

Principles of the

New Testament Church



A study about characteristics of the church according to the New Testament pattern.
Chapters 3-13 of this study follow closely to CC Crawford's book Sermon Outlines on the Restoration Plea published by Dehoff Publications, 1956.

Taught by

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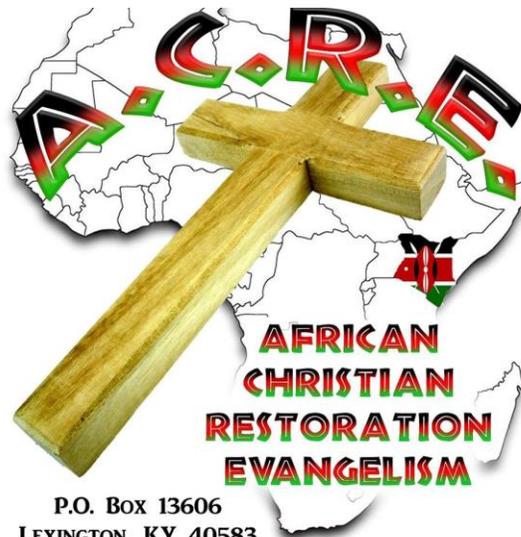
Bachelor of Arts in Biblical Studies and Preaching

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Eastern Illinois University

Master of Science in Educational Administration



Outline for Class Sessions

Monday

Lesson 1 – What is meant by “New Testament Church”?	1
Lesson 2 – The need for the New Testament Church be built on the Pattern	4
Lesson 3 – Characteristics of the New Testament Church.....	7

Tuesday

Daily Quiz

Lesson 4 – Need to restore the New Testament Church	13
Lesson 5 – The New Testament Church’s plea is for Christ	18
Lesson 6 – What Church did Jesus establish as the New Testament Church?	26
Lesson 7 – The actual establishment of the New Testament Church.....	33

Wednesday

Daily Quiz

Lesson 8 – The New Testament Church in Jerusalem.....	35
Lesson 9 – The name of the New Testament Church	40
Lesson 10 – What are the differences between “churches” and the New Testament Church?	46
Lesson 11 – The New Testament Church’s relationship with other “churches”	51

Thursday

Daily Quiz

Lesson 12 – Is the New Testament Church a denomination?.....	55
Lesson 13 – Authority of the New Testament Church	59
Lesson 14 – The New Testament Church as a people of the Book.....	63
Lesson 15 – The New Testament Church and the biblical plan of salvation.....	66

Friday

Daily Quiz

Lesson 16 – The New Testament Church and the Lord’s Supper	74
Lesson 17 – The New Testament Church and church leadership	77
Lesson 18 – The New Testament Church and the Great Commission.....	81

Final Exam

Study Outlines for Daily Quizzes

Tuesday – Friday a short quiz will be given to start the day. Each quiz will include a memorization of one basic principle about the New Testament church and 5 short questions covering the material taught the previous day.

Tuesday

Principle to Memorize

No book but the Bible. No creed but Christ. No headquarters but heaven.

Notes for the Tuesday Quiz:

Wednesday

Principle to Memorize

Call Bible things by Bible names. Do Bible things in Bible ways.

Notes for the Wednesday Quiz:

Thursday

Principle to Memorize

Where the Scriptures speak, we speak. Where the Scriptures are silent, we are silent.

Notes for the Thursday Quiz:

Friday

Principle to Memorize

Following the Bible only will make Christians only. Hear, Believe, Repent, Confess, Be Baptized

Notes for the Friday Quiz:

Lesson 01 - What is Meant by New Testament Church

Scripture Text: Matthew 16:16-19

- Upon this rock, I will build My church

- Local Church is in the eternal purpose of God
 - There is an essential unity of
 - Christ
 - Word of Christ
 - Church of Christ
 - If we reject Christ, we reject His word and His church. If we reject His church, we reject Christ and His word.

- Myths about the New Testament Church
 - The church is a building.
 - The church is a service.
 - The church is outdated.
 - The church is a business to be run.
 - The church has to be part of a denomination.
 - All “churches” are in this together. “We are all going to the same place”. Hence, we can “chose the church of our choice”.

- The Church as the Ekklesia
 - The word “church,” which is derived from kuriakos, “of or belonging to the Lord,” represents in the English Versions of the Bible of the New Testament the Greek word ekklesia; Latin, ecclesia. It is with the signification of this word ekklesia as it meets us in the New Testament, and with the nature of the society which the word is there used to describe, that the present article is concerned.
 - In the KJV translated church 115 times and assembly three times.
 - Ekklesia in the New Testament referred to:
 - A gathering of citizens called out from their homes into some public place, an assembly.
 - An assembly of the people convened at the public place of the council for the purpose of deliberating.
 - An assembly of Christians gathered for worship in a religious meeting.

Principles of the New Testament Church – page 2

- New Testament Images of Local Church
 - The Body of Christ
 - Ephesians 1:22,23; Romans 12:4-8; I Corinthians 12:12-31
 - The Temple of God
 - I Corinthians 3:9-17; Ephesians 2:21,22; I Peter 2:5
 - God's Cultivated Field/Vineyard
 - I Corinthians 3:1-9; 9:7; Matthew 21:33-41; Matthew 13:1-9 cf. 18-23; 24-30; 36-43
 - Christ's Flock
 - John 10:1-16; Acts 20:28-30; I Peter 5:1-4
 - The Bride of Christ (elect)
 - Ephesians 5:25-32; John 3:29; Revelation 19:7; 21:2-4; 22:16; II Corinthians 11:2; Matthew 22:1-10
 - The Household of God
 - Ephesians 2:19; 3:15; Galatians 6:10; I Timothy 3:15
 - The Israel of God
 - Galatians 6:16; I Peter 2:9,10; Romans 9:25,26; Matthew 19:28; James 1:1; (Hebrews 12:22 & Revelation. 21:2)
 - Salt of the earth
 - Matthew 5:13
 - Light of the world
 - Matthew 5:14
 - Letter from Christ
 - II Corinthians 3:2-3
 - Fishers of men
 - Mark 1:17; Matthew 4:19
 - Unleavened bread
 - I Corinthians 5:7
 - One loaf
 - I Corinthians 10:6-17
 - New wine
 - Mark 2:22
 - Fig tree
 - Luke 13:6-9; Mark 11:12-14; Matthew 15:13
 - Olive tree
 - Romans 11:13-24
 - God's planting
 - I Corinthians 3:9
 - God's building
 - I Corinthians 3:9
 - Building on the Rock
 - Matthew 16:18-19
 - Pillar and Buttress
 - I Timothy 3:5, 15; Revelation 3:12
 - Virgins
 - Matthew 25:1-13; Revelation 14:1-4

Principles of the New Testament Church – page 3

- Elect lady
 - II John 1:1; I Peter 5:13
- Wedding feast
 - Mark 2:19; Matthew 22:1-10; Revelation 19:9
- Wearers of white robes
 - Matthew 22:1-4; Revelation 19:7
- Clothed with Christ
 - Galatians 3:27
- Citizens
 - Ephesians 2:19; Galatians 6:10; Philippians 3:20
- Exiles
 - I Peter 1:1; 2:11; Hebrews 11:13; Ephesians 2:12-19
- Dispersion
 - James 1:1; I Peter 1:1
- Ambassadors
 - II Corinthians 5:18-21

Many of the images are from a paper by James Strauss entitled: “Church and Christians: A Study in Images”

Let men say what they please, the church with its affairs, its origins, fortunes, and consummation, is the most simple and elevated theme to which the mind of man, to which the towering hierarchies of heaven can aspire...Let haughty mortals, aspiring to be gods on earth, frown and fret. The eternal glory of the church stands engraven on her gates and towers as the final consummation of God’s eternal purpose in creation, providence, and redemption.

Alexander Campbell, Millennial Harbinger, III (March 5, 1832), 111-112.

Lesson 2 – New Testament Church Built According to the Pattern

- **Defining the Restoration Plea**

- It is all about **RESTORATION**

- The restoration of the Lord's church to the pattern of the New Testament
- In teaching (doctrine)
- In principles for living
- Not REFORM, but RESTORE
- Example of the Puritans and the Separatists



Take a run down vehicle

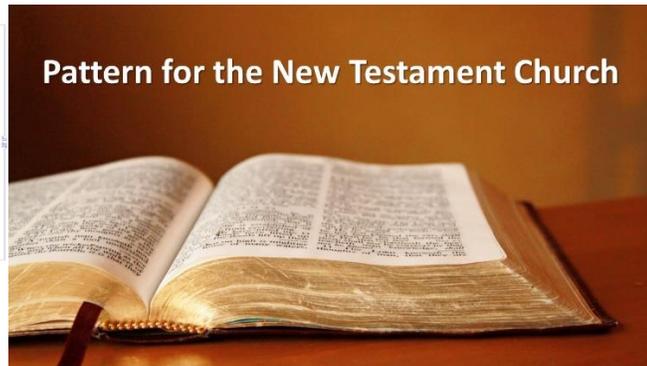
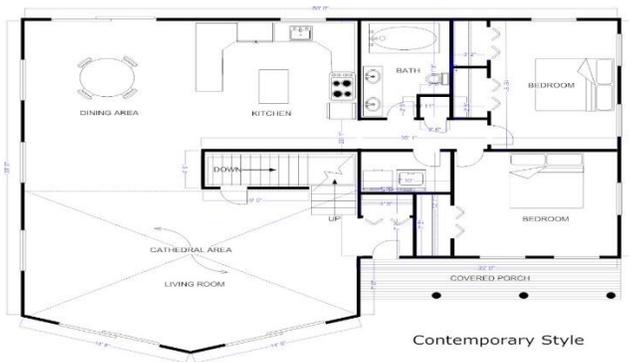
**Restore it back
as if it just
came off the
assembly line**



- It is all about a **PLEA**

- Plea to unite on the Bible and the Bible ONLY!
- Plea to use the Bible as the SOLE source of authority!
- Plea to have Unity, but in Truth!

If we surrender any part of the Restoration Plea, let it be because it has been disproved by Scripture and plain reason, not because so many believe otherwise. Doctrine stands on hermeneutics, not on mathematics. If I'm wrong and narrow and legalistic and divisive, show me in Scripture; don't tell me how many spiritual people disagree with me.



- Hebrew Word of the Day

Hebrew Word of the Day תַּבְּנִיית

Transliteration

tabniyth

Part of Speech

feminine noun

Root Word (Etymology)

From בְּנָה (H1129)

Pattern – Form – Likeness

- Deuteronomy 4:17-18 – Likeness
- Joshua 22:28 – Copy
- II Kings 16:10 – Model
- I Chronicles 28:11-12, 18-19 – Model and Pattern
- Psalm 106:20 – Image
- Isaiah 44:13 – form
- Ezekiel 8:3, 10 – form
- Ezekiel 10:8 – form

- Greek Word of the Day

Greek Word of the Day

τύπος

Transliteration

typos

Part of Speech

masculine noun

Root Word (Etymology)

From τύπτω (G5180)

Mark of a stroke or blow, print

- John 20:25 – Imprint
- Acts 7:43-44 – Images, Pattern
- Acts 23:25 – Form
- Romans 5:14 – Type
- I Corinthians 10:6, 10 – Examples, Example
- Philippians 3:17 – Pattern
- I Thessalonians 1:6-7 – Example
- II Thessalonians 3:9 – Model
- I Timothy 4:12 – Example
- Titus 2:7 – Example
- Hebrews 8:5 – Pattern
- I Peter 5:3 – Examples
- Restoring the New Testament Pattern
 - Pattern for the plan of salvation
 - Pattern for the Lord's supper
 - Pattern for giving
 - Pattern for fellowship
 - Pattern for unity
 - Pattern for church polity (government)
 - Pattern for teaching methods

Principles of the New Testament Church – page 7

Lesson 3 – Characteristics of the New Testament Church

- **Scripture Text: Acts 2:37-47**
- Church in the New Testament means:
 - Pattern was revealed to the apostles
 - Acts 1:1-5
 - Organization came directly from Christ and was set up by the apostles
 - Church was organized PRIOR to human creeds and practices
 - The **“one body”** is vitalized by **“one Spirit”**;
 - Animated by **“one hope”**;
 - Acknowledging the **“one Lord”**;
 - Professing the **“one faith”**;
 - Submissive to the **“one baptism”**;
 - Humbly dependent upon the **“one God and Father of all”**
 - Ephesians 4:4-6
- As to the **ORIGIN**
 - When was the church established?
 - Isaiah 2:2-4
 - Matthew 3:2, 13-17
 - Matthew 10:5-7
 - Luke 10:8-9
 - Matthew 18:15-17
 - Matthew 16:13-19
 - Luke 24:46-49
 - Acts 1:1-5
 - **Covenant**
 - Not binding until death
 - **Testament**
 - Not in operation as long as testator lives
 - **Kingdom**
 - Not established until king ascended and was crowned

Principles of the New Testament Church – page 8

- **Church**
 - Not organized while Jesus was on earth
- **Great Salvation** (Hebrews 2:3)
 - Not proclaimed until the apostles proclaimed it

Christ could not have consistently claimed all authority in heaven and upon earth until He conquered death. It was necessary for Him to suffer and die and to arise from the dead before repentance and remission of sins could be preached in His name. The facts of the gospel, on which the church was founded, could not have been preached until it actually transpired. The facts of the gospel are the death, burial and resurrection of Christ (I Corinthians 15:1-4). These were publicly proclaimed as facts for the first time in the history of the world on Pentecost, A.D. 30, the first Pentecost after His resurrection.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 11.

- As to the **TERMS OF ADMISSION**
 - **Faith** in Christ as the Son of God
 - Acts 16:31; Romans 10:9-10
 - **Repentance** toward Christ
 - Acts 2:38; Luke 13:3; Acts 17:10; II Corinthians 7:10
 - **Confession** of Christ
 - Matthew 10:32-33
 - *Made with the mouth* – Romans 10:9-10
 - *In the presence of witnesses* – II Timothy 6:12
 - **Baptism** into Christ
 - Matthew 28:19-20; Mark 16:16; Acts 2:38
 - *Burial* – Romans 6:3-5; Colossians 2:12
 - *Penitent believer* – Mark 16:16; Acts 2:38, 18:8
 - *In water* – John 3:23; Acts 8:36-39, 10:47
 - *Unto the remission of sins* – Acts 2:38, 22:16; Mark 16:16; John 3:5; I Peter 3:21
- As to the **NATURE**
 - Church was **visible** – Galatians 1:13
 - Church was **invisible** – I Peter 2:5

While it was the “general assembly and church of the first-born who are enrolled in heaven” (Hebrews 12:23), yet its members assembled for public worship in visible organizations known as “churches of Christ” (Romans 16:16).

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 12.

Principles of the New Testament Church – page 9

- As to the **FOUNDER AND FOUNDATION**
 - **Founder** is Christ
 - Matthew 16:18
 - Head is Christ
 - Ephesians 1:22-23
 - **Foundation** is an eternal truth
 - Jesus is the Christ, the Son of the Living God
 - Jesus is the TRUTH, so the church is built on Jesus
 - I Corinthians 3:11
 - Ephesian 2:19-20
- As to the **NAME**
 - **Universal Organization** or *church catholic*
 - Known as the *church*
 - Colossians 1:18
 - *The body of Christ*
 - Colossians 1:24; Ephesians 4:12; I Corinthians 12:27
 - *The church of God*
 - I Corinthians 15:9; I Timothy 3:5
 - **Local congregations** of the saints
 - *Churches*
 - I Corinthians 16:1-2; II Corinthians 8:1
 - *Churches of God*
 - I Thessalonians 2:14; I Corinthians 1:2
 - *Churches of Christ*
 - Romans 16:16
 - **Individual members**
 - *Disciples* – Acts 11:26, 19:30
 - *Brethren* – I Corinthians 15:6; James 1:2; I Peter 1:10
 - *Priests* – I Peter 2:9; Revelation 5:10
 - *Christians* – Acts 11:26, 26:28; I Peter 4:16

Principles of the New Testament Church – page 10

- As to the **CREED**

- **Latin word “credo” means “I believe”**

- The creed of the early church was Christ Himself
 - Belief in the person – Jesus as the Christ, the Son of the living God
 - Paul said “I know Him **whom** I have believed” (not **what**) – II Timothy 1:12
 - The Creed DOES NOT change! (Hebrews 13:8)

CREED – *Jesus is the Christ, the Son of the Living God*

- *Simple*
- *Profound*
- *Comprehensive*
- *Divine*
- *A pattern*
- *Capable of bringing out the best in our lives*
- *Universal*
- *Perfect*

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 14.

