

A  
Study  
Of The Church  
Of The  
New Testament



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Frank R. Williams  
3307 N. Highway 3  
Seminole, OK. 74868

## PREFACE

The word “*church*” means different things to different people. In the mind of many it is synonymous with the Roman Catholic Church. On the other hand, some think of the word “*church*” only in denominational terms; the denominational world in general; as in all denominational bodies. Still others see the word “*church*” as one of the smaller groups, such as the Baptist or Methodist. However, it is not what men think about the word “*church*” that counts with a Bible student. A Bible student desires to know what the inspired writers meant as they used the word.

The word we seek to understand was used by Jesus for the first time in Matthew 16:18, when he said, “**I will build my church.**” We have little interest in the word as it may appear or may be used in any other context. Therefore, we view it as a New Testament word, one belonging to Christianity as revealed in the inspired text. At the same time, we understand it is in the prophetic words of many Old Testament prophets; who were pointing forward to the time when the church would become a reality. The New Testament reveals the church of the prophets as an established fact. People no longer saw the church in the “*prophetic words*”, but they now pressed into it.

The church which Jesus promised to build is in the words of the inspired apostles of Christ. Two things are needed to have the church today: first, the New Testament which is the seed; and second, one who obeys the gospel. There is the church in her simplest form. There is no board to give permission; there is no council through which authority must be obtained, there is no organization which must approve of the location; in fact, there is no earthly power that has authority over where the gospel goes, nor where the church may be planted. Any seeker of truth may study it, understand it, believe it, and obey it without consulting with any other person on the face of the earth.

The church which this study undertakes to bring before the student is that one which Jesus purchased with his own blood, the one over which he is head; and the one to which all the saved are added (Acts 2:47 and Eph. 5:23). The importance of this church and the value of this body are seen in the price which was required to purchase her. The apostle wrote, “**even as Christ also loved the church, and gave himself for her**” (Eph. 5-25). Therefore, it is just as important as “**the precious blood of Christ, as of a lamb without blemish and without spot**” (I Pet 1: 19). Need any more be written about the importance of the subject?

At the same time, we have little patience with those who desire to change the beautiful bride of Christ. Those who would change the way she is adorned, those who would change the way she worships the Heavenly Father; those who would change her mission; or those who would deny that the New Testament is the blue print, pattern, for “*the beautiful bride of Christ*” today. The bride must not be changed by men, for she belongs to Christ. It is not for men to change her but conform to her image as the ambassadors of Christ revealed her. On this subject like all other Bible subjects, we must be set for the defense of the gospel and be ready to give an answer to all those who would challenge the glorious church, the beautiful bride of Christ. They must not be allowed to pass by unchallenged by the servant of the Most High!

--Frank R. Williams  
February 20, 1995

# Dedication

Books are dedicated for a number of reasons. This little book, **The Church of the New Testament**, is dedicated out of true friendship. Howard and Lenora Williams have been our friends from the earliest days of my preaching life. Howard was the first or second person I baptized into Christ in Jasper, AR. Howard was baptized on a Sunday morning and led the singing at the evening worship. Both of them became a source of strength to me personally and to the church in Jasper. They would serve in that congregation for many years.

Lenora would type a numbers of pages through the near four years I served as local preacher in Jasper and teacher in the "**Northside School of Preaching**" in Harrison, AR. However, she did not type the pages of this book; Howard became a student at the school of preaching and was one of the students who used this book as a textbook. Therefore, they both have a personal relationship in time and work with this book. It is only fitting that my first book should be dedicated to two of my dearest friends.

Howard and Lenora have helped the Williams family move from one house to another more times than our backs would like to remember. When I needed help, they have always been just "**a phone call away.**" But more than their physical help; their continued faithfulness to the teaching of Christ has given me spiritual strength through the years of our friendship.

Time, location, age, nor inconvenience, has stopped this continued demonstration of true friendship.

True friendships are few and far between but Howard and Lenora have remained the dearest of friends through the years. They have given far more than they have received in this friendship.

- Frank R. Williams  
July 28, 2004



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**Authority:  
Biblical Authority  
For The Church Of The New  
Testament:**



**The churches of Christ**

**SECTION I**

## **BIBLICAL AUTHORITY**

**TEXT:** Matt. 28:18-20

### **INTRO:**

A. The world, from the highest order to the lowest, operates upon the foundation of the established authority of Deity.

1. By the use of the word, “*Deity*,” is meant, “*All that is God:*” the Father, the Son, and the Holy Spirit (**Matt. 28:19**).

a. The three members of Deity are co-eternal and they are the same in nature and in essence,

1) yet they are distinct personalities.

2) Each member of Deity – the Godhead - exercises different roles in dealing with mankind:

a) the Father is the object of worship,

b) the Son is the high priest,

c) while the Holy Spirit is the revealer of truth.

3) There is the “**God**” of the opening statement of the Bible, “**In the beginning God.**” (**Gen. 1:1**).

a) The Hebrew word used here is “*Elohim*,”

b) and is the antecedent to the plural pronouns “**us**” and “**our**” as seen in **Genesis 1:26**.

c) This is the commonly used word in the Old Testament translated “**God.**”

d) Therefore, it is “*Deity*” – the Godhead – that speaks and acts throughout the Old Testament.

b. In view of these truths, “**we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device**” (Acts 17:29).

2. The Deity of which I speak is the author of but three established religions:



- a. the *Patriarch* and the *Mosaic* systems, and *the religion of Christ*.
- b. These three religious systems are revealed upon the pages of the Bible.
- c. The Deity of which I speak is the God of no other religious order.

B. The Deity of creation, in the creation week, established his authority with all that he created.

1. Moses having given the general account of creation in the first two verses of Gen. Chapter one;

- a. then takes us into a more detailed account of creation;
- b. and in doing so , he reveals God’s established authority for all that he created.

2. That established authority has not and will never change!

## **I. GOD’S ESTABLISHED AUTHORITY**

A. Let us now notice how Moses reveals God’s authority.

### **1. Genesis 1:3**

- a. **“And God said,”**
- b. **“Let there be light,”**
- c. **“and there was light.”**

2. This scene is repeated nine times in Genesis chapter one, and each time the same three words appear: **“And God said”** – and each time it was so.

3. The apostle Peter addresses the subject of creation in answering the **“scoffers”** of the first century:

- a. **2 Peter 3:4**, in regard to the promise of the second coming of Christ.
- b. They had reached a false conclusion.
- c. Please notice that these **“scoffers”** started **“from the beginning of the creation.”**
- d. Peter pointing out that their conclusion was false, says, **“for this they willingly are ignorant.”**

4. Friends, of what were these “scoffers... willingly ignorant?”

a. In Verse 5, Peter takes them back to creation and says, “**that by the word of God.**”

**b. Gen. 1:9-10**

**And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.**

**And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good**

5. Creation, is where the “**things which are seen were not made of things which do appear,**” (Heb. 11:3),

a. Peter informs us the things of creation are “**kept is store**” by the same word by which they were created.

**b. 2 Peter 3:7**

**But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.**

1) The words, “**kept in store,**” (thesaurizo) means “*to lay up, to store up.*”

2) Therefore, Peter says they are “**reserved.**”

c. The creation is “**kept**”, in reserve by **the word of God** – Deity’s established authority for all of creation!

6. One day God will speak, “**in the which the heavens**” - that he created in the beginning, “**shall pass away with a great noise, and the elements,**” - that he created in the beginning, “**shall melt with fervent heat, the earth**” – that he created in the beginning – “**also and the works that are therein shall be burned up.**” - **2 Pet. 3:10.**

7. At creation God established his authority – by which the heavens and earth came into existence; by which the heavens and the earth are “**kept is store;**” and by which the heavens and earth will come to an end.

8. That established authority is his word! - “**And God said.**”

B. It was by God’s established authority – his word – that the laws of nature came into existence.

1. The law of “**kind**” was established in the plant world: **Gen. 1:11.**
2. The law of “**kind**” was established in the creature world: **Gen. 1:21 and 24.**
3. The law of “**kind**” was established in the human world: **Gen. 1:27-28**
  - a. The apostle Paul referred to the law of “**kind**” in an indirect manner, when addressing the different “**kinds**” of flesh – **I Cor. 15:39.**
  - b. Why are there different “**kinds**” of flesh? Because of the law of “**kind**” – each one brings forth after his own “**kind.**”

C. By the word of God the law of gravity was established and is revealed in a most powerful manner in **Job 26:7.**

**He stretcheth out the north over the empty place, and hangeth the earth upon nothing.**

1. Do you know why it is that you never fall “**up**”?
2. It makes no difference, if you are on top of the house, or if you are a three hundred foot tower, if you fall, it will always be down and never up.
3. It is the law of gravity, and you can count on it.

D. There in brief we have looked at the established authority of God in creation and in nature: “**And God said!**”

1. We could follow this line of study in dealing with the law of human procreation, where God said to the man and woman, “**be fruitful, and multiply, and replenish the earth**” - **Gen. 1:28.**
2. It is the law of procreation, established by God, in the human family that a man and a woman are required in order to reproduce – “**And God said.**”

E. Now let us get at the heart of the subject: “***Biblical Authority.***”

1. God established his authority with mankind when he said, “**Of every tree of the garden thou mayest freely eat: But of the tree knowledge of good and evil, thou shalt not eat of it**” – **Gen. 2:16-17.**
  - a. The sin took place when Eve ate of “**the tree!**” – she violated the established authority of God! – “**And God said thou shalt not eat of it.**”
  - b. The first punishment for sin took place because Adam and Eve violated the established authority of God! - “**And God said.**”

2. Without doubt, God has himself established his authority with mankind and that established authority is his word! – “**And God said.**”

## **II. ASCERTAINING BIBLICAL AUTHORITY**

A. The greatest debate throughout the religious world is one of authority.

1. Yet, God has not *left* us in the dark, all that God created is under and subject to his established authority – “**And God said**”

- and the same thing is true when it comes to religion – “**And God said!**”

### **a. 2 Tim. 3:16-17**

**All scripture is given by inspiration of God...**

b. The three words, “**inspiration of God,**” came from one Greek word, “*theopneustos,*” which means, – “*inspired by God*” (Vine, p. 603).

c. A more literal translation, “*God breathed out;*” and here, “*God breathed out scripture;*” therefore, “*God breathed words.*”

2. The Bible is as Moses said in the beginning – “**And God said;**” thus, the Bible is the word of God! (See the subject of inspiration elsewhere in the Lectureship Book.)

B. The Bible is the established authority of God to mankind; therefore, it is “**profitable for doctrine, for reproof, for correction, for instruction in righteousness, That the man of God may be perfect thoroughly furnished unto all good works**” (2 Tim. 3:16-17).

### **1. Matt. 28:18-20**

**And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit**

**Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.**

- “**power**” (The Greek, *exousia*, of which Vine says, “*the power of one whose will and commands must be obeyed by others*” (p. 91), and it means “**authority.**”

a. That authority was “**given**” unto Christ by God the Father (**1Cor. 15:27**)

b. By that **“authority”** Christ appointed the apostles, who serving as his **“ambassadors”** under his authority (**2 Cor. 5:20**) were commanded to **“Go into all the world and preach”** (**Mark 16:15**) and **“teaching them to observe all things whatsoever I have commanded you.”** (**Matt. 28:20**)

1) The American Standard Version translates: **“...teaching them to observe all that I commanded you;...”**

2) English Standard Version translates: **“...teaching them to observe all that I have commanded you;...”**

3) Thus, in Acts 2:42, Luke wrote: **“And they continued stedfasty in the apostles’ doctrine...”**

4) The apostles were commanded to teach all that Christ commanded the to teach; not all that he commanded them.

c. The New Testament in the God breathed word (**2 Tim. 3:16**) as commanded by Christ and revealed by the Holy Spirit (**1 Cor. 2:13**).

2. Therefore, whatever we find in the New Testament, whether it is in the gospel accounts of Matthew, Mark, Luke and John,

a. or, in the Acts of the Apostles, the letters to the churches, the letters addressed to individuals, the general letters, or, Book of the Revelation of Christ;

b. it all falls within the words, **“teaching them to observe all that I have commanded you.”**

1) Some times we hear someone say, **“*Jesus never said anything about homosexuality.*”**

2) Meaning Jesus never personally, as recorded in the gospel accounts, said anything about homosexuality.

3) What these highly educated, Biblical ignorant, folks fail to understand is that the words of the apostles are the words of Christ;

4) and what they said, he said, and what he said, they said.

3. Of course, the great debate in the denominational world and within the churches of Christ, is how do we ascertain – how do we determine – what God authorizes?

B. In ascertaining the authority of Christ there are a number of words we need to be acquainted with.

**1. Frist**, the word “*explicit*”:

a. which means: “*Plainly expressed; clear...unreserved in expression; straightforward;...developed in detail*”

(*Funk & Wagnalls STANDARD COLLEGE DICTIONARY*, 1966, Page 468).

1) The command to “**go**” in **Mark 16:15** is “*explicit*” – and so are the terms of salvation in **verse 16**, “**he that believeth and is baptized shall be saved.**”

2) Each of these express that which is so clear, it cannot be ignored!

a. The apostles, to whom the command is directly given, could not obey the explicit statement to “**go**” by doing anything else.

b. We must also understand there is no way to be saved without obeying the explicit statement: “**He that believeth and is baptized shall be saved.**”

**2 Second**, the word “*Implicit*”:

a. which means: “1.; *absolute*:. 2. *Implied or understood, but not specifically expressed*: (Ibid. page 674).

b. In most “*explicit*” statements, if not in all of them, there is “*implicit*” authority.

1). In the “*explicit*” statement to “**go into all the world**” there is the implication and the authority for all legal means of “*going*.”

2). The apostles in obeying this command had the authority to walk, ride a beast, or travel by ship.

c. In **Acts 16:15**, the “*explicit*” statement is “**And when she (Lydia, frw) was baptized, and her household,**” it is “*implicitly*” (implied) taught that no babies were in “**her household.**”

1) Such is implied by the following “*explicit*” statements:

2) Lydia and her household were baptized - **Acts 16:15**.

3) **Mark 16:16** teaches that believing is required of all who are to be baptized by the authority of Christ and babies are incapable of understanding and believing the gospel.

4) Therefore, the “**household**” of Lydia had no babies in it!

g. Many questions are answered through “*implicit*” authority.

1) Through the years the “*highly educated*”, more liberal minded, among us have challenged the rest of us with such deep and profound questions:

a) Where is the authority for a meeting house?

b) Where is the authority for lights, for seats, for heating and cooling?

2) There are but few among us who question the requirement of the local church to “*assemble*.”

a) For those who might have such a question, the apostle wrote, “**If therefore the whole church be come together into one place**” – **I Cor. 14:23**.

b) The command is in regard to worship, “**in spirit and in truth**” (**John 4:24**) and it requires an assembly of the worshippers and the assembly of the worshippers required a place.

3) Therefore, in the requirement to assemble we have the “*implicit*” authority for a meeting place – a meeting house!

**a) Acts 20:7**

**And upon the first day of the week, when the disciples came together**” – there is the assembly- “**to break bread**” – there is the worship.

(1) Here the assembly took place in an “**upper chamber**” – the meeting house – and in **Verse 9**, Eutychus fell out of “**a window**.”

(2) That open “**window**” was the air conditioning of the first century.

(3) It may appear to the liberal minded among us that this event is just incidental, but that “**upper**

**chamber”** and that open **“widow”** was the means of the time for cooling of the worshippers in the assembly.

b) Yet, in **“speaking as the oracles of God”** we have answered their objections.

(1) It is also true when questioned about the authority for seats in the church building, we **“speak as the oracles of God,” James 2:3, “Sit thou here”** – seats in the meeting house.

(2) It may also be noted that **“Eutychus”** sat in a **“widow”** – **Acts 20:9**.

4) One may question the authority for use of **“overhead projectors”** and **“computers”** of today.

a) In using these modern inventions, we are simply resting upon **“implicit”** authority as set for in the command to **“teach.”** – **2 Tim. 2:2**.

b) These and other modern inventions add nothing to and take nothing away from the pure word of God.

5) We **“speak as the oracles of God”** in pointing out Biblical authority for **“lights”** in the church building.

a) In **Acts 20:8**, we are informed, **“there were many lights.”**

b) We have answered the objector but may it be understood, those who put forth such questions are not really concerned about Biblical Authority.

6) No, they are trying to undermine and destroy **“Biblical Authority”** by confusing areas of **“implicit”** authority with **“explicit”** authority and the **“silence”** of the scriptures with **“implicit”** authority.

a) So, what is the difference?

b) **“Explicit”** authority deals with things that must be done;

c) while **“implicit”** authority deals with things that are allowed to be done.



h. In taking the Lord's Supper, each Christian in the assembly is to eat the **"bread."**

2) The **"bread"** must pass from one person to another. (It may be that one person hands the **"bread"** to all others assembled, or each one may pass it to the next person.)

3) Therefore, that which will expedite the passing of the **"bread"** is **"implicit"** - implied - in the statement/command to eat the **"bread."** – **Matt. 26:26**

4) A plate will expedite the passing of the **"bread"** in the assembly of the believers; therefore, the use of a plate is implied, and in a large assembly two or more palates are just as implied – authorized!

D. There are three other terms that must be included and understood, if we are to correctly ascertain Biblical authority.

**1. First** the words are **"relative negation:"**

c. **"Relative negation"** is a comparative denial; elevating the importance of one thing, while reducing the importance of the other – comparatively.

d. In my limited study of the subject, it was found in each case, that **"relative negation"** always put the spiritual above the physical, and the eternal above the temporal.

**1) Matthew 6:31**

**Therefore take no thought, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed?**

a) The **"take no thought"** is a point of **"relative negation."**

b) Even the apostle Paul worked with his own hands to supply food: **Acts 18:1-3.**

c) Members of the church were commanded to work:  
**2 Thess. 3:10**

**2) Matthew 10:37**

**He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.**

a) Love as defined in the Bible is demonstrated by obedience – **I John 5:3**.

b) In the case of loving Jesus more than father and mother, it is a matter of who one will obey when there is a conflict.

c) It is a matter of loyalty! Jesus must come first!

d) There is **“relative negation”** when it comes to love of Jesus and love of father and mother.

3) We are taught to obey **“the higher powers”** – civil law – in **Romans 13:1-5**.

a) Yet, when there is a conflict between those civil laws and the law of God, the greater law takes first place over the lesser law – God over man.

**b) Acts 5:29**

**Then Peter and the other apostles answered and said, We ought to obey God rather than men.**

4) Paul used **“relative negation”** in negating marriage, when he wrote, **“It is good for a man not to touch (marry, frw) a woman”** – **I Cor. 7:1**.

a) Why did the apostle write such a thing?

b) It was due to the **“present distress”** – **I Cor. 7:26**.

**c) I Cor. 7:32-33**

**But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord how he may please the Lord:**

**But he that is married careth for the things that are of the world, how he may please his wife.**

e. **“Relative negation”** puts the spiritual over the physical, the eternal over the temporal and God over the things of this world.

f. Jesus made it clear the two are compatible but the one is always greater than the other - **Matt. 4:4**

**But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

1) One can go to heaven while being hungry but he cannot go to heaven while violating the word of God.

2) Thus, Jesus used, “*relative negation*” in establishing the authority of God – “**by every word that proceedeth out of the mouth of God.**”

**2. Second**, the word is “*silence.*”

a. The word, “*silence,*” means:

1) “**1. The state or quality of being silent; abstinence from speech or noise.**

2) “**3. A failure to mention or take note of something.**” (p. 1249).

**b. Lev. 1:1-2**

**And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.**

**And there went out fire from the LORD, and devoured them, and they died before the LORD.**

1) Why did they die?

2) Because they “**offered strange fire before the LORD, which he commanded them not.**”

3) The word, “**strange,**” refers to something common, something that has not been set aside by God; therefore, it is without authority.

4) Why was there no authority? Because God was silent in regard to the “**fire**” used by Nadab and Abihu, not silent in the use of fire; but silent in the use of the fire used by Nadab and Abihu.

**c. Heb. 7:12-14**

**For the priesthood being changed, there is made of necessity a change also of the law.**

**For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.**

**For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.**

- 1) Jesus had no authority to serve as priest so long as the law of Moses remained in force.
- 2) Because the law was “*silent*” as to the tribe of Juda serving in the priesthood – there was no authority for on of the tribe of Juda to serve in the priesthood.

