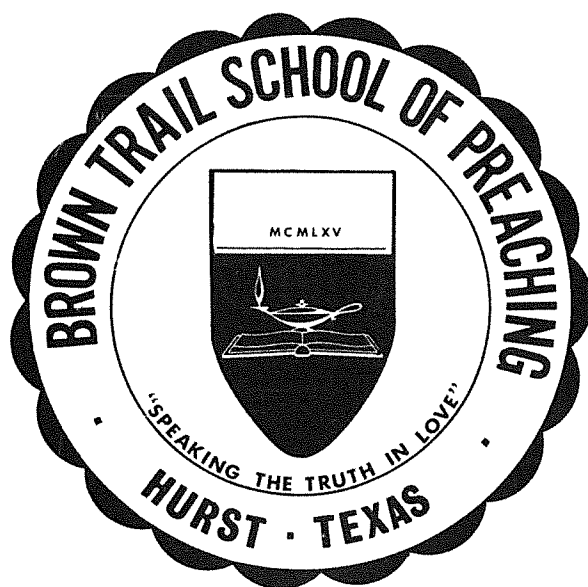


RESTORATION PRINCIPLES



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RESTORATION PRINCIPLES (NO. 1)

Introduction

During the week of January 31 through February 5, 1965 it was my privilege to deliver a series of lectures at Freed-Hardeman College on "Restoration Principles." This great school has throughout its glorious history shown an unusual concern for the Restoration Movement, and continues to work zealously to emphasize the significance of that Movement. I was grateful to the great and beloved H. A. Dixon for the invitation to have part in that lectureship, and I am likewise grateful to brother Thomas Warren for the invitation to put that material in permanent form.

In Jere.6:16 God said to Judah--"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Amazingly, the people said to God: "We will not walk therein." In Jno. 14:6 our Lord said, "I am the way...." In Mt. 11:29 the Lord stressed that by our coming to him (the way) "...ye shall find rest unto your souls." We must be concerned about the Lord as "the Way," and we must determine to "walk therein."

In Lk. 2:41-51 we have the sacred story of the Lord's going up to Jerusalem at the age of 12, and of his being lost there by his parents. In this connection may we observe: (1) Mary and Joseph were together with the Lord in Jerusalem. They left Jerusalem, and in doing so they left the Christ. They came to realize that they had departed from him, and turned back. They

found the Lord in Jerusalem. (2) The apostles and members of the early church were together with the Christ in Jerusalem, and all was well. In time, men departed from the Jerusalem gospel, and in doing so they left the Christ. Men came to realize they had departed from the Christ, and turned back. They found him (and he is yet to be found) in Jerusalem.

Reference is here made to this reading not to prove, but to illustrate. It sets forth points to which certain facts in church history are distinctly analogous. It thus becomes a valuable memory tool.

In Titus 1:1-3 the Record says: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, in hope of eternal life, which God, who cannot lie, promised before times eternal; but in his own seasons manifested his words in the message, wherewith I was intrusted according to the commandment of God our Saviour;...." Thus Paul stressed (1) that God promised and prepared for eternal life, and (2) that God manifested His plan to men. All who would have "hope of eternal life" must be concerned about that plan.

At this time we want to engage in a study of "Restoration Principles." It shall be our purpose to set forth and to emphasize some of the great underlying Bible principles related to the Restoration Movement. We engage in this study with the objective in mind of helping all to have a better understanding of and a deeper appreciation for these great principles. Also, we seek to bring about a greater respect and deeper appreciation for the men whose lives were so meaningfully related to these principles.

This study will consist of two divisions: Part One--The Historical Background, and Part Two--The Principles Themselves. It is believed that consideration of the historical background is necessary in order that we may know the

meaning of restoration, that we may have a clearer understanding of the principles of restoration, and that we may have the proper appreciation for the principles of restoration. The principles isolated from the historical background would not be so meaningful.

DISCUSSION

Part One: The Historical Background

God Prepared the Perfect Plan

Genesis one, two, and three set before us the Bible record of the need for a plan for human redemption. God created the heavens and the earth. God involved Himself in the work of the six days, preparing a suitable place for man's habitation. On the sixth day God made the man and his bride, and placed them in the garden of Eden. God gave Adam and Eve wonderful blessings, and a very significant limitation or prohibition. They were forbidden to partake of the fruit of the tree which was in the midst of the garden. This is the Bible's first example of positive divine law. The devil (through the serpent) succeeded in persuading the man to violate God's law. And through this violation the devil succeeded in injecting sin and death into the world which God had made for man. Cf. Rom. 5:12. As a consequence of the tragedy in Eden human beings are born into a world where sin is and where death is. When an accountable human being transgresses the law of God he thereby becomes a sinner. Cf. 1 Jno. 3:4.

Because of the need for redemption, God immediately promised that the Redeemer would come. This is Genesis 3:15--the sum and substance of the first three chapters of Genesis. This is the first Messianic promise, and is the foundation of numerous other statements and developments. This great promise involves five basic points: (1) The fact of the need for a plan of redemption; (2) The fact that the Redeemer would come; (3) The fact that the Redeemer would be

a member of the human family; (4) The fact that he would be miraculously brought forth; and (5) There is the implied victory--the seed of woman would bruise the serpent's head.

Having made the great promise that the Redeemer would come, God began developing the genealogical line through which the Messiah would eventually come. We are given the record of the birth and death of Abel. In Abel we are shown the kind of attitude and life which God requires, and the value of righteousness. Then, Seth is born to take the place of Abel whom Cain slew (Gen. 4:25). In Chapter 5 this line is traced from Adam, through Seth, to Noah. In Genesis 6-9 we have the story of the flood, which is the Bible record of how God -- in spite of human wickedness -- preserved the line through which the Messiah would come. Chapters 10 and 11 review for us the line from Noah, through his son Shem, on to Abram. Chapters 4 through 11 is the sacred story of the development and preservation of the messianic line.

To Abram, who was in the messianic line, God made a great and wonderful promise. This promise is recorded in Genesis 12:1-3. This great promise (or covenant) is one of the most significant events in all Bible history. In fact, from the time of its making every word in the Bible has some relationship to this promise. This Abrahamic promise (covenant) is an enlargement upon the promise of Genesis 3:15. Basically, God promised Abram one thing: to develop his descendants into a great nation. As Seth had been selected to be the head of the Messianic line, Abram is selected to become the head of the Messianic nation. A great nation would involve three things: a people, a law, and a land. From Genesis 12 onward we are studying about the development of that nation. Each part of the Abrahamic promise had three distinct aspects: a physical aspect, and a typical aspect. This typical aspect finds its fulfillment in the Christ, His

gospel, His church--the "holy nation," 1 Pet. 2:9.

In time, God gave Isaac to Abraham and Sarah. He was miraculously brought forth. He is the first step in the development of the Abrahamic promise. Specifically, through Isaac we are introduced to Jacob. Isaac married Rebekah, and twenty years later Jacob was born.

Jacob is the second step in the development of the Abrahamic covenant. Through Jacob we are introduced to the twelve sons, who in time would become the heads of the tribes out of whom God would build the great nation of Israel. In particular, through Jacob we are introduced to Joseph.

In Joseph we have the story of how God preserved the embryonic nation. In marvelous providence Joseph became Prime Minister in Egypt. Later came the terrible bondage. The Israelites in Egypt had a special relationship to the "people" aspect of the promise. Here, they had the time, the circumstances, and the experiences through which to become a strong people--strong in number and strong in character.

God thereafter gave Israel their law. Through Moses God delivered them from the Egyptian bondage. At Sinai God gave the constitution--the ten commandments. In the great wilderness journey the Israelites were trained by God in the use of their law.

After the period of wandering, God gave Israel their land. Moses conquered the territory lying on the east of the Jordan. After the death of Moses Joshua had the specific task of conquering the territory on the western side of the Jordan, and of settling Israel in Canaan.

After Joshua, God gave Israel the Judges. When Israel transgressed, God would allow them to be oppressed. When there was evidence of repentance, God would raise up "deliverers" to overthrow the oppressors. These deliverers were

called "judges." This was God's system of dealing with His people for approximately 336 years.