- As to the **Discipline**

- **Discipline of the church was the apostles’ doctrine**

- At first it was oral
 - Later compiled in written form
 - Handed down in the New Testament canon
 - Teachings of Christ, as revealed by the Holy Spirit
 - John 14:26, 16:13-15, 20:22-23; Acts 2:4

The New Testament has always been, and always will be, a sufficient guide in religious faith and practice.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 14.

- As to the **Worship**

- **The members assembled in local congregations on each first day of the week**

- Acts 20:7; I Corinthians 11:18-22; Hebrews 10:25
 - Remembered the resurrection – Mark 16:9
 - Called the “Lord’s Day” – Revelation 1:10

- **The early church continued steadfast in four things**
 - Apostles' teaching
 - Fellowship
 - The breaking of bread
 - Prayer
- As to the **Organization**
 - **Temporary functions**
 - Apostles
 - Prophets
 - When the word was completed, and upon their deaths, these functions were replaced.
 - **Permanent functions**
 - Evangelists – Acts 21:8; Ephesians 4:11; II Timothy 4:5
 - Elders – Titus 1:5-9; I Timothy 3:1-7; Acts 20:28
 - *Overseers, shepherds, elders and teachers*
 - Deacons – Acts 6:1-6; I Timothy 3:8-13
- As to the **Mission**
 - **To preserve the truth of God**
 - I Timothy 3:15; II Timothy 2:2
 - **To proclaim this truth**
 - Matthew 28:19; Mark 16:15

All the aims and duties of the church may be comprehended in these two basic works. When the church neglects either, she is failing just to that extent in accomplishing the purposes of Christ in the world.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 16.

- As to the **Unity**
 - The church was originally one body – Ephesians 4:4-6
 - Ephesians 4:4-6
 - John 17:20-21

Amid the multiplicity of “churches” in modern times, is it possible to find and identify this New Testament church?

- *To find a New Testament church, ask these questions*
- *What church has no creed but Christ?*
- *What church has no book of discipline but the New Testament?*
- *What church requires the same terms of admission as did the New Testament church?*
- *What people wear the same religious designations as those worn in the New Testament times, preferring to be called Christians only?*
- *What church has no other functions in the church but evangelists, elders and deacons?*
- *What church insists that the ordinances be obeyed as they were in the New Testament?*
- *What church meets each first day of the week for the apostles’ teaching, fellowship, the breaking of bread, and prayer?*
- *What church possesses all the earmarks of the New Testament church?*

Whenever you find a body of people practicing these things, there you find a church after the New Testament pattern. Paul says to “prove all things; hold fast that which is good” (I Thessalonians 5:21). We invite you to unite with us now on the Bible and the Bible alone.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 18.

Lesson 4 – Need to Restore the New Testament Church

Scripture Texts: Exodus 25:8-9; Acts 1:1-3

- **New Testament writers warned of false teachers**
 - II Peter 2:1
 - I John 4:1
 - I Timothy 4:1-3
 - II Timothy 4:3-4
- **False Teaching over time**
 - Hierarchy patterned after the political organization of the Roman Empire
 - Jewish and Pagan doctrines, customs and ceremonials into the church of Christ
 - Enforcement of church decrees and “uninspired creedal statements”
 - Human priesthood with special powers and privileges
 - One man “bishop of Rome” the Vicar of Christ on earth
 - Dark ages – crimes and corruption in the church
- **Reformation movement started**
 - Hus, Savonarola, Wiclif – denounced the corruption of the papacy and lost their lives for it
 - Martin Luther denounced the pope and tried to bring the Bible back to the common people – Justification by faith
 - John Calvin – many false teachings of the New Testament, but carried the reformation into Scotland and England
 - John Wesley- spoke out against the church of England and brought back some evangelistic fervor to the church

The foremost ideal of these great leaders as reformation. Not one of them conceived the idea of restoration. Their co-workers and successors likewise failed to get the vision of a complete return to the primitive faith and worship. . . While the reformations accomplished much in the way of clearing the atmosphere, in the end, they failed because they did not go back far enough.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 22.

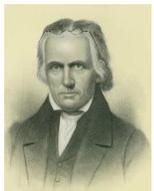
The ultimate result, at the beginning of the 19th century, was that Protestantism found itself divided into more than 150 warring sects . . . The Bible had been buried as deeply under the debris of theological speculation and dogma as it had one been submerged beneath the traditions and the edicts of the papacy!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 22.

- **Causes of the Restoration Movement**
 - Dissatisfaction with human creeds
 - The dogma of total depravity
 - The mystical conception of conversion
 - General neglect of the Bible
 - Rampant sectarianism
 - General religious stagnation and a widespread decadence of morals

• Sources of the Restoration Movement

- James O’Kelly in Virginia and North Carolina (1793-95)
 - Opposition to the ecclesiastical tendencies of the Methodist Episcopal Church
 - In 1795 some 7000 left the denomination to become “Republican Methodists” which later they dropped and became “Christians”
- Abner Jones (1802)
 - Baptist preacher greatly disturbed “in regard to sectarian names and creeds”
 - 25 members began a church in Lyndon, Vermont
 - Aligned with Elias Smith, a former Baptist, who put out a publication – The Herald of Gospel Liberty
- Barton W. Stone (1804)
 - Presbyterian preacher of the Cane Ridge and Concord, Kentucky churches
 - Left the Presbyterian church and wrote The Last Will and Testament of the Springfield Presbytery
 - Took the name Christian
 - The Bible is the only sure guide to heaven
- Thomas Campbell (1809)
 - Preacher for the Old-Light Anti-Burgher Seceder Presbyterian Church in Pennsylvania
 - Made the statement - Where the Scriptures speak – we speak! Where the Scriptures are silent – we are silent!
 - Wrote the **Declaration and Address**



Declaration and Address

Nothing ought to be admitted, as of divine obligation, in the constitution and management of the church, but what is expressly enjoined by the authority of our Lord Jesus Christ and His apostles upon the New Testament church, either in express terms or by approved precedent.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 31-32.

Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians that is not as old as the New Testament.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 32.

- Alexander Campbell (1809)
 - Son of a Thomas Campbell, a Presbyterian preacher
 - “One of the best scholars of the kingdom”
 - While at the University of Glasgow, he grew frustrated with the teachings of the Presbyterian church
- Thomas and Alexander Campbell (1809)
 - Alexander joined his father in America
 - In 1812, they concluded that they had never been scripturally immersed, and were immersed in Buffalo Creek by a local Baptist preacher.
 - Alexander Campbell was a great debater
 - Bethany College was begun



Principles of the New Testament Church – page 15

- Walter Scott (1819)
 - Raised Presbyterian
 - Met George Forrester in Pittsburg in 1819 – the Bible was his only authority and guide in matters of religion.
 - Scott said, “the gospel was a message and to believe and obey the message was to become a Christian”
 - Co-labored with Alexander Campbell
- Racoon John Smith (1819)
 - Raised a Calvinistic Baptist
 - Waited patiently for years for an experience to show him he was saved
 - He memorized much of Scripture and was reprimanded for preaching so much of the Bible
 - Began reading Christian Baptist by Alexander Campbell



Bible and the Bible Alone

I will not say there are no faults in Bro. Campbell, but there are fewer, perhaps, in him than any man I know on earth; and over these few my love would throw a veil, and hide them forever from view. I am constrained, and willingly constrained, to acknowledge him the greatest promoter of this Reformation of any man living.

Barton W Stone, 1832

Let us then, my brethren, be no longer Campbellites or Stonites, New Lights or Old Lights, or any other kind of lights. But let us come to the Bible and the Bible alone, as the only book in creation that can give us all the Light we need.

Racoon John Smith, 1832

- Principles of the Restoration Movement (B.A. Abbott)
 - Universal church – the church of Christ is intentionally and constitutionally one
 - Universal book – the only rule of faith and practice
 - Universal confession of faith
 - Universal Scriptural names – believers, Christians, etc.
 - Universally accepted ordinances – baptism and Lord’s supper
 - Universal life – as set forth by Christ and the apostles
 - Universal aim – establish the kingdom on earth
- Principles of the Restoration Movement (W.N. Briney)
 - Loyalty to Christ
 - No creed but Christ
 - His word the only rule of faith and practice
 - Belief in, and conformity to, His teaching, our message
 - “Thus saith the Lord” in matters of faith
 - Liberty in matters of private opinion
 - The Restoration Movement
 - Principles of the Restoration Movement (W.N. Briney)
 - Christian unity on the basis of the New Testament
 - Calling “Bible things by Bible names”
 - Disavowal of human names and creeds
 - Practice of the ordinances as they were kept in the New Testament times
 - Each local church of Christ a democracy

The unity of the people of God, Jesus Christ being made the head of the corner, the basis of unity the restoration of the New Testament church in its name, creed, ordinances, organization, and life, as set forth in the Scriptures – that is what the Restoration movement stands for.

WN Briney, The Watchword of Restoration Vindicated, p 19-42.

- James A Garfield

- Twentieth President of the United States of America

- Principles of the Restoration Movement

- We call ourselves Christians or Disciples
- We believe in God the Father
- We believe that Jesus is the Christ, the Son of the living God, and our only Savior. We regard the divinity of Christ as the fundamental truth in the Christian System
- We believe in the Holy Spirit, both as to it agency in conversion and as an indweller in the heart of the Christian
- We accept both the Old and New Testament Scriptures as the inspired Word of God
- We believe in the future punishment of the wicked and the future reward of the righteous
- We believe that Deity is a prayer-hearing and prayer-answering God
- We observe the institution of the Lord's Supper on every Lord's Day. To this table it is our practice neither to invite nor debar. We say it is the Lord's Supper for all the Lord's children.
- The Restoration Movement
- Principles of the Restoration Movement (James Garfield)
- We plead for the union of all God's people on the Bible, and the Bible alone.
- The Bible is our only creed.
- We maintain that all the ordinances of the Gospel should be observed as they were in the days of the Apostles.



- **Plea of the Restoration Movement**

- Plea of unity on the basis of the New Testament
- Plea for the restoration of New Testament Christianity
- Plea for Christ
- The name should be worn
- His name is our only creed
- His word is the only book
- His authority must be recognized and restored
- His church should be exalted above all institutions
- His commands must be obeyed by His people
- His ideals should be exemplified in the lives of Christians
- His unity is by faith, repentance, and baptism into Him, creating one body

- **Nature of the Restoration Movement**

- It is a RESTORATION movement, NOT reformation
- It is an UNDENOMINATIONAL movement
- It is a NEW TESTAMENT movement
- It is a DOCTRINAL movement

• **Why the Restoration message is needed today**

- Widespread spirit of anarchy in the world
- Universal dissatisfactions with the old-time traditions, creeds and dogmas
- Widespread religious dearth over the entire world
- Widespread desire for, and trend toward, the reunion of Christendom

These fundamental principles of the Restoration movement, unfortunately, are being overlooked in the Babel of modern theology and philosophy. I am convinced that there are literally hundreds of people who are hungering for this very message, but do not know where to find it. This is no time for neglecting or “toning down” the plea; it is the very thing the world wants!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 42.

Lesson 5 – New Testament Church’s Plea for Christ

Scripture Text: **Philippians 2:5-11**

- *For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*

• **A Plea for Christ**

• **“Our Plea”?**

- Is the plea “our plea”?
- The plea is for Christ!
- It is as old as the apostolic message!
- It is Christo-centric
- Jesus is in all; through all; over all and was in all the apostles!
 - Mark 13:31

• **The Main Thing**

- Catholicism – the machine
- Protestantism – the creeds
- Christianity – Christ
- Christ was the CENTER of the apostolic message!
 - Gospel – Jesus died; was buried; and rose again
 - I Corinthians 15:1-4
 - II Timothy 1:12
 - I Corinthians 2:2
 - Galatians 2:20

• **Reproduction of New Testament Christianity**

- The Restoration Movement repudiates the Catholic hierarchal system
- The Restoration Movement repudiates Protestant human names, creeds and ceremonials
- The fundamental message of the Restoration Movement is on the preeminence of Christ
- The Restoration Plea may be defined in a single sentence: It is a *Plea for Christ*

- **The Name of Christ**

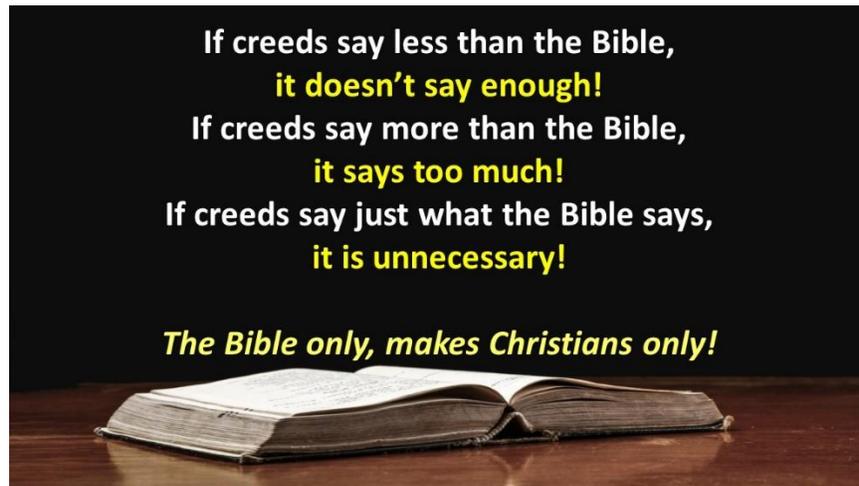
- Baptized into His name
 - Acts 2:38
- It is a divine name
- It is a preeminent name
 - Philippians 2:9-11
- It is the only name in which one can be saved
 - Acts 4:12
- It is the name divinely bestowed upon the disciples
 - Acts 11:26
- It is the name in which we should do everything we do
 - Colossians 3:17
- **Human names denounced by apostles**
 - Religious designations
 - I Corinthians 1:12-16
 - Wearing human names is carnal
 - I Corinthians 3:4-5
 - Romans 8:6-8
- The name “Christian” is biblical and universal
- The name “church of Christ” is the only congregational name upon which biblical unity can be attained
 - Romans 16:16
- **John Wesley**
 - “Would God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten . . . With regard to the name Christian, I would say there is none like it; given to me, and in my life and in death I would glorify God in this name.”
- **Martin Luther**
 - “I pray you, leave my name alone; and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone.”
- **Charles Spurgeon**
 - “I look forward with pleasure to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the Baptist name will soon perish; but let Christ’s name last forever.”
- Bank of Heaven illustration

• The Person of Christ

- The Restoration message includes the Person of Christ as the one sufficient creed for all Christians
 - Creed comes from the Latin credo meaning I believe
 - Matthew 16:16
 - John 20:30-31
 - Acts 16:31
 - Romans 10:9-10
- Belief in Christ as the Son of God includes acceptance of the fact of His personal atonement for sin
- Three facts about the atonement
 - Jesus offered His body as a living sacrifice
 - Jesus shed His blood for the remission of sins
 - His atonement for our sins was sufficient because His person was, and is divine

Human creeds are incomplete statements and can not be universally accepted. At best, they are nothing but the opinions of uninspired men. They set limits upon intellectual progress. They divide God's people by submitting tests of fellowship separate and apart from God's Word; they are written and enforced without divine sanction. They are superfluous and unnecessary . . . Human creeds are the uninspired products of theological speculation and contribute to the spread and perpetuation of denominationalism.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 49-50.



Principles of the New Testament Church – page 21

- The true creed of the church of Christ is a Person
 - Faith does NOT center in a dogma or an institution
 - Baptism
 - We believe in Jesus who instituted immersion
 - Lord's Supper
 - We believe in Jesus who instituted the Lord's Supper
 - We do not believe in things, but believe in the **PERSON**
 - II Timothy 1:12 – I know Him **whom** I have believed!
 - Christ as our Creed
 - *"This creed was not made at Nice, nor at Westminster, nor at Augsburg. The creed of the living church of the living God is the living, ever-living Christ. Christ is our creed; that is a simple creed; that is a growing creed; that is a heaven-sent creed."* George H Combs, Call of the Mountains , 85
- **The Word of Christ**
 - The Restoration message includes the word of Christ as the sufficient book of discipline for His church.
 - The New Testament is the Christian's book of discipline. He should have no other – he needs no other!
 - If the Scriptures are sufficient to furnish the man of God unto all good works, written disciplines of human origin are unnecessary!
 - Book of Divine Discipline
 - Want to know what to do to be saved?
 - Read Mark 16:16
 - Read John 3:5
 - Read Acts 2:38
 - What the Holy Spirit has joined together by the conjunctions "and" and "for," let no theologian put asunder!
 - Colossians 3:16
- **The Authority of Christ**
 - The Restoration plea is essentially a plea for the Authority of Christ.
 - This is FUNDAMENTAL!
 - Most of our present day religious controversies are not over questions of interpretation, but questions of authority!