**d. Matt. 26:26-27**

**And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body.**

**And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it;**

- 1) Jesus “**spake nothing concerning**” cornbread and buttermilk in the Lord’s Supper.
- 2) Therefore, cornbread and buttermilk are “**strange**” in regard to the Lord’s Supper; the word of the Lord sanctified the unleaven bread used in the Passover meal for use in Lord’s Supper and the fruit of the vine.
- 3) His silence as regard to any other items means they are all unauthorized.

**e. “When God says WHAT He wants, He does NOT have to say what He does NOT want in order for it to be PROHIBITED.”**

(Hermeneutics, Gary Henson, p. 17)

- 1) If we are going to abide in the authority of God, we must “**speak as the oracles of God.**”
- 2) We must learn to speak where God has spoken, and to be silent where God is silent.

f. There is no authority in silence!

**g. 2 John 9**

**Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.**

**3. Third**, the word “*example*,” and there are a number of Greek words translated “*example*” in the New Testament.

a. The word we desire to note is the Greek, “*tupos*,” but first let us call attention to some other words:

1) In **2 Timothy 1:13**, Paul commanded Timothy to “**hold fast the form of sound words,**” (hupotuposis).

a) Referring to “*an outline, sketch*” as in tracing and is used “*to denote a pattern, example.*”

b) Here a pattern of sound words “**which thou has heard of me** (Paul, frw)” (Vine, p. 464) (see 1 Tim. 1:16, pattern).

c) Therefore, Timothy is to “**hold fast**” the inspired words of the apostle; they are the “*outline*” which he is to trace, the pattern, the example.

2) In **1 Pet. 2:21** it is revealed that Christ “**leaving us an example**” (hupogrammos).

a) Meaning “*to write under*,” (Vine, p. 394) as in the class rooms of years gone by, at the top of the blackboard were perfectly formed letters – the pattern, example – of how the letters were to be copied.

b) Here, we are told to “**follow his steps.**”

c) For Jesus is the perfect pattern, “**who did no sin.**”

b. Now, to the Greek word, “*tupos*,” primarily denoted “*a blow, to strike, hence an impression, the mark of a blow*” (Vine, page 373).

1) This is the word Stephen used in **Acts 7:44**, in referring to Moses building the tabernacle in the wilderness, “**that he should make it according to the fashion** (tupos) **that he had seen.**”

2) It is also the word the Hebrew writer used in referring to the same event, **Heb. 8:5**, “**See, saith he, that thou make all things according to the pattern** (tupos) **shewed to thee in the mount.**”

c. The word, “*tupos*,” is translated, **example** (1 Pet. 2:21), **fashion** (Acts 7:44), **figure** (Rom. 5:14), **form** (Rom. 6:17), **manner** (Acts 23:25), **pattern** (Heb. 8:5), and **print** (John 20:25).

1) As the word example relates to our study, Biblical Authority, let me impress upon your minds, the New Testament is the **example**, the **pattern**, for the church of our Lord.

2) It is the pattern as to becoming a member (Acts 2:41, 47),

a) it is the pattern for organization (Acts 14:23, Phil. 1:10)

b) it is the pattern for worship (John 4:24),

c) it is the pattern for teaching (Gal. 1:8, 2 Tim. 4:2),

d) it is the pattern for living (2 Thess. 3:6, 14), and

e) it is the pattern for the work of the church (1 Cor. 14:26, Gal. 6:10, Eph. 3:10-11),

### 3) 1 Tim. 3:14-15

**These things write I unto thee, hoping to come unto thee shortly:**

**But if I tarry long, that thou mayest know how thou oughtest to behave thyself in house of God.**

a) There is a pattern of “**behavior**” that is required of all members of the church of Christ and that pattern is the New Testament!

b) The word, “**behave**,” (anastrepho) refers to “*one’s manner of life and character*” (Vine, p. 114).

c) The reason for such “**behavior**” is that our citizenship is in heaven (Phil. 3:20).

d) Therefore, the apostle commands Phil. 3:17

**Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample**

4) In Phil 3:17 we are commanded to “**mark**” (skopeo) those who walk correctly according to the “**pattern**” of the apostle,

5) but in Rom. 16:17, we are also commanded to “**mark**” (skopeo) those who “**cause divisions and offences contrary to the doctrine**” and to “**avoid them.**”

a) The word, “**mark**,” in both passages is the same Greek word, and it means “*to look at, behold, watch, contemplate,*”

b) and in both places action is required by one who desires to be faithful:

(1) In **Phil. 3:17**, it is “**mark**” and “**follow;**”

(2) while in **Rom. 16:17**, it is “**mark**” and “**avoid.**”

6) In both cases a “**pattern**” is required; a standard of conduct, of behavior, and that “**pattern**” – example – by which all are to be measured is the New Testament!

### **III. IN THE NAME OF CHRIST**

#### **A. Matt. 28:18-20**

**And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**

**God ye therefore, and teach all nations,...teaching them to observe all things whatsoever I have commanded you (to teach, frw):...**

#### **1. Col. 3:17**

**And whatsoever ye do in word of deed, do all in the name of the Lord Jesus,...**

2. Throughout the Bible there are warnings about adding to and taking away from that which is written.

#### **a. Pro. 30:5-6**

**Every word of God is pure: he is a shield unto them that put their trust in him.**

**Add thou not unto his words, lest he reprove thee, and thou be found a liar.**

#### **b. Gal. 1:6-8**

**I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:**

**Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.**

**Bur though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him accursed.**

**c. Rev. 22:18-19**

**For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book.**

**And if many shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.**

B. In the creation week God established his authority by which he would govern and rule all that he created.

1. That established authority is the word of God: **“And God said.”**

**2. 2 Tim. 3:16-4:2**

**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,**

**That the man of God may be perfect, thoroughly furnished unto all good works.**

**I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;**

**Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.**

**CONCLUSION:**

1. The apostle’s next words are as relevant today as the day they were when written:

**“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;**

**And they shall turn away their ears from the truth, and shall be turned unto fables.**

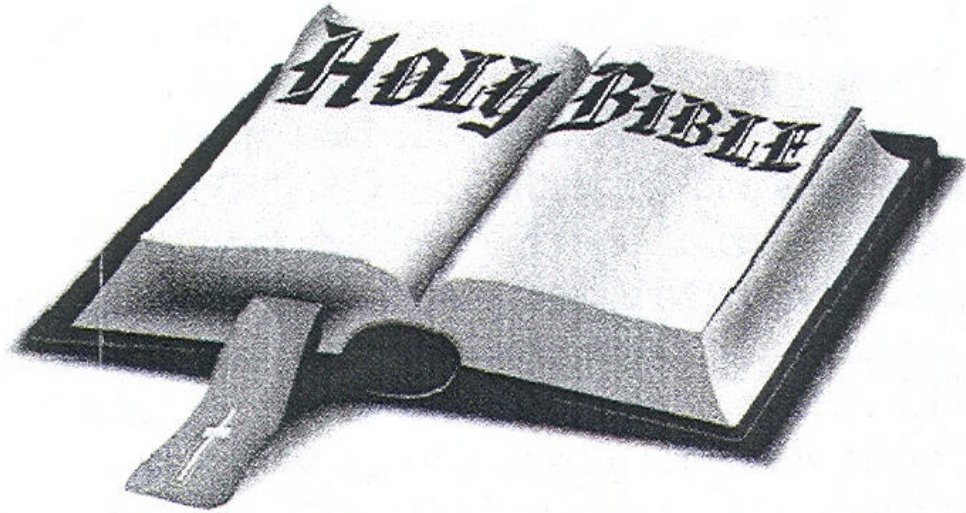
2. My friends and brethren, we are in such a time!

**3. Acts 20:32**

**And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.**



# **A Warning**



## **Of Apostasy**

**“...except there come a  
falling away first...” 2**

**Thess. 2:3**

**Section II**

# **1. INTRODUCTION**

## **A. WARNING OF APOSTASY**

**1. 2 Thessalonians 2:3-12** - written about 53 A.D.

**a. Verse 3** - “except there come a falling away first”.

**b.** “that man of sin be revealed”

**c.** “the son of perdition”

**d. Verse 4** - “who opposeth and exalteth himself above all that is called God”.

**e. Verse 7** - “the mystery of iniquity”

**f. Verse 9** - “whose coming is after the working of Satan”

**2. Acts 20:28-32** - spoken about 63 A.D.

**a. Verse 29** - “grievous wolves enter in among you, not sparing the flock.”

**b. Verse 30** - “of your own selves shall men arise” - said of the elders - “speaking perverse things, to draw away disciples after them”.

**3. 2 Peter 2:1-2** - written about 65 A.D.

**a. Verse 1** - “there shall be false teachers among you”

**b. Verse 2** - “many shall follow their pernicious ways”

**4. 1 Timothy 4:1-3** - written about 66 or 67

**a. Verse 1** - “the Spirit speaketh expressly”

**b. Verse 2** - “speaking lies in hypocrisy”

1) “having their conscience seared with a hot iron seared” - “to burn in with a branding iron” (Vine, page 147)

**c. Verse 3** - “Forbidding to marry”

**5. 2 Timothy 3:1-7** - written about 68 A.D.

**a. Verse 1** - “in the last days”

**b. Verse 7** - “Ever learning, and never able to come to the knowledge of the truth.”

**6. 2 Timothy 4:1-4**

**a. Verse 3** - “For the time will come” - “own lust shall they heap to themselves teachers, having itching ears”

**7. 1 John 2:18** - written before 70 A.D. (my opinion, FRW)

**B. APOSTASY AT WORK**

**1. Galatians 1:6-9**

**2. 1 Corinthians 2:1-4**

**3. 2 Timothy 2:18** - “saying that the resurrection is past already”

**4. 1 Corinthians 15:12-19** - “no resurrection of the dead?”

**5. Hebrews 10:25** -“forsaking the assembling of ourselves together”

**6. 1 Corinthians 11:18-29** - “this is not to eat the Lord's Supper”

**7. Revelation 1:15-17** - “left thy first love” “thou art lukewarm”

**8. Revelation 3:1-2** - spiritually dead

**C. WHAT IS THE ANSWER?**

**1. Hosea 4:6**

**2. Acts 17:11**

**3. 2 Timothy 2:15**

**D. ARE THERE DANGER SIGNS OF APOSTASY TODAY?**

1. Yes! as the inspired apostle wrote: 2 Pet. 2:1-2

2. Let us here notice but a few of the “damnable heresies” of today.

**a. F. LaGard Smith** wrote., “But any attempt to understand our human response to God's divine grace will be dangerously misguided *if we see salvation resulting from anything we might do.*”

- 1) “Salvation is a divine act of mercy, a work of the Holy Spirit.”
- 2) “Whatever else it might be., baptism is a response.”
- 3) “One may get the idea that we can recognize salvation by a particular process.”
- 4) “But in God's sight, our salvation exist when He deems it to exist.”  
(Baptism: The Believer's Wedding Ceremony, pages 17-18)

**b. Jim Hackney**, “Some will say that I am disregarding man's responsibility.

- 1) “Such is not the case!”
- 2) “I want to show man the real reason of doing anything the Lord would have him do.
- 3) “*The motivation is not in order to be saved but rather because we are saved.*”
- 4) “Emphasizing man's part over and above God's grace is just plain wrong!”  
(The Grapevine, Vol. 2,11, Num. 4, Jan. 23, 1991, as quoted by Goebel Music, Behold the Pattern, pages 189).

**c. Randy Mayeu** , “I have preached and believed, I believe deeply that the New Testament teaches that salvation is a free gift of God period. *You are saved by grace alone.*” (Sermon at The 21st Annual Youth Minister's Seminar, sponsored by the Lubbock Christian University, October, 1989. as quoted by Goebel Music, Behold the Pattern, page 231).

**d. Rubel Shelly**, “*There are sincere, knowledgeable, devout Christians scattered among all the various denominations.*” (Sermon, preacher's forum, Centerville, Tennessee, March 21, 1983., as quoted by Goebel Music, Behold the Pattern, page 274).

**e. Rubel Shelly**, “Adultery and lying are explicitly condemned in the Scripture; whatever else *one can say about pianos and organs in worship, he cannot find the explicit condemnation in the Bible.*” (I Just Want to Be a Christian, 1984, as quoted by Goebel Music, Behold the Pattern, page 276).

**f. Rubel Shelly** , “*I see no reason to think one has to understand 'for the remission of sins' in order to be baptized scripturally,* for I do not think there is one right reason for being baptized.” (I Just Want to Be A Christian, page 144, as quoted by Goebel Music., page 277).

**g. 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.* (Lovelines Vol. 16, Num. 45, October 31, 1990, The weekly bulletin of

Woodmont Hills Church,, as quoted by Goebel Music., Behold the Pattern, page).

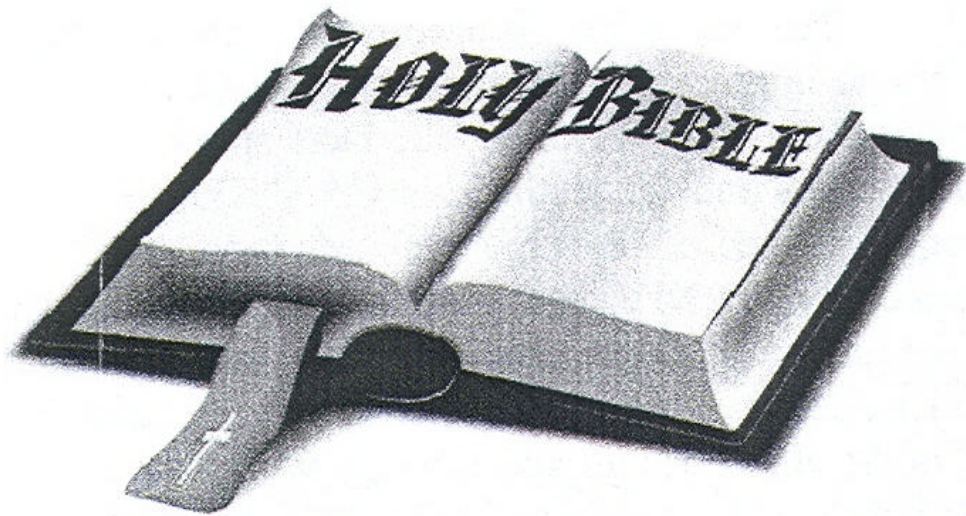
**h. Buff Scott, Jr.**, *“I am convinced that the honest unimmersed who are seeking the Lord but who die without coming to an adequate understanding of the new birth, will be eternally saved by God's grace and mercy.”* (Christians Only, Vol. 1, Num. 8, September, 1985, page 3, Cherokee, Iowa., as quoted by Goebel Music, Behold the Pattern, page 269).

## **E. CONCLUSION:**

### **1. Acts 20:32**

2. We must always remember, *“We are just one generation away from apostasy!”*
3. Brethren, the love for the truth is never out of date among those who love God.

The  
New Testament  
Church  
In Prophecy



**Section III**

## I. THE NEW TESTAMENT CHURCH

### A THE WORD "CHURCH"

1. The Greek word "ekklesia"
  - a. ek = out of
  - b. klesia = a calling, calling to
  - c. ekklesia = a gathering of citizens called out from their homes into some public place; an assembly (Thayer, page 195).
  
2. The Bible use of the word church (Thayer, page 196).
  - a. An assembly of the people convened at the public place of council for the purpose of deliberating (Acts 19:39)
  - b. The assembly of the Israelites (Acts 7:38)
  - c. Any gathering or throng of men assembled by chance or tumultuously (Acts 19:32,4 1)
  - d. An assembly of Christians gathered for worship (I Cor. 14:19,35; 1 Cor.11: 18)
    - 1) Those who anywhere, in city or village, constitute such a company and are united into one body:
      - a) **Acts 5:11; 8:3**
      - b) **I Cor. 4:17; 6:4**
      - c) **Phil. 4:15**
      - d) **3 John 6**
    - 2) With specification of place:
      - a) **Acts 8:1**
      - b) **Rom. 16:1**
      - c) **Rev. 2:1,8**
      - d) **I Thess. 1:1**
      - e) **2 Thess. 1:1**
      - f) **Col. 4:16**
      - g) **I Cor. 9:22** with gen. of the possessor
      - h) **I Cor. 1:2** with mention of the place
      - i) **2 Cor. 1:1** with mention of the place
    - 3) Plur:
      - a) **Acts 15:41**
      - b) **I Cor. 7:17**
      - c) **2 Cor. 8:19**
      - d) **Rev. 1:4; 3:6**
      - e) **I Thess. 2:14**
      - f) **2 Thess. IA**

- g) **Rom. 16:16**
  - h) **I Cor. 16:1,19** with mention of the place
  - i) **2 Cor. 8:1**
  - j) **Gal. 1:2,22**
  - k) **Rom. 16:4**
  - l) **1 Cor. 14:33**
  - m) **Rom. 16:5**
  - n) **I Cor. 16:19**
  - o) **Col. 4:15**
  - p) **Philem 2**
- 4) The whole body of Christians scattered throughout the earth:
- a) **Matt. 16: 18**
  - b) **I Cor. 12:28**
  - c) **Eph. 1:22; 3: 10; 5:23,27,29, 32**
  - d) **Phil. 3:6**
  - e) **Col. 1: 18, 24**
  - f) **Acts 20:28**
  - g) **Gal. 1: 13**
  - h) **I Cor. 15:9**
  - i) **I Tim. 3:15**
  - j) **Heb. 12:23**
3. The word ekklesia (church) in the “Christian” sense:
- a. Universal - Matt. 16:18; Heb. 12:23
  - b. Local - (assembled) I Cor. 14:23, 33
  - c. Local - (unassembled) Acts 14:27

## **B. DESIGNATIONS IN THE NEW TESTAMENT FOR THE CHURCH.**

1. The church is not given a proper name by inspiration but it is designated variously as:
- a. The body of Christ - Eph. 1:22-23, 4:12; 1 Cor. 12:27
  - b. The church of God (the Lord A.S.V.) - Acts 20:28
  - c. The churches of Christ - Rom. 16:16
  - d. The churches of the saints - I Cor. 14:33
  - e. The church of the first born - Heb. 12:23
  - f. The bride of Christ - Rev. 21:9, cf. 5:22-33
  - g. The family of God - Eph. 3:15
  - h. The flock of God - I Pet. 5:2
  - i. The fold of Christ - John 10: 16
  - j. The general assembly - Heb. 12:23
  - k. God's building - I Cor. 3:9
  - l. God's husbandry - Cor. 3:9



- m. God's heritage - I Pet- 5:3
  - n. The heavenly Jerusalem - Gal. 4:26
  - o. The new Jerusalem - Rev. 21:2
  - p. The house of Christ - Heb. 3:6
  - q. The house of God - I Tim. 3:15
  - u. The household of God - Eph. 2:19
  - r. The household of faith - Gal. 6: 10\*
  - s. A spiritual house - I Pet. 2:5
  - t. The temple of God - I Cor. 3:16-17
2. These designations serve to describe what the church is, and the various relationships which it sustains with God and Christ. None of them is an exclusive term given by God to designate the church.(A *Survey of Church History* by Don Shackelford) - \* added by FRW
3. Christ called it:
- a. My church - Matt. 16:18
  - b. My kingdom - Luke 22:29-30; John 18:36
  - c. The kingdom of heaven - Matt. 16:19
  - d. The kingdom of God - John 3:5
4. The apostles called it:
- a. The church - Col. 1: 18
  - b. The church of God - Acts 20:28
  - c. The churches of Christ - Rom. 16:16
  - d. The house of God - I Tim. 3:15
  - e. The household of God - Eph. 2:19
  - f. The kingdom of God - Acts 28:23, 31
  - g. The kingdom of Gods dear Son - Col. 1: 13

### **C. THE ORIGIN OF THE CHURCH IN PROPHECY**

#### **1. 2 Sam. 7:12-13** - Time: 1042 B.C.

- a. **WHEN:** When thy days be fulfilled, and thou shalt sleep with thy fathers,
- b. **WHO:** I (God, frw)
- c. **WHERE:** not stated
- d. **WHAT:** establish his (seed of David) kingdom not stated

