into Christ (Gal. 3:27).
  6. It puts us into the death of Christ (Rom. 6:3,4).
  7. It puts us into the body of Christ (1 Cor. 12:13).
  8. We are saved by the washing of regeneration and renewing of the Holy Spirit (Titus 3:5).
  9. As the waters of the flood saved Noah's family, so baptism now saves us (1 Pet. 3:20,21).
- C. Baptism, when preceded by faith, repentance, and a confession of faith in Christ, is the consummating act that puts one into Christ. Anything short of this leaves us with no Scriptural promise of remission of sins.
- E. Other instances when God used water as a line of demarcation between man and a promised blessing.
1. Noah and the waters of the flood (1 Pet. 3:20,21).
  2. Israel and the waters of the Red Sea (Exo 14:30).
  3. Naaman and the waters of the Jordan (2 Kgs. 5:1-14).
  4. The blind man and the waters of Siloam (John 9:6,7).



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## LESSON 6 - - THE PATTERN FOR CHRISTIAN WORSHIP

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### I. THE MEANING OF THE TERM *WORSHIP*

- A. Meaning of some Greek words as they relate to Christian worship and service.
1. *Proskeuneo* -- The most frequently used word (about fifty-seven times), and always translated *worship*. Its leading idea is to kiss, to blow a kiss toward, or to bow, as one would do to kiss the feet. "Hence in the N.T. by *kneeling* or *prostration to do homage* (to one) or *make obeisance*, whether in order to express respect or to make supplication" (Thayer).
    - (a) Wise men came to worship Jesus by bowing before him and presenting gifts of gold, frankincense and myrrh (Matt. 2:1,2,11).
    - (b) Satan wanted Jesus to fall down and worship him (Matt. 4:9).
    - (c) Worship is to be in spirit and in truth, that is, coming from the heart and expressed according to the dictates of truth (John 4:20-24).
    - (d) Certain Greeks came up to Jerusalem to worship God at the Feast of the Passover (John 12:20).
    - (e) Paul also went to Jerusalem to worship (Acts 24:11).
  2. *Latreuo* -- Twenty-one times as a verb, and five as a noun. Its leading idea is that of service,

but also defined as "to render religious service or homage, to worship... In the strict sense; to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship" (Thayer).

(a) To the Israelites belonged the *service* (temple service, NRV) of God (Rom. 9:4).

(b) These were called ordinances of divine *service* (Heb. 9:1,6).

(c) We are cleansed by the blood of Christ to *serve* (worship) the living God (Heb. 9:14).

(d) Presenting our bodies as a living sacrifice is our reasonable *service* or spiritual worship as per most later translations (Rom. 12:1).

(e) We are to *serve* or worship God with reverence (Heb. 12:28).

3. *Sebo* -- Used ten times, it denotes to revere or to worship.

(a) Worship was made vain by teaching for doctrine the commandments of men (Matt. 7:3-9; Mark 7:1-7).

(b) Lydia was worshipping God in a prayer meeting by a riverside when Paul met and taught her (Acts 16:13-15).

B. English dictionaries define worship as follows: "A prayer, church service, or other rite showing reverence for a deity" (Webster). "Reverent love and respect for a deity or sacred object. A set of ceremonies or prayers by which this devotion is expressed" (American Heritage Dictionary). "Public Christian worship developed along the lines of the synagogue. It appears that from the first, Christians met in homes for private brotherhood meetings, and the time was the Lord's Day (John 20:19,26; 1 Cor. 16:2). Christian public worship consisted of preaching (Acts 20:7; 1 Cor. 14:19), reading of the Scripture (James 1:22; 4:16), prayer (1 Cor. 14:14-16), singing (Eph. 5:19; Col. 3:16), baptism and the Lord's Supper (Acts 2:41; 1 Cor. 11:18-34), and almsgiving (1 Cor. 16:1,2)" (Pictorial Bible Dictionary).

## II. AUTHORIZED ACTS OF WORSHIP DURING THE CHRISTIAN AGE

A. Singing praise to God.

1. Gentiles were to glorify God by singing (Rom. 15:9)

2. The Corinthians were told to sing with understanding (1 Cor. 14:15)

3. Christians are to teach and admonish one another with songs (Eph. 5:19; Col. 3:16).

4. Christ said He would sing praise in the midst of the church (Heb. 2:12).

5. Is any merry, let him sing psalms (James 5:13).

6. Some quotes on mechanical instruments of music in worship:

*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*: "The Greek word *psallo* is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive Church. Sir John Hawkins, following the Romish writers in his erudite work on the *History of Music*, makes pope Vitalian, in A.D. 660, the first who introduced organs into churches. But students of ecclesiastical archaeology are generally agreed that instrumental music was not used in churches till a much later date; for Thomas Aquinas, A.D. 1250, has these remarkable words: 'Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize.' From this passage we are surely warranted in concluding that there was no ecclesiastical use of organs in the time of Aquinas. It is alleged that Marinus Sanutus, who lived about A.D. 1290, was the first that brought the use of wind-organs into churches, and hence he received the name of *Torcellus*. In the East, the organ was in use in the emperor's courts, probably at the time of Julian, but never has either the organ or any other instrument been employed in public worship in Eastern churches; nor is mention of instrumental music found in all their liturgies, ancient or modern."

*Martin Luther*: "The organ in the worship of God is an ensign of Baal."

*John Calvin*: "It is no more suitable than the burning of incense, the lighting up of tapers, or revival of the other shadows of the law. The Roman Catholics borrowed it from the Jews."

*Adam Clarke*: "I am an old man and an old minister, and I here declare that I have never

known instrumental music to be productive of any good in the worship of God, and have reason to believe that it has been productive of much evil. Music as a science I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of that Infinite Spirit who requires His followers to worship Him in spirit and in truth."

*Charles H. Spurgeon:* When asked why he did not use the organ in worship he gave 1 Cor. 14:15 as his answer: "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also," and remarked, "I would as soon pray to God with machinery as to sing to God with machinery."

*John Wesley:* "I have no objection to the organ in our chapels provided it is neither heard nor seen."

*Alexander Campbell:* "To all whose animal nature flags under the oppression of church services, I should think instrumental music would not only be a desideratum but an essential prerequisite to fire up their souls to even animal devotion. But to all spiritually minded Christians such aids would be as a cowbell in a concert."

*J. W. McGarvey:* "We cannot adopt the practice without abandoning the only ground upon which a restoration of New Testament Christianity can be accomplished."

#### B. Prayers offered to God.

1. The early church engaged often in prayer (Acts 2:42; 4:23-31; 12:5; 13:2,3).
2. Prayers were a part of the worship in the assemblies at Corinth (1 Cor. 14:14-16).
3. We are commanded to be sober, and watch unto prayer (1 Pet. 4:7).
4. The Rosary and use of incense are Catholic innovations, and are thus departures from the simple prayers of New Testament times.

#### C. Teaching and edification of the church.

1. We are taught to edify one another (Rom. 14:19; 1 Thess. 5:11; 1 Cor. 14:26; Eph. 4:29).
1. Prophecy was one of the greater spiritual gifts, because by it the church could be edified (1 Cor. 14:2-5).
2. The whole church is edified by speaking the truth in love (Eph. 4:11-16).
3. We are built up by our study of the Scriptures (Acts 20:32; 1 Pet. 2:1,2; Heb. 5:12-14).
4. The assembly is designed around building and edifying the church (Heb. 10:22-25).

#### D. Giving as prospered.

1. The act of giving is a part of the worship in the public assembly (1 Cor. 16:1,2).
2. The Bible connects many blessings with our giving (Mal. 3:8-10; 2 Cor. 9:6-11; Acts 20:35).
3. Funds raised are overseen by the elders (Acts 11:27-30), and may be used for benevolence (1 Cor. 16:2; Gal. 6:10; James 1:27), edification of the church (2 Cor. 11:8,9; Phil. 4:11-18), and the spread of the gospel of Christ (1 Cor. 9:1-14).
4. Tithing is not a Christian requirement (2 Cor. 9:6,7); but our giving is based on purpose and prosperity (1 Cor. 16:1,2; 2 Cor. 9:7), thus our gifts should be even more generous than what the law would have demanded (2 Cor. 8:7-9).
5. The church is not authorized to raise money by business, bake sales, car washes, or any other such means. The Bible emphasis is on giving.

