

Eddy Craft

**BIBLICAL VIEWPOINT
LECTURESHIP
NOV 7-10, 1984**

**THEME
"MISCONCEPTIONS
OF THE CHURCH OF
CHRIST"**

**SHOULDN'T WE GIVE
A CHURCH WITH
CHRISTS' NAME A
CHANCE TO EXPLAIN**

BIBLICAL VIEWPOINTS LECTURESHIP

November 7-10, 1984

THEME: "MISCONCEPTIONS OF THE CHURCH OF CHRIST"

Wednesday, November 7, 1984

7:00- 8:00 - "Do We Believe In A Heartfelt Religion" Clayton Winters Page 3
Erwin, Tennessee

Thursday, November 8, 1984

7:00- 8:00 - "Misconceptions Of The Church And Kingdom" Kenneth Chambers Page 5
Bristol, Virginia

8:00- 9:00 - "Is The Church of Christ A Demonination" Johnny Garland Page 9
Jefferson City, Tennessee

Friday, November 9, 1984

7:00- 8:00 - "Do Churches of Christ Believe In Baptismal Regeneration?" Eddy Craft Page 13
Elizabethton, Tennessee

8:00- 9:00 - "Are All Religious People Christians?" Benny Burns Page 19
Morristown, Tennessee

Saturday, November 10, 1984

10:00-11:00 - "Are We A Loveless People?" Wayne Miller Page 23
Bristol, Virginia

11:00-12:00 - "Do Churches of Christ Believe In Music?" Everette Morefield Page 27
Lebanon, Virginia

12:00- 1:30 - LUNCH

1:30- 2:30 - Questions and Answers Glenn Ramsey
McMinnville, Tennessee

2:30- 3:30 - "What's So Great About The Church of Christ?" Ron Ulrey Page 31
Abingdon, Virginia

3:30- 4:30 - "Do Churches of Christ Teach Salvation By The Blood of Christ?" Jim Lewis Page 33
Chattanooga, Tennessee

4:30- 6:00 - DINNER

6:00- 7:00 - "Did The Church of Christ Have Its Beginning With Alexander Campbell?" Wesley Simons Page 37
Chattanooga, Tennessee

7:00- 8:00 - "Does The Church of Christ Teach Salvation By Works?" Glenn Ramsey Page 39
McMinnville, Tennessee

CHURCH OF CHRIST
137 East C Street
Elizabethton, Tennessee

INTRODUCTION

Biblical Viewpoints is a weekly television program aired over WKPT-TV-19 out of Kingsport, Tennessee and WKYH-TV-57 out of Hazard, Kentucky. This program had its beginning in March 1980. It is supported by the churches of Christ and individual Christians in the Tri-Cities area.

The program was started for the purpose of promoting the restoration of New Testament Christianity. Realizing that we live in a world and country where there are a multiplicity of religious organizations. Each claiming to be right. And most saying, "all are right." We saw a need for getting the truth about the church to the general public. Therefore, when the opportunity came available on WKPT-TV-19 we thanked God for it and accepted the challenge. The program has been well received and supported by the area.

From the above mentioned program came also the suggestion for a lectureship, since none existed in this area, centered around the television program. This lectureship has the same thrust and purpose, "Promote the restoration of New Testament Christianity." The first lectureship was conducted August 13-15 1981 at the High Rock Bible Camp in Duffield, Virginia. The last two were conducted at the meeting house of the Church of Christ located at 137 East C Street in Elizabethton, Tennessee.

This fourth annual lectureship will be conducted November 7-10, 1984 at the sight of the last two. The purpose of this lectureship is to deal with, "Misconceptions of the Church of Christ." We are all agreed that there are many misconceptions concerning the church and it will be impossible to clear up all of them in one lectureship. But we are assured that a great start will be made on them.

The following speakers will be handling the subjects. Clayton Winters, Kenneth G. Chambers, Johnny Garland, Eddy Craft, Benny Burns, Wayne Miller, Everette Morefield, Glenn Ramsey, Ron Ulrey, Jim Lewis and Wesley Simons. This booklet contains an outline of their lectures and is designed to be an aid in your future and personal studies. That you can be instrumental in helping others see more clearly the truth concerning the church of the New Testament.

Appreciation is expressed to all speakers for their efforts and sacrifices. Also it is the hope and desire of the elders, at East C Street in Elizabethton, who have the oversight of Biblical Viewpoints, that this lectureship and book will prove most beneficial to all who take part in it. We also look forward to a growing and more challenging lectureship each year.

Kenneth G. Chambers

For Biblical Viewpoints

DO WE BELIEVE IN A HEARTFELT RELIGION

(by Clayton Winters)

INTRODUCTION

- A. A charge often made against churches of Christ is that we do not believe in a heartfelt religion.
- B. This charge stems mainly from a misunderstanding of what "heartfelt religion" really is; and from the fact that we do not allow feelings to overcome reason.
- C. Emotion is defined as "1. Strong, generalized feeling. 2. Any specific feeling, as love, hate, fear, anger." Webster. Certainly we believe in these, but we believe they must be kept in their proper and Scriptural place.

I. EMOTIONS MAY BE FOUND IN MANY ASPECTS OF LIFE.

- A. The Indians worked themselves into an emotional frenzy in their war dances.
- B. The African witchdoctor uses emotions as a part of his medicine.
- C. Demetrius effectively stirred the emotions of his fellow-craftsmen against the apostle Paul. (Acts 19:24-34.)
- D. The prophets of Baal were certainly super-charged with emotions on Mount Carmel. (1 Kings 18:26-29.)
- E. It was a highly emotional crowd which called for the blood of Jesus. (Matt. 27:20-24.)
- F. Nothing could be more touching than Paul's emotional appeal to Agrippa -- "I know you believe..." (Acts 26:27.) *instead of Agrippa to Agrippa's wife*
- G. Jesus showed strong emotions when he cleansed the temple. (John 2:13-19)
- H. Emotions are often found in connection with Christian service.
service that is authentic
 - 1. Singing is to be the result of a merry heart. (James 5:13; Eph. 5:19.)
 - 2. Giving is to be with cheerfulness. (2 Cor. 9:6,7.)
 - 3. Prayer can be the response of an afflicted heart. (James 5:13.) Can anyone read David's prayer in Psalm 51 and deny that it was heartfelt?
 - 4. The Lord's supper is a very emotional scene as we remember the death and sufferings of Christ. (1 Cor. 11:26-29.)
 - 5. Teaching may be filled with strong emotion. (Acts 26:26-29.)
 - 6. Obedience to the gospel is a tremendous emotional experience. (Acts 8:8,39; 16:34.)

