

# KEEP THE RESTORATION MOVEMENT GOING



the Restoration Movement = respect for Biblical authority

2 Timothy 3:16-17

*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.*

a programmed instruction book for self-study and small group discussion



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*A self-study course on The Restoration Movement for  
personal growth and group discussion*

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# YOU CAN KEEP THE RESTORATION MOVEMENT GOING

## PREFACE

The Restoration Movement in America is a *grassroots* movement to keep the Word of God (the Bible) the highest authority for the Church. Grassroots means that leadership comes from the local level and not from a central political force. It means that leadership and decisions come from the bottom up in any political structure; not from the top down. In a grassroots structure, those in leadership on the local level tell those at the top in leadership what they must or should do. The opposite occurs when those at the top make decisions for those at the bottom.

The moment those on the grassroots level of leadership give their decision making privilege to someone above them, the Restoration Movement begins to crumble and lose its effect. The problem with leadership from the top is that it can become proud, deceptive and even corrupt. Once this happens, the Bible is no longer viewed as the highest authority. Human pride leads those few leaders at the top to believe that their human reasoning is just as viable or even more viable than following God's Word. They make decisions which lead their followers away from God. Those below them can become so *dependent on* and so *confident in* their leaders that they do not examine nor question their decisions.

The Restoration Movement must continue to be a grassroots movement if it is to remain viable and fulfill its purpose of keeping the Word of God central in all decisions. In order for this to happen, those at the grassroots level must be kept informed and educated in the principles of the Movement. They must understand why it is necessary. They must understand its principles and know how to apply them. The members of every local congregation must be taught to question, examine and compare what their leaders teach to the Biblical facts. We must teach all Christians to be noble Christians like those at Berea who examined everything that the Apostle Paul taught to see if it agreed with the Old Testament scriptures which they had available to them (Acts 17:11). This means that we must teach our members how to study the Bible for themselves. We must warn them that they can be misled.

The purpose of this book is to give a basic understanding of the Restoration Movement and to challenge all Christians not to depend on their leaders to tell them how to live the Christian life. Those on the grassroots level must not become dependent on their leaders. They must be taught to think from a Biblical view point. This will keep the valuable Restoration Movement going in our modern society.

For His glory,  
Bob Sheffler

## INSTRUCTIONS:

This book is your teacher. Follow these instructions carefully and you will learn important facts about the Restoration Movement. Each lesson is divided into parts called frames. The frames are divided by a line like this: =====.

First you read frame 1 (one) and write an answer to the question at the bottom of the frame. After you have answered the question, then read the first part of the next frame. There you will find the answer to frame 1 (one). If you answered correctly then continue to read frame 2 (two) and answer the question. Continue from frame to frame answering the questions each time before you check your answer in the following frame.

If you write a wrong answer, stop and study again the frame for that question until you understand the correct answer. Your answer to the last question in a lesson is important. If you cannot answer the last question, then study the lesson again.

There are different types of questions. For some, you will have to write a complete sentence. For other questions you will have to complete a sentence by filling in blank spaces or finishing the end of the sentence. For some questions you will only have to write yes if you agree with the statement or no if you do not agree with it. Some will be multiple choice where you choose an answer or answers from a list.

This self-study course is divided into nineteen lessons - an introduction plus eighteen chapters. Please begin by doing the Introduction lesson. Each lesson is centered around a specific topic on the Restoration Movement. You should only do one chapter at a time and take at least a day's break between chapters. Although some chapters are small, research has proven that you retain information better when you spread out your study rather than trying to cover much information in a short time.

If you are using this book in a small group discussion, it is best to take one chapter at a time, and no more than two. You must complete the chapter before meeting together with your discussion group. Your leader will guide you in a discussion of the topic or topics assigned for the week. Be sure to ask any questions you may have on the information presented in the book. The purpose of the discussion is to help you understand the history and the principles of the Restoration Movement.

### WARNING:

This type of study is called Programmed Instruction. You must answer a question before you look at the correct answer. Take a piece of paper and cover the frame below the one you are studying. This will keep you from seeing the correct answer before you write your own answer. You will not learn if you just copy the answers from the frames below. You will be cheating yourself by avoiding the learning process. When you follow the rules you learn. If you do not follow the rules, you only cheat yourself!

# YOU CAN KEEP THE RESTORATION MOVEMENT GOING

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# THE RESTORATION MOVEMENT: INTRODUCTION

1. The Restoration Movement is an amazing development that started in America in the late 1700's. Just as colonist in general were seeking independence from the control of the British government, some church leaders were seeking independence from the control of Christian denominations. Their reason for seeking independence was a desire to return to pure Biblical truth. The denominations were neglecting Biblical truth as they focused on political strategies to compete with one another.

The Restoration Movement was a desire for \_\_\_\_\_ from the Christian denominations that seemed to neglect \_\_\_\_\_ truth and focused on using \_\_\_\_\_ strategies to compete with one another.

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2. Competition between the denominations was so strong in the early 1700's that they seemed to neglect Biblical truth in favor of political strategies to build their organization. This often led to false teachings and unnecessary requirements for the membership. It led to criticism between denominations with no serious thought as to what God had said in his Word, the Bible. Founders of the Restoration Movement sought to be independent of these denominations.

Competition between denominations led to \_\_\_\_\_ teachings and un\_\_\_\_\_ requirements for members.

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3. False teachings and unnecessary requirements established by leaders of denominations discouraged a few sincere leaders who had high respect for the Bible. They began to compare the teachings of their denomination to what the Bible really said. They questioned the motives of their leaders and the source of their teachings. They discovered areas where they felt their leaders were Biblically wrong.

Sincere Christian leaders discovered that the leaders of their denominations were \_\_\_\_\_ wrong in some of the things they taught.

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4. Some denominational leaders were Biblically wrong in what they taught. Often their leaders were following the misguided interpretations of previous leaders who had political motives and a political agenda for the way they interpreted the Bible. Sincere Christian leaders felt that the only way to avoid false teachings and political motives within the church was to disregard the teachings of their denominational leaders and search the Bible for themselves to discover what it really taught.

The best way to avoid false teachings and political motives in the church is to look to the \_\_\_\_\_ as the only source for all teachings in the church.

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5. The Bible must be the only source for teachings in the church. Many claim the Bible as the source for their teachings, however there are two ways to approaching the Bible to discover its teachings. One approach shows a respect for Biblical authority and the other is a political approach. Some history will help us to understand the difference.

Two hundred years before the Restoration Movement, in the 1600's, a motto evolved in an effort to bring peace between the denominations. The motto said, "*In essentials unity, in opinions liberty, and in all things love.*" It came about as an effort to bring peace between followers of Martin Luther, followers of John Calvin, Presbyterians, Anglicans, etc.

This motto was to bring peace if all would agree that:

- a. There are a few \_\_\_\_\_ truths on which all Christian could be united.
- b. Each should be free to have his own \_\_\_\_\_ on things that are not essential.
- c. We should show \_\_\_\_\_ toward one another even though we do not totally agree on everything.

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6. This motto sounds like good advice. There are certainly a few essential truths that all Christians can agree upon such as the fact that Jesus is the Son of God and our Saviour. We should be free to have our opinion on a topic that is not essential. And we should love other Christians even though we do not totally agree with them.

The problem with this motto is, how do we decide what is essential and what is not essential? There is more to Christianity than just the fact that Jesus is the Son of God and our Saviour. There are many teachings in the Bible. The problem is that men disagree on what teachings are essential and necessary. Jesus gave us commands to follow and the Apostles of Jesus also gave us teachings to follow. Some of these teachings are difficult to accept. Sometimes we do not understand why they are necessary. Some teachings disagree with the beliefs of our culture.

The problem with this motto is that there is a disagreement over what teachings in the Bible are \_\_\_\_\_.

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7. Men disagree on what teachings in the Bible are essential to the Christian way of life. *It seems that most Christians believe the Bible is inspired by God through the work of the Holy Spirit.* However, some say that "*the Bible **is** the Word of God.*" Others say that "*the Bible **contains** the Word of God.*" These two statement may sound as if they say the same thing, but they do not. The first one says that everything recorded in the Bible is the Word of God. The second statement says that the Bible is a record of man's experience with God and it contains only some things that are the Word of God.

If we say that the Bible **is** the Word of God, we mean that \_\_\_\_\_ recorded in the Bible **is** the Word of God.

If we say that the Bible **contains** the word of God we mean that only \_\_\_\_\_ of the things in the Bible are the Word of God.

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8. Those who say that the Bible is the Word of God believe that every teaching in the Bible is from God. Those who say that the Bible contains the Word of God believe that some of the teachings in the Bible are from men and some are from God.

This difference in attitude toward the Bible is very serious. Those who say that the Bible contains the Word of God feel they have the right to decide which teachings in the Bible are from God and which teachings in the Bible are from men. Christian leaders with this attitude use their human reasoning to decide which teachings are essential. Through human reasoning they dismiss certain teachings as unnecessary because they claim the teachings came from the writers of the Bible or that the writer misunderstood what he heard or observed.

Leaders who believe that the Bible contains the Word of God use their \_\_\_\_\_ (two words) to decide which teachings in the Bible are essential.

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9. Human reasoning is not a valid way to decide which teachings in the Bible are from God and which are from men. When a man approaches the Bible with his human reasoning, he approaches it with his mind made up about certain things. His culture will influence his decisions, His personal *prejudices* will influence his decisions. His personal *preferences* will influence his decisions. His *experiences* in life will influence his decisions. Also his *sinful nature* may influence his decisions.

If we use human reasoning to decide which teachings in the Bible are essential, we will be influenced by our (1) \_\_\_\_\_ our (2) \_\_\_\_\_ our (3) \_\_\_\_\_ and our (4) \_\_\_\_\_.

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10. It is dangerous to judge the teachings in the Bible based on human reasoning. It is the same as saying that we are wiser and smarter than God. If a person feels confident to judge the teachings in the Bible based on his human reasoning, he will be quick to accept only the teachings that agree with his personal opinion. His opinion will be influenced by his prejudices, his preferences, his experience and his sinful nature. When he discovers a teaching that does not fit into his personal opinion, he will develop some false reason to say it is the teachings of men or he will develop some way to distort the clear meaning of the scripture to make it fit his opinion.

Romans 11:33

*Yes, God's riches are very great, and his wisdom and knowledge have no end! No one can explain the things God decides or understand his ways. [NCV]*

A person who feels confident to judge the teachings in the Bible is saying that he is \_\_\_\_\_ than God.

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11. A person who judges the teachings in the Bible is saying that he is wiser or smarter than God. This attitude opens up possibilities for all kinds of disagreements between Christian leaders because everyone does not think alike. It also opens up all kinds of possibilities for false teachings. If a person feels free to dismiss a teaching in the Bible then he will also feel free to substitute his own teaching on the topic. Thus a man-made teachings is substituted for a Biblical truth.

This often happens when it seems that one scripture passage is contradicting another passage on the same topic. Often the person will choose one passage over the other passage and then try to change or distort the meaning of the other passage.

Which is best: (*Explain why you believe a. or b. is best.*)

(a) Try to understand how all passages of scripture on a topic could agree with each other to teach one truth.

(b) Accept only some passages on a topic that agree with my opinion and try to change the meaning of other passages of scripture that seem to disagree with the way I believe?

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12. If we choose to believe only some passages of scripture on a topic and choose to deny or distort the meaning of other scriptures on the topic then we are using human reasoning to determine what we feel God wants to teach us. If we choose to believe some passages on a topic and choose to disregard others on the same topic, then we are judging God's Word. However, if we view all scriptures on a topic to be true, we will try to see how they can all agree without offending the meaning of any of the scriptures. If we try to understand how they can all agree, then we are trying to understand the full teaching that God has for us. This is a wise approach to God's Word (the Bible).

Explain in your own words the wise approach to understanding God's teachings in the Bible.

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13. Everything in the Bible is God's word. God does not contradict himself. A wise person will seek out all scriptures on a topic and then try to understand how they can all work together to teach one thing.

One of the important guiding principles of the Restoration Movement states that we have "*no Book but the Bible*". The founders of the Restoration Movement

believed that the Bible is totally the Word of God. They proclaimed that unity is possible only when we accept **all** teachings within the Bible to be God's commands. Anything less than this will cause division and allow false doctrine into the church.

What attitude will allow false doctrine into the church and cause division? \_\_\_\_\_

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14. A belief that some of the teachings in the Bible are from men will allow false doctrine into the church and cause division.

The founders of the Restoration Movement tried to put away all prejudice from past training by their denominations and study the Bible carefully so as to discover its real teachings. They investigated the Biblical text in its original languages (Hebrew and Greek). They avoided the commentaries and teachings of their denominations. They proposed unity on the basis of accepting the Bible as totally the Word of God and investigating its teachings with an open mind.

If we want to know the teachings of God, we must put away all P \_\_\_\_\_ and study the Bible in its original \_\_\_\_\_.

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15. The only way to be sure of the truth of God is to put away all prejudice and study the Bible in its original languages.

The founders of the Restoration Movement studied the Bible in the language in which it was originally written - Hebrew and Greek. When they discovered something that condemned what they had previously taught and practiced, they changed their doctrine and practice to conform to Biblical truth. They committed themselves to never require any practice or teaching that was not authorized in the Bible. The primary principle upon which they proposed unity was to accept **all** the Bible as **totally** the Word of God. All within the Bible must be respected, understood as much as possible and obeyed. Other teachings and practices were allowed if they were practical, but they were never made a requirement.

The founders of the Restoration Movement only required that which was clearly taught in the \_\_\_\_\_. Other teachings were allowed if they were \_\_\_\_\_, but they were never made to be a \_\_\_\_\_.

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16. Only doctrines clearly taught in the original languages of the Bible were required. Opinions could be taught if they were practical, but they were never required.

I have used this illustration often and I feel it will help here. If I say that bread is made from flour and water, that is true, but it is not the complete truth. If I say that bread contains salt and yeast that is also true, but not the complete truth. A more complete truth is that making bread is complex. All of the necessary ingredients must be mixed in the correct proportion. The mixture must be allowed to sit for some time at a warm temperature in order for the yeast to do its work. Yeast puts

air inside the bread to make it soft and easy to eat. Then the mixture must be kneaded and allowed to sit again for the yeast to do its work. Finally the mixture must be baked at the correct temperature for the correct amount of time. A professional bread maker could add other necessary information to this limited explanation. A baker could add other ingredients to improve the taste but they are not necessary to make bread. However, there are ingredients and processes that are necessary to make bread.

What do you think would happen if someone decided that yeast was not necessary to make bread?

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17. There are ingredients and processes that are necessary for making bread. If you leave out the yeast, the results could be hard and difficult to eat. The bread making process would fail and you would not have bread.

Someone who feels that the Bible **contains** the Word of God will search the Bible to find what he personally feels is the Word of God. When he discovers two passages that seem to disagree with each other he will decide which passage he feels is the Word of God based on his opinion. When he has justified his opinion by finding passages that support it, he will stop searching and end up with a limited understanding of the topic. This is like the person who gives a simple, but incomplete description of bread and thus is incapable of making bread.

Do you believe that someone who ignores important passages of scripture on a topic will be able to teach the truth of God? \_\_\_\_\_.

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18. Such a person is incapable of teaching the truth just like the person who leaves out an important ingredient is incapable of making bread.

Someone who feels that the Bible **is** the Word of God will search for every passage of scripture that speaks to the topic he wants to understand. When he finds passages that seem to disagree with other passages, he will try to discover how all passages can be true without taking away from the meaning of any. In the end, he will discover the complete truth that God wants him to understand and he will obey it. This is like the person who truly understands bread and is capable of making it.

What is necessary if we want to teach the complete truth of God? \_\_\_\_\_

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19. In order to teach the complete truth of God, we must study all scripture passages on the topic and see how they can work together to teach one truth. A person may add some teachings that are not biblically based which help in the application of Biblical truth. These teachings must not go against Biblical truth.

Such teachings are like the flavorings that may help the taste of bread, but they are not required to make bread. Therefore they are optional and are matters of opinion.

Teachings which help in the application of Biblical truth are O\_\_\_\_\_ and are matters of O\_\_\_\_\_ but we are not \_\_\_\_\_ to follow them.

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20. Teachings which are not required by Biblical truth are optional and are matters of opinion. It is not wrong to use them as long as they are practical, but it is wrong to make them requirements.