God gave Israel a king. Rebellious Israel demanded a king. For 120 years there was the United Kingdom. The Kingdom (and nation) of Israel reached its zenith in the days of King Solomon. In 975 B. C. the Kingdom divided. We begin reading about the Northern Kingdom and the Southern Kingdom--the Kingdom of Israel and the Kingdom of Judah. The Northern Kingdom lasted for 253 years; the Southern Kingdom lasted for 389 years. There were 136 years of Judah alone.

God carried Judah into Captivity. The people of God became exceedingly sinful. In 606 B. C. Nebuchadnezzar, King of Babylon, made an attack upon Jerusalem, and began the Babylonian captivity. He made a second invasion upon Jerusalem in 597, and a third in 586 B. C. With the third invasion the people, excepting a very few, were carried to Babylon where they were held in captivity for 50 years more.

In time, God restored His people to their home land. The prophets of God often spake of this return, of this great restoration. In 536 B. C. Cyrus the Great, King of Persia, gave the decree which allowed the return. Then came the great work of Zerubbabel, of Ezra, and of Nehemiah. With the end of Nehemiah's career we come to the end of the Old Testament history.

This sacred history is the gradual unfolding of God's plan for man's redemption. Throughout this history God was showing man (1) the meaning, the nature, and the consequences of sin; (2) that man could not save himself; (3) that man could not be saved by law; (4) his need for a Saviour. Throughout this history we have type, shadow, copy, and figure. Throughout this history God was preparing for man's salvation through Jesus Christ.

God Presented This Plan to Man

God sent His Son. This was done in the "fulness of time"--at the right time (Gal. 4:4). The Son came (1) to live--that He might show us how to live; (2) to die--that sins might be forgiven; (3) to be raised--for our justification; (4) to ascend--that He might be crowned, that He might rule over His Kingdom. Throughout Old Testament history God was preparing for the sending of His Son.

God gave the church. The church of our Lord was involved in God's "eternal purpose," Eph. 3:8-11. The Lord promised to build His church, Mt. 16:18. The Lord specified the time, the place, and the circumstances of the establishment of His church. The Lord taught that His church would be His Kingdom (Mt. 16:18, 19). During His ministry the Lord taught and exemplified the principles which would find application in His Kingdom. Upon His ascension the Lord sent to earth the Holy Spirit, which marked the beginning of the Lord's church upon the earth. Throughout Old Testament history God had been preparing for the church.

The Christ made possible a new law. He was "born under the law" of Moses, and lived according to that law. He came to "fulfill" that law, and He did that for which He came. In His public ministry He prepared for the new law, the New Testament. The Lord made specific reference to His New Testament in Mt. 26:28. In His death He ended the Old law (Rom. 7:1-4; Col. 2:14). He thus made possible the New Testament (Heb. 8:8-13; Heb. 9:16,17; Heb. 10:9). He is the mediator of a better covenant, Heb. 9:15. Hence, the Christ is our authority. The books of Matthew, Mark, Luke, and John are intended to set forth the incontestable fact that Jesus is the Christ, the Son of the Living God, and that as such He is in position to be heir of all authority. He is the one who has the authority to deal with the problem of human sins. Therefore, He affirmed that "all authority" had been given unto Him (Mt. 28:18). Repeatedly, therefore, the New

Testament stresses our responsibility to hear Him (Mt. 17:5; Acts 3:22, 23; Heb. 1:1; Heb. 2:1-4; Heb. 12:25). Throughout Old Testament history God was preparing for this New Testament.

God and the Son made possible the gospel message. The gospel message is the "good message"--the message which produces joy and happiness and gladness in human hearts. This good message relates to (1) the possibility of and the means of actual forgiveness of sins; (2) spiritual blessings to be had in Christ; (3) blessed hope of eternal life. Shortly prior to His ascension the Lord commanded that the gospel story be preached to every creature in the whole world. This is our Lord's "Great Commission," as recorded in Mt. 28:18-20; Mk. 16:15, 16. This Great Commission is the constitution of the Kingdom of the Christ. Apostolic teaching is amplification of this Commission. Apostolic practice is exemplification of this Commission.

Apostolic history summarizes God's sacred plan. As charged, the apostles (and others) preached the Christ--His death, His burial, His resurrection, His ascension, His coronation. They preached His church and His gospel message. This preaching was designed to produce faith. Saving faith produced repentance. Saving faith compelled confession of one's faith in the Christ. Saving faith compelled baptism in the name of Christ, and for the remission of sins. Baptism put one into Christ--into His body, His church, His Kingdom (Rom. 6:3, 4; Gal. 3:26, 27). Those in Christ were variously designated. The New Testament church was variously designated. The New Testament churches (1) were organized according to the divine pattern; (2) worshipped according to the divine standard; (3) were governed by the divine will; (4) worked to accomplish the divine mission--the salvation of souls of men.

This is the sacred plan prepared for in Old Testament history, and clearly

revealed in New Testament pages. The tremendous time and multitudinous details involved in the preparation for it and the presentation of it emphasize the importance of it. This plan is the divine plan, the only plan. It cannot be disregarded with impunity. This plan is "the gospel," "the truth," "the faith," "the sound doctrine." This plan was "once for all delivered to the saints," Jude 3.

Men Departed From the Divine Plan

In time, men turned away from the sacred plan so clearly revealed in the New Testament. The Lord Himself had spoken of the narrowness of the way (Mt. 7:13,14), and had warned with reference to false teachers (Mt. 7:15). Even in apostolic days there was evidence that men would depart (and that some had departed) from the divine plan. Paul said, "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons..." (1 Tim. 4:1). Paul said further, "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. 4:3,4). Paul referred to "the falling away" and stated that "the mystery of lawlessness doth already work..." (2 Thess. 2:3,7). In Acts 20:28-30 Paul issues a very significant warning. He was speaking to the elders of the church in Ephesus. He referred to dangers without and dangers within. He referred specifically to corruption in the leadership.

There was departure in organization. Each New Testament church was independent. Each New Testament church, when fully organized according to the divine pattern, had a plurality of men responsible for overseeing the congregation. With reference to these men, in the Greek New Testament we have

three terms, and in the English translations we have six terms. These men are called (in English) bishops, overseers, elders, presbyters, pastors, shepherds. All we need be concerned about is the significance of the three original words. It should be emphasized that these three words apply to the same men (Acts 20:17, 28; 1 Pet. 5:1-4), and that, therefore, there was no difference in the matter of authority. Yet, early in religious history men began to assume that there was more authority inherent in the term "episcopos" than there was in the term "presbuteros." And men began to talk about the bishop."

In time, there were numerous other departures, and unauthorized practices. Beginning in approximately 100 A.D. there was the gradual development of sacerdotalism (the belief in a divinely authorized special priesthood). By the middle of the second century there were provincial church councils. By the middle of the second century there were human creeds. By the middle of the third century there were numerous offices and officers foreign to the New Testament. From the second century on there was an abundance of ritualism, paganism, and celebration of days. From 100 A.D. to 1500 there were multitudinous doctrinal changes and additions. Roman Catholicism was in control from the sixth to the sixteenth centuries.

Men Sought to Return to the Divine Plan

In realization of departures, innovations, and corruption, from 800 A.D. onward numerous reformatory efforts were made. In Italy, there were the labors of Claudius of Turin (who died in 839). Peter of Bruys (who died in 1126) worked for reformation in France. Also in France there was the work of the Albigenses (in 1170) and the work of the Waldensians (in 1170). William of Occam worked in England for reformation (1280-1349). There were the

wonderful labors of John Wyclif, in England (1324-1384). John Huss worked in Bohemia (1369-1415). In Germany, there was the work of John Reuchlin (1455-1522) who was an uncle of Melanchthon. Jerome Savonarola worked in Italy (1452-1498). In Holland, there was the great work of Erasmus (1465-1536).

Then came the "Protestant Reformation." The Roman Catholic church was corrupt in doctrine and in practice. There was complete disregard for preaching and teaching the Bible. There were superstitious rites and ceremonies unknown to the word of God. There was corruption in the lives of the priests. There was the common practice of simony. Theoretically, remission of sins could be purchased. Indulgences were commonly sold.

Pope Leo X needed large sums of money in order to build St. Peter's church at Rome. He authorized John Tetzel to sell certificates, signed by the Pope, purporting to forgive all the sins of all the persons in whose behalf they were purchased--living or dead. Tetzel said, "As soon as your coin clinks in the chest, the souls of your friends will rise out of purgatory to heaven."