II. ABUSE OF THE EMOTIONS

- A. Use it as an authority in religion -- "I know I am right because I feel it right here."
 - 1. There is but one authority, the word of God. (2 Tim. 3:16,17; 2 Pet. 1:3; 1 Cor. 4:6; John 12:48; Gal. 1:6-11; Rev. 22:18,19.)
 - 2. Paul is a good example of how unreliable conscience is as a guide. (Acts 23:1; 8:1-3.)
 - 3. Paul knew the standard of judgment was not within himself. (1 Cor. 4:3,4; see also Jer. 10:23.)
- B. Services where emotions are allowed to take control and produce disorder are certainly not indications of heartfelt religion, and are condemned in the Scriptures. (1 Cor. 14:19,27,28,30,33-35.)

THE CHURCH -- THE KINGDOM OF GOD

by: Kenneth G. Chambers

AIM: To show that the church is the kingdom and that who advocate an earthly kingdom in the future are misteaching the Bible.

INTRODUCTION:

- A. The church and the kingdom are often discussed subjects. Even debated at times.
 - B. The religious world is divided over the teachings about the kingdom.
 - 1. Many teach that it is an earthly kingdom yet to be established.
 - 2. Others teach that it is a spiritual kingdom now in existence - as the church.
 - C. To understand more fully the subject we will look at the ways in which the word "Kingdom" is used in the Bible; the passages that show the church to be the kingdom; and consider a few problem passages. Closing with our attitude toward the kingdom.
- I. The word "Kingdom" found in the Bible.
- A. The word "Kingdom" found in the Bible, both Old and New Testament, has as it's basic meaning "power, sovereignty."
 - 1. It is best defined, "rule of God".
 - 2. Basileia - The Greek word translated kingdom.
 - a. Arndt and Gingrich list the first meaning of Basileia as "Kingship, royal power, royal rule."
 - b. The word is much broader than the term church.
 - B. A thorough study of the word kingdom in the Bible will reveal that it sometimes refers to Heaven, rule of God, Israel, and the church.
 - 1. Kingdom refers to Heaven.
 - a. Peter told Christians that if the Christian virtues would be in them and abound "an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. (II Peter 1:11.)
 - b. Luke 13:38, Jesus told the crowd that a few would be saved and many be lost. He continued, "There shall be weeping and gnashing of teeth, when ye see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God and you yourselves thrust out. (5)

Testament has to mean the church.

- (1) Matt. 11:11, "he that is least in the Kingdom of heaven is greater than he."
 - (a) This was spoken of John the Baptizer.
 - (b) Surely John was in the Kingdom of God in the sense of being under the rule of God.
 - (c) Therefore there must be a specialized use of the word Kingdom in this passage.
 - (d) He was showing the exalted privilege of being in the church.
 - (e) John was not in the church because it had not been established.
- (2) Jesus used the terms church and Kingdom interchangeably in Matthew 16:18-19.
 - (a) Peter was given keys to the Kingdom.
 - (b) The same keys that provided entrance in Kingdom provided entrance into the church, (Acts 2:47; Matt 16:19.)
- (3) The church is fulfillment of Old Testament Kingdom prophecies.
 - (a) The church fulfilled Isa 2:2-4 by beginning at Jerusalem. Acts 2.
 - (b) The church fulfilled the prophecy of being established in the last days. (Isa 2:24; Acts 2:17.)
 - (c) The church fulfilled the prophecy of being established during Roman Empire. (Dan 2; Acts 17:5-9; Luke 2:1-2.)
 - (d) The church fulfilled the prophecy of the outpouring or Baptism of the Holy Spirit. (Joel 2:28-32; Acts 2; Acts 10-11.)
 - (e) Church fulfilled the prophecy by becoming the House of God. (Isa 2:2-4; Micha 4:1-2; I Tim 3:15.)
 - (f) The church fulfilled the prophecy of God's name for his people. (Isa 62:2; Acts 11:26; Acts 15:13-20; Amos 9:11-12.)
- (4) The church and Kingdom have same characteristics.
 - (a) They both have the same terms of admission (Matt 16:18-19; Acts 2:38,47; John 3:5.)
 - (b) They have same members (Col 1:13.)

IS THE CHURCH OF CHRIST A DENOMINATION?

In order to answer this question one must know the meaning of "The Church of Christ" and the meaning of "Denomination".

The Ephesian letter is very clear on the meaning of "The Church of Christ". We will not take the time to do an expository study of this book, but by doing so one can only conclude from that study that Christ has a Church and that He only has "one" Church. "And hath put all things under his feet, and gave him to be head over all things to THE church." "There is ONE body..." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;...So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be ONE flesh. This is a great mystery: but I speak concerning CHRIST AND THE CHURCH." (Eph. 1:22, 4:4a, & 5:25-32) So in asking the question, "Is The Church of Christ a Denomination?" we are asking, do we classify His Church with other churches.

If we are to honestly and clearly answer this question we must also know the meaning of "Denomination". Random House College Dictionary defines "Denomination" as a name of designation, esp. one for a class of things. A class or kind of persons or things having a specific name. A religious group, usually including MANY local churches." Baker's Dictionary of Theology defines it as "A class, kind, or sort designated by a specific name; ecclesiastically, a body or sect holding peculiar distinctives." Another interesting definition is found in Random House College Dictionary, that being of "Denominational" which is defined as "founded, sponsored, or controlled by a particular religious denomination or sect:".

With this understanding, let's answer the question "Is The Church of Christ A Denomination?". To Frank S. Mead the author of Handbook of Denominations the answer is Yes. To many liberals the answer is Yes. To many who have led in confusion and division the answer would be Yes. One of the best proofs of this is the Restoration Movement in the United States. In the last fifteen years it has been stated and accepted by numerous preachers and teachers in the Christian Church that they are a denomination. There was a time when this same group would have been ready to fight if one tried to classify them as such. Even though many people today may look at themselves and even the Church of Christ as a denomination, the fact is and always has been and always will be that Christ does not. Christ has ONE Church, He instituted only ONE Church, and He will receive unto Himself only ONE Church - HIS CHURCH. You can't have a denomination when you only have ONE. (Notice definitions)

Let's make some interesting observations in examining the question "Is The Church of Christ A Denomination?".

I. What Makes A Denomination?

- A. Personal Desires
- B. Exalting Men (or their teachings) Above Christ (or His teachings)
- C. Tradition
- D. Making Laws Where God Has Not (such as creeds)
- E. Compromising

II. The Characteristics of Denominations

- A. Prompted By A Spirit of Separation
- B. Gives Sanction To The Way of One's Choice
- C. Built Upon Sincerity
- D. Ignores the Divine Standard of Unity
- E. Endorses the Making of Laws Where God Has Not
- F. Destroys Faith In The Church
- G. Elevates Man's Personal Desire Above That of the Lord

III. What Makes "The Church of Christ"?

The New Testament clearly points out what makes up the Church of Christ.