Our first purpose as Christian leaders is to give disciples the Bread of Life. The Bread of Life is more important than the bread we put on our table to feed our family. Jesus said, *"I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty."*(John 6:35) Read John 6:26 through 59 to get the full impact of Jesus' words. Jesus also said, *"So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well."* (Matthew 6:31-33)

Which is more important, the Bread of Life or the bread we eat? \_\_\_\_\_

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21. The Bread of Life, which is the teaching of God, is the most important thing in our life. We want to be sure we are eating the true Bread of Life and not some false bread that is based on human reasoning.

The second part of the Great Commission commands us to teach Christians to obey everything Jesus commanded (Matthew 28:20). Too often we focus on membership numbers and financial issues. Too often we neglect the training of converts to follow Jesus' commandments and the teachings of the Apostles.

Which is more important, membership numbers and money or the teachings of Jesus and the Apostles? \_\_\_\_\_

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22. We must seek God's Kingdom and his righteousness through the teachings of Jesus and the Apostles. God will provide the members and the money if we seek first his Kingdom.

Some ignore the teachings of the Apostles in the New Testament by declaring they are cultural applications of Jesus teachings which do not apply to us today. Again, this is an effort to pick and choose what is essential and what is not essential. The founders of the Restoration Movement did not view the teachings of the Apostles as inferior to those of Jesus, but as an extension of his teachings inspired by the Holy Spirit just as Jesus promised. We will learn more about this in another lesson.

Are the teachings of the Apostles inferior, equal to or greater than the teachings of Jesus?

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23. The teachings of the Apostles are equal to the teachings of Jesus. We will understand that better in another lesson.

Explain the difference between saying that the Bible is the Word of God and saying that the Bible contains the Word of God. \_\_\_\_\_

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What is the danger if we say that the Bible only contains the Word of God? \_\_\_\_\_

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### **DISCUSSION QUESTIONS:**

1. Have you observed any teachings of a Christian group that are clearly against Biblical truth? What are they and why are they against Biblical truth?
2. What is the difference between saying that *the Bible is the Word of God* and saying that *the Bible contains the Word of God*?
3. How do false teachings come into the Church?
4. How do we avoid false teachings in the Church?

# THE RESTORATION MOVEMENT:

## CHAPTER ONE: LESSONS LEARNED FROM HISTORY

1. This book is about the Restoration Movement which is based on a respect for Biblical authority. We will examine the guiding principles for respecting Biblical authority developed through the Restoration Movement. We will see how they help us avoid division and false teachings. Above all else, I pray you will understand that a respect for the authority of the Bible is necessary to avoid division and false teaching. But first, let us examine history to see how we can avoid the mistakes of the past.

History can be a good teacher for leaders who take time to notice the mistakes of past leaders. We need to discover why they made mistakes and what those mistakes were. We need to avoid the mistakes of the past in order to be better leaders for the future. This brief history is aimed at pointing out a few of the mistakes of past church leaders and what we can learn from them.

A Study of history will help us to avoid \_\_\_\_\_. (one word)

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2. Examining events in the past will help us to avoid mistakes in the future. The fact is that *history repeats itself*. People keep making the same mistakes over and over again. We can avoid making mistakes if we try to understand why people in the past made mistakes. We will start with the following topic:

### **A general overview of the circumstances of Christian denominations in the late 1700's and early 1800's:**

The Restoration Movement began in the late 1700's and early 1800's. Morris Wormack, in his book *Thirteen Lessons on Restoration History*, describes the condition of Christianity at the time. The Christian denominations had declared war on each other. Each claimed to be the true church and excluded others from their fellowship through man-made rules and creeds. Creeds are statements of faith that have to be memorized and upheld by all members of a denomination. These made Christianity less relevant to real life. The things taught by their leaders did not deal with practical problems in life.

What was causing division in the Church in the late 1700's and the 1800's? \_\_\_\_\_

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3. Man made-rules and creeds were causing division. Each denomination said they were the best or the most correct. However, much of what they taught was man-made.

The man-made rules of denominational leaders developed into a salvation by works instead of salvation by grace. Their message was, *follow our list of rules and you will be saved*. Each denomination had its own list. Every list had a requirement to be loyal to the denomination and the leaders of the denomination. Any leader or member within the organization who refused to follow the man-made rules and respect their leaders was declared a heretic and cast out of the denomination. Some related membership in their denomination to salvation itself. They condemned other denominations who disagreed with their rules claiming others were on the wrong path to salvation.

What happened to members who disagreed with the man-made rules and creeds of their denomination? \_\_\_\_\_

\_\_\_\_\_

4. Members and leaders who refused to follow the man-made rules and creeds of their denomination were cast out of the membership. Some claimed that those who lost their membership were also losing their salvation.

At the heart of these divisions were personal preferences, things that were thought to be practical, various interpretations of Biblical subjects, personalities and competition between autocratic leaders. The leaders demanded respect. Their authority and their teachings were not to be questioned by the common Christian sitting in the worship service. Members were expected to obey the rules of the denomination, make sufficient financial donations to the church and be loyal to the denomination. According to the leaders, this assured their salvation.

Salvation was often based on loyalty to the \_\_\_\_\_.

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5. For some denominations, salvation was a matter of being loyal to the man-made creeds and rules of the denomination. It was almost a salvation by works, not grace.

At the same time, there was a feeling of independence and free thinking developing in the new American nation called the United States of America (USA). Christians began to study the Bible for themselves in order to discover what the Bible really taught. Some refused to blindly trust their leaders. This free thinking encouraged citizens of the new nation to read the Bible and decide for themselves what it said. This was fertile ground for what became the Restoration Movement.

\_\_\_\_\_ thinking enabled the Restoration Movement to get started in the USA.

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6. Free or independent thinking made it possible for the Restoration Movement to get started in the United States of America. Some leaders within the denominations wanted their followers to trust them and did not tolerate anyone who questioned their teachings. They became proud, authoritative and demanded loyalty. They did not allow independent or free thinking among their followers.

One lesson to be learned from church history is that we must encourage all Christians to read the Bible for themselves. They must not depend on their leader to tell them how to follow Jesus. Instead, they must convince themselves of the way of life Jesus has called them to follow. They must read it for themselves from God's Word, the Bible.

Do you remember this? *Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true (Acts 17:11).*

The people in Berea examined the \_\_\_\_\_ to see if what the Apostle Paul said was \_\_\_\_\_.

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7. If the people in Berea can examine the Scriptures to see if the Apostle Paul was telling them the truth then surely we can examine the things our leaders teach us by studying the Bible for ourselves. The Bereans were not condemned for doing this. They were called more noble in character. They were interested in discovering the truth of God. They were willing to listen to the Apostle Paul tell them about Jesus. However they were not going to be deceived or misled by false teachings. They examined the Old Testament Scriptures to see if the Apostle Paul was misusing them in his teachings about Jesus.

Which is more noble, to respect your leaders by not questioning the things they teach or to judge what your leaders teach by comparing it to what the Bible says? \_\_\_\_\_

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8. It is more noble to examine any teaching by comparing it to what the Bible says. Our loyalty must first be to God. If a teaching does not agree with God's Word, the Bible, then we must reject it no matter who is teaching it.

A Christian who is studying the Bible himself and seeking to know God's will for his life will take ownership of Jesus' commands, seek to obey them and he will not be deceived by false teachings. This is a necessary work of all leaders. A Christian leader must teach those under his care how to study the Bible and encourage them to faithfully read it every day. There must be public Bible study with open discussion. Read Ephesians 4:11-16. Now read again Ephesians 4:14 and complete the following sentence.

A leader must teach Christians how to study the Bible for themselves so that they will not be \_\_\_\_\_.

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9. We do not want Christians to be deceived by false teachings like children who do not know the Bible. We want them to become mature in their ability to read and understand the Bible. This way they will be able to know when someone is trying to deceive them.

What lesson can we learn from the history of the denominations in the 1700's and the 1800's? \_\_\_\_\_

\_\_\_\_\_

### **DISCUSSION QUESTIONS:**

1. What caused division within the Church in the late 1700's?
2. How can leaders be sure that Christians are not deceived into following false teachings?

# THE RESTORATION MOVEMENT:

## CHAPTER TWO: AN AMAZING BEGINNING

1. One interesting and very convincing point of Restoration Movement history is that several different leaders separately, unknown to each other, and independent of each other, came to almost the same conclusions on how to bring unity to the Church without compromising Biblical authority. They eventually discovered each other, encouraged each other and often helped each other. They challenged each other in the finer details of how to make this work. Through open discussion and debate, they improved the principles (mottos) of the Restoration Movement in an effort to make the Bible the only source of authority in the churches they served.

Several leaders independently came to the same conclusion that the best way to Christian unity is to make the Bible the only source of \_\_\_\_\_ in the Church.

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2. It is amazing that several different leaders came to the same conclusion about Christian unity at about the same time in history. Without knowledge of each other they all realized that the best way to unity is to make the Bible the only source of authority for the Church. This approach became known as the Restoration Movement. The idea was to restore Biblical authority in the Church.

The Restoration Movement is just that, a movement. It was never intended to be a denomination with a formal government structure. It was never intended to be an organization, but only a voluntary movement to bring unity based only on the authority of the Bible.

The Restoration Movement was a V\_\_\_\_\_ movement without any formal organization.

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3. No one was forced to follow the ideas of the leaders. No formal organization was formed to represent everyone within the Movement. It was entirely voluntary in the beginning. The leaders discovered each other through publications. They communicated with each other, debated each other, encouraged each other and often worked together to help spread the principles of the Movement.

**James O'Kelly** was among the first leaders of this movement. He was a powerful preacher within the Methodist Church. O'Kelly was under the authority of Bishop Francis Asbury. O'Kelly objected to the way in which the Bishop decided where preachers would be assigned for their ministry. In 1794 O'Kelly lost an appeal to the Bishop on this issue and he left the denomination. O'Kelly's main objection was the authoritarian way in which the Bishop made his decisions. When O'Kelly's appeal failed, other preachers within the denomination also resigned.

O'Kelly and others left the Methodist Church because of the \_\_\_\_\_ ways of their bishop.

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4. O'Kelly and others left the Methodist church because of the authoritarian ways of their Bishop. To be authoritarian means to make decisions without consulting others and without

considering the requests and the desires of those who are affected by your decisions. An authoritarian can be like a dictator if his personality is strong.

When O'Kelly and the other preachers were free from the control of the denomination, they decided to pursue a "*back to the Bible*" approach to the Church. They saw many problems in their former denomination that they did not want to repeat. Working together in a voluntary cooperative way, they came up with a list of five guidelines to be sure they would not make the same mistakes found in the leadership of the Methodist Church. I will not give the list here because it seems incomplete and is more like a working rough draft when compared to the list presented by Thomas Campbell several years later in his "*Declaration and Address*." Later in this study we will examine Thomas Campbell's thirteen (13) propositions in his "*Declaration and Address*".

In order to avoid the problems they saw in their denomination, O'Kelly and others decided to follow a " \_\_\_\_\_ " approach to Church doctrine and practices.

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5. Their *back to the Bible* approach meant that they would study the Bible to discover what it taught about doctrine and practices for the Church. They would not follow the teachings of men, but the teachings of the Bible only.

**Barton W Stone** was ordained as a Presbyterian preacher in 1796. He was a powerful evangelist. As Stone grew in his understanding of Biblical truth, he could no longer accept the statement about salvation in the *Westminster Confession of Faith*, a creed required by his denomination. His preaching eventually offended the leaders of the presbytery. The presbytery declared him to be a heretic (someone who refuses to follow the beliefs of a denomination). Stone and five other preachers withdrew from the organization and started their own presbytery.

Barton W Stone and five other preachers withdrew from their denomination because they could not agree with the doctrine on \_\_\_\_\_ in the *Westminster Confession of Faith*.

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6. Barton W Stone and five others started their own presbytery because they could not accept the doctrine on salvation in the *Westminster Confession of Faith*. A year later they realized that their new presbytery was not working and they dissolved it. They searched the Scriptures to discover God's will and ignored man-made teachings. They decided that all churches should be independent. They rejected special titles for church leaders. They rejected the idea that the trained leaders (clergy) were better or more important than the members (laity). The men adopted immersion as the Biblical form of baptism and all were immersed.

Some of the things these men practiced after they left their denomination and studied the Bible are as follows:

- a. All churches were I \_\_\_\_\_.
  - b. Church leaders were not given special \_\_\_\_\_.
  - c. Trained leaders were not more important than the \_\_\_\_\_ of the church.
  - d. The form of baptism was by \_\_\_\_\_.
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7. Barton W Stone and the five other men practiced the following things that were different and more Biblical than the denomination which they left: (a) all churches operated

independently, (b) leaders were not given special titles, (c) leaders were not more important than church members, (d) baptism was done by immersion.

**Thomas Campbell** was born and raised in Ireland. He was a preacher for the "*Old Light, Anti-Burgher, Seceder Presbyterian Church.*" This title reflects several divisions that existed within the Presbyterian Church at the time. The Seceder Presbyterians had withdrawn from the main line Presbyterian Church. There were the Burghers and the Anti-Burghers. This division was over whether a Christian should take an oath or not take an oath. Old Light and New Light was a division over whether one must agree with a man-made document called the *Solemn League and Covenant*.

During the time of Thomas Campbell, there were at least \_\_\_\_\_ divisions within the Presbyterian Church. (count them and write a number)

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8. There were at least three division in the Presbyterian denomination. The Old Light and the New Light, the Burgher and the Anti-Burgher, the Presbyterian and the Seceder Presbyterian. Thomas Campbell wished to focus on the Bible and the Bible alone. He was so stressed by these man-made divisions that it was affecting his health. His doctor advised him to travel and get away from the sources of his stress. Campbell traveled to the new United States of American in 1807. He did not take his family with him. His visit was intended to last two years but ended up being a permanent move.

Thomas Campbell was stressed by the \_\_\_\_\_ within his denomination. He wished to focus on the \_\_\_\_\_ alone.

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9. Thomas Campbell was stressed by the division within his denomination. He traveled to the USA to get away from the stressful conditions so he could focus on the Bible alone. The first year in the USA he studied the Bible and taught Bible among his own division of the Presbyterian Church. Before a year passed he was officially discharged from his division of the Presbyterian Church because he offered communion to some who were members of a different division of the Presbyterian Church.

Thomas Campbell was discharged from his division of the Presbyterian Church because he gave \_\_\_\_\_ to some who were of a different division of the denomination.

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10. Thomas Campbell lost his rights to lead in his division of the Presbyterian Church because he gave communion to some who were from a different division of the denomination. Some denominations practice *closed communion*. This means that you must a member of their denomination before they will serve communion to you.

Thomas Campbell continued to hold Bible studies and worship services for anyone who wished to attend. The following year, Thomas Campbell declared a necessary guideline for peace and unity - "***Where the Bible speaks we speak, where the Bible is silent we are silent.***" This guideline became a foundational principle (motto) for the Restoration Movement. Sadly, two differing interpretations of this guideline eventually caused one of the major divisions in the Movement. That will be explained later.

Thomas Campbell's pursuit for unity and Biblical truth led him to the following guideline:

Where the Bible \_\_\_\_\_ we \_\_\_\_\_, where the Bible is \_\_\_\_\_ we are \_\_\_\_\_.

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11. This guideline became a strong motto of the Restoration Movement: "*Where the Bible speaks we speak, where the Bible is silent we are silent.*"

Thomas Campbell had a son named **Alexander Campbell**. He stayed in Ireland while his father visited America. Some things changed in Alexander's thinking after his father left for America. He was good at memorizing Scriptures. He focused on the Bible as his only guide to following Christ. He saw the faults of higher church government. Through personal Bible study and the influence of Bible scholars of his day, he left the Presbyterian Church.

Alexander Campbell, the son of Thomas Campbell, left the Presbyterian Church because of the influence of personal Bible \_\_\_\_\_ and Bible \_\_\_\_\_ of his day.

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12. Personal Bible Study and the influence of Bible scholars led Alexander Campbell to leave the Presbyterian Church. He saw problems with high church government. He took the Bible as his only guide.

Thomas Campbell brought his family to the USA in 1809. It is interesting that Thomas had not told his family about being rejected by the Presbyterian Church nor of his views for peace and unity in the church. Neither had Alexander, the son, told his father that he had left the Presbyterian church and was focusing only on the Bible as his guide. When they united in the USA, they were delighted to discover that they had independently come to the same conclusion.

Independently and separately, both Thomas and Alexander Campbell had decided to focus on the Bible as their only \_\_\_\_\_ to church doctrine and practice.

