God's Authoritative Identification Of His Church

By

Edsol Crowder

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DEDICATION

This book is dedicated to Jeff, Brad, and Leslieann.

INTRODUCTION

We are living in a time when the religious world thinks of the Lord's church as being made up of all of the denominational churches throughout the world. To speak of ONE church, the church as it is set forth in the scriptures with all of its identification marks, and to suggest that that same church can exist today is a thought that the religious world rejects. The People have heard error so much, they automatically conclude that it is the truth; and in contrast, those who are teaching only what the Bible says are counted as teaching error, simply because these truths have been heard so seldom.

Again, the religious world tells us that it is not the church that is important, but Christ alone. These people do not realize that it was Christ Himself who came into the world for the very purpose of beginning His church, of dying for it, of saving it, of giving it His name, and promising to come back, etc. No, the church is not the saviour, but if Christ is saviour of the church, and He is coming back for the church, that means that we must be members of the church to go to heaven. Furthermore, the scriptures tell us that the church is the spiritual body of Christ on earth — Can the head be separated from the body? Can we honor the head and yet discount the body, as being unimportant?

With the foregoing in mind, it would appear that we need to go back to the scriptures and learn about the one and only church which belongs to the Lord, see who promised it, who established it, where it was established, when it was established, what the foundation is, what name it wears, who the head is, how to be a member of it, who the saviour

of it is, the organization of it, and who is coming back for it.

This book by Brother Edsol Crowder has been written to help you learn the biblical answers to these questions. As an individual, class, or preacher, you will find this book to be very beneficial to you in your study, in answering your questions, and in preaching the truth about the church.

Thank you Brother Crowder for your investigation of this all-important subject. May it be a blessing to the many who read and study it.

> J. C. Choate Winona, Mississippi September 22, 1997

SUGGESTIONS FOR STUDY OF THIS BOOK

This book will be studied by both individuals and by various classes. The variations of study will be mixed according to the needs of the students and teachers. The following thoughts will be of assistance especially for group study. However, individuals may very well find some suggestions helpful.

Start at the very beginning (Preface) and study through to the end. This book is not designed to skip around. Chapters and thought progressions are intended in a logical, common-sense order. Once a student has studied the book, it can be a highly useful source for future references. This is a book to keep on hand always.

Many churches study in periods of three months. It will be difficult to cover this material in 13 weeks. The content of this book is so important it is felt the study should not be limited to 13 weeks (one quarter). Instead, allow a class as much time as needed to complete the study. Class discussion can cause variances in time needed.

If it is necessary to complete this book in 13 weeks, these suggestions may prove useful. The first six chapters are relatively short. For some classes more than one of these may be covered in one class period. Later, when study of chapter seven and others begin, you may allow more than one class period for these. Peruse through the contents and subsequent texts. Much more time may be needed and allotted to chapters seven through ten. Teachers should plan which ones will take the most time. Notice

also, the book is divided into 11 chapters. This gives room (two weeks) for extra time to be devoted to the longer chapters and the more difficult subject matter.

In class study, getting students to pre-read the material and scriptures will go a long way in covering the material in a timely manner. It is recommended, however, that just about all the scriptures be read aloud in class. One way is to read all (or many) of the scriptures at one time (students take part) at the beginning of class, then discuss the matters and comments in the texts (Bible and this book). Reading scriptures in class will also accommodate visitors in class, and this could be valuable to them.

Chapter Eight alone, A Word Study, may be studied in a class period, or it may be integrated into studies of chapters nine and ten. Regardless, the Word Study contents are absolutely essential to complete understanding of the subject matter. If a class tries to integrate it, be sure all words and definitions are discussed at the appropriate places in subject matter.

A theme throughout this book is the emphasis on identity. At the end of each lesson it is recommended the idea of identifying the "same" (see chapter one) church as in the New Testament be emphasized as important. It could be useful to put up a poster in the class room with the definition of the word, "same".

Questions and answers by chapter may be used by a teacher of a class to cover the material. Some chapters have many questions. If needed due to constraints on time (in class), the teacher may pick and choose the questions to ask in class. If possible and time permitting, all questions should be asked and answered. Use these as additional tools for instruction. The questions and answers themselves are instructional.

All students and readers of this book will get the most out of the study if the Bible references are looked up and read along with the commentary.

PREFACE

The study of God's Authoritative Identification Of His Church is presented to those who would like to think independently regarding the Bible. The scriptures cited are in a sort of outline form to aid the reader in organizing the various scriptures in the different subject matter. It is my belief that by using common sense and the scriptures we can have God's church on earth today exactly as He intended it to be about 2000 years ago.

The scriptures are given to man as a set of instructions in daily living, regular worship of God; and they give us insight to the mind of God and His desires for us. Think now of the instructions you may find to the game of baseball.

Assume it is the year 3000. A game called "baseball" has not been played in hundreds of years:

A group of people never heard of anything called "base-ball". However, a member of the group found a set of old instructions for "baseball". He read the instructions very carefully and decided he wanted to play. He assembled the right numbers of people; he instructed them as to the rules; he built a baseball diamond according to the instructions; he made a baseball and a bat; he divided players into two teams. Then, the teams began to play according to the set of instructions found. The game they were playing for the very first time and without any coaching from an outsider was the same game, baseball, that was played by the people who established the rules hundreds of years earlier.

The Bible is also a set of rules. Assume a person has never been taught about the Bible, or about the gospel of Christ, or about the church. This person begins to study a Bible, and he reads about the gospel. He studies very carefully the instructions in the rule book (the Bible). Then he submits himself to those rules for entrance into the church. He proceeds to worship according to those rules, and he teaches others to do the same. He now has a group of people he calls a church, and this church is obedient to the rules as given by Jesus and the apostles. He notices in the rule book the church had a name originally, so he calls his church by the very same name. This new congregation of worshippers do every thing as the rule book commands. Common sense dictates that this church is the same church as was originally intended by the authors of the Bible.

Just as the group of people followed the rules to baseball and played the true game of baseball, so the people who followed the instructions in the Bible are members of the same true church as is described in the Bible.

The gospel of Christ also describes the word of God as a seed. When the seed is planted and fruit is grown, the result is a Christian. The same seed planted in the twentieth or twenty-first century grows the same Christian as it did in the first century.

Therefore, the purpose of this study regarding God's church is to aid open-minded people into the same church that Jesus established many years ago. The word, "same", is emphasized here as it is throughout the study. It is very important to do the same things now as was commanded in the first century in order to be in the same church that existed then. This means the same interpretation, the same rules,

the same instructions as when Jesus gave the gospel to man in His time. Also, this means without changes made by man, without new rules or new laws established by man, and without exclusion of any part of the rules, the gospel.

To this end, I wish you well.

Special note to those of any current religion: This book is not "anti" toward any religion, and it is not "negative" toward any religion. It is rather "pro" Bible, and "pro" Christianity. No church is mentioned anywhere in this study except the one Christ established, described, and named in the New Testament. Therefore, people of all religions may feel free to read and examine this book without intimidation. I have put this book together with the purest of intentions. I have observed the contradictions among our various religious teachings, and my efforts in this book are an attempt to bring us together and closer to what Jesus actually taught.

Edsol Crowder, author

QUESTIONS

- 1. How can we have God's church today exactly like He did about 2000 years ago?
- 2. What game rules could one study 3000 years from now and play the same game that people play today?
- 3. Is the Bible a set of rules?
- 4. Can one follow the rules of the Bible today and be the same kind of Christian and be in the same church as the New Testament people?
- 5. If you plant an apple seed, what kind of fruit will it grow?
- 6. If you plant the seed of the gospel, what will it grow?

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CHAPTER ONE

Terms and Propositions

Before really getting into the text of this book it is important to at least look at the definitions of the words used in the book title. The words defined below do that. Look especially at the definition of "same", because it is upon this word definition that much of the effort of the book is built

Terms identified

- 1. "God" The Biblical "Jehovah", the Father, the all powerful Creator of the universe.
- 2. "Authoritative" Having or proceeding from authority.
- "Authority" Citation (as from a book or file)
 used in defense or support; a decision taken as a
 precedent; power to influence or command thought,
 opinion, or behavior; persons in command.
- 4. "Identification" act of identifying. Something that identifies, or establishes the identity of, a person or thing.
- 5. "Identity" Sameness of essential character.

 Sameness in all that constitutes the objective reality of a thing. Oneness. The condition of being the same with something being described or asserted.
- 6. "Same" Being one without addition, change, or discontinuance; identical; as to hold the same views with another. Of two or more: agreeing or corresponding exactly or so closely as to be

- undistinguishable from each other.
- 7. "Church" (God's) That which is "called out" as in the New Testament.

Propositions to Escape God's Curse

It will be shown throughout this book that the Bible identifies the New Testament church. However, the Bible also states emphatically what will happen should we fail to teach the gospel as Jesus gave it:

"... If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:9).

This means we must be careful not to teach any part of the gospel any differently than the original intentions of the giver of the gospel. We can not add to it our own opinions; we can not take some parts away even if we do not like them; we can not make a rule or a law of our own that is not already in the Bible. If we do, the Bible clearly states we will be accursed.

This also clearly implies it is our duty to discern, using the gospel of Christ, the true identifying marks of Jesus' original church. Logic dictates that if we fail to do this, we will in turn "be accursed".

With that in mind consider this:

- 1. If a religious body today can meet all of God's given characteristics of His church, then that body is the same and has the "sameness" as the original New Testament church. That church would in fact be the original church.
 - 2. If a religious body today can not meet all of God's

given characteristics of His church, then that body is not the same as the original New Testament church.

Goal

Therefore, to escape God's curse, our goal should be:

To properly identify God's church as described in the New Testament. To distinguish the New Testament church from all other religions, and to allow one to recognize God's church in today's world.

To escape being accursed we must teach the gospel only as it was originally intended by Jesus and the Apostles.

Comments

Chapter One is a short chapter. It is especially important in this chapter for a reader or student to understand and agree with the goal stated above. If one is to seek the true meaning of Biblical commandments, one must be willing to open the mind to perhaps some thoughts and ideas he has never before encountered. To seek the church in its very original state can be a more rewarding accomplishment than first imagined. It is very possible to do that.

While only Galatians 1:9 is quoted here, a dominate theme in the New Testament should be recognized and emphasized. It is apparent that Jesus and the apostles intended the gospel to be taught just as given to man from Jesus with no changes, additions, or deletions on the part of man. The gospel was to be pure and followed in every small detail by followers of Jesus. Thus, the Bible refers to false teachers, false doctrine, instructions not to add one jot or one tittle to the writings, and the need for every man to

obey Christ's commands. Emphasis is on Christ's commands and not changes made by man and not commandments made by man.

This study emphasizes the need to identify the church as Jesus intended it to be 2000 years ago. If we can identify that church and if we can copy and emulate it today, then we will be in the same church that Jesus established. If we change the laws, or rules, in any way and if we have one or more aspects of "our" church not like the original, then we are different from the original church; therefore we would not be the original church.

Our goal is simply stated: We want to identify the original, be like the original, and actually be the original church that Jesus established.

It should be noted there are religious organizations who claim to be the original church. However, those organizations differ in what they teach and practice from the original instructions, or gospel. If they are different in practice and in teachings, can they be the same as the original? Of course, the answer has to be "No", they can not be the original if they are different. If they are different, then they are something else other than the original.

The following scriptures and studies are not to attack any particular church or religion. However, it is a purpose of the studies to precisely identify the original for those who want it identified. Those now practicing any religion other than the original Christian religion may even be commended in their effort assuming they are honest and are truly seeking to be what Christ intended for them to be. These studies may assist them in being more precise and more accurate in their teachings and practices.

QUESTIONS

- 1. Who is God?
- 2. What does "authority" mean?
- 3. What is "identity"?
- 4. Define "same".
- 5. Define God's "church" as in the New Testament.
- 6. Why is it important to be aware of the meanings of the words above?
- 7. What does God say about a man who preaches "any other gospel"?
- 8. How could a religious body today become the same as the original New Testament Church?
- 9. What is the goal of this study?
- 10. In identifying God's church should we consider changes made by man?
- 11. If we allow even one change to the New Testament identity of the church, then would we be identifying the New Testament church?
- 12. If some churches differ in practice from the original New Testament church, are they the same as the original church?

CHAPTER TWO

The Name of Christ's Church As An Identifying Characteristic

In identifying most anything one of the first things to examine is perhaps its name. If you were looking for someone called Johnnie, you would first want to exclude all who were called by any other name. You would want to interview all who were called "Johnnie" and "Johnnie" only. Once you had all Johnnies identified, you would immediately realize that all who called themselves "Johnnie" could not be the one you were seeking. This logic also implies that all who may use the correct name in religion may very well not be the one you seek. However, it is first important to actually identify the name or the ones who are called by that name. This effort helps to narrow down the search for the true identity of the original church. So, let's look at the Biblical importance of names.

The name of God's (Christ's) church:

- 1. Some say there is nothing in a name as long as you worship God.
- 2. Bible significance of names:
 - a. Bible uses the word "name" about 1,000 times.
 - b. Acts 4:7-12, "by what power or in what name, have ye done this?" Peter replied, "in the name of Jesus Christ... neither is there any other name under heaven that is given among men wherein we must be saved."

- c. Philippians 2:9,10, "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name that in the name of Jesus every knee should bow."
- d. Revelation 2:13, "thou holdest fast my name." (We can only conclude that a name is important to God.)
- 3. God's identifying name(s) for His "called out" (church) group:
 - a. Romans 16:16, "Church of Christ", possibly the most formal name.
 - b. Colossians 1:18, "Body of Christ"
 - c. Hebrews 12:23, "The Church"
 - d. John 10:9, "The Saved"
 - e. 1 Corinthians 15:24, "Kingdom of God"

These statements from God authorize us to use these names and to believe in the correctness of the name given by God.

Comments

God authorized an acceptable name for His church. Names are obviously important to God. God does not allow man to change His word or the name of His church.

If a religious group today meets God's identity with respect to the **name of the group**, then it is within the "sameness" of His name for His original church. (See Chapter one, definition of "same".)

In other words, it would be the same as the original with respect to the name. However, if a religious body today does **not** meet God's authorization of identity in the name

of the group, then it is not within the "sameness" of the name of the original church. Therefore, it is not the original church, because to be the original church the name must be the same as the original church.

It should also be recognized that when a group does use the correct name, it does not necessarily mean it is God's church. The group must meet all other criteria in order to actually be God's church. The other criteria are discussed in subsequent chapters.