Principles of the New Testament Church – page 22

- All authority was delegated to Jesus (Matthew 28:18-20)
 - Jesus delegated the authority to the apostles
 - Inspired by the Holy Spirit who would lead them into ALL truth and protect them from error in the revealing of His Word to mankind
- There is NO evidence anywhere in the Bible that divine authority was ever delegated to anyone else!
- Divine authority ended with the work and revelation of the apostles!
- The “historic episcopacy” has no authority to make any changes in the teaching of Christ; therefore I am NOT an Episcopalian, but a Christian!
- The presbytery has no authority over the teaching of Christ; therefore I am NOT a Presbyterian, but a Christian!
- The congregation has no authority over the teaching of Christ; therefore I am NOT a Congregationalist, but a Christian!
- I do not believe IN baptism, but I do believe in the Christ who commands me to be baptized; therefore I am NOT a Baptist, but a Christian!
- I believe that everything in the local church should be done “decently and in order,” but I do not believe that the church should be named for the methods used; therefore I am NOT a Methodist, but a Christian!
- Christ instituted the ordinances in the church
 - He alone has the right to alter them!
 - The church did NOT institute baptism!
 - The church did NOT institute the Lord’s supper!
 - The church has NO right to change what Christ has ordained for the church!
- Restore the authority of Christ over His church and bring all professing Christians to accept His authority, and you will have solved many of the problems which harass modern Christendom. You will have swept away all popes, councils, synods, presbyteries, conferences, associations, and assemblies which, in the past have presumed to speak with authority. You will have swept Catholicism off the face of the earth and you will have destroyed every vestige of humanism that lingers in Protestantism. When ALL professing Christians recognize the exclusive authority of Christ over His church, Christian unity will soon be a reality! CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 53.

- **The Church of Christ**

- The restoration message includes a plea for the restoration of the church of Christ
- World is caught up in “churchanity”
 - Luther’s church
 - Calvin’s church
 - Wesley’s church
- What happened to the church which the Lord Himself established?
- The church of Christ goes back beyond
 - Wesley
 - Calvin
 - Luther
 - Rome
 - Constantinople
- The church of Christ goes ALL the way back to Jerusalem on the Day of Pentecost (Acts 2)
- This is the church to restore and reproduce!

- **The Ordinances of Christ**

- These are NOT ordinances of the church, but rather ordinances of Christ!
- Three in number:
 - Baptism (Immersion)
 - For the repentant believer
 - The Lord’s Supper
 - Remembers the sacrifice of Jesus
 - The Lord’s Day
 - Remembers the resurrection of Jesus
- Baptism was by immersion under the preaching of the apostles
 - Admitted by scholars of all denominations
 - There is no more clearly established fact in church history than that baptism was by immersion
 - The controversy is NOT over what baptism is, but over what baptism is not (not sprinkling or pouring).

True Obedience

True obedience does a thing commanded; does it without question; and does it the way the author of the command wants it to be done. . . People are perfectly willing to believe and repent of their sins; but when they come to the baptismal water, they stop and say, "This is a matter for me decide in my own conscience," and in many cases follow their own preference or inclination instead of submitting to the ordinance of Christ in the way it was performed in New Testament times. . . The plea of the restoration movement is that the ordinances may be restored to their proper place and significance in the faith and practice of the churches of Christ.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 54-55.

• Unity in Christ

- Unity – NOT union
 - Example of tying two cats together by the tail and throwing them over a clothes line – one would have union, but NOT unity!
- Jesus prayed for unity
 - John 17:20-21
- The apostles condemned division
 - I Corinthians 1:10-13; 3:1-5
- Church at Ephesus was a united church
 - Ephesians 4:4-6
- Divisions are wasting the church and nullifying the effects of gospel preaching
- John R. Mott wrote: "The price that has been paid for a divided Christendom is an unbelieving world."
- Is Christian unity even possible?
 - YES – if the Lord prayed for it, than it is NOT impossible!
- How did Christ, through the apostles go about the task, in New Testament times, of building a united body?
 - The church started united
 - Acts 2:44-47; 4:32
 - The appeal was for individuals to come out of Judaism and into Christ
 - Those who obeyed the gospel were added by God to the church.
 - The apostles established churches of the same faith

Unity

Herein lies a great lesson for the churches of Christ of the present century. Not only the Scriptures, but observation and experience as well, proclaim the absolute folly of appealing to any denomination or denominational group, as such, in the matter of bringing about unity. The appeal must be made to individuals to come out of denominationalism and to unite with Christ! This was the method used in apostolic times and by divine authority. It was the method used by the pioneers of the restoration movement and the Word of God prevailed mightily. . . Preach the Word to individuals; plead with them to abandon sectarianism and to become one in Christ Jesus!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 58-59.

• Consecration to Christ

- The last, but by no means the least, item of the restoration message, is a plea for personal consecration to Christ.
- Baptism is NOT the end – but just the beginning of Christian life and service
- Baptism is the consummation of the divine plan whereby we are adopted into the family of God
 - We put on Christ
 - Galatians 3:27; John 3:5; Romans 8:14-17
- Conversion is the complete surrender of self and substance to God
 - The submission of the human will to the divine
- New converts must
 - Continue steadfastly in worship (Acts 2:42)
 - Grow in divine grace (I Peter 1:5-11)
 - Bring forth in life and conduct the fruit of the Holy Spirit (Galatians 5:22-25)
 - Work out their own salvation (Philippians 2:12)
 - Must fight the good fight of faith (I Timothy 6:12)
 - Must press on toward the mark of the prize of the high calling of God (Philippians 3:14)
 - Must run the race with endurance (Hebrews 12:1-2)
 - The crown of life is promised ONLY to those who endure (Revelation 2:10)

Lesson 6 – What Church did Jesus Establish as the New Testament Church?

Scripture Text: Matthew 16:13-20

- Three important observations of Matthew 16:18
 - Jesus speaks of the church in FUTURE TENSE
 - NOT established in the Old Testament
 - Isaiah 2:2-4
 - NOT established by John the Immerser
 - Matthew 3:2
 - NOT established during the days of Jesus' earthly ministry
 - Luke 24:45-49
 - Acts 1:1-8
 - Jesus speaks of the church in POSSESSIVE CASE
 - NOT Luther's church
 - NOT Wesley's church
 - NOT the pope's church
 - NOT Kevin's church
 - The church which He established did not belong to the apostles; it was His very own, bought with His blood! (Acts 20:28)
 - Jesus speaks of the church in SINGULAR NUMBER
 - He said "my church" NOT "churches"
 - Jesus established one church with only one way to enter and to live within that church; and even how to die in the church!
 - John 10:16
 - Ephesians 4:4-6

Principles of the New Testament Church – page 27

- Facts Regarding the Church Jesus Established
 - FOUNDATION of the Church
 - Not the New Testament
 - The establishment of the church PRECEDED the writing of the New Testament.
 - Not the Roman Catholic church's claim of Peter
 - Matthew 16:18
 - You are Peter (petros – masculine)
 - Upon this rock (petra – feminine)
 - What Church did Jesus Establish?
 - "Rock" must be the truth Peter confessed
 - Matthew 16:16
 - Ephesians 2:20
 - I Corinthians 3:11
 - What Church did Jesus Establish?
 - I Corinthians 1-3
 - Paul is not writing about the church, but about the Gospel message
 - The church is built upon the apostolic authority, with Christ Himself the chief cornerstone
 - Foundation must NOT shift – so it is built upon the truth that Jesus is the Christ, the Son of the living God
 - Bedrock upon which the church is built is the deity of Christ
 - The truth of Jesus being the Christ, the Son of the living God is the source of ALL apostolic authority
 - Matthew 28:18-20
 - John 20:22-23
 - HEAD of the Church
 - The church has ONE and ONLY ONE Head
 - Ephesians 1:22-23
 - Ephesians 5:23
 - Colossians 1:18
 - As the mind controls the physical body, so Christ, as the Head, controls the body of Christ.

Principles of the New Testament Church – page 28

- NAME of the Church
 - The church – Ephesians 3:10
 - The church of God – I Corinthians 1:2
 - The church of the Lord – Acts 20:28
 - The church of the first born – Hebrews 12:23
 - The body, the church – Colossians 1:18
 - The body of Christ – I Corinthians 12:27
 - The household of God – Ephesians 2:19
 - The churches of Christ – Romans 16:16
 - Jesus said it is “My church” so it is the church of Christ
 - The church is the bride and Christ is the bridegroom
 - John 3:29; Revelation 21:9, 22:17

What would people think of a wife who would refuse to wear her husband’s name, and insist on wearing the name of some other man? Is it not dishonoring to Christ when His bride insists on wearing a human name?

- Members of the church of Christ are called:
 - Disciples – Acts 6:1
 - Brethren – Acts 9:30
 - Believers – Acts 5:14
 - Saints – Acts 9:13
 - Priests – I Peter 2:5; Revelation 1:6
 - The people of God – Hebrews 4:9
 - The children of God – I John 3:1-2
 - Christians – Acts 11:26, 26:28; I Peter 4:16
- CREED of the Church
 - “Creed” from the Latin means “I believe”
 - Creed of the church of Christ is Christ Himself
 - Matthew 16:16, 10:32-33
 - John 20:30-31
 - Romans 10:9-10
 - The creed is universal and all sufficient
 - Human creeds are unnecessary and productive of sectarianism

Principles of the New Testament Church – page 29

- There is just ONE article of faith in the New Testament creed – Jesus is the Christ, the Son of the living God
- This is the ONE truth which a person MUST believe to be saved
 - Acts 16:31
- BOOK OF DISCIPLINE of the Church
 - Only ONE book of discipline – the apostles' teaching
 - Acts 2:42
 - John 20:22-23
 - I Corinthians 2:9-13
 - Apostles' teaching at first was oral, then written form in the New Testament

Human disciplines and confessions of faith are at best the opinions of uninspired men and should NEVER be imposed upon Christians as tests of fellowship!

- The Scriptures are sufficient – II Timothy 3:16-17
- CONDITIONS OF MEMBERSHIP of the Church
 - A study of the cases of New Testament conversion recorded in the book of Acts will show that all who belonged to the church of Christ came into that church in identically the same way.
 - Acts 2 – 3000 heard Peter's sermon (14-36); believed (37); repented (38); and were immersed (41)
 - Acts 8 – Samaritans heard Philip's preaching (8:5-6); believed (12); were immersed (12)
 - Acts 8 – Ethiopian heard Philip's preaching (8:35); believed (36); was immersed (36-39)
 - Acts 9, 22, 26 – Saul heard Ananias preach (9:16-17, 22:14-15); believed (9:5, 26:15); repented (9:8-11, 26:19); was immersed (9:18, 22:16)
 - Acts 10 – Cornelius heard Peter preach (34-43); was immersed (47-48)
 - Acts 16 – Lydia heard Paul preach (14); was immersed (15)
 - Acts 16 – Philippian jailor heard Paul preach (16:32); believed (31); was immersed (33)
 - Acts 18 – Corinthians heard, believed, and were immersed (18:8)

In other words, when you hear the gospel preached ; when you believe that Jesus Christ is the Son of the living God; when you repent of your sins; when you confess your faith publicly; and when you are buried with Christ in baptism and raised to walk in newness of life; then you are added to the church by the Lord.

To what church? To the church which Jesus established— the church of Christ. You are not added to a denomination; you are added to the body of Christ.

Principles of the New Testament Church – page 30

- ELEMENTS OF WORSHIP of the Church
 - The apostles' teaching – Acts 2:42
 - Fellowship – Romans 15:26; II Corinthians 8:4
 - Breaking of the bread – Matthew 26:26-29
I Corinthians 11:23-34
 - Prayer – Acts 12:12; I Thessalonians 5:17
- DAY OF WORSHIP of the Church
 - The early church kept the FIRST DAY OF THE WEEK in memory of the resurrection of Jesus, which occurred on that day
 - Mark 16:9
 - Acts 20:7
 - I Corinthians 16:2
 - Called the Lord's day – Revelation 1:10
- ORGANIZATION of the Church
 - "Church" indicates
 - All of God's people
 - Colossians 1:18
 - God's people from a province or area
 - II Thessalonians 1:1; Acts 9:31
 - Christians of a local community
 - Romans 16:16; I Corinthians 1:2
 - Christians of one family - Philemon 2
 - Churches of Christ were independent of one another
 - Yet bound by the ties of a common faith
 - Acts 11:29-30; II Corinthians 8:4
 - Churches of Christ were under the direct authority of Christ, administered by the apostles, administered through the elders and evangelists

Principles of the New Testament Church – page 31

- Two temporary leadership functions
 - Apostles
 - Chosen by Jesus, and trained, qualified and commissioned by Him.
 - Acts 10:41, 13:31; II Peter 1:16; John 20:22-23
 - There are NO successors
 - Prophets
 - Inspired teachers who had the laying on of the apostles' hands
 - Acts 11:27, 13:1-2, Ephesians 4:11
 - There are NO successors
 - I Corinthians 13:8
- Two permanent leadership functions
 - Evangelists
 - Devoted to the preaching of the Gospel
 - Acts 21:8; Ephesians 4:11; II Timothy 4:5
 - Elders
 - Overseers, shepherds, teachers
 - Titus 1:5-9; I Timothy 3:1-7; Acts 20:28; I Peter 5:3-4
- FRUITS of the Church
 - Christian growth – I Peter 2:2; II Peter 1:5-7, 3:18
 - Christian liberality – Acts 2:32, 11:29-30
 - Fruit of the Spirit – Galatians 5:22-25
 - Evangelistic zeal – Acts 8:4, 11:19-21, 19:10, 28:30-31

- Conclusions
- A group of immersed penitent believers associated together for divine worship; meeting on each first day of the week for the apostles' teaching and fellowship and the breaking of bread and prayer; who take Christ as their only creed and the New Testament as the only book of discipline; who are known as Christians; and exemplify in their lives the fruit of the Spirit; constitute a church of Christ in the New Testament sense of the term.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 68-69.

- The church was NOT founded by Alexander Campbell. The early restorers "merely called attention to the characteristics of the church of Jesus Christ and sought to restore the New Testament pattern of the church. I belong, not to a 'Disciples' Church', nor to 'Campbellite Church,' but to the church of Christ."

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 69.

- On Pentecost, 3000 people asked what they must do to be saved; they were told to repent and be immersed, which they did; then the Lord added them to the church. What church? The body of Christ, or the church of Christ. Therefore if we today believe in Christ, repent of our sins, and are immersed into Christ, the Lord in like manner adds us to the church. To what church? To the same one – the church of Christ.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 69.

- "Do you mean to teach that all these good people belonging to denominational bodies are not members of the church of Christ, and will therefore not be saved?" Any person who obeys the Scriptural terms of pardon and thereafter leads a Christian life is a member of the church of Christ, even though he may be worshipping under a human name and according to a human creed.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 69-70.

- What made a Christian in New Testament times will make a Christian to-day. What made a church of Christ in New Testament times will make a church of Christ today. I have no name to offer you but the divine name, no church but the divine body. I pray that you may forsake denominationalism now and become one in Christ.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 70.