This work of John Tetzel was the "straw that broke the camel's back." Martin Luther denounced in no uncertain terms the work of Tetzel, and the practice of selling indulgences. Luther wrote out ninety-five statements (theses) in opposition to indulgences, authority of the Pope, and the special priesthood. On October 31, 1517, in remarkable courage, Luther nailed these objections to the door of the Wittenberg Cathedral. Luther was excommunicated in June, 1520. He publicly burned the papal bull of excommunication on December 10, 1520. This act meant Luther's complete renunciation of Roman Catholicism.

In addition to Luther, there were other great reformers. Philip Melanchthon (1497-1560) was Luther's beloved friend and fellow-worker. He was a brilliant

scholar, and was the author of the AUGSBURG CONFESSION OF FAITH.

Ulrich Zwingli (1484-1531) was the great reformer in Switzerland. He had a profound respect for the Scriptures, and he insisted that all things not expressly authorized for worship were forbidden. John Calvin (1509-1564) was also a great Swiss reformer. He believed in the absolute authority of the Scriptures. John Knox (1505-1572) was the great reformer in Scotland. Through his work and influence the Presbyterian church became the established church in Scotland

Church histories list five basic principles of the Reformation. (1) The Bible, the word of God, the source of authority, and the rule of faith and practice. (2) Religious principles and practices should be in harmony with man's rational nature. (3) The universal priesthood of all believers--that religion is personal. (4) Religion should be simple, inward, and spiritual--not complicated, external, and physical. They stressed the doctrine of salvation by faith only. (5) The reformers sought to establish "National Churches"--independent of Rome, and with services conducted in the language of the people.

It should be noted that all the Reformers had been reared as members of the Roman Catholic Church. Many had served as priests. These men were sick of departures, innovations, and unauthorized practices. They were anxious to restore the Bible to its rightful place of authority. The basic thought underlying the lives and works of these men was "reformation." It was not their plan to "restore," but to "reform" Roman Catholicism. The lives and the works of these men resulted in the protestant denominational world as we know it. The various denominational bodies trace their existence no further back than the Reformation. The reformers and their followers soon

began practicing in principle the very things which they had been condemning. They adopted human creeds; they engaged in numerous unscriptural activities and unauthorized practices.

Then came the great "Restoration Movement." It has been stressed that the Reformers sought to reform-- to remove the corruptions characteristic of the Roman system. It was not their aim to restore. It was not their purpose to make a complete return to simple New Testament Christianity.

As had been the case in Roman Catholicism, so it came to be the case with regard to the various denominational bodies which grew out of the Reformation. Numerous religious errors came to be characteristic of the denominations. There were errors related to (1) organization and government; (2) worship; (3) names; (4) creeds and confessions; (5) baptism; (6) subjects of baptism; (7) many matters of doctrine.

There were numerous great and good men, both in Europe and in America, who were deeply concerned about the religious situation as it existed in 1700. They knew the (then) current situation to be out of harmony with the New Testament teaching. They had a wonderful knowledge of the problem, and they were prayerfully concerned about the solution. They believed and confidently affirmed that the only solution was -- a complete RESTORATION of simple New Testament Christianity; a complete RETURN to the ORIGINAL GOSPEL.

In Europe, there were the effective labors of great men, men who were generally associated with a group called the "Independents." A listing of these men would include the names of James and Robert Haldane, John Glas, Robert Sandeman, Rowland Hill, Greville Ewing, John Walker and Alexander Carson.

Likewise, in America there were the effective labors of great and good men. This listing would include the names of James O'Kelley, Rice Haggard, Elias

Smith, Abner Jones, Barton W. Stone, Thomas Campbell, Alexander Campbell, Walter Scott. Later, In America, there were other great workers for restoration of the original gospel, the original church, the original (and only) plan of salvation. There were the labors of W. K. Pendleton, D. S. Burnet, Benjamin Franklin, Samuel Rogers, Tolbert Fanning, Jacob Creath, Jr., "Raccoon" John Smith, Moses E. Lard, J. W. McGarvey.

Let it be emphasized that these men were not seeking to establish a new religious body; that these men were pleading for a return to primitive Christianity-- a RESTORATION. These men were pleading with others (with all men everywhere) to resolve "to speak where the Bible speaks, and to be silent where the Bible is silent; to have no creed but Christ, no book but the Bible, and no name but the divine name; to determine to do nothing in matters religious excepting that divinely authorized."

RESTORATION PRINCIPLES (NO. 2)

Part Two: The Principles Themselves

Those who labored to restore simple New Testament Christianity recognized and emphasized that the solution to the religious problems was RESTORATION--not reformation. Luther and his co-workers were concerned about reforming the Roman System. Had they succeeded in removing the abuses and the corruptions characterized of the Roman System there would have remained an entire religious system foreign to the will (word) of God. They did not succeed in their efforts. Though Luther and his fellow-workers accomplished much for the cause of righteousness, the Roman System would not be reformed. F. G. Allen says: "Luther had broken the fetters with which Rome had for ages manacled the people of God; but instead of bidding the captives go free, and return to their native land, he strove only to mitigate their bondage." John Wesley labored to reform the Church of England, of which he lived and died a member. He accomplished much good, especially in emphasizing spirituality rather than formality. But, he failed to reform the Church of England. It seems never to have occurred to him to forget the non-reformable and to go back to the days of apostles.

Those involved in the great Restoration movement were determined to go back of denominationalism, and back of Roman Catholicism. They were determined to go all the way back to Jerusalem--to the Jerusalem gospel, the Jerusalem church. They were aware of the numerous failures in the many efforts to reform. They were determined to preach the original gospel--without addition, without subtrac-

tion, without substitution or change. They were determined to reconstruct the New Testament church as it was in apostolic days. They carefully and prayerfully engaged in the glorious search for the ancient order. And, in this respect they were working upon a new principle--the principle of restoration.

It is true that of the Reformers Zwingli had recognized the importance of this vital principle. According to D'AUBIGNE'S HISTORY OF THE REFORMATION "Luther was desirous of retaining in the church all that was not expressly contradicted by Scripture, while Zwingli was intent on abolishing all that could not be proved by Scripture. The German Reformer wished to remain united to the Church (that is, the Roman Catholic Church), and sought only to purify it from everything that was repugnant to the word of God. The Reformer of Zurich passed back over every intervening age till he reached the times of the Apostles; and subjecting the Church to an entire transformation, labored to restore it to its primitive condition." Zwingli's work was overshadowed by that of Luther, and it remained for the Restorers to properly emphasize this vital principle.

Secondly, the great men who labored for restoration recognized that restoration was both desirable and possible. That restoration was desirable was (and is) clearly seen in consideration of the Scriptures. The complete Bible story shows that God's plan for man's redemption was (and is) essential. It is not something optional. It is not something to be taken lightly or to be disregarded. God would not have involved Himself (and others) in the tremendous amount of time and the multitudinous details and circumstances inherent in the Scheme of Redemption if that plan were not essential. Further, the New Testament clearly shows that God's condemnation abides upon those who go beyond, fall short of, disregard, alter, or make substitution with -- God's plan. The Bible often warns of false teachers and false teachings. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God:

he that abideth in the teaching, the same hath both the Father and the Son" (2 Jno. 9). "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:6-9). "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written;..." (1 Cor. 4:6). "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22:18,19).

It is clear, therefore, that God intended for the original gospel to be the gospel for this and for every century. Note carefully: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3).

That complete restoration was (and is) possible is seen in consideration of the following. The fact that "the faith" --the system, the divine plan--was given "once for all" means that restoration is possible. The fact that it is sin to go beyond that which is written means that restoration is possible. The fact that "the seed is the word of God" (Lk. 8:11) means restoration is possible. The Restorers emphatically declared: "The same seed (the word of God) sown in the

same soil (the hearts of men and women) will produce the same type of harvest (simple New Testament Christians). To produce something else, some other seed must be sown. But, God forbids the sowing of any other seed. That restoration is possible is further seen in consideration of the Bible teaching with regard to "type" and "antitype." In the Old Testament we have "type"; in the New Testament, we have the "antitype." Noah's salvation by water, the Old Testament Tabernacle, the Canaan rest, the Wilderness journey, the Passover, the table of shewbread-- these and countless other matters are presented to us in the Old Testament as "type" (copy, shadow, figure). In the New Testament (in the Christ, His gospel, His church, His blessings) we have the "antitype" (the original, the substance, the real). Like Noah and like Moses--we must build "according to the pattern."