QUESTIONS

- 1. About how many times does the Bible use the word, "name"?
- 2. In Acts chapter four someone asked, "by what power or in what name have ye done this?" What was the reply and by whom?
- 3. Is there any other name under heaven wherein we can be saved?
- 4. Who did God exalt?
- 5. What name is above every name?
- 6. In whose name should every knee bow?
- 7. Do you think from those scriptures a name is important?
- 8. What are some names or ways the Bible identifies the "called out" people?
- 9. Which of those may be the most formal name?
- 10. How can our church today meet the "sameness" (be the same) as the original church with respect to its name?
- 11. What if a religious group today calls itself by some name God did not authorize?
- 12. If a religious group calls itself by a name authorized by God, does this mean it is necessarily the same as the original church?

CHAPTER THREE

Entrance Requirements As Identifying Characteristics Of God's Church

If God started His church and said, "all the saved will be in my church", it is important to know how we get from the outside to the inside of His church. Common sense will tell us that if His saved people are in the church, then those outside that church must be those who are lost, or not saved. The following scriptures (and many more) emphasize for us the importance of being in the church, and they tell us how to get in.

To be saved one must be in a church:

- 1. Hebrews 12:23, church is enrolled in heaven. Revelation 20:15, those not in Book of Life cast into a lake of fire.
- 2. Ephesians 5:23, the body is made up of the saved. Colossians 1:18,24, the body is the church.

(Conclude: the body, is the church, is the saved. Those in the church are the saved, and those not in the church are the lost. Therefore, one must be in a church in order to be saved. Of course, that church must be God's church, not any other.)

Which church are the saved in?

- 1. Matthew 16:18, Jesus, "my church" Christ's church.
- 2. Romans 16:16, "churches of Christ" shows ownership and name.
- 3. Ephesians 4:4,5, "one body...one faith" limited to Christ's.

(Conclude: The one church in which the saved exists is Christ's church. All others are not acceptable to God.)

God's instructions to enter His church:

- 1. John 10:9, "I am the door; by me (Jesus) if any man enter in, he shall be saved."
- 2. 2 Thessalonians 2:14, we are called by the gospel.
- 3. 1 Corinthians 15:1,2, we are saved by the gospel. (Therefore, we must hear, learn the gospel.).
- 4. Acts 8:12, must believe the gospel.
- 5. Romans 10:9, must confess Jesus is Lord.
- 6. Acts 2:38, must repent of sins.
- 7. Romans 6:3, be baptized into Christ.
- 8. Acts 2:47, God adds us to his church.

All these requirements into God's church are authorized, and expected of us, by God. It would be unacceptable to pick out one or a few of these requirements and say, "This is all you need..." In being obedient to God's instructions we must accept all His rules and not just the ones we like. It is sort of a package deal. You accept it all, or nothing.

Comments

If a religious body today meets these requirements for identification of entrance into His church, it meets the "sameness" (See Chapter One for definition of "same".) definition of God's church in these respects. In other words, if a religious body meets these requirements regarding entrance into His church, then that religious body is the same as His church in these respects. If that religious body does not meet these requirements, it is not the same as His original church, and it is not His church.

QUESTIONS

- 1. Where is the church enrolled?
- 2. Where were those cast who were not enrolled in the Book of Life?
- 3. The body is made up of whom?
- 4. Is the body also the church?
- 5. Is the body and the church the same?
- 6. Are the saved in the church?
- 7. Where are those not in the church cast?
- 8. Do these scriptures teach one must be in a church in order to be saved?
- 9. Whose church did Jesus refer to?
- 10. Who owns the church?
- 11. The church is the body. How many churches are owned by Christ?
- 12. Whose church are the saved in?
- 13. If the saved are in Christ's church, does this mean those who are not in His church are not saved?
- 14. If we want our church to be the "same" as the original church, should we teach these things today?

- 15. Who is the "door"?
- 16. Is there any other door to the church?
- 17. How are we called to the church?
- 18. How are we saved?
- 19. Does this mean we should hear and learn the gospel?
- 20. Must we believe the gospel?
- 21. What should we confess?
- 22. Must we repent of our sins?
- 23. Must we be baptized into Christ?
- 24. Then, how do we actually get into God's church?
- 25. If we want our religious body today to be the same as the original church regarding how to get into the church, must we meet all these requirements taught in the Bible?

CHAPTER FOUR

The Sabbath Day

Before continuing with actual identifying marks of God's church it may be wise to look at the days God has authorized His people to use for worship days. Most of us have heard of "The Sabbath Day" in the Old Testament and as is used in one of the original Ten Commandments. People in the Christian world are also familiar with "Sunday" and the term, "The Lord's Day". Let us be sure we can distinguish between those important terms, because Jesus has indicated in the gospel which one to use.

The Sabbath Day

- 1. Why it was observed:
 - Deuteronomy 5:2,3, The covenant was given after Israel was delivered from Egyptian bondage not before. Deuteronomy 5:12-15, Sabbath day is the seventh day of the week, a day of rest, no work allowed. Given only to Israel (Jews), and not previously (from Adam to Moses) observed.
- 2. By whom observed: Exodus 31:13-17, a sign between God and Israel. It was not a sign for anyone else.

The Sabbath To End

1. Does "perpetual covenant" (Exodus 31:16) mean the covenant would last forever? No. God said, "serve the sabbath throughout their generations, for a perpetual

- covenant." The covenant is perpetual in that it will always be remembered by God for "those generations" in which it was "served." When those generations of Jews ended, the serving of the sabbath ended.
- 2. "Perpetual incense" (Exodus 30:8) was also commanded "throughout your generations." "Continued sacrifice" (Numbers 28:1-10) also was commanded. If the Sabbath Day continued until now, so did incense and sacrifice (and they did not).
- 3. End of the Sabbath Day prophesied (Hosea 2:11), "I will cause her mirth to cease, her feast days, her new moons, and her sabbaths and all her solemn feasts."
- 4. End of Sabbath has been fulfilled. Colossians 2:14-17 says, "Blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to the cross...let no man therefore judge you in meat (of sacrifices,) or in drink (of sacrifices) or in respect of an holy day, or the new moon (feast) or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

God's entire covenant with Israel (including 10 commandments) was done away

Prophesied —

Jeremiah 31:31, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah."

Fulfilled —

Hebrews 8:6-9, "But now hath he (Jesus) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, for if that first covenant had been faultless, then

no place should have been sought for the second. For finding fault with them, he saith, 'behold the days come saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah.'" (Apostle Paul quoted Jeremiah 31:31 here.)

Romans 7:1-17, "We are delivered from the law (old testament law) serve in newness of spirit, and not in oldness of the letter."

2 Corinthians 3:6-13, "Who (God) also made us able ministers of the new testament; not of the letter [Old Testament], but of the spirit...which glory (of Moses) was to be done away ...if that which is done away was glorious, much more that which remaineth is glorious...Israel could not steadfastly look to the end of that which is abolished."

Matthew 5:21-22, [Jesus said] "Ye have heard that it was said by them of **old time** 'thou shalt not kill'...but I say unto you whosever is angry with his brother without a cause shall be in danger of the judgment."

Matthew 5:27-28, "...it was said of by them of **old** time, 'thou shalt not commit adultery', but I say unto you that whosever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Thus, Jesus cites two examples where the Old Law was changed. Likewise, Jeremiah prophesied a new covenant was coming. Writers of Hebrews (who quoted Jeremiah), Romans, and Matthew specify the old law was replaced with a current law (from Christ).

Justifiers of the old law are fallen from grace

Galatians 5:4, "Christ is become of no effect unto you, whosever of you are justified by the law; ye are fallen from grace." "The law" refers to the Old Testament law.

Comments

The above scriptures teach the old testament laws were done away and replaced by Jesus' New Law, the New Testament. Thus, the Sabbath Day and keeping it holy was also done away and replaced by a different day of worship, the first day of the week. (See following references, next chapter.)

Therefore, if a religious group worships on the Sabbath Day, or the seventh day (Saturday) of the week, that group is not the same as Christ's church.

For some just now learning the Old Law containing the Ten Commandments has been done away, there may be some degree of initial alarm in not having those commandments as a base of current era morality. We may be comforted from the fact that Jesus' gospel, the New Testament, guides us into all of those ten commandments except the fifth one which says, "remember the Sabath Day, to keep it holy." The New Testament instructs us to rather worship on the first day of the week as will be studied in the next chapter. As for being without the moral instruction of the other nine commandments (Exodus 20:3-17), the New Testament repeats in one way or another all of the other nine laws, and these are incorporated, by Jesus, into the New Law.

QUESTIONS

- 1. Was the Sabbath Day given before or after Israel was delivered from Egyptian bondage?
- 2. What day of the week is the Sabbath Day?
- 3. The Sabbath Day was a sign between what people? Between God and the nation of Israel (the Jews).
- 4. Did God intend for the Sabbath Day to be observed forever?
- 5. What did the perpetual part of the covenant mean?
- 6. Could anyone do any work on the Sabbath?
- 7. Was the idea of a "continued sacrifice" given in other scriptures?
- 8. Did the Old Testament predict the ending of the Sabbath and other religious observations?
- 9. Does the New Testament mention an ending to the religious ordinances, meat, drink, or holy day?
- 10. Is the body now of the Jews, or is it of Christ?
- 11. Did the Lord talk about a new covenant with the house of Judah and the house of Israel?
- 12. Does the New Testament speak of changes in the covenant?
- 13. Are we now delivered from the Law?
- 14. In comparing the New Testament with the Old Law (the Old Testament), which one did a book of Corinthians say was to be abolished?
- 15. Did Jesus compare the Old Testament laws with His new laws?
- 16. Are we justified today by the old law?
- 17. Was the Old Testament replaced with a better law?
- 18. Whose new law replaced the old law?
- 19. If keeping the Sabbath Day holy was part of the old law, and if the old law was replaced by a better law, should we still keep the Sabbath Day holy?

20. If we want our church to be like the original New Testament church with respect to the Sabbath Day, can we call the Sabbath Day holy today?

CHAPTER FIVE

The First Day Of The Week

Now that we know what the Sabbath Day is (last chapter) we also need to know the right day for Jesus' church to use for worship. This chapter will make it very clear.

New Testament's "Lord's Day" — Day of worship

Significant references:

- Jesus arose from the dead on the first day of the week:
- Mark 16:9, "Now when Jesus was risen early on the first day of the week..."
- Luke 24:1, "Now upon the first day of the week, very early in the morning..."
- Luke 24:13, it (the day He arose) was the "same day" two went to a village.
- Luke 24:21, it (day He arose) was the "third day" since He was killed.
- Luke 24:46, "it behooved Christ to suffer and to rise from the dead the third day."
- Note: the "first day", "the same day", "the third day" are all the same day.

Jesus met with the Disciples on the First Day of the Week

- John 20:1, first day of week Mary finds empty sepulcher.
- John 20:19, "same day" at evening being first day of the week Jesus stood in the midst of them.

Jesus' church was established on the First Day of the Week

Acts 2:1,41,47 — Established on Pentecost.

Leviticus 23:15,16 Explains how to compute Day of Pentecost:

Start counting

on this "morrow" 1 2 3 4 5 6 7 "Morrow after after Sabbath 1 2 3 4 5 6 7 Sabbath" was the one 1 2 3 4 5 6 7 after Wave Offering 1 2 3 4 5 6 7 Exodus 29:24.

1 2 3 4 5 6 7 "Seven Sabbaths 1 2 3 4 5 6 7 "Seven Sabbaths 1 2 3 4 5 6 7 shall be complete." 1 2 3 4 5 6 7 "Unto the morrow Thus, 50th day . . 1 2 3 4 5 6 7 after the seventh shall ye number 50 days."

Therefore, Pentecost was always on the First Day Of The Week. Some religious groups maintain it was on the seventh day, but above scriptures make it clear.

Additional References Regarding First Day

Acts 2:1-4, Holy Spirit came on first day of week. Acts 2:22-36, Gospel began to be preached by Peter (on the first day of the week).

Observance of First Day of the Week by Christ's Church

1. New Testament church assembled for worship Acts 20:7, "...upon first day of week when disciples

came together..."

10:16-17; Acts 2:42.

- 1 Corinthians 16:1-2, "...concerning collection... churches...upon the first day of the week..."
- 2. Facts regarding this assembly Chief purpose was to "break bread", ie., Lord's Supper. Assembly not to be forsaken (Hebrews 10:25-26). "The first day of the week" means every first day of every week, just as "the Sabbath Day to keep it holy" (4th of 10 commandments) meant every Sabbath Day to the Jews. "Breaking of bread" is referred to as Lord's Supper. They are the same in these examples: 1 Corinthians

Although Christians are not commanded to "keep the first day holy" as Jews were of the Sabbath Day, we should be "in the spirit" as was John (Revelation 1:10).

Comments

The First Day Of The Week has great significance in the New Testament as did the Sabbath Day (seventh day) in the Old Testament age. Christ's church met on the First Day of the week rather than the Seventh Day. This was and is an identifying characteristic of God's church.

Thus, if a religious body meets this (worships on first day of week) identifying characteristic, then that religious body is the same as God's church with respect to the correct day of worship. However, if that church does not meet on the First Day of the week, it is not the same as God's church, and it is, therefore, not God's Church.

QUESTIONS

- 1. On which day of the week did Jesus arise from the dead?
- 2. The day Jesus arose was which day after he was killed?
- 3. Is the first day of the week the same day as the "third day" on which Jesus arose from the dead?
- 4. On what day of the week did Mary find the empty sepulcher?
- 5. On which day of the week did Jesus stand in the midst of the disciples after He arose?
- 6. Can you identify from the scriptures the day of the week on which Pentecost always fell?
- 7. Pentecost was always on which day of the week?
- 8. On which day of the week was the church started?
- 9. What do we call the first day of the week today?
- 10. What do we call the seventh day of the week today?
- 11. If we want our church to be like the original New Testament church, on which day should we say our church began?
- 12. On what day did the Holy Spirit come, and on what day did Peter begin to preach?
- 13. On what day did the New Testament church assemble for worship?
- 14. On which day did church members give to the collection?
- 15. What could you say was the main purpose of the Christians coming together on the first day of the week?
- 16. Under the Old Testament how often do you think God wanted people to observe the Sabbath day as holy?
- 17. Under the New Testament laws of Jesus, how often do you think Christians are expected to assemble on the first day of the week?
- 18. What attitude did John express to have on the first day

of the week?

- 19. Was the day of the week on which Christians worshipped an identifying characteristic of the original New Testament church?
- 20. If we want our church to be the same as the original New Testament church, must we meet on the first day of the week rather than on the Sabbath Day?

CHAPTER SIX

Worship As A Characteristic Of God's Church

A brief discussion of worship is needed, since worship can be an identifying mark. Many people do not worship God. Many people have the attitude that if they just go to nature and experience nature, this is sufficient for God if there is a god, they say. Within the realm of Christianity, worship of God is of primary importance. In fact, it is certainly equal to the importance of correctly identifying God's true church. Many who do worship may not really be able to define what worship is. The following scriptures, definitions, and comments will enable any student to discuss and understand worship more fully and completely.