Lesson 7 – Actual Establishment of the New Testament Church

Scripture Text: Matthew 16:13-20; Luke 24:45-49

- When and Where was the Church Established?
 - Various Theories
 - Garden of Eden? (Genesis 3:15)
 - Call of Abraham? (Genesis 12:1-3)
 - Moses at Mt Sinai?
 - John the Immerser?
 - Won't happen till Jesus returns?
 - Only way to settle these questions is to appeal to the Scriptures!
 - Scriptural Teaching on the Establishment of the Church
 - Isaiah 2:2-4; Micah 4:1-2
 - The word of the Lord would go forth from JERUSALEM
 - Matthew 3:1-12
 - The kingdom of heaven is AT HAND
 - Matthew 8:5-13
 - Gentiles shall share in the blessings of the kingdom
 - Matthew 10:5-7
 - Twelve sent out to preach the kingdom of heaven is AT HAND
 - Luke 10:8-9
 - The kingdom of God has COME NEAR to you
 - Matthew 11:11-12
 - The least child of the kingdom of heaven is greater than John, simply because he was not a citizen of the kingdom
 - Matthew 16:13-19
 - Jesus WILL BUILD His kingdom
 - Matthew 26:29
 - Clear reference to the breaking of bread (Acts 2:42)
 - Luke 24:46-49
 - Forgiveness of sins will be proclaimed BEGINNING IN JERUSALEM
 - Acts 1:1-5
 - Speaking things concerning the kingdom
 - Matthew 28:16-20; Mark 16:15-18
 - Great commission given – not yet preached
 - Acts 1:12-26; Acts 2
 - Succession of events on the day of Pentecost
 - Apostles are “filled with the Holy Spirit” (2:1-4)
 - The apostles begin to preach (2:5-36)
 - 3000 respond to Peter's invitation (2:37-41)
 - Peter's invitation “opened the door” by offering the terms of pardon for the kingdom (2:38)
 - Believers obey the terms and the Lord adds them (2:41)

Principles of the New Testament Church – page 34

- Galatians 3:18; Matthew 4:23, 9:35; Mark 1:14
 - Gospel preached BEFORE Pentecost?
 - The Gospel (death, burial and resurrection) was preached, but as a promise to take place soon, not as an accomplished fact
 - During the personal ministry of Jesus, we have the Gospel in PREPARATION; but on Pentecost, we have the Gospel in FACT (Acts 2:32)

First, as a new covenant, it was ratified by the blood of Christ; as a testament, it was not of binding force while the testator lived; as a kingdom, it was not established until the King ascended and was crowned; as a church, it's history shows that it was not organized while Jesus lived on earth; as the great salvation, it only 'began to be spoken by the Lord, and was confirmed unto us by them that heard Him.' Finally, as the Gospel, it was founded on the death, burial and resurrection of Christ, and was not preached until these facts transpired.

Thomas Phillips, *The Church of Christ* (Cincinnati: Standard Publications, 1943), 69-70.

- Church of Christ was established on the day of Pentecost, A.D. 30
- It was originally ONE BODY
- Men decided to write creeds to "interpret" Scripture for you
- Creeds continued to be written over the course of history, dividing the original ONE BODY into fragments, based on man's opinions
- In the late 1700's/early 1800's men proposed to drop the creeds and denominationalism, and follow the Bible and the Bible only!

The early restorers "invited all disciples of Christ in all denominations, not to come to them, but to go back with them to the original ground. This is the plea which I hold up before you at this time. I offer you nothing but the Bible. I offer you the church for which Jesus shed His own personal blood. I plead with you to forsake the things which divide, to come now and identify yourself with those who were called Christians first at Antioch" (Acts 11:26).

CC Crawford, *Sermon Outlines on the Restoration Plea* (Murfreesboro: Dehoff Publications, 1956), 80-81.

Lesson 8 - The New Testament Church in Jerusalem

Scripture Text: Acts 2:37-47

The church in Jerusalem was unique:

- First church of Christ in the world
- During the church's existence in the first century, it was under the guidance and supervision of the apostles
- The church was uniquely unified
- The church was uniquely liberal in giving
- The church had problems and a method to deal with them
- The church existed among bitter foes (pharisaic Judaism)
- The church was zealous under intense persecution

Origin

- Promises to establish the church were fulfilled in Acts 2
- Holy Spirit descends upon apostles
- Peter answers why these things took place
- Peter preaches Jesus (death, burial and resurrection)
- Peter tells the listeners
 - Repent
 - Be immersed
- 3000 people responded to God's terms of pardon

Terms of Membership

- Believe the message of Jesus (Acts 2:37)
- Repent of personal sins (Acts 2:38)
- Immersed (Acts 2:38)
- They must receive the Word to be immersed (Acts 2:41)
- Their sins were forgiven
- They received the gift of the Holy Spirit

Enough water to immerse 3000 people?

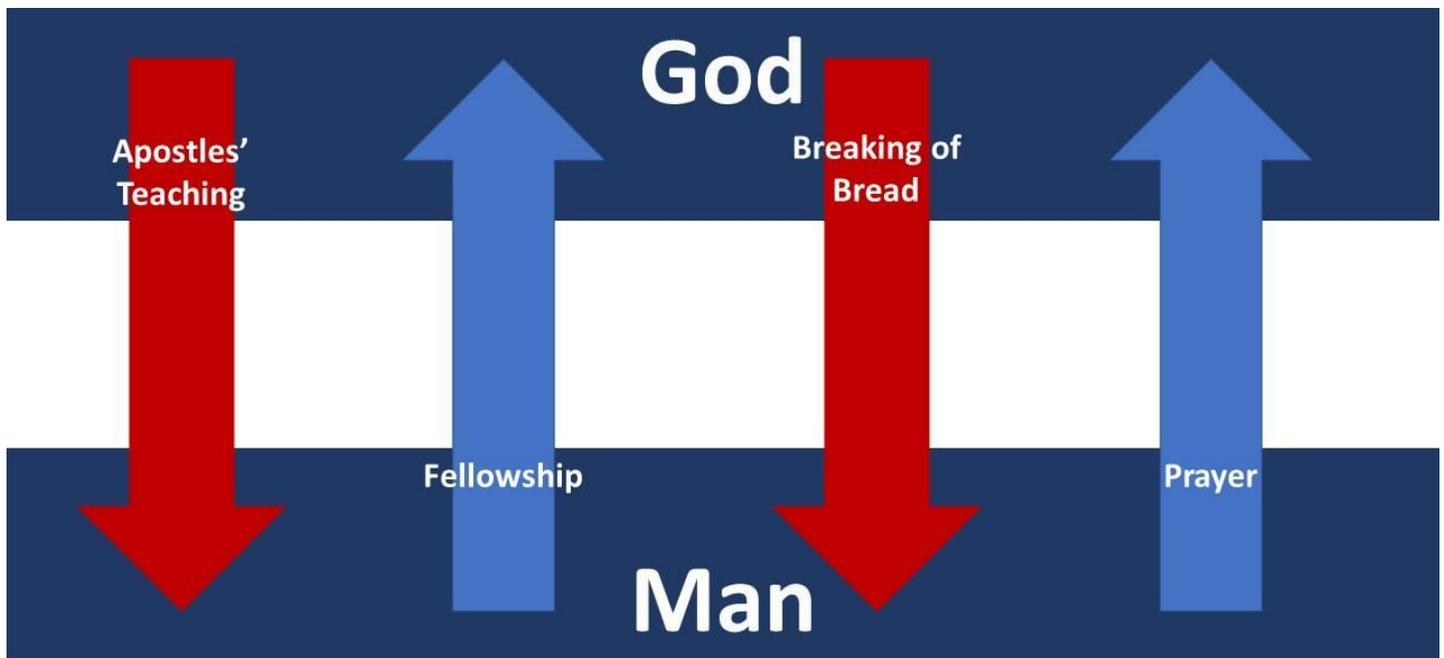
- In Jerusalem and vicinity, at that time, there were eleven large pools
- Water was brought into city by aqueducts for 40 miles
- Josephus wrote that the pool of Solomon was of sufficient size and depth to sustain the biggest of ships
- McGarvey wrote that one of these pools covered three acres

Could 3000 people be immersed in one day?

- If only the 12 did the baptizing, each would have baptized 250 people
- If the 12 + the 70 did the baptizing, each would have baptized 36 people – could have done it in less than an hour.
- If the 120 baptized did the baptizing, each would have baptized 25 people – could have been done in thirty minutes
- If every Christian is a priest (I Peter 2:5):
12 baptized 12, 24 baptized 24, 48 baptized 48, 96 baptized 96
192 baptized 192, 384 baptized 384, 768 baptized 768
1536 baptized 1464 = 3000

Worship

- **The apostles' teaching (Acts 2:42)**
 - Teaching was inspired (Acts 2:4, John 20:22-23)
 - At this time the church had the apostles' teaching oral
 - Today we have the apostles' teaching written
 - Apostles' teaching written is the New Testament
 - The apostles' teaching was sufficient for the Jerusalem church and is sufficient for the church today
 - Human creeds and interpretations are unnecessary and divisive.
- **Fellowship (Acts 2:42)**
 - Greek word koinonia – “joint participation”
 - Example of this fellowship is found in Acts 2:44-45
 - Fellowship, or offering, or contribution, or sharing, was a voluntary, yet essential, part of worship
- **The breaking of bread (Acts 2:42)**
 - The Lord's supper
 - Communion of the body and blood of Christ
 - Matthew 26:29
 - Mark 14:25
 - Both fulfilled on Pentecost
- **Prayers (Acts 2:42)**
 - Communication with God
 - Prayer has been, from the very beginning, an essential part of church worship.



They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. (Acts 2:42)

Presented by Lee Mason at the 2017 Hillsboro Family Camp, Hillsboro, OH

Congregational Life

- **Rapid Growth**
 - 3000 on the day of Pentecost (Acts 2:41)
 - 5000 men (Acts 4:4)
 - Counting women and any child of accountable age – numbers could have been ten thousand in a few days of Pentecost!
 - Lost count – multitudes were added (Acts 5:14)
 - Practically all people present on Pentecost would have known as a matter of FACT the crucifixion and resurrection of Jesus
 - People from all parts of the world were there
 - They may have even visited the empty tomb while in Jerusalem
 - Peter and the other apostles gave convincing proofs
 - Message was accompanied, and confirmed, with miraculous demonstrations (Acts 2:43; 5:12-16)
- **Marvelous Unity**
 - The church was of one heart and soul (Acts 4:32)
 - Pattern for unity in the church
 - We can never have such unity again until we have such unity in our local congregations
 - No wonder the church made rapid strides
 - Disunity is the GREATEST obstacle to the onward march of the gospel

Principles of the New Testament Church – page 38

- **Wondrous liberality**
 - The church had all things in common (Acts 2:44; 4:32)
 - The brethren had absolute unselfishness as needs arose
 - Sell their possessions for their brethren in need
 - Brought to the apostles
 - Distributed by the apostles to the brothers and sisters in need
 - Voluntary
 - Whenever the need is great, there are Christian hearts that will overflow with liberality that will meet the need.
- **Aggressiveness**
 - Acts 4:1-22; 5:17-42; 8:1-3
 - Persecution only served to intensify evangelistic zeal
 - When the church was scattered by Saul's vicious attacks, the disciples went everywhere preaching the word
 - This was really a church "on fire for Christ"!

Early Problems

The church in Jerusalem was not without problems.

The method of meeting these problems is a model for churches throughout the centuries.

- **Hypocrisy**
 - Acts 5:1-11 – Ananias and Sapphira
 - They attempted to present the appearance of having acted in harmony with the rest of the brethren; and in so doing, they acted out a lie (Acts 5:3)
 - God's attitude towards hypocrisy – the hypocrite will meet eternal condemnation just as truly as the alien sinner.
 - Great fear came upon the whole church.
- **Daily ministrations**
 - Acts 6:1-7 – Hellenistic Jewish widows overlooked
 - Apostles proposed the congregation set seven men to look after these temporal affairs
 - Chosen by the congregation
 - Qualifications included: men of good report, full of the Holy Spirit and of wisdom
 - Names of the seven men are Greek names (Hellenistic)
 - "They smothered the objections of the minority under a deluge of generosity."
- **Circumcision**
 - Acts 15 – Theological issue
 - Should circumcision precede a person becoming a Christian?
 - Conference of the apostles and brethren in Jerusalem
 - It was decided that circumcision was NOT one of the requirements of the Gospel – just a carryover of the old Mosaic law.

- **Racial and Religious Prejudice**

- Acts 10 – Household of Cornelius
- Great commission was universal
- Matthew 28:18-20; Mark 16:15-16
- It took a vision for Peter to be convinced to preach the Gospel to the Gentiles
- Peter “opened the door of the church to the Gentiles” (Acts 10:34-48)
- “With the members of that church, the word of God was superior to all prejudices, traditions and inheritances!”

History

- Steadfastness under persecution
- First persecution – Peter and John in the temple (Acts 3-4)
- Second persecution – Apostles arrested (Acts 5)
- Third persecution – General attack against the church, led by Saul of Tarsus (Acts 6-8)
- Fourth persecution – Planned by Herod (Acts 12)
- Fifth persecution – not mentioned in Scripture, but by Josephus – the time between the death of Festus and the arrival in Judea of his successor.

God grant that the like of this church may be reproduced upon this earth again, and that thousands like it may dot the surface of the whole earth! When this happens, the knowledge of the Lord shall cover the earth as the waters cover the seas!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 92.

Lesson 9 –Name of the New Testament Church

Scripture Text: I Corinthians 3:1-11; Colossians 3:17

Next three lessons important together: *Is One Church as Good as Another? and The Case of Apollos*

Lesson on “churchology”

Those who defend denominationalism say – “there isn’t anything in a name”

This lesson will look at

- What God has said on the subject of the name
- What we think about the name amounts to nothing if God has spoken

How denominationalism works

- In every community, there are those who claim to be Christians
 - Meet in different buildings
 - Sing similar songs
 - Pray to God of heaven
 - Strive to live a life pleasing to God
 - Yet separated by denominational walls of human origin

Attitude of Jesus towards division

- Is denominationalism pleasing to the Lord?
 - John 17:20-21
 - Jesus prayed those who would believe through the apostles’ word may be one
 - Jesus prayed the oneness might be of such a nature as that existing between the Father and Himself
 - Jesus’ prayer teaches such oneness can be attained
 - Jesus’ prayer teaches that oneness is visible.
 - Jesus’ prayer teaches the purpose of oneness is that the world may believe.

Oneness in Christ

Think what power would be exerted in the community if there were just one church body, meeting in one chapel, with the divine system of faith and worship and with the assembled talent of the community utilized for Christ!

This ideal of unity has been set before us by the Lord and we cannot be loyal disciples of Him unless we earnestly strive to achieve the ideal.

Principles of the New Testament Church – page 41

Denominationalism

- Anyone who seeks to perpetuate denominationalism is acting in direct opposition to will of Christ
- Those who are responsible for maintaining partyism must be held accountable in the judgment.
- The church of Christ is the body of Christ
 - Ephesians 1:23
 - One Head – Christ
 - One body – the church
 - The body of Christ cannot be powerful (the way the Lord intended) when torn by denominationalism

The question of names as related to division

- What if the church bodies in a community decided to unite under the authority of the Scriptures – what should be the name of the united church
- Has God provided a name for His church and His people?
- Did God plan and establish a church without naming His church and His people?

Old Testament teaching regarding the name

- Isaiah 65:15; 56:5; 62:2; Amos 9:11-12
 - From these texts one learns
 - God would cast off the Jews and call His people by a new name
 - The “mouth of the Lord” should bestow this name
 - God would give a place and a name to all His saints in future ages – (Place: I Timothy 3:15; Romans 16:16)
 - The name would be better than the names of sons and daughters
 - The name would be an everlasting name
 - The name would be bestowed upon the Gentiles first

New Testament teaching regarding the name

- Acts 11:26
 - Acts 15:14 - God first concerned Himself about taking from among the Gentiles a people for His name.
 - In Acts 15:16-17, James quotes Amos 9:11-12
 - Because the name was to come from the “mouth of the Lord”, the new name was bestowed because of the inspired teaching of Paul and Barnabas to the church at Antioch.
 - Acts 11:26 – first called Christians in Antioch
 - χρηματίζω – chrematizo – to call
 - Matthew 2:12 – been warned by God
 - Matthew 2:22 – warned by God
 - Luke 2:26 – revealed to him by the Holy Spirit
 - Acts 10:22 – divinely directed by a holy angel
 - Acts 11:26 Romans 7:3 – she shall be called an adulteress
 - Hebrews 8:5 – warned by God
 - Hebrews 11:7 – being warned by God
 - Hebrews 12:25 – refused him who warned them

Principles of the New Testament Church – page 42

- Scripture harmony proves that the name “Christian” was preordained and bestowed as the divine name for God’s people. The fact that the name was to be given to the Gentiles first also explains why it is that the name is not found in the book of Acts until we take up the history of the Antioch church (Acts 11).
- Note: the disciples were not called “Lutherans” or “Methodists” or “Baptists” or “Presbyterians” – but simply called “Christians” which means “of Christ”.
- Acts 26:28
 - Agrippa was almost persuaded to become a Christian
 - Not a “Lutheran” or “Methodist” or “Baptist” or “Presbyterian” – but simply a “Christian”.
 - The other man-made names were unknown in the first century!
- I Peter 4:16
 - If we suffer as a Lutheran, whose name is glorified? Martin Luther gets the glory!
 - If we suffer as a Congregationalist, what is glorified? The congregation gets the glory!
 - If we suffer as a Presbyterian, what is glorified? The presbytery is glorified!
 - If we suffer as a Baptist, what is glorified? The act of baptism is glorified!
- Colossians 3:17 – in the name of the Lord Jesus
 - Are not Baptists, Methodists, etc., Christians?
 - They profess to be, “and no doubt they are if they have complied with the Scriptural terms of pardon and are leading the Christian life.”
 - But if they wish to be known as Christians, why use some other name, other than Christ?
 - Why impose human names upon the divine name?