Thirdly, the Restorers deeply realized that division was wrong. They reflected carefully and prayerfully upon the Lord's prayer for unity, as recorded in Jno. 17: 11, 20-23--" Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are...Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." They preached the significance of 1 Cor. 1:10-- "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." They believed and they preached God's ONEDERFUL plan as set forth in Eph. 4:1-6-- "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one

hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Fourthly, the Restorers recognized and respected the Christ as being the Head (and the only Head) of the Church. They recognized and they firmly preached that the church is the Lord's spiritual body (Col. 1:18), that there is but one body (Eph. 4:4), and that Christ is the one head of that one body (Eph. 1:22, 23). This meant then and it means now that the New Testament church does not have an earthly head.

In the fifth place, the Restorers stressed that the Bible--the Word of God--is our only authoritative guide in religious matters. They believed that the word of God was truly a "revelation" from God to man. They believed, therefore, that it was addressed by God to the minds of men. They believed and preached that therefore--at least so far as concerns human duties and responsibilities--it can be and it must be understood.

They believed and they preached that the Bible was the "inspired" word of the Living God" (2 Tim. 3:16, 17). They didn't mean by "inspiration" what the modernists and the liberals mean by "inspiration". Rather, they mean exactly what Paul teaches in 1 Cor. 2:9-13--"God revealed (by the Spirit) the things--unto us--which thing we speak--not in words which man's wisdom teacheth, but which the Spirit teacheth--combining spiritual things (things revealed) with spiritual words." They, therefore, proclaimed that the word of God was infallible, inerrant, and all-sufficient in matters pertaining to life and Godliness (as set forth in 2 Tim. 3:16, 17; 2Pet. 1:3; Acts 20:32, etc.). They preached that human beings are obligated to love it, to live it, to study it, to learn it, to believe it, to obey it, and to teach it to others. They emphatically declared that there was no reason for and no need for human creeds and confessions.

In the sixth place, the Restorers stressed that we must be respectful of divine authority. They preached that since the Bible is the inspired and infallible word of God that we must be governed by its teachings. This meant (and it now means) that everything we do in matters religious must be authorized by the word of God. Hence, the Restorers devoted much time and prayerful study to the question: How Does God Authorize? How is Biblical Authority Established?

In consideration of how God authorizes there are several matters deserving of careful consideration. All original authority is inherent in God Himself. There came the time when God gave authority to His Son. This significant fact is the very burden of the books of Matthew, Mark, Luke, and John. These writers emphasize that Jesus of Nazareth is the Messiah, the fulfilling factor of the Old Testament prophecies about the Christ. As such--the Son of God--He is in position to be heir of "all authority." He is the one who has the authority to deal with the problem of human sins. Therefore, in Mt. 28:18 the Lord affirmed-- "All authority hath been given unto me in heaven and on earth." God speaks to us through His Son (Heb. 1:1, 2). We are commanded to hear God's Son. (Cf. Mt. 17:5; Acts 3:22, 23; Heb. 2:1-4; Heb. 12:25.) We hear the Christ by hearing His revealed word. The Lord Himself promised miraculous inspiration to His apostles (Jno. 16:7-14). The Record says that the Lord kept His promise (Acts 2:1-4). The apostles possessed the "spiritual gifts" which were characteristic of the church while in its infancy. This means that the apostles possessed the miraculous gift of "prophecy" which was the very gift by means of which God revealed His word to mankind. This gift of "prophecy" is thus the authority behind every word of the New Testament. The apostles and the New Testament prophets speak to us through the written word (Cf. 1 Cor. 2:9-13). God, the Christ, apostles and prophets, the written word.

The written word sets forth our obligations. Our obligations include (1) things required, and (2) things permitted. A basic principle here is: Our obligations are made clear in consideration of conclusive evidence that the portion of the divine record with which we are dealing is designed to set forth a permanent characteristic of Christianity.

We herewith set forth as an irrefutable PROPOSITION: THE SCRIPTURES TEACH THAT IN CHRISTIAN WORK AND WORSHIP WE MUST DO ONLY THAT WHICH IS AUTHORIZED BY THE WORD OF GOD. A Corollary to this proposition would be: IT IS POSSIBLE FOR A HUMAN BEING TO ASCERTAIN THAT WHICH IS AUTHORIZED BY THE WORD OF GOD. An additional Corollary to this proposition would be: IT IS POSSIBLE FOR A HUMAN BEING TO PRACTICE IN CHRISTIAN WORK AND WORSHIP ONLY THAT WHICH IS AUTHORIZED BY THE WORD OF GOD. Everything the Christian does must be authorized by the New Testament. We must not go beyond its teaching. We must not fall short. We must not change. We must not substitute. We must not allow what God condemns. We must not condemn what God allows. We must not violate the laws which God has made. We must not make laws which God has not made.

As we contemplate "Biblical authority" at this time we have in mind the scriptural authority underlying our actions and our attitudes as Christians. Our actions are the product of our attitude; our actions grow out of our obligations. Our obligations, as children of God, relate to one basic point: the salvation of souls. This is the God-given mission of the Lord's church--the salvation of the souls of men.

This basic obligation of saving souls involves our subordinate general obligations of (1) carrying the gospel to the world, (2) helping the needy, and (3) edifying the church. Carrying out these subordinate general obligations in-

As to whether or not we will meet these obligations--if we expect to be pleasing to God--we have no choice. But, with reference to how we meet these obligations there are areas of choice.

But, how is Bible authority established with reference to what our obligations are? How is authority established with reference to how we are to meet these obligations. In striving to answer this question we are working within the field of the highly complicated but tremendously important area of study called "hermeneutics." And certainly within so short a paper we could not deal adequately with hermeneutics. We can only suggest certain basic matters. For a more detailed study of these matters the reader may want to secure a copy of ASCERTAINING BIBLE AUTHORITY, by Roy Deaver, which can be ordered from BIBLICAL NOTES.

The Restorers stressed that authority can be established in consideration of an example. The word "example" means, according to the dictionary, "That which is to be followed, or imitated; a pattern." We mention this definition to point out that an "example" is to be followed or to be imitated. An example is "binding." Literally hundreds of times in recent years the question has been asked: "When is an example binding?" It is my opinion that this is the wrong question. Obviously, if it is an example it is binding, and if it is not binding it is not an example. The question ought to be: When does the Bible account of an action constitute an example.

At this point I should explain the sense in which I am using the word "binding" in relationship to examples. I have in mind the thought that (1) some things are binding (and are thus examples) in the sense that they must be done (These are demanded; there is nothing optional--these facts being made clear by due consideration of the totality of the Bible teaching on the subject at hand), and (2) some

things are binding (and are thus examples) in the sense that they may be done (These are authorized; they may be done; but they may be left undone).

For instance, I am commanded to observe the Lord's Supper, 1 Cor. 11:24, 25. I am instructed (by precept and by example) to observe it on the first day of every week, Acts 20:7; 1 Cor. 16:2. There is no option here. I am authorized (by example) to observe the Supper in an "upper chamber" with "many lights." This is binding only in the sense that I am allowed or permitted to do it. It is optional. I learn from other passages that the place is not the important thing, and I, therefore conclude that the "upper chamber" is an optional matter.

Further, I am commanded to give--as I have been prospered. This is a must matter. I must not fall short of giving as I have been prospered. But, in 2 Cor. 8:1-5 I am taught by example that I may exceed giving as I have been prospered. The Macedonian brethren gave "beyond their power." Did Paul refer to these brethren as an example for the brethren at Corinth? Is this an example for me? Is this account of this action binding on me? If so, in what sense is it binding? Does it teach that I must upon every Lord's day give beyond my power? Or, does it teach that I may give beyond my power? How does the example "fit in" with the command?

If the New Testament makes it plain that "going" is the essential matter and that the method is optional, and if the New Testament records (with approval) that Paul traveled by ship--then I conclude that Paul's traveling by ship is an example for me (and is binding upon me) in the sense that I may travel by ship. But, I may travel by plane.

Whether an "example" is binding in the sense that it must be imitated, or in the sense that it may be imitated has to be determined by due consideration of the totality of the Bible teaching on the point at hand.