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13. Both Thomas and Alexander Campbell had independently decided to make the Bible their only guide for doctrine and church practice. Together they were a strong team which made a powerful impact on the Restoration Movement. They came to the conclusion that Biblical baptism was by immersion. Since they had been sprinkled by the Presbyterian Church, both Thomas and Alexander and their wives were immersed. When Alexander and his wife were to have their first child, they decided that infant baptism was not Biblical. A candidate for baptism had to be old enough to make a confession of faith in Jesus Christ. The more they studied the Bible, the more things they changed in order to bring their doctrine and their practice in line with the Bible.

The Campbell's made two serious decisions about baptism. They said that Biblical baptism was by \_\_\_\_\_ and that \_\_\_\_\_ baptism was not Biblical.

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14. The Presbyterian Church practiced baptism by sprinkling and they baptized infants. Thomas and his son Alexander Campbell rejected both of these practices. They baptized by immersion because it was Biblical. They refused to baptize infants because according to the Bible, candidates for baptism had to be old enough to confess their faith in Jesus Christ.

Alexander Campbell became the most influential of the early Restoration Movement leaders. He was a serious Bible scholar. He went to the original Greek of the New Testament to do his research. He was a powerful debater with a sharp mind and a good memory for facts. He was a powerful writer. He published and edited the *Millennial Harbinger*, a magazine that promoted the authority of the Bible and encouraged Christians to take the Bible as the only authority for doctrine and practice. Thomas was an educator.

He started a Bible seminary and then Bethany College. He traveled extensively to debate and teach. He joined efforts with others who shared his view on unity. He was convinced that the path to unity and peace among Christians is to respect the authority of the Bible and to abandon man-made creeds and elaborate denominational governments.

Alexander Campbell became the most influential leader of the Movement in his day because he was:

- a. a scholar who studied the New Testament in its original language of \_\_\_\_\_.
  - b. a writer who published the \_\_\_\_\_.
  - c. a debater who traveled extensively to \_\_\_\_\_ Restoration Movement principles.
  - d. an educator who started a Bible \_\_\_\_\_ and \_\_\_\_\_ College.
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15. The influence of Alexander Campbell on the Restoration Movement was great. He could defend his position on any issue by going directly to the Greek of the New Testament. He published the *Millennial Harbinger* for decades. This magazine was read far and wide by church leaders. Reprints of the publications are still available. It is a scholarly source for anyone who wants to understand the Restoration Movement. He publicly debated Christian leaders on doctrinal issues and non-Christians on social issues. He defended the authority of the Bible on all issues and taught Restoration Movement principles. Those trained in his Bible Seminary and later in Bethany College went far and wide with a strong Biblical basis for the doctrine and practice they advocated for the church.

The founders of the Restoration Movement had one thing in common. They all looked to the \_\_\_\_\_ alone as their only \_\_\_\_\_ for doctrine and practice for the church.

**DISCUSSION QUESTIONS:**

- 1. What is amazing about the way in which the Restoration Movement began?
- 2. What are some of the problems these Christian leaders faced? Have you ever faced these problems?
- 2. Why did the *back to the Bible* approach seem to be the best solution to the problems that these Christian leaders faced?

# THE RESTORATION MOVEMENT:

## CHAPTER THREE: A SECOND GENERATION OF LEADERS

1. The previous chapter explained how four men independently came to the same conclusion for bringing unity among Christians and restoring Biblical authority in the church. These men influenced others who joined them in the effort. Their numbers grew because many were dissatisfied with the political ways of the denominations. There were other good leaders in the beginning of the Movement that we could mention, but we want to keep this study brief. Instead we will move to the second generation of leaders in the Movement. These men were influenced by the pioneers of the Movement and helped to carry the Restoration Movement to all parts of the USA.

The pioneers of the Restoration Movement wanted to restore unity among Christians by taking the Bible as the O\_\_\_\_\_ for doctrine and practice for the Church. (two words)

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2. The pioneers of the Restoration Movement had a vision to restore unity by using the Bible as the only authority for doctrine and church practice. A second generation of leaders were influenced by these pioneers and spread the Movement to other parts of the USA.

**Walter Scott** was a powerful evangelist from Scotland with a Presbyterian background. He read a tract on baptism by immersion. He was so convinced by the tract that he found a Baptist preacher and was immersed. Scott arrived in America in 1818. He was greatly influenced by Alexander Campbell. He published a periodical (magazine) called *The Evangelist* which also advocated Restoration Movements principles.

Walter Scott was influence by \_\_\_\_\_ and published his own magazine called \_\_\_\_\_.

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3. Walter Scott, who was influenced by Alexander Campbell, encouraged others to join the Restoration Movement through his magazine called *The Evangelist*. Walter studied the original Greek to discover God's plan for man's salvation. He is known for his five points on salvation: *believe, repent, be baptized = salvation and the Holy Spirit*. For thirty-five years he traveled extensively and baptized over a thousand each year.

Walter Scott baptized thousands each year preaching the following plan of salvation based on his study of the Greek New Testament: \_\_\_\_\_, \_\_\_\_\_, be \_\_\_\_\_ = \_\_\_\_\_ and the \_\_\_\_\_.

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4. Walter Scott taught the Biblical plan of salvation as *believe* in Jesus, *repent* of your sins, *be baptized* by immersion in order to receive *salvation* and the gift of the *Holy Spirit*. This was different from most denominations which taught a *faith only* doctrine of salvation and held that baptism was an act of obedience and nothing more. Walter Scott clearly saw that the original Greek of the New Testament did not teach *faith only* but a plan that had to be followed.

Most of the denominations held to only one requirement for salvation while Walter Scott discovered \_\_\_\_\_ things in the New Testament that preceded salvation.

5. Walter Scott studied all scriptures on the topic of salvation and made it clear that the New Testament reveals three things which are necessary for salvation: belief in Jesus (faith), repentance and baptism.

**W.K. Pendleton** was a linguist who was trained in art and literature. He was greatly influenced by the *Millennial Harbinger*. He eventually followed Alexander Campbell as the president of Bethany College and editor of the *Millennial Harbinger*.

Who succeeded Alexander Campbell as the president of Bethany College and editor of the *Millennial Harbinger*? \_\_\_\_\_

6. W.K. Pendleton carried on the work of Alexander Campbell as the president of Bethany College and editor of the *Millennial Harbinger*. We could call him the third generation in that line of Restoration Movement leaders with Thomas Campbell being the first generation.

**Moses Lard** was trained at Bethel College. He became a powerful preacher and writer. Lard interpreted the principle of "*where the Bible is silent we are silent*" to mean *if the Bible does not authorize it then we do not do it*. Others interpreted this to mean that we are free to follow our opinions as long as we do not go against something that is clearly forbidden in Scriptures and we must not use our opinions to condemn others. Lard opposed the use of instrumental music in the church on the basis that it was not authorized in Scripture. His approach to Scripture was the beginning of the Church of Christ (non-instrumental) division within the Movement.

Moses Lard believed that if the Bible did not \_\_\_\_\_ something then we should not do it. This led to the \_\_\_\_\_ division within the Restoration Movement.

7. Moses Lard believed that if the Bible is silent on something then we are not authorized to do it. This became a foundational principle of the non-instrument Church of Christ.

**J.W. McGarvey** was a strong preacher who was also trained at Bethany College. He became an influential educator, scholar and writer who defended Biblical authority. He is known for his Bible commentaries and his service as a professor at *College of the Bible* in Lexington, Kentucky. It is sad that both Bethany College and College of the Bible eventually abandoned their view on the authority of the Bible and were taken over by the liberal Disciples of Christ organization which we will discuss later.

J.W. McGarvey influenced the Restoration Movement as an \_\_\_\_\_, a \_\_\_\_\_ and a \_\_\_\_\_.

8. J.W. McGarvey was an educator, scholar and writer. His commentaries are still respected and used by Restoration Movement leaders today.

**"Raccoon" John Smith** was a poor Baptist preacher. He struggled with Calvinism when he prepared his sermons. (*Calvinism is the doctrine and teaching of John Calvin which brought about the false teaching of salvation by faith only.*) Smith was influenced by the *Millennial Harbinger* to pursue Restoration Movement principles. He often united the followers of Campbell and the followers of Barton W. Stone when the two were working in the same area.

"Raccoon" John Smith was a Baptist preacher who rejected the doctrine of \_\_\_\_\_ and often enabled the followers of \_\_\_\_\_ and \_\_\_\_\_ to work together.

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9. "Raccoon" John Smith felt that the *faith only* doctrine of Calvinism was wrong. The *Millennial Harbinger* encouraged him to join the Restoration Movement. As he traveled to encourage the Movement, he came across areas where followers of both Alexander Campbell and Barton W Stone were working, but they were not working together. He encouraged them to join forces where they could in order to be more effective.

These are just a few of the second generation of leaders who advocated a *back to the Bible* approach to unity and peace among Christians. Again, there are many more that we could mention, but we want to keep this study brief. The ones we have mentioned were the most influential on the Movement. The Movement attracted good leaders and their churches grew.

The Restoration Movement grew for several reasons. Serious Christians were tired of the fighting between denominations and preachers. The independent spirit of the American pioneers gave them freedom of mind to read the Bible for themselves and decide for themselves what it taught. Pioneering Americans often had to find their own way and that included the church. Trained preachers were few so Christian pioneers often had to create their own church for worship. That meant reading the Bible and deciding for themselves how to follow and worship God.

One thing that helped the Restoration Movement grow was the \_\_\_\_\_ spirit of the American pioneers.

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10. An independent spirit gave the citizens of the new nation the freedom to read the Bible for themselves and decide for themselves what God's will is for His church. Also, during this time, publications such as newspapers and magazines were the main source of entertainment. Publications by the Restoration Movement leaders were welcomed and read. In the larger cities, public debates on social issues were common forms of entertainment. Alexander Campbell not only debated religious issues in the big cities, but he also debated with influential community leaders who held to non-Christian views for social reform.

Some other things that enabled the Movement to spread and become popular were \_\_\_\_\_ and public \_\_\_\_\_.

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11. Publications by Movement leaders and public debates by Alexander Campbell helped to spread the principles of the Movement. Evangelists who supported Restoration principles traveled far and wide to encourage congregations and individual Christians to join them in uniting Christians on the authority of the Bible only. Bible colleges and Bible institutes were started by leaders within the Movement. These institutions sent out preachers who took the restoration plea to various parts of the new nation including the frontier developing in the west.

Some of those who helped to spread the Restoration Movement were traveling \_\_\_\_\_ and graduates of Bible \_\_\_\_\_ and Bible \_\_\_\_\_ started by Movement leaders.

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12. Restoration Movement evangelists made the principles of the Movement a part of their ministry. Graduates from Restoration Movement colleges and institutes made the principles of the Movement a part of their life's work .

What effect did the second generation of leaders have on the Restoration Movement?

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What caused the Movement to grow and spread? \_\_\_\_\_

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**DISCUSSION QUESTIONS:**

1. What circumstances enabled the Restoration Movement to spread throughout the United States?
2. What new issues did these second generation leaders of the Restoration Movement bring to the movement?

# THE RESTORATION MOVEMENT:

## CHAPTER FOUR: DIVISION

1. Although this was a movement to bring unity, sadly it had its own divisions.

**Non-instrumental Churches of Christ:** As the influence of the Movement grew, the seeds of division also grew. As mentioned in a previous chapter, Moses Lard held that where the scriptures are silent we are not authorized to act. He said that anything not authorized in the Scriptures is forbidden and sinful. The main issue for his followers was the use of instrumental music in the worship service. Some held that musical instruments were the tools of the devil since they were popular in drinking bars and associated with prostitution on the frontiers of the developing nation.

The Church of Christ held that musical instruments were \_\_\_\_\_ in the worship service because they were not \_\_\_\_\_ in the New Testament.

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2. The Church of Christ forbid musical instruments in worship because they felt they were sinful and not authorized in the New Testament. This attitude also led some to forbid Bible colleges, Sunday Schools, para-church organizations and many other things that were never mentioned nor imagined during the time of the New Testament writers. The Churches of Christ had divisions within themselves simply because they could not agree on what was forbidden in addition to the instrument.

What attitude caused division within the Churches of Christ? \_\_\_\_\_

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3. A belief that something is forbidden if it is not mentioned in the New Testament led to divisions within the Churches of Christ. Some could not agree on what is forbidden.

The non-instrument division of the Restoration Movement was visible by the end of the 1800's and documented by the early 1900's. There is less division among them today. Many current Churches of Christ no longer view their non-instrumental practice as a matter of obedience to Biblical authority, but simply as a tradition. Some have partnered with those who use the instrument although they do not practice it within their own congregations.

Today, many Churches of Christ view the non-use of instruments in the worship service as a \_\_\_\_\_ and not a doctrine of the church.

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4. Non-use of instruments in worship is more of a tradition than a doctrine for most Churches of Christ today. Leaders who were not a part of the non-instrumental Churches of Christ established conventions, benevolent organizations, evangelistic organizations and mission sending organizations through voluntary cooperation. Those organizations became the means by which the next division took place.

**Liberalism caused the next division:** Three things that kept the rest of the Christians of the Restoration Movement united and working together were conventions, Bible colleges and para-church organizations. Conventions were primarily for encouragement, fellowship, teaching and sharing of ideas on how to build the Lord's Kingdom. Bible Colleges provided ministers for the growing movement. Para-church organizations developed when individual

congregations wanted to do more in the area of benevolence, evangelism and world-wide missions but knew they could not do it alone.

Conventions, Bible colleges and para-church organizations kept Restoration Movement churches \_\_\_\_\_ .

5. Conventions, Bible colleges and para-church organizations kept the churches united. Regional and national conventions were organized. Bible colleges were independently started by Movement leaders in various parts of the USA to meet the need for trained ministers. Para-church organizations were formed in various parts of the nation where there were an abundance of churches willing to partner together for a common cause. Each convention, college and organization set up a board of directors made up of trusted leaders from the area churches. Congregations voluntarily sent financial support to the conventions, colleges and organizations. They trusted the board of directors to manage the convention, college or organization and to keep their staff and employees on tract with the principles of the Movement. .

Each convention, Bible College and para-church organization was kept on tract with the principles of the Restoration Movement through a \_\_\_\_\_ of \_\_\_\_\_ that was chosen from trusted leaders of area churches.

6. One important purpose of the board of directors of each convention, college and organization was to keep the convention, college or organization true to Restoration Movement principles. This worked well until liberalism worked its way into the leadership of the conventions, colleges and the para-church organizations.

The liberal view, as stated earlier, is that the Bible **contains** the word of God. Thus leaders with this view were free to pick and choose what they wanted to believe and practice. This view was further corrupted by the influence of *humanism* or rational thinking in secular (non-Christian) universities. Many secular philosophers felt that man could reason his own way out of his problems. These philosophers denied the existence of God and attacked the Bible as only a record of man's self-deception as he struggled to explain the complicated world around him. They held that man, through science and human reasoning, would eventually get it right and create a perfect world.

A liberal view of the Bible was further corrupted by \_\_\_\_\_ which held that man, through reasoning and science, could solve his own problems.

7. Humanism held that man is capable of solving his own problems through reasoning and science. It also held that God does not exist. It is interesting that many leading scientists today are advocating a theory of "*intelligent design*." These scientists know that living creatures (both plants and animals) are very complicated and could not have come into existence by accident. They know that somewhere there has to be something with a very high intelligence that designed living beings. Many secular universities refuse to allow this theory to be taught because it also means they have to admit that God may exist.

The way in which liberalism came into the Restoration Movement was through the educational institutions that taught our preachers. It came through professors who felt we could pick and choose from the Bible what we want to believe is God's Word. It became worse when professors with this attitude earned their Masters and Ph.D. degrees from secular universities where humanism was being taught. Those professors came to our

Bible training institutions with the attitude that the miracles of the Bible are only myths and the Bible has no real authority at all. At first, they hid their views from the controlling boards of the training institutions. Over time, their liberal views came out in the classrooms and influenced future leaders of the Movement.

Leaders of the Movement were corrupted by Bible college professors who were corrupted with humanism when they earned their higher degrees from \_\_\_\_\_ . (two words)

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8. Bible College professors were corrupted when they earned higher degrees from secular universities that taught humanism. These professors passed their humanistic view of the Bible along to their students who became the future leaders of the Movement.

Leaders who are influenced by humanism and a liberal view of the Bible see the church differently. To them it is a social organization through which the world can be changed by human reasoning. There are some things in the Bible that can be used in this effort, but the primary guideline is what seems practical in human thinking at the time.

Some leaders who were influenced by humanism saw the church as a \_\_\_\_\_ organization through which they could influence the world.