If the Lord were to walk the streets of the average city today, would He be able to locate His own church by the designations to be found on church architecture?

Suppose the Masons dump a ton of coal into some poor widow’s bin; who would receive the credit? The Masonic fraternity, of course! If the Lutheran church were to do it, whose name would be honored? The name of Luther! But suppose the church of Christ were to do it, whose name would be glorified? The name of Christ! Denominationalism is absolutely blind to the admonition of our text (Colossians 3:17).

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 100-101.

- Philippians 2:9-11 – a name above every name
 - Did the prophet not state that this divine name would be better than the names of sons and daughters? Is it not better than all human names?
 - Better than the name:
 - Luther?
 - Calvin?
 - Wesley?
 - Campbell?
- II Corinthians 11:2; Revelation 21:2
 - Christ is the Bridegroom; the church is the bride
 - What would people think of a bride who insisted on wearing some other man’s name in preference of her husband? Is it not dishonoring Christ when His bride, the church, voluntarily assumes and wears a human name instead of His own divine name?

Principles of the New Testament Church – page 43

- Ephesians 3:14-15
 - The church is the family of God
 - The name Christian is the family name!
 - Is There Anything in a Name?
 - New Testament teaching regarding the name
- Galatians 4:26
 - Christ the Bridegroom; the church the Bride
 - To this spiritual union we are born as babes in Christ
- I Peter 2:2
 - We would be Christians (of Christ) and a congregation of such Christians would make up a “church of Christ”
 - Romans 16:16
 - Is There Anything in a Name?
- Acts 4:12
 - We should wear the name of Christ because there is salvation in NO other name!
- Acts 15:17
 - The name of Christ is called upon every penitent believer in the formula of immersion (Matthew 28:19; Acts 2:38)
 - It is the specific act in which we assume the divine name with its obligations.
- Revelation 22:3-4
 - If we wear the divine name HERE, and wear it upon our foreheads THERE, it will surely be an everlasting name that shall NOT be cut off, as the prophet stated!
- Revelation 2:13; 3:8
 - Nothing in a name? Jesus spoke words of affection and condemnation to the churches in Pergamum and Philadelphia because they kept His name and His word!

What church body in this community wears the name of Christ exclusively, and keeps His word as a sufficient guide in religious faith and practice? To ask this question is to answer it.

CC Crawford, *Sermon Outlines on the Restoration Plea* (Murfreesboro: Dehoff Publications, 1956), 102.

- AJ Gordon – Baptist Preacher
 - If the church is the bride of Christ, the bride must have the same name as the bridegroom. If the church is the body of Christ, she must have the same name as her head. It would be strange if my body and my head should bear different names. In some comments on the passage, 'the disciples were called Christians first at Antioch,' it is held that this name was given in DERISION. I think not. If you study the use of the Greek word, 'called', you will conclude that they were divinely called Christians. God gave them that name. Jesus speaks about rich men blaspheming that beautiful name by which you were called. *AJ Gordon, Baptist, in Select Northfield Sermons*
- Charles Spurgeon – English Baptist Preacher
 - I look forward with pleasure to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the Baptist name will soon perish. But let Christ's name last forever! *Spurgeon Memorial Library, Volume 1, p.168.*

Principles of the New Testament Church – page 44

- Dr. Henson – general convention of Baptist churches
 - I sometimes feel sorry that the word “Baptist” which was flung at us by our enemies and stuck, should be our name, for often its accent of an act obscures to others our great mission to the world. Perhaps yet we will go back to the name “Christian.”
Dr. Henson, Cleveland, OH, May 19, 1904.
- Martin Luther – founder of what would be known as the Lutheran Church
 - I pray you to leave my name alone, and NOT call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for any one!
- John Wesley – founder of what would be known as the Wesley (Methodist) Church
 - Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten; that we might all agree to sit down together as humble, loving disciples at the feet of the common Master, to hear His word, to imbibe His spirit and to transcribe His life into our own.
- Alexander Campbell – early leader in the American Restoration Movement
 - But alas, the enemies have blasphemed the blessed gospel by pasting our sinful names upon it to bring it into disrepute.
- Raccoon John Smith – early leader in the American Restoration Movement
 - “Let us, then my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us come to the Bible, and to the Bible alone, as the only book in the world that can give us all the light we need.”
- William Henry Book illustration
 - A preacher one time, in a revival, clapped his hands and shouted, “Thank God, there is nothing in a name! Nothing in a name!” When an old woman in that audience, who had been Scripturally taught, jumped to her feet, clapped her hands and shouted, “Glory to Beelzebub, the prince of devils”. The preacher and the congregation were shocked, and he immediately rebuked her for giving glory to Beelzebub. But she said, “You say there is nothing in a name. Glory to Beelzebub, the prince of devils.” The preacher’s mouth was closed! *William Henry Book, Tabernacle Sermons, Volume II, p. 14.*
- William Henry Book illustration
 - It is told of Sister Taubman, who was a member of the First Church in Augusta, GA, that a minister of a sectarian church came to her soliciting help to liquidate a debt against their building. She told him she could not contribute money to the spread of sectarianism, but he answered, “There is nothing in a name; we are all striving for the same end.” She then wrote out her check for \$1000 and handed it to the preacher and with a heart filled with joy, he quickly made his way to the bank for the money. The cashier refused to accept the check. “Why, this was given by Mrs. Taubman and her credit is good.” The cashier replied, “Her name is not signed to the check.” The preacher examined it and found out that she signed the name of her servant. He went back to Sister Taubman, told her of her mistake, but she replied, “There is nothing in a name, so you say, and that check ought to be just as good with the name of my servant on it as my own.” The preacher had a practical demonstration of the inconsistency of his argument. *William Henry Book, Tabernacle Sermons, Volume II, p. 14.*

- William Henry Book illustration
 - Two gentlemen were having a very interesting altercation, in the course of a journey on a slow train through Missouri, regarding the matter of the name. One argued strenuously that the name counts for nothing, and the other was contending just as earnestly that the name is important. An evangelist sitting across the aisle was listening with considerable enjoyment. Finally, one of the men, in a moment of excitement, turned to the evangelist and exclaimed, “Brother, I tell you, there’s nothing in a name.” The evangelist, looking at him very calmly, replied after a moment’s pause, “You’re a liar!” The other became very indignant and cried out, “Sir, what do you mean by insulting me in this manner?” To which the evangelist replied, “Why are you insulted? I might as well have called you a gentlemen as a liar. But what’s the difference? There’s nothing in a name anyway.” Needless to say, the discussion terminated. *William Henry Book, Tabernacle Sermons, Volume II, p. 14.*

It was Shakespeare who made Juliet to say, “What’s in a name? A rose by any other name would smell as sweet.” This sentiment might be expected from a love-sick girl, but surely not from an intelligent, thinking person. I read recently an advertisement of a chiropractor in a little town in Missouri, and his name was “W.R. Twist.” Yet people will say there isn’t anything in a name! If we are eternally saved, we shall be saved in the name of Christ!

CC Crawford, *Sermon Outlines on the Restoration Plea* (Murfreesboro: Dehoff Publications, 1956), 104.

Lesson 10 – Differences between other Churches and the New Testament Church

Scripture Text: Ephesians 4:1-16

Three Lessons go together: Is There Anything in a Name? Is One Church as Good as Another? and The Case of Apollos

Ephesians 4:4 – “there is ONE body”

Going along with “there isn’t anything in a name” is:

- “One church is as good as another”
- “It makes no difference what church one belongs to; just so one is sincere”
- “I think I ought to be a member of some church”
- “The church really makes no difference, as we are all trying to get to the same heaven”

These are bits of “pious profanity” which fall from the lips of the uninformed. They indicate absolute lack of religious conviction and speak eloquently of the shallowness which exists in religious thinking and life at the present time. One who knows the New Testament will NOT be heard making such statements!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 105.

From last lesson

- God preordained a new name for His people and it was bestowed on the Gentiles first.
- All disciples of Christ should wear the new and divine name, Christian!
- There is NO other name by which we must be saved!
- The condition of modern Christendom is division and partyism.
- This condition is the direct opposite of the prayer of Jesus in John 17:20-21
- Is One Church as Good as Another?
- This condition, brought about by human dogmas and practices, and by wearing human names in preference to the divine name
- Human names are the greatest walls of division between followers of Christ today
- Unity MUST be achieved before the world can possibly be won to Jesus Christ!

All Baptists, Presbyterians, Methodists, Catholics, etc., claim to be Christians, and would be insulted if told they were not Christians. It requires, therefore, a particular name, to indicate a denomination.

When one group of disciples take a particular name to distinguish themselves from another group who have taken another particular name, then we have denominationalism. As long as these particular, or distinguishing, names are worn by different groups of disciples, there will be division and strife.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 106.

In this lesson, the following will be discussed:

- How did these divisions arise?
- Is this divided condition a sin in the sight of God?
- If division is a sin, who shall be held accountable for this sin on the day of judgment?
- Can the original unity of the church be restored, and if so, how?
- Is one church as good as another?
- Because prejudice and sectarianism blind the eyes of denominationalists, is there a position which is infallibly safe and right under all circumstances?

Principles of the New Testament Church – page 47

- If there are those today who hold to an undenominational position and wear the name of “Christian” only, what shall be their attitude towards those who belong to denominational bodies?

I Corinthians 1-3

- On Paul’s second missionary journey, the Gospel was preached and a church was started in Corinth
- This church was the church of Christ; or the church of God
 - Romans 16:16; I Corinthians 1:2
- In the beginning, this was ONE BODY – the church at Corinth
- Paul moved onto other fields and the church became corrupt
- Corruptness of the Corinthian church
 - False teachers arose to confuse the Gospel with their own philosophies and speculations
 - Social evils crept into the church
 - Abuse of Christian liberties
 - Lord’s supper was abused
 - Some denied the bodily resurrection of the dead
 - The church became VERY divided
- Paul tries to correct these evils in I Corinthians

I Corinthians 1:10

Two-fold appeal

- To the brethren – I exhort you
- To the authority of Christ – by the name of our Lord Jesus Christ

Appeals to the Corinthian church

- To all agree
- To have no divisions among you
- To be of the same mind
 - Implies unity of faith and purpose
- To be of the same judgment
 - Implies decision and action

Occasionally we hear people say, “The Lord never expected people to see alike in all things.” Quite true. The Lord never expected people to be in absolute agreement on all things. The only place where there are no differences is in the cemetery. But the Lord certainly does expect His people to be of the same mind and the same judgment in matters of faith and practice and He has given them a Book to guide them into all truth so that they may be united; and the reason why they are not united is in the fact that they will not all follow this Book!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 109.

I Corinthians 1:11-12

- Source of their divisions
 - Some prefer Paul's preaching – Paulites
 - Some prefer Apollos' preaching – Apollosites
 - Some prefer Peter's preaching – Cephasites
 - Others were trying to harmonize the Gospel message with current philosophies
 - One group said I am of Christ – we are just Christians!
 - This group still maintained the original ground which had been held by the entire church at the time it had been organized.
- In the beginning of the church there was ONE BODY
 - Ephesians 1:22-23; 4:4
- For over 300 years after Pentecost – it was ONE BODY
 - Its members were called Christians (Acts 11:26)!
- As time went on . . . things changed
 - We prefer Luther – Lutherans
 - We prefer Calvin – Presbyterians
 - We prefer Wesley – Methodists/Wesleyans
 - We prefer and this list goes on!

This process of dividing over matters of theological speculations and church leadership repeated itself so frequently with the passing of the centuries that today, instead of ONE BODY, we have many. This condition has been caused by following the opinions of men; by speculating upon the fine points of Scripture doctrine; and by the introduction of human names and human creeds. The introduction of the human element divided the people of God at Corinth; and has been the prolific source of sectarianism in all ages.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 111.

I Corinthians 1:13-17

- Paul asks three pointed questions
 - Has Christ been divide?
 - Paul was not crucified for you, was he?
 - Were you immersed in the name of Paul?
 - I thank God that I immersed none of you except Crispus and Gaius (14) – you would be calling yourself “Paulites”

I Corinthians 3:1-9

Chapter 2 Paul rebukes the church for listening to the philosophy and speculations of the “natural man” (uninspired man) and not listening to the “spiritual man” (inspired man – apostle)

You are fleshly (3:3)

- To be “fleshly” is to follow the mind of the flesh
 - Romans 8:6-7
- May God help Christendom to awaken to a realization of the fact that sectarianism is a sin of the first magnitude, and enmity against God!

Who has divided the church at Corinth?

- Paulites?
- Apollosites?
- Cephasites?
- Those who were just Christians?
 - The one which held the correct position is the one who occupied the original ground! Their position was undenominational.
- The division was created by those that followed human leaders!

Who has divided the church today?

- Methodists?
- Catholics?
- Presbyterians?
- Baptists?
- Christians?

There is ONE BODY

- It is the church of Christ. It is made up of Christians.
 - They take the Bible as their ONLY book of discipline
 - They seek to restore the faith and worship of the primitive congregations
 - Which group holds the unquestionably right position?
 - Those who occupy the New Testament ground!
 - They offer you the divine name, the divine body, the divine immersion, the divine way!

I do not question for a moment that “there are good people in all churches.” The fact remains, however, that all those who follow human leaders and wear human names are perpetuating the sin of sectarianism. No amount of goodness, nor sincerity, can obviate this truth. Human names and human creeds are the greatest walls of division between people of God today.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 114.

- How did these divisions arise?
 - Through the introduction of human names and human creeds
- Is division a sin?
 - The Holy Spirit, through the apostle Paul, states expressly that division is a proof of carnality.
- Who shall be held accountable for this sin?
 - Those who have caused division by their humanisms
- Can the original unity of the church be restored? If so, how?
 - Yes – when all professing Christians discard everything in their present system of faith and worship that cannot be found in the New Testament. The quickest, and surest way to Christian unity is through a complete return to primitive Christianity – its laws, names, ordinances and fruit.
- Is one church as good as another?
 - No more so than one book is as good as another; no more so than one brand of apples is as good as another
 - Those who are sincere will NEVER be satisfied until they have found that church body which reproduces the faith and practice of the church instituted by the apostles!

Principles of the New Testament Church – page 50

- Is there a position which is infallibly right under ALL circumstances?
 - It is ALWAYS right to obey Christ's commands
 - It is ALWAYS right to wear the name of Christ
 - It is ALWAYS right to take God's Word as a sufficient guide in Christian faith and practice
 - It is ALWAYS right to live the life which Christ requires of His people
- What should be the attitude of those who say they are "of Christ" towards members of denominational bodies?
 - This question will be discussed in the next lesson – "The Case of Apollos"

I Corinthians 3:11

- The true basis of Christian unity
 - A unity based on the foundation of Jesus Christ
 - A unity upon any other foundation would NOT be Christian unity
- When we believe, repent, confess and are immersed into Christ, we become members of His body
- When the members of denominational bodies are willing to lay aside human names, creeds, and practices, Christian unity will become a reality, but not until then!

Lesson 11 – New Testament Church Attitudes towards other Churches

Scripture Text: Acts 18:24-28

Three Lessons go together: Is There Anything in a Name? Is One Church as Good as Another? and The Case of Apollos

Acts 18:26 – Priscilla and Aquila teaching Apollos

- If there are those today who hold an undenominational position and wear the name “Christian” only, what shall be their attitude towards those who belong to denominational bodies?