#### E. The Lord's supper.

1. The weekly observance of the communion is a gospel requirement.
  - (a) A regular assembly is commanded: *Not forsaking the assembling*" (Heb. 10:25).
  - (b) The day of the assembly is command: *"On the first day of every week"* (1 Cor. 16:2, RSV).
  - (c) The purpose of the assembly is commanded: *"And so let him eat of that bread, and drink of that cup"* (1 Cor. 11:20-33).
  - (c) The first day of the week observance is exemplified by the apostolic church (Acts 20:7).
2. Some quotations from denominational scholars.

*Mosheim*: "The Christian worship consisted in hymns, prayers, the reading of the Scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's Supper."

*Dr. John Mason* (a scholarly Presbyterian): "Mr. Fuller does not deny that the Lord's supper was observed by the first Christians every Lord's day, (nor will this be denied by any man who has candidly investigated the subject;) but he seems to think that Acts xx. 7 does not prove that it was so. Others, eminent for piety and depth of research, have considered this passage as affording a complete proof of the weekly observance of the Lord's supper." He then quotes Dr. Scott to the effect: "This ordinance seems to have been *constantly administered every Lord's day*, and probably no professed Christians absented themselves from it, after they had been admitted into the church, unless they lay under some censure, or had some real hindrance."

*John Calvin*: "And truly this custom, which enjoins communicating once a year, *is a most evident contrivance of the devil*, by whose instrumentality soever it may have been determined. . . It ought to have been far otherwise. *Every week*, at least, the table of the Lord should have been spread for Christian assemblies; and the promises declared, by which, partaking of it, we might be spiritually fed."

*John Wesley*: "I also advise the elders to administer the supper of the Lord on every Lord's Day."

*Shaff-Herzog Encyclopedia*: "Originally the communion was administered every day, then every Sunday."

*Albert Barnes*: "It is probable that the apostles and early Christians celebrated the Lord's supper on every Lord's day."

*Adam Clarke*: ". . . Intimating, by this, that they were accustomed to receive the holy sacrament on each Lord's day."



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## LESSON 7 - - THE PATTERN FOR CHRISTIAN LIVING

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### I. THERE IS A DEFINITE PATTERN FOR CHRISTIAN CONDUCT

- A. The pattern for Christian living is as important as any of the other patterns we have studied.
  - 1. Paul predicted some would have a form of godliness, but not according to the pure practice demanded by the New Covenant (1 Tim. 3:1-10).
  - 2. We are to hold fast the form of sound words (2 Tim. 1:13).
  - 3. Jesus had made Paul a pattern to those who would later believe (1 Tim. 1:16).
  - 4. Titus was to show himself a pattern of good works (Titus 2:7).
- B. Every command given, whether it concerns things to do, or things we must not do, is a part of the pattern; and a failure to submit to such gospel requirements will result in a loss of our souls (Matt. 7:21-28; Heb. 5:8,9; Gal. 5:19-23; Rev. 22:14).

### II. CHRISTIAN LIVING INVOLVES FAITHFULNESS IN OUR WORSHIP

- A. In the Old Testament God had appointed times for public celebration and worship
  - 1. Celebration of the weekly sabbath (Lev. 23:3).
  - 2. Celebration of the Passover and the Feast of Unleavened Bread, fourteenth through the twenty-first days of the first month (Exo. 12:14-17; Lev. 23:4-8).
  - 3. Celebration of the Feast of Harvests or Pentecost, fifty days after the Feast of the Passover (Lev. 23:15-21).



4. Celebration of the Feast of Trumpets, first day of the seventh month (Lev. 23:23-25).
  5. Celebration of the Day of Atonement, tenth day of the seventh month (Lev. 23:27-32).
  6. Celebration of the Feast of Tabernacles, fifteen through the twenty-first days of the seventh month (Lev. 23:34-42).
  7. Jesus was faithful in His worship at the appointed times (Luke 2:41-52; 4:16,31).
- B. A weekly assembly has been appointed for Christians (Heb. 10:25; 1 Cor. 16:1,2; James 2:2-10; 1 Cor. 11:20; Acts 20:7).
1. Jesus has promised to be with us when we come together (Matt. 18:20).
  2. It is a time of fellowship for Christians (Acts 2:42).
  3. It is the occasion for the observance of the Lord's Supper (Acts 20:7).
  4. It is the appointed time for the collection to be taken (1 Cor. 16:1,2).
  5. It is a means for the edification of Christians (1 Cor. 14:26).
  6. It is a prime means of reaching the lost (1 Cor. 14:23-25).
  7. A fearful warning is connected with the forsaking of the assembly (Heb. 10:25-30).

### III. IT REQUIRES FAITHFULNESS IN OUR MANNER OF LIFE

#### A. The New Testament often presents prohibited actions in lists.

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:29-32).

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9,10).

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:3-6).

#### A. Positive attributes of Christians' lives are also listed.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal. 5:22,23).

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8:).

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves,

but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:6-21).

- C. Often things that are not wrong within themselves may be wrong for a Christian to engage in, simply because of influence (1 Cor. 8:3-13; Rom. 14; 1 Cor. 6:12).

#### IV. CHRISTIAN LIVING IN FAMILY RELATIONSHIPS

- A. There must be a recognition of the proper order of authority.
  - 1. God -- Christ -- man -- woman -- children is the Scriptural chain of headship in the home (1 Cor. 11:3; Eph. 6:1-4).
  - 2. It is to be a relationship of love and mutual respect (Eph. 5:21-33).
- B. The very nature of the woman mandates certain requirements relative to her appearance and activities.
  - 1. She is to clothe herself in modest apparel (1 Tim. 2:9,10; 1 Pet. 3:1-8; Pro. 7:10; Matt. 5:27,28).
  - 2. She is not to teach nor usurp authority over men (1 Tim. 2:11-15; 1 Cor. 14:34,35).
  - 3. She has special responsibilities toward the home, children, and younger women (Titus 2:3,4).
- C. The nature of man also mandates certain special requirements of him.
  - 1. *Adam* is a general Hebrew word for man or mankind (*ground* is from the same root, cf. Gen. 3:22,23; 5:1,2). *Ish* is another word for man or husband. It designates strength, no doubt having to do with this physical attribute of the male (Gen. 3:23,24; 1 Kings 2:2). In contrast to that *ishshah*, woman or wife, is from the root *anash* which means soft, delicate, or feminine. Thus, while the wife provides the more delicate and feminine touch to the household, the husband provides the strength. Each one functioning in his or her own way provides the perfect environment for the rearing of children and happy relationships.
  - 2. He is to provide for his family their physical needs (1 Tim. 5:8; ).
  - 3. He provides for the physical comfort and safety of his family (Josh. 1:12-14; Luke 11:5-7).
  - 4. He takes the lead in spiritual matters as well, seeing that the children are brought up in the nurture and admonition of the Lord (Deut. 6:3-9; Eph. 6:1-4).

#### V. CHRISTIAN REACTION TO ADVERSITY

- A. Dealing with a brother against whom we have committed an offense (Matt. 5:21-26).
- B. Dealing with a brother who has trespassed against us (Matt. 18:15-17).
- C. Responding to those who would abuse and persecute (Matt. 5:38-48; Rom. 12:17-21; 1 Pet. 4:14-16).
- D. Exercising forgiveness seventy times seven (Matt. 18:21,22).
- E. Realizing that all things are working together for his good (Rom. 8:28).
- F. Stand firm against those who would lead us from the truth (Rom. 6:17,18; 2 John 9-11; Jude 3; Titus 3:10,11).



## CHAPTER TWO

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### Departing From The Faith

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#### LESSON 7 - - BIBLICAL WARNINGS AGAINST APOSTASY

##### I. OLD TESTAMENT SCRIPTURES RELATING TO THE POSSIBILITY AND REALITY OF APOSTASY

- A. The first such warning was given to Adam and Eve, and ignored with disastrous results.
1. *"In the day that thou eatest thereof thou shalt surely die"* (Gen. 2:16,17).
  2. The first couple disobeyed God, and it resulted in a fall and expulsion from Eden and the favor of God.