The fact alone of the Bible account of an action does not mean necessarily that the account of that action is intended to constitute an example or to set forth an obligation for me. It is very important that we consider "actions classified" (and for this thought I am indebted to brother Thomas B. Warren). (1) The New Testament talks about actions which were sinful. Judas betrayed the Lord, Mt. 26:47-49. Ananias and Sapphira lied to the Holy Spirit, Acts 5:1-11. Peter bowed to human lawmakers, Gal. 2:11-14. (2) There are actions which were right when performed, but which would be wrong if we imitated those actions now. The early church, for approximately ten years, refused to preach the gospel to Gentiles. Paul (Acts 21) acted in such fashion as to demonstrate that he, himself, walked orderly, "keeping the law." (3) There are actions which were temporary and obligatory. Early Christians were commanded to "desire earnestly spiritual gifts," but spiritual gifts were temporary. Early disciples confirmed the word by signs, but miracles were temporary. (4) There were actions which were temporary and optional. Paul circumcised Timothy "...because of the Jews that were in those parts: for they all knew that his father was a Greek," Acts 16:3. The apostles preached daily in the temple, Acts 5:42. (5) There were actions which were permanent and optional. The Macedonian brethren gave "beyond their power," 2 Cor. 8:3. This they were not required to do, but were allowed to do, and the principle of going the "second mile" (Mt. 5:41) is a permanent part of Christianity. (6) And there are actions which were permanent and obligatory. The early Christians were obligated to give of their means. They were required to observe the Lord's Supper.

Obviously, only the actions which were optional and permanent and/or obligatory and permanent have any relationship to present-day Christianity. When we find in the new Testament the account of an action (1) which was manifestly

right within itself, (2) which was either optional or obligatory, and (3) which related to a permanent element of New Testament Christianity--then we have authority for imitating that action.

Perhaps it should be stressed at this point that an example does not exclude. An example authorizes traveling by boat, but does not exclude traveling by car. Acts 20 7 authorizes the observance of the Lord's Supper on the first day of the week. The point which makes it sinful to observe the Supper on Thursday night is the fact that there is no authority for it. Several verses show our obligation to sing in Christian worship. The thing which makes it wrong to use the mechanical instrument is the fact that there is no authority for it. The sacred principle of "walking by faith" necessarily involves respecting the silence of the Scriptures.

Determining when the account of an action constitutes an example requires (1) application of the principles of Biblical Hermeneutics, (2) application of the principles of logic, and (3) due consideration of the totality of the Bible teaching with regard to the subject at hand. (To be continued)

RESTORATION PRINCIPLES (NO. 3)

Part Two: The Principles Themselves (Continued)

Authority is also established by implication. We sometimes speak of "Necessary inference." The word "necessary" is not necessary. If it is an "inference" it is "necessary," and if it is not necessary, it is not an "inference." There is a vast difference between "inference" and "assumption." Many things are called inference which are not inferences. Acts 16:15 states that Lydia and her household were baptized. It is often said that therefore, Lydia was married, and that she had children, and that at least some of these children were infants, and that--therefore--it is scriptural to baptize infants. There is a great amount of assumption here, but no inference.

We teach the truth when we say that Lot went down into Egypt, even though the Bible does not specifically so state. It does state that he went with Abraham "up out of Egypt." We teach by "inference" that he went into Egypt. We teach the truth when we say that Crispus (Acts 18:8) heard the gospel, though the record of his conversion does not specifically so state. The record does state that he "believed." And, the record does teach that "faith cometh by hearing...the word of God." We teach by "inference" that Crispus heard the word.

When an action, fact, or teaching is absolutely demanded by the Biblical information at hand--without being specifically stated--then that action, fact, or teaching is inference. If Saul of Tarsus became a Christian, and if one cannot become a Christian without repenting, then we boldly declare that he repented.

That he repented is a matter of "inference." Everything the Bible teaches it teaches either (1) explicitly, or (2) implicitly. And, whatever it teaches implicitly is just as true, factual, binding, authoritative as is that which is taught explicitly. When geometry sets forth explicitly the axiom that "the whole of anything is the sum of its parts," then geometry sets forth implicitly that the whole of anything is larger than any of its parts, and that the part of anything is smaller than the whole to which it relates. And, that which is here taught implicitly is just as true as is that which is taught explicitly. Just so with the Word of God. In dealing with "inference" we are dealing with implicit teaching.

Biblical authority is likewise established by Direct Statements. It is tremendously inaccurate for one to say: "approved example, necessary inference, and command." We are concerned at this point about the word "command." It is not sufficient to cover the situation.

In studying the matter of establishing (or ascertaining) Bible authority it is necessary that attention be given to the area of direct statements. Some direct statements are commands, but many are not. These direct statements may be classified on the basis of mood and on the basis of their nature. This classification is not arbitrarily made. Rather, it is made in the light of the Greek New Testament. It is simply a matter of recognizing what we actually have in the Greek. The Grammar of the Greek New Testament has four moods: the indicative, the imperative, the subjunctive, and the optative. Basically mood means: the relationship of the action in the verb to the realm of reality. There are only two basic possibilities: either the action is real, or the action is only potential. If the action is real, then the mood is indicative. If the action is potential, then the mood is either subjunctive, or imperative, or optative.

A statement in the indicative mood may be: (1) declarative, as Mk. 16:16;

(2) interrogative, as in Rom. 6:1. A statement in the subjunctive mood may be: (1) hortatory, as in Heb. 6:1; (2) conditional, as in Col. 3:1. There are several different kinds of conditions. (3) The subjunctive is also used in statements which are prohibitory. A statement in the imperative mood may be: (1) mandatory (command), as in Acts 16:31; (2) mandatory-permissive, as in Acts 2:38 (Repent ye...and let each one of you be baptized...). A statement in the optative mood simply expresses desire or wish, as in Rom. 6:2 ("God forbid. Literally, "May it not be so.") This statement in the optative mood authorizes me to teach that we are not to continue in sin that grace may abound.

When one says that God authorizes by example, inference, and command, the word "command" relates to the area of direct statements (everything not included in example and inference). The word "command" is, therefore, too restrictive. It doesn't even begin to cover the situation. The word "command" relates to an area in which there are (as to nature) eight different kinds of statements, and it covers only one out of the eight.

It is certainly true that there are many "direct statements" in the Bible which we do not use in seeking to establish Bible authority in relationship to our obligations. But, the fact remains that there are "direct statements" in the Bible which may be used to establish Bible authority. Certainly, I am not authorized to teach that one is born in sin just because the Jews said so in Jno. 9:34.

Biblical authority is also established by expediency. In the carrying out of our obligations there is an area of expediency. Every obligation which God ever gave involved expediency. In connection with every obligation which God gave it may truly be said that (with regard to carrying out that obligation) God did say HOW, and yet that He did not say HOW.

Expediency involves human judgment. So far as concerns church obligations,

elders of the congregation are authority in the realm of expediency.

Expediency is that which expedites. There is no expediency where there is no advantage. So far as concerns congregational obligations an expedient is that which is in harmony with the Scriptures, in which there is inherent advantage, and which may be selected by the elders in carrying out any obligation of the church--that obligation growing out of that for which there is approved example, a true inference, or a direct statement.

We should keep in mind that there is no expediency where there is no obligation. I cannot justify thus and so by arbitrarily calling it an "expediency." There is no expediency where there is no obligation. The failure to recognize this fact created serious problems in the early Restoration Movement. It was argued by many that the Missionary Society was simply an expedient in connection with the functioning of the universal church. This, in fact, was the attitude of Alexander Campbell. But, no one took the time or made the effort to prove that God placed upon the universal church the obligation to function as an organized entity.

It should be pointed out also that when we prove that a thing is expedient--according to a scriptural definition of expediency--we thereby prove that thing to be divinely authorized, and, hence, coming within the realm of faith.

Perhaps some attention should be given to the matter of "optionals" in relationship to "expedients." What, if any, is the difference? In carrying out obligations placed upon us there are "optionals" and there are "expedients." Consider the obligation to assemble. This obligation makes necessary an assembling place. An assembling place is essential. With regard to an assembling place there would be at least four options: buy a building, rent a building, build a building, meet in a private home. The expedient thing to do might be to build a building. Under different circumstances the expedient thing might be to rent a building. It is clear, therefore,

that the same thing could be (might be) optional and expedient at the same time. Not all optionals are expedients, but all expedients are optionals. In "expedient" there is the inherent idea of advantage.