#### **2. Isa. 2:2-4** - Time., 760 B.C.

- a. **WHEN:** in the Last days
- b. **WHO:** not stated

- c. **WHERE:** out of Zion (Jerusalem, frw) shall go forth the law – the word of the Lord from Jerusalem
- d. **WHAT:** house shall be established

**3. Dan 2:44** - Time: 603 B.C.

- a. **WHEN:** in the days of these kings
- b. **WHO:** God of heaven
- c. **WHERE:** not stated
- d. **WHAT:** set up a kingdom

**4. Jer. 31:31-34** - Time: 606 B.C.

- a. **WHEN:** the days come
- b. **WHO:** the Lord
- c. **WHERE:** Jerusalem
- d. **WHAT:** make a new covenant

**5. Joel 2:28-32** - Time: 800 B.C.

- a. **WHEN:** it shall come to pass afterward
- b. **WHO:** the LORD your God - verse 27
- c. **WHERE:** not stated
- d. **WHAT:** pour out my spirit upon all flesh not stated

6. Daniel's “**In the days of these kings**”

- a. **Babylonian** - kingdom
  - 1) King - Nebuchadnezzar
  - 2) Fell in 536 B.C.
  - 3) Represented by the head of gold
- b. **Medo-Persian** - kingdom
  - 1) King - Cyrus of Persia and Darius of Media
  - 2) Fell in 330 B.C.
  - 3) Represented by the breasts and arms of silver
- c. **Macedonian** - kingdom.
  - 1) King - Alexander the Great
  - 2) Fell -divided- in 323 B.C.
  - 3) Represented by belly and thighs of brass
- d. **Roman** - kingdom
  - 1) King - Octavius Caesar
  - 2) Became world power in 30 B.C.
  - 3) Represented by legs of iron, and feet in iron and clay
  - 4) In power during time of John the baptizer's preaching.
  - 5) In the fifteenth year of Tiberius Caesar -Luke 3:1-2 (The New Testament by Roy Cogdill, pages 16-17)

7. Points to look for in the establishment:

**a. WHEN** - last days

**b. WHO** – God – the Lord

**c. WHERE**- Jerusalem

**d. WHAT** –New Covenant – New Law

- 1) out pouring of the Spirit upon all flesh
- 2) deliverance

8. Preparation for the establishment:

**a. Isa. 40:3**

- 1) voice crying in the wilderness
- 2) prepare the way of the Lord

**b. Mal. 3:1**

- 1) I will send my messenger
- 2) prepare the way before me

**c. Mal. 4:5-6**

- 1) I will send you Elijah
- 2) before the coming of the - day of the Lord

9. Points to look for in the preparation:

- a. voice in the wilderness
- b. a messenger
- c. preparing the way
- d. Elijah

## **D. FULFILLMENT OF PROPHECY**

1. Preparation

**a. Matt. 3:1-2** - cf Mark. 1:2--5; John 1:23

- 1) In those days --- time
- 2) John the baptizer --person
- 3) preaching --voice
- 4) in the wilderness of Judaea --place
- 5) saying --messenger

**b. Luke 3:1-4**

- 1) in the fifteenth year of the reign of Tiberius Caesar --time
- 2) John the son of Zacharias --person
- 3) in the wilderness --place

- 4) preaching -- voice
  - c. **Matt. 17:1-13** - Transfiguration
    - 1) Moses -- old law
    - 2) Elias = Elijah -- John the baptizer
    - 3) **Verse 13** - Then the disciples understood that he spake unto them of John the baptizer. cf. **Matt. 1:7-15**
    - 4) **Luke 1:17** - And he shall go before him in the spirit and power of Elias, to turn hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready as people prepared for the Lord.
  - d. The message - **Matt- 3:2**
    - 1) Repent
    - 2) the kingdom of heaven is at hand
2. The kingdom at hand:
- a. **Matt. 4:17** - Christ:
    - 1) Repent
    - 2) the kingdom of heaven is at hand
  - b. **Matt. 10:7** - Apostles:
    - 1) the twelve preached
    - 2) kingdom of heaven is at hand
  - c. **Matt. 16:18**
    - 1) upon this rock (petra) - (Peter is Petros)
    - 2) I will build
    - 3) my church
  - d. **Matt. 16:28**
    - 1) some standing here
    - 2) shall not taste of death
    - 3) till they see the Son of man
    - 4) coming in his kingdom
  - e. **Mark. 9:1**
    - 1) some of them that stand here
    - 2) shall not taste of death
    - 3) till they have seen the kingdom of God
    - 4) come with power
3. Way to enter the kingdom given- The Apostolic Commission:
- a. **Luke 24:46-49**
    - 1) should be preached
    - 2) repentance
    - 3) remission of sins
    - 4) in name of Christ
    - 5) among all nations
    - 6) beginning at Jerusalem
    - 7) I send the promise of my Father

- 8) tarry in Jerusalem
- 9) until be endued with power from on high

**b. Matt. 28:18-20**

- 1) all power is given unto me - Christ
- 2) go teach
- 3) all nations
- 4) baptizing them
- 5) in the name of - Father, Son and Holy Spirit
- 6) teaching them to observe all things -commanded

**c. Mark 16:15-17**

- 1) go into all the world
- 2) preach
- 3) the gospel
  - a) He that believeth
  - b) and is baptized
  - c) shall be saved
- 4) these signs shall follow them that believe

**d. John 3:3**

- 1) except a man be born again
- 2) he cannot see the kingdom of God

**e. John 3:5**

- 1) except a man be born.
  - a) of water
  - b) and of the Spirit
- 2) he cannot enter into the kingdom of God

**f. John 3:6-7**

- 1) born of the flesh is flesh
- 2) born. of the Spirit is spirit
- 3) must be born again

**g. Matt. 18:1-4**

- 1) Except ye, be converted,
- 2) and become as little children
- 3) ye shall not enter into the kingdom of heaven.

4. It all comes together in **Acts 2:1-42**

**a. TIME:**

**1) verses 16-17**

- 2) in the last days - Joel's "it shall come to pass afterward" –last days of Jewish age

**3) Acts 11: 15** - at the beginning

**4) verse 1** - the day of Pentecost

**b. PLACE:**

**1) verse 5** - dwelling at Jerusalem

**2) verse 14** - all ye that dwell at Jerusalem

**c. LAW:**

- 1) **verse 4** - began to speak - as the Spirit gave them utterance -  
new law
- 2) **verse 38** - repent
- 3) **verse 38** - be baptized
- 4) **verse 38** - for (unto, frw) remission of sins

**d. EVENTS:**

- 1) **verses 17-21**, Peter says, "having received of the Father the promise of the Holy Spirit -- which ye now see and hear – verse 33
- 2) **verse 21** - whosoever shall call on the name of the Lord shall be saved – delivered

5. The established church:

- a. entering the kingdom - church - **verse 41**
  - 1) they that gladly received his word
  - 2) were baptized
  - 3) the same day there were added unto them
  - 4) about three thousand souls
- b. Obeying commandments - **verse 42**
  - 1) they continued stedfastly
  - 2) in the apostles's doctrine
  - 3) fellowship
  - 4) in breaking of bread
  - 5) in prayers

**c. Acts 2:47**

- 1) the Lord added
- 2) to the church
- 3) daily

**d. Col. 1: 13**

- 1) who hath delivered us --Paul and the Colossians
- 2) translated us into the kingdom of his dear Son

**e. Rev. 1:9**

- 1) I John, who also am your brother
- 2) in the kingdom

f. The church at:

- 1) **1 Cor. 1:2; 2 Cor. 1:1**
- 2) **Gal. 1:2**

6. Fulfillment of prophecy, Bible Facts stated:

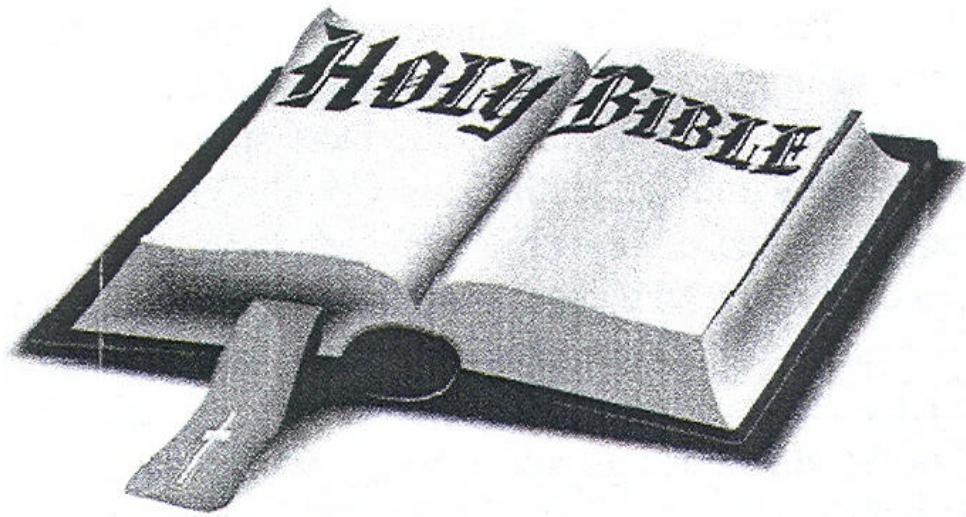
- a. church of Christ started in Jerusalem
  - 1) in the year A.D. 33. (A.D. 30)
  - 2) at 9:00 am. on Sunday morning

- b. By the power of God
    - 1) through Christ
    - 2) and the work of the Holy Spirit
    - 3) working in and through the preaching of the gospel of Christ by the apostles of Christ.
    - 4) The record of which is found in **Acts 2:1-42.**
7. The price paid:
- a. Matthew 16:18** – “I will build my church”
  - b. Matthew 18:21** - From that time forth began Jesus to shew unto his disciples.
    - 1) how that he must go unto Jerusalem,
    - 2) and suffer many things of the elders and chief priests and scribes
    - 3) and be killed
    - 4) and be raised again the third day.
  - c. Acts 20:28** – “the church of God which he purchased with his own blood”
  - d. Ephesians. 5:25** – “Christ also loved the church and gave himself for her”

#### **D. CONCLUSION:**

- 1. The kingdom God promised became a reality, or else God became unreliable, not to be trusted.
- 2. Titus 1:2**  
**In hope of eternal life, which God, that cannot lie, promised before the world began:**
- 3. Hebrews 12:28**  
**Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God with reverence and godly fear:**

# The Organization of the Church



## Section IV



## II. THE ORGANIZATION OF THE CHURCH

### A. UNDER CHRIST

#### 1. The Head

##### a. Ephesians 1:22

- 1) All things under his feet
- 2) gave him to be the head
- 3) over all things to the church

##### b. Ephesians 4:15

- 1) which is the head
- 2) even Christ

##### c. Colossians 1: 18

- 1) he is the head
- 2) of the body
- 3) the church

##### d. Acts 2:36

- 1) God bath made Jesus
- 2) Lord --ruler
- 3) and Christ - anointed

##### e. Colossians 1: 13

- 1) the kingdom
- 2) of his dear Son--makes Christ King

#### 2. Organizationally independent of every other local church

- a. All New Testament reference about the action of each congregation bears this out.
- b. Self-governing under Christ, the heavenly bishop

##### c. I Peter 5:4

- 1) the chief Shepherd

##### 2) 1 Peter 2:25

- a) the Shepherd
- b) and Bishop

##### d. Acts 14:23

- 1) ordained elders in every church
- 2) they commended them to the Lord

#### 3. Plurality of elders

- a. Synonymous terms:
  - 1) elders = presbuteros (presbuteros) = aged person - wisdom- Tit. 1:5
  - 2) bishops= episkopes (episkopes) = I Tim. 3:1 = oversight

- 3) pastors= poimen (poimenas)= shepherd, feeder = **Eph-4:11**
- 4) stewards= oikonomos (oikonomas)= a house manager = **Tit. 1:7**
- 5) overseers= episkopous = inspector = **Acts 20:28**
- 6) presbyters= presbuterion = an assembly of elders = **I Tim. 4:14**

**b. Acts 14:23**

- 1) ordained = cheirotoneos (cheirotonesantes)= to vote by stretching out the hand (Thayer, page 668)
- 2) them elders
- 3) in every church

**4. Plurality of deacons**

**a. 1 Timothy 3:8-13**

- 1) deacons = one who executes the commands of another
- 2) a deacon, one who, by virtue of the office assigned by the church (Thayer, page 138)

**b. Philippians 1:1**

**5. Members are called:**

**a. 1 Peter 2:5,9** and Rev. 1:6; 5:10

- 1) priest-hood
- 2) hierateuea = to offer up

**b. 1 Peter 1:2** (Col. 3:12)

- 1) elect
- 2) eklektos = signifies picked out, -responsibility

**c. 1 Peter 2:5**

- 1) living stones
- 2) zao-lithos = to live, an active sound building

**d. Philippians 1:1** (1 Pet. 1:15-16)

- 1) saints
- 2) hagios = set apart - from - to = holy

**e. Acts 11:26**

- 1) disciples
- 2) mathetes = trained one = continue to learn

**f. Revelation 1:6; 5:10**

- 1) king - (kingdom)
- 2) basileus = kingdom, a people under the authority of Christ

**g. Acts 11:26**

- 1) Christian (christianos)
- 2) Signifying an adherent of Jesus
- 3) I am of Christ – I Cor. 1:12
- 4) Christ likens – to be like Christ

**B. THE LAW BY WHICH THE CHURCH IS GOVERNED**

## 1. Place of authority

**a. QUESTION:** Is all mankind subject to the law of Christ?

1) **Matt. 28:18**

2) **John 12:48**

**b. QUESTION:** What is the difference between those in the Christ and those not in the church?

1) Those in the church obey the law of Christ.

2) Those not in the church rebel – do not obey – against the law of Christ.

**c. Acts 2:36**

1) God made Jesus Lord

2) Lord means ruler

**d. Colossians 1: 13**

1) the kingdom of God's Son

2) Christ is King

**e. The authority came from God**

**1) Matthew 28:18**

a) all power (authority) given

b) to Christ

c) in heaven and in earth

**2) Matthew 17:1-5**

a) God said

b) hear ye him

**3) Hebrews 1: 1-2**

a) God - at sundry times

b) divers manners

c) spake by the prophets

d) in these last days

e) NOW - speakes by his Son

**4) 1 Corinthians 15:24**

**f. New Law Promised**

**1) Jeremiah 31:31-34**

a) God said

b) I will make. a new covenant

**2) Hebrews 8:6-7**

a) Christ is the mediator of a better covenant

b) established upon better promises

**3) Hebrews 8:13**

a) a new covenant

b) hath maded the first old

c) that which decayeth and waxeth old

d) is ready to vanish away

**g. The New Law**

**1) Hebrews 9:16-17**

- a) where a testament is
- b) must of necessity be the death of the testator
- c) a testament is of force
- d) after men are dead

**2) Matthew 26:26-28**

- a) Jesus took bread
- b) Take, eat; this is my body
- c) took the cup
- d) this is my blood
- e) of the new testament

**h. The making of a covenant**

**1) Genesis 15:8-18**

- a) divided them in the midst
- b) passed between those pieces

**2) John 1:29**

- a) the Lamb of God
- b) which taketh away the sin of the world

**3) Luke 23:33**

- a) came to the place
- b) called Calvary
- c) they crucified him
- d) Christ was between heaven and earth
- e) between God and man

**i. The Law of Christ**

**1) 2 John 9-10**

- a) abide in the doctrine of Christ
- b) bring not this doctrine
- c) receive him not

**2) John 12:48**

- a) my words
- b) shall judge him in the last day

**j. Law all sufficient**

**1) 2 Timothy 3:16-17**

- a) may be perfect
- b) furnished unto all good works

**2) 2 Peter 1:3**

- a) given unto us all things
- b) that pertain unto life and godliness

**k. must not be changed**

**1) Galatians 1:6-9**

- a) preach any other gospel
- b) let him be accursed

**2) Revelation 22:18-19**

- a) If any man shall ADD to these things
  - b) God shall ADD unto him the plagues
  - c) if any man shall TAKE AWAY -
  - d) God shall TAKE AWAY his part out of the book of life
  - e) and out of the holy city
  - f) and from the things written in this book
- l. Once given law**
- 1) Jude 3**
- a) earnestly contend for the faith
  - b) once delivered unto the saints
- (1) Heb. 9:28**
- (2) Christ was once for all time offered
- 2) John 16:13**
- a) Spirit to guide the apostles
  - b) into all truth
- m. The apostles are all dead**
- 1) Therefore, we must have all truth
  - 2) and we are in need of no other book.

### **C. CHRIST GAVE GIFTS UNTO MEN - EPHESIANS 4:11**

#### **1. Under Christ, the church was governed in the early years by inspired leaders:**

##### **a. Ephesians 4: 11 reveals that Christ gave some:**

- 1) apostles**
  - a) Greek word, apostolous,
  - b) one sent forth
- 2) prophets**
  - a) Greek word, prothetas,
  - b) one who speaks forth or openly, a proclaimer of a divine message
- 3) evangelists,**
  - a) Greek word, evaggelistas
  - b) a messenger of good
- 4) pastors**
  - a) Greek word, poimenas,
  - b) a shepherd, one who tends herds or flocks,
- 5) and teachers, didaskalous,**
  - a) Greek word,
  - b) one who gives instruction,

- c) It appears here, according to the Greek text, that the “**pastors**” are the teachers.
- b. These men were inspired “for the perfecting of the saints” (**Eph. 4:12**).
- 1) Inspiration was in men, but now that the New Testament is in written form, that same inspiration is in “**the word,**” “**the faith**” once delivered.
  - 2) The purpose has not changed, it is “**for the perfecting of the saints..**”
- c. The churches in those early years were dependent upon inspired men in order to reach spiritual maturity; as the word whereby they could grow was in “**earthen vessels**” – **2 Cor. 4:7**.
- 1) Today, each person who has a Bible has all he needs in order to reach spiritual maturity.
  - 2) Yet, in God's perfect wisdom, he put in the church those who are responsible for teaching, for instruction in the word of God.
  - 3) One of these is called the preacher
2. **The following words are used to describe one who preachers:**
- a. preacher** - Greek word, kerux - **I Tim. 2:7**
- 1) a herald or proclaimer
  - 2) **2 Pet. 2:5**
- b. minister** - Greek word, diakonos (diakonian) **2 Tim. 4:11**
- 1) a servant, attendant, minister
  - 2) **Eph. 6:21**
- c. evangelist** - Greek word, euaggelistes (euaggelistou)
- 1) a messenger of good, a bringer of good tidings
  - 2) **Acts 21:8**
  - 3) **2 Tim. 4:5**
3. The preacher of the gospel in God's design of the church is a subject that needs more study; more than we are able to give to the subject justice here.
- a. However, a few remarks are in order.
- b. 2 Timothy 4:1-2**
- 1) **preach** - Greek word, kerusso, (keruxon)
    - a) to proclaim
    - b) to publish
    - c) **Acts 8:5**, - Greek word, ekerussen, was preaching
    - d) **Acts 9:20**, Greek word, ekerusse, he was preaching
    - e) **Acts 20:7**. Greek word, dialegomai,
      - (1) “primarily denotes to ponder, resolve in one's mind (dia, through, lego, to say);

(2) then, to converse, dispute, discuss, discourse” (Vine, page 319).

(3) “lit...’ dialogued’ dialogued i.e., not by way of a sermon, but by a discourse of a more conversational character” (Vine, page 318).

**2) “be instant”**

- a) Greek word, ephistemi (epistethi)
- b) to set upon, to be present
- c) Acts 17:5 - assault, attack

**3) “in season”**

- a) Greek word, eukairos
- b) conveniently - Mark 14:11

**4) “out of season”**

- a) Greek word, akairos
- b) unseasonably

**5) reprove**

- a) Greek word, elegxon
- b) “to convict, refute, confute, generally with a suggestion of the shame of the person convicted” (Thayer, page 202).

**6) rebuke**

- a) Greek word, epitimeson
- b) “to tax with fault, Tate, chide, rebuke, reprove, censure severely” (Thayer, page 245).