Worship in general has always characterized God's people

- Genesis 4:4-5, Worship in form of "offering" goes back to Cain and Abel.
- Genesis 22:5-6, The word "worship" used first time by Abraham, an offering.
- Genesis 24:26, Worshipped while bowing head. (Abraham's servant seeking a wife for Isaac.)
- Genesis 24:52, Worshipped while "bowing himself" to the earth.
- Exodus 24:1, Moses' companions "worshipped from afar".
- Exodus 34:14, "for thou shalt worship no other god:

- for the LORD whose name is Jealous, is a jealous God."
- Matthew 2:2; 4:9,10, It is possible to worship a creature (Satan) or the Creator (Jesus).
- John 9:31, "now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him he heareth."
- Acts 24:14, Apostle Paul worshipped the God of his fathers.
- Philippians 3:1-3, Paul and other saints worshipped "in the spirit".

Webster's Dictionary defines the word "worship" very closely to the definitions of Greek words used for "worship" in the New Testament. Webster says: "worthiness, repute, respect, reverence paid to a devine being...an act of expressing such reverence...admiration for or devotion to an object of esteem."

The Greek word for worship in Matthew 2:2 is "proskuneoo" which is said to mean literally, "to kiss the hand toward." In oriental countries this signified an act of obeisance. In the New Testament the word denotes homage, reverence, awe, and it includes various acts that may be utilized in expressing or exhibiting emotions (reverence, etc.) and attitudes. The Greek word denotes an act of reverence whether paid to a creature (Satan, Matthew 4:9) or to the Creator (Jesus, Matthew 4:10). Emphasis here is that the word, "worship", denotes acts. Therefore, worship is not only an attitude of the inner man, or spirit, but worship is also the acts of that man directed at reverence, awe, etc. To worship as in New Testament worship one must engage in acts.

One may therefore define New Testament "worship" as the outward expression of the inner man. It is the outward expression, or acts, we see and do, while it is the inner man who is worshipping.

[Reference: Questions and Answers, Open Forum, Freed-Hardeman College Lectures, by Guy N. Woods. pp 336,366.]

It is apparent the New Testament church will worship God.

It is possible to worship in error

- Acts 17:23, Athenians worshipped "unknown god" in ignorance.
- Matthew 15:9, "But in vain do they worship me teaching for doctrine the commandments of men."
- Acts 19:26,27, Idol, Diana, was worshipped by all Asia and the world. (The "world" as in the minds of the craftsmen who made the idols.)
- 2 Thessalonians 2:4, It is possible to worship a man who exalts himself to a position of being worshipped.
- 1 Kings 13:11,18,24,26, It is possible to be punished for believing a lie. [Man of God believed Old Prophet's lie, and Man of God was killed.]
- 1 Corinthians 6:9; 15:33, Twice Paul warned Christians, "be not deceived".

Comments

References above cite how God's people, Christians, are to worship God. This worship must be to God only.

Worship must be according to God's will. It is possible for us to be deceived in our worship. We must make every effort to know God's will in order to "be not deceived". If we allow ourselves to believe a lie and worship in error, we are subject to God's punishment.

If a religious group does not worship God, it is not the same as the original church; therefore, if those people do not worship God, they are not the original church of Christ.

QUESTIONS

- 1. What has always characterized God's people?
- 2. How far back in the Old Testament does worship as in offerings go?
- 3. Define "worship" as in the New Testament.
- 4. Can someone worship Satan?
- 5. Can someone worship a creature?
- 6. Can someone worship an object?
- 7. Who will the New Testament church worship?
- 8. Is it possible to worship in error?
- 9. How did the Athenians worship in error?
- 10. If we teach the doctrines of man, what happens?
- 11. Can we believe a lie and still be punished?
- 12. The apostle Paul warned us to "be not _____"
- 13. If our religious group does not worship God, are we the same as the original New Testament church?

CHAPTER SEVEN

Specific Characteristics [Items] Of Acceptable Worship

Now that we know worship is the outward expression of the inward man, and we know worship involves certain acts (last chapter), it is logical that we need to know what acts of worship, if any, God has instructed us to do in His church. In this study you may substitute the term, "act of worship" for a common phrase, "item of worship". They mean the same thing. If Christ gave specific acts of worship for us, then those would certainly be identifying characteristics of His church.

The Lord's Supper — an Item of Worship

Authority to Observe It

Luke 14:15, "Blessed is he that...eat bread..."

Luke 22:17-20, Instituted by Jesus on Passover Feast day.

Matthew 28:18-20, Authority given to apostles for "teaching them to observe..."

1 Corinthians 11:23, Apostle Paul received Lord's Supper instructions from Jesus.

Acts 20:7, Example of Christians assembling for this purpose.

Christ's church observes this act, the Lord's Supper, with authority. Thus, any religious body not observing the

Lord's Supper is not the same as the original church; such a group is not the original church of Christ.

Authority for Its Content

Luke 22:1,8,9, Jesus used "unleavened bread."
Luke 22:17-18, Jesus used in the cup "fruit of the vine."
Luke 22:16-18; 29-30, Jesus said this "fruit of the vine"
and the unleavened bread were to be eaten "in the kingdom", (the church).

Thus, fruit of the vine and unleavened bread were specified to be used in the Lord's Supper. When God specifies something man does not have the authority to substitute God's choice. To be specific is to leave no choice. Therefore, it is not acceptable to substitute the contents of the Lord's Supper. In the cup must be fruit of the vine, only; it can not be Pepsi, root beer, water, or anything other than what God specified. For the bread, only unleavened bread is acceptable; no Ritz crackers, chocolate cake, pancakes, etc. are allowed within God's specification of unleavened bread.

Jesus' Church is His Kingdom

Acts 2:47, Jesus' church was established.

Acts 8:12, Philip preached things "of the kingdom", and Philip was baptizing many.

Galatians 1:2, This epistle was written to "churches" of Galatia.

Galatians 3:27, These Christians had been "baptized into Christ". (Therefore, baptism into Christ is baptism into the church which is baptism into the kingdom Jesus spoke of in Luke.)

- Colossians 1:13-14, Paul had redemption in the kingdom.
- Colossians 1:18, Paul refers to "church" in existence while in the kingdom.
- 1 Corinthians 1:2, Corinthians were the "church of God".
- 1 Corinthians 15:1-2, Corinthians were "saved" by the gospel.
- 1 Corinthians 15:24, Corinthians told the "kingdom" to be delivered to God.

Therefore: Apostle Paul asserts that "church" and "kingdom" both refer to the same "saved" group. Thus, scriptures teach Jesus' kingdom is His church.

Jesus specified the use of only "unleavened bread" and "fruit of the vine" in His Kingdom; these and only these can be used acceptably in His church.

If a religious body uses these and only these items in the Lord's Supper communion, it is the same as Christ's church with regard to these items. If a group uses anything different from these specified items in the Lord's Supper, that group is not the same as Christ's church; that group is, therefore, not Christ's church.

Where to Observe the Lord's Supper

Luke 14:15, "Eat bread" in the kingdom (church).

Luke 22:16,18,30, to be fulfilled "in the kingdom" and "when the kingdom comes".

Acts 2:42, Members of church practiced it, therefore kingdom had already come.

1 Corinthians 11:23-29, Apostle Paul instructed the

- church to partake and how to partake.
- 1 Corinthians 11:17, to participate in the assembly, "come together".
- Acts 20:7, to participate in the assembly, "gathered together".

Therefore, Christians, citizens in Christ's kingdom, are to commune (Lord's Supper) in the assembly of the church.

When to Observe the Lord's Supper

- Acts 20:7, Example of the primary purpose of assembly on the first day of the week was "to break bread" (Lord's Supper).
- Acts 2:42, Regularly done. "they continued steadfastly...in breaking of bread."
- 1 Corinthians 16:1-2, First day was a day of regular assembly. "Upon the first day of the week ...lay by in store..."
- Hebrews 10:25-26, Exhortation for us not to forsake the assembly.

Note: "first day of the week" is as regular for us as "sabbath day to keep it holy" was for the Old Testament era worshippers. Therefore: It is a characteristic of Jesus' church to have the Lord's Supper every first day of every week.

Purpose of the Lord's Supper

- 1 Corinthians 11:24-25, "...in remembrance of me" a memorial.
- 1 Corinthians 11:26, "til He comes" Anticipation and hope.
- 1 Corinthians 10:17, "We who are many are one body"

- a fellowship, a communion. [We fellowship with Jesus and with each other.]
- Luke 22:19, Obedience to Jesus' request, "this do in remembrance of me."
- 1 Corinthians 11:29-32 and John 6:53, to eat worthily provides spiritual good health.

Christ's church will partake for these purposes.

Manner of Observance

- 1 Corinthians 11:28, Each is to examine himself "let a man examine himself, and so let him eat." We are not to examine others.
- 1 Corinthians 11:27-29, Observe worthily: discerning the Lord's body and the significance of the cup and bread.
- 1 Corinthians 10:17, Observe in peace, harmony and unity of Christian fellowship, "for we being many are one bread, and one body: for we are all partakers of that one bread."
- 1 Corinthians 11:19-34, Corinthians were rebuked for not holding to Christ's pattern.
- Galatians 1:8-9, No one has authority to change Christ's teachings.

Christians will partake of the Lord's Supper in the above manner.

Conclusions regarding Lord's Supper

Christians today have God's authority to commune. Christians today must have the same Lord's Supper as did the first century Christians.

- Christians today will partake every first day of the week.
- Christians today will not substitute God's specifications of "unleavened bread" and "fruit of the vine."

If a religious group changes any aspect of the above specified scriptural instructions, that group is not identified as the original church of Christ; that group, therefore, would not be the original church of Christ, God's kingdom.

Prayer — an Item of Worship

Pray — Definition: "entreat; to address God with adoration, supplication, or thanksgiving." — Webster.

General Teaching for Christians

- Matthew 5:44, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."
- Matthew 6:5-13, Jesus gives instructions in prayer (the Lord's Prayer).
- Matthew 7:11, God gives good things if we ask Him.
- 1 John 5:13-15, If we ask according to His will, He hears us.
- James 4:2-3, We must ask; we must not ask amiss. [We should not ask for things bad, frivolous, impossible. "Impossible" things are things that are against God's will.]
- James 1:5 Pray for wisdom
- James 1:6-7, Ask in faith, nothing doubting
- 1 Thessalonians 5:17, "Pray without ceasing."

Acts 21:5, Example of families all praying together.

Romans 8:26, "Spirit helpeth our infirmities: for we know not what we should pray for as we ought; but the spirit maketh intercessions for us with groanings which can not be uttered."

Prayer for each other — Individually and Collectively

- Ephesians 6:18,19, "Praying always...supplication for all the saints...and for me that utterance may be given unto me."
- Colossians 1:3,9, Paul and Timothy prayed for the church.
- Colossians 4:2-3, The church is exhorted to pray steadfastly. Prayers of the church are requested for Paul and Timothy.
- 2 Corinthians 1:11, "Ye also helping together by praying for us."
- 1 Thessalonians 5:25, "Brethren, pray for us."

Prayer in Worship

- 1 Corinthians 14:15, "I will pray with the spirit and with the understanding also; I will sing with the spirit and I will sing with the understanding also."
- 1 Corinthians 11:24, Apostle Paul instructed Christians at Corinth to give thanks for Lord's Supper, just as Jesus gave thanks in Luke 22. Paul's instructions were specifically applied to the "formal" worship.
- Acts 2:42, The church continued steadfastly in... prayers.
- Revelation 5:8, "Bowls of incense" represent "prayers of the saints."
- Revelation 8:3, "Incense" added to prayers of the

saints.

[These quotations from Revelation indicate Christian prayers do reach heaven and in a highly acceptable and pleasing way.]

Comments

We are authorized to pray by Jesus.

We are instructed how to pray and for what to pray. (Although, we do not always know best.)

We are instructed for whom to pray.

We are instructed to pray in public worship.

We are shown (and promised) Christian prayers are heard.

Therefore: Individual prayer and prayer in worship are identifying characteristics of worship in Christ's church. If a religious organization does not have such prayer, it is not the same as Christ's church, and it is not Christ's church.

Preaching — an Item of Worship

Preach — Definition: "To proclaim publicly. To deliver a sermon. To urge acceptance or abandonment of an idea or course of action." — Webster.

Matthew 4:17, Jesus was a preacher.

Mark 16:15, "Go ye into all the world and preach the gospel to every creature."

Matthew 28:19-20, "Go ye therefore and teach all nations, baptising them..."

[Thus, we see from the beginning of the Christian era

- "preaching" was of primary importance.]
 - Acts 2:1 to Acts 2:14-39: Peter preached on first Pentecost ("Sunday") of the church.
 - Acts 20:7, On first day of week Paul "discoursed" prolonged his "speech". We know preaching was done in the church in worship on the first day of the week.
 - Acts 20:20, Paul taught publicly and from house to house.
 - 2 Corinthians 1:19, "...Son of God, Jesus Christ, who was preached among you by us."
 - Colossians 3:16, "In all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs."

Comments

Preaching and teaching the gospel of Christ is a primary characteristic of Christ's people both in private and in public worship. If a group does not preach the gospel in this manner, it is not the same as Christ's church, and it is not Christ's church.

Giving — an Item of Worship

Individual Responsibility

- 1 Corinthians 16:1-2, "Let every one of you..."
- 1 Thessalonians 4:11-12, "... Work with your hands..."
- 2 Thessalonians 3:10-13, "...If any will not work, neither let him eat." [Emphasis on those who can work but do not.]

Ephesians 4:28, "...Rather let him labor, working with

his hands the thing that is good that he may have whereof to give to him that hath need." [Teaches to work and to help others.]

Reasons to Give

- Matthew 5:42, "Give to him that asketh thee..." Jesus commanded.
- Luke 6:38, "Give and it shall be given unto you; good measure, pressed down, and shaken together and running over..."
- Psalm 41:1-3, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble..." [An old truth]. God helps us if we help the poor.
- Luke 6:35-36, "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great..."
- Luke 11:37-42, "... give alms of such things as ye have..."
- Acts 10:1-4, Giving alms added to acceptance of Cornelius' prayers.
- 1 Timothy 6:17-19, Helps us lay hold on eternal life.
- Galatians 6:6-10, "... Let us not be weary in well doing...as we have therefore opportunity let us do good unto all men."
- 2 Corinthians 9:6, "He which soweth sparingly shall reap sparingly and he which soweth bountifully shall reap also bountifully."
- 2 Corinthians 9:12-15, "... they glorify God for subjection...for liberal distribution."
- Acts 20:35, "It is more blessed to give than to receive." [Thus, God teaches it is advantageous to give.]