- A. Christ the founder and organizer (Mt. 16:18) and foundation.(Mt. 16:16)
- B. Christ the head. (Eph. 1:22 & 5:23)
- C. Christians are the body. (I Cor. 12:20-27)
- D. It's Purpose:
 - 1. Preach or teach the Gospel of Christ. (Mt. 28:19)
 - 2. Baptize into Christ. (Mt. 28:19 & Gal. 3:27)
 - 3. Teach concerning Christ. (Mt. 28:20)
 - 4. Commit His Word to faithful and able men. (II Tim. 2:2, Jude 3, Acts 13:3-4)

IV. Comparison of "Denominationalism" and "The Church of Christ"

- A. Denominationalism is unauthorized by Christ -- His Church is authorized.
- B. Denominationalism is rebellion against Christ -- His Church is not.
- C. Denominationalism does great harm -- His Church does not.
- D. Denominationalism upholds division -- His Church does not.
- E. Denominationalism upholds false doctrine -- His Church does not.
- F. Denominationalism upholds false teachers -- His Church does not.

When one speaks of denomination and the Church of Christ - he must realize he is speaking of two totally different bodies. Denominations make-up a body of believers in man and his teaching. Christ's Church is made up of a body of believers in Christ and His teachings.

Our Lord and Savior Jesus Christ went to the cross praying to His Father that we be ONE. Denominations will readily admit that they are many, which presents them to the viewer as outside of the will of our Lord and Savior. The Church of Christ is ONE and is within the will of our Lord and Savior.

"Is The Church of Christ A Denomination?" Absolutely Not.

Johnny Garland
Jefferson City, Tennessee

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BAPTISMAL REGENERATION
By: Eddy Craft

Introduction

It seems that in every generation the Church has been misrepresented. In the first century the Church was also misrepresented:

1. They said the Church was guilty of setting forth strange gods (Acts 17:18).
2. That the Church brought strange things to their ears (Acts 17:20).
3. That the Church was preaching some New Doctrine (Acts 17:19).
4. They also said the Church persuadeth men to worship contrary to the law (Acts 18:13).
5. They referred to the Church as a sect, that everywhere was spoken against (Acts 28:22).

With this in mind it is no wonder that the same is being done today.

The Church of Christ in the Twentieth Century is also often misrepresented. This is especially true with the subject of baptism. Many are mistaken when they say, the Church of Christ teaches:

1. That water saves.
2. That all one has to do is be baptized.
3. That baptism saves or washes away sins not the blood.

Some have been lead to believe that the Church teaches the above things about baptism but such is not the case.

In this lesson we want to see what the Bible teaches on the subject of baptism and clear up these misrepresentations.

I. What The Bible Teaches About Baptism

If one would only turn to the Word of God and read what the Bible says about baptism and believe it this would forever settle the confusion that exists on this subject. The Bible says:

1. Baptism is for the remission of sins (Acts 2:38).
2. Baptism saves (I Peter 3:21; Mark 16:16).
3. In baptism we put on Christ (Gal. 3:27).
4. We are baptized into the body which is the Church. (I Cor. 12:13; Eph. 1:22-23).
5. We are baptized into the death of Christ (Romans 6:4).
6. Baptism is a burial, (Romans 6:3-4; Col. 2:12). This being true, sprinkling and pouring are unscriptural.
7. We are to be baptized in the name of the Father, the Son and the Holy Ghost (Matthew 28:19-20).

This is what the Bible teaches about baptism and this is what the Church of Christ believes about it. Will you accept what the Scriptures teach on the subject of baptism?

II. Does The Church of Christ Believe That Water Saves?

Some have misrepresented the Church of Christ by saying that we believe that the power is in the water. That the literal water saves. Nothing could be further from the truth. The power is not in the water and this writer has never heard of a member of the Church taking this position. But this does not exclude water from being involved in our obedience to God. Was there any power in the water of Jordan to cleanse leprosy (II Kings 5)? The power was not in the water but in the obedience to what God said. Was there any power in the water to open the eyes of the blind (John 9)? He washed and received his sight. Just as Naaman had to get in the water of Jordan

and the blind man had to wash in the pool of Siloam, we must also be baptized in water (Acts 2:38; Mark 16:16). The power being in the obedience to the command (Hebrews 5:8-9; Matt. 7:21; Luke 6:46).

III. Do Churches of Christ teach that baptism is all that one has to do to be saved?

Because we teach that baptism is necessary to salvation some have been lead to believe that we are saying that baptism is all we have to do. Baptism by itself or alone will not save. There are some prerequisites. The Bible teaches before one can be baptized correctly he must first:

1. Hear (Romans 10:17)
2. Believe that Jesus is the Son of God (John 8:24; John 3:16).
3. Repent (Luke 13:3; Acts 2:38; Acts 17:30; II Peter 3:9).
4. Confess (Matt. 10:32-33; Rom. 10:9-10).

All of these preceed baptism and unless he has done them his baptism is not valid. Baptism is no more important than hearing, believing, repenting or confessing but it is not of lesser importance. Thus, it is false to accuse the Church of Christ of believing that the only condition of salvation is water baptism.

IV. Do Churches of Christ teach salvation by water rather than by blood?

It is not true that the Churches of Christ believe in salvation by water rather than the blood. As I pointed out before there is no inherent efficacy nor cleansing power in water to wash away sins. The water of the Red Sea was an instrument in the hands of God to save Israel (Exodus 14:13) yet, the water of the sea possesses

no inherent power to save; yet, God used it to save Israel (Ex. 14:30). In like fashion baptism is an instrument in the hands of God to save the sinner (Mark 16:16).