*"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned... For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

- B. Curses to befall the nation of Israel if she became disobedient to God's Covenant (Deut. 28:15-68; Rom. 11:11,12).
- C. The prophets scolded Israel because of her backslidings.
1. Isaiah called them a sinful nation (1:4) sick in head and heart (1:5), covered with wounds, bruises, and putrifying sores (1:6), grinding the faces of the poor (2:15), drawing iniquity with the cords of vanity (4:18), calling evil good and good evil (4:20), and rebellious and lying children who would not hear the law (30:9),
  2. Jeremiah said they had forsaken the fountain of living waters for broken cisterns (Jer. 2:13), forgotten God days without number (2:32), played the harlot under every green tree (3:6), trusted in lying words (7:4), claimed the right to commit the worst of abominations (7:9,10), forsaken God and gone backward (15:6), and slidden back by a perpetual backsliding (8:5).
  3. Ezekiel scathed them for changing God's judgments and statutes to wickedness (5:6) and called them a nation so wicked that even Noah, Daniel, and Job could not deliver them (14:20). They were fornicators (16:26), and a rebellious house (17:12).
  4. Hosea declared them to be liars, murderers, and adulterers (4:2), idolators (4:12,13) whose goodness was as the morning cloud and early dew (6:4).
  5. Amos painted them as selfish and miserly (2:6,7; 5:12), idle (6:1-6), and dishonest in their dealings with others (8:5,6).

##### II. NEW TESTAMENT WARNINGS AGAINST APOSTASY

- A. Jesus Himself warned against apostasy.
1. He alerted His disciples against false teachers who would lead them astray (Matt. 7:15-21; 10:16-22; 16:5-12; 15:13,14; 24:5).
  2. Some of His disciples turned away from Him. Even the apostles had the choice to go or stay (John 6:66-71).
  3. Some seed sprang to life, but produced no lasting fruit (Luke 8:13,14).

4. Jesus certainly implied a general apostasy when he challenged his disciples with an unanswered question: "*When the Son of man cometh, shall he find faith on the earth?*" (Luke 18:8).
  5. He said that any unfruitful branch would be cut off and burned (John 15:1-7).
- B. The epistles abound with warnings about apostasy.
1. We are to take heed lest we fall (1 Cor. 12:13).
  2. It is possible for faith to be in vain (1 Cor. 15:1-3).
  3. To justify oneself by the law is to fall from grace (Gal. 5:4).
  4. Some will depart from the faith (1 Tim. 4:1,2).
  5. Some could fall, even to the extent of being beyond repentance (Heb. 6:1-8).
  6. Like a hog or a dog, some would return to the mire or the vomit (2 Pet. 2:20-22).

### III. EXAMPLE OF SOME WHO DEPARTED FROM THE FAITH

- A. Judas Iscariot fell by transgression (Acts 1:25).
- B. Ananias and Sapphira departed from the faith by lying to the Holy Spirit (Acts 5:1-10).
- C. Simon the Sorcerer fell by trying to buy the power to transmit the Holy Spirit (Acts 8:14-24)
- D. Demas fell because of his love for the present world (2 Tim. 4:10).
- E. Hymeneus and Alexander made shipwreck of faith (1 Tim. 4:19,20).
- F. Some widows cast off their first faith (1 Tim. 5:12).
- G. Hymeneus and Philetus overthrew the faith of some (2 Tim. 2:17,18).



## LESSON 8 - -EXAMPLES OF MAJOR DEPARTURES FROM THE PATTERN OF TRUTH

### I. OLD TESTAMENT EXAMPLES

- A. The fall of Adam and Eve.
  1. It was an act of rebellion against God (Gen. 2:8-17; 3:1-7).
  2. It brought a curse on the serpent, the woman, the man, and the ground (Gen. 3:13-24).
  3. It brought death upon all men (Rom. 5:12; 1 Cor. 15:21,22).
- B. The antediluvian apostasy.
  1. Every thought of men's hearts were only evil continually (Gen. 6:1-8).
  2. They were concerned only with the material things of life (Matt. 24:36-39).
  3. They had turned from God to idols (Gen. 4:26; Josh. 24:2,14,15).
  4. It had become a world of ungodly people (2 Pet. 2:5).
- C. The apostasy involving the tower of Babel (Gen. 11:1-9).
- D. Achan and the accursed spoils of Jericho (Josh. 7:1-25).



- E. The apostasy of Korah, Dathan, and Abiram
1. The priestly functions were limited to the seed of Aaron (Exo. 28:1; Heb. 5:1-4).
  2. Korah contended that all were holy, meaning all could officiate as priests (Num. 16:1-35).
  3. The New Testament uses this as an example of a departure from God's plan (Jude 11).
- F. Israel joined to Baal-peor at Shittim.
1. Israel joined the Moabites in their temple feasts, sacrifices to their idol gods, and cult prostitution (Num. 25:1-9; 1 Cor. 10:6-8,20; Psa. 106:28,29).
  2. To this point in time, this was Israel's deepest involvement in the idolatrous practices of the original inhabitants of the promised land, and would continue to hang as a noose around their necks until it eventually destroyed them.
- G. The yo-yo relationship of Israel with God during the period of the judges.
1. This story is best told by the Scriptures themselves:
 

"And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua" (Juges. 2:7).

"And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger" (Judges 2:11,12).

"Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way" (Judges 2:16-19).

"Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia..." (Judges 3:8). "And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel..." (Judges 3:12).
  2. Such actions on the part of the Holy Nation caused the prophet Hosea to accuse them of having righteousness like the morning cloud and the early dew (Hos. 6:4).
- H. The pattern of apostasy extended to the Kingdoms of Israel and Judah, becoming so notorious that God finally had to bring them to an end -- the Northern Kingdom in 721 B.C., and the Southern Kingdom in 687 B.C. (2 Kgs. 17:13-23; 23:26,27; 24:1-4,10-16; 25:1-9).

## II. NEW TESTAMENT EXAMPLES

- A. Apostasy from the truth over circumcision and law-keeping.
1. Inspiration had settled the issue in the events involving Cornelius and his household, the first Gentile converts (Acts 10:9-48; 11:1-18).
  2. Some Jews would not concede this truth, but spread their perverted gospel to Antioch (Acts 15:1,2), then on into Galatia (Gal. 1:6-9). It also made an impact on the churches as far away as Philippi and Rome (Phil. 3:1-11; Rom. 2-4:11).
- B. The Gnostic heresy led men from the truth about Jesus Christ.
1. *Gnostic* is from the Greek *gnosis*, a word meaning *knowledge*. Thus they considered themselves able to solve all problems by reasoning or human knowledge, leading them in the opposite direction from what God taught concerning human wisdom vs. Divine Revelation.

2. Their reasoning about God and Christ.

God is Spirit (John 4:24) - - - - - Man is flesh.  
God is inherently good (Matt. 19:27) - - - Man is inherently evil.  
God is free from sin - - - - - All flesh is sinful.  
God is eternal - - - - - All flesh is mortal.

*Since Christ is God, He is*                      *Therefore Christ cannot be*

Spirit	Flesh
Inherently good	Inherently evil
Free from sin	Sinful
Eternal	Mortal

3. Their conclusions to avoid these difficulties.

- (a) The Cerinthian Gnostic: Jesus was just a man, either illegitimate or the son of Joseph. The Christ Spirit (Deity) entered him just after his baptism in the form of a dove (Matt. 3:16), but left him before his death (Matt. 27:50), leaving only the human Jesus to die. Thus the Cerinthian Gnostic denied the Deity of Jesus.
- (b) The Docetic Gnostic (from the Greek *dokeo, it seems*): Christ just seemed to be Jesus (a human being). He was not actually flesh and blood; he was an illusion, a phantom. Thus the Docetic Gnostic denied the humanity of Christ.