Principles Governing Correct Manner of Giving

1 Corinthians 16:1-2, The New Testament Plan:

Periodic — "Upon the first day of the week"

Personal — "Let each (every) one of you"

Provident — "Lay by him in store"

Proportionate — "As God hath prospered him"

Preventive — "That there be no collections when I come" (in reference to Paul's immediate coming to Corinth). [The author of the above five "P"s is unknown. E.C.]

- 2 Corinthians 9:7, "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver." [Giving should be personal, planned, systematic, voluntary.]
- Matthew 6:33, "But seek ye first the kingdom of God and His righteousness and all these things (food, clothing, etc.) shall be added unto you."
- 2 Corinthians 9:8-11, If we give, we will be enriched. [Above two scriptures teach confidence. He who believes God's promise can give liberally without fear of being caused to suffer from doing so.]

Measure of Giving

- 1 Corinthians 16:1-2, "as prospered"
- 2 Corinthians 8:12, accepted according to ability
- 2 Corinthians 9:6, bountifully
- 2 Corinthians 8:2,6,7, Abound in the grace of liberal giving.

Acts 2:45, Example of liberal giving for a special need.

Comments

Christ's church will be active in giving to the church as described in the above New Testament instructions.

Note the Biblical absence of churches forming a business in order to make money. Note the absence of begging the public and non-members for money (as do many radio, TV religions today).

Also note the absence of tithing, or a measure of a percentage, in New Testament instructions in giving. Tithing was an Old Testament law replaced by Christ's law of giving "as he purposeth" and "as prospered". Some argue that since the New Testament is more glorious and more perfect than the Old Law, Christians should really give more than ten percent today.

If a religious body practices giving or money raising in any fashion other than the New Testament guidelines, that body is not the same as God's church; that body is, therefore, not God's church. Giving and the manner of giving are specific identifying marks of Christ's church.

Singing — an Item of Worship

While we mentioned the importance of obeying a specific command in discussion of The Lord's Supper, a discussion of music in the church requires important, detailed attention to differences in general and specific commands. Before we go into a discussion of music and singing, let us first use valid logic (common sense) and the rules of language to understand the differences between the two types

of commands.

Classes of Commands and Statements

- A. Generic (General) a statement or command authorizing the performance of some act without giving directions as to the manner or method of its performance. Performance must be within the class of the subject but general in choosing specifications within that class.
- B. Specific A statement or command carrying with it the manner or method of its performance. Performance of the specification must remain within the specified act or class.

C. Illustrations: Matthew 28:19 and Genesis 6:14

Generic (General)	Specific
"Go"	ride, walk, swim, fly
"Teach"	oral, written, by example
"Wood"	gopher, pine, oak, poplar

Note: the generic command "go" leaves the specific way of going optional. The general command "teach" leaves the manner of teaching optional. The general term "wood" could include many different kinds (specifics) of wood.

Noah's Example:

<u>Wood</u>	If God had commanded Noah in a general
Gopher	way just to build an ark of "wood", Noah
Pine	could have used any kind of wood he
Oak	pleased as long as he used only "wood".

Poplar However, God specified "gopher wood".

Therefore, Noah built the ark of gopher wood only and acted in faith.

Because God specified the kind of wood, Noah had the intelligence to realize no other kind of wood would be acceptable to God. Noah knew that when God gave a specific command all other specifics in that class (of "wood") were automatically excluded. Any direct statement which specifies one thing in its class always excludes every other part of that class.

The "Sabbath Day" Example (Exodus 20:8): ("Remember the Sabbath day, to keep it holy.")

God specified for the Jews to keep "the Sabbath day" holy. This is a specific command for a specific day. God did not say "keep a day holy" which would have made the choice of days optional. So, the Jews kept the Sabbath day holy rather than the 1st, 2nd, 3rd, 4th, 5th, or 6th days. The Jews knew if God gave a specification (Sabbath), He meant to exclude all other days.

Can you see the common sense (logic) in obeying a specific command? In a specific command you are always limited to just that specific item, or command, with no other choices.

Now, as to music in the church let us read what the New Testament has to say.

Statements Regarding "Music" in Worship are Examined

- Matthew 26:30, "And when they had sung a hymn..."
- Acts 16:25, "...Paul and Silas were praying and singing hymns unto God..."
- Romans 15:9, "Therefore will I give praise unto thee among the Gentiles, and sing unto thy name."
- 1 Corinthians 14:15, "I will sing with the spirit and I will sing with the understanding also."
- Ephesians 5:19, "Speaking to one another with songs, hymns and spiritual songs, singing and making melody with your heart to the Lord."
- Colossians 3:16, "Admonishing one another with psalms, hymns, and spiritual songs, singing with grace in your heart unto God."
- James 5:13, "Is any among you cheerful? Let him sing praise."

The above scriptures authorize Christians to "sing" in worship to God. Examine this direct statement as to Generic and Specific implications as we did above for "wood".

Note: The most **general** term we need in which to include "sing" is "music". Music is a general term automatically **including** both (a.) Vocal music, and (b.) Instrumental music. "Vocal music" involves "singing", while "instrumental music" involves playing items such as guitar, piano, organ, even a band.

Music	_
Vocal	Instrumental
"sing"	piano
_	guitar
	organ
	flute
	brass band
	many others

"Music" is a general term (as "wood" in previous illustration) which necessarily includes all kinds [vocal, instrumental] of music. If God had commanded, "make music" in praise, Christians could have options as to the kind of music they used.

However, remember when God commanded Noah specifically regarding the kind of wood to use in the ark: "gopher wood" automatically excluded all other specifics of "wood". Just so, when God specifies the kind of music He wants, that specification automatically excludes all other kinds of music. When God specified "sing" He excluded and eliminated all other kinds of music to be used in worship. In the matter of music, if we do what God authorizes without changing His law to suit ourselves, we will "sing" only and not use the instrumental music in worship.

Noah acted in faith in obedience to God by sticking to "gopher wood" only, recognizing God's specifications. We should act in faith by obeying His specification of "singing" only in our worship.

Some Objections to "Sing Only"

A. "But the Bible does not say it is wrong to use

instrumental music in worship." Wrong! When God specified "sing" He eliminated the instrumental part of "music".

B. "But the Bible says David used instruments to praise God."

True, but consider:

- (1.) David was not in the New Testament church.

 He was under the Law of Moses (Old
 Testament) where many things were allowed but
 which also are not in Christ's church.
- (2.) David did many things, but because David did them does not mean we do them also. David committed adultery...but we do not.
- (3.) Read Amos 6:5. God said "woe to them..." and identifies David's instruments of music as being displeasing to God. So, David's example is no justification nor authorization to use instrumental music in worship.
- C. But Ephesians 5:19 uses "melody" which means "to pluck".

There is no question about that, but read the whole statement: "...singing and making melody with your heart to the Lord." Where is the melody? "With your heart". It is obvious your heart can not literally "pluck" an instrument. So the phrase is obviously a figure where man is literally singing and creating in his heart a melody. The melody is purely a mental, spiritual thing and not a literal "plucking". Also, if it were a literal plucking of instruments in this verse, the statement would require every worshipper to participate in the plucking.

D. "An instrument is merely an expression of what is in the heart." The following is a quotation from a booklet [author unknown] printed to attempt to show justification of instrumental music in worship: "Instrumental music is never in worship. Worship is in the heart. A mechanical instrument can never be put into the spiritual heart, even though one is put in the place of the assembly. The inner man worships. The outer man seeks to give expressions to what is within." [Expression being with instrumental music.]

[Reference, Questions and Answers, By Guy Woods] "Proskuneoo", the Greek word most commonly used in New Testament for "worship." Literally, it means "to kiss the hand toward", an act in oriental countries which means or signifies obeisance. In the New Testament it denotes homage, reverence, awe, etc., and it includes such acts as may be utilized in expressing these emotions and attitudes.

Scholars of the American Standard Version of the Bible have defined "worship" of Matthew 2:8 in a footnote in that Bible: "The Greek word denotes an act of reverence whether paid to a creature or to the Creator".

- 1. Worship involves "an act". It is not true, therefore, that only the inner man worships. Acts are involved in worship and are essential to it just as the attitude which prompts the act. The view that worship is solely an attitude dissociated with acts is not in harmony with the facts.
- 2. Worship involves "an act paid". "Paid" emphasizes the "acts" above. Worship is an attitude which expresses

itself with an act. Therefore, to worship, one must engage in acts.

Thus, the objection argument quoted above (D.) fails for two reasons:

- 1. It is based on an erroneous concept of what worship is.
- 2. The argument merely postpones the fatal dilemma: The "expression" by the outward man is either restrained or unrestrained.
 - A. If unrestrained, any expression is acceptable, since there could be no limits. Here, one could play tambourines, pianos, handle snakes, and even commit adultery as worship, because the expression of worship is "unrestrained".
 - B. If restrained, what is the restraining influence? This brings us back to, "what does the New Testament authorize if the restraining influence is God?" Acts 2:42 Christians continued steadfastly in the apostles' doctrine. That doctrine included specified acts in which Christians engage while worshipping. They are singing, praying, participating in the Lord's Supper, giving, and preaching or teaching.

Therefore, worship consists of inner man and outer man engaging in attitudes and acts of worship. This means man's outward expression is indeed part of his worship.

Comment

The New Testament teaches that singing and not instrumental music is to be used in the formal worship of Christ's church. If a religious group does not sing in worship to God, or if that group uses any music other than "singing" in worship, that group is not the same as the New Testament church; that group is not the New Testament church of Christ.

Chapter Seven Summary:

This has been a long chapter discussing Specific Characteristics [Items] Of Acceptable Worship. It was important to emphasize "Specific" and the actual items of worship. There were found in the New Testament five acts of worship in Christ's church:

- 1. The Lord's Supper
- 2. Prayer
- 3. Preaching, or Teaching
- 4. Giving
- 5. Singing

It may be wise at this time to go back to chapter one again and review the meaning of the word, "same". Our total effort is to be the same as the original church Jesus started. If we are different in any part of our worship than what Jesus gave us, then we are simply not the same as His original church. That is so simple, yet very difficult for many to comprehend, perhaps because their thinking has been clouded through the years by other teaching and incorrect thinking. Hopefully, the discussions in this chapter have made it easier to comprehend Jesus' intentions for us.

QUESTIONS

Lord's Supper

- 1. Who started (instituted) the Lord's Supper?
- 2. On what feast day was the Lord's Supper started?
- 3. Who gave the apostle Paul instructions regarding the
- 4. If Jesus gave us instructions to partake of the Lord's Supper, can we say we have authority to do this?
- 5. If Jesus instructed the original church to partake of the Lord's Supper, and if we do not partake of the Lord's Supper, are we the same as the original church?
- 6. For the Lord's Supper, what kind of bread did Jesus use?
- 7. For the Lord's Supper, what did He use in the cup?
- 8. Is grape juice fruit of the vine?
- 9. Is water fruit of the vine?
- 10. What does the unleavened bread represent?
- 11. What does the fruit of the vine represent?
- 12. Jesus said the bread and fruit of the vine were to be eaten "in the _____".
- 13. Is the kingdom of God the same as the New Testament church?
- 14. Where are we to partake of the Lord's Supper?
- 15. On what day of the week do Christians partake of the Lord's Supper?
- 16. How often does the first day of the week happen?
- 17. What is the basic purpose of the Lord's Supper?

 A memorial to Christ, a fellowship, communion with
- 18. In partaking of the Lord's Supper, each man is to ____himself.
- 19. Do Christians today have directions and authority from Jesus to partake of the Lord's Supper?
- 20. If a religious group today changes any aspect (the day, frequency, unleavened bread, fruit of the vine, etc.),

would they be the same as the original New Testament church?

Pı	ray	er

- 1. Basically, what does it mean to pray?
- 2. Pray for them that _____ use you.
- 3. Does acceptable prayer include "vain repetitions"?
- 4. Who instructed us in how to pray?
- Can you recite the Lord's Prayer?
 Recite from Matthew 6:9-13, King James Version
- 6. If we ask according to His will, does He hear us?
- 7. Should families pray together?
- 8. Should we pray for each other?
- 9. Are we to pray in worship services?
- 10. If religious people fail to pray in private and in church, could they be the same as the original church?

Preaching

- 1. What does it mean to "preach"?
- 2. Was Jesus a preacher?
- 3. Who preached on the first Pentecost of the church?
- 4. On what day of the week did Paul prolong his sermon?
- 5. Do Bible scriptures indicate preaching is part of the worship services on the first day of the week?

Giving

- 1. How many of us are supposed to work for what we get?
- 2. If we will not work, what does the Bible say?
- 3. Other than for ourselves, why do we work?
- 4. If we give to God, do we get blessed in return?
- 5. If we do not have a lot, what can we give?
- 6. Let us do good unto _____ men.
- 7. What five words for the manner of giving can you think of by reading 1 Corinthians 16:1-2. They all start with

"P".

- 8. What does it mean to give as we purpose in our heart?
- 9. Are we to give grudgingly or of necessity?
- 10. Exactly how much should we give according to the New Testament?
- 11. Does the New Testament describe any churches going into business to raise money?
- 12. Did the early church go begging to the public for money?
- 13. Does the New Testament require Christians to "tithe", or give ten percent?
- 14. Can New Testament Christians give less or more than ten percent?
- 15. If a church today practices raising money in ways other than by donations of Christians (members), is that the same as the New Testament church?

Singing

- 1. Can you describe a "general" command or statement? It is a statement without requirements as to boundaries.
- 2. Can you describe a "specific" command or statement?
- 3. Identify the following as being either general or specific in nature (regarding the command in quotations):
 - a) "Go" to town.
 - b) "Ride" to town.
 - c) "Teach a class.
 - d) "Speak" to someone, teaching them.
 - e) Get some "wood".
 - f) Get some "pine".
- 4. What kind of wood did God specify Noah to use in building the ark?
- 5. Was that a general or a specific command? Which?
- 6. Do you think the ark would have floated if Noah had

- used any other kind of wood?
- 7. There are seven days in a week. Which day did God command for people in the Old Testament to use as a day of worship?
- 8. Would it have been acceptable to God for people to worship on the sixth day of the week?
- Are the following sentences general or specific relative to the words in quotation marks?
 Go and "make music".
 Go and "sing".
- 10. What kind of command does the New Testament give for us to use in our worship to God?
- 11. Do the Old Testament references to instruments of music mean it is acceptable for us to use instrumental music in worship?
- 12. Does the word "melody" mean we can use instruments to pluck melodies out in worship? instructions for acts of worship?
- 13. Is the New Testament specific or general in giving instructions for acts of worship?
- Name the specific acts of worship in the New Testament.
- 15. For a church to worship God today as did the early church, which one of those specifications can we omit if we want to?
- 16. How many items of worship can we add to those God specified?