Maybe you have heard it put this way –

- There are good people in all churches. Many of them have never fully complied with the terms of pardon as you teach them. Do you mean that they will be eternally lost?
- My mother was a good woman and she was a Lutheran. If my mother isn't in heaven, there's no chance for me to get there.

Seven Foundational Statements

- First Foundational Statement

Good people exist in all the churches

- "I frankly admit that 'there are good and bad people in all churches.' It is possible, however, for the best of people to be mistaken. Religion does not rest upon individual conscience, but upon divine authority. No man can be certain that he is reconciled to God until he has complied with the terms of pardon as laid down in the New Testament". CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 118.
 - Man is separated from God and under condemnation
 - John 3:16-18; Colossians 1:21-22
 - God is the offended party!
 - He ALONE sets the terms to receive the alien sinner back to Him
 - The alien sinner MUST comply with His terms
 - II Corinthians 5:18-19; Acts 2:38
 - Good citizenship, intellectualism, fraternalism, social service, and the like can NOT be substituted for obedience to the Word!
 - Matthew 7:24-27; I John 2:3-6; Revelation 22:14
 - The ONLY infallibly safe course to pursue is to believe and obey the Gospel!
 - It is true that many good people often follow their opinions or early training, without investigating the Scriptures, and may therefore be wrong as regards their relationship to God. Saul of Tarsus was at one time a zealous persecutor of Christians; later, in reviewing his early career, he says that he was the chief of sinners (I Timothy 1:12-15). Because a many may think his is right, is no evidence that he is right. CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 118.
- Second Foundational Statement:

Division in the church is sin

 - Wearing human names and following human creeds contribute to the sin of division
 - I Corinthians 3:3-4
 - Division is contrary to the will, and prayer, of our Lord
 - John 17:20-21
 - Division is condemned as an evidence of carnality
 - I Corinthians 3:4; Romans 8:6-7

- Third Foundational Statement:

There is a course that is unquestionably right under all circumstances

- All those who live and die in the body of Christ, who wear the name of Christ, who follow the New Testament as their only book of discipline, and who live consistent Christians lives are pursuing a course that is unquestionably right under all circumstances. CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 119.

- Fourth Foundational Statement:

The preacher MUST tell people what to do to be saved according to the New Testament

- Jesus said, “He that believes and is baptized shall be saved” (Mark 16:16)
 - Does any human dare say, “He that believes and is not baptized shall be saved?”
- Jesus said unless we are born of the water and the Spirit, we cannot enter the kingdom of God (John 3:5)
 - If Jesus says you cannot, how can you say otherwise?
- Peter told the Jews on Pentecost to repent and be immersed for the forgiveness of sins and to receive the gift of the Holy Spirit
 - It is the preacher’s duty to adhere strictly to these inspired commands

- Fifth Foundational Statement:

The New Testament plan is very clear cut, so much that even a child can understand and obey

- Those who do not obey this plan are without excuse and are left entirely to the mercy of God.
- Those who do not believe are judged already
 - John 3:18
- Those who believe part of the plan put themselves in a precarious state
- Willful ignorance multiplies guilt
 - II Peter 3:5
 - Hebrews 10:26
 - James 4:17
 - II Corinthians 4:3-4
 - Matthew 23:37-39

- Sixth Foundational Statement:

Many in the denominational world are uninformed

- Many do not know that division is a sin
- Many have no concept of an undenominational position
- Many look at Christianity from a denominational point of view
 - Acts 3:17
- The apostle Paul says he obtained mercy from God because his unbelief had been due to ignorance
 - I Timothy 1:13

- Seventh Foundational Statement:

After being warned about not obeying God, the ultimate acceptance or rejection is between the listener and God

- It is the Christian’s duty to warn the sinner
- If a person persist in division after being warned, they have to settle that with God
- If it should turn out in the end that God will save some who have not fully met His requirements, such salvation will not have come as a result of human obedience to divine will, but would be a special dispensation of His infinite mercy. Why pursue a course so uncertain when there is a way that is safe under all circumstances? CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 120.

Acts 18:24-28

- ***His standing prior to his meeting Priscilla and Aquila***
 - He was an eloquent man
 - So are many within the denominational churches
 - He was mighty in the Scriptures
 - At least to the extent of his knowledge
 - So are many within the denominational churches
 - He was instructed in the way of the Lord
 - So are many within the denominational churches
 - He was fervent in spirit
 - So are many within the denominational churches
 - He taught diligently the things of the Lord
 - So do many within the denominational churches
 - He knew only the baptism of John
 - Here was his error on the subject of baptism
 - So do many within the denominational churches
- ***The duty of Priscilla and Aquila to Apollos***
 - Was it to allow Apollos to go on in his error without an attempt to set him right?
 - They took him aside privately and taught him the way of the Lord more accurately
 - John's baptism was no longer valid
 - Baptize repentant believers in the name of Jesus for the forgiveness of sins and to receive the gift of the Holy Spirit
 - The pioneers of the Restoration movement possessed the firm conviction that they had a message for the denominational world. This conviction lent unusual power to their preaching and the consequence often was that entire congregations would forsake their denomination and become just churches of Christ! We today seem to have pretty generally lost this conviction. We are preaching the plea with an air of apology. We seem to be willing to compromise the issue and to follow the lines of least resistance. The result is stagnation! CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 123.
- ***His standing after his meeting Priscilla and Aquila***
 - Suppose Apollos had refused to listen
 - His willful ignorance would be inexcusable
 - He would have been intolerant of the truth of Scripture
 - Suppose Apollos just disregarded the teaching
 - "It doesn't make any difference what you do, just so you are sincere. John's baptism is as good as any other baptism, if your heart is right. I am willing to leave this matter to each individual to act as conscience directs."
 - Acts 18:28
 - Apollos knew his new responsibility
 - Apollos corrected his error
 - Apollos preached the Gospel in its fulness and simplicity

Lesson Learned

Someone says, “You want us to come your way, into your church.” I beg to differ. I have NO way to offer you save the way laid out in the New Testament. I have NO church. I am NOT asking you to come follow my position. I am pleading with you to do as I have done – to return to the New Testament position! I am pleading with you to forsake these divisive names and creeds, and thus do your part in tearing down the walls of division!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 124.

Lesson 12 – Is the New Testament Church a Denomination?

Scripture Text: Romans 16:16-20

- Each local church in the New Testament was a church of Christ
 - Church of Christ at Philippi
 - Church of Christ at Corinth
 - Church of Christ at Antioch
 - Romans 16:16 – Paul speaks of the churches of Christ in a collective sense.
- Denomination means a division, party or sect
 - There were divisions in the church of the New Testament
 - Example of the church of Christ at Corinth
 - I Corinthians 1:12-13
- Churches of Christ as used in Romans 16:16 is not talking about a variety of denominations but churches that have:
 - The same name
 - The same worship
 - The same practice

Denominations are the by-products of theology, and have come about in modern times through the additions of human names, creeds and “isms”!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 126.

Churches of Christ today:

- Local churches are commonly known as churches of Christ or Christian churches.
- We share:
 - Same terms of pardon – hear, believe, repent, confess and be immersed
 - No creed but Christ and no book but the Bible
 - Weekly observance of the Lord’s supper – also the apostles’ doctrine, fellowship and prayers
 - Same theology of New Testament leadership

Are these churches of Christ a denomination? Or, to be more explicit, is a person who belongs to one of these congregations a member of any denomination? In spite of the division and confusion in the Christian world of today, is there an undenominational position which the earnest seeker of the truth may find and occupy?

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 127.

- A Denomination?
 - NO – from the viewpoint of the name we wear!
 - Wear no denomination name!
 - Wear the divine name – Christian (Acts 11:26)
 - There is NO desire to be distinguished from other Christians by ANY qualifying, or sectarian name!
 - Known by any name that is Scriptural
 - Disciples (Acts 6:1)
 - Brethren (Acts 9:30)
 - Believers (Acts 5:14)
 - Saints (Acts 9:13)

Principles of the New Testament Church – page 56

- A Denomination?
 - NO – from the viewpoint of the creed!
 - No man-made creed or discipline or confession of faith
 - Human creeds are sinful and divisive
 - No creed but Christ
 - Matthew 16:16
 - No book of discipline but the Bible
 - John 1:17
 - II Timothy 3:16-17
 - II Peter 1:3
- A Denomination?
 - NO – from the viewpoint of corporate worship!
 - No denominational rites or ceremonies
 - Meet each Lord's day (first day of the week)
 - Apostles' teaching
 - Fellowship
 - Breaking of the bread
 - The prayers
 - Contributions are from the generosity of Christians
 - Acts 2:44-45
 - The gospel is the power of God unto salvation
 - Romans 1:16
 - The gospel is the sword of the Spirit
 - Ephesians 6:17
 - Duty of every Christian to fulfill the terms of the Great Commission
 - Matthew 28:18-20; Mark 16:15-16
 - Duty of every Christian to grow in grace and knowledge and to display the fruit of a spirit of holiness
- A Denomination?
 - NO – from the viewpoint of organization!
 - There are NO ecclesiastical organizations – no popes, cardinals, archbishops, church councils, denominational headquarters
 - There are NO clergy/laity distinctions
 - There are NO synods, conferences, associations or assemblies that govern over the local church
 - Each local church of Christ is independent of each other – under the authority of Christ as revealed in the New Testament
 - Each local church of Christ has a plurality of elders (known in the New Testament as overseers, pastors and elders)
 - Each local church of Christ agrees that in matters of faith, we are obligated to obey without question
 - Each local church of Christ agrees that in matters of opinion, they are to be guided by the law of expediency
 - In matter of faith – unity!
 - In matters of opinion – liberty
 - In all things – love!

Principles of the New Testament Church – page 57

- Even though each local church of Christ is not bound by a hierarchal system, there can still be:
 - Fellowship with other congregations of like faith
 - Supporting of missions of people of like faith
 - Collective evangelistic efforts to win communities to the gospel
 - Collective charitable giving to the brethren in need

The autonomy of the local church is a principle which the churches of Christ can not surrender under any circumstances. To do so would be to forsake their New Testament position.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 130.

- A Denomination?
 - NO!
 - No denominational name, creed, hierarchy or position
 - All appeal to the same terms of pardon as in the conversion accounts in Acts
 - The Lord adds us to the number of those being saved – not to some denomination

But the churches of Christ insist on immersion for the forgiveness of sins! Doesn't that separate the churches from other Protestants and Catholics (and other religions)? NO – rather:

Denominational bodies distinguish themselves from the churches of Christ when they accept and practice sprinkling, or pouring or infant sprinkling as substitutes for Christian baptisms. The denominations do the distinguishing, NOT the churches of Christ!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 133.

Thus it will be seen that there is NO evidence of Scripture, nor rule of logic, by which it can be argued that the churches of Christ are a denomination. They occupy an undenominational position. We plead with you to abandon the things that divide, and to step out on this undenominational ground – NOW! Come taking Christ as your only creed, and the New Testament as your only guide in Christian faith and worship!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 133.

Interdenominational?

Cooperation occurring between or among denominations. This is most frequently demonstrated when a community has an interdenominational revival. Several groups may participate in such an endeavor. Doctrinal differences are compromised until afterwards. At that time each group will compete to gain a larger share of converts

Non-denominational?

A person or a group that is not restricted to any one denomination. Some revivalists in the past have billed themselves this way. They could jump from group to group, and they would adjust the messages to fit the circumstances.

Publishers sometimes try to produce literature that is “nondenominational”. They try to print that would offend no one. The attempt usually fails, for most such efforts assume doctrinal positions that many do not hold.

Undenominational?

One does not belong to a denomination in the normal sense of that word. I may be “denominated” as a Christian, in contrast to a Buddhist. Within Christendom, however, “I just want to be a Christian.”

Lloyd Pelfrey, Interdenominational; Non-denominational or Undenominational: What's the Difference?
(Restoration Herald, November 1991), 3.

God's plan is not for the various groups to merge to create larger organizations with greater political clout. The apostles knew nothing of organizations. Their purpose was to proclaim the message of redemption, and the people who became a part of this fellowship would be just Christians. There would be no headquarters but heaven. Each local church would have its own officers. Only the apostles had any type of jurisdiction over the churches, and there were no plans for any successors – just elders (pastors and overseers) and evangelists in each congregation.

Based on Lloyd Pelfrey, Interdenominational; Non-denominational or Undenominational: What's the Difference?
(Restoration Herald, November 1991), 3.

Anti-Denomination?

- Against the concept of denominationalism
- God NEVER intended for His church to be divided
- It is a sin to divide the Lord's church
- NOT against the people of denominations, just against the concept
- Our role is to preach the truth and try to draw people out of the denominational structures of the religious world!

Lesson 13 - Authority of the New Testament Church

Scripture Text: Romans 1:18-32

Romans 1:20 – For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Ever since the creation of the world and men have existed, they have been enabled, by means of the works of creation, to arrive at the apprehension of certain traits of the Almighty, otherwise undiscoverable among them.

Moses Lard, Commentary on Romans (Des Moines: Christian Board of Publication, 1914), p. 51.

- Every culture has had some form of religion
- Men follow their own appetites and passions
 - Romans 1:24-32
- Natural religions which men devise from their own conceptions of the workings of nature will lead to failure
- These religions are of human origin, not of God and His authority
- Religion is essentially a relationship to a divine Person, to whom the soul surrenders in loving obedience, and from whom it receives blessing and salvation
- Worship is the outward expression of our “religion”
 - Acts 17:22
 - Acts 25:19
 - Acts 26:5
 - Galatians 1:13
 - James 1:26-27
- Authority is the right to command and enforce obedience; the right to act by virtue of office, station or relation
- Sources of authority divided into two classes
 - Primary authority
 - Authority inherent by virtue of its being the very fountain-head of all authority in a given realm.
 - Delegated authority
 - Authority vested in another by the party holding primary authority

A perfect religion must have perfect authority; and perfect authority presupposes perfect love, perfect wisdom and perfect justice. Perfect love, wisdom and justice must be inherent in perfect authority.

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 136.

Principles of the New Testament Church – page 60

- False Authority
 - Conscience
 - “Just let your conscience be your guide”
 - Conscience can be hardened
 - I Timothy 4:2
 - Conscience can be weak and defiled
 - Titus 1:15
 - Conscience can be misdirected
 - Example of Saul of Tarsus – thought he was doing right
 - Conscience is a creature of education
 - It does not determine right from wrong – it merely approves what we believe to be right; and disapproves what we believe to be wrong.
 - Conscience can be educated by the law of God
 - Romans 9:1
 - I Timothy 3:9
 - Conscience cannot be the authority, as it depends on the knowledge of a higher authority.
 - Religious Experience or Feeling
 - People do not do right because they feel good; they feel good because they have done right.
 - We do not serve the Lord because we are happy; rather we are happy because we serve the Lord
 - People have all kinds of feelings and experiences - how does one know it is a “religious” experience?
 - This places final authority on man’s judgment – but man’s judgment is liable to error
 - We must reject feelings as a source of authority.
 - A Direct Revelation of the Holy Spirit
 - If God speaks today directly to an individual, how is one to know that it is God who is speaking to him?
 - There is NO proof that God speaks to man directly in the Christian age, after the apostles.
 - Inspiration ended when the apostles had completed their work and had embodied the doctrine of Christ in the words of the New Testament.
 - ANY and ALL alleged special revelations of the Spirit MUST be rejected today as a source of authority!
 - Rejecting False Authority
 - We MUST reject all sources of authority, which come from man, as it is incomplete, inadequate, and liable to error:
 - Man is morally and intellectually imperfect
 - Man’s “authority” leads to religious anarchy
 - Man’s “authority” leads to self worship
 - Man cannot rely on his own feelings to think he is pleasing God
 - Man has numerous failures in social, political and industrial worlds showing that he is incapable of being the ultimate authority.
 - Conclusions on Authority
 - There can be only one true, perfect authority
 - God is the only one who possesses perfect love, wisdom and justice – so He must be our source of authority
 - Because God is the source of authority, to please God, we must follow His commands
 - Two questions:
 - Has God ever directly revealed Himself to man?
 - Has God ever delegated this divine authority to anyone else, and if so, to whom?

Folly of following False Authority

What utter folly it is for men to lean upon their own understanding in matters affecting the destiny of the soul! Massive volumes have been turned loose upon the unsuspecting world in the last few years to bolster up the theories of rationalism, or “modernism” or the “New Theology,” whatever it may be called.

The authority which I appeal to you to accept at this time is the authority of the God of love!