4. These doctrines were luring some away from the truth (1 John 2:18,19; Col. 2:18-23).

C. Some were lured away by doctrines intended to lead them into the most ungodly and lascivious practices.

- 1. Some of these posed as ministers of righteousness, even as apostles of Christ (2 Cor. 11:13-15).
- 2. They had departed from the truth, and were led by seducing spirits and doctrines of devils (1 Tim. 4:1-3).
- 3. They had a form of godliness, but denied the power thereof (2 Tim. 3:10-5).
- 4. They rejected the truth, but had itching ears for false teachers that catered to their own lusts (2 Tim. 4:1-4).
- 5. They used feigned words, made merchandise of the people of God, and denied even the Lord that bought them (2 Pet. 2:3).
- 6. They revelled in the most unspeakable kinds of immorality (2 Pet. 2:10-22; Jude 1:4).

D. Some merely allowed the cares of the world and the deceitfulness of riches to turn them from Christ and His gospel (Luke 8:13,14).

**III. HISTORICAL EXAMPLES OF APOSTASY**

A. Departures from the Scriptural form of church government.

- 1. This began as early as the 2nd century A.D., and even had its roots in the New Testament (Acts 20:28-31; 3 John 1:9,10).
- 2. Originally there were elders in every church. Eventually one of these came to be recognized as the chief of presiding elder. Later the chief elders of the local congregations began meeting to form policy for the churches. This pattern continued until one man was finally considered as head over all the churches.
- 3. Since Rome was the political capital of the great empire, over three centuries the bishops of the church at Rome gradually gained in power and prestige. However, Leo I (440-461) is considered to be the first real pope (*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Vol. VII, p. 629).

- B. In the second century A.D., infant baptism was introduced, departing from the New Testament teaching of baptism of penitent believers only (Mark. 16:16; Acts 2:38-41; 18:8).

"The necessity of infant Baptism follows from the fact that they have contracted the guilt of original sin (Rom. xii. 5-19), which Baptism alone can remit (John iii. 5) (*The Question Box*).

"Original sin, as St. Paul has told us is universal. Every child is, therefore, defiled at its birth with the taint of Adam's disobedience. Now, the Scripture says that nothing defiled can enter the kingdom of heaven. Hence Baptism, which washes away original sin, is as essential for the infant as for the full grown man, in order to attain the kingdom of heaven" (*Faith of Our Fathers*).

"Children dying unbaptized are indeed deprived of the Beatific Vision of God in heaven, but they do not incur the punishment of hell, which is due only to actual sin... They are free from pain and sorrow, and even enjoy a certain inward peace and happiness, so that they attain at least a minimum of that felicity which would have been their natural end, if human nature had not been elevated to a supernatural order" (*The Question Box*).

- C. Mechanical instrumental music was introduced into the worship in 660 A.D., but was not in general use until the 13th century.

"The Greek word *psallo* is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive Church. Sir John Hawkins, following the Romish writers in his erudite work on the *History of Music*, makes pope Vitalian, in A.D. 660, the first who introduced organs into churches. But students of ecclesiastical archaeology are generally agreed that instrumental music was not used in churches till a much later date; for Thomas Aquinas, A.D. 1250, has these remarkable words: 'Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize.' From this passage we are surely warranted in concluding that there was no ecclesiastical use of organs in the time of Aquinas" (*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*).

"In the Greek Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church; not, however, without opposition from the side of the monks" (*Schaff-Herzog Encyclopedia*).

"Pope Vitalian is related to have first introduced organs into some of the churches of western Europe, about 670; but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of the Franks, in 755" (*The American Cyclopedia*).

- D. Sprinkling for baptism, although sometimes administered in cases of emergency, did not become a common practice until the 13th century: "Catholics admit that immersion brings out more fully the meaning of the Sacrament (Rom. vi. 3,4; Col. ii.12; Tit. iii. 5; Eph. v.27), and that for twelve centuries it was the common practice. St. Thomas tells us it was the common practice in the thirteenth century, but he adds: "Baptism can also be conferred by sprinkling and pouring" (*The Question Box*).

- E. The Immaculate Conception of Mary.

"The doctrine means that at the very first instant when her soul was infused into her body, the Virgin Mary was sanctified by God's grace, so that her soul was never deprived of the sanctification, which all other creatures had forfeited by the sin of Adam. Her soul was never displeasing to God, because it had never been stained with the original sin... The Scriptures nowhere expressly teach this doctrine..." (*The Question Box*).

"Mary is exalted above all other women, not only because she united 'a mother's love with maiden purity,' but also because she was conceived without original sin. The dogma of the Immaculate Conception is thus expressed by the Church: 'We define that the Blessed Virgin Mary in the first moment of her conception, by the singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Savior of the human race, was preserved free from every stain of original sin... Although the Immaculate Conception was not formulated into a dogma of faith till 1854, it is at least implied in Holy Scripture" (*The Faith of Our Fathers*).

"It was not until 1854 that it was made a dogma in the Roman Catholic Church" (*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*).

F. The infallibility of the church and the pope.

"Why do you arrogantly claim that your Church is infallible? Because she alone represents Christ, the Divine, Infallible Teacher, in conduct, belief and worship. She alone says to the world as Christ did: 'I am the way (conduct), the Truth (belief) and the Life (worship)...' We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church, by the divine assistance promised him in the Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith and morals; and that, therefore, such definitions of the Roman Pontiffs are irrefragable of themselves, and not from the consent of the Church" (*The Question Box*).

"By baptism Christians become children of the Church, no matter who pours upon them the regenerating waters. If she is our Mother, where is our love and obedience? When the infant seeks nourishment at its mother's breast it does not analyze its food. When it receives instructions from its mother's lips it never doubts, but instinctively believes. When the mother stretches forth her hand the child follows unhesitatingly. The Christian should have for his spiritual Mother all the simplicity, all the credulity, I might say, of a child, guided by the instincts of faith... That God never intended the Bible to be the Christian's rule of faith, independently of the living authority of the Church, will be the subject of this chapter... A Pope's letter is the most weighty authority in the Church... But if to love their Priest, to reverence his sacred character, to obey his voice as the voice of God; if to be willing to make any sacrifice for their spiritual father; if, I say, you call this slavery, then our Catholic people are slaves, indeed, and, what is more, they are content with their chains" (*The Faith of Our Fathers*).

G. The granting (or sale) of indulgences.

"Is an Indulgence a permission to commit sin? No, an indulgence does not refer to sin at all, past, present or future. It is a remission of the whole or part of the temporal punishment due to forgiven sin, granted by the Pope and the Bishops out of the Church's Spiritual treasury, which is made up of the infinite redemptive merits of Jesus Christ, and the super-abundant merits of the saints. It is more than the mere remission of canonical works of penance, for it really remits the whole or part of the punishment due the sinner by God, either here or in Purgatory" (*The Question Box*).

Johann Tetzel, a Dominican monk: "He entered on the traffic in indulgences in 1502, and prosecuted it to his own great pecuniary advantage and equal notoriety, making use of even blasphemies and obscenities to enforce his appeals for money. Nor was he more circumspect with regard to his conduct. The drinking-rooms of taverns were favorite places of resort in which to ply his trade; he permitted himself to commit crimes of violence; and an adulterous connection with the wife of a citizen led to his being sentenced to death by drowning at Innsbruck. Having been pardoned, and after a time, liberated from imprisonment, he resumed his traffic, and became, if possible, more bold and shameless than before. When pope Leo X appointed commissaries for the sale of indulgences for the alleged purpose of obtaining funds with which to complete the edifice of St. Peter's at Rome, Tetzel was made an under-commissary. He held a special concession from the emperor for the prosecution of his business, and after a time obtained a papal brief permitting him to sell indulgences everywhere in Germany" (*Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*).

Luther responded to this with his ninety-five theses which he tacked to the door of the castle church at Wittenberg on October 31, 1517. The Reformation Movement had begun.



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## LESSON 9

# PRESENT DEPARTURES FROM THE FAITH

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### I. SECULAR HUMANISM

- A. The Bible presents God's Law, as revealed in its holy pages, as the only infallible and authoritative guide for man; Catholicism declares the church with its hierarchy as the infallible guide; Humanism says man needs no guide: he is all-sufficient to control his own life and destiny.