CHAPTER EIGHT

A Word Study

Organization and authority are characteristics of God's church. This demands a study of various words. Following is a basic WORD STUDY applicable to these topics. The words studied here will be used to discuss church organization and the topic of authority within entities of the church and family.

It is recommended the reader study the meaning and source of the words listed. However, the words, their meanings and applications to this book will be made evident in subsequent chapters.

For class study, the class should be familiar with the words and meanings and be ready to apply them to studies in following chapters. A great deal of time may or may not be spent in class on the word study, but constant referencing back to these definitions may prove invaluable.

Word Study — Definitions

- Order from the Greek, "taxis" means, "arrangement".

 1 Corinthians 14:40, "Let all things be done decently and in order."
- Order from Greek, "diatasso" "to arrange throughout". 1 Corinthians 16:1, "As I have given order to the churches of Galatia so do ye."

1 Corinthians 11:34, "the rest will I set in order when I come."

- Unity Webster: "a condition of harmony: accord, continuity without deviation of purpose or action, the quality or state of being made one. Unification."
- Unity from the Greek, "henotes":

 Ephesians 4:3, "endeavoring to keep the unity of the spirit in the bond of peace."

 Ephesians 4:13, "til we all come in the unity of the faith."

 [When the faith would be fully revealed as one, not in part, not incomplete.]
- 1 Corinthians 12:20, "But now are they many members, yet one body."
 Galatians 3:28, "...ye are all one in Christ Jesus."
 Philippians 1:27, "...stand fast in one spirit with one mind striving together."
 Philippians 2:1-3, "...being of one accord, of one mind."

One —

John 17, Jesus prayed his disciples be one.

- Organize Webster: "to arrange or form into a coherent unity or functioning whole." Note: this word is not in the Bible. Its definitions are in the Bible.
- Organization Webster: "the act or process of organizing or being organized."

 Note: this word is not in the Bible, but its definitions are in the Bible.

Office — Greek, "praxis" - means "work, action, office, use."

Romans 12:4, "...we have many members in one body, and all members have not the same office."

Romans 12:6-8, offices or uses or gifts named: prophesy, ministry, teaching, exhorting, giving, ruling, mercy. This shows there are more "offices" than just "elder, deacons, ministers." 1 Timothy 3:1, "if a man desireth the office of a bishop, he desireth a good work." ["office" equals "work".]

- Government Webster: "Act or process of governing; authoritative direction or control."

 1 Corinthians 12:27-28, "ye are the body of Christ, and members in particular. And God set some in the church; first apostles, second prophets, third teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues."
- Rule Greek, "hegeomai" "to lead, guide, govern."
 Hebrews 13:7, "Remember them which have the rule over you...whose faith follow."
 Hebrews 13:17, "Obey them that have the rule over you and submit yourselves: for they watch for your souls."
- Rule Greek, "proistemi" "to set, or place over, or before."

 Romans 12:8, "...he that ruleth with diligence."

 1 Timothy 3:4, "A bishop must rule his own house."

1 Timothy 5:17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

Submit — Greek, "hupeiko" - "to yield under or submissively."

Hebrews 13:17, "Obey them that have the rule over you and submit yourselves: for they watch for your souls..."

Submit — Greek, "hupotasso" - "to set in array under."
Romans 10:3, "They have not submitted themselves unto the righteousness of God."
Ephesians 5:21, "Submitting yourselves one to another in the fear of God."
Ephesians 5:22, "Wives submit yourselves unto your own husbands as unto the Lord."
James 4:7, "Submit yourselves therefore to God."
1 Peter 5:5, "Ye younger, submit yourselves unto the elder." [older people]
1 Corinthians 16:15-18, "...submit unto such..."
[Instructing to submit to those teachers who

Subject — Greek, "hupotasso" - "to set in array under."

[Note: this is same word as "submit, above.]

1 Peter 2:18, "Servants be subject to your masters."

1 Peter 3:22, "Angels and authorities and powers being made subject to Him."

Ephesians 5:24, "As the church is subject unto Christ so let the wives be to their own husbands in everything."

could help them in things lacking.]

- Subjection Greek, "hupotage" "submission"

 2 Corinthians 9:13, "Glorify God for your professed subjection unto the gospel of Christ."

 Galatians 2:5, "To whom [false brethren] we gave place by subjection, no, not for an hour..."

 1 Timothy 2:11, "Let the woman learn in silence with all subjection."
- Subjection Greek, "hupotasso" "put in array under."

 [Same Greek word as "submit", above.]

 1 Peter 3:1, "Wives be in subjection to your own husbands."
- Responsibility [word not in the Bible.] Webster, "burden, accountability"
- Burden [From above definition of "responsibility"]
 Galatians 6:2, "Bear ye one another's burdens."
 Galatians 6:5, "Every man shall bear his own burdens." [of responsibility]
- Account Greek, "logos" "reckoning"

 Romans 14:12, "Every one of us shall give account of himself to God."

1 Peter 4:5, "Who [sinners] shall give account to him that is ready to judge the quick and the dead."

Philippians 4:17, "...I desire fruit that may abound to your account."

Hebrews 13:17, "...they watch for your souls, as

they must give account..."

Head — Greek, "kephale" - "the head" Ephesians 1:22, "...put all things under His feet, and gave Him to be the head over all things to the church."

Ephesians 4:15-16, "...is the head even Christ from whom the whole body fitly joined together and completed by that which every joint supplieth."

Ephesians 5:23, "For the husband is the head of the wife even as Christ is head of the body: And He is the savior of the body."

Colossians 1:18, "...he is the head of the body, the church."

- Oversight Greek, "episkopeo" "to look over, inspect."

 1 Peter 5:2, "...taking the oversight" [elders]
- Ensample Greek, "tupos", "a type"

 Philippians 3:17, "...ye have us for an ensample."

 1 Thessalonians 1:7, "...ye were ensamples to all that believe in Macedonia and Achaia."

 2 Thessalonians 3:9, "...make ourselves an ensample unto you to follow us."

 1 Peter 5:3, "but [elders] being ensamples to the
 - flock."
- Teachers Greek, "didaskalos" "instructor"

 Ephesians 4:11 and 1 Corinthians 12:28,29,

 "...set some in the church...thirdly teachers..."
- Pastor Greek, "poimen" "shepherd, feeder" Ephesians 4:11, "and he gave some...pastors and teachers"
- Bishop Greek, "episkopos" "overseer, superintendent"

Philippians 1:1, "...to all the saints...with the bishops and deacons."

1 Timothy 3:2, "a bishop then must be blameless..."

Titus 1:7, "a bishop must be blameless."

- Bishop Greek, "episkope" "oversight"

 1 Timothy 3:1, "If a man desireth the office of a bishop, he desireth a good work."
- Bishopric Greek, "episkope" "oversight"

 Acts 1:20, "...and his bishopric let another take."
- Elder Greek, "presbuteros" "aged person" [maturity]

 1 Timothy 5:17, "let the elders that rule well be counted double honor..."

 Titus 1:5, "...appoint elders in every city..."

 Acts 20:17, "[Paul]...called to him the elders of the church."
- Overseer Greek, "episkopos" "inspector"

 Acts 20:28, "...made you [elders of verse 17]

 overseers."
- Deacon Greek, "diakonos" "ministrant"
 Philippians 1:1, "the saints with the bishops and deacons"
 1 Timothy 3:8, "likewise must the deacons be

grave."
1 Timothy 3:12, "let the deacons be the husbands of one wife."

Deacon — Greek, "diakoneo" - "to act as a ministrant"

Young's Concordance, "to use the office of a deacon."

1 Timothy 3:10, "then let them use the office of a deacon..."

1 Timothy 3:13, "they that have used the office of a deacon"

Obey — Greek, "peitho" - "to persuade"

Acts 5:36, "as many as obeyed him were scattered" [obedience to a false teacher].

Hebrews 5:8-9, "...author of eternal salvation to all them that obey him."

Hebrews 13:17, "Obey them that have the rule over you."

James 3:3, "...bits in ...horse's mouth that they may obey."

Presbytery — Greek, "presbuterion" - "an assembly of elders"

1 Timothy 4:14, "...the laying on of hands of the presbytery."

CHART OF ORIGINS (OF WORDS)							
Scriptures	Bible Words	[King James]		Greek Word	Designations		
	Anglo- Saxon <u>Origin</u>	Latin <u>Origin</u>	Anglicized <u>Word</u>				
1 Timothy 5:17 Titus 1:5 Acts 20:17	Elders			presbuteros	maturity		
Philippians 1:1 1 Timothy 3:2 Titus 1:7		Bishops		episcopos	oversight		
Ephesians 4:11		Pastor		poimen	tending, feeding, shepherding		
1 Timothy 4:14			presbutery		assembly of elders		

The Bible words above refer to the same person or persons [elders] and to the same function. They differ in the origin of words to which they were translated or anglicized from the Greek. Words "elder" and "bishop" are used interchangeably: Acts 20:17, 28; Titus 1:5, 7.

The word "bishop" in 1 Timothy 3:1 from Greek "episkope": translators rendered the one Greek word "episkope" by the phrase "office of a bishop" using its older sense of function, work, duty, a significance said now to be obsolete.

The words "pastor" [Latin origin] and "shepherd" [Anglo-Saxon] are translated from Greek "poimen". Though differing in origin and form, they describe the same functions.

Bible language authorities [Guy Woods; A Dictionary Of The Bible; others] say the Bible use of phrases, "pastors and teachers" (Ephesians 4:11) and "bishops and deacons" (Philippians 1:1) imply "pastor" is a separate class from "teacher", and "bishops" are separate class from "deacons". They point out that the Bible never joins "bishop" and "elders" together in a phrase like "bishops and deacons", because such joining together in one phrase would imply separate classes.

Comments

A good understanding of the above words is essential to a good understanding of church organization and authority. These words are not exclusive of other Biblical terms which could be added to a more exhaustive study. However, each of these words and their scriptural meanings and contexts are necessarily included in the divine order of the body of Christ (His church). No complete comprehension of church organization and authority can exist while excluding one of these words and meanings. It would also be incorrect to take one favorite word or meaning and say, "this is it. This is the only one to emphasize." We must take them all within the context of the New Testament.

QUESTIONS

- 1. Have you studied all the words and meanings?
- 2. Is the word "organize" in the Bible?
- 3. Is organization described in the Bible?
- 4. Do you have to know the Greek pronunciations of words to know the meanings?
- 5. Do the words, "bishop...elder...pastor" in the New Testament all refer to the same person or office?
- 6. What does it mean for someone to have "authority"?

CHAPTER NINE

Biblical Pictures of Church Organization

Using the previous Word Study and additional scriptures the following topics will relate various Biblical pictures (descriptions) of Christ's church. These will aid in our attempt to identify with authority Jesus' original church.

The Church Pictured as a Body

Romans 12:4, many members in one body.

- 1 Corinthians 12:13,20, all baptized into one body.
- 1 Corinthians 12:27, ye are the body of Christ, and members in particular.
- Ephesians 1:22,23, "the church, which is His body".
- Ephesians 4:4,15,16, "...which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."
- Ephesians 5:23, "... Christ is the head of the church...savior of the body."
- Colossians 1:18, "he is the head of the body, the church."
- Colossians 2:17,19, "the body is of Christ...the head, from which all the body..."

Conclusion: above scriptures are sufficient to show that God portrayed to us the church as a body being ruled by Jesus as the Head. While this is a true picture, it should be recognized the other characteristics [see Word Study] are always present as well.

The Church Pictured as a Building

Matthew 16:18, "...upon this rock [Greek, bedrock] I will build my church," said Jesus.

Ephesians 2:20-22, "...and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit."

John 10:1,9, Jesus also pictured as the door, and no other way in.

While God portrays the church as a building we should remember the church continuously maintains all other organizational characteristics described in other scriptures.

The Church Pictured as a Group of Offices

Romans 12:4, "For as we have many members in one body, and all members have not the same office:" After referring to "office" Paul said, "so we being many are one body in Christ" (v.5), then he lists certain gifts which are also "offices":

Romans 12:6-8. (1.) those who can prophecy, (2.)

- ministry, (3.) those who exhort, (4.) givers, (5.) rulers, (6.) those who show mercy. Note: these are offices and functions. Anyone performing a particular function holds that "office".
- 1 Timothy 3:1, "...if a man desire the office of a bishop [elder], he desireth a good work."
- 1 Timothy 3:8, After discussing the office of elders Paul said, "likewise must the deacons be grave..." associating deacons with an office.
- 1 Timothy 3:13, "office of a deacon"
- 1 Timothy 5:17, "Let the elders that rule well ..."
 This associates elders within the office of "rulers" in Romans 12:6-8 cited above.
- 1 Corinthians 12, This entire chapter reflects the idea of "oneness" and "unity" of many members being a single body using various "gifts" and "offices" to picture the body.
- 1 Corinthians 12:27,28, "Ye are the body of Christ and members in particular. And God hath set some in the church..." [referring to the offices and gifts] Ephesians 4:11 "apostles... prophets ... evangelists... pastors... teachers."

Note: "office" means "work, action, use." [See Word Study Definitions.] Therefore, when a person performs the function of a particular work of the church he is fulfilling that "office" as in Romans 12. However, some offices are restricted to only those who qualify [God's qualifications] for that office. Elders and deacons must qualify as in Titus 1:6-9, 1 Timothy 3:1-7, and 1 Timothy 3:8-13 respectfully.

Apostles also had to meet certain qualifications:

Acts 1:21, Jesus went "in and out" among those called.

[An apostle must witness Jesus as resurrected.]

- Acts 1:24, "Lord...shew..." [The lord showed whom he chose. Man did not decide.] "...thou hast chosen." [Chosen by the Lord.]
- Acts 2:32, "This Jesus hath God raised up, whereof we are all witnesses." ["We" refers to Peter and the other eleven apostles, as in verse 14.]
- Acts 10:39, Witnessed "all things which he did..."
- Acts 23:11, Apostle Paul witnessed for Christ.
- 1 Corinthians 15:7-8, Jesus, after His resurrection "was seen of James then all the apostles. And last of all he was seen of me [Paul] also as one born out of due time."

Thus, any true apostle of Christ will have witnessed Jesus in the above manner. Paul was the last one chosen, and even he was "out of due time", meaning the time for choosing apostles had passed.

The chief consideration here is showing the singleness of purpose of the body of Christ in picturing the church's many offices and works done by members in particular.

The Church Pictured as Holders of Various Gifts

The description of gifts overlap with description of offices. Romans 12:6-9: prophecy, ministry, exhort, givers, rulers, mercy.