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9. To some, the church was only a social organization through which they could influence the world. They held that human beings are discovering how to make the world a better place to live and the church is an important part of society that is helping them do it. One way to explain this philosophy is to say, "*What ever works must be right.*" Some called it "*situational ethics.*" Others called it the "*Social Gospel.*" They held that the way to peace and unity is through love. First we unite the denominations though love and then we unite the world through love. Unity of Christians based on Biblical authority was viewed as outdated and impractical.

Leaders who were influenced by humanism abandoned the Restoration Movement principle of unity based on the \_\_\_\_\_ of the Bible.

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10. The authority of the Bible was abandoned by leaders who were influenced by humanism. These leaders brought about the next division in the Restoration Movement.

**Christian Church (Disciples of Christ):** The Disciples of Christ organization within the Restoration Movement became an advocate of this view point. It did not happen quickly. It began through the *International Convention* which was started about 1900 as a meeting for those who followed the Restoration Movement. Over time, the convention became strongly influenced by liberals. The convention's name was changed to "*General Assembly.*" The *General Assembly* became a decision making body.

A convention for Restoration Movement leaders became a G\_\_\_\_\_ A\_\_\_\_\_ which then became a \_\_\_\_\_ making body.

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11. The transition from independent, autonomous congregations to an authoritative denomination started out as a convention. The convention became a General Assembly and then it became a decision making body for the churches. By 1919, the United Christian Missionary Society had united all the other mission sending societies into one organization

under the liberal leadership of the *General Assembly*. Conservatives of the Movement who wanted a convention that was only for fellowship and encouragement started the *North American Christian Convention* in 1927.

Who started the North American Christian Convention? \_\_\_\_\_

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12. Conservative leaders who wanted to maintain the autonomy (independence) of their churches and have a convention which is only for fellowship started the *North American Christian Convention*.

In 1950 the *General Assembly* declared a "*Decade of Decision*." During this ten year period they restructured those who attended the *General Assembly* and the United Christian Missionary Society into a denominational organization with its headquarters in Indianapolis, Indiana. In 1968, the official name for the organization became *Christian Church (Disciples of Christ)*.

Over a period of eighteen years, the *General Assembly* turned their organization into a \_\_\_\_\_ that took away the autonomy of participating churches.

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13. The General Assembly became the *Christian Church (Disciples of Christ)*, a denomination that took away the autonomy of participating churches. This led to a third clear division within the Restoration Movement.

**Independent Christian Churches:** Many Bible believing congregations fled from the Disciples of Christ organization when they understood the liberal views of their leaders and the purpose for the restructure. The church of which I am a member today, was heavily involved with the Disciples of Christ in the 1950's. They were awarded "*Church of the Year*" by the organization in 1956. Fortunately, a Bible believing evangelist explained liberalism to them and informed them where the restructure was headed. They withdrew from the Disciples of Christ organization.

Congregations that withdrew from the Disciples of Christ organization and those that were never a part of the organization became known as the \_\_\_\_\_ Christian Churches.

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14. Those who refused to be a part of the Disciples of Christ organization became known as the *independent* Christian Churches. The word independent means that they are autonomous or congregational in their government. They are independent of any higher authority than the local eldership within the congregation.

Some congregations were not so fortunate. Many growing congregations had borrowed money from the organization to expand or build on their property. In the process they signed over the ownership of their property to the organization. Later when those congregations wished to withdraw from the organization because of its liberalism they lost their property. Recently, an elder of a Disciples of Christ congregation told me they are preparing to withdraw from the organization because it defends homosexual marriage. He said they still own their property and the organization cannot take it away from them.

Some congregations that were members of the Disciples of Christ organization lost their \_\_\_\_\_ when they withdrew from the organization.

15. Some congregations who withdrew for the Disciples of Christ because of its liberalism lost their property. Many congregations who became a part of the restructuring of this organization did not understand liberalism nor its impact on Biblical truth. By the time they understood, it was too late. They trusted their leaders and they were deceived by leaders who hid their liberal view from those they served. When I was a teenager, the *Christian Church (Disciples of Christ)* took over my home congregation and replaced my Bible believing preacher with a liberal who did not believe in miracles. The congregation lost its autonomy and it lost many members. It still exists, but is only about 5% of its original size.

Congregations who stayed with the *Christian Church (Disciples of Christ)* lost their A \_\_\_\_\_ and were taken over by \_\_\_\_\_ preachers who did not believe in the authority of the Bible.

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16. The *Christian Church (Disciples of Christ)* took away the autonomy of their congregations and sent them liberal preachers who do not believe the Bible is the authoritative Word of God.

There are three main divisions within the Restoration Movement. See if you can complete the following statements:

(1) The \_\_\_\_\_ of \_\_\_\_\_ believed that if something is not mentioned in the Bible then it is \_\_\_\_\_ and is sinful. Their main concern was the use of \_\_\_\_\_ in worship.

(2) The \_\_\_\_\_ of \_\_\_\_\_ took a L\_\_\_\_\_ view toward the Bible. Their leaders were greatly influenced by \_\_\_\_\_ in secular universities. When they took over some of the Restoration Movement churches, they took away their \_\_\_\_\_ and sent them preachers who did not believe in the \_\_\_\_\_ of the Bible.

(3) Congregations that stood strongly for the authority of the Bible and the autonomy of each congregation became know as the \_\_\_\_\_ Christian Churches.

#### **DISCUSSION QUESTIONS:**

1. What attitude caused the division that we call the *Church of Christ*?
2. What is liberalism? How did it influence the leaders of the Church?
3. What brought about the *Disciples of Christ* division in the movement?
4. What is meant by the terminology *independent Christian Churches*?
5. Which group would you prefer to identify with out of the three divisions within the Restoration Movement? Why?

# THE RESTORATION MOVEMENT

## CHAPTER FIVE: PRINCIPLES (mottos) OF THE RESTORATION MOVEMENT - part one

1. The purpose of this section is to present the principles whereby the leaders of the Restoration Movement felt Christians and congregations could be united. We will first summarize the thirteen propositions that Thomas Campbell put in his *Declaration and Address*. A proposition is a suggestion or a guideline. We will explain why they are important. We will then look at other principles that are natural conclusions from these basic thirteen principles written by Thomas Campbell. We will explain why neglecting these principles can lead to division and false doctrine. Part one is about Thomas Campbell's thirteen propositions.

The purpose of this lesson and the next is to explain the \_\_\_\_\_ whereby the leaders of the Restoration Movement tried to bring about unity.

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1. The leaders of the Restoration Movement developed guiding principles for unity among Christians. James O'Kelly developed a list of five guiding principles, but Thomas Campbell developed a list of thirteen principles that were more comprehensive.

After being put out of the Presbyterian Church in America, Thomas Campbell continued to teach and serve communion to anyone who would worship with him in his effort to bring unity based on the Bible alone. At a meeting in 1809, he closed with his famous principle, "*Where the Scriptures speak, we speak; Where the Scriptures are silent, we are silent.*" The statement brought about confusion. Some were afraid it would do away with some of the things they had been taught by their denomination such as infant baptism. Campbell responded, "If infant baptism be not found, we can have nothing to do with it."

Among the false doctrines that Campbell had to deal with when he put forth his famous principle was \_\_\_\_\_ baptism.

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2. There is no clear teaching or example of an infant being baptized in the New Testament. Some tried to compare infant baptism with circumcision of the Old Testament and then claim it assured the salvation of infants. The need for infant baptism grew out of a false belief that we are born sinners and needed salvation immediately. Thomas Campbell and his son found no Biblical evidence for this false teaching about infants. They concluded that an infant is innocent until it comes of age and knows the difference between right and wrong. Thus, an attitude of repentance was needed. They also concluded that a person had to confess his faith in Jesus before baptism. An infant is incapable of repentance or confession of a faith in Jesus.

Infant baptism was rejected because an infant is incapable of \_\_\_\_\_ and unable to make a \_\_\_\_\_ of faith in Jesus.

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3. Infant baptism was rejected because a person has to repent and confess faith in Jesus before being baptized. Infants were considered to be innocent until they became mature enough to understand sin and the need for repentance.

In August of 1809 Campbell presented a document with thirteen propositions (principles) necessary to bring unity on the authority of the Bible alone. This document is commonly called the "*Declaration and Address*." The English and the style of writing in 1809 was very formal and can be difficult to understand. The following is a paraphrase of each of the thirteen propositions in modern English written by Michael Hines taken from his book, *History of the American Restoration Movement*. We will look at them one at a time.

*(1) Christ's church here on earth is intrinsically [by God's design] one body. It is comprised of all who trust Him implicitly [without questioning anything he says] and obey Him completely in all things taught in Scripture. Such people, known as Christians, demonstrate their relationship to Christ through consistent Christ like living.*

The first principle says that the Church is not made up of denominations, but of individuals who completely \_\_\_\_\_ the teachings of Christ and demonstrate their relationship with Christ by the way that they \_\_\_\_\_.

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4. We call this the universal church. The real Church is made up of individuals who obey Christ's teachings and live a Christian life (those who are saved in the eyes of God). The Church is not the membership of all the individual congregations and all the denominations. The Church is made up of all individuals whom God knows to have a saved relationship with Him through Jesus Christ. That saved relationship is demonstrated by the way each believer lives. Membership in a certain church or denomination does not guarantee salvation.

One of the mottos of the Movement is "*We are Christians only but not the only Christians.*" This statement recognizes that there are saved individuals in all denominations. However, we are trying to be Christians without adopting man-made denominational structures, man-made rules and man-made names that add to God's Word and cause division.

Those who follow Restoration Movement principles do not claim to be the \_\_\_\_\_ Christians.

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5. We do not claim to be the only Christians. We prefer to avoid man-made doctrines and practices that are not clearly taught in the Bible. ***We do not condemn others for doing this, but we also do not want to participate in it.*** Now let's look at principle number two.

*(2) Although the Church [exists] as congregations meet in different locations, each should display a spirit of love and brotherhood toward each other. All local congregations, however, should observe the same practices and act according to the same principles.*

Every congregation should show an attitude of \_\_\_\_\_ and \_\_\_\_\_ toward all other congregations. Also, they should observe the \_\_\_\_\_ practices and follow the \_\_\_\_\_ principles.

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6. The universal church is divided into congregations. Every congregation should show an attitude of love and brotherhood toward all other congregations. If we are all a part of the universal church, there should be some similarity (the same) among the things we practice and the principles we follow. The remaining eleven propositions of Thomas Campbell explain how this is possible and why it should be true.

*(3) Fellowship should be governed by that which is clearly taught in God's Word. No one should force a belief upon another unless it is plainly taught in the New Testament or can be easily identified as a precedent in the early church. Nothing should be recognized as divine authority unless it is unequivocally [clearly without a doubt] taught in Scripture.*

Fellowship with other Christians is based only on what is \_\_\_\_\_ taught in the New Testament. We cannot \_\_\_\_\_ someone to believe something that is not taught in the Bible

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7. We must recognize others as Christians and maintain a relationship with them as fellow Christians based on what is clearly taught in the Bible. We cannot force someone to believe something that is not clearly taught in the Bible. Also, we cannot refuse fellowship nor condemn faithful Christians based on man-made teachings or human preferences.

*(4) Although God expressed His will in both the Old and New Testaments, the New Testament is the source for information about worship, discipline, and government of the Church of Christ.*

Christian worship, Christian discipline and the government of the church must be based only on information found in the \_\_\_\_\_.

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8. Christian worship, Christian discipline and the government of the church must be based on information found in the New Testament alone. For example, a congregation will not practice animal sacrifices, stone members to death for adultery or have a congregation governed by the priesthood as it was done in the Old Testament. There are other differences between Old Testament and New Testament practices that are too numerous to mention. The goal is to have a church that follows New Testament doctrine and New Testament practices - nothing more and nothing less.

*(5) No human authority has the right to make rules about acceptable Christian practices or procedures where none exists in the New Testament. Nothing ought to be required for worship, or government which cannot be found in the New Testament.*

No leader or group of leaders can R\_\_\_\_\_ Christians to follow rules and practices not found in the New Testament.

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9. No one can require rules and practices not found in the New Testament. No leader or group of leaders has the authority to make rules about what is and what is not an acceptable Christian practice or Christian procedure where no such rule exists in the New Testament. Tithing is one example of this. Tithing was taught and required through the Law of Moses in the Old Testament. However, the Apostles neither taught nor required Christians to tithe. Instead Paul teaches us that Christians must give generously because we have faith in God and because we love God in our heart (2 Corinthians 9:6-15).

*(6) Conclusions drawn from systematic Bible study, as accurate and helpful as they may be, should not be used as a test of fellowship. Individuals who require others to agree with their conclusions set themselves up as "popes." Such conclusions may be the basis for discussion and instruction, but God's Word must remain the authority.*

Conclusions drawn from \_\_\_\_\_ Bible study should not become tests of fellowship or requirements for others to believe.

10. Systematic Bible study can bring about some interesting conclusions, but they must never be requirements or tests of fellowship. No one should take a list of scriptures on a topic and develop them, through human reasoning, into a teaching that is not clearly stated in the New Testament.

One example of this is the various teachings on the millennium (thousand-year reign of Jesus). There are several different views on how this is happening or will happen in history. These views are interesting theories to be discussed but must never become a test for fellowship. The Scriptures do not clearly prove any of the theories to be true.

I respect the view of my Greek professor who said he is *pro-millennial*. By this he meant that he is in favor of God carrying out his plan for the millennial reign of Jesus. In a way, it was his joke against those who claim they know God's plan for the millennial reign of Jesus. Such people are claiming to have knowledge and information that God has chosen not to give us.

One example of conclusions from systematic Bible study that cannot be trusted is the many different views on the \_\_\_\_\_ reign of Jesus.

11. There are several different views on the millennial reign of Jesus. All were created through systematic Bible study and none can be proven to be true beyond a doubt.

Another example of this is the *faith only* doctrine that is popular with the evangelical denominations. Through human reasoning, John Calvin and others developed a doctrine that we call *faith only*. This doctrine basically says we are saved by faith alone. This doctrine says that baptism is only an act of obedience and has nothing to do with salvation. They invented the *sinner's prayer* to take the place of baptism and declared that forgiveness takes place the moment one says this prayer. The book of Acts and other writings in the New Testament clearly teach that forgiveness takes place when a believer repents of his sins, commits himself to following Jesus and submits to baptism. This man-made doctrine of *faith only* came about through human reasoning and a reaction to some false teachings of the Roman Catholic Church.

The problem with systematic Bible study is that it relies too much on human \_\_\_\_\_.

12. Systematic Bible study is based on human reasoning. Human ideas have to be added into the teaching to make it seem correct.

*(7) Individuals who seriously study the Scripture will often come to differing conclusions. Therefore, more comprehensive study is always beneficial. Remember, though, that the church is made up of many levels of spiritual maturity - spiritual babes, spiritual adolescents, spiritual young adults, and spiritual adults (figuratively speaking). Christians will always have differences in understanding on issues based on human study and reasoning. No one should expect everyone else to see things their way all the time.*

Those who seriously study the New Testament will often have \_\_\_\_\_ conclusions. Some of this disagreement is due to the \_\_\_\_\_ level of the individual. Therefore we should expect there to be some \_\_\_\_\_.

13. Serious Bible scholars will reach different conclusions. Sometimes the difference is due to a difference in the maturity level of the individuals who disagree. It is normal for those who seriously study the New Testament to disagree. When disagreement occurs, more study is required by all concerned. Human reasoning and human studies are not perfect. No one should expect everyone to agree with him all the time.

*(8) Even when the Scripture is abundantly clear, it is not necessary for people to see all God's truth exactly alike before they become members of the church. They must, however, recognize two things: (1) their lost condition and that (2) Jesus is the answer to their lostness. When they know that, they should profess their complete trust in Christ and obey him without question.*

It is not necessary for someone to agree on every detail of God's truth, but he must agree that he is \_\_\_\_\_ and that he needs \_\_\_\_\_ through Jesus Christ before becoming a member of the church.

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14. A candidate for membership must agree that he is lost and that he needs Jesus for his salvation. Even when a teaching is clear in the New Testament, a candidate for membership does not have to agree on every detail of the teaching. The most important issues for membership are his repentant attitude and his desire to seek salvation through Jesus Christ.

*(9) Anyone who professes trust in Christ and manifests that trust in obedience is a child of God regardless of where they live or worship. Each Christian must realize that wherever God has a child, they have a brother or sister and accept them as such. After all, they are children of the same family, temples of the same Spirit, members of the same body, subjects of the same grace, and joint-heirs of the same inheritance. Those whom God unites no human should divide.*

Anyone who confesses faith in Christ and demonstrates it through obedience to His teachings is my \_\_\_\_\_ or \_\_\_\_\_ in Christ.