"A Philosophy that (a) regards the rational individual as the highest value; (b) considers the individual to be the ultimate source of value; and (c) is dedicated to fostering the individual's creative and moral development in a meaningful and rational way without reference to concepts of the supernatural" (Peter Angeles, *Dictionary of Philosophy*).

*L. L. White*: "It has long been held that whoever denies (the transcendent) God asserts his own divinity. In dropping God man recovers himself. It is time that God be put in his place, that is, **in man**, and no nonsense about it."

*Swami Muktanada*: "Kneel to your own self. Honor and worship your own being. God dwells within you as You!"

*Stewart Brand*: "We are as Gods and might as well get good at it."

- B. *The Humanist Manifesto I*, containing 15 propositions, was published in 1933, and *The Humanist Manifesto II*, containing 17 propositions, was published in 1973. From these the basic tenets of Humanism are gleaned.

*The Humanist Manifesto I*: "First: Religious humanists regard the universe as self-existing, and not created. Second: Humanism believes that man is part of nature and that he has emerged as the result of a continuous process... Fifth: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values."

*The Humanist Manifesto II*: "First... But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us. Second: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits historic concepts as the 'ghost in the machine' and the 'separable soul'... Third... Ethics stems from human need and interests. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture... Fifth... We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality... Sixth: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve the exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered 'evil.'"

### II. RADICAL FEMINISM

- A. Some of the many splintered women's organizations are: NOW (National Organization of Women, 1966); Feminists (a radical feminist movement, 1968); Redstockings (somewhere between Women's Liberation and Radical Feminism, 1968); WITCH (Women's International Terrorist Conspiracy from Hell, 1968).

B. Some of their own statements helping us to see the dangers and corruptness of some of these movements.

"We must destroy love... Love promotes vulnerability, dependence, possessiveness, susceptibility to pain, and prevents the full development of her human potential by directing all her energies outward in the interests of others."

"We must destroy the institution of heterosexual sex which is a manifestation of the male-female role. Since physical pleasure can be achieved in both sexes by auto-erotic acts."

"The oppression of women is manifested in particular institutions, constructed and maintained to keep women in their place. Among these are the institutions of marriage, motherhood, love, and sexual intercourse (the family unit is incorporated in the above). Through these institutions, the woman is taught to confuse her biological sexual differences with her total human potential. Biology is destiny, she is told."

"Some extreme groups of feminists wish to abolish relationships with men and wifehood and motherhood as roles uniquely oppressive. It is not clear whether those who advocate this separation of the sexes intend it as a transitory phase until the sexes can reorder social roles and eliminate domination from human relationships, or if they intend the definite termination of relationships with half the people in the world, i.e., men"

"We define the best interests of women as the best interests of the poorest, most insulted, most despised, most abused woman on earth. Her lot, her suffering and abuse is the threat that men use against all of us to keep us in line. She is what all women fear being called, fear being treated as and yet what we really are in the eyes of men. She is Everywoman: ugly, dumb broad, dumb [unprintable vulgarity], bitch, nag, hag, whore, [unprintable vulgarity], mother of us all."

C. Homosexuality and lesbianism.

"While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction of sexual exploration between consenting adults. The many varieties of sexual exploration should not in themselves be considered 'evil'" (*Humanist Manifesto II*).

"We must destroy the institution of heterosexual sex which is a manifestation of the male-female role. Since physical pleasure can be achieved in both sexes by auto-erotic acts" (*Feminists*).

"We shall sodomize your sons, emblems of your feeble masculinity, of your shallow dreams and vulgar lies. We shall seduce them in your schools, in your dormitories, in your gymnasiums, in your locker rooms, in your sports arenas, in your seminaries, in your youth groups, in your movie theater bathrooms... Wherever men are together... Our only God is handsome young men" (Michael Swift, *Gay Community News*)

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:25-28).

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate [*arsenokoites* (*arsen*, male, *koite* a bed), one who lies with a male as with a female, a sodomite, Thayer], nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:9-11).

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust" (1 Tim. 1:9-11).





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## LESSON 10

### THE LOOMING CLOUDS OF APOSTASY

#### IN OUR OWN RANKS

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#### I. THE DEVIOUS NATURE OF DEPARTURES

- A. We should not expect apostasies to come from the outside, pre-announced, correctly identified, nor swiftly introduced to sincere brethren.
1. False teachers appear as wolves in sheep's clothing (Matt. 7:15-23).
  2. False apostles may appear as ministers of righteousness (2 Cor. 11:13-15).
  3. They usually appear as the best and most influential speakers, speaking feigned words designed to deceive (Rom. 16:17,18; 2 Pet. 2:1-3; 2 Thess. 2:10-12; 2 Tim. 3:1-7).
  4. They may rise up from among the trusted men in the congregation (Acts 20:28-32).
  5. They will downplay the Bible, the Truth, as a standard of authority in religion (Rom. 1:25; Gal. 3:1; 5:7; 2 Tim. 2:18; 4:4; Titus 1:14; 2 Pet. 2:2).
  6. They boast of their knowledge, speaking great swelling words of vanity (2 Tim. 3:2,7; 2 Pet. 2:18; Jude 16; 1 Cor 1:21-29; 4:6).
- C. Both Jesus and the apostles put God's people on a watch alert.
1. Jesus warned his disciples not to blindly follow false teachers (Matt. 15:13,14).
  2. While men sleep, the enemies come in to sow their deceptive seeds (Matt. 13:24-30).
  3. The Lord's disciples were warned to beware of the leaven (doctrine) of the Pharisees (Matt. 16:5-12).
  4. Elders are commanded to watch for false teachers (Acts 20:26-32; Heb. 13:17; Titus 1:9-13).
  5. Paul, in fact, commands all men to watch, and stand fast in the faith (1 Cor. 16:13).
  6. Alexander the coppersmith did Paul much evil, and the young gospel preacher Timothy was also warned to beware of him (2 Tim. 4:14,15).
  7. Peter alerted disciples to the fact that scoffers would come in the last days, walking after their own lusts, and ridiculing the Biblical teaching of a second coming (2 Pet. 3:3,4).
  8. If apostates came pre-announced and wearing their own faces, such watching and warnings would be totally unnecessary (2 Cor. 11:13-15).
  9. Christians are to hold fast the pattern of sound words (Titus 1:13).

*"Let no man deceive himself"* (1 Cor. 3:18).

*"Be not deceived"* (1 Cor. 6:9; 15:33; Gal. 6:7).

*"Whereby they lie in wait to deceive"* (Eph. 4:14).

*"Let no man deceive you with vain words"* (Eph. 5:6).

*"Let no man deceive you by any means"* (2 Thess. 2:3).

*"Deceiving and being deceived"* (2 Tim. 3:13).

*"Little children, let no man deceive you"* (1 John 3:7).

#### II. AREAS OF DEPARTURES THAT NEED TO BE OF VITAL CONCERN TO US ALL.

- A. Rejecting the Bible as an authoritative pattern.

*Rubel Shelly:* "We reject a rigid pattern theology." "How do you derive the pattern? Pattern theology has been our undoing. Pattern theology we have learned to generate by a hermeneutic of command, example and inference... it assumes that the Bible is all of a kind in terms of literature, that all of it is case study legislation, so you take this system and you put the grid over it, and what you come up with is your pattern. None of the Bible is written as English case law..." "It [Scripture] certainly does not present an absolute blueprint for building a church." "There is no historical prototype of the church for duplication."

"But there is no perfect church to study as a model for imitation. Jerusalem was racially narrow and biased. Colossae was tainted with doctrinal heresy, Corinth was beset with doctrinal heresy. What we must realize is that there is no finality for the church in any of its corporate manifestations." "We have no interest in building a first-century church, or a 16th- or 19th- or even 20th-century church in the 21st century. To do so would elevate human culture to the status of divine truth."

## B. Affirming that the Church of Christ is just another denomination.

*Lynn Anderson:* "The church of Christ is a big, sick, denomination." He further stated that he "meant exactly every one of those three words: big, sick, and a denomination."