- Verse 7: "let us wait" teaches all members of the body to "wait" on other's gifts to subject yourself to these gifts.
- 1 Corinthians 12: In this chapter Paul further uses the concept of "gifts" to describe the oneness of the many members of the body:
- Verse 1: "spiritual gifts" implies more than mental

- talents. These gifts included miraculous gifts performed by the Holy Spirit.
- Verse 4,6: There were many gifts performed in different ways by one God.
- Verse 8-10: Word of wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretations of tongues.
- Verse 7: These were "manifestations" of Holy Spirit.
 That is, they were visible and recognizable evidences of the Holy Spirit.
- Verse 12-31: Teaches the many members and gifts are to work within the body together that there may be no division (verse 25) in the church.

This aspect of the church, like other pictures, is given for teaching unity, harmony, and singleness of purpose within the church.

For the **duration** of these gifts see 1 Corinthians 13:8-10 and Ephesians 4:8-13. The miraculous gifts were temporary in nature.

Comments

The organization of God's church is specifically outlined in the Bible even though the word "organization" itself is not in the Bible. From scriptures studied we know the following is the Biblical organization of the church:

- God The Father gave all power to Jesus (Ephesians 1:17-23).
- Jesus Head of the body, the church;
 King of His Kingdom;
 Chief cornerstone of the church.

Apostles — Foundation of the church.

Commanded to write the gospel.

The written Word is as authoritative as the apostles' spoken word.

The Church members:

Elders — rule and oversee the church.

Deacons — minister to various needs.

The congregation with many members and many talents.

Each congregation had its own elders and its own organization. No other congregation or group of people or person had any authority over that congregation and its elders. This means that even if a group of congregations got together for a discussion or a cooperative task of any kind, any decision made by the large group of congregations had no effect and no authority over the organization of a local congregation and its elders.

The gospel letters were written for the every day Christian to understand. They were written by the apostles to the churches, to the saints (Christians). The letters were to be read to the congregations for their own understanding and edification and knowledge. We know for this reason the ordinary, every day person could understand what the apostles were writing about. There was no mystery in understanding the plain language and intentions of the writers. Therefore, we know that now, in the twentieth century, when people read and study the Bible they do not need anyone to "interpret" the scriptures for them. We need teachers, yes, but not interpreters. Some religions require special "interpretations" before they will accept a Biblical conclusion as true. This practice goes beyond the intentions of the authors of the New Testament. Of course we know it takes

lots of study of the Bible to properly understand many things. This is why the Bible exhorts us to study to show ourselves approved unto God.

Today's New Testament church has apostles in the church. This means we still have the original apostles who lived in the first century. Those apostles were (and are) the foundation of the church. They had a specific and important job to do, that being to teach the gospel and to write it down in an authoritative way being lead and inspired by the Holy Ghost (Holy Spirit). We have those apostles in the church today just as we have Jesus in the church today as the Head of the church. Nothing in the Bible says or teaches the apostles and Jesus can not be in the church because they are dead. Death does not exclude one from being in the church. Remember, the church is the "called out", those identified as to be saved and ultimately to go to heaven. Therefore, our Head, Jesus, and our foundation, apostles. are in the church today just as they were almost two thousand years ago.

Thus, in the Church of Christ today the ultimate Leader is Jesus. The church exists with the original apostles as the foundation. The apostles' teachings (Jesus' teachings) are still honored. In the church today the rulers of local congregations are elders. The church still has deacons to minister in various matters. The church has many other talents in the general congregation such as preachers, teachers, those who give, pray, exhort, sing, etc. The church exists today in the same organizational structure as the first century church.

Re-read the Chapter One proposition to escape God's curse, and re-read the definition of "same". If a religious

body is not the same as the original church organization, then that body is not the original church. If a religious body is not the same as Christ's, is that body accursed by God (Galatians 1:9)?

Footnote regarding Elders

While a local congregation is "ruled" by the Elders, and Elders have the "oversight" of that congregation, there may be a relatively new congregation in which there are no qualified Elders present. In such event the authority goes to the men of the church, since women are not allowed to usurp authority over the men. In such a case while a congregation is growing unto a maturity of qualified Elders, the men must together assume the business responsibilities of the congregation. This does not mean they have any authority over anyone else, as Elders do, but rather it is simply the men who will make necessary decisions rather than the women. For instance, someone must sign for a lease or purchase of the meeting place of the church; someone must sign for electricity, water, heat, etc. Men may even schedule various speakers and hire a minister in the absence of qualified Elders.

These considerations in no way alter the Christ-given scheme of authority in the church. Rather, it complies with that authority as the gospel instructs regarding authority.

The office of Elder is discussed more in the next chapter under the study of Authority in God's Church.

QUESTIONS

As a Body

- 1. Can one body have many members?
- 2. What were people baptized into?
- 3. Is the church the same as the body?
- 4. Who is the head of the body?
- 5. Who is the head of the church?
- 6. Who is the savior of the body?
- 7. If there is one body and if the body is the church, how many churches does Christ have?
- 8. Do you think all the saved are to be in this one body?

As a Building

- 1. Who built His church upon a rock?
- 2. Who is the foundation of Jesus' church?
- 3. Who is the chief cornerstone?
- 4. Who is the door to the church?
- 5. If the church is like a building and if Jesus is the door, how do you think one must enter?

As a Group of Offices

- 1. If we all are in the one body, does that mean we can all have the same offices and do the same things in the church?
- 2. What are some of the gifts given to some members of Jesus' church?
- 3. Is one office in the church that of being an "elder"?
- 4. Is another office that of "deacon"?
- 5. What does "office" in the church mean?
- 6. Are some offices restricted to only those who qualify?
- 7. Which ones?
- 8. Apostles, as chief cornerstones of the church, had a certain requirement too. What was it?

Was the apostle Paul a witness for Jesus Christ?

Holders of Various Gifts

- 1. Does the description of "gifts" overlap with the description of "offices" in the church?
- 2. What are some gifts mentioned?
- 3. Were some "gifts" miraculous, given by the Holy Spirit?
- 4. What were some manifestations of the Holy Spirit with respect to these gifts?
- 5. Was there to be any division in the church regarding the use of these gifts?

Church Organization

- 1. When the church was initially established, who had ultimate authority?
- 2. To whom did God give "all power"?
- 3. Who was Head, King, and Chief Cornerstone?
- 4. Who was the "foundation" of the church?
- 5. What were the Apostles commanded to write down?
- 6. In the church and under the authority of God, Jesus Christ, and the Apostles, who are the rulers and overseers?
- 7. In the church who were those selected to minister various needs?
- 8. Who in the church is left and who have many members and talents?
- 9. Even though there are no living apostles in the church today, are the original apostles still the chief cornerstone?
- 10. Are the original apostles still in the church today?
- 11. Though He died, is Jesus in the church today?

CHAPTER TEN

Authority In God's Church

While we are studying identifying characteristics of Jesus' church, it is essential we look at where the authority lies within that church. This is especially true in light of the many doctrines in our world regarding authority. Does one man rule all the church congregations? Does a governing body rule all congregations? Is there a meeting of rulers annually to make new laws regarding church activity and church business? With these questions in mind, let us be reminded we are seeking only that authority that God gave us through His gospel of Jesus Christ.

Origin and Flow of Authority to the Era of Christ's Church

All power and authority originated from God.

Daniel 2:37, Daniel's power came from God.

John 19:11, Pilate's power came from God.

Romans 13:1, There is no authority except from God.

All authority was transferred (given) to Jesus.

Matthew 28:18, "All authority in heaven and earth hath been given to me."

Hebrews 1:1-3, In past times God spoke through prophets to fathers of families. Now, God speaks to us through His Son.

Matthew 24:35, Christ's word is eternal; will never pass away.

Authority and power given from Christ to Apostles.

- John 14:26, Jesus promised Holy Ghost would "teach you [apostles] all things, and bring all things to your remembrance..."
- John 16:12,13, "Spirit will guide you into all truth"
- John 17:8,14: Jesus gave the apostles "the words which thou gavest me"
- John 17:20, Others can believe on Jesus through apostles' word.
- Matthew 28:19-20, Apostles were commanded to teach all nations.
- John 15:16, Fruit of apostles to remain on earth.
- 1 Thessalonians 2:13, Apostles' word and teaching is the true word of God.

Authority and power contained in the Bible.

- Revelation 1:11, John was commanded to "write" in a book.
- 2 Timothy 3:14-16, Scriptures "are able to make thee wise unto salvation...for instruction in righteousness...throughly furnished unto all good works."
- 1 Corinthians 14:37, "the things I write...are the commandments of the Lord."
- 2 Thessalonians 2:14,15, God calls us by "our [apostles] gospel...hold the traditions which ye have been taught whether by word or our epistle."
- Acts 15:22-30, Apostles wrote letters of instruction to Antioch.
- 2 Corinthians 10:8-11, Apostles letters are as authoritative as their deeds were when they were present.
- Acts 17:11, Truths were contained even in Old Testament scriptures.

- Romans 1:16, Gospel of Christ "is the power of God unto salvation."
- Luke 8:11,12, Seed is the word of God...produces saving faith.
- John 20:31, "these are written that ye might believe."
- John 21:24,25, John emphasizes importance of truth in written testimony.
- Ephesians 3:3,4, "When ye read ye may understand my knowledge."
- Acts 20:32, "...the word...is able to build you up and to give you an inheritance among all them which are sanctified."

There is no doubt God established a line of authority flowing from Himself. That same authority was possessed by the apostles and then the apostles' word. At first the apostles began to preach, and the gospel was taught by spoken word only. Then they began to write it down. During this period the gospel existed in both spoken authority and some written authority. Finally, being directed by the Holy Ghost the entire gospel was in written form.

Scriptures teach the written form of the gospel is equally authoritative and powerful as is the personal, spoken word of the apostles. Jesus promised His Word will never pass away; it is therefore eternally with us. It is the power of God unto salvation. One can learn from this written Word (Bible) truths and instruction to be saved. The total plan of salvation was given to and written down by the apostles. They received "all truth" (John 16:12,13) about the gospel. In Paul's generation he taught man could be furnished at that time sufficient information of the gospel to be "complete, furnished completely unto every good work." (2 Timothy 3:16,17). Thus, there could be no new truths, no

new instructions from God. Once "all truth" was given and once man was "furnished completely unto every good work" there could be nothing lacking for any man at any time.

Some express disappointment at the idea that, in their words, "God is silent and no longer speaks to us." This is a misunderstanding on their part. God does still speak to us. He speaks to us through Jesus, the Word of God, The New Testament, the gospel of Christ. His gospel tells us all we need to know about salvation and about living.

Authority Flows into Christ's Church Today

God's power has transferred from God, to Jesus Christ, to the apostles, to the spoken and Written Word, the Bible. The following study will show authority given from the scriptures to the church and to individual believers.

Authority to Obey God is Given Generally to all Men

All God's commands carry with them the authority to obey:

Genesis 6:22, Noah did "all that God commanded." Genesis 12:1-4, Abraham obeyed God in departing from his home land. These men knew they had authority to obey when they heard God's command.

God authorizes, empowers, any receiver of the gospel to obey the gospel:

John 14:15, Jesus said, "if ye love me, keep my commandments." This alone authorizes all who love Jesus to obey all His commands.

1 Corinthians 14:37, Paul wrote, "the things I write

unto you are the commandments of the Lord."

1 John 5:3, "for this is the love of God that we keep His commandments."

Thus, authority to obey God flows to us from the gospel, the Bible.

There are severe consequences in not obeying the gospel:

- 1 Peter 4:17, "What shall be the end of them that obey not the gospel of God?"
- 2 Thessalonians 1:8, God will render vengeance to them that know not and obey not the gospel.

Therefore, whatever the gospel commands, instructs, specifies, and allows we are authorized and commanded to obey. Any person who says we have no authority for these gospel things is in direct contradiction of God's teachings: that person is a false teacher.

Further scriptures teaching obedience to the gospel:

Hebrews 5:9, "he became unto all men that obey him the author of eternal salvation."

Romans 1:16, The gospel "is the power of God unto salvation."

- 1 Corinthians 15:1,2, Gospel preached and received "by which also ye are saved."
- 2 Thessalonians 2:14, Christians are "called by the gospel."
- Galatians 1:9, Teachers of "other gospels" [other than Jesus' gospel] are accursed.

All the above scriptures leave no doubt that authority passes in a general way to all people who would be obedi-

ent to God. All people are authorized by God through the Bible to be obedient to all commands and instruction which applies to them. This authority flows directly from God's written Word to all people. No intermediate persons (priests, "prophets", or other officers in other churches) are needed (nor qualified) to pass this authority to us. We get it directly from the written word of God.

Authority to Obey God is Given to Some Men Specifically

Elders and their subjects:

God authorized elders in each congregation (Acts 20:17 and Titus 1:5) and every city. For purposes of this study we will always assume we are discussing elders who are truly "qualified". That is, elders who meet all scriptural requirements to be an elder.

Elders possess authority specifically given to them: Hebrews 13:7, "remember them which hath the rule over you."

Hebrews 13:17, "Obey them that have the rule over you..."

After re-studying the definitions and scriptures in previous Word Study, there should be no doubt in believing elders have authority from God to rule. Remember, "rule" means to lead, guide, govern. Combine that with the definition of "authority": (Chapter One) power, right to command, etc. There is no doubt that those who rule have the power to command and to act.

1 Peter 5:2, Elders are to feed the flock and "take

the oversight."

1 Thessalonians 5:12, Paul stated again that elders are "over" someone.

Acts 20:28, an "overseer" must be one who looks over others and inspects (see definition of "overseer", Word Study) what is going on. Thus, when an elder looks over and inspects certain events and/or teachings he must exercise his authority to obey God's command to him (1 Peter 5:2) in making certain the flock is being properly fed. It necessarily follows: an elder is authorized to obey; in obeying he must rule; in ruling he must make decisions which influence the thoughts and behavior of others.

Is an elder a dictator?

Can an elder "rule" by force and against the will of others?

Hebrews 13:7, God commands Christians to "obey them that have the rule over you and submit yourselves: for they watch for your souls as they that must give account..."

Remember that obedience to Christ is essential to our salvation (Hebrews 5:8,9). Likewise we are commanded to be obedient to our elders for they watch for our souls. We are commanded to submit to our elders. See Word Study definitions (submit). If we submit, we will yield under submissively. The same word is used (James 4:7) to command us to "submit" to God.

To answer the first question above: "No". God

did not establish a dictator to "run his church" as a few mislead people have believed. Jesus runs His church. However, He did establish a governing authority and a pattern by which Christians allow themselves to be led and ruled in a submissive, and agreeable, manner.