It is the blood of Christ that washes away sins. Christ shed His blood in His death (John 19:34), without shedding of the blood there is no remission (Hebrews 9:22). This being true man must come in contact with the death of Christ in order to reach His saving blood. It's the blood that saves that's what but when does it save? To point out that baptism saves (I Peter 3:21), or that it washes sins (Acts 22:16) does not take away from the fact that the blood saves. How were the people saved by the blood in the New Testament? When we turn to the New Testament and see how they were forgiven then we will forever know how the blood can be applied to our souls and know that we have been forgiven:

1. Day of Pentecost about 3,000 souls heard the gospel, repented, were baptized and their sins were washed away. (Acts 2:1-47).
2. The Samaritans heard the gospel, believed, were baptized and were saved. (Acts 8:5-12; Mark 16:16).
3. Simon heard the gospel, believed, confessed, was baptized and was saved. (Acts 8:13; Mark 16:16)
4. Ethiopian heard the gospel, believed, confessed, was baptized and "went on his way rejoicing" (Acts 8:26-40).
5. Saul heard the gospel, confessed, was baptized and his sins were washed away. (Acts 9:1-18; Acts 22:1-16).
6. Cornelius heard the gospel, believed, repented, was baptized and was saved. (Acts 10:1-48; Acts 11:1-18; Acts 15:7; Acts 11:14)
7. Lydia heard the gospel, was baptized and was saved. (Acts 16:14-15)
8. Jailer heard the gospel, believed, repented and was baptized, then rejoiced greatly. (Acts 16:25-34)

9. Corinthians heard the gospel, believed, was baptized and was saved. (Acts 18:8; I Cor. 6:11; I Cor. 15:2)
10. Ephesians heard the gospel, was baptized and redeemed. (Acts 19:1-7; Eph. 1:7; Eph. 2:8)

We can see therefore that the blood is the what that saves but the when is when one had obeyed what God says he must to be born again and the last step is baptism.

Baptism puts one in the death of Christ where the blood was shed (Romans 6:1-6). Salvation is in Christ (II Tim. 2:10), but the only way of getting into Christ is by being baptized (Galatians 3:27; Romans 6:3).

Conclusion

While the Bible does not teach baptismal regeneration, it does teach that baptism is essential to salvation (Mark 16:16).

The Bible does not teach that there is inherent power in water to save. We are saved by the blood of Christ. We are falsely accused when we are charged in believing in baptismal regeneration-salvation by water rather than the blood.

I hope this will help you to understand what the Bible teaches on this subject. It is truly a serious mistake to misrepresent someone. May God help us to have an open heart to try to clearly understand what people believe without misrepresentation.

ARE ALL RELIGIOUS PEOPLE CHRISTIANS?

(Introduction)

- I. There are serious difficulties involved in discussing a question of this nature, because of the attitude most people already have toward it. With many, even the raising of the question such as this one is a reflection on their honesty and integrity with reference to their religion.
 - A. Our purpose is not to question one's integrity, honesty or sincerity, but to determine in the light of God's Word whether there is a difference between being religious and being a Christian, and if one can be honestly instaken in religious matters.
 - B. It is a well-known fact that a person must be religious in order to be a Christian, but can one be religious and not be a Christian?
- II. Some say, "Good people can be saved anywhere."
 - A. How does one know?
 - B. Has God said so?
 - C. Will it not have to be found in the Bible?
- III. Some say, "But one church is as good as another."
 - A. Is that statement true, provided the church of Christ in the New Testament is included?
 - B. Is one man as good as another, if Christ is included in the list?
 - C. Is one book as good as another if the Bible is in the number considered?
- IV. ARE ALL RELIGIOUS PEOPLE CHRISTIANS?

(Body)

- I. There is a need for a careful and thorough examination.
 - A. The fact that one can be religious and not be a Christian should cause each individual to make the closest examination possible. Each one needs to know just what his religious status is.
 - B. II Corinthians 13: 5 - 6; I Thessalonians 5: 21; I Peter 3: 15.
 1. Unless one is willing to do as these three passages of scripture suggest, this is evidence enough to show that his heart has been deluded.
 2. To take something for granted, without making the proper investigation has often resulted in the bitter experience of being deceived; and it is certain that nothing could be worse, if it concerns the soul.
- II. The definition of the terms being discussed help to clarify.
 - A. It is necessary that we know the meaning of the words "religion" and "Christianity."
 1. Religion is a system of faith and worship which may or may not be of divine origin.
 2. Christianity is the system and life taught by Jesus Christ and His Apostles. (Hebrews 12: 2)
 3. Christianity is a religion; however, it differs from all other religions in that Christ is its author. There are many systems of religions, but only one that can rightfully be called Christianity.

B. Romans 10: 1 - 4

1. Were these Jews religious: indeed they were.
2. Were they Christians: no thoughtful person would affirm that they were.

III. There are Biblical examples of religious people who were not Christians.

- A. Acts 17: 16, 22 - 23; The people of Athens.
- B. Galatians 1: 13 - 14; Saul of Tarsus; Acts 26: 5 - 6; 23: 1.
- C. Acts 10: 2, 5 - 6. Cornelius; Acts 11: 14.
- D. Acts 16: 14 - 15; Lydia.
- E. Surely one can see from these examples that it is possible and true for a man to be religious and not be a Christian. And if it was true then, it is true now.
- F. One can search the entire New Testament through and will find that practically every example of conversion consisted of where they discovered that they were wrong religiously and turned from their error and sought salvation by obeying the Gospel of Christ.

IV. A picture of the religious world can be listed under five heads.

- A. Paganism or idol worshippers consist of various kinds.
 1. All professed Christendom will readily admit that a difference exists between religion and Christianity.
 2. If the idea that it does not make any difference what one believes, just so he is honest is true, then even the pagan will be saved.
- B. The Jewish and Mohammedan religions who deny Christ, but claim God as their author.

- C. Catholicism--which is a mixture of paganism, Judaism, and Christianity.
- D. Protestantism or denominationalism--which are a mixture of paganism, judaism, Catholicism, and Christianity.
- E. Christianity--which is the unadulterated system of faith and worship which was taught and authorized by Christ and his inspired apostles.

(Conclusion)

- I. We have shown from the Word that all religious people are not Christians.
 - A. Stephen Decatur said, "May my country ever be right, but right or wrong, I am for my country." So it is with people in the denomination^{al} world.
 - 1. Personally, if I found the truth somewhere other than in the Church of Christ, I would go with it.
 - 2. I want to be on the side of truth where ever it is. It will save.
 - B. Isaiah 46: 13; Isaiah said that salvation was in Zion. Hebrews 12: 21 - 23 says that salvation is in Zion, the church of the first born.
- II. All roads lead to Christ; there is but one way to heaven, Christ's way. Are you on it?
 - A. Denominationalism is not of the Bible. It is a dead end road.
 - B. The highway that leads to Life is the Lord's way in His Church, not the Christian's church, but His Church.

ARE WE LOVELESS PEOPLE?

I want to express my genuine appreciation for the opportunity to be a part of this lectureship. I am grateful to Kenneth Chambers, Eddy Craft, and Clayton Winters for their time and work in this program. Also, appreciation is extended to the elders of Elizabethton Church of Christ. Their support and oversight of "Biblical Viewpoints" is commendable. We are blessed to have the program in our area and I trust that we will do our part in supporting this fine work.