*Carroll D. Osburn:* "Churches of Christ are in an era of transition from a sectarian past to an unknown future." "There should be room in the Christian fellowship for those who differ on whether... the Lord's Supper must be taken every Sunday, or whether instrumental music is used in Worship. There should be room in the Christian fellowship for those who believe that Christ is the Son of God, but who differ on eschatological theories such as premillennialism, ecclesiastical matters such as congregational organization or soteriological matters such as whether baptism is 'for' or 'because of' the remission of sins."

*Rubel Shelly:* "Come to think of it, we don't need the church 'as we have known it in the past.' Run by humans, excluding the very people who need the church most, rejecting people Jesus died to save--churches of that stripe ought to pass from existence. From heaven's perspective, one has to think the sooner they become extinct the better... Who knows? If we seek out the same people he did, have the same attitude toward them he had, and treat them the same as he treated them, our churches might become what we have always wanted to claim they were--genuine New Testament churches."

## C. Teaching the theory of grace alone and faith alone.

*Rubel Shelly:* "It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation." "My salvation is on grace alone. Not by anything I've added to it. He didn't do 98% of it and I have to add 2%. I'm not saved because I believed, or repented, or because I was baptized... I'm saved because he died. There's only one 'because of' to the plan of salvation."

"It [baptism] is an act of faith that is surrendered, that is obedient, that is submissive. It is an act of faith done to accept and affirm that grace has been given to us through Jesus Christ. And to let anything else be the meaning of baptism is to prostitute baptism. To teach that baptism is the fifth step in the plan of salvation is a monstrosity. It's theologically horrible."

## D. Changing the pattern of worship.

*Rubel Shelly:* Our people have been content to believe, that given whatever hermeneutic, that if they get the item right, sequence them in some reasonable flow, worship will have occurred... Worship has to be an existential event of seeing the Lord high and lifted up... If there's anything the church needs to change, the church as I know it in my heritage and tradition, it is worship. Worship needs to become an encounter experience... an encounter with God, that you have had a holy WOW." "Somewhere we got the idea that is [speaking of a capella] the only kind of singing that we can do, and that it's unscriptural to have a solo, sung by male or female, or a quartet, male, female, mixed, or a chorus or a choir. CAN'T DO THAT!... a deep rut we've worn called tradition."

"If I were in a congregation where the will of that congregation, the decision of the elders, was that the instrument was going to be used next week, I wouldn't mount the pulpit and condemn them and divide the church. I'd have a conscience question whether I could stay and worship with that church, but I would not stand up and say, 'Let the faithful of God step across the line and line up with me?'"

"When the Spirit of God is present, it will not always be possible to determine the atmosphere in advance. Leaders may intend and prepare for a service of one sort, and God may bring about another end to his glory."

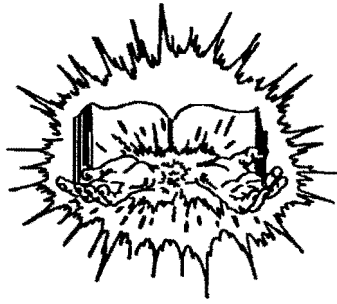
E. Lowering our moral and religious standards.

1. Sports and recreation sometimes overshadow our religious activity (Matt. 6:33; 1 Tim. 3:1-5).
  - (a) These may become so dominant in our lives that we have no time for Christ and His church (Eph. 5:15,16).
  - (b) Some involve standards of conduct contrary to Christian principles (Matt. 5:13-16; 1 Thess. 5:22).
  - (c) Church services may be cut so that we might sit in front of a TV set, watching programs portraying fornication, adultery, brutality, profanity, and irreverence (Eph. 5:1-6; Gal. 5:19-21; 1 Cor. 6:9,10).
  - (d) We gladly pay more for these events than we contribute to the Lord's cause (1 Cor. 16:1,2; 2 Cor. 8:1-7; 9:6-9).
  - (e) As a result of such, we spend more time with the worldly crowd than we do with the people of God (1 Cor. 15:33).
2. Immodest and lust-producing apparel is often the fashion of the day (Pro. 7:6-23; Eze. 23:14-21; Matt. 5:27,28; 1 Tim. 2:9,10; 1 Pet. 3:1-7).
3. Our work for and with the church is reduced to an absolute minimum, being willing to let others do the work while we hope to reap the benefits (Rom. 14:11,12; 2 Cor. 5:10).
4. We fail to grow spiritually (Rom. 12:1,2).
  - (a) The Bible becomes the unopened book of the household (Acts 20:32; 1 Pet. 2:1,2; Acts 17:11; Heb. 5:12-14).
  - (b) We cut off public Bible classes, and reduce our church attendance to only one service a week: maybe not even that much (Acts 2:42; 20:7); Heb. 10:25).
  - (c) We become cynical, critical, and unforgiving, expecting far more of others than we are willing to deliver ourselves (1 Cor. 13:4-7; Matt. 7:1-5; Matt. 18:21,22).
  - (d) We are failing to add the Christian graces (2 Pet. 1:5-11).

F. All of these, and other areas which might be included, indicate a need for a return to the ancient order of things.

1. "In returning and rest shall ye be saved" (Isa. 30:15).
2. If God's people will pray and turn from their wickedness, then will He hear from heaven and forgive them (2 Chron. 7:14).
3. We must repent and pray that sins might be forgiven (Acts 8:18-24).
4. Restoration means we get back to the pattern, doing again the first works (Rev. 2:4,5).

"And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" (Luke 15:11-24).



## CHAPTER THREE

### Restoring The Ancient Order Of Things

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#### LESSON 11 -- PRINCIPLES OF BIBLICAL RESTORATION

##### I. RESTORATION FROM AN OLD TESTAMENT PERSPECTIVE

###### A. Prophets in Israel taught the principles of restoration.

1. In Isaiah's time Israel had forsaken her God: "*They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward*" (Isa. 1:4). This apostasy was rooted in a departure from the Word of God: "*That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits*" (Isa. 30:9,10). Isaiah pointed to her only hope: "*For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved*" (Isa. 30:15). Returning to that from which they had departed was restoration.
2. Jeremiah issued a call to wayward Israel to return to the old paths: "*Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein* (Jer. 6:16). Had they submitted and returned, that would have been restoration.

###### B. Restoration blueprinted under King Josiah.

1. Following the reign of the good King Hezekiah, Manasseh turned the nation from God to idolatry.
  - (a) He rebuilt the high places his father had torn down, reared up altars to Baal, and caused the people to worship and serve the host of heaven (2 Kgs. 21:3-5).
  - (b) He offered human sacrifices, and turned to familiar spirits and wizards for guidance (2 Kgs. 21:6).
  - (c) All this was in violation to the Covenant God had made with Israel, revealed to them in the Law of Moses (2 Kgs. 21:7,8).
  - (d) These departures had brought Israel to the very brink of destruction (2 Kgs. 21:10-16).
2. Amon his son reigned only two years, but he walked the same rebellious path his father had started (2 Kgs. 21:19-26).
3. The great restoration under King Josiah.
  - (a) In his eighteenth year he began to repair the house of the Lord (2 Kgs. 22:3-7).
  - (b) While making these repairs, a book of the law was found in the temple. It was read to the king, making him realize that the nation was not living according to the Covenant revealed therein, and that the curse of God was resting upon them (2 Kgs. 22:8-17; 2 Chron. 34:21-25). A great restoration followed.
  - (c) A decision was made to return to the commandments and testimonies of the Lord, and to perform the words of the covenant written in the book: "*And all the people stood to the covenant*" (2 Kgs. 23:1-3; 2 Chron. 34:29-32).
  - (d). All idolatrous innovations were destroyed, false priests were disrobed, and immoral

practices were stopped (2 Kgs. 23:4-9).

- (e) The human sacrifices in Topheth were stopped and the valley defiled; sun worship ceased, and idolatrous altars were beaten to dust (2 Kgs. 23:10-14).
- (f) The golden calf altar at Bethel was broken down and polluted with the bones of the priests who had officiated at it (2 Kgs. 23:15-20).
- (g) The Passover Feast restored (2 Chron. 35:1-19).