**7) exhort**

- a) Greek word, parakaleson
- b) admonish, exhort

**c) Luke 3:18**

**8) “with all longsuffering”**

- a) Greek word, makrothumia.
- b) patience, forbearance, long-suffering, slowness in avenging wrongs (Thayer, page 387)
- c) Gal. 5:22

**9) and teaching**

- a) Greek word, didache
- b) teaching, instruction, (Thayer, page 144)

**c) Acts 2:42**

6. The “charge” given to Timothy; thus, to all who would proclaim the gospel.

- a. Greek word diamarturomai
- b. “it signifies to testify through and through, bear a solemn witness; hence, to charge earnestly:” (Vine, page 183).
- c. This **“charge”** is “before God and the Lord Jesus Christ.”
  - 1) Greek word, enopion
  - 2) in the eye,
  - 3) in one's sight or hearing.
- d. Therefore, no matter what may or may not be going on, the **“charge”** to the preacher never changes - it is **“preach the word.”**
  - 1) Not picking the acceptable parts, while leaving the harder parts for someone else.
  - 2) The apostle serves as an example just here:
    - a) he “kept back nothing that was profitable unto you” - **Acts 20:20,**
    - b) and he did **“not shunned to declare unto you all the counsel of God”** - **Acts 20:27.**
- e. The difficulty that goes with this responsibility can be seen in the apostle’s words, **“I ceased not to warn every one night and day with tears”** - **Acts 20:31.**
  - 1) If a man does not have the courage and the love of the truth to **“preach the word”** when it is convenient and when it is not convenient, he should not undertake to be a preacher.
    - 2) James 3:1,** - “masters”
      - a) Greek word, didaskaloi
        - (1) teachers
        - (2) Acts 13:1**
        - (3) Heb. 5:12**
      - b) condemnation, Greek word, krima.
        - (1) “denotes the result of the action signified by the verb krino, to judge” – (Vine, page 621)
        - (2) “of God’s judgment upon men” – (Vine, page 621)

#### **4. A few final words here are in order about the preacher.**

- a. The preacher must not allow anyone or anything to stand between him and the word.
- b. If he must stand alone; then he must stand alone
  - 1) Good elders will stand with the one who preaches the truth.
  - 2) However, there may be times when elders refuse to do so; this refusal on the part of the elders does not change the preacher’s responsibility.
  - 3) Sometimes the congregation may have no desire to hear the truth; the preacher must preach the truth anyway.

#### **5. Titus 1:5**



- a. **“set in order”**
  - 1) Greek word, epidiorthose
  - 2) to set in order besides or further (what still remains to be set in order)” – (Thayer, page 238)
- b. **“that are wanting”**
  - 1) Greek word, leilponta
  - 2) “to he wanting or absent, to fail” (Thayer, page 375).
- c. It seems clear to me, that before things which are “absent” in a congregation can be “set in order,” teaching must be done first; thus, the need for a preacher.

## **D. ELDERS**

- 1. **QUESTION: When were elders first appointed?**
- 2. **First use of the word with reference to the New Testament church.**

### **a. Acts 11:27-30**

- 1) from Antioch
- 2) to brethren which dwelt in Judaea.
- 3) sent it to the elders - plur.
- 4) by the hands of Barnabas and Said

### **b. Acts 14:23**

- 1) ordained
- 2) elders = plur.
- 3) in every church

### **c. Acts 15:2**

- 1) Paul and Barnabas
- 2) go to Jerusalem
- 3) apostles
- 4) and elders - plural

### **d. Acts 20:17**

- 1) from Miletus
- 2) sent to Ephesus
- 3) called the elders - plur.
- 4) of the church - singular

### **e. Acts 21:18**

- 1) Paul went in
- 2) unto James
- 3) and all the elders – plur

- 3. **Terms used in the Bible for the elders**

#### **a. elders**

- 1) Greek word, presbuteros
- 2) aged person

3) elder

**b. pastors**

1) Greek word, poimen

2) **Eph, 4:11**

3) shepherd (17)

4) feeder

**c. stewards**

1) Greek word, oikonomos

2) **Tit. 1:7**

3) a house manager

4) steward

**d. overseers**

1) Greek word, episkopos

2) **Acts 20:28** and Phil 1: 1

3) inspector

4) overseer

**e. bishops**

1) Greek work, episkopos

2) **Acts 20.28** and I Tim 3:1

3) overseer

4) superintendent

5) oversight

**E. QUALIFICATIONS OF ELDERS - I TIMOTHY 3:1-7 AND TITUS  
1:5-9**

**1. Must:**

a. Greek word, dei

1) It behoveth

2) **John 3:7**

3) **Acts 4:12**

4) **1 Cor. 15:25**

**b. Luke, 24:46**

1) it behoved

2) Greek word, dei

3) to be binding on

**2. Verse 2 – blameless**

a. Greek word, anepileptos (anepilempton)

- b. not accused or called in
  - 1) **Col. 1:22**
  - 2) unproveable
  - 3) not to be called in, unchallengeable

**3. Verse 2 - the husband of one wife** – gunaikos – the man of one woman

- a. Is this one at a time?
- b. Or is this one during a life time?
- c. What about an elder whose wife dies?
  - 1) Is he still the husband of one wife?
  - 2) Can he continue to serve as an elder even though his wife is dead?
  - 3) Is he free to remarry?
- d. Romans 7:14** - death and. remarried
  - 1) **Matt. 19:3-9** - divorced -for fornication-and remarried
  - 2) Certainly not more than one at a time!

**4. Verse 2 - vigilant or temperate - Tit. 1:8**

- a. Greek word. enkrates
- b. having power over
- c. over himself

**5. Verse 2 - sober**

- a. Greek word, sophona
- b. sound minded, moderate, prudent

**6. Verse 2 - of good behaviour** ( adorn. I "rim. 2:9: 3:2 1 Pet. 3:3)

- a. Greek word. kosmion
- b. orderly, modest, decent
- c. a well ordered life

**7. Verse 2 - given to hospitality**

- a. Greek word, philoxenon
- b. lover of strangers
- c. hospitable

**8. Verse 3 - Apt to teach**

- a. Greek word, didaktikon
- b. skillful in teaching

**9. Verse 3 - not given to wine**

- a. Greek word, paroinon

- 1) one alongside of wine
  - 2) tarrying at wine (Vine, page 148)
  - 3) oinos = wine
  - 4) “probably has the secondary sense, of the effects of wine-bibbing, viz., abusive brawling” (Vine, page 148)
- b. one who sits long at his wine (Thayer, page 490)

**10. Verse 3 - no striker**

- a. Greek word, plekten
  - 1) reviler
  - 2) bully, violent
- b. bruiser, ready with a blow; contentious, quarrelsome person (Thayer, page 516)

**11. Verse 3 - not greedy of filthy lucre**

- a. Greek word, aischrokerdes
- b. eager for base gain

**12. Verse 3 - but patient**

- a. Greek word, epielkes
- b. yielding, lenient

**13. Verse 3 - not a brawler**

- a. Greek word, amachos
- b. not fighting, not striving
- c. not contentious (Thayer, page 31)

**14. Verse 3 - not covetous**

- a. Greek word, aphilarguros
- b. not loving money, not avaricious (not greedy for money)
- c. Heb. 13:5**

**15. Verse.4 - one that ruleth well his own house**

- a. Greek word, for ruleth, proistemi
- b. to set or place over or before
  - 1) to stand before,
  - 2) hence, to lead, to attend to
- c. well - kalos - cf Mark 7:6
  - 1) rightly
  - 2) truly

**16. Verse 4 - having his children**

- a. Greek word, teknon (study Thayer, page 617)
  - 1) one born, a child
  - 2) Matt. 2:18; 3:9; 22:24 -tekna - children - issue Verse 1-5, sperma
  - 3) Acts 2:39; 13:33; 21:5
  - 4) Rom. 8:16, 17, 2 1; 9:7,8
  - 5) 1 Cor. 7:14
  - 6) 2 Cor 6:13; 12:14
  - 7) Gal. 4:25,27,28,31
  - 8) Eph. 2:3; 5:1,8; 6:1,4
  - 9) Col. 3:20,21
  
- b. **in subjection Eph. 6:4**
  - 1) Greek word, hupotage
  - 2) subjection, submission
  
- c. **with all gravity**
  - 1) Greek word, semnotes
  - 2) venerableness = venerable, worthy of reverence + ness state of
- d. This subject comes to each of us personally, would you serve as an elder with one child?
  - 1) I personally could not.
  - 2) I have no desire to be one who would cause a congregation to be divided,
  - 3) nor, be in danger of being in violation of Gods word because of me.

**17. Verse 6 - not a novice**

- a. Greek word, neophuton
- b. one newly planted, a new convert

**18. Verse 7 - must have a good report**

- a. **must** (see notes, “must” first qualification)
- b. **good**
  - 1) Greek word, kalen
  - 2) beautiful, pleasing, good
- c. **report**
  - 1) Greek word, marturian
  - 2) testimony, witness
- d. **without**
  - 1) Greek word, exothen
  - 2) from without, externally
  - 3) **Rev. 11:2**

**19. Titus 1:6 - having faithful children**

**a. faithful children**

- 1) Greek word, pistos (pista)
  - a) faithful, steady
  - b) easily persuaded; believing, confiding, trusting

**2) children**

- a) Greek word, teknon (tekna)
- b) Same remarks as above go here also.

**b. not accused of riot**

- 1) Greek- word, asotias
- 2) spend thriftness, extravagance
- 3) 1 Pet. 4:4

**c. unruly**

- 1) Greek word, anupotaktos (anuupotakta)
- 2) not in array, not obedient
- 3) insubordinate

**4) Titus 1: 10**

**20. Verse 7 - not self-willed**

- a. Greek word, anthade
- b. pleasing one self

**21. Verse 7 - not soon angry**

- a. Greek word, orgilon.
- b. prone to anger

**22. Verse 8 - a lover of good men**

- a. Greek word, philoxenos
- b. lover or friend of good men

**23. Verse 8 - just**

- a. Greek word, dikaion
- b. just, righteous
- c. Matt. 5:45; 27:24**

**24. Verse 8 - holy**

- a. Greek, word, hosion
- b. kind, gracious
- c. I Tim. 2:8**

**d. Heb. 7:26**

**25. Verse 8 – temperate**

- a. Greek word, egkrate
- b. self-restrained,
- c. self-controlled

**26. Verse 9 – **holding fast** – this goes with the idea of being “**apt to teach**”  
– this reveals the skill in teaching that is required.**

- a. Greek word, antechomenon
  - 1) to hold over against
  - 2) to hold to, hold it fast (Thayer page 49)
- b. **the faithful word**
  - 1) Greek word, pistou
  - 2) faithful, steady
- c. **as he hath been taught** - this goes along with, not a novice

**27. Verse 9 – that he may be able by sound doctrine both to**

- a. **exhort**
  - 1) Greek word, parakalein
  - 2) to call near, or for
  - 3) Acts 14:22**
- b. **convince**
  - 1) Greek word, elegchein
  - 2) to convict
- c. **gainsayer**
  - 1) Greek word, antilegontas
  - 2) to speak over against

**F. THE WORK OF ELDERS**

**1. Acts 14:23**

- a. elders - plur.
- b. in every church

**2. Acts 20:28 and I Peter 5:2**

- a. **to feed** – Eph. 4:11 – “poimen”
- b. Greek word = poimainein
  - 1) to tend as a shepherd
  - 2) John 21:16**

**3) 1 Cor. 9:7**

**3. 1 Peter 5:2**

- a. taking the oversight thereof
- b. Greek word, episkopeo (episkopountes)
  - 1) to look over, inspect
  - 2) **Acts 20:28** overseers

**4. 1 Timothy 5:17 and I Thess. 5:12**

- a. rule
- b. Greek word, preistemi (proestotes)
  - 1) to be over
  - 2) to superintend
  - 3) preside over

**5. Hebrews 13:17**

- a. watch for your souls
- b. Greek word, agrupneo (agrupnousin)
  - 1) to watch
  - 2) keep guard
  - 3) be wakeful

**6. The work:**

- a. to tend
- b. to inspect
- c. to preside over
- d. to keep guard

**G. QUALIFICATIONS OF DEACONS I TIMOTHY 3:8-13**

**1. The word deacon**

- a. Greek word, diakonous
  - 1) to act as a ministrant
  - 2) administer (2)
  - 3) minister (7)
  - 4) deacon
- b. passages:
  - 1) **1 Tim 3:10,13**
  - 2) **Phil. 1: 1**
  - 3) **Tim. 3:8,12**

**2. Verse 8 - Grave**



- a. Greek word , semnous
  - 1) venerable = worthy of respect
  - 2) honorable -(Thayer, page 573)
- b. cf. Tit. 2:2 and Phil. 4:8

### **3. Verse 8 - double tongued**

- a. Greek word, dilogos
  - 1) double worded
  - 2) saying one thing with one person, another with another (Thayer, page 52)
- b. All Christians must seek to know the truth, speak the truth, and stay with the truth, among all people.

### **4. Verse 8 - not given to much wine**

- a. Greek word, prosechontas
  - 1) to hold toward
  - 2) to be given or addicted to Thayer page 546)
- b. **wine**, Greek word, oino
  - 1) grape juice
  - 2) **Luke 1: 15**
  - 3) **Rom. 14:21**
  - 4) **Eph. 5: 18**
  - 5) **Matt. 9:17**
  - 6) **Pro. 23:29-30**
  - 7) **Isa. 65:8**

### **5. Verse 8 -not greedy of filthy lucre**

- a. Greek word, aischrokerdeis
- b. eager for base gain

### **6. Verse 9 - holding the mystery of the faith in a pure conscience**

- a. **holding**,
  - 1) Greek word, echontas
  - 2) to have, hold
- b. **mystery**,
  - 1) Greek word, musterion
  - 2) a hidden thing, secret (Thayer, page 420)
- c. **the faith**, (pisteos)
  - 1) **Jude 3**
  - 2) **2 Tim. 4:2**

- d. **pure,**  
1) Greek word, katharos (kathapa)  
2) clean, pure, clear  
3) **Matt 5:8**

- e. **conscience,**  
1) Greek  
word, suneidesis (suneidesei)  
2) a knowing with oneself  
3) **John 8:9**  
4) **Acts 23:1**

**7. Verse 10** - first be proved

- a. Greek word, kokimazo (dokimazesthosan)  
1) to try, prove  
2) **Rom. 12:2**  
b. **2 Cor. 13:5**

**8. Verse 10** - blameless,

- a. Greek word anekletos (anegkletoni)  
1) not accused or called in, irreproachable  
2) **1 Cor. 1-8; Tit. 1:7**  
b. When a charge is made, the first reaction from those who know him, it cannot be true, for it is not his character.

**9. Verse 11** - even so

- a. Greek word, hosautos  
1) in like manner  
2) **1 Tim. 2:9; 38,11**  
3) **Tit. 2:3**  
b. **wives**  
1) Greek word, gune (gunaikas)  
2) wives or women, acc. pl. fem.  
3) **Matt. 19:8**  
4) **Acts 8:3; 9:2; 13:50; 22:4**  
5) **1 Cor. 7:29**  
6) **Eph. 5:25,28**  
7) **Col. 3:19**  
8) **1 Tim. 2:9; 3:11**  
c. **grave,**  
1) Greek word, semnas

2) honorable –“The word points to seriousness of purpose and to self-respect in conduct” (Moule, quoted by Vine, page 513)

**3) 1 Tim. 3:8**

**4) Tit. 2:2**

**d. not slanderers**

- 1) Greek word, diabolous
- 2) devil, accuser, slanderer (Young's)
- 3) false accuser (Thayer, page 135)

**e. sober,**

- 1) Greek word, nephaleous
- 2) vigilant

**3) Tit. 2:2**

**f. Faithful,**

- 1) Greek word, pistas
- 2) steady, to be trusted, reliable

**g. in all things,**

**10. Verse 12 - the husband of one wife – the man of one woman**

- a. see notes on elders - the husband of one wife
- b. ruling their children, see notes on elders
- c. their own houses well, see notes on elders

**H. THE WORK OF DEACONS**

**1. Greek word, diakonos**

a. translated deacon

**1) Phil. 1: 1**

**2) 1 Tim- 3:8. 12**

b. translated minister 20 times

**1) Matt. 20:26**

**2) Mark 10:42**

**3) Rom. 13:4; 15:8**

**4) 1 Cor. 3:5**

**5) 2 Cor. 3:6; 6:4; 11: 14, 12**

**6) Gal. 2:17**

**7) Eph. 3-7; 6:21**

**8) Col. 1:7, 23, 25; 4:7**

**9) 1 Thess. 3:2**

**10) 1 Tim. 4:6**

c. translated servant 7 times

**1) Matt. 11:13; 23:11**

**2) Mark 9:35**

**3) John 2:5,9; 12:26**

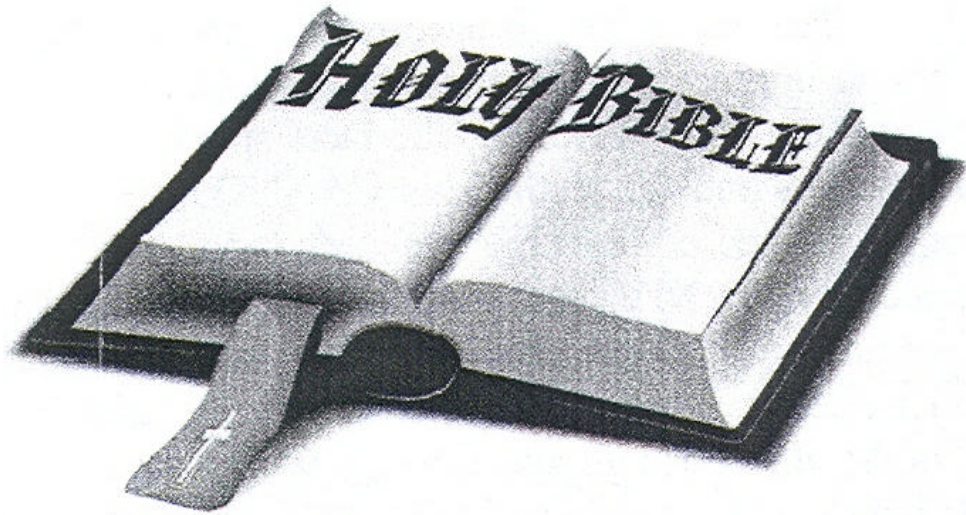
**4) Rom. 16:1**

2. One who executes the commands of another, esp. of a master; a servant, attendant, minister (Thayer, page 138)
3. A deacon, one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use. (Thayer, page 138)
4. ***“Any work that the church under the oversight of her elders may place upon them.”*** - FRW.

## **I. CONCLUSION:**

- A. The organization of the church as revealed in the New Testament is a mark of identification.
- B. To organize a congregation in any other way is a rejection of Christ, the head of the church.
- C. As others have said, ***“It is better to be Biblically unorganized, then to be organized unscripturally.”***
  1. The New Testament reveals a pattern for the organization of the local church.
  2. The universal church is organized only as each local church is Biblically organized.
  3. That organization reaches from each local church directly to Christ, who exercises his authority through the New Testament.

# The New Testament Church And Worship



**Section V**

## **V. THE NEW TESTAMENT CHURCH AND WORSHIP**

### **A. The Object of all Worship**

#### **1. Ex. 20:3-6 “I am Jehovah thy God”**

- a. no other gods before (panim, my face)
  - 1) shalt not make any graven image
  - 2) or any likeness of anything that is in heaven above, or in the earth beneath
  - 3) or in the water under the earth
  
- b. shalt not bow down to them
  - 1) nor serve them
  - 2) for I the LORD – Jehovah - thy God am a jealous God

#### **2. Romans 1:21-29**

- a. When they knew God
  - 1) glorified him not as God
  - 2) became vain in their imaginations
  - 3) foolish heart was darkened
    - a) changed the glory of the uncorruptible God
    - b) into an image make like corruptible man
    - c) to birds
    - d) fourfooted beasts
    - e) creeping things
  
- b. God also gave them up
  - 1) who changed the truth of God into a lie
  - 2) worshipped and served the creature more than the Creator
  
- c. God gave them up
  - 1) they did not like to retain God in their knowledge
  - 2) God gave them over to a reprobate mind
    - a) “reprobate mind,” Greek word, adokimos
    - b) “signifying not standing the test...”
    - c) a mind of which God cannot approve, and which must be rejected by Him,
    - d) the effect of refusing “to have God in their knowledge” (Vine, page 965).