The topic that has been assigned for this hour's discussion is, "Are Members of the Church of Christ Loveless People?" I am sure that most of us have heard this accusation and misconception made against the church of our Lord.

As we study this thought I desire to look at it from two perspectives. In the first place, I want to look at some reasons why these statements have been made. We will conclude by noticing the misconceptions that some have of the church being loveless people because she stands for the truth of God's word.

Reasons for the Statement Being Made

Although the statement, "Members of the Church of Christ are loveless people," is a misconception held by some, there are times when this accusation is at least fitting. In the opinion of those who make the statement, it is earned or deserved by us.

One reason for this belief is, we have been more concerned about winning an argument than the person's soul. As a result many folks have reached the conclusion that members of the Lord's church do not love them. Our attitude may have conveyed such feelings to the lives of others. However, our attitude should be that of Christ (Phil. 2:5), and He came to save souls (Lk. 19:10). It is time that we take a look at what we do (attitude) as well as what we say.

(doctrine). To show people love we must be "wise as serpents and harmless as doves (Matt. 10:16)." Personal victory should not be our goal in dealing with others.

The second reason is, we have been more concerned with meeting the needs of self than of others. When people are hurting in this life they need someone to care for them. They need compassion and sympathy. When we fail to respond in a positive, loving way, they conclude we are loveless people. Brethren, we should be willing and so committed that we will sacrifice to reach people (James 1:27). We must be willing to give up some personal time and freedom to "weep with them that weep (Rom. 12:15)." From studying Acts 2:42-46, I learn this was the attitude and disposition of our first century brethren. Should we have any different attitude in the twentieth century (Phil. 2:1-4)?

A third reason for the accusation is, the lukewarm, indifferent attitude that many members of the church have today. This displays, in a very quick and forceful way, that we do not love as we should. It seems too many of us believe, "I am a member of the Lord's church and I have no need to share it with others." It has been said, "It is the duty of the whole church to preach the whole gospel to the whole world. It is not just the duty of a few." Brethren, this is the teaching of the New Testament in Matt. 28:18-21; II Tim. 2:2. Lukewarm, unconcerned Christians will convey the loveless people syndrome.

The final reason is, failure to be hospitable on our part. When people attend our services and hospitality is not extended to them, they reach the conclusion that we are loveless people. Serving others is a privilege that one has as a "servant of Christ (Rom. 1:1)." In his book, Manners and Customs of Bible Lands, pages 69-79, Fred Wright states, "It was part of those people to want to share hospitality with others. The guests were greeted, given water and food, and made lord of the house. Whenever the guest asks a favor, in granting it the host would say, "You do me honor." When the time would come for a guest to depart, the host would do his best to delay the departure."

Brethren, if we practiced such hospitality today, can you imagine how much good could be done for the Lord's cause? According to the New Testament we are to be "given to hospitality (Rom. 12:13)."

We have noticed the deserving side of being called "loveless people." Let's now turn the coin over and look at the undeserving side of being called the same by observing:

Are We Loveless People Because We Stand For Truth?

I believe the major cause of people accusing members of the church of being loveless people is because they are willing to stand upon the truth of God's word. Standing on the truth of God's word, in itself, does not make a person loveless. Some folks think that if you love someone, you must shield him from the truth if the truth will hurt or displease him. This causes a great misconception about the Church of Christ.

A study of God's word reveals this to be contrary to the teachings of Christ and the apostles. The apostle Paul says you must have love and preach the truth (Eph. 4:15). From this verse I want you to note three things: (1) Preach; (2) Preach truth; (3) Preach truth in love.

I am sure each of us is in agreement on one thing. That is, we have a lot of preaching in our land today, It is on the radio, television, printed page, and in the pulpit every week. It has well been said that truth without love is brutality, but love without truth is hypocrisy. Paul did not say it is enough to preach, he said, one must preach the truth.

The concern of every person should be to "preach the word of God (I Tim. 4:2)." Preaching one's opinion, feelings, wants, or likes is not sufficient. It takes the truth of God's word to set a person spiritually free from sin (John 8:32). This valuable treasure of truth is found in God's - not man's - word (John 17:17). If one is to take a stand in religion then he should be positive that it is God's truth and not man's opinion.

But Paul said, when we preach truth it must be done in love. We are not talking about sentimentality, but doing it like Christ. When we stand for truth our love should be, like heavenly love, with compassion, with feeling of personal responsibility, and with a drive to seek the lost. The apostle said truth in love is important

Now, let's see what Christ said on the same subject. He said, "If you love me, you will keep my commandments (John 14:15)." It will do us well to also note the teaching of Christ in John 14:23 and 15:14. Jesus practiced what he taught others. In Matt. 19:16-22, we read of the young ruler coming to Jesus. Jesus stated the truth of what this individual needed to do in pleasing Christ. Even though the man went away sorrowful Christ did not change truth for him.

There is no way for a person to live a life pleasing to Christ outside of the truth. It is of utmost importance to stand for Christ and His truth. This stand does not make you or me a loveless person. For a person to state otherwise is demonstrating a misconception of the truth and the church on his part.

Brethren, may it ever be our plea and desire to stand on and with the truth, but please let us strive to do it with love. When we accomplish this, we will be following in the steps of Christ. (I Pet. 2:21).

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"DO CHURCHES OF CHRIST BELIEVE IN MUSIC?"

(by Everette Morefield)

INTRODUCTION

- A. Many visitors ask, "Why do you not use a mechanical instrument?"
- B. The Bible requires us to have an answer (1 Pet. 3:15); in this lesson we will endeavour to do just that.

I. SOME PRINCIPLES TO GUIDE OUR STUDY

- A. The Bible is our guide in all religious matters.
 - 1. We can know the truth. (John 8:32; 17:17; Matt. 4:4.)
 - 2. The Bible is inspired of God. (2 Pet. 1:20,21; 2 Tim. 3:16,17.)
 - 3. We must speak where it speaks without addition or subtraction. (1 Pet. 4:11; Rev. 22:18,19; 1 Cor. 4:6.)
 - 4. It gives us all we need to know. (2 Pet. 1:3,4; Jude 3.)
 - 5. It is the standard with which we shall be judged. (Jn. 12:48; Rev. 2:12.)
- B. We are living under the New Covenant today.
 - 1. Law was by Moses; grace and truth by Jesus Christ. (Jn. 1:17.)
 - 2. We are now to hear God's Son. (Matt. 17:1-5; Heb. 1:1,2.)
 - 3. Jesus took the old law away and gave us a new and everlasting covenant. (Matt. 26:28; Heb. 13:20; Col. 2:14; Eph. 2:14-16; Rom. 7:1-7; 6:14.)
 - 4. To turn from Christ is to fall from grace. (Gal. 5:4.)
- C. We are to hear Christ in all things.
 - 1. He has all authority. (Matt. 28:18.)
 - 2. We must obey Him. (Heb. 5:8,9.)
 - 3. His words will judge us. (John 12:48.)