C. The restoration from Babylon under Zerubbabel, Ezra, and Nehemiah.

1. Although they had been in captivity for seventy years (Jer. 25:11; 29:10), God's people could still use the written word to guide them in restoring the worship and practices ordained of God (Ezra 3:1-5).
2. Ezra, a ready scribe in the law of Moses, came to "Seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:6,10). Anyone not willing to follow the law of God was to speedily executed (Ezra 7:25,26).
3. In Ezra's poignant prayer, he clearly confesses Israel's sin of covenant violation (Ezra 9:7), and proceeds to correct their problems in harmony with the law of God, even to the point of having men to put away their foreign wives (Ezra 9:1-14; 10:1-3).
4. No clearer picture of apostasy and restoration can be found than that given in the prayer of Nehemiah: "*If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them... yet will I gather them from thence*" (Neh. 1:7-9).
5. When the people found written in the Law of Moses the requirement for a Feast of Booths, they immediately set about to restore its observation (Neh. 8:14-18).
6. The place of the Law of God in this restoration movement may be well summed up in the following passage:

**Neh. 10:28-30:** "They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes;"

D. Restoration in the Old Testament may be thus summed up:

1. God's revealed, written word was used as a pattern for restoration.
2. All innovations and unscriptural practices were abandoned.
3. False priests and teachers were removed from their positions of religious service and influence.
4. All ordinances of God, previously abandoned, were restored and bound on the people.
5. There were no questions entertained as to whether a restoration *could* be done, it was simply a matter that it *must* be done.

## II. RESTORATION FROM A NEW TESTAMENT PERSPECTIVE

A. Although one does not have the long years of historical background to consider apostasy and restoration under the New Covenant as he does the Old (only about thirty to sixty years as compared to fifteen hundred), nonetheless, there is sufficient evidence that every valid principle of restoration under the Old Law is seen as a characteristic under the New as well.

B. Apostasy, or falling away, under the New Covenant consisted of:

1. Turning away from the faith -- the revealed system of doctrine in the New Law (1 Tim. 1:19,20; 4:1-3; 5:8,12; 6:20,21; Heb. 3:12; )
2. Changing the ordinances of God (1 Cor. 11:1,2,17-22; Col. 2:20-23; Rev. 2:14,15,20).
3. Becoming involved in immoral and forbidden practices (1 Cor. 5:1-5; 2 Pet. 2:20-22)
4. Erring from the truth ( Rom. 1:25; Gal. 3:1; 2 Tim. 2:17,18).
5. Espousing false or erroneous doctrines (1 Tim. 4:1-3; 2 Tim. 3:1-4; 4:1-4).

C. Restoration consists of returning to that from which we have departed.

1. This directly involves the act of repentance.
    - (a) The repentance of the first son demanded a change from stubborn rebellion to loving obedience (Matt. 21:28-31).
    - (b) Peter commanded the people to "Repent and be converted [turn again, RSV]". that is turn from disobedience to obedience -- that from which they had departed.
    - (c) The Ephesian were told to "Repent, and do the first works" (Rev. 2:5). Whatever they had been doing when they were acceptable to God, they had to return to. That is restoration.
  2. Those who have lost their faith can be saved only by turning back to belief (Rom. 11:19-23).
  3. Those who have changed divine ordinances, or been carried away by false doctrines can be restored if they renounce them and return to God's pure plan of redemption (Titus 1:10-14; Rev. 2:14-16).
  4. Anyone becoming involved in immoral conduct must be restored by repentance -- a return to the moral conduct from which he had departed (Gal. 6:1; 2 Cor. 2:6-11; 7:8-13; Titus 2:7).
  5. Erring from the truth can only be cured by a return to truth (John 8:32; James 5:19,20).
  6. Those who apostasize and refuse to be restored must be marked and avoided (Titus 3:10; Rom. 16:17,18; 2 Thess. 3:14; 2 John 1:9-11; Rev. 2:2).
- D. So from both Covenants we can see the validity and necessity of the restoration principle: when man departs from God by disobedience, he must retrace his steps by obedience to regain the favor of God.
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## LESSON 12 - - THE REFORMATION

### MOVEMENT

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#### I. THE SIXTEENTH CENTURY REFORMATION

- A. Men and events leading up to the Reformation movement.
1. John Wycliffe (1320?-1384). Wycliffe opposed many of the Roman Catholic doctrines, leading them to unsuccessfully use every effort to silence him. However, his greatest work was to give the English speaking world a Bible in its own language. The Romish Church dishonored him and his work by digging up his remains in 1428, burning them, and scattering them on the River Swift.
  2. John Huss (1369-1415). Influenced by Wycliffe, Huss opposed the moral corruption of the Roman Church, for which they condemned him for heresy and burned him alive. His work resulted in the establishment of the Moravian (United Brethren) Church.
  3. William Tyndale (1484-1536). Martin Luther had given the Germans a translation of the Scriptures in their own tongue in 1522. Three years later Tyndale published his English translation of the New Testament with the avowed purpose, to "make the boy that drives the plough in England know more of Scripture" than man a man of learning. His Bibles were smuggled into England in bales of hay. Many of them were confiscated by the Romish authorities and burned. For his work Tyndale himself was first strangled, then burned at the stake in 1536. His dying prayer was, "Lord, open the eyes of the king of England." But despite all opposition, the Word of God was making its way into the hearts of the people in a language they could understand, the Romish yoke of bondage was beginning to crack, and the Reformation was ready to begin.



- B. Martin Luther (1483-1546). On October 31, 1517, Luther issued his challenge to the Roman Catholic Church and its hierarchical system in the form of ninety-five theses which he affixed to the door of the church in Wittenburg, Germany, opposing the sale of indulgences. This system of indulgences may from Catholic authorities and others be defined and understood as follows:

"It is a releasing, by the power of the keys committed to the church, the debt of temporal punishment, which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by repentance and confession."

"The sufferings and death of Christ not only made a sufficient satisfaction for the sins of men, but also acquired a superabundance of merit. This superfluous merit of Christ is conjoined with that of the martyrs and saints, which is similar in kind, though smaller in degree, for they likewise performed more than the divine law required of them. The sum of these supererogatory merits and good works forms a vast treasure, which is disjoined from the persons who won or performed them, exists objectively, and, having been accumulated by the Head and members of the Church, and intended by them for its use, belongs to the Church, and is necessarily placed under the administration of its representatives, especially the pope, who is supreme. It is therefore competent for the pope, according to the measure of his insight at the time, to draw from this treasure, and bestow upon those who have no merit of their own such supplies of it as they require. Indulgences and remissions are made from the supererogatory merits of Christ's members, but most of all from the superabundance of Christ's own, the two constituting the Church's spiritual treasure. The administration of this treasure does not pertain to all, but to those only who occupy Christ's place, viz. the bishops."

John Tetzel, in selling indulgences to build St. Peter's Cathedral, gave the purchaser this handwritten absolution: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his apostles Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be: even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy Church extend. I remit to thee all punishment which thou deservest in Purgatory on their account; and I restore thee to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou possessedst at baptism: so that when thou diest the gates of punishment shall be shut, and the gates of Paradise of delights shall be opened; and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death."

"Lo, the heavens are open: if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of Purgatory; and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip yourself instantly and sell it, in order to purchase such benefit."

- B. By 1551 Luther faced excommunication because of his teachings and writings opposed to Rome. Before the Diet of Worms, however, he refused to recant, stating his convictions:

"Unless I shall be convinced by the testimonies of the Scriptures or by evident reason (for I believe neither pope nor councils alone, since it is manifest they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted, and my conscience is held captive by the word of God; and as it is neither safe nor right to act against conscience, I cannot and will not retract anything. Here I stand; I cannot otherwise; God help me. Amen."

Through the help of his friends, Luther was able to escape death at the hands of the Roman Church, and died of natural causes on February 14, 1546. Perhaps no one has ever shaken the religious world to the extent that he did.