3) they which commit such things are worthy of death

### **3. Matthew 4:10**

- a. Thou shalt worship the Lord thy God
- b. him only shalt thou serve

#### **1) Deut. 6:13**

2) **“Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.”**

**4. John 4:23** - “If there is the true worshipper, then, there is the false worshipper.”

- a. the true worshipper shall worship the Father
- b. the Father seeketh such to worship him

5. “All our worship as Christians should be directed to God,

- a. as the right object,
- b. if should be prompted by the right spirit or motive;
- c. and should be according to the truth;
- d. that is, according to the New Testament.”

*(The New Testament Church, L. R. Wilson, page 100)*

## **B. The word worship:**

1. Hebrew word, shachah

- a. to bow self down
- b. Psalms 5:7

2. Greek word, doxa

#### **a. Luke 14:10**

- b. Glory, esteem - honored

3. Greek word, eusebeo (sebasmata)

#### **a. Acts 17:23** - the unknown God

- b. to be reverential, pious

4. Greek word, therapeuo (therapeutai)

#### **a. Acts 17:25** - attitude

- b. to serve, cure, heal – “as though he needed anything”

5. Greek word, threskeia

- a. **Col. 2:18** - of angels
- b. religious observance

6. Greek word, latreuo (latreuein)

- a. **Acts 7:41-42**; 24:14; Phil. 3:3 - Israel at Sinai -(latareuontes); Heb. 10:2 (latreuontas) – their worship was false
- b. To worship publicly

7. Greek word, neokoros (neokoron)

- a. **Acts 19:35** – the goddess Diana
- b. a temple sweeper

8. Greek word, proskun (**used most**) (proskuneseis)

- a. **Matthew 4:9,10** (proskuneses)
- b. **John 4:23-24**
- c. to kiss (the hand) toward

9. Greek word, proskun = homage

- a. respect or honor given
- b. The adoration, homage, or veneration given to a deity or to something regarded as sacred.”  
(Funk and Wagnalls Standard College Dictionary, page 1549, year 1966)

## **10. Romans 12:1**

- a. present your bodies
  - 1) a living sacrifice
    - a) **holy**, Greek word, hagios (again), separate, set apart
    - b) **acceptable**, Greek word, euarestos (euareston), well-pleasing
  - 2) unto God
    - a) which is your **reasonable**, Greek word, logikos (logiken), agreeable to reason, following reason: the worship which is rendered by the reason or soul, (spiritual) – Thayer, page 379.



**b) service**, Greek word, latreia (latreian), reverential service

c) ASV reads, “which is your spiritual service.”

b. Greek word, logikos – **reasonable**, “The sacrifice is to be intelligent,

1) in contrast to those offered by ritual and compulsion;

2) the presentation is to be in accordance with the spiritual intelligence of those who are new creatures in Christ and are mindful of the mercies of God.”

c. Greek word, latreia – **service**, of the intelligent service of believers in presenting their bodies to God, a living sacrifice – service.

**11. Guy N. Woods** said, “There is a little (some, frw) service in our worship and a little (some, frw) worship in our service.”

## **C. Acceptable worship:**

### **1. John 4:24**

a. in spirit = right attitude or motive

b. in truth = according to the New Testament

c. John 17:17 – thy word is truth

### **2. I Corinthians 14:33**

a. God is not the author of **confusion**

1) Greek word, akatastasia (akatastasias)

2) instability, a state of disorder, disturbance, confusion

3) James 3:16

b. Dictionary

1) The act of confusing or the state of being confused

2) disarray; disorder

3) perplexity of mind; distraction

### **3. I Corinthians 14:40**

**a. decently**

1) Greek word, euschemonos

2) in a seemly manner (Thayer, page 262)

3) Dictionary:

a) characterized by propriety of conduct, speech, or dress; proper, respectable,

- b) free of coarseness or indelicacy; modest;
- c) adequate; passable, satisfactory;

**b. order**

- 1) Greek word, taxis (taxin)
- 2) arrangement
  - a) an arranging, arrangement
  - b) order, a fixed succession observing also a fixed time
  - c) due or right order (Thayer, page 614)
- 3) arrangement
  - a) the act of arranging, or the state of being arranged; disposition
  - b) that which is arranged; the result of arranging
  - c) the style in which something is arranged; order; the arrangement of a library (Funk & Wagnalls Dictionary, page 81)
- 4) Luke 1:8
- 5) Col. 2:5
- 6) Heb. 5:6, 10; 6:20; 7:11, 17, 21

4. "To do less than God requires is culpable (deserving of blame or censure, frw);

- a. to do more than He requires is presumptuous;
- b. to alter what He says is rebellion."

(The New Testament Church, L. R. Wilson, page 102)

**D. THE DAY OF WORSHIP:**

**1. Psalms 118:19-24** - quoted: Matt. 21:42 by Jesus

- a. the day
- b. the Lord hath made

**2. Revelation 1:10**

- a. the Lord's day
- b. Every day is the Lord's, but there is one day that is his by being set apart from all other days.

**3. Mark 16:1,2,9**

- a. QUESTION: If you had to prove that Jesus was resurrected on the first day of the week, what passage would you use?
- b. the sabbath was past
- c. very early in the morning the first day of the week – These words describe the actions of the women, not Jesus.
- d. Now when Jesus was risen – These words describe the action of Jesus
- e. early the first day of the week

#### **4. Acts 20:7**

- a. upon the first day of the week
- b. the disciples came, together to break bread

#### **5. 1 Corinthians 16:2**

- a. upon the first day of the week
- b. let every one of you lay by him in store

#### **6. Acts 2:1**

- a. Pentecost
- b. the first day of the week
- c. the church was established

#### **7. Acts 2:42**

- a. the church - they continued in the apostle's doctrine
- b. fellowship
- c. in breaking of bread
- d. in prayers

### **E. THE ACTS OF WORSHIP:**

#### **1. The Lord's Supper**

##### **a. Matthew 26:26-30**

- 1) Jesus took bread
- 2) he took the cup
  - a) What did Jesus give the disciples?
  - b) The cup or container?
- 3) "I will not drink henceforth of this fruit of the vine"

##### **b. Acts 2:42** - breaking of bread

##### **c. Acts 20:7** - to break bread

##### **d. I Corinthians 11:20** - The Lord's supper

- 1) **Verse 24** – “take, eat this is my body, which is broken for you: this do in remembrance of me”
- 2) **Verse 25** – “This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”
- 3) **Verse 27-29**
  - a) **unworthily**, Greek word, anaxies (anaxios)
  - b) in an unworthy manner (Thayer, page 40)
  - c) Jesus said, In remembrance of me
  - d) **verse 29** - not discerning the Lord’s body
- 4) **Verse 26** - ye do shew the forth Lord’s death till he come
- 5) **Verse 30**
  - a) for this cause many are weak
  - b) and sickly among you
  - c) and many sleep
  - d) this is spiritual, not physical

## **2. Prayers**

**a. Acts 2:42** - prayer

**b. I Thessalonians 5:17**

- 1) **ceasing**, Greek word, adialeptos
- 2) unintermittingly (Young's)
- 3) without intermission, incessantly
- 4) **Rom. 1:9**; 1 Thess. 1:2; 2:13

**c. Hebrews 4:14-16**

- 1) we have a great high priest
- 2) that is passed into the heavens
- 3) Jesus the Son of God
  - a) we have not an high priest which cannot be touched with the feelings of our infirmities
  - b) was in all points tempted like as we are
  - c) yet without sin
- 4) let us therefore come boldly unto the throne of grace
  - a) that we may obtain mercy
  - b) find grace to help in time of need

**d. Colossians 3:17**

- 1) in word or deed
- 2) do all in the name of the Lord Jesus
- 3) giving thanks to God and the Father by him

## **3. SINGING:**

**a. Ephesians 5:19**

- 1) **Speaking**, Greek word, laleo, (lalountes)
  - a) to talk
  - b) speak
  - c) tell
- 2) **to yourselves**, Greek word, heautou (eautois)
  - a) it is used frequently in the plural for the reciprocal pronoun,
  - b) reciprocally, mutually, one another, (Thayer, page 163)
- 3) **psalms** Greek word, psalmos (psalmois - Col. 3:16)
  - a) to sing a hymn,
  - b) to celebrate the praises of God in song (Thayer, page 675)
- 4) **hymns**, Greek word, humnos (umnois - Col. 3:16)
  - a) a sacred song
  - b) That which has Deity as the subject, theme, or general thought (frw)
- 5) **spiritual songs**, Greek word, pneumatikos (pneumatikaais)
  - a) divinely inspired, and so redolent of the Holy Spirit
  - b) “redolent,” means: full of or diffusing a pleasant fragrance; odorous
- 6) **singing**, Greek word, ado (adonates - Col. 3:16)
  - a) to sing,
  - b) chant
- 7) **making melody**, Greek word, psallo (psaflontes)
  - a) to play on a stringed instrument
  - b) The instrument must be identified.
  - c) In the N.T. to sing hymn, to celebrate the praises of God in song (Thayer, page 675)
- 8) **in your heart**, Greek word, kardia – here in the instrument!
  - a) the heart
  - b) Matt. 5:8**
  - c) Acts 5:4**
- 9) to the Lord

**b. Colossians 3:16**

- 1) Here I call your attention to the Revised Standard Version:  
**“Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.”**
  - a) QUESTION**: When must the word of Christ be in you richly?
    - 1) Is it not when you are teaching and admonishing one another and when you are singing?
    - 2) Is the teaching and admonishing taking place in the singing?
    - 3) Are we able to teach and admonish each other without the word of Christ dwelling in us richly?

- 4) Are we able to sing with thankfulness in our hearts to the Lord without the word of Christ dwelling in us?
- b) **teaching**, Greek word, didasko (didaskentes)
- c) to impart instruction, instill doctrine into one (Thayer, page 144)
- d) Acts 11:26**
- 2) **admonishing**, Greek word, noutheteo (nouthetountes)
- a) to admonish, warn, exhort
- b) Acts 20:31**
- c) Rom. 15:14**
- 3) **with grace**, Greek word, charis (chariti)
- a) good-will
- b) loving kindness, favor (Thayer, page 666)
- c. I Corinthians 14:15**
- 1) **I will sing**, Greek word, psallo (psalo)
- 2) **with the spirit**, right attitude
- 3) **I will sing with the understanding**, Greek word, nous (noi)
- a) mind, understanding
- b) the mind, the faculty of perceiving (Thayer, page 429)
- d. I Corinthians 14:26**
- 1) every one of you hath a psalm, Greek word, psalmos (psalmon)
- 2) to sing a hymn, therefore, hath a hymn

#### **4. PREACHING**

**a. ROM. 10:15** - Greek – euangellizo – to announce glad tidings (Vine)  
(messengers of glad tidings, frw)

**b. ACTS 8:5** – Greek – kerusso – to proclaim

**1) ROM. 10:14**

**2) 2 TIM. 4:2**

**3) ACTS 13:24** – Greek – prokerusso – to proclaim – John had proclaimed

**4) ACTS 9:27** – Greek – parrhosiazomai – to be bold in speech – Paul had preached boldly

**5) I COR. 1:21** – Greek – kerugma – a proclamation by a herald

a) **I COR. 2:4**

b)

**6) ACTS 20:7, 9** – Greek – dialegomai – denotes to ponder, resolve in one's mind, then, to converse, dispute, discuss, discourse – dialogue (Vine, page 318-319)

Thayer – to converse – discourse with one, argue, discuss (page 139)

**c. Acts 2:14** - Peter, lifted up his voice

**d. Acts 2:42**

- 1) apostle's doctrine - teaching
  - 2) Acts 20:7 - Paul preached – dialogued
- e. 2 Timothy 4:2**

- 1) Preach the word
- 2) be instant in season, out of season
  - a) reprove
  - b) rebuke
  - c) exhort

## **5. GIVING:**

### **a. Acts 2:42**

- 1) **fellowship**, Greek word, koinonia (koinonia)
    - a) fellowship, association, community, communion, joint participation, intercourse
    - b) used of the intimate bond of fellowship which unites Christians
  - 2) Fellowship is in Christ, that is the bond that unites us.
- b. That fellowship causes us to do certain things

#### 1) Acts 2:44

- a) all that believed were together
- b) had all things common

#### 2) Acts 2:45

- a) sold their possessions and goods
- b) parted them to all men
- c) as every man had need

#### 3) Acts 2:46

- a) they,
- b) continuing daily with one accord in the temple
- c) breaking bread from house to house - notice change of location
  - (1) eat their meat with gladness
  - (2) and singleness of heart

### **c. Acts 4:34-35**

- 1) Neither was there any among them that lacked
- 2) as many as were possessors of lands or houses
- 3) sold them
- 4) brought the prices of the things that were sold
- 5) laid them down at the apostles' feet
- 6) distribution was made unto every man
- 7) according as he had need

### **d. 2 Corinthians 9:6**

- 1) He which soweth sparingly
- 2) shall reap also sparingly
- 3) he which soweth bountifully
- 4 shall reap also bountifully

### **e. 2 Corinthians 9:7**

- 1) Every man according as he purposeth in his heart
- 2) so let him give
  - a) not grudgingly
  - b) or of necessity
- 3) for God loveth a cheerful giver

**f. 2 Corinthians 8:5**

- 1) this they did
- 2) not as we hoped
  - a) but first gave their ownelves to the Lord
  - b) and unto us by the will of God

**g. I Corinthians 16:1-2**

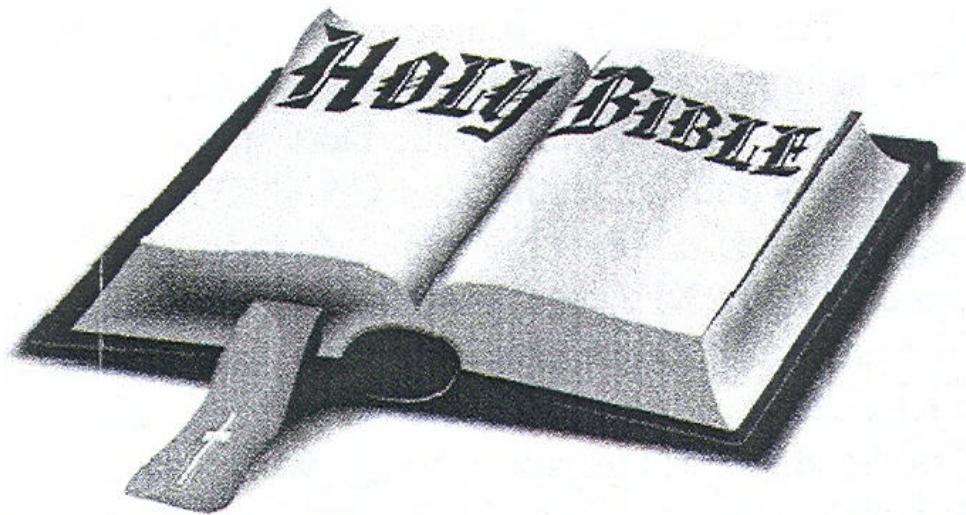
- 1) Now concerning the collection for the saints - the subject
- 2) as I have given order to the churches of Galatia even so do ye - the commandment - the authority
  - a) Upon the first day of the week - time
  - b) let every one of you - personally
  - c) lay by him in store - common treasury
    - (1) **lay**, Greek word, thesaurize,
    - (2) to gather and lay up,
    - (3) to heap up,
    - (4) to store up
- 3) as God hath prospered him - the amount
- 4) that there be no gatherings when I come- purpose for storing up
  - a) gatherings, Greek word, logia.
  - b) laying aside
  - c) collection

**F. CONCLUSION:**

1. As **L. R. Wilson** wrote, "To do less than God requires is culpable (deserving of blame or censure, frw);
  - a. to do more than He requires is presumptuous;
  - b. to alter what He says is rebellion." (The New Testament Church, page 103)
2. When does the heart rejoice more, than when in the act of worship?
  - a. Worship is one way we express honor and reverence of God.
  - b. Worship is one way we express our gratitude to God for his forgiveness of our sins.
3. If worship is ever boring, maybe we are "**blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Pet. 1:9)**



# The New Testament Church and Work



Section VI

## **V. THE NEW TESTAMENT CHURCH AND HER WORK**

### **A. THE WORK OF THE CHURCH**

#### **1. Three areas of work:**

- a. Edification
- b. Benevolence
- c. Evangelism

#### **2. All work done under oversight of her elders**

##### **a. Acts 14:23**

- 1) ordained them elders - plur
- 2) in every church

##### **b. Acts 20:17, 28**

- 1) elders of the church - those addressed
- 2) take heed unto yourselves - personal examination
- 3) to all the flock - the local church
- 4) over the which the Holy Spirit - by obeying the teaching
- 5) hath made you overseers – responsibility

#### **3. Why elders?**

- a. Elders are the most spiritually mature of the congregation.
- b. Therefore, when elders oversee the work, you have the most spiritually mature in the congregation overseeing and leading in the work.

### **B. EDIFICATION**

#### **1. 1 Corinthians 14:26**

- a. Let all things be done unto edifying
- b. edifying, Greek word, oikodome
  - 1) edifying
  - 2) edification
  - 3) the act of one who promotes another's growth in Christian wisdom, piety, holiness, happiness, (Thayer, page 440)

#### **2. What edifies?**

##### **a. 2 Corinthians 10:8**

- 1) For though I should boast somewhat
- 2) more of our authority,
- 3) which the Lord hath given us

- 4) for edification
- 5) and not for your destruction

**b. 2 Corinthians 13:10**

- 1) Therefore I write these things being absent
- 2) lest being present I should use sharpness
- 3) according to the power
- 4) which the Lord hath given me
- 5) to edification,
- 6) and not to destruction

**c. I Peter 4:11**

- 1) If any man speak
- 2) let him speak as the oracles of God

**d. Galatians 1:10-11**

- 1) do I now persuade men
- 2) or God
- 3) or do I seek to please men?
  - a) for if I yet pleased men
  - b) I should not be the servant of Christ
- 4) But I certify you, brethren
  - a) that the gospel which was
  - b) preached of me
  - c) is not after man

**e. 2 Timothy 3:16-17**

- 1) All scripture is given by inspiration of God
- 2) and is **profitable**
  - a) Greek word, *ophelimos*
  - b) useful, beneficial
- 3) **for doctrine**
  - a) Greek word, *didaskalian*
  - b) teaching, that which is taught
- 4) **for reproof**
  - a) Greek word, *elenchn*
  - b) to convict, usually with the suggestion of putting the convicted person to shame (Vine, page 241)
- 5) **for correction**
  - a) Greek word, *epanorthosin*
  - b) restoration to an upright or right state “referring to improvement of life and character” (Vine, page 243)
- 6) **for instruction,**
  - a) Greek word, *paideian*
  - b) training, denotes the training of a child, including instruction; hence, discipline, correction (Vine, page 185)

**c) Heb. 12:5,6,8**

- 7) **in righteousness**

**a) Rom. 1:16-17**

**b) Matt. 5:6**

- 8) That the man of God may be **perfect**
  - a) Greek word, *artios*
  - b) fitted, complete
- 9) **thoroughly furnished**
  - a) Greek word, *exeatismenos*
  - b) to fit out, to prepare perfectly, to complete for a special purpose (Vine, page 478)
- 10) **unto all good works.**
  - a) The “**good works**” are those things revealed in the New Testament.
  - b) There are many things which we, man, might describe as “**good works**” but the good works of which Paul writes are those which come from the mind of God; not those which come from the mind of man.

**c) Eph. 2: 10**

**f. 2 Peter 1:3**

- 1) according as his divine power
- 2) hath given unto us
- 3) all things
- 4) that pertain
  - a) unto life
  - b) and godliness
- 5) through the knowledge
  - a) of him that hath called us
  - b) **to glory** (by his own)
    - (1) Greek word, *doxas*
    - (2) see Eph. 1:17
  - c) **and virtue**
    - (1) Greek word, *aretas*,
    - (2) moral excellence

**g. Roman 10: 17**

- 1) So then faith cometh **by** hearing
  - a) Greek word, *ek*,
  - b) out of
- 2) “hearing”
  - a) Greek word, *akoe*,
  - b) “the receiving of a message” (Vine, page 546).
  - c) The same word is used in Rom. 10:16
    - 1) Meaning, “a thing heard, a message or teaching, ...a report”
    - 2) John 12:38 – “who hath believed our report?”
- 3) and hearing **by**
  - a) Greek word, *dia*
  - b) through, by

4) by the word of God.