A word should be said about the difference between an "expedient" (an aid) and an "addition." Anything which is not authorized by Scripture is an addition. A true aid, and expedient, is authorized by Scripture. God has given us the obligation to "go." We can go by walking and we can go by riding. Walking and riding are different ways of going. They have a distinct relationship to the obligation to go. They have no particular relationship to each other. Walking is not an aid--is not an expedient--to riding, and riding is not an expedient to walking. A walking stick, used in connection with the walking, would be an expedient, an aid. Relative to the area of perception--we perceive by hearing and we perceive by seeing. Hearing is not an expedient to seeing, and seeing is not an expedient to hearing. These are definite, distinct ways of perceiving. They are "co-ordinates." Glasses would be an expedient to seeing, and a hearing-aid would be an expedient to hearing. In the area of making music: this can be done by singing; it can be done by the use of mechanical instruments. Singing and using mechanical instruments (playing) are two definite ways of making music; these are co-ordinates. Either singing or playing can be done without the other. Singing is not an "aid" to playing, and playing is not an "aid" to singing. The songbook is an "aid," and "expedient," to singing. Having someone stand before the congregation to lead the singing is an "aid"--an "expedient." When we use the songbook in our singing we are just singing, not singing and doing something else.

In our determination to respect divine authority we must be neither "liberals" nor "antis." There are those who go beyond what is written. These fail to respect the authority of the Word. These hold that we can do in religious matters whatever

is not specifically condemned. These disregard the fact that we must walk by faith. These treat matters of faith as if they were matters of opinion. These we call "liberals." Then, there are those who condemn what God allows. These will not allow us to go as far as the Bible allows us to go. These seek to bind their opinions, treating matters of opinion as if they were matters of faith. These become law-makers, assuming the right to make laws which God did not make. These we call "antis"--not in unkindness, but in reference to the practice of making laws which God did not make. This attitude is exemplified in Acts 15 (Cf. Gal. 2:5), and in 1 Tim. 4:1-3. Such is the doctrine of demons. We must not allow what God condemns. We must not condemn what God allows. We must not treat matters of faith as if they were matters of opinion. We must not treat matters of opinion as if they were matters of faith.

In the seventh place, the Restorers stressed the obligation for men to "rightly divide the word of truth." This obligation is specifically set forth in 2 Tim. 2:15. This obligation includes (1) consideration of the context, (2) application of sound principles of hermeneutics, (3) recognition of the Bible's own distinction between the dispensations, and (4) recognizing the difference between the Old Covenant and the New. On September 1, 1816, before the Redstone Baptist Association, in Brooke County, Va., Alexander Campbell, of the Brush Run Church of Washington County, Pa., delivered his great "Sermon on the Law." This was one of the great events of the Restoration. This sermon properly emphasized the difference between the Law and the Gospel. Because of this sermon Mr. Campbell was branded as a heretic, and was severely persecuted. The world needs this lesson now as much as it did then.

In the eighth place, the Restorers boldly declared that with reference to salvation men must teach and obey the same sacred plan as that taught and obeyed in early Christianity. When the Restorers determined to take "the Bible only" as their guide

they were not sure just where this principle would take them. Even with reference to the plan of salvation they had to feel their way. Much attention was devoted to study of the Great Commission and the examples of conversion. In time, the conditions of salvation were proclaimed with the force and clarity that is begotten only by truth: faith, repentance, confession of Christ, baptism, remission of sins, gift of the Holy Spirit. And, for the first time since apostolic days men were hearing, believing, and obeying the simple New Testament gospel.

Ninethly, the Restorers stressed that New Testament churches should be established and organized according to the pattern set forth in the New Testament. Each New Testament church was independent. Each New Testament church, when fully organized according to the divine pattern, had over it a plurality of men called elders (bishops, overseers, presbyters, shepherds, pastors). These men were obligated to oversee, to qualify, to serve as shepherds. In carrying out the congregational obligations, within the area of expediency, these men made the decisions. These men were to be respected, loved, and obeyed. In the early church there were some "special servants" called "deacons." The Restorers were careful to respect the Bible teaching in this regard.

Number 10--the Restorers knew and emphatically preached that New Testament Christianity was not (and is not) denominational. It was emphasized that New Testament Christianity is older than denominationalism and older than Catholicism. It was preached with great force and power that Peter, Paul, and the other New Testament Christians were not members of any denomination. Everybody knew that Paul was a Christian, a member of the Lord's church, a child of God, and that he was not a member of any denomination, and that therefore, it is possible and desirable now for one to be a Christian, a member of the Lord's church, a child of God--without being a member of any denomination. This is a much-needed lesson in

our day. It is one of the simplest lessons in the word of God, and yet one of the hardest lessons to put across. This, because people are so accustomed to thinking of matters religious in terms of denominationalism. Of what denomination was the Nobleman (of Acts 8) a member?

Number 11--The Restorers recognized that unity was not essential in matters of opinion. The pioneers were sincerely and constantly concerned about unity. But, they recognized that God demanded unity only in matters of faith. They were careful to stress that in matters of opinion every man was entitled to his opinion. They often stressed: "In matters of faith, unity; in opinions, liberty; but in all things, charity."

CONCLUSION

Brethren, we have sought to consider (1) the historical background of the great Restoration Movement, and (2) to make a brief review of the principles themselves. These are sacred and eternal principles to which and for which countless numbers devoted their lives, and thus brought to us the church and the gospel. The story of the Restoration is one which never grows old. May God help us to appreciate as we ought the lives and the labors of the great men who have gone before--the sacrifices which they made, the battles which they fought, and the sacred principles for which they stood. May God help us to be faithful in telling the story to others.

THREE GREAT RELIGIONS

INTRODUCTION

1. Thus far we have studied
 - (1) The fact that God prepared the perfect plan, and
 - (2) The fact that God presented that plan to man.
2. A somewhat related--yet additional--thought is the fact that God has dealt with man during three different distinct systems of religion.
3. As Bible students, we are obligated to "rightly divide the word of truth."
 - (1) This obligation is clearly set forth in 2 Timothy 2:15.
 - (2) "Rightly Dividing the Word of Truth" inherently involves recognition of the fact that the Bible deals with three great religions, and that we live in the time of the third.
 - (3) Numerous religious errors grows out of the failure to recognize this basic fact.
4. Based upon this background we want to study at this time the particular topic: "Three Great Religions." It shall be our purpose to emphasize--as a basic thought in understanding the Bible--that the Bible deals with three religious systems, and that we live in the time of the third system.

DISCUSSION

I The Bible deals with Patriarchy.

1. In the Old Testament record this period embraces the events from the creation to Sinai. It is more specifically--the time
 - (1) Preceding the Mosaic law (cf. Romans 5:13);
 - (2) From Adam to Moses (cf. Romans 5:14).
2. During this time God often spake directly, as--
 - (1) To Adam and Eve, Genesis 3
 - (2) To Noah, Genesis 6;

I.2. Continued.

- (3) To Abraham, Genesis 12, 15, 17, 22;
- (4) To Isaac, Genesis 26;
- (5) To Jacob, Genesis 28;
- 3 This was a time of "father" rule.
 - (1) This is the meaning of the word "patriarchy."
 - (2) Cf. Genesis 18:19.
 - (3) The father was ruler, prophet, priest, and military chieftain.
- 4. This was peculiarly a family religion.
 - (1) The father was responsible for his family.
 - (2) He could make a sacrifice for his family.
- 5. This was a time of altars.
 - (1) As in Genesis 12:8.
 - (2) There was no specified pattern for these altars.
 - (3) There was no specified time for worship at these altars.
 - (4) There was no specified place for these altars.
- 6. This was a time of animal sacrifices. Cf. Genesis 4:4; Hebrews 11:4.
- 7. There were no stated feasts.
- 8. There were no set times for worship.
- 9. There were no set places for worship.
- 10. There were prayers.
- 11. There was tithing. Cf. Genesis 14:20; Genesis 28:20-22.
- 12. There was circumcision, Genesis 17.
- 13. There was polygamy--not approved, but tolerated.

II. The Bible deals with Judaism.

- 1. This period embraces the time and the events from Sinai to the Cross.
- 2. During this time God sometimes spoke directly, but evidently not as frequently as during Patriarchy.