II. WE ARE TAUGHT ONLY TO SING IN THE NEW TESTAMENT

- A. Passages dealing with music in the New Testament. (Matt. 26:30; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; James 5:13.)
- B. There are some symbolic passages in the book of Revelation. (Rev. 14:2; 5:8.)
- C. The three kinds of music.
 - 1. Singing by itself, playing by itself, and singing and playing together.
 - 2. The Bible command to sing is specific, not generic.
Examples: God specified gold for the mercy seat (Ex. 25:17; 37:6); He specified fruit of the vine for the Lord's supper (Matt. 26:26-28); All else is thus eliminated.

III. INSTRUMENTAL MUSIC IS NOT FOUND IN THE NEW TESTAMENT

- A. Must worship God in spirit and in truth. (John 4:24; 17:17.)
- B. Christ did not teach the use of instrumental music. (John 20:30,31.)
- C. The Holy Spirit did not teach the use of instrumental music. (Jn. 16:13; 14:26).
- D. It was not taught by the apostles. (Matt. 18:18-20; Acts 2:42; 1 Tim. 1:3; Rom. 2:16.)

IV. WHAT HISTORIANS AND SCHOLARS SAY ABOUT INSTRUMENTAL MUSIC IN WORSHIP

"Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe about 670..." The American Cyclopedia.

"Music in the church is as ancient as the apostles, but instrumental music."
Joseph Bingham

"Such musical accompaniments were gradually introduced; but can hardly be assigned to a period earlier than the fifth and sixth centuries." Lyman Coleman

"I have no objection to the instruments being in the chapels, provided they are neither seen nor heard." John Wesley

"Music as a science I esteem and admire, but instrumental music in the house of God I abominate and abhor." Adam Clarke

"The use of singing with instrumental music was not received in the Christian churches, as it was among the Jews in their infant state, but only the use of plain song." Justin Martyr

"It was only permitted to the Jews... but now instead of organs, we may use our own bodies to praise him with." Chrysostom

"Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." Thomas Aquinas

V. ARGUMENTS MADE FOR THE USE OF INSTRUMENTAL MUSIC

A. It was used under the old Law.

1. So was polygamy, animal sacrifice, incense, priesthood.
2. Old Law was taken away (Col. 2:13-17; Rom. 7:1-7); we fall from grace if we go back to that system (Gal. 5:4).

B. It is not expressly forbidden in the New Testament.

1. Because command to sing is specific, we must speak and be silent in harmony with the Scripture. (1 Pet. 4:11.)
2. If not, we would be free to dance, count beads, pray to Mary, use cake and ice cream in the Lord's supper (see Rev. 22:18,19).

C. Instrumental music is only an aid.

1. This is not so; it is another kind of music, an addition.
2. Not on par with song books, seats, lights: with these we still only sing.

D. It is a matter of Christian liberty.

1. Liberty is freedom from the Law and the rudiments of the world; it is not a license. (Gal. 3:13; 4:3,10; 5:13; Rom. 6:1,2.)
2. We are not free to violate God's plain commandments.

E. It is used in the home. So is shaving, taking a bath, sleeping. Some things are morally right, but religiously wrong.

F. It is expedient.

1. "Useful for effecting a desired result; convenient, based on or guided by self-interest, means to an end." Webster
2. Must be lawful (1 Cor. 6:12), must edify (1 Cor. 10:23), must not offend conscience of others (1 Cor. 10:28). Inst. music fails in these points.

G. It is in the Greek psallo.

1. If so, then why did the apostles not use it?

2. All standard translations say, sing, sing praise, or make melody.
3. Greek lexicographers, like Thayer, define it to sing in the New Testament. It is thus a plucking or twanging of the vocal chords. (Eph. 5:19.)

VI. THE KIND OF WORSHIP INSTRUMENTAL CONSTITUTES

- A. It is an addition. (Deut. 4:2; Num. 22:18; 2 Jn. 9; Rev. 22:18,19.)
- B. It is the wrong kind of praise. (Heb. 13:15,16.)
- C. It is will worship. (Col. 2:23.)
- D. It is vain worship. (Mark 7:7,9.)
- E. It is not an act of faith. (Heb. 11:6; Rom. 10:17; Jude 3.)
- F. It is a presumption. (Deut. 18:20.)
- G. It is a rejection of plain teaching to sing. (Eph. 5:19; Mark 7:13.)
- H. It is offensive to others. (Rom. 14:21; 2 Cor. 11:29.)
- I. It interferes with the worship of others.
- J. It is pleasing man, not God.
- K. It causes fellowship with unfruitful works of darkness. (Eph. 5:11.)

WHAT'S SO GREAT ABOUT THE CHURCH OF CHRIST?

(by Ron Ulrey)

INTRODUCTION: There are 300 churches in the United States, and 12,000 religions in the world; so many ask the above question.

I. HEAVEN IS IT'S ORIGIN

- A. It's God-planned. (Eph. 1:4.)
- B. Jesus built. (2 Cor. 8:9; John 17:4; Matt. 16:18,19.)

II. SHARES AN ENDLESS LOVE

- A. As his only wife. (Eph. 5:25)
- B. The finest kind. (Rom. 5:6-9; John 15:13,14.)

III. BUILT WITH JESUS' LIFE

- A. "Gave himself." (Eph. 1:25.)
- B. From a child. (Luke 2:49.)

IV. IT'S PRICE UNREAL

- A. By Jesus. (Mark 15:17; Acts 20:28; 1 Pet. 1:18,19.)
- B. By his followers (some died horrible deaths).

V. IT'S KING, LORD, AND SAVIOUR

- A. Powerful, kind, and good. (1 Tim. 2:15; Heb. 5:9; 1 Pet. 2:22.)
- B. A rare combination.

VI. IT'S MISSION OF MERCY

- A. Save souls. (2 Tim. 2:24,25; Mark 16:15; Matt. 28:18-20.)
- B. Stifle Hell's fire. (Jude 23.)