### 3. In what respect are we to grow as Christians?

#### a. 2 Peter 3:18

- 1) But grow
  - a) Greek word, *auxnete*
  - b) to increase
- 2) in grace
  - a) Greek word, *chariti*
  - b) “is here used to sum up all the favor of God, which favor increases toward us as we advance in stature as his children” (*Commentary on Second Peter*, Guy N. Woods, pages 192-193)
- 3) and in the **knowledge**
  - a) Greek word, *ginosko*
  - b) “is to become better informed in the doctrine of Christ, and to enter more fully into sympathy with his cause.” (*Commentary on Second Peter*, Guy N. Woods, page 193)
- 4) of our Lord and Saviour Jesus Christ.

#### b. Philippians 2:5

- 1) Let this mind be in you
  - a) Greek word, *phroneo*
  - b) signifies to think, to be minded in a certain way, (Vine, page 752)
- 2) which was also in Christ Jesus

#### c. Ephesians 4: 15

- 1) But speaking the truth in love,
- 2) **may grow**
  - a) Greek word, *auxano*
  - b) to increase
- 3) up into him in all things,
- 4) which is the head, even Christ:

#### d. Philippians 1:9

- 1) And this I pray that your love may abound yet more and more
- 2) in **knowledge**
  - a) Greek word, *epignosis*,
  - b) “denotes exact or full knowledge, discernment, recognition, ... expressing a fuller or a full knowledge, a greater participation by the knower in the object known, thus; more powerfully influencing him.” (Vine, page 641).
- 3) and **judgment**
  - a) Greek word, *aisthesis*,
  - b) “perception, discernment” (Vine, page 622).

#### e. I Thessalonians 4:9-12

- 1) study to be **quiet**

- a) Greek word, *asuchios*,
- b) indicates tranquillity arising from within, causing no disturbance to others (Vine, page 924)
- 2) **and to do your own business**,
  - a) Greek word, *idia*
  - b) own affairs
- 3) and to work with your own hands,
- 4) as we commanded you;
- 5) That ye may walk honestly toward them that are without,
- 6) and that ye may have lack of nothing

**f. I Peter 2:5**

- 1) as lively stones
- 2) to offer up spiritual sacrifices

**g. 2 Peter 1:4-13**

- 1) **faith**
  - a) Greek word, *pistei*
  - b) “it is the foundation and the source from which all other duties spring.” (*Commentary on Second Peter*, Guy N. Woods, pages 150-151)
- 2) **virtue**
  - a) Greek word, *aretēn*.
  - b) “is courage and soul vigor, the manliness and the determination to do that which is right.” (ibid)
- 3) **knowledge**
  - a) Greek word, *gnosin*.
  - b) “is the discrimination indicated in Eph. 5:17 and Heb. 5: 14. This knowledge is gained by, and grows out of, the practice of virtue.” (ibid.)
- 4) **temperance**
  - a) Greek word, *egkrateian*
  - b) “It denotes self-government, discipline, the ability of one to control his own life.” (ibid.)
- 5) **patience**
  - a) Greek word, *upomonēn*
  - b) “... here is more nearly endurance, inasmuch as it suggests somewhat more than mere resignation to life's difficulties. It includes the idea of positive resistance of evils and a steadfast bearing up under them.” (ibid.)
- 6) **godliness**
  - a) Greek word, *eusebeian*
  - b) “is humble reverence and deep piety toward God.” (ibid.)
- 7) **brotherly kindness**
  - a) Greek word, philadelphian
  - b) “love the brethren” (ibid.)
- 8) **charity**

- a) Greek word, *agapen*
- b) "love not only for the brethren, but for all men, love -the crown and jewel of all graces."(ibid.)

#### **h. Ephesians 6:10-18**

- 1) Put on the whole armour of God
  - a) loins girt about with truth
  - b) breastplate of righteousness
  - c) feet shod with the **preparation** of the gospel of peace
    - (1) Greek word, *etomasia*
    - (2) "readiness" "the Gospel itself is to be the firm footing of the believer, his walk being worthy of it and therefore a testimony in regard to it." (Vine, page 886).
  - d) the shield of faith
  - e) helmet of salvation
  - f) sword of the Spirit, which is the word of God
  - g) Praying always

#### **4. Why is it so important that we grow?**

- a. First, in order to please God.
- b. Second, in order to insure our own salvation.
- c. Third, in order to withstand evil, temptation.

##### **1) James 4:7-8**

- a) Submit yourselves therefore to God.
- b) Resist the devil, and he will flee from you
- c) Draw nigh to God, and he will draw nigh to you.

##### **2) 1 Peter 5:8-10**

- a) **Be sober,**
  - (1) Greek word, *nepho* (nephate)
  - (2) "is an admonition to calmness of mind; mental self-control." (*Commentary on First Peter*, Guy N. Woods, page 130).
- b) **be vigilant;**
  - (1) Greek word, *gregoreo* (grngoresate)
  - (2) watchful
- c) **because your adversary**
  - (1) Greek word, *antidiko* (antidikos)
  - (2) "firstly, an opponent in a lawsuit, Matt. 5:25 (twice)...is also used to denote an adversary or an enemy, without reference to legal affairs, and this is perhaps its meaning in I Pet. 5:8, where it is used of the Devil." (Vine, page 36).
- d) **the devil,**
  - (1) as a roaring lion,
  - (2) walketh about,

- (3) **seeking**
  - (a) Greek word, *zeton*
  - (b) to seek
- (4) **whom he may devour**
  - (a) Greek word, *katapie*
  - (b) to drink down

**d. Romans 12:1-2**

- 1) **present your bodies a living sacrifice,**
  - (a) Greek word, *thusian*
  - (b) “primarily denotes the act of offering” (Vine, page 995)
  - (c) Question, How many things are we as Christians Biblically required to “sacrifice”?
- 2) **holy,**
  - (a) Greek word, *agios*
  - (b) “fundamentally signifies separated (...), and hence, in Scripture in its moral and spiritual significnace, separated from sin and therefore consecrated to God, sacred” (Vine, pagee 566)
- 3) **acceptable unto God,**
  - (a) Greek word, *enareston*
  - (b) well pleasing
- 4) which is your reasonable service,
- 5) **And be not conformed to this world,**
  - (a) Greek word, *suschematixesthe*
  - (b) “to fashion or shape one thing like another” (Vine, page 229).
- 6) **but be ye transformed**
  - (a) Greek word, *metamorphousthe*
  - (b) “to change into another form the obligation being to undergo a complete change which, ...will find expression in character and conduct; morphe lays stress on the inward change, ...; the present continuous tenses indicate a process.”(Vine, page 1171)
- 7) **by the renewing of your mind,**
  - (a) Greek word, *anakairiosei*
  - (b) “the adjustment of the moral and spiritual vision and thinking to the mind of God, which is designed to have a transforming effect upon the life” (Vine, page 961).
- 8) **that ye may prove**
  - (a) Greek word, *dikimazein*
  - (b) “to test, prove, with the expectation of approving” (Vine, page 908).
- 9) **what is that good,**
- 10) **and acceptable,**
  - (a) Greek word, *enareston*
  - (b) well pleasing



11) **and perfect,**

(a) Greek word, *teleios*

(b) that which is perfect: consummate human integrity and virtue  
(Thayer, page 618)

12) **will of God**

**C. BENEVOLENT WORK**

**1. Benevolence:**

- a. Disposition to do good; kindness; charitableness
- b. Any act of kindness, a gift of charity (*Standard College Dictionary, Funk and Wagnalls*, page 132)

**2. QUESTION:**

- a. Is the church a benevolent institution?
- b. or, Is the church an institution with a benevolent disposition?
  - 1) Is the primary aim of the church to help those in need?
  - 2) Or, is it the aim of the church demonstrate a benevolent disposition to those that she comes in contact with who are in need?

**c. Galatians 6: 10**

- 1) **as we have therefore opportunity**
  - a) Greek word, *kairon*
  - b) “primarily, a due measure, is used of a fixed and definite period, a time, season” (Vine, page 825).
- 2) let us do good
- 3) **unto all men** (Note that the word, “men,” is in italics)
  - a) Greek word, *pros pantas*
    - (1) The word, “*pantas*,” comes from “*pas*” which means:
      - (2) “any, every one” (Thayer, page 491).
    - b) The word, *pantos*, means “altogether..in any and every way, by all means” (Thayer, page 476).
      - (1) I Cor. 9:22, used in the phrase: “I am made all things to all men;”
      - (2) The word, “*pantos*,” signifies wholly, entirely, by all means” (Vine, page 49)
    - c) I was unable to find the Greek word, “*panta*.”
  - c) I Thess. 5:15** - see “all men”
  - 4) especially unto them who are of the household of f

**d. Matt. 26:11** - the context is that of the woman, Mary (John 12:3), with the alabaster box, and Jesus said:

1) **For ye have the poor always with you; but me ye have not always.**

a) Jesus' point is that we are never without an opportunity to help someone in need for they are all about us.

**b) Mark 14:7**

... **whensoever ye will ye may do them good:...**

2) The church was not designed to feed all the poor of the world.

***e. Therefore, the church is an institution that has a benevolent disposition.***

### 3. The Heart of the matter

**a. Luke 10:25-37**

1) **What shall I do to inherit eternal life?**

2) **And who is my neighbour?**

a) A certain man went down from Jerusalem to Jericho

b) fell among thieves

(1) which stripped him

(2) wounded him

(3) leaving him half dead

c) **by chance there came down a certain priest**

(1) he saw him

(2) he passed by on the other side

d) **likewise a Levite**

(1) when he was at the place

(2) came and looked on him

(3) passed by on the other side

e) **But a certain Samaritan**

(1) as he journeyed

(2) came where he was

(3) and when he saw him

(4) he had compassion on him

(a) and went to him

(b) bound up his wounds

(c) pouring in oil and wine

(d) set him on his own beast

(e) brought him to an inn

(f) took care of him

(g) on the morrow when he departed

(5) he took out two pence

(a) and gave them to the host

- (b) and said unto
- (c) take care of him
- (d) and whatsoever thou spendest more,
- (e) when I come again, I will repay thee.

3) Which of these was neighbour to him?

**b. Matthew 25:31-46**

- 1) inherit the kingdom prepared for you
  - a) I was an hungered
  - b) I was thirsty
  - c) I was a stranger
  - d) Naked
  - e) I was sick
  - f) I was in prison
- 2) In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.
- 3) Depart from me, ye cursed, into everlasting fire
  - a) I was an hungered
  - b) I was thirsty
  - c) I was a stranger
  - d) naked
  - e) sick
  - f) in prison
- 4) Inasmuch as ye did it not to one of the least of these, ye did it not to me.
  - a) These shall go away into everlasting punishment
  - b) The righteous into life eternal

**c. 2 Corinthians 8:3-5**

- 1) beyond their power they were willing of themselves
- 2) and this they did
- 3) not as we hoped
- 4) but first gave their ownelves to the Lord
- 5) and unto us by the will of God

**d. 2 Corinthians 8:8**

- 1) I speak not by commandment
- 2) but by occasion of the forwardness of others
- 3) and to prove the sincerity of your love

**e. 2 Corinthians 8:24**

- 1) Wherefore shew ye to them
- 2) and before the churches
- 3) the proof of your love

**f. I John 3:18**

- 1) My little children
- 2) let us not love in word
- 3) neither in tongue
- 4) but in deed and in truth

#### 4. The early church

##### **a. Acts 2:44-45**

- 1) all that believed were together
- 2) had all things common
- 3) sold their possessions and goods
- 4) parted them to all men
- 5) as every man had need

##### **b. Acts 4:34-35**

- 1) Neither was there any among them that lacked
  - a) for as many as were possessors of lands or houses
  - b) sold them
- 2) and brought the prices of the things that were sold
  - a) laid them down at the apostles' feet
  - b) and distribution was made unto every man
  - c) according as he had need

##### **c. Acts 6:1-6**

- 1) there arose a murmuring of the Grecians against the Hebrews
  - a) their widows were neglected
  - b) in the daily ministrations
- 2) look ye out among you seven men
  - a) whom we may appoint over this business
  - b) and the saying pleased the whole multitude

##### **d. Acts 11:27-30**

- 1) Then the disciples
  - a) every man
  - b) according to his ability
- 2) determined to send relief unto the brethren which dwelt in Judaea
  - a) which also they did
  - b) and sent it to the elders
  - c) by the hands of Barnabas and Saul

##### **e. Romans 15:25-31 and 2 Cor. 8**

- 1) I go unto Jerusalem to minister to the saints
- 2) it both pleased them of
  - a) Macedonia
  - b) and Achaia
    - (1) to make a certain contribution
    - (2) for the poor saints
    - (3) which are at Jerusalem

##### **f. I Timothy 5:3-16**

- 1) Honour widows that are widows indeed
  - a) If any man or woman that believeth have widows
  - b) let them relieve them
- 2) let not the church be charged
- 3) that it may relieve them that are widows indeed

**g. James 1:27**

- 1) **Pure religion**
  - a) Greek word, *kathara*
  - b) “pure, as being cleansed” (Vine, page 913).
- 2) **and undefiled**
  - a) Greek word, *amiantos*
  - b) free from contamination
- 3) before God and the Father is this
  - a) **to visit**
    - (1) Greek word, *episkeptesthai*
    - (2) “primarily, to inspect ... to visit with help” (Vine, page 1213).
  - b) the fatherless
  - c) and widows
- 4) in their affliction.

**h. Galatians 6: 10**

- 1) **as we have therefore opportunity**
  - a) Greek word, *kairon*
  - b) “primarily, a due measure, is used of a fixed and definite period, a time, season” (Vine, page 825).
- 2) let us do good
- 3) **unto all men** (Note that the word, “men,” is in italics)
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      - (1) I Cor. 9:22, used in the phrase: “I am made all things to all men;”
      - (2) The word, “*pantos*,” signifies wholly, entirety, by all means” (Vine, page 49)
    - c) I was unable to find the Greek wor, “*panta*.”
  - c) **I Thess. 5:15** - see “all men”
  - 4) especially unto them who are of the household of faith

**5. Co-operating**

**a. 2 Corinthians 8: 18-21**

**b. Romans 15:25-31**

**c. Acts 11:27-30**

**6. Plans for raising these funds**

**a. I Corinthians 16:1-2**

**b. Acts 11:27-30**

**c. Acts 2:44-45**

- d. Acts 4:34-35
- e. Acts 4:36
- f. 2 Corinthians 9:6-11

#### D. EVANGELISM - PREACHING THE GOSPEL

1. “Any missionary society larger or smaller than or different from the congregation is unscriptural. In the first century the local church or congregation was the only missionary society.” (*Why I Am A Member Of The Church Of Christ*, Leroy Brownlow, page 81)
2. God has placed upon the local church the responsibility of preaching the gospel, his only power to save the lost.
3. The Bible reveals no other institution charged with the mission of preaching the gospel to the lost.
4. The “*how*” of this placement:

##### a. Acts 20:28

- 1) Elders who feed the church the pure word of God must teach the church the mission of Christ:

##### a) Luke 19:10

For the Son of man is come to seek and to save that which was lost.

##### b) Eph. 1:22-23

And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

Which is his body, the fulness of him that filleth all in all.

- 2) Elders who fail in this, have failed to follow the teaching and the mission of Christ.

##### b. Ephesians 3:21

##### c. Ephesians 3: 10-11

- 1) I Cor. 1:24

- 2) I Cor. 1:18

3) Rom. 1: 16-17

**e. Colossians 3:17**

f. Leroy Brownlow wrote in his book, *My I Am A Member Of The Church Of Christ*, these three statements:

- 1) “To work in the name of the Lord Jesus is to work by his authority.”
- 2) “His authority demands that Christians work through the congregation as the only missionary society to make known the gospel.”
- 3) “To work through some human missionary society is a refusal to abide by his authority.”

(*My I Am A Member Of The Church Of Christ*, Leroy Brownlow, page 82)

**5. The universal church only works when local churches work:**

- a. churches of Macedonia - 2 Cor. 11:8-9
- b. church at Thessalonica - I Thess. 1:2-8
- c. church at Philippi - Phil- 1:3-5
- d. church at Antioch - Acts 13:1-3; 14:27-28
- e. church at Jerusalem - Acts 8:1-5

**6. Jesus gave the apostles a plan of work – the apostolic commission - from which we can learn must:**

**a. Start where you are, then, reach out: Acts 1:8**

- 1) The gospel in Jerusalem - Acts 2:1 - 8:3;
- 2) the gospel in Judaea and Samaria - Acts 8:4; 12:25; and
- 3) the gospel unto the uttermost parts of the earth - Acts 13:1-28:31
  - a) The apostles were to make disciples by teaching (Matt. 28:19-20);
  - b) they were to preach the gospel to every creature (Mark 16:15) and
  - c) in that teaching and preaching they would be witnesses (Acts 1:8).
- 4) The apostolic commission stated by Peter: Acts 10:37-42
- 5) John declares the requirements of one who is able to serve as a witness: I John 1:1-3

**b. The local church must train her members: 2 Timothy 2:2**

c. The gospel is the only power God has given to save the lost: **Rom. 1:16**

7. The obligation of the first and second commandments: **Mark 12:28-31**

**a. Question:** *“If we love God, will we not also love those God loves?”*

**1) John 3:16**

**2) Question:** *“What compelled God to send his son to die upon the cross to save the lost?” – LOVE!*

**8. Question:** *“What is the greatest positive force for seeking to saving the lost?” – LOVE!*

a. Love: love will carry us forward when there is no reason to believe that the world will hear the gospel; love will carry us forward when there is no reason to hope the world will obey the gospel; therefore, love is the greatest positive force for preaching/teaching the gospel of Christ to the lost.

1) Love of God.

2) Love of self.

3) Love of the lost.

**b. Question:** *“Is there a greater reason for seeking and saving the lost than love?” NO!*

c. We must learn to love the lost, it must become our passion; for without it, we can never be the fulness of Christ! (Eph. 1:23)

9. There are three questions we must answer as we conclude the subject of evangelism:

a. Is the world lost? **YES!** - Rom.. 3:23

b. Is the gospel of Christ God’s only power unto salvation? **YES!** – Rom. 1:16

c. Can the local church fulfill her mission without reaching the lost with the gospel of Christ? **NO!**

d. Can the local church be saved and not fulfill her mission which love demands? **NO!**



**10. Therefore, the local church must preach/teach the gospel of Christ to the lost!**

**11. PREACHING – A**

**a. ROM. 10:15** - Greek – euangelizo – to announce glad tidings (Vine) (messengers of glad tidings, firw)

**b. ACTS 8:5** – Greek – kerusso – to proclaim

**1) ROM. 10:14**

**2) 2 TIM. 4:2**

**c. ACTS 13:24** – Greek – prokerusso – to proclaim – John had proclaimed

**d. ACTS 9:27** – Greek – parrhosiazomai – to be bold in speech – Paul had preached boldly

**e. I COR. 1:21** – Greek – kerugma – a proclamation by a herald

**I COR. 2:4**

**f. ACTS 20:7, 9** – Greek – dialegomai – denotes to ponder, resolve in one's mind, then, to converse, dispute, discuss, discourse – dialogue (Vine, page 318-319)

Thayer – to converse – discourse with one, argue, discuss (page )

**E. CONCLUSION:**

- 1. The church, if she is to be true to her charge, must not do more nor less than that which the Lord has put upon her.**
- 2. God is glorified only when the church follows the inspired word in doing her work.**
- 3. In the eyes of men, working in the wisdom of men, the church may be seen as the church of Christ; but this is never true in the eyes of God.**

**4. Isaiah 55:8-11**

**For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the**

earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not hither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

# CONCLUSION

## The Last Word



SECTION VII

## VI. CONCLUSION

A. The church is all-sufficient for the purpose God designed her.

1. **Max Miller** wrote, “Whether it be the salvation of the soul, the preaching that saves, caring for the destitute, or worship of God, the church is totally adequate, is sufficiently able, completely capable, to do God’s will and accomplish His purpose.”
2. “It needs not a ‘new gospel’ to accomplish His purpose”
  - a. “nor a new organization”
  - b. “or other agencies through which to do its work.”
3. “The church is all-sufficient.”  
(*The Church - The Beautiful Bride of Christ*, Elkins and Warren Editor; “The Church: All-Sufficient”, Max R. Miller, page 63).
4. **Max R. Miller** has clearly stated the case of the church of the New Testament.
5. To write anything less would be a reproach upon the character and nature of God who designed the character and nature, work and worship of the beautiful bride of Christ.