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15. Everyone who believes in Jesus Christ and is obedient to His teachings is a child of God and is a spiritual brother or sister to us through Jesus Christ. No human being has the right to separate us from our brothers and sisters in Christ. No leader or group of leaders can tell us who we can have Christian fellowship with and who we cannot have Christian fellowship with based on human standards. Anyone who proclaims his trust in Jesus and shows it by the way he lives is a child of God no matter where he worships or lives. We all have the same relationship with Christ and we all enjoy the same promises.

*(10) Division among Christians is a monstrous evil. It is antichristian [against Christians] because it destroys the visible unity of the church. It is antisciptural [against Scriptures] because God specifically prohibited it and Christ prayed for the church's unity. It is also antinatural because it creates hatred and opposition between those God commanded to love one another.*

Division among Christians is an action that is \_\_\_\_\_ Christians and also an action that is \_\_\_\_\_ clear teachings in the Scriptures.

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16. Division is an action that is against Christians and also against the Scriptures. Division is a work of Satan that destroys the Christian witness. Division is against God's will and it goes against the very prayer of Jesus. It is also unnatural for Christians because it creates hatred and fighting between those whom God commanded to love one another.

*(11) All of the past and present corruptions and divisions in the Church result from two causes: (1) The partial neglect of God's clearly expressed will. (2) The insistence that human opinions and traditions be accepted in the belief, life and worship of the church. In other words, divisions exist because some refused to teach all of the Word while others required more than the Word.*

Division is caused by two things. [1] Some leaders \_\_\_\_\_ some of God's clear teachings and [2] some leaders \_\_\_\_\_ that human opinions and traditions be followed in the church.

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17. Division is caused by leaders who neglect God's teachings and leaders who insist on following human opinions and traditions. All past and present corruption and division within the church are caused by these two things. Division and corruption come about because some do not teach all that is in the New Testament while others require more than is in the New Testament.

*(12) Purity in the church can be maintained by four practices. (1) No one should be admitted who does not profess faith in Christ by demonstrating their faith in obedience to all things Scripture requires. (2) No one should be kept as a member whose practice does not match their profession. (3) Properly qualified ministers should teach nothing other than what is clearly articulated in the Word of God. (4) The minister should also practice and administer the ordinances the way the early Church observed them.*

The church will be kept pure if we do the following:

1. Admit into the fellowship only those who proclaim their \_\_\_\_\_ in Jesus Christ and live a life in \_\_\_\_\_ to his teachings.
  2. Remove from the fellowship those whose life style \_\_\_\_\_ demonstrate obedience to Jesus' teachings. (two words)
  3. Leaders should teach only that which is \_\_\_\_\_ taught in the New Testament.
  4. Leaders should administer the \_\_\_\_\_ in the same way that the early church administered them.
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18. We can keep the church free from corruption if we [1] Admit into the fellowship only those who proclaim their faith in Jesus Christ and live a life in obedience to his teachings. [2] Remove from the fellowship those whose life style does not demonstrate obedience to Jesus' teachings. [3] Leaders teach only that which is clearly taught in the New Testament. [4] Leaders administer the ordinances of baptism and communion in the same way that the early church administered them.

*(13) Anything, unless antisciptural, may be practiced provided it helps the Church accomplish its God-given mission. No one should suppose these practices have any other origin than pragmatic [practical] necessity and they should never be given the status of Divine command or biblical teaching. In fact, such practices should be retained only so long*

*as they remain helpful. The moment they become issues that divide or are no longer helpful, they should be dispensed with.*

Anything that is not against the teachings of the New Testament may be practiced as long as it is P\_\_\_\_\_. Such practices should never be made requirements or made equal to the C\_\_\_\_\_ of the Bible. Such practices should be abandoned if they cause \_\_\_\_\_ or are no longer \_\_\_\_\_.

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19. Anything that is not against the teachings of the New Testament may be practiced if it is practical and it helps the Church accomplish its God-given mission. Such practices are allowed for practical reasons and must never be presented as equal to the commands of God. When such a practice is no longer needed for a practical purpose, it should be stopped especially if it causes division or is not helpful.

There were three important issues covered in these thirteen principles. One issue was to return to the New Testament as the only authority for doctrine and practice in the Church. A second issue was to be sure that no man-made teachings was required or used to judge others. A third issue was to be sure no false teachings occurred in the Church.

Which of the three main issues do you feel is the most important issue in these thirteen propositions? *(We will discuss your answer in the next meeting.)*

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**DISCUSSION QUESTIONS:**

1. How did these propositions help congregations to have the Bible as their only authority for doctrine and practice? Name specific propositions that encouraged this?
2. How did these propositions help congregations to be sure that no manmade teachings became requirements? Name specific propositions that encouraged this?
3. How did these propositions help congregations to be sure that no false teachings occurred. Name specific propositions that encouraged this?

# THE RESTORATION MOVEMENT

## CHAPTER SIX: PRINCIPLES (mottos) OF THE RESTORATION MOVEMENT - part two

1. The thirteen propositions of Thomas Campbell gave the Restoration Movement a detailed guideline for restoring the authority of the New Testament for doctrine and practice in the Church. Out of these propositions came simple mottos and briefly stated principles that were used by the leaders of the Restoration Movement to explain their pathway to unity. Most of them can be related to one or more of these thirteen propositions. Here are a few of the more important ones.

**NO BOOK BUT THE BIBLE:** This motto clearly states that the heart of the Restoration Movement is respect for Biblical authority. If every Christian would take the Bible and only the Bible as their guide, many divisions could be prevented.

The motto, *No Book But The Bible*, shows a respect for the \_\_\_\_\_ of the Bible as our only guide to Christian doctrine and practice.

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2. The most important issue for the Restoration Movement is to restore the Bible as the only authority for doctrine and practice in the Church. The next motto deals with denominational divisions.

**NO CREED BUT CHRIST:** A creed is a statement of faith. Loyalty to a complicated statement of faith has to be abolished. With the Bible as our only guide, no one can add to or take away from the truth revealed in the Bible. No one can disfellowship someone else based on a manmade document. Christian denominations use creeds to defend their particular doctrine and often use them to disfellowship and separate themselves from other Christians who believed differently.

Creeds are used by denominations to D\_\_\_\_\_ and S\_\_\_\_\_ themselves from other Christians.

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3. Creeds are manmade documents used by denominations to disfellowship and separate themselves from other Christians. Some creeds have false teachings within them. All members of a denomination are required to believe and be loyal to their creed. The next motto, which came from Thomas Campbell, became a guideline to be sure that no biblical teaching was neglected and to eliminate (remove) non-biblical teachings.

**WHERE THE SCRIPTURES SPEAK WE SPEAK, WHERE THE SCRIPTURES ARE SILENT WE ARE SILENT:** This motto eliminates all manmade doctrines, practices, rules, creeds, etc. which cause division. It also holds that the teachings within the Bible have to be understood, upheld, practiced and defended. No teaching of Christ or the Apostles is to be neglected or omitted. This motto also says that nothing can be required of Christians that is not clearly taught in the New Testament.

*Where the Scriptures speak we speak*, says that no teaching within the Bible will be N\_\_\_\_\_ or O\_\_\_\_\_. *Where the Scriptures are silent, we are silent*, says that we will not R\_\_\_\_\_ anything that is not clearly taught in the Bible.

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4. No teaching of the Bible is to be neglected or omitted. No manmade doctrine or manmade practice is to be required. The next motto is for eliminating manmade terminology and manmade titles in the church.

**CALL BIBLE THINGS BY BIBLE NAMES:** This is a motto we do not hear very often. Yet, if leaders would follow this simple principle, many divisions and many false teachings could be avoided. Single words are often used to represent complicated ideas. We call these words *terminology*. Every science and every vocation has terminology words that are understood in specific ways when used within the science or vocation. Church leaders misused Bible terminology and created their own terminology to introduce manmade teachings and practices. If leaders called Bible things by Bible names, they would not be able to introduce misleading or manmade ideas into the church as if they are Biblical truth.

False teachings and manmade rules have been introduced through the misuse of Bible \_\_\_\_\_ and the introduction of manmade \_\_\_\_\_.

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5. False teachings and manmade rules were introduced into churches through the misuse of Bible terminology and the introduction of manmade terminology. Let me give you two examples of this.

What if the word **baptize** had been properly translated from the original Greek as *immerse* in all Bible translations? *Baptize* was not an original English word at the time the King James Version was translated. Instead, a new word was created based on substituting English letters for Greek letters. The reason it was not properly translated is because the practice of sprinkling and pouring of water had been substituted for immersion by leaders who were ignoring the authority of the Bible. If they had properly translated the Greek into English, it would have caused much confusion among Christians and perhaps forced leaders to restore the true form of baptism authorized in Scriptures.

One example of introducing new terminology into the church to support a false practice was the introduction of the word \_\_\_\_\_ into the English language.

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6. The original Greek word *baptizo* means to immerse. The new word *baptize* was introduced into the English language in order to hide the fact that churches were not practicing immersion according to the Greek in the original writings of the New Testament.

What if the word **pastor** in Ephesians 4:11 had been properly translated as *shepherd* in the King James Version and all other translations? This Greek word is translated as shepherd in every place it occurs in the New Testament except for Ephesians 4:11 where it is translated as *pastor*. Pastor was not an original English word at the time the King James Version was translated. Pastor was the Latin word for shepherd.

Church leaders created a new office for one person to have authority over a congregation. They gave this new office the Latin title of *Pastor*. Translators misused the King James translation to support the manmade authority of their new office. In the letters of the Apostles in the New Testament, the Greek word for shepherd is always referring to the office of Elder or Overseer of a local congregation. One example of this is found in Acts 20:13-38 where the Apostle Paul called the Elders from Ephesus to meet him at Miletus for consultation. Note in Acts 20:28 that Paul refers to these elders as overseers and shepherds. A similar example is found in the writings of the Apostle Peter in 1 Peter 5:1-4 where he challenges the elders to be shepherds and overseers.

The word that is translated as *pastor* in English in Ephesians 4:11 really means \_\_\_\_\_ in the original Greek and it stood for the office of \_\_\_\_\_ in a local congregation.

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7. The word that is translated as *pastor* in English in Ephesians 4:11 really means shepherd in the original Greek and it stood for the office of Elder in a local congregation. The same Greek word is used only in three other places in the letters of the Apostles in the New Testament and in those three places it refers to the office of Elder in a local congregation.

In the New Testament records we see that there was always more than one elder within a congregation giving the congregation a group of leaders instead of just one leader. We never find an example where there was only one elder or a pastor who was the single authority over a congregation. The fact that there was more than one elder in a congregation seems to be a safety issue to prevent misuse of leadership authority. When leadership authority is put into the hands of only one man, it is difficult to stop or challenge his leadership decisions. The temptations are strong and corruption can come in.

In the New Testament, we find that there was always \_\_\_\_\_ than one elder or pastor in a congregation.

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8. There was always more than one elder in a New Testament congregation. There are no examples of a single elder or pastor leading a congregation. The only possibility is found in the example of Diotrefes in 3 John 9-10 where a single man is accused of trying to control the church. I suspect that he was not the only elder, but was just using his influence to control the other elders. The context seems to indicate this in verse 10.

The leaders of the Restoration Movement gave their congregations Bible names such as *Christian Church*, *Church of Christ* or the *Christian Church at (location)*. They wanted the name of the congregation to be Biblical and felt it should honor it's founder, Jesus Christ. They objected to any name that honored a human being or some philosophy or some doctrine such as Lutheran Church, Methodist Church or Baptist Church.

The three divisions within the Restoration Movement can be identified by these Biblical names. The *Church of Christ* is identified with the non-instrumental division. A few churches in northern USA have that name but do not follow their approach of forbidding things not mentioned in Scripture.

*Disciples of Christ* was a name that Alexander Campbell liked. Today Disciples of Christ is used by the liberal denomination that came out of the Movement. All churches that joined the denomination took on that name. Any Bible believing congregation that had that name changed their name so they would not be identified with the liberalism of the denomination.

When the Disciples of Christ formed their denomination, Bible believing congregations fled from them. Those who fled were identified by the term *independent* Christian Churches. These congregations do not add *Independent* to their name because that would be antisciptural and reflect a manmade idea.

Another example of calling Bible things by Bible names is found in the name we give to a local \_\_\_\_\_.

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9. The founders of the Restoration Movement felt that the name of the church (local congregation) should be Biblical and nothing more. It should not include any words that honor a person, an idea or anything else besides Jesus and God.

Another principle of the Restoration Movement is called **Apostolic Authority**. The Apostles, including the Apostle Paul, were given special authority to establish the doctrine and its practices of the Church. Jesus gave them a special gift of the Holy Spirit that enabled and authorized them to do this (John 14:25-26; John 16:12-15). We see evidence of this on the Day of Pentecost (Acts 1:4-5; 2:1-4; 2:14). They claim this special authority in their writings (1 Corinthians 2:6-16, 1 John 1:1-7 and 2 Peter 1:12-21; 3:1-2).

2 Peter 3:2,

*I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles.*

Based on this, we believe that everything the Apostles taught and the things they practiced were the will of Jesus for his Church. If the Apostles taught something, then it is the will of Jesus and it must be obeyed.

The Apostles were given \_\_\_\_\_ to establish teachings and practices for the Church which were approved by Jesus through the work of the Holy Spirit. We call this

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10. The Apostles gave us teachings and practices that were approved by Jesus through the work of the Holy Spirit. We call this *Apostolic Authority*. The things they taught and practiced were authorized by Jesus.

Authority was given to the Apostles not only for their teachings, but also for the practices they established in the churches. If the Apostles practiced something then it is the will of Jesus that we follow their example. We call this **Apostolic Precedence**. A precedent is an *established practice*. One example of apostolic precedence is the observance of the Lord's Supper every Sunday in the worship service. There are no direct commands that we do this every Sunday. However, the New Testament records and secular records confirm that the Lord's Supper was the main purpose for their weekly assembly.

Jesus gave the Apostles authority to establish the practices of the church. One of these practices is to take the \_\_\_\_\_ every Sunday. We call this weekly practice an A\_\_\_\_\_ P\_\_\_\_\_.

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11. Taking the Lord's Supper (communion) every Sunday is an *Apostolic Precedence*. It was a practice established by the Apostles of Jesus. We feel this is what the Lord Jesus expects us to do since the Apostles also did it.

Another apostolic precedence is the **autonomy of the local congregation**. The word *autonomy* means self-governing and independent of any higher authority. The leaders of the Restoration Movement discovered in the New Testament no higher authority than the eldership within a local congregation. From their research, they discovered that evangelists and apostles (missionaries) had the responsibility to plant churches and train leaders for each congregation. They discovered that the titles of *elder, bishop, shepherd (pastor) and overseer* were all references to the eldership within a local congregation. They rejected the use of these titles for someone who claimed to have authority above and beyond the eldership within a local congregation. When someone was given one of these titles and then given authority that was above and beyond a local congregation they rejected it as antibiblical and a manmade position of leadership.

The Apostles set a precedence for the local congregation to be autonomous. This means that the congregation is \_\_\_\_\_ - \_\_\_\_\_ and I \_\_\_\_\_.

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12. A congregation that is self-governing is independent of any other authority. No individual and no organization has authority to tell it what it must believe or do. Only the Elders have authority over the congregation. We call this precedence *local autonomy*.

Restoration Movement churches adopted the title of **minister** for those who served as a preaching elder or as a paid evangelists for a local congregation. They refused to use the title *pastor* for this position of leadership because pastor means shepherd and Biblically it refers to the office of Elder.

A person who is a paid preaching elder or paid evangelist for a local congregation was given the title of \_\_\_\_\_.

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13. A minister is a paid preaching elder or a paid evangelist within a local congregation. Some ministers are under the authority of the Eldership of the local congregation since they are being paid by the congregation. Some ministers are considered to be one of the elders of the congregation.

Another title that we object to is **Reverend**. This title is never given to a man in the Bible. *To revere* means to highly respect someone almost to the point of worship. The title Reverend indicates someone who is to be highly respected above others. It gives a false impression that the person holding this title is more holy and has more authority than the elders of the congregation. No one is perfect and no man is more important than another. We are all servants of God. Read 1 Corinthians 3:3-9 and 1 Corinthians 3:18 through to 4:5. Someone who holds the title of reverend can claim that his teachings are not to be questioned or challenged. The title is misleading and can be a source of corruption in the church. We need leaders with humility, not leaders with pride. Read 2 Timothy 2:24-26.