CC Crawford, Sermon Outlines on the Restoration Plea (Murfreesboro: Dehoff Publications, 1956), 148.

- Authority in the New Testament Church
 - Almost all questions underlying denominationalism are questions of authority, not simply interpretation.
 - Example: Baptism by immersion (Catholics)
 - Many leaders in the Catholic church believe that baptism was by immersion in the New Testament times
 - Pope Stephen II substituted sprinkling or pouring and the Council of Ravenna ratified this in 1311
 - They believe immersion was the “primitive” act of baptism, but the Pope has the authority to change it.
 - Example: Baptism by immersion (Protestant)
 - While they deny the authority of the Pope, they practice the “authorized” substitutions
 - “So long as the spirit of the act is right – the form is a matter of secondary importance”
 - The question of baptism by immersion is NOT a question of interpretation – but authority!
 - The authority of Jesus verses the papal authority!
 - The teaching of Christ is central to Christianity
 - Christianity and Christ are inseparable!
 - As a kingdom – Christ is King
 - As a church – Christ is the Head
 - As a system of doctrine – Christ is the Teacher
 - As a system of law – Christ is the Lawgiver
 - As a life – Christ is the perfect Exemplar
 - As a system of reconciliation – Christ is the Savior
 - As an army – Christ is Captain
 - As a structure of faith and works – Christ is the Cornerstone
 - As a system of revelation – Christ is the Word of Truth
 - As a means of reunion with God – Christ is the Way
 - Two kinds of authority in Christianity
 - Primary authority
 - God
 - I Corinthians 3:21-23
 - Galatians 1:1
 - God is the creator God
 - He has the absolute right to command and our absolute duty is to obey Him
 - God has chosen, as a rule, to exercise His authority through chosen vessels

Principles of the New Testament Church – page 62

- Delegated authority
 - First – from God the Father to God the Son
 - Hebrews 1:1
 - John 5:19-23; 37
 - Matthew 28:18-20
 - The Son stands nearest to the Father in delegated authority
 - Colossians 1:15, 19; 2:9
 - Hebrews 1:3
 - Second – from the Son to the apostles
 - While Jesus was on earth, He exercised His authority personally – forgiving sins
 - Matthew 9:6
 - Luke 23:43
 - Before He ascended, Jesus delegated that authority to the apostles
 - Jesus promised the apostles the guidance into all truth
 - John 14:16-17, 26; 15:26-27; 16:7-15
 - The delegation of authority was granted to the apostles in John 20:21-23
 - The apostles were the ambassadors for Christ
 - II Corinthians 5:20
 - Their teaching was His teaching!
 - Their authority was His authority!
 - Matthew 10:40; 25:40
 - John 20:21
 - The apostles' authority was first oral, then written, through the inspiration of the Spirit – completion of the New Testament
- ALL things pertaining to life and godliness have been given through the Jesus and the apostles
 - II Peter 1:3
- There is NOTHING essential to Christianity which they have not written with authority! There is NOTHING that needs to be added to or taken away from this COMPLETE revelation
- With the completion of the New Testament, ALL necessity for special revelation or illumination by the Spirit came to an end!
- Source of Authority in Christianity
 - God is the primary source of authority
 - Jesus is the mediate source of authority
 - The apostles are the executive source of authority
 - The New Testament is the permanent source of authority
 - ALL are in perfect agreement as they all come from the one perfect source!
- What is the extent of the authority in Jesus' church?
 - Jesus, and His apostles, prescribe how we get into the kingdom
 - Jesus, and His apostles, prescribe how we conduct ourselves as citizens of His kingdom
 - To surrender this authority in any one point, is to surrender it all!
- What if the authority of Christ would be restored back to it's rightful place in the church:
 - Papal authority in Catholicism would be eliminated
 - Creedal authority in Protestantism would be eliminated
 - Man's "theology" would be eliminated
 - Man's opinions and interpretations would be eliminated
 - Christian unity would finally be reached

Lesson 14 – New Testament Church as a People of the Book

Scripture Text: Acts 17:11

- Now these (Bereans) were more noble-minded than those in Thessalonica
 - They received the word with great eagerness
 - Examining the Scriptures daily
 - To see whether these things (what Paul and Silas were teaching) were so.
- 2004 Survey in the American Church
 - Fewer than half of all adults can name one of four gospels
 - Many Christians cannot identify more than two or three of the disciples.
 - 60% of Americans cannot name five of the Ten Commandments.
 - 12% of adults believe Joan of arc was Noah's wife.
 - 50% of graduating high school seniors thought Sodom and Gomorrah were husband and wife.
 - A considerable number of respondents to one poll thought the Sermon on the Mount was preached by Billy Graham

The holy oracles were not only always on the table, but daily in the hands of his family, children, and servants. They were read in the family every morning; a portion was memorized every day and recited every evening. They were, again and again, reviewed and recited at special intervals; whole epistles were committed to memory, and repeated especially on Lord's day evenings. Thus the Divine word became, as it were, incorporated with the minds of his household.

"Attending church," or "going to meeting," as it happened to be called, was, in his family, a rather grave and serious matter. Every member of the family, child or servant, that attended church, "went to meeting" with the understanding that he or she was to give an account of what was spoken; not only of the text or topic, as it was called, but also a sort of synopsis of the discourse. In fact, this review was a miniature of the sermon or lecture, as it happened to be called.

Memoirs of Elder Thomas Campbell, by Alexander Campbell, 1861, p. 267.

- Old Testament Teaching
 - Deuteronomy 6:4-12
 - Love God COMPLETELY (5)
 - In order to accomplish this:
 - Word must be on your heart (6)
 - Teach the word diligently (7)
 - Must be identified by these words (8-9)
 - Watch ourselves (12)
 - Remember the words (12)
 - II Kings 23:1-3
 - Gathered all the leaders (1)
 - Gathered all the people (2)
 - He READ the Book (2)
 - King's response (3)
 - Covenant before the LORD to walk after the LORD
 - To keep His commandments, testimonies and statutes
 - To carry out the words of this covenant that were written in this book.

Principles of the New Testament Church – page 64

- Psalm 1:2
 - Delight is in the law of the Lord
 - Meditates on it day and night
- Psalm 119
 - 119:9; 119:11-12; 119:14-16; 119:18-20; 119:23-25; 119:28; 119:30-31; 119:33; 119:35; 119:40-41; 119:45-52; 119:54; 119:61; 119:66-67; 119:70; 119:72; 119:74; 119:76-78; 119:81-83; 119:86; 119:89; 119:92-93; 119:96-100; 119:103-105; 119:109; 119:111; 119:113; 119:115; 119:119; 119:127-131; 119:133; 119:138; 119:140-144; 119:147-148; 119:151-153; 119:157-163; 119:165; 119:167; 119:172-174
- Hosea 4:6
 - My people are destroyed for lack of knowledge.
 - You reject knowledge, I will reject you from being My priest!
 - You forget the law, I will forget your children!
- New Testament Teaching
 - Matthew 28:18-20
 - All authority!
 - Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,
 - Teaching them to observe all that I commanded you
 - Romans 12:2
 - And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.
 - Colossians 3:16
 - Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.
 - II Timothy 2:15
 - Be diligent to present yourself approved to God
 - A workman (worker for hire; laborer) who does not need to be ashamed
 - Accurately (to cut straight) handling the word of truth
 - I Peter 3:15
 - Always being ready to make a defense to everyone who asks you to give an account for the hope that is in you
 - Yet with gentleness and reverence
- Reasons to teach this again
 - Many do not know their Bible!
 - Many preachers leave their Bibles in the study when preaching.
 - Sunday Schools/Bible Studies attendance
 - We need to keep true to the faith and pass it along – the only way we can do it, is to know it, and the only way to know it is to study it!

Principles of the New Testament Church – page 65

- To be a People of the Book
 - We MUST learn how to study the Bible.
 - We MUST avoid the “entertainment” syndrome and TEACH the Bible.
 - What you win them with, is what you win them to.
 - We MUST never reduce the content of required faith to an uncontroversial minimum ("Jesus is Lord").
 - Doctrinal truth is affirmable. If we're not sure about true doctrine, let's study until we are convinced. If we have learned the truth, let's take a stand on it.
 - We MUST decide what the essentials of our faith are.
 - I suggest Ephesians 4 as a starting point
 - We must preach, teach and stand firmly upon these essentials, unashamed.
 - We MUST avoid the “everybody else is doing it” syndrome and teach the Bible.
 - Bible doctrine stands on the interpretation of Scriptures, not on mathematics.

Lesson 15 – New Testament Church and the Biblical Plan of Salvation

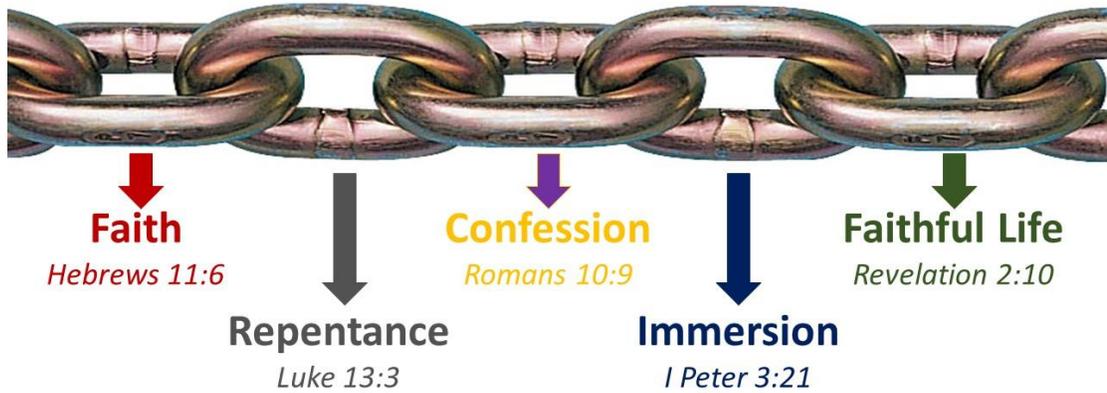
Scripture Text: Acts 18:8

- Which Way Do We Follow?
 - Is the plan a “Faith Only” Plan?
 - Is the plan a “Works Only” Plan?
 - Is the plan the “Order Doesn’t Matter” Plan?
 - Is the plan the “Believe Whatever You Want” Plan?
 - Is the plan the “Hear, Believe, Repent, Confess, and be Immersed” Plan?
- Which Way is found in the New Testament?
 - Which Way Do We Follow?
 - Is the plan a “Faith Only” plan?
 - Admit you are a sinner
 - Be willing to turn from sin (repent)
 - Believe that Christ died for you, was buried and rose from the dead and through prayer ask Jesus into your heart
 - Dear God, I am a sinner and need forgiveness. I believe that Jesus shed His precious blood and died for my sin. I am willing to turn from sin. I now invite Christ to come into my heart and life as my personal Savior.
 - Can one find this plan in the New Testament?
 - Is the plan a “works only” plan?
 - He was such a good person
 - He kept the Ten Commandments
 - He gave to charity
 - He visited the sick
 - He was kind and compassionate
 - Can one find this plan in the New Testament?
 - Is the plan the “Order doesn’t matter” Plan?
 - A person is “saved” (faith only)
 - Then a person is later baptized, even by immersion (outward sign of an inward act)
 - At least a person has faith and is baptized
 - Some would “baptize” (usually sprinkling)
 - Later believe and repent and confess
 - Or does order matter?
 - Does the purpose of our baptism matter?
 - Can one find this plan in the New Testament?
 - Is the plan the “Believe whatever you want” Plan?
 - Doesn’t matter what you believe
 - Just as long as you believe something
 - We are all going in the same direction, anyway, aren’t we?
 - Go to the church of your choice
 - Follow the doctrine of your choice
 - Belief in belief
 - Can one find this plan in the New Testament?

- The Bible says we are saved by
 - “Grace”
 - “Belief”
 - “Faith”
 - “Confession”
 - “Baptism”
 - “Calling on the name of the Lord”
- Which one saves us?
- There are more terms of pardon than are mentioned in any one verse, but there never can be less?
 - There are more terms of pardon than are mentioned in Acts 16:31, "Believe in the Lord Jesus, and you will be saved," but there never can be less.
 - There are more terms of pardon than are mentioned in Luke 13:3, "I tell you, no! But unless you repent, you too will all perish," but there never can be less.
 - There are more terms of pardon than are mentioned in Romans 10:13, "Everyone who calls on the name of the Lord will be saved," but there never can be less.
 - There are more terms of pardon than are mentioned in Acts 2:38, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins," but there never can be less.

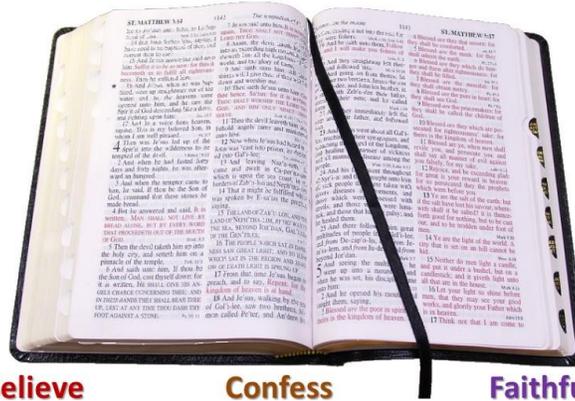
 - If the Bible says that we are saved “BY FAITH”, that is true, but we cannot be saved by less.
 - If the Bible says that we are saved “BY REPENTANCE”, that is true, but we cannot be saved by less.
 - If the Bible says that we are saved “BY CALLING UPON THE NAME OF THE LORD”, that is true, but we cannot be saved by less.
 - If the Bible says that we are saved “BY BAPTISM”, that is true, but we cannot be saved by less.
- Salvation is a Process
 - Each step of the plan is essential
 - Can one be saved by faith without confession?
 - Can one be saved by repentance without faith?
 - Can one be saved by immersion without repentance?
 - Can one be saved by confession without immersion?
 - No to all of the above!

*If God's plan was compared to a chain,
which link could be left out?*



- Even though the Plan has many essentials, God graciously gave us the Way – He didn't have to!
- Rejoice in that someone shared with you the Way!
- Remember the Plan is God's Plan and not our Plan!
- The Way is not a secret – we should proclaim it unashamed!
- Live out the Plan in your life – Faithful living!
- Learn the Plan! Live the Plan!

God's Plan of Salvation!



Believe **Confess** **Faithful Life**
Repent **Be Immersed**

Belief in the Gospel

- The Gospel is the “good news” of the life of Jesus of Nazareth
- This includes His death, burial, and resurrection
- This includes Him being the Messiah, God in the flesh
- **Belief is believing the facts, and also trusting God in His plan**
- Hebrews 11:1
- Hebrews 11: 6
- I Corinthians 15:1-4
- Mark 16:16
- *Do you believe that Jesus came to save you?*



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God Allows U Turns!



- God not only allows them – He EXPECTS them!
- “Repent” means a change of the heart or will
- **Repentance is turning around and going back to God!**
- Luke 13:5
- Acts 2:38
- Acts 3:19
- Acts 17:30
- *Have you REPENTED of your personal sins?*

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Jesus is the Christ!

- Confession means to agree or to “say the same”
- When someone confesses their faith, they agree with God about Jesus
- **Confession is willing to tell others about your faith in Jesus!**
- Matthews 10:32
- Matthew 16:16
- Romans 10:8-13
- *Have you CONFESSED your faith in Christ before people?*



Immersed into Christ!



- Repentant believers were told to be immersed!
- The word “baptism” means to be immersed; to dip, to plunge.
- **Immersion is the point when we enter into Christ!**
- Acts 2:38
- Romans 6:3-6
- Galatians 3:27
- I Peter 3:21
- *Have you been IMMERSED into Christ for the forgiveness sins?*



Living for Jesus DAILY!

- God is always faithful and expects His people to be faithful
- Faithfulness involves EVERY aspect of our life
- **Faithful life is putting our faith in God into action!**
- James 1:22-24
- James 2:20
- James 2:24
- Revelation 2:10
- *Are you willing to FAITHFULLY LIVE for God everyday?*



Believe **Confess** **Faithful Life**
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What Saves Us? Sixteen Things that Save!



Outline by the late Robert Kidwell, evangelist

There are more terms of pardon than are found in any one verse; but there can never be less!