## B. APOSTASY WAS AT WORK IN THE CHURCH WITHIN TWENTY-FIVE TO THIRTY YEARS AFTER HER GLORIOUS BEGINNING.

1. **Paul wrote Second Thessalonians about AD 53; at that time, some were teaching that the second coming of Christ was “at hand.”**
  - a. This is implied by the words, “**be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us ... Let no man deceive you by any means**” (2 Thess. 2:3-4).
  - b. One might think, this is only one point out of the whole New Testament; and it has nothing to do with one's salvation.
2. **However, let us give a little thought to the subject.**
  - a. Paul wrote the Corinthians that to “**eat this bread, and drink this cup, ye do shew the Lords death till he come**” (I Cor. 11:26).
    - 1) Therefore, the Lord’s Supper would no longer be in the church, if the Lord’s coming had been during a time described as “**at hand.**”
    - 2) Why? Because “**at hand**” having the same meaning as when used by John the baptizer, “**the kingdom of heaven is at hand,**”

would mean the Lord's second coming would have occurred within a five year period, or at most a ten year period.

- b. Second, Christ would no longer be king, for Paul wrote, that at the second coming of Christ, **“Then cometh the end. when he shall have delivered up the kingdom to God”** (I Cor. 15:24).
- c. Third, there would be no death, for Paul wrote, **“For he must reign till he hath put all enemies under his feet, The last enemy that shall be destroyed is death”** (I Cor. 15:25-26).
- d. Finally, we have all missed eternal salvation, for the Hebrew writer reveals that Christ shall **“appear the second time without sin** (a sin offering, FRW) **unto salvation** (eternal salvation, FRW)” (Heb. 9:29).
  - 1) Did someone say, the subject had nothing to do with our salvation?
  - 2) Did we miss the resurrection?
  - 3) What happened to the promise of eternal salvation?

### **3. Just how dangerous is one “little” point of false teaching?**

- a. Paul wrote, some were **“saying that resurrection is past already”** (2 Tim. 2:18).
- b. What was the result of such false teaching?
  - 1) Paul wrote they **“overthrow the faith of some”**
  - 2) If we knew for a fact, that the resurrection had already taken place, just what would the New Testament mean to us?

### **4. One last thought just here, when writing of Christ's second coming, Paul wrote, “Then cometh the end” (I Cor. 15: 24).**

- a. If **“the end”** has already taken place what is left for us?
- b. No wonder Paul wrote that such false teaching had overthrown the faith of some.

### **5. 2 John 9-11**

## **C. THE NEW TESTAMENT REVEALS THE CHURCH FROM TWO VIEW POINTS:**

- 1. First, the perfect church as designed by God - the pattern for which the people of God always strive;**
- 2. Second, the imperfect church which reveals the victories and failures of God's people in their efforts to be the perfect church.**
  - a. We must never confuse the second as the pattern or design for the church of today.

- b. We must never try to justify a desire for change in the church by the failures of the first century church.
- c. At the same time, we should be encouraged but never satisfied, to know that even with the apostles traveling among the churches, apostasy was ever present.

**3. Because of apostasy, those first century churches died in location after location.**

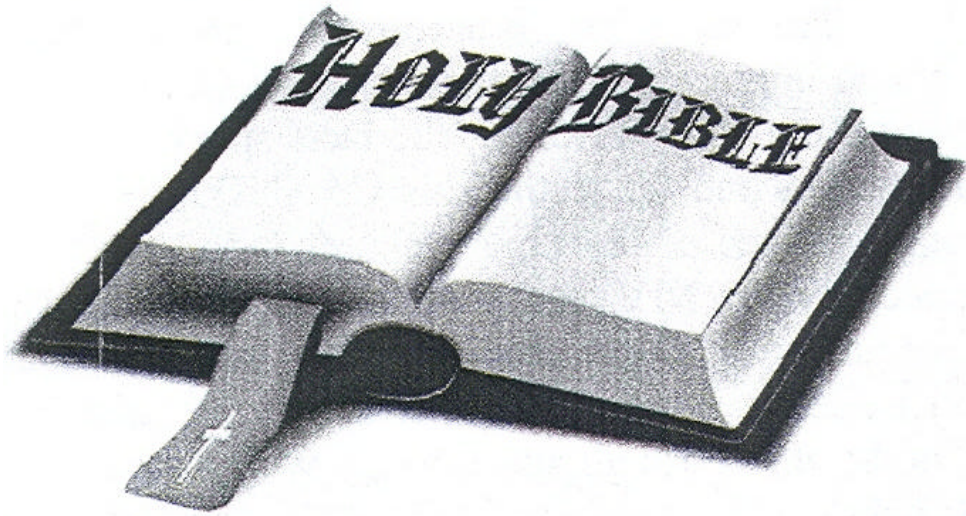
- a. It would be helpful if you would read, Waymon E. Miller's book, *New Testament Churches*, which is a history of each congregation found on the pages of the New Testament.
  - 1) Miller writes about the church at Antioch, "**Very little is recorded of Antioch after the days of the apostles that is favorable.**"
  - 2) "**Antioch, like other apostolic churches, was swept into the stream of apostasy and disloyalty to the inspired truth of Christianity.**"
  - 3) "**In the second century, Antioch begins to lose many of the splendid qualities that distinguished her as a New Testament church.**" (*New Testament Churches* Waymon E. Miller, page 28).
- b. The apostate church rose to rule the world;
- c. and the "**dark ages**", a period of about one thousand years, covered most of the world.
- d. It was the "**dark ages**" because the apostate church took the Word of God from the people.

**D. WE MUST BE GRATEFUL TO THOSE LEADERS WHO BROUGHT ABOUT THE "REFORMATION MOVEMENT."**

- 1. **Because they gave the Word of God back to the people.**
- 2. **We must be grateful for those who desired to bring to America the church designed by God.**
  - a. They called men back to the Bible.
  - b. They desired to get away from denominationalism and be nothing more nor less than the church of the New Testament.

**E. THAT DESIRE MUST BE PLANTED INTO THE HEARTS OF EVERY GENERATION - THIS IS OUR JOB!**

# WHAT MAKES THE CHURCH OF CHRIST DIFFERENT, DISTINCTIVE?



## APPENDIX A

"And I say also unto thee, That thou art Peter (Petros), and upon this rock (petra) I will build my church, and the gates of hades shall not prevail against it."

## **WHAT MAKES THE CHURCH OF CHRIST DIFFERENT, DISTINCTIVE?**

### **Introduction:**

**A. THEME:** The church of Christ is the only divine religious body – institution – on the face of the earth today.

#### **1. John 1:1,14**

In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**2. Verse 14** reveals that Jesus Christ, God is the flesh, is Deity; therefore, when he said, “I will build my church,” the word “my” refers to Deity: the church is a divine religious institution.

### **B. TEXT: I Timothy 3:15-16**

...the pillar and ground of the truth,

And without controversy great is the mystery of godliness:

1. God was manifest in the flesh,
2. Justified in the Spirit,
3. Seen of angels,
4. Preached unto the Gentiles,
5. Believed on in the world,
6. Received up into glory.

### **I. The church of Christ is of God**

#### **A. The church of Christ was:**

1. designed by God the Father – John 12:49
2. purchased by God the Son – Acts 20:28
3. and directed by God the Holy Spirit – John 16:13.

#### **B. The church of Christ is the only church saved by the grace of God the Father:**

1. by the means of the blood of his dear son;
2. and by obeying the truth delivered by the Holy Spirit.



## **II. The church of Christ is the result of the cause and effect of God's love.**

A. A study of the words, **“cause”** and **“effect”** are needed for our understanding.

1. The word **“cause”** means: *“The agent or force producing an effect.”*
2. The word **“effect”** means: *“Something brought about by some cause or agency.”*
3. Before you can have an **“effect,”** you must first have an adequate, sufficient **“cause.”**
4. The word **“result”** means: *“The outcome of an action.”*

### **B. John 3:16**

**For god so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

1. The cause by which salvation is made possible is God's love.
2. The effect of God's love, the cause, is that he gave his son; there is the grace of God – the unmerited favor flowing from God because of his love.
3. The result of the cause – God's love – and the effect – God's grace, is the opportunity to believe and have eternal salvation.
4. Those that believe – **“believeth,”** (keeps on believing) are the saved and the saved is the church of Christ.
4. We will notice the word, **“believeth,”** latter in this study.

### **C. Romans 1:16**

**For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.**

1. Here the gospel of Christ, the word of God's grace, is the effect which flows from God's love – the cause
2. and salvation, the church of Christ, is the result of the cause – God's love, and the effect – God's grace.

## **III. The church of Christ on earth is the result of God and man meeting: God's grace, through the faith and man believing.**

### **A. Ephesians 2:8**

**For by grace are ye saved through the faith: and that not of yourselves: it is the gift of God:**

1. Grace is the unmerited favor of God and the faith is the means God chose to make his grace known; both flowing from God's love – the divine side of our salvation.

2. However, grace and the faith (the gospel) must be received into the mind/heart of man and it must produce faith; faith is man's response to God's grace revealed in the faith: man's side of our salvation.

a. Grace is where God has made salvation possible and the faith (the gospel) is where he makes known that salvation;

b. and man's faith is where how man accepts the free gift of salvation.

B. It must be noted, that in two of the verses studied: **John 3:16**, and **Romans 1:16**, that faith – believeth – is that which stands between grace and salvation.

1. Faith is that which stands under every act of obedience:

**2. Hebrews 11:1**

**Now faith is the substance of things hoped for, the evidence of things not seen.**

a. Substance is that which stands under.

b. Evidence is that which convicts – evidence is conviction.

c. Therefore, faith is that which stands under things hoped for and the conviction of things not seen. **See Rom. 8:24.**

**3. Hebrews 11:6**

**But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**

a. God requires that our faith include:

1) a conviction of his existence – that he actually exist;

2) and a trust in him – that he will keep his word.

b. Our faith – conviction that he exist – and our trust – that he will keep his word, concludes in our diligently seeking him; according to his terms.

#### **4. 2 Corinthians 5:7**

**For we walk by faith, not by sight.**

a. By faith here stands for revelation – our faith comes by means of revelation - as the writer is contrasting walking by God’s wisdom and of walking by man’s wisdom – by sight.

b. In **Romans 10:17**, Paul says that faith comes out of, by means of, the word of God; therefore, to walk by faith is to walk by the word of God.

1) To walk by faith does not mean that one is free to walk by any and every things he might decide to believe.

2) It means to walk by, according to the word of God.

C. Therefore, when Paul writes in **Ephesians 2:8**, that **“For by grace are ye saved through the faith,”** – the faith is the revelation, the inspired word of God, and no man can walk by faith unless he is walking according to, in step with, the word of God; thus, Rom. 1:17 says, “faith unto faith” – the faith unto our faith.

#### **IV. The church of Christ is the single divine institution of the saved.**

A. The church of Christ is those and only those who have obeyed the gospel of Christ; thus, are saved by God’s grace through the faith (the gospel) by means of an obedient faith in the heart of each individual member.

1. The church of Christ is established through the teaching of and obedience to, the gospel of Christ; thus, the apostles were commanded and commissioned:

#### **Matthew 28:19-20**

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit:**

**Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.**

2. The church of Christ is in the gospel of Christ.

a. Teaching the gospel of Christ,

1) enables one to hear;

2) hearing the gospel of Christ enables one to believe;

3) believing the gospel of Christ enables one to obey it; and

- b. obeying the gospel of Christ – which is the test of faith – brings one into salvation, into the church of Christ.
- 3. The church of Christ is different, distinctive from all other religious bodies because she is God’s saved people.

**B. The church of Christ is the only divine institution of the saved.**

- 1. When Jesus said, **“I will build my church,”** he made the church a divine institution.
- 2. What does the word **“divine”** means as used here?
  - a. The word **“divine”** as used here means that which came into being **“by the will of God.”**
  - b. Yet, the word **“divine”** when used with the word **“church”** means more than just by the **“will of God.”**
    - 1) The natural laws which govern the universe and the earth are divine: **“by the will of God.”**
    - 2) The family is a divine: **“by the will of God.”**
    - 3) The governments of the world are divine: **“by the will of God”** (Though they do not always follow the will of God).
- 3. The church of Christ was:
  - a. designed by God the Father,
  - b. purchased by God the Son with his own blood,
  - c. and directed by God the Holy Spirit through the word of truth.
- 4. Therefore, the church of Christ is divine by design, by purchase, and by direction: all by the will of God, according to the will of God and this is not true of any other institution on the face of the earth.

**C. What is here said of the church of Christ can not be said, in truth, of any other religious body, institution on the face of the earth today.**

- 1. Paul wrote of the church which Jesus said, **“I will build,”** in these words:
  - a. **“For the husband is the head of the wife, even as Christ is the head of the church: and he Saviour of the body.” - Eph. 5:23**

b. Jesus is therefore the saviour of one religious body: the church of Christ.

2. That one body is the saved:

**a. Acts 2:47**

**Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.**

b. The church of Christ is the divine institution of all the saved and there is not one saved person who is not in the church of Christ.

**D. In order to help us understand the oneness of the church, attention is here called to the following:**

**1. I Corinthians 1:12-13**

**Now this I say, that every one of you saith, I am of Paul: and I of Apolos; and I of Cephas; and I of Christ.**

**Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?**

a. To wear the name of another, other than Christ, is to affirm that we follow the other and not Christ.

b. To wear the name of another, other than Christ, is to affirm that the other was crucified for us and not Christ.

c. To wear the name of another, other than Christ, is to affirm that we were baptized in the name of the other and not of Christ.

**2. Acts 4:12**

**Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.**

a. To wear the name of another, other than Christ, is to affirm that we are saved by the other and not by Christ.

b. It is also to affirm that all spiritual blessings are in the other and not in Christ – **Eph. 1:3**

**E. Salvation is in Christ:**

1. Christ was crucified for us,

2. we were baptized in the name of Christ – by his authority,

3. we are to wear the name of Christ - Christian (Acts 11:16 and I Pet 4:16),

4. and all spiritual blessings are in Christ – Eph. 1:3.

**F. Jesus said, “I will build by church:”**

1. Jesus is divine; therefore, the church of Christ is a divine institution.

**a. Psa. 127:1**

**Except the Lord build the house, they labour in vain that build it:....**

b. Paul affirmed that we are all baptized into one body – **I Cor. 12:13;**

c. he then affirmed that there is but one body, the church – **Eph. 4:4 and 1:22-23.**

**Conclusion:**

1. All these things make the church of Christ different, distinctive, from all other religious bodies – the church of Christ stands alone as the one body of saved people;

2. the only religious divine institution on the face of the earth today.

## **V. FROM THE HUMAN SIDE OF THE CHURCH OF CHRIST IS DIFFERENT**

**A. It is my intention that this part of our study be devoted to looking at what makes the church of Christ different from all other religious bodies as it relates to the human element.**

1. There is no magic in the words *“church of Christ”* as uttered by us humans.

a. To say, *“We are the church of Christ,”* is to make a claim.

b. But, like all claims it must be proven to be fact before it is true.

### **c. I Thess. 5:21**

**Prove all things; hold fast that which is good.**

2. The only test needed is found in the phrase uttered by Thomas Campbell at the home of Abraham Altars on August 17, 1809:

a. *“Where the Bible speaks, we speak; and where the Bible is silent, we are silent.”*

b. Those words speak where the Bible speaks, as Peter wrote, **“If any man speak, let him speak as the oracles of God.”** 1 Peter 4:11.

c. Let it be understood, we have no authority to speak where God has not spoken.

3. In order for a people to be **“the church of Christ,”** they must speak where the Bible speaks and remain silent where the Bible is silent.

a. To do otherwise is to forfeit the claim of being the church of Christ of which Jesus said, **“I will build.”**

b. In order to be the **“the church of Christ,”** we must do as did the apostle Paul, he **“kept back nothing that was profitable unto you;”**

c. he did not **“shunned to declare unto you all the counsel of God;”**

d. and he concluded by saying, I **“commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”** - Acts 20:32

4. The idea of preaching the whole **“counsel of God”** cannot be over emphasized.

**a. 2 Timothy 3:16-17**

**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;**

**That the man of God may be perfect, thoroughly furnished upon all good works.**

1) There is nothing that man might come up with which would add to the completeness of **“the man of God.”**

2) The word of God is **“profitable”** unto man in every area in which it speaks; and it speaks in every area of **“life and godliness.”**

**3) Matthew 15:9**

**But in vain they do worship me, teaching for doctrines the commandments of men.**

b. Whatever man may come up with, it would be the **“commandments of men;”** therefore, it would be vain – empty, it whole no value!

**5. 2 Peter 1:3**

**According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue;**

B. The truthfulness of the limits expressed in the phrase uttered by Thomas Campbell can be seen in the warning sounded forth throughout the Bible.

**1. Deuteronomy 4:2**

**Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.**

**a. Proverbs 30:6**

**Add thou not unto his words, lest he reprove thee, and thou be found a liar.**

**b. Galatians 1:8**

**But thug we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed.**

2. The church of Christ speaks **“as the oracles of God;”** nothing more and nothing less; and that makes the church of Christ different from all other religious bodies.



3. The church of Christ has but one book, the Bible – the word of God; and that makes the church of Christ different from all other religious bodies on the face of the earth today.

C. In order for a people to be the church that Jesus said, **“I will build,”** they must obey the will of God.

**1. Matthew 7:21**

**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.**

a. The basic point of truth is set forth by James:

**James 1:22**

**But be ye doers of the word, and not hearers only, deceiving your own selves.**

1) To hear the word of God and doeth it not is only to deceive oneself while remaining lost.

2) To hear and to speak the word of God, and doeth it not is to only deceive one self while remaining lost.

b. In order to be the church of Christ we must do the will of God the Father.

2. It is the will of God that the church of Christ obey his beloved Son:

**a. Matthew 28:18-20**

**And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:**

**Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.**

1) The words uttered by Jesus to the apostles, **“teaching them to observe all things whatsoever I have commanded you,”** became the **“apostles’ doctrine”** in Acts 2:42.

2) Notice that those who were baptized in Acts 2:41, **“continued in the apostles’ doctrine”** in verse 42.

3) The **“apostles’ doctrine”** is the constitution of the church of Christ.

4) The apostles were the **“ambassadors for Christ”** (2 Cor. 5:20) and they followed the words of Christ:

**(a) Matt. 18:18**

**Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.”**

(b) The words, **“shall be bound”** and **“shall be loosed,”** are better translated, **“has already been bound”** and **“has already been loosed”** in heaven.

**b. Hebrews 5:9**

**And being made perfect, he became the author of eternal salvation unto all them that obey him:**

**c. John 12:48**

**He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

3. It would be unthinkable to study the subject of doing the will of God and not cover Jesus’ words at the end of the sermon on the mount:

**a. Matthew 7:24-29**

**Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon the 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 the house; and it fell: and great was the fall of it.**

**And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:**

**For he taught them as one having authority, and not as the scribes.**

b. May it ever be true of us, as it was of those who heard him on that day, that we understand that Jesus speaks with authority!

c. A beloved old man who had preached the gospel of Christ for many years, (Tom Bright's father) stopped me as I was departing the church building in Drumright, OK, some years ago, to correct me in something that I had said.

1) I had asked in my sermon, *“What was Jesus trying to say?”*

2) Brother Bright said to me, *“Jesus never tried to say any thing; he always said just what he meant to say.”*

3) I learned the lesson well and have not repeated those telling words that proved my ignorance.

4. The apostle John gives us the answer as to what happens to those who bring some other teaching, not the **“apostles’ doctrine,”** to us and what happens if we receive it in 2 John 9-10.

a. Therefore, the church of Christ from the human stand point is those people who do the will of God the Father in obeying his Son.

b. Therefore, only those people who obey Christ are the church of Christ.

c. The church of Christ is the only religious body on the face of the earth today who obey Christ and that makes the church of Christ different and distinctive from all other religious bodies.