The title of Reverend is misleading because it gives the impression that the person is more \_\_\_\_\_ than other people.

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14. The title Reverend gives the false impression that the person is more important than other Christians. This attitude can lead to corruption within the congregation.

Another strong belief of the Restoration Movement is the **priesthood of all believers**. This means that all Christians have a service to perform for God. In the Old Testament only the priests could make sacrifices, carry out acts of worship and perform services to the Jewish nation on behalf of God. Members of the priesthood were privileged and had authority that other Jews did not have.

In the Old Testament only the \_\_\_\_\_ could carry out acts of worship.

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15. Only priests could conduct acts of worship under the Old Testament laws given to Moses. However, things were different in the New Testament church.

There are many Scriptures which support the teaching that all Christians have a service to perform for God and thus **all believers are members of a Christian priesthood** to serve God. Here are some of the Scriptures that support this important truth: Roman 12:1-8; Ephesians 2:8-10; Ephesians 4:12; 1 Peter 2:5 and 9. All of these passages apply to

believers, not just leaders alone. Every believer has an obligation to serve God in some way. There is no special, privileged class of people in the New Testament church.

Every Christian believer should consider himself/herself to be a member of the \_\_\_\_\_ and do the spiritual service God has called him/her to do.

16. Every Christian is a member of the Christian priesthood and has a spiritual service to do for God.

Restoration Movement leaders felt that a clergy / laity division had developed in the church that was not authorized in the New Testament. The word *clergy* refers to people who have been trained and authorized to conduct religious services. In other words, the denominations set up their own priesthood by using special training and special titles along with ordination and then gave them special authorization that is not mentioned in the New Testament. The word *laity* refers to all those who are not part of a holy order or not a part of the priesthood of a religious group. The denominations trained leaders and gave them special titles that separated them from the common members and the officers (elders and deacons) within the local congregation. These specially trained leaders became known as the *clergy*. Those who were not specially trained were called *laity*.

Denominations did not practice the priesthood of all believers. Those they trained and authorized to conduct religious services were call the \_\_\_\_\_. The rest of the membership were called the \_\_\_\_\_.

16. The clergy were those who were trained and authorized to perform religious services within the congregation. Everyone else was called the laity. The laity were not allowed to perform certain religious functions such as administer communion or baptize someone.

Autonomous, independent congregations had to find some way to work together so they could be more effective in evangelism and church planting. The method they developed can be called **Cooperative Autonomy**. One early recorded example of this is when Walter Scott and Alexander Campbell met in 1831 to form the Mahoning Association of Churches. The churches agreed to adopt a cooperative plan designed to spread the Gospel. They came up with the following guidelines:

(1) The churches in each district and all who publicly work in preaching and teaching God's Word in that district should meet once a year for worship and encouragement and to consult on the best way to promote the Kingdom of God.

(2) These district meetings shall have nothing to do with any individual congregational business, of any sort, but shall be spent in public worship, encouragement, hearing reports from the churches and from those who work full-time in the Lord's Kingdom and in developing a way and a means for building the Kingdom where needed.

(3) This arrangement is only a suggestion. It is not an obligation. It can be adopted, started and stopped as needed.

When independent congregations work together to build the Kingdom of God, but their association does not obligate the local congregation nor control individual congregational business, we call this \_\_\_\_\_.

17. In cooperative autonomy, individual congregations work together on projects to build the Lord's Kingdom in a way that does not control the business affairs of any individual congregation. Alexander Campbell made it clear that these meetings of the Mahoning Association of Churches were to have nothing to do with the internal concerns of the individual congregations.

When the Disciples of Christ became a denomination in the 1960's, they tried to stop congregations from withdrawing from their organization by promising congregational freedom and autonomy. Most were wise enough not to believe their deception. On September 26, 1968, the Christian **Churches** (Disciples of Christ) officially became the Christian **Church** (Disciples of Christ). The name change from *Churches* to *Church* was significant. It was no longer an association of churches, it was a denomination - a single body with a central headquarters and leaders who had authority over the congregations that it once served.

The Disciples of Christ organization took away the local \_\_\_\_\_ of many congregations.

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18. The Disciples of Christ took away the local autonomy of many congregations when they changed from being an organization into being a denomination that controlled churches.

When the *independent* Christian Churches started new Bible Colleges and para-church organizations to replace those taken over by the Disciples of Christ, they made sure that their structural organization and their constitution and by-laws would prohibit them from ever taking authority away from individual congregations. No organization was set up that would be all inclusive of all aspects of the Lord's work.

The independent Christian Churches were very careful when they set up an organization to be sure it could not take authority away from the \_\_\_\_\_ congregation.

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19. The authority of individual congregations was always protected when independent congregations formed an organization through cooperative autonomy.

Para-church organizations were specific to one, two but no more than three purposes. Some were for mission work, some were for church planting in the USA, others for orphans, others for benevolence, etc. Limiting para-church organizations to a few specific purposes could prevent organizations from taking control of the churches they served.

One way they protected the autonomy of local congregations was to limit the services of an organization to \_\_\_\_\_ specific purposes.

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20 Organizations were limited to a few specific purposes - no more than three. No one organization could provide all services for a congregation in a way that might enable them to control the congregation.

The organizations depend on individual congregations to voluntarily support them. The churches are not obligated to support them. If an organization gets out of control, becomes corrupted by immorality or false teachings, becomes useless or fails to do its specific work, churches can stop supporting it and force the organization to collapse.

Another way to control organizations so that they could not take control of individual congregations was to make all donations toward the support of the organization

\_\_\_\_\_.

21. These organizations are supported voluntarily. Congregations are not obligated nor forced to support an organization. If an organization gets out of control, it can be stopped by stopping voluntary donations.

We have said much in this lesson about the mottoes and principles of the Restoration Movement. Review this lesson and then explain in your own words what each of the following mottos and principles means.

NO BOOK BUT THE BIBLE: \_\_\_\_\_

\_\_\_\_\_

NO CREED BUT CHRIST: \_\_\_\_\_

\_\_\_\_\_

WHERE THE SCRIPTURES SPEAK WE SPEAK, WHERE THE SCRIPTURES ARE SILENT WE ARE SILENT: \_\_\_\_\_

\_\_\_\_\_

CALL BIBLE THINGS BY BIBLE NAMES: \_\_\_\_\_

\_\_\_\_\_

APOSTOLIC AUTHORITY: \_\_\_\_\_

\_\_\_\_\_

APOSTOLIC PRECEDENCE: \_\_\_\_\_

\_\_\_\_\_

LOCAL AUTONOMY: \_\_\_\_\_

\_\_\_\_\_

PRIESTHOOD OF ALL BELIEVERS: \_\_\_\_\_

\_\_\_\_\_

COOPERATIVE AUTONOMY: \_\_\_\_\_

\_\_\_\_\_

### **DISCUSSION QUESTIONS:**

Take each of the topics mentioned in the frame above and discuss how each one would help to avoid division within the local congregation. Also discuss how each would help the local congregation to be strong.

# THE RESTORATION MOVEMENT

## CHAPTER SEVEN: NEGATIVE POLITICS

1. *Politics is the art or science of government, of guiding or influencing governmental policy* (Webster's Dictionary). A second definition is *winning and holding control over a government, political affairs or business; especially competition between groups or individuals for power and leadership* (Webster's Dictionary). I call this second definition **negative politics**.

Negative politics takes place when leaders view their leadership as a C\_\_\_\_\_ with other leaders and organizations.

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2. Christian leadership is never a competition with other Christian leaders or other Christian organizations. We have only one enemy to compete with and that is Satan. Politics has both a positive and a negative side. It is positive when it gives oversight and protection to a community in a way that benefits everyone. It becomes negative when it becomes competition between groups or individuals for power, leadership and resources. It is negative when leaders use the power of politics for personal gain. Someone has said, "*Power corrupts but complete power completely corrupts.*"

Negative politics takes place when leaders view their position of leadership as an opportunity for P\_\_\_\_\_.

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3. Leadership influence should never be used in the church for personal gain. When this happens, it becomes negative politics. Many good leaders have been corrupted by politics. They pursued a leadership position for the purpose of benefiting their fellowman. They desired to lead so they could help others. However, as they gained power through their leadership office they were tempted to use that power for personal gain. They may have accepted gifts in exchange for favors. They may have felt it was necessary to use their political power to give favors to friends, relatives, tribal brothers and other people of influence. Over time they became corrupted because they owed favors to others who had given them favors. They were forced to make leadership decisions that were not for the common good in order to return a favor.

Another source of corruption in politics is the exchange of \_\_\_\_\_ when making leadership decisions.

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4. Exchanging favors with friends, relatives and people of influence when making leadership decisions corrupts leaders and becomes negative politics. Leaders often have access to resources from the organization which they lead. Pride can lead them to believe they deserved luxuries that they otherwise could not afford. Thus they may use the resources of the organization for personal gain.

Pride can influence a leader to use the \_\_\_\_\_ of an organization for personal gain.

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5. The temptation is great for the leader of an organization to use the resources of the organization for personal gain. The power and authority of a leader must be limited. This is the reason we need checks and balances on every position of leadership. This is the reason organizations have boards of directors who regulate their leaders and have the power to dismiss leaders who misuse or abuse their positions of leadership. This is the reason the church should be governed by a board of elders and not just one man that we call a pastor or minister.

In order to avoid negative politics, there must be a way to L\_\_\_\_\_ the power and authority of a leader.

6. The power and authority of a leader must be limited. If we fail to limit the power and authority of a leader, we are setting him up to be tempted in ways he may not be able to resist.

The church needs leaders, but how do we keep our leaders from being corrupted by the power they are given? How do we keep leaders from becoming politicians who practice negative politics? The answers are found in God's Word.

Many of those who knew Jesus while he walked on this earth thought of him as a political leader. Some approached him as a political leader and some tried to force him to become a political leader.

Was Jesus a politician? \_\_\_\_\_

7. Jesus was not a politician. Jesus was a servant. Jesus and the Apostles said much about how leadership should be conducted in God's kingdom.

One time, the Apostles James and John went with their mother to ask for a favor from Jesus. Read Matthew 20:20-28 below. (also see Mark 10:35-45)

*Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him.*

*"What is it you want?" he asked.*

*She said, "Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom."*

*"You don't know what you are asking," Jesus said to them. "Can you drink the cup I am going to drink?"*

*"We can," they answered.*

*Jesus said to them, "You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father."*

*When the ten [the other apostles] heard about this, they were indignant with the two brothers. Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave-- just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."*

What favor did the mother ask for her sons? \_\_\_\_\_

8. The mother wanted her sons, James and John, to sit on Jesus' left and right sides when he set up his political kingdom. In other words, she wanted them to be second and third in authority when Jesus became the king of his political kingdom. They were thinking about politics, not service.

The cup Jesus refers to is suffering for the benefit of God's Kingdom. Jesus came to pay the penalty for the sins of others. Jesus felt great anxiety in the Garden of Gethsemane as he faced the crucifixion (Matthew 26:37-44) yet he accepted that cup of suffering to be his purpose for coming to the earth. He humbly submitted to the suffering even though he could have called an army of angels to rescue him (Matthew 26:53).

Did Jesus come to this earth to be a politician or to be a servant? \_\_\_\_\_  
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9. Jesus came to be a servant. Today, Jesus sits on a throne in heaven. The seats on the left and right sides of Jesus are reserved for the second and third most influential people in the Kingdom. Only God can decide who deserves to sit in those seats. James and John were willing to suffer for the benefit of the Kingdom, but that alone did not qualify them to sit in the important seats of leadership. Jesus explained how they could qualify.

Worldly leadership and godly leadership do not follow the same principles. In the world, the person who boldly displays the strongest influence by giving orders and forcing others to obey them becomes their leader. In the Lord's kingdom, the person who shows servanthood to others is recognized by God as a leader.

The key attitude for leadership in God's kingdom is \_\_\_\_\_.  
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10. Servanthood is the key to leadership in God's kingdom. Jesus said that the person who wants to be first or top leader in God's kingdom must be a slave to others. In the original Greek, Jesus used the word *servant* for a great leader and *slave* for the greatest leader. A leader must be a servant and the greatest leader must be a slave.

The greatest leader must be a \_\_\_\_\_ to others.  
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11. The greatest leader in the Kingdom of God is a slave to others. Who is willing to be a slave? Greatness of leadership in the Kingdom of God does not come through authority but through service. We must not be politicians. We must be servants. Our approach to leadership must not be with authority, but with humble service. Jesus is our example of servant leadership. The Apostle Paul explained it this way in Philippians 2:5-11.

*Your attitude should be the same as that of Christ Jesus:*

*Who, being in very nature God,  
did not consider equality with God something to be grasped,  
but made himself nothing,  
taking the very nature of a servant,  
being made in human likeness.  
And being found in appearance as a man,  
he humbled himself  
and became obedient to death--  
even death on a cross!*

*Therefore God exalted him to the highest place  
and gave him the name that is above every name,*

*that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,  
and every tongue confess that Jesus Christ is Lord,  
to the glory of God the Father.*

Jesus left his glory and honor in heaven and came to this earth to be our \_\_\_\_\_.  
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12. Jesus became our servant when he came to this earth in human form. He showed us how to live. He taught us how to live and then He died on the cross for our sins. Notice that the scripture you just read is in the form of a poem. Perhaps it was a song that early Christians sang. Perhaps we need to sing it often to remind ourselves of the kind of leadership God requires of us. Read it again in the previous frame before you continue in this frame.

First of all, Jesus is God. He was not forced to leave his comfort and glory in heaven for our benefit. Instead, Jesus chose to leave his comfort and glory so that he might be our servant. The Greek says he emptied himself of all his heavenly glory so he could be our servant. He humbled himself when he became a man. He was obedient to his purpose in coming to the earth when he submitted to death on the cross. And if you believe it was easy for him, read Matthew 26:37-44. Jesus became our slave when he died on the cross to pay the penalty for our sins.

Jesus was not forced to be our servant. Instead, he \_\_\_\_\_ to be our servant when he came to the earth.  
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13. Jesus chose to be our servant. He chose to die on the cross for our sins.

Secondly, Because of his humility, his servanthood and his obedience even to death on the cross, God the Heavenly Father exalted (honored) him with the highest place of leadership in heaven. Today, his name is the most important name in the Kingdom of God. Everyone in the universe must bow down to him. Everyone in the universe will confess that Jesus is lord and master of the universe (Read Revelation 5:6-14). Even those who deny him until they die will be forced to acknowledge his leadership when they die. When he comes the second time, those who have denied his leadership in their life will be in great fear (Revelation 6:15-16).

Because Jesus was a servant to us, God has given him the \_\_\_\_\_ place of leadership in His kingdom.  
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14. Jesus has the highest place of leadership in the Kingdom of Heaven because he was our servant.

Only God knows who will sit on the left and right sides of Jesus in His Kingdom. But, one thing is true. It will be someone who has been a slave to others and suffered greatly for the cause of His Kingdom. True leaders of the church are those who use their position of leadership to benefit others and not themselves. Great leaders of the Kingdom show no favoritism, give no favors and are servants to all, just like Jesus. Review this lesson before you answer the following question.

What is the source of negative politics in the church? \_\_\_\_\_  
\_\_\_\_\_

**DISCUSSION QUESTIONS:**

1. What is the difference between being a political leader and being a servant leader?
2. Was Jesus a political leader or a servant leader? Explain your answer.
3. What causes Christians leaders to become political leaders?

# THE RESTORATION MOVEMENT

## CHAPTER EIGHT: THE TEMPTATIONS ARE STRONG

1. Satan desires to corrupt us. He desires to corrupt the Church through us. *Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour* (1 Peter 5:8). He will tempt us in many different ways to try to destroy us. He wants to destroy the Church through us. Satan, because of his pride, was the first to rebel against God. He convinced many angels to join him in the rebellion. He deceived Eve into believing she was doing something good. He encouraged Adam to disobey God. Satan and his angels (demons) have many human followers today. Satan and his angels are using these people to deceive us and to encourage us to disobey God.

Satan wants to destroy the church by \_\_\_\_\_ its leaders.  
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2. Satan will destroy the church by deceiving and corrupting its leaders. We must be self-controlled and alert. We have weaknesses that Satan will use against us.

**Some of us have the weakness of loving power.** Power feeds our pride when others come to us for advice and help. We may feel we are special because God has given us the gift of helping and advising others. Our pride can lead us to believe we are wiser than others and always know what is best. Our pride can lead us to ignore the advice of others. If this attitude continues, we will use our office of leadership to deceive, dictate and force others to do what we feel is best.