II. Continued.

3. This was the time of the Mosaic Law.
 - (1) God gave this law--
 - A. At Sinai;
 - B. To Israel;
 - C. To govern Israel until a new law would be given.
 - (2) This law ended (legally) at the cross.
 - A. The Lord came to fulfill this law, Matthew 5:17,18.
 - B. He did fulfill it, John 17:4; John 19:30.
 - C. Cf. Colossians 2:14; Romans 7:1-4.
4. This was the time of the Tabernacle and Temple worship.
 - (1) The Tabernacle worship was essential until Israel was settled in the land.
 - (2) The Temple, built by Solomon, was patterned after the Tabernacle, and was the place of worship from the time of Solomon onward.
5. This was the time of animal sacrifices.
6. It was a time of sacred seasons--
 - (1) The Sabbath (Leviticus 23:3);
 - (2) The Passover (Leviticus 23:5);
 - (3) The feast of Pentecost (Leviticus 23:15,16);
 - (4) The feast of Trumpets (Leviticus 23:24);
 - (5) The Day of Atonement (Leviticus 23:27);
 - (6) The feast of Tabernacles (Leviticus 23:34);
 - (7) The Sabbatical year (Leviticus 25:1-7).
 - (8) The year of Jubilee (Leviticus 25:8-17).
7. It was a time of a distinct priestly system--there was
 - (1) The Aaronic Priesthood (Leviticus 8,9);
 - (2) The Levitical rites and ceremonies (Leviticus 21,22).
8. There was circumcision (Leviticus 12:3);

II. Continued.

9. There was mechanical instrumental music in worship (2 Chronicles 29:25-27);
10. There was the burning of incense (Exodus 30:7);
11. There was polygamy (Judges 8:30);
12. There was tithing (Leviticus 27:30-32).

III. The Bible deals with Christianity.

1. This period extends from Pentecost of Acts 2 to the Lord's final coming.
 - (1) The Mosaic law ended legally at the Cross, but its benefits would continue to the giving of the New Law.
 - (2) The New Law--the New Testament; the New Will, the New Covenant--was put into effect on Pentecost of Acts 2.
2. This is the time of the New Testament. Cf.
 - (1) Matthew 26:28;
 - (2) Hebrews 8:8-13;
 - (3) Hebrews 9:16,17;
 - (4) Hebrews 10:9;
 - (5) Hebrews 7:12;
 - (6) Hebrews 9:15.
3. This is the time in which the Christ is the authority in religion. Cf.
 - (1) Matthew 17:1-5;
 - (2) Acts 3:22,23;
 - (3) Hebrews 1:1;
 - (4) Hebrews 2:1-4;
 - (5) Hebrews 12:25.
4. This is the time in which Christ speaks to us through His Word.
 - (1) Holy men of God--by inspiration--recorded God's revelation.

(2) We must be governed by the Word. Cf.

A. 2 Corinthians 5:7; Romans 10:17;

B. 2 John 9;

C. 1 Corinthians 4:6;

D. Revelation 22:18,19.

5. This is the time of the New Testament gospel

(1) God's only saving power;

(2) To be preached to every creature in the whole world. cf. Mark 16:15,16.

6. This is the time of the New Testament Church--including

(1) Definite conditions of salvation;

(2) Definite standard for acceptable worship;

(3) Righteous living.

IV. Observations; Let us note--

1. In Patriarchy and Judaism there was no--

(1) Actual forgiveness for sins;

(2) Church (in the New Testament sense);

(3) Baptism;

(4) Lord's Supper;

(5) Regular worship on the first day of the week;

(6) New Testament gospel.

2. In Christianity there can be--

(1) No animal sacrifices;

(2) No altars;

(3) No Aaronic priesthood;

(4) No Levitical rites and ceremonies;

(5) No Mosaic law;

(6) No circumcision;

(7) No polygamy;

(8) No burning of incense;

IV. 2. Continued

- (9) No mechanical instrumental music;
 - (10) No tithing;
 - (11) No Sabbath Day observance.
3. Patriarchy and Judaism (The Old Testament systems) were preparatory to Christianity.
- (1) Cf. Romans 15:4;
 - (2) Cf. 1 Corinthians 10:11;
 - (3) Cf. The Old was type, shadow, copy and figure.
4. We live in the time of the third great religion.
- (1) We must hear the Christ.
 - (2) We must be governed by the Word of Christ--the New Testament.
 - (3) Everything we do in matters religious must be authorized by the New Testament.

CONCLUSION

- 1. We have sought to emphasize, as a basic thought in understanding the Bible, the fact that the Bible deals with three religious systems, and that we live in the time of the third system.
- 2. May God help us to understand this fact, and to properly appreciate it.
- 3. It is our fervent hope and sincere prayer that understanding this fact will be of great benefit to you in your study of God's word, and in your efforts to be obedient to His will.

SUBJECT: The Mosaic Law

TITLE: What Then Is the Law?

PROPOSITION: To study the law--to answer the question: What Then Is the Law?

OBJECTIVE: To help all to have a clear understanding of the law.

INTRODUCTION:

1. Another very basic lesson closely related to our study of "Restoration Principles" is the distinction the Bible makes between the Law of Moses and the Law of Christ.
2. Read Gal. 3:15-22.
3. In this reading, Paul--
 - (1) Emphasizes that even a human covenant--once confirmed--is not to be changed;
 - (2) Stresses that God made (and confirmed) a covenant with Abraham, and that the law (which came 430 years later) did not change that covenant made;
 - (3) Emphasizes that the great spiritual inheritance contemplated in the Abrahamic promise was to be realized by faith in Christ--not by the Mosaic law;
 - (4) Explains the law.
4. It is out of this background that Paul asks: What then is the law? If it is a fact that the law was given, and if the law did not change the promise, and if the inheritance is not through the law--then what was the law? What was its purpose?
5. Based upon this background I want to study with you at this time the particular topic: What Then Is the Law. It shall be our purpose to make a study of the law, and (particularly) to answer the question: What Then Is the Law? It is

our sincere desire, that as a result of this study, each one will have a clearer understanding of the law of Moses.

DISCUSSION: May we consider carefully certain questions about the law--

I. Where--was the law given?

1. Moses brought Israel out of Egypt, across the Red Sea, and down to Sinai (Ex. 19, 20).
2. Here, at Sinai, the law was given.
3. Cf. Deut. 5:2, 3; Heb. 8:9.

II. When--was it given?

1. Cf. Deut 5:2, 3.
2. Cf. Heb. 8:8, 9.
3. In 1491 B.C.--430 years after the promise which was made in 1921 B.C

III. To whom--was it given?

1. Cf. Deut. 5:2, 3--to the people at Sinai.
2. Who were these? Review from Jacob to Sinai.
3. These were the descendants of Jacob, who was a descendant of Shem. Hence, these were Jewish people. Cf. Neh. 8:1, 14.

IV. Why--was the law given?

1. Cf. Gal. 3:19.
2. Cf. Rom. 3:20.
3. Cf. Rom. 7:7-13.

V. What were the consequences of the law?

1. It made sin clear. This was its purpose. Cf. Rom. 3:20.
2. It caused the man under the law to realize his guilt and his condemnation.
3. But, the law could not justify. Cf. Rom. 3:20; Gal. 2:16; Acts 13:38, 39.
4. It is in this connection that Paul uses the word "wretched" (Rom. 7:24).

VI. How long was the law to last?

1. Cf. Gal. 3:19.
2. Who was the seed? Note Gal. 3:16.

VII. What was the Lord's attitude toward the law?

1. He was "made" under that law, and respected that law. He lived according to it.
2. Cf. Mt. 5:17,18.
3. He came to fulfill it, and He did fulfill it. Cf. Jno. 17:4; Jno. 19:30.

VIII. Did the law alter the promise God had made?

1. Note the illustration, Gal. 3:15.
2. Note the application, Gal. 3:17.
3. Thus, the law was not added to the promise, and did not change the promise.

IX. How did the law compare with the New Covenant?

1. Cf. Gal. 3:19c.
2. Note: God, angels, Moses, Israel;
 God, His Son, the people.
3. The entire book of Hebrews emphasizes the superiority of the New Covenant over the Old. Christians have the better MEDIUM, the better HIGH PRIEST, and the better WAY--the way of faith.

X. Was the law the real teacher?

1. Cf. Gal. 3:24. Note the word "tutor" in the American Standard, and the word "schoolmaster" in the King James reading. Neither of these words is sufficient to express the true meaning.
2. The Greek word is "paidagogos," and literally means: little boy leader. Reference is to the old slave who went with the little boy to where the teacher was.