- C. John Calvin (1509-1564). Calvin espoused Luther's Reformation movement, centering his work in Geneva, Switzerland. He perhaps is best known because of his views on predestination:

"Predestination, by which God adopts some to the hope of life, and adjudges others to eternal death, no one desirous of the credit of piety dares absolutely to deny."

"In conformity, therefore, to the clear doctrine of the Scripture, we assert that, by an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible judgment. In the elect, we consider calling as an evidence of election; and justification as another token of its manifestation, till they arrive in glory, which constitutes its completion. As God seals his elect by vocation

and justification, so, by excluding sanctification of his Spirit, he affords another indication of the judgment that awaits them."

### III. THE REFORMATION MOVEMENT DIVIDED AND SECTARIANIZED

- A. Luther rejected the system of meritorious works trumpeted by Catholicism, especially as it reflected itself in indulgences. He adopted instead the doctrine of faith (more specifically, faith alone), as being the one requirement for salvation. Calvin on the other hand denied totally the free will of men in matters involving their destinies.
- B. Below are a few illustrations of how these beliefs still permeate and divide those who would follow Christ (we include in this brief summary only some representative churches which are better known in this warfare).
  - 1. Hardline predestinationists: Presbyterians (they have begun to soften their views in recent years), and Old Baptists (also known as Primitive or Hardshell Baptists).
  - 2. Modified predestinarians: Northern and Southern Baptists (they divided over the slave issue, and have never been reunited). These hold to such theories as the necessity of the regenerative power of the Holy Spirit necessary to produce repentance and faith, and-once-in-grace-always-in-grace (a person once saved could not be lost if he tried), while somehow trying to hold on to the free agency of men in their salvation.
  - 3. Episcopalians, Lutherans, and Free-Will Baptists have followed Luther's doctrine of free choice, believing that men are saved when they exercise saving faith.
- C. Thus while the Reformation Movement went a long ways in correcting the abuses of Christianity fostered by the Catholic Church, it resulted in hundreds of splintered groups, each wearing different names, guided by different creeds, and believing different doctrines. Clearly there remained something more to do if the unity of the faith was to be obtained.



## LESSON 13

### THE NINETEENTH CENTURY RESTORATION

### MOVEMENT

#### I. EARLY EFFORTS OF THE RESTORATION MOVEMENT

- A. The Restoration Movement can be traced as far back as 1800, when a Methodist preacher by the name of James O'Kelly championed a return to the New Testament. His followers soon concluded that they should be known simply as Christians, and that the Bible should be their only rule of faith and practice.
- B. Elias Smith spearheaded a similiar movement among the Baptist, and in 1802 he wrote:

"When in my twenty-fourth year, I believed there would be a people bearing a name different from all the denominations then in this country; but what would they be called, I then could not tell. In the spring of 1802, having rejected the doctrine of Calvin and universalism, to search the scriptures to find the truth, I found the name which the followers

of Christ ought to wear; which was *Christian* (Acts 11:26). My mind being fixed upon this as the right name, to the exclusion of all the popular names in the world, in the month of May, at a man's house in Epping, N.H. by the name of Laurence, where I held a meeting and spoke upon the text, Acts 11:26, I ventured for the first time, softly to tell the people, that the name, Christian was enough for the followers of Christ without addition of the words, *Baptist, Methodist, etc.*"

Under Smith's leadership this group agreed to consider themselves "A church of Christ, owning him as our only Master, Lord, and Lawgiver, and we agreed to consider ourselves Christians, without the addition of any unscriptural name."

- C. At about the same time, Barton W. Stone was having the same influence among the Presbyterians. His frequent appeals to the Scripture soon got him in trouble with that institution, and he withdrew from the Synod of Kentucky, but established one of his own called the Springfield Presbytery. However, on June 28, 1804 the last Will and Testament of that Presbytery was presented and adopted, dissolving it forever. In one of the items it is stated, "We will, that the church of Christ resume her native right of internal government... We will that the church of Christ look up to the Lord of the harvest to send forth laborers into his harvest." Shortly after this Stone began signing his name, *Barton W. Stone, E.C.C* (i.e. Elder in the Church of Christ).
- D. Thomas Campbell, another Presbyterian, left Ireland and came to the United States in 1807; in 1809 he was joined by his son Alexander. No one had more influence than these two in giving direction to the Restoration Movement; and the statement by the elder Campbell became a watchword for the movement: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."
- E. From these early beginnings the movement grew into the fourth largest religious group in the United States, numbering perhaps as many as three hundred thousand.

## II. THE RESTORATION MOVEMENT DIVIDED

- A. The first major crack in the ranks of the Restoration Movement surfaced in the form of the American Christian Missionary Society, organized in 1849. This was viewed by many as robbing the church (which was *God's* missionary society) of its glory, and as a departure from principles of the Restoration Movement.
- B. The Civil War also divided Christians. The Missionary Society adopted resolutions supporting the North; Southern Christians felt alienated and embittered. Even after the war had ended, this rift could not be healed.
- C. No churches involved in the Restoration Movement had used instrumental music in worship. But in 1851 questions began to be raised as to whether it might not add solemnity to worship. Campbell's reply was, "To all spiritually-minded Christians, such aids would be as a cow bell in a concert." This laid the issue to rest for about ten years, but it resurfaced again, and would serve as the final wedge in splitting the church.
  - 1. The first instrument was introduced into the worship, when a small melodean was brought into a church in Midway, KY in 1860, the reason, according to the preacher, being that the singing was so bad it would "Scare the rats from worship."
  - 2. The die had been cast: in 1906 the United States Census Bureau listed the Christian Churches and Churches of Christ separately. Although counts of independent congregations were not easily obtained, perhaps the most accurate figure was: Christian Churches, 8,293 churches; churches of Christ 2,649 churches.
- D. The Christian churches have since divided into two groups: liberals (often denying such cardinal Biblical principals as the virgin birth of Christ), who are designated as the International Convention

of Christian Churches (Disciples of Christ), and conservatives, usually referred to as "independent" or "conservative" Christian Churches.

- E. Churches of Christ have also had their share of divisions, sparked by opposition to Bible classes, Bible colleges, located preachers, premillennialism, orphans' homes, congregational cooperation, etc. Although having a small minority after the major split (about one sixth as many members), and hampered somewhat by internal divisions later, they, nevertheless, have experience rapid growth, and are now larger than both branches of the Christian Church combined (membership is around 2,350,000). Not long ago the Churches of Christ were said to be the fastest growing religious body in the United States,

### III. THE ONGOING WORK OF RESTORATION

- A. The concept of restoration is valid and Scriptural. Since God's Word is our pattern, our inspired and authoritative guide, when we depart from it, there remains but one course of action for us: return to those things from which we departed. All innovation must be moved out, and all omissions must be restored to their proper places.
- B. Restoration may take place in a universal sense. Since the New Testament uses the term church in this way, when there is a church-wide departure, there must be a church-wide restoration -- the body as a whole striving to return to the ancient order.
- C. Restoration may take place on a congregational level. While the church as a whole may stand firm on the principles of the gospel, one or more congregations may become involved in an apostasy. When such happens, that church, like the church at Ephesus, must take backward steps to the ancient plan.
- D. Restoration must take place on an individual level. While a congregation may stand firm, often individuals are led away into sin and digression. When such is the case, the individual must repent (an act taking him back to the original plan), and seek God's forgiveness (Acts 8:22; Gal. 6:1).
- E. With this view of restoration, it should be apparent that it must be ongoing: individually, congregationally, and church-wide. When there is sin, steps must be taken to correct it. That is restoration.

The word of God is the seed of the kingdom (Luke 8:11). Like any other seed, when it is planted, it will produce only what is inherent in the seed.

A cucumber seed will produce only cucumbers  
A grain of corn will produce only corn  
A ragweed will produce only ragweeds

The seed of the kingdom will produce only the Lord's Kingdom or church. For anything else to be produced, another element has to be planted along with the seed -- creeds, disciplines, doctrines of men. etc. Thus all we need to do to restore the New Testament Church is to plant the original seed in all its purity, and a New Testament Church will grow. The Word of God will produce nothing but Christians; nothing else can produce a Christian.