VII. IT'S PLAN OF SALVATION

- A. It shows divine wisdom.
 - 1. Faith in Christ. (Heb. 11:6; Rom. 10:17.)
 - 2. Repentance. (Luke 13:3.)
 - 3. Confess Christ. (Matt. 10:32,33; Rom. 10:9,10.)
 - 4. Baptism. (Rom. 6:3-6; likeness of that most precious to God)

VIII. IT'S GLORIOUS DESTINY, HEAVEN. (1 Cor. 15:24; John 14:1-4.)

SALVATION BY THE BLOOD OF CHRIST

James R. Lewis

Introduction

1. From the house of Adam (Gen. 4:4) to the house of Israel (Ex. 12:12-14) to the house of God (I Tim. 3:15; Acts 20:28); salvation was/is possible only through the shedding of blood.
 - a. The sacrifice made by Adam and Israel pointed to the sacrifice of the Christ. (Heb. 11:4; Heb. 9:19-28).
 - b. It can be no more emphatic than, ". . . without the shedding of blood is no remission." (Heb. 9:22).
2. Some charge the church of Christ of teaching salvation without or apart from the blood of Christ.
 - a. A "charge" without evidence is like faith without works -- dead and of no value! (cf. Ja. 2:26)
 - b. Let's see *WHO IS AND WHO IS NOT* teaching Salvation by the blood of Christ.
 - c. The Bible must be the standard to determine such crucial matters.
3. The Bible teaches:
 - I. We Are Saved By the Blood-Sealed Covenant.
 - A. It is the better covenant promised by God. (Heb. 8:6ff)
 - B. It is the covenant whose High Priest offered not the blood of goats and calves, but rather offered His own blood. (Heb. 9:11-14).
 - C. It is the covenant put into force (Gr. enkainia Heb. 9:18, 10:20) by the blood of Christ. (Heb. 9:15-20)
 - D. It is the covenant through which we are saved. (Heb. 9:24-28).
 - E. To advocate salvation by *ANY* other covenant disgraces this blood-sealed covenant. (Heb. 10:28,29).
 1. This includes the Old Testament covenant.
 2. Also includes *ANY* denominational doctrines contrary to this blood-sealed covenant.
 - F. The church of Christ must and does teach salvation by the blood-sealed covenant of Jesus Christ.
 1. Denominationalism teaches and practices additions and subtractions to this covenant. (ie: O.T. authority, faith only, instrumental music, et al.).
 2. Therefore, it is the church who honors the blood of Christ, and those who pervert the blood-sealed covenant dishonor the blood of Christ!

II. We Are Saved in the Blood-Bought Church.

A. Christ promised to build only one church. (Matt. 16:18).

1. Every church in existence either *IS* a church of Christ, or *IS NOT* a church of Christ's.
2. Every church which is doctrinally different than the church Christ built cannot be the same as the church Christ built.
3. Every church which is doctrinally the same as the church Christ built is that church which Christ built.
4. Every denominational church in existence, by its own admission through different names and different doctrines, is not and cannot be the church which Christ built!

B. Christ purchased His church with His blood. (Acts 20:28).

1. Every person which is saved is saved by the blood of Christ. (Rom. 5:9; Heb. 9:25,26; I Pet. 1:18, 19).
2. Every saved person is added to the church which Christ built. (Acts 2:47; Eph. 5:23-26).
3. *NO* saved person is added to *ANY* church other than Christ's church!

C. The church of Christ must and does teach salvation in the blood-bought church.

1. Denominationalism teaches salvation separate and apart from the church. Say church membership is non-essential. Say join *ANY* church or *NO* church.
2. Therefore, it is the church of Christ who honors the blood of Christ, and those who pervert the blood-bought church dishonors the blood of Christ!

III. Our Worship is Centered on the Saving Blood of Christ.

A. Many of our songs extol the blood of Christ.

1. "Nothing But the Blood"
2. "There Is A Fountain"
3. "Are You Washed in the Blood?"

B. The Lord's Supper is a memorial to the blood of Christ. (I Cor. 11:23-26; Matt. 26:26-28).

1. Christians are commanded to observe it. (I Cor. 11:25).
 2. Must do so on the first day of every week. (I Cor. 11:25; Acts 20:7; I Cor. 16:1,2).
- C. The church of Christ must and does center its worship on the saving blood of Christ.
1. This is especially so in observing the Lord's Supper.
 2. Denominationalism teaches and practices the Lord's Supper is unnecessary every first day of the week. They say it is optional.
 3. Therefore, it is the church of Christ who extols the blood of Christ in worship, and those who pervert the Lord's Supper dishonor the blood of Christ.
- IV. Our Baptism is a Union With the Blood of Christ.
- A. Baptism places one "in Christ" (Gal. 3:27); and it is "in Christ" we have redemption through his blood (Eph. 1:7; Acts 22:16; Acts 2:38).
 - B. Baptism places one in the body of Christ (I Cor. 12:13), which is the blood-bought church.
 - C. In baptism one enters into the death of Christ, where His blood was shed, and from which we are raised a new creature. (Rom. 6:3-5)
 - D. The church of Christ must and doew teach that baptism is "the where" and "the time" that we are cleansed by the blood of Christ.
 1. Denominationalism teaches baptism is non-essential to salvation and has nothing to do with the blood of Christ.
 2. Therefore it is the church of Christ which proclaims salvation by the blood of Christ, and those who deny baptism is essential to salvation are denying union with the blood of Christ.

Conclusion:

1. The Bible teaches that the church of Christ:
 - a. Is saved by the blood-sealed New Testament covenant;
 - b. Is the blood-bought church;
 - c. Centers its worship on the saving blood of Christ;
 - d. And is made up of members whos sins were forgiven by the blood of Christ when each was baptized in to the Lord's death.
2. Clearly, it is the Lord's church which teaches the truth about salvation through the blood of Christ. Those who reject the N.T. the church of Christ, the worship of Christ, the baptism into Christ-Reject the blood of Christ!

DID THE CHURCH OF CHRIST HAVE ITS' ORIGIN WITH ALEXANDER CAMPBELL?

by: Wesley Simons

INTRODUCTION:

1. We try to show people that there is but one church (Eph. 4:4).
2. We try to show them that denominationslism is wrong (I Cor. 1:10; Jn. 17:20,21).
3. Once they feel the impact of the aforementioned facts, some of them respond by saying, "Well the Church of Christ had its' origin with Alexander Campbell."
4. Therefore, we want to show that Alexander Campbell did not establish the Church of Christ.