Elders, therefore, exercise God-given authority in making necessary decisions in feeding God's people His truths. Elders do not and can not make any decision which is different and contrary to God's word. For this purpose we are assured no scriptural elder is a novice (1 Timothy 3:6).

Note: it may be possible for one to "obey" elders without being "submissive." God instructs Christians to both obey and submit.

Deacons possess authority:

A Deacon is one who ministers (see Word Study definitions), not as a preacher, but ministers in other matters of the church.

1 Timothy 3:8-13, Deacons are authorized to "use the office of a deacon." Any Deacon in obedience to Christ will therefore "use" that office.

Church Government is Implied

From the above studies of words, "elders", and "deacons", it is obvious a government for each congregation of Christ's church is intended. Elders are to lead, feed the flock, rule over others, take the oversight, while others are to obey and submit to elders.

Likewise, in church government each congregation is to

have Deacons, teachers, and others who contribute in various talents (the congregation in general).

Recognize this study is aimed at "authority" in God's church. Therefore, the various qualifications of Elders and Deacons are not specifically enumerated. Those qualifications are found in context of the scriptures in reference. Especially see 1 Timothy 3 and Titus 1 for more on qualifications.

Comments

Authority in church government runs from Christ (the Head), to the Apostles (the cornerstone of the church), who wrote it down with the written word having equal authority, to the church of Christ: specifically to elders, deacons and to others in the general congregation who have miscellaneous talents.

Husbands possess authority

Husbands also have authority given specifically to them. This authority exists in both family and church.

Read all of 1 Corinthians, chapter 7:

1 Corinthians 7:2-3: Every man is authorized to have a wife.

Husbands are authorized to treat wives with "due benevolence". "And likewise (due benevolence) the wife unto the husband." The word, "benevolence", means to do good, or to be kind.

Ephesians 5:23-24, Husbands are the "head of the wife."

Notice, this does not authorize a husband to be a

tyrant. However, God specifically authorized husbands to be the head of his family. To be the "head" one must be in control, the leader, the governor. The husband is "head" just as "Christ is head of the church." Verse 23. To confirm this authority of husband over wife God commanded the wife to be "subject" to the husband as the church is subject unto Christ. We may observe there is no scripture authorizing the husband to transfer, relent, loan or give up that authority for any amount of time nor at any place. This means the husband must accept the responsibility of being the head of the family at all times.

There are many scriptures teaching husband and wife how to treat each other. In this study of authority we only mention the above references. It is important to note both the husband and wife are to give each other "due benevolence" and each are to love one another. This approaches a relationship of equality between the two, with the husband having final leadership and authority.

Husbands in God's church will honor their wives as taught in all scriptures. While being a husband is not a particular "office" in the church, it is a position of authority, defined by God, and one to be honored by the husband in all Christian respects.

Wives possess authority

Titus 2:4, "...teaching the young women to love their husbands, to love their children..."

1 Peter 3:1. "...ye wives be in subjection to your own husbands."

Ephesians 5:24, "as the church is subject unto Christ, so let the wives be to their own husbands."

Ephesians 5:22, "Wives submit yourselves to your own husbands."

Wives being in subjection or in submission to husbands is not negative; or else Christians in submission to Christ is negative. The position of a wife is a positive force in both the family and in the church.

We are encouraged to recognize God's instruction for wives and husbands especially in light of current world views of female "rights". It should be noted the scriptures address authority; they do not approach femininity in any respect.

Christian wives are free to be feminine...and Christian.

1 Timothy 2:11-12, "Let the woman learn in silence with all subjection....suffer not a woman to teach, not to usurp authority over the man...".

This is applicable to the church worship. When men are present the women are not to have authority over the men in the matters of the church or in teaching.

Timothy places men in authority over women at all times, both in the family and in the church. Notice there is no scriptural authority for man to yield or give up this authority over women at any time or place. Man does not have the power to alter God's line of authority even temporarily.

Comments

While being a wife and/or a woman is not a particular "office" in God's church, it is a specified position in both the family and in the church. It is a position of honor for all Christian women and wives.

Older people possess authority over younger

1 Peter 5:5, "Likewise, ye younger submit yourselves unto the elder." This includes parents. Older people should assume the responsibility to teach and encourage young people in good manners, how to be responsible, to avoid the evils of the world, and Christianity in general.

While "older people" is not an "office" in the church, they are given specific authority over younger people. This pervades all family life, social life, and flows into the church.

Children possess authority to obey parents

Ephesians 6:1-2, "Children obey your parents in the Lord for this is right...honor thy father and mother;"

Colossians 3:20. "Children obey your parents in all things: for this is well pleasing unto the Lord."

While "children" is not an "office" in the church, there is the expressed line of authority with children being instructed to be obedient. With this goes the responsibility of parents to teach, admonish, and nurture the children "in the Lord", in Christianity.

Comments

The conclusions to this chapter regarding the flow of authority are very similar to the conclusions to Chapter Nine regarding organization of God's church.

The origin of power and authority are shown to come from God, the Father, and are passed to Jesus Christ, the Son of God. Jesus taught the apostles and commanded them to write it down; the Holy Spirit guided them into "all truth". That written gospel is equally authoritative as the spoken word directly from the mouths of the apostles. The written word is with us today in the Bible's New Testament.

Authority is shown to flow into Jesus' church today through the organization and structure provided by God in writing down His word. Authority exists both in the church organization and in some people specifically.

Specifically, in church matters, a local congregation is authorized to be ruled by local elders with deacons serving in a capacity of ministering to the church in various needs. The local church congregation is authorized to participate in various aspects of talents such as preaching, teaching, giving, exhorting, singing, praying, partaking of the Lord's supper, and with any other talents useful to the church.

In individual matters husbands are authorized to rule over their households in that wives are to be subject to husbands in all things and children are to obey parents. The matter of wives being subject to husbands does not warrant mistreatment of the wife by the husband in any means, since the husband is to give the wife due benevolence approaching a relationship of equality.

Also in individual matters God authorized all men to obey His commands and teachings including the teachings of Christ and the apostles.

The individual authority mentioned for husbands, wives and children pervade both the individual lives and the church. They are, indeed, inseparable (our lives and the church).

It is again important to note the Bible gives authority to the members of a local congregation of Jesus' church without any special "interpretation" from a special person or group of persons. There are no instructions, for example, for a special "prophet" or a special "priest" or a special meeting of "church authorities" to make special laws, rules, or guidelines one must follow before being acceptable to God. God's (Jesus') instructions to Christians in the written word are deemed (by Jesus) to be sufficient to all people. An underlying principle of the apostles' writings was that no one add to, or take from, or change in any way from what was initially written. From this we know it is Christ's intentions for us to understand and know His Law without any intervention or changes or additions made by so called "authorities".

Note: Review the Chapter One proposition. If a religious organization follows the line of authority as given in the Bible, that church is the same as the New Testament church with respect to authority. If a church has a line of authority different from the New Testament, that church is

not Christ's church.

Examples:

- 1. Does a church have an "authority" other than the local congregation's elders?
- 2. Does a church have a written "code" or other named instruction book other than the Bible?
- 3. Does a church have a book of laws or guidelines written by anyone other than the apostles?
- 4. Does a church change any of the New Testament guidelines of worship, or of daily living, or of church membership (see Chapter Three) requirements?
- 5. Does a church abide by any document or rule other than the New Testament in any respect?
- 6. Does a church claim the New Testament is not applicable to today's people and additional rules now must apply and perhaps even take precedence over the New Testament?
- 7. Does a church have a single person who rules one or more congregations; or does a church have a group who rules multiple congregations?

If the answer is "yes" to any of above questions, then that church may not be the same as the original New Testament church. Again, apply the Chapter One definition of the word "same" to these questions and answers.

QUESTIONS

Origin and Flow of Authority

- 1. Where did all power and authority originate?
- 2. To whom was all authority transferred?
- 3. To whom did Jesus give power and authority?
- 4. How could the apostles in teaching and writing down the gospel remember everything Jesus had taught them?
- 5. Who were the apostles commanded to teach?
- 6. Is the apostles' teachings the true word of God?
- 7. Are the apostles' writings the true word of God?
- 8. Are the apostles' writings just as authoritative as their vocal sermons and deeds when they were present and living?
- 9. What are the apostles' writings called today?
- 10. What is "the power of God unto salvation"?
- 11. What is the seed that produces living faith?
- 12. Describe the line of authority so far as we have studied in this book:
- 13. What furnished us completely unto every good work?
- 14. If the gospel furnished us completely unto every good work, could there later be additional truths or new good works?

Authority Flows into Christ's church Today

- 1. When God gives us a command, does that mean we have the right or authority to obey?
- 2. Did Noah do all that God commanded?
- 3. Jesus said, "If you love me, Keep my _____."
- 4. Does this give us the authority and power to carry out God's commandments?
- 5. Are the writings of the apostles the commandments of the Lord?
- 6. What is the power of God unto salvation?

- 7. How are Christians called?
- 8. What happens to those who teach "other gospels" (other than Jesus' gospel)?
- 9. How many correct gospels are there?
- 10. We get authority to obey the gospel from where?
- 11. Do we have to have someone else to tell us it is O.K. to accept the gospel?

Authority is Given to Some Men Specifically

- 1. Who was ordained, or set in office in every city?
- 2. Who had "the rule over us"?
- 3. What does "rule" mean?
- 4. Refer to The Word Study: Elders, bishops, and pastors are used. Are these all referring to the same people?
- 5. Who has oversight of the congregation?
- 6. Is an elder a dictator?
- 7. Is an elder a novice?
- 8. Does the gospel give direct authority to deacons?
- 9. What does a deacon do?

Church Government is Implied

- 1. From the definitions of "elder" and "deacon" (Word Study) is it obvious God described an organization and a government in His church?
- 2. Name some offices in God's church.
- 3. According to our study so far, where does the line of authority go?
- 4. How many congregations does the Bible describe for one set of elders to govern, or rule?
- 5. Can one elder or group of elders rule more than one congregation?
- 6. Can one man rule a church?
- 7. Does the gospel describe one man as being in charge of all churches?

- 8. Does the gospel describe an additional person with some other title to be over one or more congregations or churches?
- 9. If a religious group has an organization different from the one the New Testament describes, is that organization the same as the original church of Christ?

Husbands Possess Authority

- 1. Does the Bible authorize every man to have his own wife?
- 2. Does God require a man to be kind to his wife?
- 3. Who is the head of the wife?
- 4. How does this compare to Christ and the church?
- 5. To whom is the wife to be "subject"?
- 6. Does this mean a husband can be a tyrant, or can he abuse (physically or mentally) his wife?
- 7. Can a husband transfer or give up his authority and responsibility as a husband?
- 8. If the Bible describes a husband and wife relationship as approaching equality, who has the final authority in the family?

Wives Possess Authority

ı.	Titus directed us to "teach young	women to
	their husbands, to	their
	children."	

- 2. To whom are wives to be in subjection?
- 3. Are wives to give due benevolence to their husbands?
- 4. Can wives be a positive force in the affairs of the family and the church?
- 5. Are wives free to be both feminine and Christian?
- 6. In church worship women are to learn in _____
- 7. Can a woman usurp authority over a man in church worship?

- 8. Can a woman teach if men are present in a class?
- 9. Can a woman preach in church?
- 10. Can a woman lead prayer with a man present?
- 11. Can a man give up the authority he has over women so that a woman could preach (teach) in church?
- 12. If a religious organization allows women to usurp authority over men, is that organization the same as the original church of Christ?

Older People

- 1. Young people should submit themselves to whom?
- 2. Is "old people" an office in the church?

Children

- 1. Why are children to obey their parents?
- 2. Who are children to honor?

CHAPTER ELEVEN

God's Church Recognized

The whole intent of this book, this study, has been to identify God's true church. In this attempt many scriptures were cited, and basic common sense was used to try to help in understanding those scriptures. Many of us can use common sense (valid logic) in every day events, but when it comes to religion our thoughts are clouded and confused by the thousands of interpretations in religion. We generally tend to become loyal to whatever doctrine was taught to us in our early years. Good thinking, however, tells us all of those interpretations and doctrines can not possibly be correct, because they contradict each other, and they contradict the Bible. Thus, it is our burden to try to sort out the real truth.

Think about this example:

Using common sense (In a non-religious setting):

Shirley said the car was blue.

Billy said the car was black.

Can both Shirley and Billy be right?

The answer is "no". At least one, Shirley or Billy, must be wrong. Actually, both can be wrong, but only one can be right. It is impossible for two sides of a contradicting argument to be correct. This is simple logic. Common sense, you may call it. In every day life people use this common sense regularly. However, when religion is involved common sense often is given up for dependence upon people in trust, or people one looks to as an authority. Such people in

positions of trust or authority could be someone in a religion, a parent, brother, sister, friend, employer, or teacher.

Our point here is to say we want the **truth** about God's plan for us regardless of who is contradicted, or regardless of who is shown to be wrong. Truth is all important in this quest. Hurt feelings of relatives, friends, and others we may know is of secondary importance. First learn the real truth, and then go teach others.

One purpose of this book is to encourage you to think objectively and use common sense when it comes to studying the Bible and attempting to recognize the true church of Christ as described by the scriptures.

Another example:

Shirley said a church is not necessary to go to heaven. The Bible says a church is necessary to go to heaven. Can both Shirley and the Bible be correct?

The answer is "No". At least one, Shirley or the Bible, must be incorrect. One must choose between Shirley's belief and the Bible. Regardless of how much you respect Shirley (or your prior "authority") in religious matters, you should learn to make independent decisions based upon valid studies of God's Word rather than accept the opinions of others without your own investigation.

For those who balk at being questioned about the authenticity of their religion, remember this. Truth is always true, and any amount of testing it can not change truth. Therefore, those who think they have "The Truth" should not object to anyone questioning it, because if it is the truth, no amount of questioning can harm it. On the

other hand, if a religion is false (contains teaching other than Christ's), a seeker of the truth will be rewarded for his efforts to test and question that false "truth". Jesus was the best example of this. He allowed sinners to publicly question His teachings, because He knew His truth could never be harmed by being questioned. Rather, the Bible implores us to come and "reason together". This means get together and discuss, question, examine and use sound thinking ("reason") regarding the gospel.

The Original Church is Within Your Grasp:

In the world today there are thousands of different religious organizations who teach different doctrines, different views, different conclusions regarding religious matters. With all these choices of religions it is very difficult for an open minded person to feel comfortable entrusting his salvation through eternity to any one of these. This book is directed primarily to people who already believe in Christ, Jesus, as the Son of God, and who also basically believe in the Bible. This book is intended to help one think independently of any church's doctrine and to see what the Bible teaches regarding some primary matters of importance.