Those who love power are corrupted by their \_\_\_\_\_.  
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3. Power feeds our pride and corrupts us. Our pride will lead us to become dictators instead of servants. The Apostle John warned us about the corruption of such a leader.

3 John 9-10

*I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church.*

Diotrephes would have nothing to do with the Apostle \_\_\_\_\_.  
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4. Diotrephes thought he was better than the Apostle John. He refused to have anything to do with John and those who were with him. He even went so far as to put out of the church anyone who wanted to associate with John or John's Christian brothers.

Yes, if we are not alert, the power of our leadership position will feed our pride until we go against God and refuse the advice of faithful servants in the Kingdom. We can become so corrupted that we become like Diotrephes in our efforts to preserve the power of our leadership. So be self-controlled and alert!

Our pride in leadership can cause us to go against the will of \_\_\_\_\_.  
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5. Pride combined with leadership and power can lead us to go against the will of God if we are not careful.

**Our desire for worldly goods and worldly pleasures can lead us to use political power for personal gain.** Sadly some seek leadership in the Kingdom only as a source of income. Others are tempted to use the resources that are under their supervision and the influence of their office for personal gain. They take advantage of sheep who trust them to lead the flock. They take advantage of those who do not know or understand God's will. They deceive naive followers into doing things that bring personal gain to themselves. The Apostle Paul gave this warning to the Christians in Rome.

Romans 16:17-18

*I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.*

Some people use their leadership position to satisfy their own \_\_\_\_\_.  
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6. Our sinful desires are like an appetite that wants to be satisfied. If we do not put to death those desires with the help of the Holy Spirit, we will be tempted to use our leadership power for personal gain (Romans 8:12-17).

These leaders mentioned in Romans 16:17-18 caused division through false teachings in order to divide out a group that would honor them above other leaders. This fed their pride and gave them power. This kind of leader often tricks their followers into providing them with worldly goods and worldly pleasures. This is how cults such as the Mormons and the Jehovah's Witnesses got started. We need to be alert to those who claim they have a better or a new way of doing the Lord's work. We need all followers to be Biblically educated so they can recognize a false doctrine quickly and easily (Ephesians 4:11-16).

One way to avoid corruption in leaders is to have everyone \_\_\_\_\_ educated.  
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7. If every leader in the church and every member in the church is Biblically educated, then there will be fewer possibilities for leaders to become corrupt. Leaders need followers. If the followers know something is not Biblical, they can stop following a corrupt leader. The Apostle Paul gave this warning to the Christians in Philippi.

Philippians 3:17-19

*Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things.*

One way to be sure that a leader is not leading us in a false or selfish way is to compare his teachings and practices to that of the \_\_\_\_\_.  
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8. We must compare the teachings and practices of our leaders to that of the Apostle Paul and others in the New Testament (Acts 17:11). We need leaders like the Apostle Paul who can say, "follow my example." We need leaders who are servants and slaves to the flock.

We need leaders who do not desire power or worldly gain, but work for the salvation of every follower. We need humble leaders who set the example of a life that pleases God. We need leaders who teach Biblical principles that honor God and not themselves.

Servant leaders will lead and teach in a way that will honor \_\_\_\_\_ and not \_\_\_\_\_.

9. Servant leaders honor God and not themselves. Servant leaders are concerned about the Church and the salvation of their flock, not about themselves.

The Apostle Paul was concerned about the Church and not for himself. Paul knew that it was wrong to brag, but in his third letter to the church at Corinth (2 Corinthians) he wanted to make it clear that a servant of God suffers for the Kingdom. A servant of God feels the burden of establishing strong churches that will not be deceived by false leaders. Read what Paul wrote about leaders who wished to brag about their leadership.

2 Corinthians. 11:22-28

*Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I. Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I face daily the pressure of my concern for all the churches.*

The Apostle Paul did not want to brag, but he wanted the Corinthians to know that he \_\_\_\_\_ in order to build the Church.

10. The Apostle Paul wanted the Christians at Corinth to know that he willingly suffered so that the Church could become strong and the Gospel could be spread to new areas. Paul was highly qualified to be a leader. He was highly educated. He was highly motivated. He understood well the Gospel and its relationship with the Law of Moses and Old Testament prophecies. He established many churches and trained many leaders. Yet Paul did not ask for favors or demand money or demand loyalty to himself. Instead he insisted that people know and understand Jesus and follow his commands.

Read all of chapters eleven and twelve in 2 Corinthians to get a full understanding of Paul's servant leadership and his concern for the churches. Paul boasted only about God's grace and how God enabled him to overcome his weaknesses so he could serve others. (1 Corinthians 1:31, 9:16, 2 Corinthians 10:17, 11:30, 12:9, Galatians 6:14, Ephesians 2:8-10)

What things will a servant leader boast about? \_\_\_\_\_

11. A servant leader will only boast about how God has forgiven him and used him to do the Lord's work. He will explain that it is only God who enables him to do what he does and that all glory belongs to God.

It is not we who are great. Instead, God uses us to do great things even though we are unworthy. It is all about God who works through us to do great things that we otherwise could not do. All glory belongs to God and to his son Jesus Christ. Anyone who tells you a different thing is an instrument of the devil being tempted by his own pride to deceive you.

It makes no difference how great we may appear in the eyes of men, any good that we are able to do in building the Kingdom of God is the result of \_\_\_\_\_ using us. Therefore all \_\_\_\_\_ belongs to God.

### **DISCUSSION QUESTIONS:**

1. What are the temptations that a leader faces?
2. What is the greatest temptation that a leader faces?
3. How does a leader avoid temptation?
4. How do we help a leader avoid temptation?

# THE RESTORATION MOVEMENT

## CHAPTER NINE: HOW DO WE AVOID NEGATIVE POLITICS?

### - Part One: WE MUST HAVE THE RIGHT LEADERS

1. If we want to avoid negative politics in the church, we must have the right leaders and we must have the right type of government. Let us first think about the right kind of leaders. We have already said leaders must be humble and have a servant attitude. They must not seek to lead for personal gain or personal glory. There are other qualifications that are needed for a great leader. The Apostle Paul gave these guide lines to Timothy.

1 Timothy 3:1-7

*Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble [honorable] task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.*

Being a leader in the church should be viewed as a \_\_\_\_\_ work [task].  
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2. The work of leadership in a church is an **honorable** or a **noble work**. It is a position to be respected. This also means that the person who holds a position of leadership should be honorable and respectable.

There are several important things listed by Paul in this scripture that describe an honorable leader. The first one on this list is perhaps the beginning point for considering someone for leadership. Is the person **above reproach**? Does the person have anything in his life that can be criticized? Is there anything in the present circumstances or the past history of this person that would cause someone not to respect him.

A person cannot lead if he does not have the \_\_\_\_\_ of those he is leading.  
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3. A person cannot lead the church if he is not respected by its members. The last item on this list by the Apostle Paul is similar but different. The Church is judged by its leaders. A leader who is not respected by the non-Christian community will bring criticism on the church and weaken it's witness in the community. Therefore, the person must have a **good reputation** with non-Christians.

A leader must have a good reputation with non-Christians so that the witness of the church will not be \_\_\_\_\_.  
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4. The witness of the church will be weakened if a leaders does not have a good reputation among non-Christians in the community. The first item, *above reproach*, seems to refer to the opinion of those who are Christians. The last item on the list clearly refers to the opinion

of those who are not Christians. In both cases a good leader must deserve respect. He does not gain respect by taking a position of leadership, he brings respect to the office and to the Kingdom of God by the life he is already living.

A leader must have respect among both \_\_\_\_\_ and \_\_\_\_\_.  
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5. It is necessary that a leader be respected by both Christians and non-Christians. The second consideration is **the family life** of the person. There are several things to consider about his family life.

The requirement that a leader be **the husband of one wife** can be understood in two possible ways and both should be considered.

**Is the person a polygamist?** Does he have two or more wives. This was a possibility among the Jews who practiced polygamy. God's ideal family has always been one wife. Although God allowed polygamy among the Jews, he clearly did not like it. It brought about many problems and often weakened a leader. The fact that Paul, under the guidance of the Holy Spirit, listed this as a qualification shows that God does not approve of polygamy, but only tolerated it.

A leader must not be a \_\_\_\_\_.  
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6. A leader cannot be a polygamist. He cannot have two or more wives at the same time.

The second possible way to interpret this qualification is to say that the person should **never have had another wife** other than his present wife. The only exception being if a previous wife died. Another exception might be if his previous wife was unfaithful and was divorced on the grounds of adultery.

A leader must not have divorced a wife for any reason except for \_\_\_\_\_.  
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7. Adultery can be the only reason that a leader may have divorced his wife. In both the case of polygamy or divorce for the wrong reason, the requirement goes back to respect and setting the right example for others to follow. A person who has multiple wives and/or girlfriends at the same time and/or who divorced his wife for any reason other than adultery and took another will not have the respect of others nor will he set the right example for others to follow. Thus, both interpretations are valid and must be considered.

List the two possible interpretations of the requirement to be the *husband of one wife*.

- (1) \_\_\_\_\_
  - (2) \_\_\_\_\_
- =====

8. The two possible interpretations of this requirement are polygamy or divorce for the wrong reason.

In connection with his family life the following is also necessary: "**He must manage his own family well and see that his children obey him with proper respect.**" Management speaks to leadership skills. As Paul wrote, "*If anyone does not know how to manage his own family, how can he take care of God's church?*" The ability to manage well depends on two skills, one is the ability to organize and guide people and use resources wisely. The second is to have the respect of those you manage so that they willingly follow (obey) your leadership.

A leader must have the \_\_\_\_\_ of his family members and he must \_\_\_\_\_ the family members and his resources wisely.

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9. Leadership involves managing people and resources in a way that gains the respect of those you lead. If a person cannot do this with his own family, he will not be able to do it as a leader in the church.

One may lead by force, but that is not the meaning of *proper respect*. Proper respect is following a leader because you know he has your best interest in mind and you feel his love and concern for you by the way he leads. The father in a home should be a servant leader just like a leader in the church. Godly leadership skills start in the home and then can be extended to the church.

Proper respect is not gained by using force, but by showing \_\_\_\_\_ toward those you lead.

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10. Proper respect is gained through love, not through force. The next set of requirements listed by the Apostle Paul involves the fruit of the Spirit and Christian virtues. A leader must be **Temperate, self-controlled, respectable, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money**. All speak to the moral character of a leader.

The fruit of the Holy Spirit must be evident in his life (Galatians 5:22-25). His character must be a good example for others to follow. A great leader has submitted his life to the sanctifying (purifying) work of the Holy Spirit. He has put to death his sinful nature with the help of the Holy Spirit and he is living under the guidance and control of the Holy Spirit (Romans 8:5-17).

A leader must show evidence of the \_\_\_\_\_ of the Spirit which he has gained through the help of the \_\_\_\_\_.

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11. A leader who has been submissive to the sanctifying work of the Holy Spirit will show evidence of the fruit of the Spirit in the way he lives.

This is the only way anyone can please God and live a righteous life. It is not by our power, but through the help of the Holy Spirit that we put to death our sinful nature and live a righteous life. Paul knew that and he stated it in many different ways throughout his writings. A leader must show that he is a child of God controlled by the Holy Spirit. Then he must help others discover the power of the Holy Spirit to sanctify them for God's glory.

A leader must show that he is being \_\_\_\_\_ by the Holy Spirit and then he must help others \_\_\_\_\_ the sanctifying power of the Holy Spirit.

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12. A leader must demonstrate that he is being controlled by the Holy Spirit through the righteous life that he lives. He must also help others discover the sanctifying work of the Holy Spirit in their lives. If the Holy Spirit is working in his life, then he will be temperate, self-controlled, respectable, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome and not a lover of money.

All of the above mentioned qualifications explain why a leader **must not be a recent convert**. A new Christian, no matter his age or experience in life, has much to learn about

following Jesus. Before he can become a leader, he needs to be processed through the sanctifying work of the Holy Spirit. He must be taught Biblical principles. He must gain experience as a Christian before he can lead others to follow Christ. Leaders face strong temptations that other Christians do not face. A Christian leader who is not mature in his spiritual life will be put into temptations that he is not prepared to resist. He could become discouraged or his pride could lead him to become corrupt like Satan. The worst thing you can do for a new convert is to put him into a leadership position.

It is wrong to put a new convert into a leadership position because he will face temptations that he may not be able to \_\_\_\_\_.

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13. A new convert may not be able to resist strong temptations that come to a leader. The next qualification is important for building the Kingdom.

**Able to teach** is very necessary. This can be understood in two ways. First, a leader needs to know the Bible and be able to use it to teach others how to follow Jesus. Second, a leader must be able to mentor and guide others in applying God's ways to their life. Teaching is more than just giving out Bible information. Teaching is training others how to use that information in a practical way as they live their life.

A leader must not only have \_\_\_\_\_ knowledge, he must also be able to help other understand how to \_\_\_\_\_ the Christian life.

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14. Leaders must have a good Bible knowledge and they must be able to teach others how to live a Christian life.

Leaders must be trained well in God's word and they must be trained well in how to apply it to life. This is the reason leadership development classes are valuable for the growth of the congregation. There needs to be a discussion time in the training devoted to the practical application of important teachings from Jesus and the Apostles. Through discussion, leaders will discover God's will for themselves and God's will for the members of their congregation. Through discussion, the leaders will develop a strategy and a plan to help the church grow. Intensive classes enable a leader to learn many facts in a short amount of time. However, it is more important to learn how to live the Christian Life and how to help others live the Christian Live. The focus of good leadership development classes is application and action. That takes time and practical discussion. The focus of intensive courses is Biblical facts. The focus of discussion is practical application.

Good leadership development classes must involve a time for \_\_\_\_\_ so that the leaders can discover ways to make practical \_\_\_\_\_ of Biblical principles and make plans to take \_\_\_\_\_ that will build the church.

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15. Good leadership development classes start with discussion that enables leaders to discover practical application of Biblical principles and make pans for action to build the church.

Review this lesson then describe in your own words the things that are necessary for the church to have the right kind of leaders?

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**DISCUSSION QUESTIONS:**

1. How can we be sure we choose the right kind of leaders for our congregation?
2. What are the qualifications needed for a good leader for our congregation?
3. Which qualification is the most important and the most necessary?
5. How should we deal with a leader who is not qualified?

# THE RESTORATION MOVEMENT

## CHAPTER TEN: HOW DO WE AVOID NEGATIVE POLITICS?

### - Part Two: THE GOVERNMENT OF THE CHURCH

1. Good leaders need a government structure under which to lead. Most churches have by-laws that determine how officers are chosen, the powers they are given and the work they are required to do. Leaders can become corrupt when these guidelines are not stated. Leaders can do whatever they wish when their powers are not limited and their actions are not controlled by guidelines. Without guidelines, they are tempted to become corrupt. So where do we start in setting up a government for the church? Again, the answer is simple, the Bible. What does the Bible say about church government?

Where should we begin when we think about setting up the government of the local congregation? \_\_\_\_\_

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2. We must begin our plans for local church government by looking at what the Bible tells us about church government. Let's begin by looking at who has authority to make decisions according to the Bible. **Who is the president or the top leader?** The Apostle Paul told us in his letter to the Ephesians.

*That power [God's power] is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way. (Ephesians 1:19-23)*

Whom did God appoint to be the head of the Church? \_\_\_\_\_

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3. This is a very powerful passage of Scripture. God has appointed His Son, Jesus Christ, to be the head of the church. Jesus gave his life on the cross for the Church. God used his strength to raise Jesus Christ from the dead. God gave Jesus the second seat of authority in the universe by seating Jesus at his right hand. Jesus has authority over everything in the universe. His title is above all other titles. Jesus has this authority now and he will continue to have this authority after the Judgment Day.

Why did God appoint Jesus to be the head of the Church? \_\_\_\_\_

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4. God appointed Jesus to be the head of the church because Jesus was obedient to the will of the Father in every way. He came to this earth to show and teach us how to live. He gave his body to be punished and allowed his life blood to be shed on the cross to pay the penalty for our sins. His obedience and his sacrifice was for the Church.

Symbolically, the Church is Christ's body. The Apostle Paul explains it more in his letter to the church at Colosse.

Colossians 1:15-20

*He [Jesus Christ] is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.*

Jesus Christ is the head because everything was \_\_\_\_\_ by Jesus and then he shed his blood on the cross to make \_\_\_\_\_ between us and God.

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5. Jesus created everything. God was pleased with Jesus because he made peace between God and mankind when he shed his blood on the cross to pay the penalty for our sins. Jesus alone is the head of the Church. The Church is his body.