3. The real teacher is the Christ. The law was designed to lead those under it to the Christ. Cf. Jno. 5:46.

XI. What became of the law?

1. Consider Col. 2:14;
2. Consider Rom. 7:1-4.
3. Consider Rom. 6:14; 7:6.

XII. What is the significance of these facts?

1. We must recognize the distinction which the Bible makes between the Covenant and the New.
 - (1) Cf. Mt. 26:28;
 - (2) Cf. Heb. 9:16, 17;
 - (3) Cf. Heb. 10:9.
2. We must realize that we live under the New Covenant (the New Testament)--
 - (1) A better covenant (Heb. 8:6);
 - (2) Founded upon better promises (Heb. 8:6);
 - (3) Sealed with the blood of the Christ Himself (Heb. 9:11-22);
 - (4) Makes possible forgiveness of sins (Heb. 10:1-13).
3. We must hear the Christ.
 - (1) God speaks to us through His Son (Heb. 1:1, 2).
 - (2) The Son speaks to us through His written word (2 Cor. 5:7; Rom. 10:17).
 - (3) Everything we do in religious matters must be authorized by the New Testament (Heb. 11:6; Col. 3:17; 1 Cor. 4:6; 2 Jno. 9).

CONCLUSION:

1. This is the Bible teaching with regard to the Mosaic law.
 2. This is the answer to the question: What Then Is the Law?
 3. Let us therefore recognize--
 - (1) That we are not under the law of Moses;
 - (2) That we are under the New Covenant;
 - (3) That we must be governed by the word of the Christ.
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UNDENOMINATIONAL CHRISTIANITY

SUBJECT: Comparative Religion

TITLE: Undenominational Christianity

PROPOSITION: To emphasize that New Testament Christianity was not (and is not) denominational

OBJECTIVE: To help all to clearly understand the undenominational nature of New Testament Christianity.

INTRODUCTION:

1. The church which our Lord established was not a denominational body.
2. In fact, the New Testament knows nothing about denominationalism.
3. Yet--generally, religious matters are thought of in terms of denominationalism. This fact further illustrates how far men have departed from the divine plan.
4. There are various preachers who speak of themselves as being "non-denominational." What they mean is that they are "all-denominational"--they want to work with everybody, regardless. This is not what we have in mind. By "undenominational Christianity" we simply mean that the New Testament church was not and is not a denomination.
5. I want to study with you at this time the particular topic: "Undenominational Christianity." It shall be my purpose to emphasize that New Testament Christianity was not and is not denominational.

DISCUSSION: In this connection, let us note--

I. The present general view.

1. We live in a time in which religious matters are generally thought of in terms of denominationalism.

I. Continued.

2. We have stressed in previous studies--

- (1) That men departed from the divine plan;
- (2) That Roman Catholicism is a religious system which developed out of a state of apostasy from the original gospel and the original church.
- (3) That the protestant denominational bodies grew out of the labors of the Reformers.

3. There are now more than 250 various denominational bodies in America, all claiming to be ways of salvation, and--generally--claiming to be a part of the invisible, universal church.

4. Men, somehow, have drawn the conclusion that the one, true, invisible, universal church is made up of the various religious bodies.

- (1) In a recent letter to me several preachers for different religious bodies spoke of "Christians of every obedience," and referred to "prayer to God that He may restore the visible unity of His church" They talked about "the separated brethren in Christ."

(2) To these men the various religious bodies are

- A. Christians of varied obedience;
- B. Separated brethren;
- C. Parts of the Lord's church.

- (3) The present generally accepted view may be represented by a circle, consisting of varied component parts. The circle would represent the invisible, universal church; each part would represent a complete, fully developed and organized denominational body.

NOTE: What I want us to see in the lesson at this time is the fact that there is nothing like this in the Bible.

II. The Bible View.

1. So far as concerns the present study, the word "church" is used in the New Testament in two senses--
 - (1) Sometimes reference is made to the universal church, as in Mt. 16:18; Col. 1:18; Eph. 5:25.
 - (2) Sometimes reference is made to the local congregation, as in Acts 8:1; Acts 11:22; Acts 13:1; I Cor. 1:2; Gal. 1:2; Rev. 1:11.
2. A denomination is larger than a local congregation, since that denomination consists of many local congregations. Yet, a denomination is smaller than the universal church, not even claiming to be the universal church but only a part of it. Hence, a denomination is something to which the New Testament word "church" does not refer or apply.
3. Each New Testament congregation--
 - (1) Was organized the same way;
 - (2) Wore the same name;
 - (3) Worshipped in the same manner;
 - (4) Was governed by the same book;
 - (5) Taught the same doctrine;
 - (6) Practiced the same thing;
 - (7) Preached the same conditions of salvation.
4. With reference to the circle therefore, the denominational bodies should be replaced with independent local congregations, identical in organization, name, worship, creed, doctrine, practice and terms of salvation.

III. The Bible view illustrated.

1. In Acts 2 we have the Bible record of the conversion of the Pentecostians.

(1) Peter preached a wonderful gospel sermon (verses 14-36); the people were brought to believe (v. 37); the people asked what they should do (v. 37); Peter told them to "Repent and be baptized in the name of Jesus Christ for the remission of sins" (v. 38); "they that gladly received his word" were baptized (v. 41).

(2) What were these people? Were they saved? Were they children of God? Were they members of the Lord's church? Were they members of any denomination? If so, which one?

2. In Acts 8:26-39 we have the record of the conversion of the nobleman of Ethiopia.

(1) Philip preached to the man (v. 35); the man was brought to believe upon the Christ (v. 37); he requested to be baptized (v. 36); he confessed his faith in the Lord (v. 37); he was baptized (verse 38, 39).

(2) What was this man? Was he a Christian? Was he a child of God? Was he a member of the Lord's church? Was he a member of any denomination? If so, which one?

3. In Acts 9, Acts 22, and Acts 26 we have the record of the conversion of Saul of Tarsus.

(1) This man learned about the Christ and came to believe upon Him. He truly repented of his sins, and was baptized to wash away his sins, (22:16).

(2) What was this man? Was he a Christian? Was he a child of God? Was he a member of the Lord's church? Was he a simple New Testament Christian? Was he a member of the same church of which those on

III. 3. (2) Continued.

Pentecost became members? Was he a member of any denomination?

If so, which one?

4. Many years ago, during the distressing days of the Civil War, in Northern Kentucky, two preachers of different denominations decided to hold a meeting together. In view of their denominational differences, they agreed that they would not preach their peculiar denominational doctrines, but that they would preach the Bible and the Bible only. (NOTE: for the purposes of illustration, let us suppose that they kept their word, and did all things according to the Scriptures.) During that meeting there were thirty converts. When these obeyed the Lord, what were they? After the meeting was over the thirty converts were allowed to join the denomination which he preferred. Ten persons "joined" the Methodist denomination, and ten others "joined" the Baptists. This left ten. Ten what? These refused to join anything, but were determined to continue steadfastly in the apostles doctrine. What were these?

CONCLUSION

1. We have sought to emphasize--
 - (1) That the New Testament church was not and is not a denomination;
 - (2) That New Testament Christianity was not and is not denominational.
2. We have considered--
 - (1) The general view,
 - (2) The Bible view,
 - (3) Illustrations of the Bible view.

Conclusion, Continued

3. The absurdity of denominationalism is illustrated in the following:

- (1) It is claimed that Christ is in and is the author of the various denominations and the doctrines which they teach.
- (2) Several years ago, in Vernon, Texas, in discussion with a young man who was seeking to defend denominationalism, I placed the following diagram on the blackboard;

Religious Body	Baptism	Lord's Supper	Apostasy
Baptist	Immersion only	Close Communion	Can't fall
Methodists	Sprinkling Acceptable	Open Communion	Can fall

- (3) With reference to this diagram I asked "Suppose I told you that I believed both views on these subjects. What would you think of me?" He replied, "You would be a hypocrite." I then asked, "How then, can you say that the Lord is the author of both views?"

Raymond was baptized into Christ shortly thereafter.

4. It is generally understood that Peter and Paul were Christians--members of the Lord's church--and were not members of any denomination. Why can't people be content to be members of the Lord's church now?
5. We must believe and obey the same gospel as was believed and obeyed 2000 years ago.