- | | |
|--|---|
| <p>SAVED BY GOD
I Timothy 1:1, 2:3, 4:10; Psalms 7:10</p> <p>SAVED BY CHRIST JESUS
Matthew 1:21; Luke 2:11; John 1:29; 14:6</p> <p>SAVED BY CHRIST'S LIFE
Romans 5:10</p> <p>SAVED BY CHRIST'S BLOOD
Romans 5:8-9; Ephesians 1:7; Hebrews 9:22</p> <p>SAVED BY GRACE
Ephesians 2:8; Romans 3:23-24; Titus 2:11-12</p> <p>SAVED BY THE GOSPEL
Romans 1:16; I Corinthians 15:1-2</p> <p>SAVED BY THE CALLING ON THE NAME OF THE LORD
Romans 10:13; Acts 2:21; Acts 4:12</p> <p>SAVED BY WORDS
Acts 11:14; James 1:21</p> | <p>SAVED BY HOPE
Romans 8:24; I Peter 1:3</p> <p>SAVED BY CONFESSION
Romans 10:9; Matthew 10:32</p> <p>SAVED BY REPENTANCE
Acts 2:38; Acts 3:19; II Peter 3:9</p> <p>SAVED BY FAITHFULNESS
Acts 2:42; Matthew 10:22; Revelation 2:10</p> <p>SAVED BY FAITH
Ephesians 2:8; Hebrews 10:38; James 2:24</p> <p>SAVED BY WORKS
James 2:24; Revelation 22:12</p> <p>SAVED BY IMMERSION
Mark 16:16; Acts 2:38; I Peter 3:20-21</p> <p>SAVE YOURSELF (our responsibility)
Acts 2:40; Philippians 2:12</p> |
|--|---|

Believe **Confess** **Faithful Life**
 Repent Be Immersed

What about YOU?



Believe

Confess

Faithful Life

Repent

Be Immersed

Lesson 16 – New Testament Church and the Lord's Supper

Scripture Text: I Corinthians 11:23-34

- What to call Communion?
 - The Lord's Supper
 - I Corinthians 11:20
 - The breaking of the bread
 - Acts 2:42; Acts 20:7
 - Communion
 - I Corinthians 10:16-17
- What NOT to call the Lord's Supper?
 - Transubstantiation
 - Roman Catholic teaching that the elements "change in substance" into the actual body and blood of Christ
 - Consubstantiation
 - Lutheran modification of Catholic teaching – teaches that the body and the blood of Christ are with (con) the elements of the supper
 - Sacrament
 - Word means a "means of grace"
- What NOT to call the Lord's Supper

As the calling Bible things by Bible names is an important item in the present reformation, we may here take occasion to remark that both "the Sacrament" and "the Eucharist" are of human origin.

Sacrament signified an oath taken by a Roman soldier to be true to his general and his country.

Eucharist means the giving of thanks because before participating, thanks were presented for the loaf and the cup.

Alexander Campbell, *The Christian System*, (Joplin: College Press Publishing, 1989), 272-273.

- The elements
 - Bread
 - Because all leaven was removed because of Passover, the bread Jesus used would have been unleavened.
 - Fruit of the vine (or the cup)
 - Because all leaven was removed because of Passover, the fruit of the vine would have been unfermented
 - Greek word oinos (wine) is NEVER used with reference to the Lord's supper

Principles of the New Testament Church – page 75

- How often and on what day?
 - What the Bible says
 - Weekly and on the First Day of the Week (Sunday)
 - Acts 20:7 – First Day of the Week
 - What history says
 - And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure - Didache 14:1 (AD 95)
 - And on the day called Sunday, all who live in cities or in the country gather together to one place. When our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given - Justin Martyr – Apology 1, 67 (AD 150)
 - What other church groups say:
 - Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared, by which, partaking of it, we might be spiritually fed." - John Calvin – Institutes, 6:18 sect. 56 (AD 1509-1564)
 - I also advise the elders to administer the supper of the Lord on every Lord's day. - John Wesley – Letter to America (AD 1784)
 - "That every church ought, according to the example of Christ's disciples, primitive churches, upon every first day of the week, being the Lord's day, to assembly together to pray, prophesy, praise God, and break bread, and perform all other parts of Scriptural communion for the worship of God, and their own mutual edification and the preservation of true religion and piety in the Church." – Crosby's History, Baptists, Volume II of the Baptist Confession of Faith (AD 1611)
- Memorial
 - The bread is in memory of His body
 - The cup (fruit of the vine) is in memory of His blood
 - Remembrance of the death of Jesus on the cross
 - Matthew 26:28
 - His death made the new covenant possible
 - Hebrews 9:16
 - His blood was shed for the forgiveness of sins
 - Ephesians 1:7
- Proclamation (I Corinthians 11:26)
 - We proclaim our faith in His death when we partake
 - We also proclaim our faith in His return when we partake
 - Communion or fellowship (I Corinthians 10:16-17)
 - When we partake, we commune with the blood of Christ
 - When we partake, we commune with the body of Christ
 - The Lord's Supper should bring us closer to Jesus and to one another
- Making the most of the Lord's Supper
 - Partake in reverence (I Corinthians 11:27,29)
 - In a worthy manner
 - The word "worthy" refers to how we take it, not whether we are worthy
 - Being irreverent, brought condemnation
 - Guilty of the body and blood of Christ
 - Would bring judgment to the partaker

Principles of the New Testament Church – page 76

- Partake with an attitude of reflection
 - Reflect on the suffering of Christ
 - I Corinthians 11:24-25
 - Read and meditate on Scriptures on death of Jesus
 - Reflect on one's spiritual condition
 - I Corinthians 11:28
 - The Lord's Supper is a time for the Christian to reflect on the death of Jesus and what it means in our lives.
- Partake with an attitude of reunion
 - The disciples "came together" to break bread
 - Acts 20:7
 - The Corinthians were to "wait for one another"
 - I Corinthians 11:33
 - When we partake, we commune with Jesus and with each other
- Weekly Observance

Can any of the modern churches claim to be identical in practice with the Church of Christ when they celebrate the Lord's death only three or four times a year? In accordance with the example of the early believers in Christ, Christians should now observe every first day of the week in memory of the resurrection of Christ.

Some, however, say if Christ's death is observed every first day of the week, such observance will become too common. Christ died as often as He arose. The one event cannot become more common than the other. Why commemorate His resurrection every first day and not "show His death till He come"? (I Corinthians 11:26)

Thomas W. Phillips, *The Church of Christ*, (Cincinnati: Standard Publishing, 1943), 273.

- The Lord's Supper is a memorial service.
 - Costly memorial
 - Enduring memorial
 - Universal memorial

Outline from Russell Boatman's book: *What the Bible Says About the Church*. College Press. 1985. pp. 343-346.

Lesson 17 – New Testament Church and Church Leadership

Scripture Text: Ephesians 4:11-16

- Focal point of leadership is HOLINESS
 - Holiness deals with
 - Character of a person
 - And purpose
 - Applying to leadership in the New Testament church, leadership is “set apart for service”
- Leadership Styles Jesus Condemned
 - Jewish Model
 - Matthew 23 – The leaders made laws to keep people in line. But it was simply an outward form of leadership. They were very proud and thought that they were above the law. But where was the holiness?
 - Gentile Model
 - Matthew 20:20-29 – The leaders held dominion and authority over people by force and intimidation. I Peter 5 says that elders are not to be “overlords” of the flock.
 - Church Leadership
- Leadership Style Jesus Taught
 - Christ’s Model
 - Luke 22:26 – The leaders under Christ’s model were servants.
- Origin of New Testament Leadership
 - Three lists of gifts in the New Testament using the illustration of the human body:
 - Gifts were given by God the Father to the church
 - Romans 12
 - Gifts were given by God the Holy Spirit to the church
 - I Corinthians 12
 - Gifts were given by God the Son to the church
 - Ephesians 4
- Nature and Purpose of New Testament Leadership
 - Nature (design) of leadership
 - The gifts were given when Jesus ascended on high. Each gift was given at the same time to the church.
 - Purpose of leadership
 - Purpose was to equip the saints for works of service. They were also to edify the body of Christ. The primary purpose of leadership was NOT to do all the work of the church and to make all the decisions on behalf of the people.
- Church Leadership from Ephesians 4:11-16
 - Four leadership gifts given by Jesus when He ascended
 - Temporary Gifts
 - Apostles
 - Acts 1:21-22
 - Prophets
 - I Corinthians 13:8-13
 - Permanent Gifts
 - Evangelists
 - Shepherds – teachers

Principles of the New Testament Church – page 78

- Restoring Biblical Evangelist and Eldership
 - New Testament leadership does not need a Chief Executive Officer (CEO)
 - When Biblical leadership is restored, we will lose the “pastor” concept.
 - Evangelists and Eldership will be mutually responsible and mutually accountable to one another, when restored back to the New Testament pattern
 - Evangelists and Eldership are NOT competing forces, but should compliment one another in service.
- Restoring Biblical Evangelist
 - By definition: Good news proclaimer
 - Traditional view:
 - Evangelist brings new Church into existence
 - Evangelist sets new Church in order
 - Evangelist ordains elders
 - Evangelist moves on to repeat the process
 - Evangelist has seven good sermons and a fast car
 - Putting Timothy and Titus together make the traditional views impossible
 - Job description of Evangelist
 - Preacher of the Word (II Timothy 4:1-2)
 - Public Ministry of the Word (I Timothy 4:13)
 - Herald the Message of Salvation (I Timothy 2:7)
 - Remind the Saints of Basic Christian Virtues (Titus 3:1,2; I Timothy 4:16; 6:17-19)
 - Rebuke Unchristian Attitudes and Actions (Titus 1:13; 2:15; II Timothy 4:3)
 - Warn Divisive People (Titus 3:10,11)
 - Teacher (I Timothy 4:11)
 - Passing onto others what he has been taught (II Timothy 2:2)
 - Set things in order (Titus 1:5)
 - Train and install Godly men into leadership positions (I Timothy 3:1-12; Titus 1:5-9; I Timothy 5:22)
 - Rebuke those who sin and deal with them (Titus 3:10; I Timothy 5:20)
 - See that Widows are properly cared for (I Timothy 5:3-16)
 - Responsible for proper conduct within the Assembly (I Timothy 2 – Paul instructs Timothy on the proper conduct of men in prayer, women, etc.)
 - Guarding against False Teaching (I Timothy 4:1-6; Titus 1:10-14)
 - Servant (II Timothy 2:24)
 - Student (II Timothy 2:15) The word “diligent” (NASB) or “Study” (KJV) means to “become a Master-craftsman.”

- Restoring Biblical Eldership
 - Three words for elder
 - Elder – Usually used of aged, or older man; at least “older in the faith”
 - Overseer – One who has oversight. Someone who looks or watches over
 - Shepherd – One who tends and feeds the herds or flocks
 - Job description of an Eldership
 - Elders should be apt to teach (1 Tim. 3:2)
 - Elders watch over our souls (Heb. 13:17)
 - Elders protect the body (Titus 1:9-11)
 - Elders ordain evangelists (1 Tim. 4:14)
 - Elders oversee the flock (Acts 20:28)
 - Elders feed the flock (Acts 20:28)
 - Elders do not serve as lords (1 Pet. 5:14)
 - Elders visit sick Christians (James 5:15)
 - Elders assist the evangelist in edifying, educating and equipping the saints for works of ministry or service (Eph. 4:11-12)
- Observations relating to an Eldership and Evangelists
 - Nowhere in the Bible is there a relationship of being adversaries between the elders and the evangelist.
 - The relationship between the elders and the evangelist should be one of mutual respect.
 - Always a plurality of elders found in the Bible – not just one
 - Both are given by Christ to the church.
 - Both were given at the same time (one did not come before the other)
 - Both are directed toward the same primary purpose
 - Both worked together in the early church
 - Both are accountable to each other for their conduct and their work (I Timothy 5:17-22; I Timothy 4:14)
- Restore Biblical Terminology
 - Evangelist
 - Ephesians 4:11
 - Acts 21:8
 - II Timothy 4:5
 - Teachers
 - Ephesians 4:11
 - Elders
 - Acts 20:17
 - Overseers and Shepherds
 - Acts 20:28
 - Only ONE “chief” “Head” “Lead” “Pastor” in NT
 - I Peter 5:4

The first business of the New Testament Church was and must be teaching and learning; all else stands upon this foundation; all else flows from this fountainhead. Christianity is a taught religion, and people believe what they're taught. The idea of Illumination is Calvinistic nonsense. The Holy Spirit does not filter out the truth from the flood of religious error and impress it upon the minds of people in a process that protects believers from heresy. There is nothing about the Gospel truth that guarantees that it will be better received than false doctrine. Quite the contrary; the Bible says that fallen man is more likely to accept a lie. False churches grow because dynamic teachers teach the people what is not true. The New Testament Church will grow only when dynamic teachers teach the people what is true.

From Restoring Movement to the Restoration Movement by Roger Chambers
Oak Hill Christian Men's Clinic Sep. 19-20, 1986

It is a common thought among the masses of the people that preachers pass their lives in studying the Bible. This appears to be their supreme work, requiring that they be freed from business cares and manual labor. It is doubtless true that they do study the Scriptures more than any other class of men, but no men know so well as preachers themselves, how woefully this duty is neglected. If I were to point out what I believe to be the greatest defect, not call it the greatest sin, in the lives of preachers, I think I would say it is their neglect of the word of God. The common thought of the people just mentioned is that which ought to be. They have a right to demand of every preacher, after he shall have spent some years in his calling, that he be well acquainted with all of God's word, and that he be able to give an intelligent answer to the questions commonly arising on every part. In order to do this it is necessary that he shall have studied the Scriptures laboriously and systematically.

J.W. McGarvey, 1883

Lesson 18 – New Testament Church and the Great Commission

Scripture Text: Matthew 28:18-20

- Orders come from the King
 - As you go
 - Make disciples (learners, students) of all nations
 - Immersing them
 - Teaching them
 - As you obey the Lord’s commission, He will be with you

Scripture Text: Mark 16:15-16

- Orders come from the King
 - As you go
 - Preach the gospel to all creation
 - To be saved (that is “good news”)
 - A person MUST believe
 - A person MUST be immersed
 - To be condemned
 - Don’t believe

Does Order Matter?

Check Mark 16:16 and pick the correct letter!



1. He that is baptized
2. Shall be saved
3. And later believes



1. He that believes
2. Shall be saved
3. And later is baptized



1. He that believes
2. And is baptized
3. Shall be saved

Scripture Text: Acts 1:8

- Geographic outline of the book of Acts
- Orders come from the King
 - To the apostles
 - You shall be my witnesses
 - Jerusalem
 - Judea
 - Samaria
 - The remotest part of the earth

Principles of the New Testament Church – page 82

- The Message of the Great Commission
 - Scripture Text: I Corinthians 15:1-11
 - Gospel defined
 - Jesus died, according to Scriptures
 - Jesus was buried
 - Jesus was raised on the third day, according to Scriptures
 - And we have the eyewitness testimony that this took place (for us – the completed, confirmed New Testament)
 - Scripture Text: Acts 8:35
 - Follow the example of Phillip
 - Open Your Mouth
 - Begin where a person is at in knowledge and use Scripture
 - Preach Jesus
 - Note: “preaching Jesus” included the command to be immersed
- Examples of Great Commission Fulfilled
 - Phillip in Samaria
 - Acts 8
 - Peter in Joppa with Cornelius
 - Acts 10
 - First Missionary Journey
 - Acts 13:1-14:28
 - Second Missionary Journey
 - Acts 15:36-18:22
 - Third Missionary Journey
 - Acts 18:23-21:16
- Results of the Great Commission
 - Scripture Text: Luke 8:4-15
 - The power was in the seed (the Word of God)
 - The result depended on the type of soil
 - The role of the sower was to sow seeds
 - The principle of you reap what you sow
 - In the parable, $\frac{3}{4}$ of the seed did not produce fruit
 - NOT because of the seed
 - Because of the soil
 - Acts 17:6
 - When they did not find them, they began dragging Jason and some brethren before the city authorities, shouting: “These men who have upset the world have come here also.”
- Motivation Behind the Great Commission
 - We are accomplishing God’s command by obeying the Great Commission!
- Personal Motivations
 - I have received such a great gift and it is freely given to anyone who would obey the Gospel!
 - Heaven is going to be a GREAT place – I want to be there and have as many people come with me as possible!
 - Hell is not so great – It is total separation from God, and torture! I don’t wish that, even on my worst enemy!