## **VI. What church does not in some way say, “We are the church of Christ?”**

### **A. There is an old story that goes something like this:**

1. A man passing by a new church building, upon seeing a member admiring the beautiful building, said:

a *“I will give you a \$1,000.00 if you will put the words, ‘Church of Christ’ upon this building”*

b. To which the man replied, *“Sir, I cannot do such a thing, for we are not the church of Christ.”*

c. The first man then said, *“I will give you a \$1,000.00 if you will put the words, ‘This is not the church of Christ.’”*

d. To which the man replied, *“Sir, I cannot do such a thing, for we are the church of Christ.”*

2. People understand that the New Testament teaches that Jesus said, **“I will build my church.”**

a. Therefore, the church revealed upon the pages of the New Testament is the church of Christ.

b. They also believe that denominational churches are part of that body: the church of Christ.

3. The church of Christ is what the New Testament teaches she is and nothing more or less.

a. To divide the church of Christ universal into religious bodies teaching different doctrines is sin.

b. One doctrine makes one body; unity in diversity (many teachings) is not unity but division.

c. Denominational bodies, all teaching a different doctrine is division identified by each doctrine

d. Each doctrine identifies a different **“church;”** thus, each name (church) identifies a different doctrine.

4. The New Testament speaks of **“one faith”** that **“was once delivered unto the saints”** (Eph. 4:5 and Jude 3).

a. It takes a different **“faith”** in order to produce a different **“church”**; thus, denominational churches have not **“one faith”** but many.

**b. I Cor. 1:10**

**Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.**

5. There is the human element in the larger context: a divided **“Christendom.”**

a. This division looks more like the political world than the church of the New Testament.

b. It produces people who are local to a **“party”** rather than to Christ.

c. The only locality that one is able to show toward Christ is seen in following the teaching of Christ. 2 John 9.

**B. With these thoughts in our minds as we viewed the context of denominationalism; it will also be seen that the same “divisions” may arise in local congregations of the church of Christ.**

1. The words, **“the church of Christ,”** are here used to identify the one body of Christ, the universal church of Christ.

a. Jesus announced, **“I will build my church;”** thus, the church of Christ universal, the **“one body”** of Ephesians 4:4.

b. Within this one universal body, the church of Christ, there are local congregations, **“the churches of Christ”** (Rom. 16:16), the humans that make up these local churches of Christ, has and will always produce areas of difficulty.

c. Some times bringing about **“division”** is a local church.

d. Division in a local church is sin; in the same way that denominationalism is sin.

e. That does not mean that both sides of the division have sinned or is sinning when division takes place.

f. More on that in just a moment.

2. Jesus prayed for unity among those following him:

**John 17:20-21**

**Neither pray I for these (the apostles, frw) alone, but for them also which shall believe (the church of Christ, frw) on me through their word;**

**That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”**

a. Division in the local church produces unbelief in the same manner as a divided denominational world produces unbelief.

b. Many souls have been and will be lost as a result of division in the context of denominationalism and in local churches of Christ.

3. Each member is responsible for his own actions and will give account before **“the judgment seat of Christ”** (2 Cor. 5:10).

a. Before any person brings about division in the local church, he had better make sure he is standing upon the teaching of Christ.

b. The only division acceptable to God is a division that results from standing upon the teaching of Christ.

**c. Matt. 10:34-38**

**Think not that I am come to send peace on earth: I came not to send peace, but a sword.**

**For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.**

**And a man's foes shall be they of his own household.**

**He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.**

**And he that taketh not his cross, and followeth after me, is not worthy of me.**

4. No one should be surprised that division is necessary!

a. Each member of the church of Christ must have loyalty to Christ and his teaching above all others and all other teachings.

b. That loyalty will produce division from time to time; when a congregation will not speak **“as the oracles of God”** (1 Pet. 4:11) **“in word and deed,”** (Col. 3:17) division is necessary.

C. Here is a sobering question: ***“How must we, members of a local church of Christ, handle this human element?”***

1. The church is made up of humans; and each one of us brings with us the human element.

a. We each bring to the congregation a personality; likes and dislikes strengths and weaknesses; and maturity and immaturity.

b. Therefore, with each member the human element is multiplied by the number of members of the local church.

**c. 1 Cor. 12:14**

**For the body is not one member, but many.**

d. The following passage is in a context of **“spiritual gifts,”** (1 Cor. 12:1) but the precept is the same with natural gifts.

**e. I Cor. 12:15-17**

**If the foot shall say, Because I am not the hand, I am not of the body; is therefore not of the body?**

**And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?**

**If the whole body were an eye, where were the hearing, where were the smelling?**

f. It is the responsibility of the elders to use the many and different abilities of the members.

2. At the same time, these members have different levels of abilities to learn; they have different levels of knowledge; and they have different personalities as each comes from a different background.

**a. Rom. 14:1**

**Him that is weak in the faith, receive ye, but not to doubtful disputations.**

1) **“doubtful”** (diakrisis), Thayer first gives, *“a distinguishing, discerning, judging,”* (page 139).

2) Followed with, *“not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct”* Rom. 14:1.

3) **“disputations,”** *“denotes, primarily, an inward reasoning, an opinion (dia, through, suggesting separation, logismos, a reasoning)”* (Vine, page 324).

a) Thayer gives first, *“the thinking of a man deliberating with himself.”*

b) Then, adds *“a thought, inward reasoning”* (page 139).

b. So, what does it means?

**1) Rom. 14:2-3**

**For one believeth that he many eat all things: another, who is weak, eateth herbs.**

**Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.**

2) We must notice that eating herbs or eating meats is neutral; eating or not eating does not change one's fellowship with God.

3) Therefore, it must not be a subject of fellowship within the congregation.

**c. Rom. 15:1**

**We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.**

1) **“infirmities”** (asthenema), Vine says, **“those scruples which arise through weakness of faith”** (page 597).

2) Thayer gives, **“where used of error arising from weakness of mind”** (page 80).

a) Here we are getting into the area of human weakness of the flesh arising from a weak faith which is in the mind.

a) When we see **“the infirmities of the weak”** we are not to jump upon him as a roaring lion,

b) but as Paul writes, **“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” - Gal. 6:1.**

3. The local church is never without the weaknesses and the infirmities of humanity.

a. Some members will always be weak in the faith as they refuse to take advantage of the spiritual opportunities offer by the church to learn and become spiritually strong.

b. Others for the same reasons will continue in the **“infirmities”** of a weak moral life.

4. These brethren challenge the spiritual maturity of the local church!

**D. So, how does the local church deal with these weaknesses and infirmities?**

**1. I Pet. 4:8**

**And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.**



2. In this spirit of love, the local church must continue to seek ways to strengthen the spiritually weak.

a. If they will not come to the Bible classes, take the Bible class to them.

b. Get them involved in some area of work; take away their opportunity to yield to their infirmities.

**E. The last step in dealing with the “disorderly” and let us keep in mind, weaknesses of faith do not constitute unfaithfulness;**

1. and neither do the “**infirmities**,” moral failures, constitute unfaithfulness.

2. So long as one is willing to study, to learn and to grow spiritually, we who are strong in the faith must seek their spiritual growth.

3. However, there does come a time but only after long and continued efforts, the church must take the final step.

**4. 2 Thess. 3:6.**

**Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.**

a. “**disorderly**” (ataktws) “sigifies disorderly, with slackness (like soldiers not keeping rank) (Vine, page 322).

b. Thayer gives the following, “*of soldiers marching out of order or quitting the ranks*”....”*to be neglectful of duty, to be lawless*” (page 83).

5. It seems to me, that Paul is writing of one who willfully and continuously will not live according to the teaching of Christ.

a. Some times we measure another by man make standards; here Paul wrote these sobering words:

**Rom. 14:4**

**Who art thou that judgest another man’s servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.**

b. Let us remember weaknesses and infirmities do not reach the threshold of withdrawing fellowship.

### **CONCLUSION:**

A. We must understand; there is no perfect church on this earth!

1. Some are stronger than others and we must never be satisfied with our weaknesses or our infirmities.
2. At the same time, we must never allow the weaknesses and the infirmities of others to weaken our faith and faithfulness.
3. The weaknesses and the infirmities of some do not change the commandments the Lord has placed upon the local congregation.

### **B. I Pet. 1:15-16**

**But as he which hath called you is holy, so be ye holy in all manner of conversation:**

**Because it is written, Be ye holy; for I am holy** (saith the Lord, frw).

1. There is our aim, our goal.
2. Our weaknesses or those of others, our infirmities or those of others, must never be allowed to stop our efforts toward being **“holy.”**

**VII. IF WE FAIL TO SPEAK AND DO THE WILL OF GOD; THEN, WE LOSE OUR IDENTITY AS THE CHURCH OF CHRIST.**

**A. It should be every clear to all who study this subject that if we lose these marks of identity, that we also lose our claim to be the church of Christ.**

1. Jesus said to the church of Christ in Ephesus:

**“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent.” Rev. 2:5**

a. What is the **“candlestick”** which faces removal?

1) Jesus said the mystery of **the “the seven candlesticks which thou sawest are the seven churches.”** Rev. 1:20

2) Therefore, the **“candlestick”** which faced removal in Ephesus was the church.

b. What church was Jesus going to remove if they did not repent?

c. The **“candlestick”** which was going to be removed, if she did not repent, was none other than the church of Christ.

**B. Therefore, it is possible for a people who at one time were a local church of Christ, but who lost the marks of identity, to cease being the church of Christ.**

1. In order to become a church of Christ in any given location, people had to obey the teaching of Christ.

2. When these same people stop obeying the teaching of Christ, they lose their **“candlestick:”** the right to be called a church of Christ.

**C. It is possible for people who were once the church of Christ to become a denomination.**

1. What does it take to be a denomination?

a. All it takes to be a denomination is to go beyond the teaching of Christ: liberalism.

b. All it takes to be a denomination is to cut out any part of the teaching of Christ: radicalism.

- 1) Liberalism adds to that which is the teaching of Christ; it loosens where Christ has bond.
  - 2) Radicalism, on the other hand, makes laws where Christ has made no law; it binds where Christ has not bond.
2. Any combination of these anti-Christ doctrines will make a congregation a denomination if continued and not corrected.
    - a. Generally, liberalism will bind something at some point where Christ has not bond;
    - b. while radicalism will generally loose something at some point where Christ has not loosed.
  3. Truth is generally found between two extremes!
  4. It takes only a departure from the teaching of Christ, an adding or taking away, to be denominational.

#### **D. Conclusion:**

1. If we fail to teach and do the will of God through Christ, we will lose the marks of identify;
2. and when we lose the marks of identify, we lose the right to be called a church of Christ.
3. Throughout the Old Testament we read such phrases as:
  - a. **“Hear, O heavens, and give ear, O earth: for the LORD hath spoken,... - Isa. 1:2.**
  - b. Jeremiah **“To whom the word of the LORD came....” - Jer. 1:2**
  - c. **“The word of the LORD came expressly unto Ezekiel....” – Ezek. 1:3**
4. The word of the LORD has comes to the church of Christ written upon the pages of the New Testament: **“If any man speak, let him speak as the oracles of God.”**
5. Are we going to remain the church of Christ?

## **VIII. HOW THE CHURCH OF CHRIST SETTLES QUESTIONS MAKE HER DIFFERENT**

A. The manner in which the church of Christ settles what is to be preached and how questions are to be settled makes it different.

1. First, the only question that needs to be brought forth is: ***“What does the Bible say?”***

a. If the Bible addresses a subject, then that subject should be preached.

b. It must be preached in the same manner as the Bible teaches it.

2. Second, the only question that needs to be brought forth is: ***“How does the Bible answer the question?”***

a. All questions must be answered just as the Bible teaches on the question being considered.

b. It must be no more and no less!

B. But, someone may object, ***“What if it is going to divide the congregation?”***

1. The church of Christ does not decide how to answer a question or what should be preached, by the popularity of the subject.

a. It is a mark of denominationalism to make decisions based on the majority vote: the popularity of the subject.

b. It is a question of authority and Christ has it all! - Matt. 28:18.

c. We must remember at all times, the church of Christ speaks where Christ has spoken on all subjects.

1) When we stop speaking where Christ has spoken, we stop being the church of Christ.

2) At the same time, when we speak where Christ has not spoken, we stop being the church of Christ.

2. There are some things worse than dividing the local congregation.

a. One of those things is failing to speak as the oracles of God.

b. The result of failing to speak as the oracles of God is to be lost.

c. Being lost is worse than dividing a local congregation.

**C. In the church of Christ the elders watch in behalf of our souls – Heb. 13:17; Acts 20:28.**

1. The first responsibility of elders in watching for our souls is to see that all the counsel of God is taught – Acts 20:29-30.

a. No one knows at what point in time a subject may become an issue of false teaching.

b. At the same time, no one knows what subject may become a subject of false teaching.

c. Therefore, the only safe course of action is to make sure that all the counsel of God is taught continually.

d. Wise elders will know what subjects are presently being taught in a false manner and will make sure that these subjects are preached on at the earliest opportunity.

2. It is not the responsibility of elders to watch after the budget and measure what can and can not be preached by how the subject might affect the budget.

a. It is also true, it is not the responsibility of the elders to watch after the number of people who might leave if a certain subject is preached; while deciding to disallow that subject to be preached.

b. It is also true, it is not the responsibility of the elders to watch as to how the community might respond to a certain subject being preached; while deciding to disallow that subject to be preached because the community would react negatively.

1) For elders to make decisions which will not allow all the counsel of God to be preached is to fail in the worst way to watch in behalf of our souls.

2) When elders act in this manner they cause us to lose the marks of identity of the church of Christ.

3. The way elders make decisions as to what subjects and how a subject is to be preached makes the church of Christ different from other religious bodies.

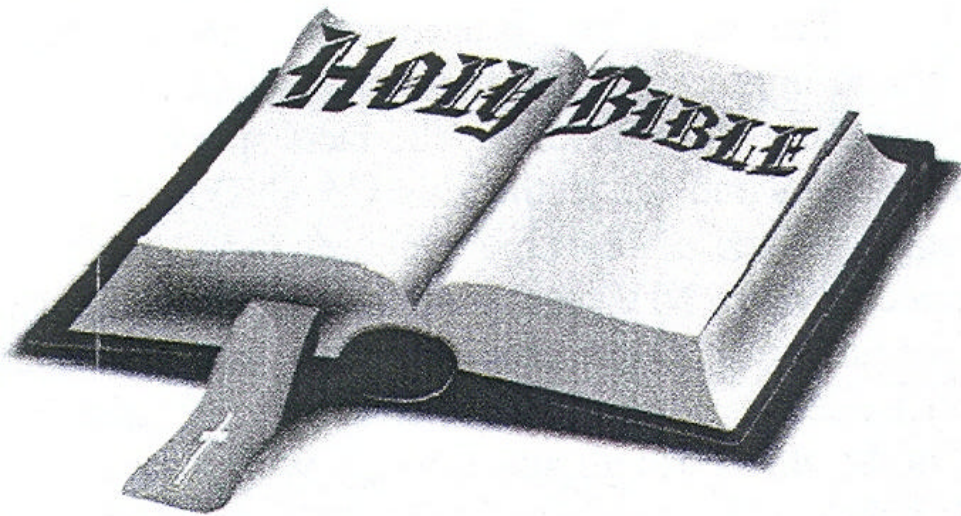
## **CONCLUSION:**

1. On the human side of the church of Christ, it is the adherence to the teaching of Christ that makes the church of Christ different from all other religious bodies in the face of the earth today.
2. The heart and soul of the restoration movement in America was the plea: ***“BACK TO THE BIBLE.”***
3. The distinction which the church of Christ has from all other religious bodies is that of: ***“Speaking where the Bible speaks, and being silent where the Bible is silent.”***
4. It is the duty of every member of the church of Christ to do all within his power, all the days of his life, to make sure that we follow that one principle of truth.

### **5. Acts 20:32**

**And now, brethren, I commend you to god, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.**

WHY IS THE  
CHURCH OF CHRIST  
IN  
YOUR  
NEIGHBORHOOD?



APPENDIX B



## **WHY IS THE CHURCH OF CHRIST IN YOUR NEIGHBORHOOD?**

Text: Matthew 16:18

“...I will build my church...”

Romans 16:16

“the churches of Christ salute you.”

### **INTROCTION:**

#### **A. Jesus’ promise was made BEFORE the church of Christ was established.**

1. Paul’s words were written **AFTER** the church of Christ was established.
2. The church of Christ was established as lost souls obeyed the gospel:

##### **Acts 2:41**

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

#### **B. The first things written about the church of Christ when she was established were:**

“And they continued stedfastly in the apostle’s doctrine and fellowship, in the breaking of bread and in prayer.”

##### **Acts 2:42**

#### **I. The church of Christ is here for worship.**

##### **A. The first objective of the church of Christ, why she is in your neighborhood, is to worship God : “in spirit and in truth.”**

###### **1. John 4:23-24**

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him

God is a Spirit: and they that worship him must worship him in spirit and in truth.

**a. “in spirit”** means in a right attitude.

**b. “in truth”** means according to the truth – the revelation of God.

2. What are the acts of worship?

**a. The Lord’s Supper:**

**1) Matthew 26:26-28**

**2) I Corinthians 11:23-29**

**3) Acts 20:7**

**b. Singing:**

**1) Ephesians 5:19**

**2) Colossians 3:16**

**c. Prayer:**

**1) I Thessalonians 5:17**

**2) Colossians 4:2**

**d. Giving:**

**1) I Corinthians 16:1**

**2) 2 Corinthians 9:6-7**

**e. Teaching:**

**1) 2 Timothy 4:2**

**2) Titus 2:1**

**B. Every thing done in the assemblies of worship must be done according to the authority of Christ.**

**1. Matthew 28:18**

**2. Colossians 3:17**

## **II. HERE TO HELP THOSE IN NEED**

### **A. The church of Christ is in your neighborhood in order to help those who are in need.**

1. In need refers to the basic necessities, such as:

- a. food,
- b. clothing,
- c. housing,
- d. and medicine.

**2. Acts 2:44-45**

**3. Galatians 6:10**

### **B. The church of Christ is NOT here to meet the “wants” which people may have, but the basic “needs.”**

**C. We must also remember, that Jesus said, ‘For ye have the poor always with you:...’ Mathew 26:11**

## **III. HERE TO PREACH THE GOSPEL OF CHRIST**

### **A. The church of Christ is in your neighborhood in order to preach the gospel of Christ to the lost.**

**1. Luke 2:10-11**

a. The name **“Jesus”** means Saviour – **Matthew 1:21.**

**b. Luke 19:10**

**2. Mark 16:15**

**B. Why is it so important that the church of Christ preach the gospel of Christ?**

**1. Romans 1:16**

**a. I Corinthians 1:18-21**

**b. I Corinthians 2:2**

**c. Acts 4:12**

2. There is no other way for people to come to know Jesus, other than through the gospel of Christ.

**C. In order to know Christ, a person must obey the gospel of Christ.**

**1. Mark 16:15**

**2. Mark 16:16**

**3. 2 Thessalonians 1:7-9**

**4. I John 2:3-5**

**IV. HERE TO PLEAD**

**A. The church of Christ is in your neighborhood in order to plead with all people to come unto Christ.**

**1. Matthew 11:28-30**

**2. Ephesians 3:10-11**

**B. Our plea is for all people to return to the teaching of Christ and to forsake all man made doctrines.**

**1. Galatians 1:8**

**2. 2 John 9**

**C. Our plea is for religious unity based upon the Bible.**

**1. John 17:20-21**

**2. Ephesians 4:3-6**

**D. Three things are needed in order to reach religious unity:**

1. An open Bible, in order to **know** the will of God;
2. an honest heart, in order to **believe** the will of God;
3. and, a humble spirit, in order to **obey** the will of God.

**V. HERE TO ANSWER**

**A. The church of Christ is in your neighborhood in order to answer the challenges of those who teach doctrines, other than the doctrine of Christ.**

**1. Philippians 1:17**

**2. I Peter 3:15**

**CONCLUSION:**

A. We, the churches of Christ, are here asking: do you have a desire to be just a Christian as revealed upon the pages of the New Testament, to come and join us in these most noble efforts.

B. If you have an interest in simple New Testament Christianity, then, we the churches of Christ, ask you to join us in our efforts.

C. There is but one way for you join us in such efforts; you must obey the gospel of Christ and he will add you to the church of Christ.