This book and the study of scriptures cited within will aid any Bible student in the objective study of God's word. The book is intended to reflect only true Biblical points, and the most important part of the study is in reading the scriptures themselves. The authority and truth lies within the scriptures and not within the author who compiled the scriptures. However, the scriptures pointed out do allow one to recognize Jesus' church as He intended it to be. When you compare your religious organization to these scriptures, remember that within these scriptures you are seeing visu-

ally the original church of Christ as He intended it to be. That should be your goal. Recognize that if any organization is different from the original, it is not the original. Further, if it is not the original, why not? The original church of Christ is within the grasp of anyone who desires it.

QUESTIONS

- 1. What are contradicting statements?
- 2. Can both sides of a contradictory statement be true?
- 3. Give an example of contradictory statements.
- 4. If one person says a church is necessary to go to heaven, and another person says a church is not necessary to go to heaven, can they both be right?
- 5. What "authority" have we learned from this book that we must honor if we are to be like the original Christians?
- 6. Does the Bible fully describe the original church, its authority, and how to be like the original church?
- 7. Can people today have the same, original church that Jesus built about 2000 years ago?
- 8. How?
- 9. If we go by all the New Testament guidelines but just one, will it still be the original church?
- 10. What should be our goal in becoming a member of a church today?

THE END

ANSWERS BY CHAPTER

God's Authoritative Identification Of His Church

PREFACE

- 1. By using common sense and the scriptures.
- 2. Baseball.
- 3. Yes.
- 4. Yes.
- 5. Apples.
- 6. Christians.

CHAPTER ONE

- 1. Creator of the universe.
- Citation used in defense or support. A decision used in defense or support. A decision taken as a precedent. Power to influence or command thought, opinion, or behavior.
- 3. Sameness of essential character. Sameness in all that constitutes the objective reality of a thing. Oneness. The condition of being the same with something being described or asserted.
- 4. Being one without addition, change, or discontinuance. Identical. As to hold the same views with another. Of two or more: agreeing or corresponding exactly or so closely as to be indistinguishable from each other.
- 5. That which is "called out".

- 6. So that when we discuss scriptures and the church we can be sure we are all talking about the same things.
- 7. "Let him be accursed."
- 8. By meeting all the God-given characteristics of His church (and by not adding more than what God gave).
- 9. To properly identify with authority God's church as described in the New Testament.
- 10. No.
- 11. No.
- 12. No.

CHAPTER TWO

- 1. About 1000 times. This is a very rough count just by looking at the pages of "name" in the concordance of the Bible.
- 2. Peter replied, "in the name of Jesus Christ..."
- 3. No. (Acts 4:7-12)
- 4. Jesus.
- 5. Jesus.
- 6. Jesus.
- 7. Yes.
- 8. Church of Christ

Body of Christ

The church

The saved

Kingdom of God

- 9. Church of Christ.
- 10. By using the same name and no other name.
- 11. It would not be the same as the original.
- 12. No. To be the same as the original, it must meet all the other criteria set forth by God in addition to the name.

CHAPTER THREE

- 1. In heaven.
- 2. Into fire.
- 3. The saved.
- 4. Yes.
- 5. Yes.
- 6. Yes.
- 7. Into fire.
- 8. Yes.
- 9. He said, "my church".
- 10. Jesus. He said, "my church." Also, "churches of Christ" implies ownership by Christ.
- 11. One body...one faith.
- 12. Christ's.
- 13. IYes.
- 14. Yes.
- 15. Jesus.
- 16. No.
- 17. By the gospel.
- 18. By the gospel.
- 19. Yes.
- 20. Yes.
- 21. That Jesus is Lord.
- 22. Yes.
- 23. Yes.
- 24. God adds us to His church.
- 25. Yes. If our church today leaves out even one of the requirements of the original church, then we would not be the original church.

CHAPTER FOUR

- 1. After.
- 2. 7th, or Saturday.
- 3. Between God and the nation of Israel (the Jews).
- 4. No. It was to serve "throughout their generations".
- 5. The covenant was perpetual for "those generations" in which it was served. When those generations ended, so did the Covenant of the Sabbath Day end.
- 6. Yes, but they would be killed. God did not allow any work on the Sabbath without strict punishment.
- 7. Yes. Exodus 30:8 and Numbers 28:1-10. The periodic sacrifices were to give a sense of lasting continually.
- 8. Yes. Hosea 2:11.
- 9. Yes. Colossians 2:14-17.
- 10. Of Christ. Colossians 2:17.
- 11. Yes. Jeremiah 31:31.
- 12. Yes. Practically the whole book of Hebrews. Read Hebrews 8:6-9. The Lord said the days would come when He would make a new covenant with Israel.
- 13. Yes. Romans 7:1-17.
- 14. The Old Law was to be done away and abolished. 2 Corinthians 3:6-13.
- 15. Yes. Matthew 5:21-22, 27-28. He referred to the Old Law as "of old time" and mentioned two of the ten commandments.
- 16. No. Galatians 5:4.
- 17. Yes.
- 18. Jesus' law, the New Testament, replaced the old law, the Old Testament
- 19. Only if the new law also requires us to keep the Sabbath Day holy. However, the law of Jesus does not require us to keep the Sabbath Day holy. Jesus changed the day on which we, Christians, are to worship. Study the next

chapter to find out what day Christians should use for worship.

20. No. Study next chapter.

CHAPTER FIVE

- 1. On the first day.
- 2. The third day.
- 3. Yes.
- 4. First day of the week.
- 5. The first day of the week.
- 6. (Draw the chart of days as found in this chapter.)
- 7. First day.
- 8. On Pentecost, the first day.
- 9. Sunday.
- 10. Saturday.
- 11. On the first day of the week, Sunday.
- 12. On the first day of the week.
- 13. On the first day of the week.
- 14. First day.
- 15. To "break bread", or to partake in the Lord's Supper.
- 16. Once a week, on every Sabbath day.
- 17. Once a week, on every first day of every week.
- 18. He was "in the spirit". A spiritual attitude.
- 19. Yes.
- 20. Yes. Also, we should not refer to Sunday as "the Sabbath Day". It is incorrect to do so.

CHAPTER SIX

- 1. Worship.
- 2. To Genesis and to Cain and Abel.

- 3. The outward expression of the inner man. Acts of paying homage and reverence to God.
- 4. Yes.
- 5. Yes.
- 6. Yes.
- 7. God.
- 8. Yes.
- 9. They worshipped an "unknown god" in ignorance.
- 10. We worship in vain.
- 11. Yes.
- 12. Be not deceived.
- 13. No.

CHAPTER SEVEN

Lord's Supper

- 1. Jesus.
- 2. Passover feast day.
- 3. Jesus.
- 4. Yes.
- 5. No.
- 6. Unleavened bread.
- 7. Fruit of the vine.
- 8. Yes.
- 9. No.
- 10. The body of Christ.
- 11. The blood of Christ.
- 12. In the kingdom.
- 13. Yes.
- 14. In the kingdom, in the church.
- 15. On the first day of the week.
- 16. Once every week.
- 17. A memorial to Christ, a fellowship, communion with

Jesus.

- 18. "Examine himself."
- 19. Yes.
- 20. No. They would be different.

Prayer

- 1. To talk (entreat) to God.
- 2. "Despitefully" use you.
- 3. No.
- 4. Jesus. Matthew 6th chapter.
- 5. Recite from Matthew 6:9-13, King James Version Bible.
- 6. Yes.
- 7. Yes.
- 8. Yes.
- 9. Yes.
- 10. No.

Preaching

- 1. To proclaim publicly. To teach publicly.
- 2. Yes.
- 3. Peter. Acts 2.
- 4. On the first day of the week.
- 5. Yes.

Giving

- 1. All of us.
- 2. If any will not work, neither let him eat.
- 3. To give to others.
- 4. Yes.
- 5. Give of such things as you have.
- 6. "All men".
- 7. Periodic; personal; provident; proportionate; preventive.

- 8. To do some planning and to give for a purpose.
- 9. No.
- 10. We are to give: as prospered; according to our ability; bountifully; liberally.
- 11. No. The only money the church used was donated by the members.
- 12. No.
- 13. No. Tithing was an Old Testament requirement. Christians give "as they prosper", according to ability, and bountifully.
- 14. Yes to both. We give bountifully, liberally, and as God allows us to prosper.
- 15. No. It would not be the same.

Singing

- 1. It is a statement without requirements as to boundaries. A statement including everything in its class.
- 2. A statement requiring directions or boundaries in carrying it out. It can apply only to those things already within its class.
- 3. A, C, and E are general in nature.
 - B, D, and F are specific in nature.
 - "Go" does not specify how to go.
 - "Ride" specifies how to go.
 - "Teach" does not specify how to teach.
 - "Speak" specifies how to teach.
 - "Wood" does not specify any kind of wood.
 - "Pine" specifies the kind of wood. (Excludes oak, poplar, etc.)
- 4. Gopher wood.
- 5. Specific. No other kinds of wood were acceptable to God.
- 6. I do not think so, because Noah would not have carried out God's specific command for "gopher wood".

- 7. The Sabbath Day, or seventh day of the week.
- 8. No, because God had specified the seventh day.
- 9. "Make music" is a general command, and it would include any kind of music you choose such as singing, playing a guitar, etc. "Sing" is a specific command which automatically excludes all other kinds of music.
- 10. Specific. The scriptures say "sing", excluding all other types of music.
- 11. No. We are now under the New Testament law. Christ came and changed the law, giving us a more perfect gospel.
- 12. No. The plucking is in the heart, not in an instrument.
- 13. Specific.
- 14. Singing; praying; partaking of the Lord's Supper (fruit of the vine and unleavened bread); giving; preaching, or teaching.
- 15. None.
- 16. None.

CHAPTER EIGHT

- 1. Go over each word either in class or in private.
- 2. No.
- 3. Yes.
- 4. No.
- 5. Yes.
- 6. Open discussion.

CHAPTER NINE

As a Body

1. Yes.

- 2. One body.
- 3. Yes.
- 4. Christ.
- 5. Christ.
- 6. Christ.
- 7. One.
- 8. Yes. There are no other bodies described in the Bible in which people can be saved.

As a Building

- 1. Jesus.
- 2. The apostles and prophets.
- 3. Jesus Christ.
- 4. Jesus
- 5. Through Jesus, the door, and His teachings and instructions.

As a Group of Offices

- 1. No.
- 2. Prophecy; ministry; those who exhort; those who show mercy.
- 3. Yes. Go back to Word Study and see meaning of "elder".
- 4. Yes.
- 5. "Work, action, use."
- 6. Yes.
- 7. Elders and deacons.
- 8. They had to have gone "in and out" among those called. In other words, they had to have personally witnessed Jesus as resurrected.
- 9. Yes.

Holders of Various Gifts

1. Yes.

- 2. Prophecy; ministry; exhort; givers; rulers; mercy.
- 3. Yes.
- Wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretations of tongues.
- 5. No. All were to work together in unity.

Church Organization

- 1. God, the Father.
- 2. To Jesus.
- 3. Jesus.
- 4. The apostles.
- 5. The gospel of Jesus Christ.
- 6. The elders.
- 7. The Deacons.
- 8. The rest of the congregation has many members and talents.
- 9. Yes.
- 10. Yes.
- 11. Certainly. He is the Head of the church, the King. Further, He died and arose to show us it could be done.

CHAPTER TEN

Origin and Flow of Authority

- 1. From God the Father.
- 2. To Jesus.
- 3. To the apostles.
- 4. The Holy Ghost taught them and caused them to remember all things.
- 5. All nations.
- 6. Yes. See 1 Thessalonians 2:13.
- 7. Yes.

- 8. Yes.
- 9. The gospel of Jesus Christ. The New Testament.
- 10. The gospel of Christ.
- 11. The gospel of Christ.
- 12. From God, to Jesus Christ, to the apostles, to their written words, the New Testament.
- 13. The gospel.
- 14. No. That is a contradiction.

Authority Flows into Christ's church Today

- 1. Yes. God would not tell us to do something unless He wanted us to do it.
- 2. Yes.
- 3. Commandments.
- 4. Yes.
- 5. Yes.
- 6. The gospel.
- 7. By the gospel.
- 8. They are accursed.
- 9. Only one.
- 10. From the gospel itself.
- 11. No. The Bible, the gospel, carries that authority and passes it directly to us when we hear and understand the gospel.

Authority is Given to Some Men Specifically

- 1. Elders.
- 2. Elders.
- 3. To lead, guide, govern.
- 4. Yes.
- 5. Elders.
- 6. No. Study the word, "submit" (Word Study). Christians will submit to guidance of the elders. Elders, therefore, never rule by means of force or coercion.

- 7. No.
- 8. Yes.
- 9. He ministers (not preaching) matters of the church.

Church Government is Implied

- 1. Yes.
- 2. Elders (govern, rule); Deacons (minister); teachers and others who contribute their various talents.
- 3. From God, to Jesus, to apostles, to the written gospel, to elders and deacons specifically, and to all men (and women) generally.
- 4. One.
- 5. No. Not according to the gospel.
- 6. No. There has to be a plurality of elders like in the Bible examples.
- 7. No.
- 8. No.
- 9. No. It would not be the same if the organization is different.

Husbands Possess Authority

- 1. Yes.
- 2. Yes. Study "due benevolence" in Word Study.
- 3. Her husband.
- 4. Husband is head of the wife as Christ is head of the church.
- 5. To the husband.
- 6. Certainly not. Remember, a husband gives "due benevolence" to his wife.
- 7. No. He carries that responsibility always.
- 8. The husband, who should honor the wife in all Christian respects.

Wives Possess Authority

- 1. Love. Love.
- 2. To their husbands.
- 3. Yes.
- 4. Yes.
- 5. Yes.
- 6. Silence.
- 7. No.
- 8. No. Women can not have authority over men in church.
- 9. No. Same scriptures as above.
- 10. No. Same scriptures as above.
- 11. No. There is no Biblical authority for a man to give up his position over a woman in church.
- 12. No. It can not be the same if it is different.

Older People

- 1. To older people. (As well as to Christ and to the church elders.)
- 2. No. However, older people have authority over younger people, and this pervades both church, family, and social life.

Children

- 1. "For this is right."
- 2. Their father and mother.

CHAPTER ELEVEN

- 1. Two statements saying the exact opposite of each other.
- 2. No. At least one must be false. However, both can be false.
- 3. The car is black. / The car is white.
- 4. No. At least one must be wrong.

- 5. The authority from God, Jesus, the Apostles, and the Bible.
- 6. Yes.
- 7. Yes.
- 8. By honoring what the Bible teaches regarding church organization, authority, entrance requirements, and by being obedient to the commandments of the New Testament (the gospel).
- 9. No.
- 10. Our goal should be to become a member of only the original church as it is described in the New Testament.

End of Answers