I. DENOMINATIONALISM IS SINFUL

1. If Alexander Campbell established the Church of Christ, then it is a denomination - therefore sinful.
2. Why is denominationlism sinful?
 1. Because a denomination is a religion established by man which is larger than a local church (congregation) but smaller than the universal church. Therefore, can not be the church of the Bible, because the word "church" is never used that way in the scriptures.
 2. Because a Denominational church does not claim to be "the saved" or "All" the saved (Christians), when the Bible teaches that all the saved are in the church (Acts 2:47).
 3. Because the Biblical process that makes one a Christian does not make him a member of a denominational church.
 4. Because denominationalism originated with man, but the church is divine.
 5. Because denominationalism divides (Jn. 17:20,21).
 6. Because one can join a denomination, but he can not join the church of the New Testament (Acts 2:47).
 7. Because first century Christianity existed without denominationlism.
 8. Because one can be a Christian without being a member of any denomination (Acts 2:47; Acts 11:26; I Pet. 4:16; Acts 26:28).
 9. Because one can not find out how to become a denominationalist using the Bible.
 10. Because one can preach the Bible and never preach denominationlism, but one can not preach the Bible without preaching about the New Testament Church (Eph. 5:23-27).
 11. Because no where in the Bible can one read where Christ died for a denomination, yet he shed His precious blood for His Church (Acts 20:28).
 12. Because Christ promised to save His church (Eph. 5:23; 1:22,23). but who will save the denominational churches?
 13. Because obeying God does not make one person, one thing - and another person something else.
 14. THEREFORE IF ALEXANDER CAMPBELL ESTABLISHED A CHURCH OF CHRIST DENOMINATION HE SINNED. BECAUSE, THERE IS BUT ONE CHURCH (Eph. 4:4).

II. WHAT PROOF DO PEOPLE HAVE THAT ALEXANDER CAMPBELL ESTABLISHED THE CHURCH OF CHRIST?

1. I have had people say to me that he did. I say to them, "NAME ONE THING I BELIEVE OR PRACTICE WHICH HAD ITS' ORIGIN WITH ALEXANDER CAMPBELL AND I WILL GIVE IT UP." They can not do it! Where is their proof?

2. I ask them, "Will you give up anything you believe or practice which had its' origin with man?"
 1. Caller on T.V. program said, "NO"!
 2. Another caller said, "NO"!
 3. People in Bible studies have said, "NO"!
 4. People we must give up man made doctrines (Mark 7:7).
3. DID ALEXANDER CAMPBELL START THE FOLLOWING?
 1. One church (Eph. 4:4)
 2. Division is wrong (Jn. 17:20,21);
 3. Baptism for the remission of sins (Acts 2:38);
 4. Lord's supper on the first day of the week (Acts 20:7);
 5. Faith only will not save (James 2:19-26);
 6. Yet, the foregoing facts are some of the reasons why people dislike our preaching.

ALEXANDER CAMPBELL DIDNOT ORIGINATE THOSE COMMANDS GOD DID! SO,
WHAT DO WE PRACTICE WHICH HAD IT ORIGIN WITH ALEXANDER CAMPBELL?
WHERE IS THEIR PROOF?

III. HOW DOES ONE GO ABOUT IDENTIFYING THE NEW TESTAMENT CHURCH?

1. Burgular Illust.
2. Car keys Illust.
3. Luke 8:11 (seed).
4. For a church to be the New Testament church it must have all the identifying characteristics.
 1. Origin;(Matt. 16:18; Acts 2:1-47.)
 2. Organization; (I Tim. 3:1-13).
 3. Plan of salvation; (Acts 8:26-40).
 4. Worship; (Acts 20:7; I Cor. 16:1,2; Eph. 5:19; Acts 2:42).
 5. Living (Morality); (II Pet. 1:5-10).
 6. Wear right titles; etc. (Acts 11:26; Rom. 16:16).

IV. CONCLUSION

1. Therefore, if you are in a man made church - come out.
2. Alexander Campbell didnt establish the Church of Christ. Jesus did. (Matt. 16:18).
3. He is the Foundation of that glorious Church (I Cor. 3:11).
4. He is the Saviour of that wonderful body (Eph. 5:23).
5. Please become a part of that blood bought organization by:
 1. Hearing (Rom. 10:17);
 2. Believing (John 8:24);
 3. Confessing Christ (Matt. 10:32,33);
 4. Repenting (Acts 17:30,31; Luke 13:3,5);
 5. Being Baptized (Acts 2:38; Rom. 6:1-6; mark 16:16; Gal. 3:27-29; I Pet. 3:21).

DOES THE CHURCH OF CHRIST TEACH SALVATION BY WORKS?

By: Glenn B. Ramsey

Introduction: Members of the Lord's church have often been accused of believing and teaching that man is saved by his own works. No gospel preacher has ever taught this idea. Yet gospel preachers have always taught that in order to be saved one must obey the gospel of Christ (Heb. 5:8-9). Obedience to the Word of Christ has always been necessary in order to enter the Kingdom (church) (Matt. 7:21-23).

Thesis: To show that men are saved by works of righteousness, and that these works of righteousness involve obedience to the gospel.

BODY OF LESSON:

I. KINDS OF WORKS.

- A. Works of merit (Ephesians 2:8-9).
- B. Works of God (Acts 10:30-35; Psalm 119:172; Acts 10:48).
- C. Example: Baptism is a work of the righteousness of God. It originated with Him, and was ordained of Him (Matt. 3:15; Mark 16:16).

II. THE SALVATION OF THE EPHESIANS. (2:8-9)

- A. They HEARD the gospel (1:13).
- B. They BELIEVED it (1:13).
- C. They REPENTED (Acts 20:21).
- D. They CONFESSED (Acts 19:18).
- E. They were BAPTIZED (Acts 19:1-5).
- F. They were justified by grace through faith when they believed, repented, confessed faith in Christ and were baptized.

III. THE SALVATION OF THE ROMANS.

- A. Faith (Romans 10:17; Heb. 11:6).
- B. Repentance (Faith changing the mind) (Acts 17:30).
- C. Confession (Faith speaking) (Romans 10:10).
- D. Baptism (Faith turning) (Acts 2:38; 3:19; 22:16).
 - a. Is the power in the water? (Romans 6:1-5)
 - b. Example of Naaman (2 Kings 5).

IV. SALVATION IS NOT OF MERITORIOUS WORKS, BUT IS BY THE BLOOD OF CHRIST. (Heb. 9:22; I John 5:8)

WHAT SAVES

- 1. John 19:32-34 -----
- 2. Matthew 26:28 -----
- 3. Rev. 1:5 -----
- 4. Hebrews 9:14 -----
- 5. Acts 20:28 -----
- 6. Romans 3:25 -----

WHEN DOES IT SAVE?

- Romans 6:3
- Acts 2:38
- Acts 22:16
- I Peter 3:21
- Acts 2:41, 47;
- & I Cor. 12:13
- Mark 16:16 &
- Gal. 3:26-27

CONCLUSION: Man is saved from his sins when he by faith obeys the works of righteousness which God, in His Word, has authorized.

(Glenn B. Ramsey; 10-15-84)

(WORKS.S21)