**Jesus Christ set up the government of the Church.** Jesus, through the Holy Spirit, gave instructions to the Apostles for the government, the leadership and the purpose of the Church. The Apostle Paul explained some of it in his letter to the Christians at Ephesus.

Ephesians 4:11-16

*It was he [Jesus Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors [shepherds or elders] and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.*

*Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.*

Who set up the government of the Church? \_\_\_\_\_

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6. Jesus Christ set up the government of the Church. First we see a list of leaders. Let us examine the different types of leaders that Jesus appointed.

The Greek word *apostello* means some one who is sent out to represent a government - an ambassador. Apostles are leaders who are sent to unreached people in order to present the Gospel where it has never been presented before and establish churches. They are missionaries. Jesus commissioned the Church to send missionaries to every part of the earth.

Matthew 28:18-20

*Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

What is the work of an Apostle? \_\_\_\_\_

7. An **Apostle** is an ambassador for Christ (2 Corinthians 5:16-20). He is a missionary who takes the Gospel message to unreached people.

A **prophet** is someone who tells people about the future. His job is to warn people of God's judgment and to encourage them to repent of their sins which offend God. John the Baptist was a prophet like Elijah. He warned people to repent of their sins. He was commissioned by God to prepare the Jews for the coming of Jesus. When Jesus came, he brought the good news of salvation through his own sacrifice on the cross.

The work of a prophet is to \_\_\_\_\_ people about the future so they will \_\_\_\_\_.

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8. A profit warns people about the future judgment so that they will repent.

An **evangelist** preaches the good news about salvation through Jesus Christ. An Evangelists focuses his work on converting people to Christ and planting churches. Once a church is established, he moves to a new area to start another church.

An evangelist is a \_\_\_\_\_ planter.

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9. An evangelist plants churches. He starts by converting people to follow Christ. Then he forms them into a congregation and trains their leaders. Once the church is able to exist without his help, he moves to a new location and plants another church.

**Pastors (shepherds or elders) and teachers** refer to leaders within the local congregation. Missionaries, prophets and evangelists move from place to place to bring people to salvation through Jesus Christ and to establish local congregations within which the converts can serve God. Once the congregation is established, they move to a new location to start another congregation. Leaders from within the congregation continue the work of training and encouraging the members to follow the Christian way of life. They also continue to reach out to the community to convert more people to follow Jesus.

In the New Testament, pastors are E\_\_\_\_\_ in the church who lead the local congregation.

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10. Elders lead the local congregation. In the New Testament, every church had a group of elders who made leadership decisions for the congregation. These men set the example for following Christ. They taught the members, they helped the members with their spiritual problems and they directed the church in its local evangelism. There is one more position of leadership mentioned in the New Testament.

**Deacons** were chosen to help with the work of the local congregation. The word *deacon* in the original Greek means *servant*. We first read about deacons in Acts 6:1-7 where the Apostles asked the congregation in Jerusalem to choose seven men to do the benevolent work of the church so they could devote themselves to teaching, preaching and prayer. When deacons were chosen, it enabled the Apostles to build the church more quickly (Acts 6:7). The Apostle Paul gives qualifications for deacons and possibly deaconesses (women servants) in 1 Timothy 3:8-15.

Deacons are S\_\_\_\_\_ who do the B\_\_\_\_\_ work of the church.

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11. Deacons are servants who do benevolent work of the church and other physical work needed for the operations of a local congregation. We know that women did similar work in the New Testament church and so they could be called deaconesses.

In this lesson, we have looked at several different New Testament positions of leadership in the Church.

(1) Who is the head of the Church? \_\_\_\_\_

(2) Below is a list of the positions of leadership we find in the New Testament. Which positions of leadership were for church planting and which positions of leadership were for leadership within the local congregation.

***apostles, prophets, evangelists, pastors (elders), teachers, deacons.***

a. List here the positions of leadership that were used for church planting.

\_\_\_\_\_

b. List here the positions of leadership that were used to govern the local congregation.

\_\_\_\_\_

#### **DISCUSSION QUESTIONS:**

1. Why is Jesus the head of the Church?

2. Explain the responsibility of each of the leadership positions mentioned in the lists above.

3. Explain why the positions of leadership listed in question a. above should not have long term authority over a local congregation.

# THE RESTORATION MOVEMENT

## CHAPTER ELEVEN: HOW DO WE AVOID NEGATIVE POLITICS?

### - Part Three: FOCUS ON THE PURPOSE OF LEADERSHIP

1. When Jesus commissioned us to go into all the world with the good news of salvation, there were two parts to his commission.

Matthew 28:19-20

*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

The first part of the commission is to make disciples and baptize them. What is the second part of the commission?

\_\_\_\_\_

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2. We must teach disciples how to obey all the commands of Jesus. This is the responsibility of the local leaders. Those who properly plant a church will train leaders to take over the leadership when they leave. They will teach the members to obey Jesus, but when they leave to plant another church, that responsibility falls on the Elders and other leaders within the congregation whom they have trained. In fact, every time we train someone, we should also be training them to train someone else. Read these words of the Apostle Paul to Timothy who was an evangelist.

2 Timothy 2:2

*And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.*

Church planters who train the leaders for a local congregation should also be training them to train \_\_\_\_\_.

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3. We must always be training leaders to train others (someone else). Even the elders, when they train members of the church should be looking for more qualified leaders to train just like the Apostle Paul instructed Timothy. Paul taught Timothy, but then Timothy had to train others and those he trained should train others, etc.

There is a serious need for qualified leaders within the local congregation. New Christians need to be educated in godly ways and trained to follow those ways. Again this is the reason leadership development classes are valuable and necessary within the local congregation. Leadership development classes give local leaders Bible knowledge and enable them to train their members. The purpose of leadership development classes is to *equip leaders to train more leaders.*

How can we have more leaders within the local congregation? \_\_\_\_\_

\_\_\_\_\_

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4. We must always be training more leaders. Those leaders must train the members of the congregation. Among those we train will be some who can also become leaders. This is how we grow the church. The more qualified leaders we have, the faster we can grow the church.

**The Greek word for pastor means shepherd** - a person who takes care of sheep. This title is used in the New Testament for the leadership position of elder or overseer of a local congregation. Jesus used the example of a shepherd several times to refer to his own leadership style. The shepherd knows his sheep by name. He keeps close track of each sheep to care for it and protect it from injury. In the same way, the shepherds (elders) of a congregation are to care for the spiritual needs of its members and protect them from spiritual injury.

The leaders of a local congregation are to be like \_\_\_\_\_ in the way they take care of the members of the church.

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5. Elders in the local congregation must be like shepherds in the loving care they give to the members of the congregation. They must train, protect and guide the members as they grow in their spiritual walk with God.

We have looked at the types of leaders Jesus appointed, but now we will look at their responsibilities. **We could call this the mission statement for leaders.** It involves several activities that fulfill one important purpose.

Ephesians 4:11-13

*It was he [Jesus] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.*

Jesus appointed various kinds of leaders for the one purpose of preparing God's people to do \_\_\_\_\_ of \_\_\_\_\_.

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6. The purpose of our leadership is "*to prepare God's people for works of service*" (Ephesians 4:12). When we do this, the church will grow and the members will be blessed.

Read the scripture again in frame 5 and then complete the following sentence.

When we prepare members for works of service, they will be united in their \_\_\_\_\_ and in their \_\_\_\_\_ of Jesus. They will become \_\_\_\_\_ in their walk with Jesus.

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7. As we train church members to do works of service for the Kingdom of God, they become united in their faith and in their knowledge of Jesus. They mature and become more like Jesus.

Ephesians 4:16

*The whole body [Church] depends on Christ, and all the parts of the body are joined and held together. Each part does its own work to make the whole body grow and be strong with love. [NVC]*

When we train members to depend on Jesus and do works of service for God, the whole church \_\_\_\_\_ and becomes \_\_\_\_\_.

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8. The church will grow and become strong when all members join themselves with Christ to build the Church through works of service. Think about these words the Apostle Paul wrote to the Christians in Ephesus.

Ephesians 2:8-10

*For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God-- not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.*

We are not saved by our good works, but God has already prepared each Christian through Jesus Christ to do \_\_\_\_\_ that will build his kingdom.

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9. We cannot boast about the work we do for God. However, we are created by God to do good works for his kingdom. God has a plan prepared for every Christian. God has given every Christian skills that he or she can use to build the Church and bring honor to Jesus. If we fail to use our God-given skills to bless the Church, we have failed to honor Jesus and we have disappointed God. A leader must enable his followers to discover their special skills and guide them in using those skills to build the church.

Romans 12:1-8

*Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.*

*For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.*

One of the ways that we worship God is by doing \_\_\_\_\_ of \_\_\_\_\_ that build his Kingdom.

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10. Works of service that build the Church is one way to worship God. They are living sacrifices made to God. Leaders of the local congregation must explain this to their members and train them to serve. The purpose of our leadership is "*to prepare God's people for works of service so that the body of Christ may be built up*" (Ephesians 4:12). This is what we mean by the *priesthood of all believers* mentioned in chapter 6. Every Christian has a work to do in the Lord's Kingdom. It is not just those who have been given higher theological education and special training that are called to serve. Every Christian is a member of the royal priesthood that makes living sacrifices to God.

2 Corinthians 5:15

*Christ died for all so that those who live would not continue to live for themselves. He died for them and was raised from the dead so that they would live for him. [NCV]*

How do we live for Jesus and show our worship of him? \_\_\_\_\_

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11. We live for Jesus and worship him when we do works of service that will build his church. Leaders must train and mentor the members of the congregation until *"all reach unity in the faith and in the knowledge of the Son of God."* We want every member to *"become mature, attaining to the whole measure of the fullness of Christ."* Every leader, no matter the leadership position he holds, must have this goal. We must train, guide and encourage all members to build the church for the honor and glory of Jesus Christ. Jesus is our head. Jesus is our leader.

What is the purpose of leadership within the local congregation? \_\_\_\_\_

\_\_\_\_\_

**DISCUSSION QUESTIONS:**

1. What should be the focus of the leaders of the local congregation?
2. How can we enable the local leaders to fulfill their purpose?

# THE RESTORATION MOVEMENT

## CHAPTER TWELVE: HOW WERE LEADERS CHOSEN?

**1. Now let us look deeper into the government of the Church.** We know that Jesus is our head leader. We know that our purpose as leaders is to train and enable every Christian to use their skills to build up the church for the glory and honor of Jesus. But who actually decides the details of how we will do this important work? Every congregation, every culture and every nation is different. The things that work in one place to build the local congregation may not work here to build our congregation.

Where should we begin as we think about how to choose leaders for our church?

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2. Again, let us first see how leaders were chosen in the churches established by the Apostles. The first church was established in Jerusalem by the Apostles of Jesus. The Apostles taught the new converts to follow Jesus' commandments (Acts 2:42). When the work of the church became too much for the Apostles, they chose men to take care of the benevolent work of the church while the Apostles continued the work of teaching and praying (Acts 6:1-6).

Who established the first church in Jerusalem? \_\_\_\_\_

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**3.** Jesus appointed his Apostles to establish the first church in Jerusalem (Acts 1:8 and Acts 2:1-14). The Apostles helped the Jerusalem church choose its first leaders. It is important to notice how these servants were chosen.

The Apostles said to the congregation, "*Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.*"

*This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. (Acts 6:3-6)*

Who chose the first leaders of the first church in Jerusalem? \_\_\_\_\_

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4. The whole congregation chose the first leaders of the first church established by the Apostles. Notice that the Apostles allowed the congregation to choose their own leaders. Also notice that the Apostles gave them guidelines for choosing their leaders. Read the scripture again in the previous frame before you complete the sentence below.

The leaders were required to be full of the \_\_\_\_\_ and \_\_\_\_\_.

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5. Leaders have to be men who are guided by the Holy Spirit and men who are wise. These men were *deacons* or servants. They did the benevolent work of the church. The office of *deacon* continued to be a common position of leadership in the local congregations of every

congregation. Their responsibility was to take care of the physical needs of the church. You can read more about their qualifications in 1 Timothy 3:8-13.

Notice that some translations of 1 Timothy 3:11 refer to the wives of deacons while others use the word deaconesses. This seems to be a reference to the wives of deacons, but it could also be a reference to women who served as official servants in the local congregation.

What work did the first chosen officers of the church in Jerusalem do? \_\_\_\_\_

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6. The first officers of the church in Jerusalem were deacons (servants) who did the benevolent work of the congregation.

The Apostle Paul established many congregations in his missionary work. Let us look at how he handled the issue of choosing leaders for the local congregation. The Apostle Paul, with the help of Barnabas, first established congregations in Galatia. After converting people to follow Christ and organizing them into congregations, Paul and Barnabas revisited each congregation to help them set up a government.

Acts 14:21-23

*Then they [Paul and Barnabas] returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said. Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.*

Each church had its own \_\_\_\_\_ to lead it.

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7. Paul and Barnabas had elders appointed for each congregation. Each congregation had more than one elder.

A better translation of the Greek in this passage says that Paul and Barnabas *had elders elected or chosen by vote*. This means that Paul and Barnabas instructed and assisted each local congregation in choosing their own elders. I believe this is what actually happened. These were people whom Paul and Barnabas did not know well because they were visiting missionaries and not residents of the area. Only the local members of the congregation could know the character of it members. Only the local members knew men who qualified to hold such important positions of spiritual leadership.

The original Greek indicates that the elders were chosen by a \_\_\_\_\_ from the congregation.

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8. The original Greek indicates that the elders were elected or chosen by a vote from the congregation. Another important fact to know is that these elders were mature in their spiritual character. They were most likely Jews or Gentile converts to Judaism because Paul always started his evangelistic work in a Jewish Synagogue. These men had a strong Jewish background on which to build their understanding of salvation through Jesus Christ. They looked forward to the coming of the Messiah (Jesus Christ) and they knew Jehovah God's moral ways. Some could have been elders in a Jewish Synagogue before becoming a follower of Christ. They were chosen because they were qualified to lead both in

knowledge and in spiritual maturity. Remember, Paul told Timothy that an elder must not be a new convert (1 Timothy 3:6).

An elder is someone who is qualified to lead the congregation because he is spiritually

\_\_\_\_\_.

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9. Men are chosen to be elders because they are spiritually mature. It is not a matter of entitlement because of age or length of service as a deacon, but because the person has spiritual maturity due to his experience in living the Christian life.

It is important to notice that **more than one elder was appointed for each congregation**. Every reference to this office in the New Testament indicates that a local congregation had multiple elders. The only indication that there may have been only one elder ruling a church is in the passage about Diotrephes in 3 John 9-10. If that was the case, the Scriptures indicate that Diotrephes put out of the congregation those who opposed his dictatorial leadership. He may have done this to both members and those who wanted to help lead. He may have used malicious gossip and deceitful ways to make himself the only elder.

We see in the New Testament that each congregation had \_\_\_\_\_ elder.

(choose: one or more than one)

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10. New Testament congregations had more than one elder. It is best to have more than one elder in a congregation in order to avoid bad leadership. If only one man has authority, his pride can lead him to make bad and/or selfish decisions. I believe that better decisions are made when the Holy Spirit works through several men to make decisions for the congregation. It is dangerous for both the leader and for the congregation when only one man makes decisions for the congregation.

a. How were leaders of a local congregations chosen in the New Testament?

\_\_\_\_\_

b. List some Biblical qualifications for a leader? \_\_\_\_\_

\_\_\_\_\_

c. How many elders were chosen to lead a New Testament local congregation?

\_\_\_\_\_

### **DISCUSSION QUESTIONS:**

1. Who should choose the leaders of a local congregation?

2. Who should choose the preaching minister of a local congregation?

2. Why is it important to have more than one elder in a local congregation?

# THE RESTORATION MOVEMENT

## CHAPTER THIRTEEN: WHO HAD AUTHORITY OVER THE CHURCHES THAT THE APOSTLE PAUL ESTABLISHED?

1. The Apostle Paul established several congregations in different parts of the Roman Empire. There were congregations in Galatia. There were congregations in and around Ephesus. There were congregations in Macedonia. There were congregations in Greece (Achaia). Paul was concerned about their welfare. He made efforts to visit them. He wrote letters to teach and encourage them. He sent others to train and encourage them. But, who had authority over them?

Who do you think had authority over the churches that the Apostle Paul established?

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2. The short answer to this question is "only Jesus." I challenge anyone to bring forth a clear passage of Scripture in the New Testament which documents that one leader or a group of leaders had authority to make decisions that governed several congregations. We could look at the "*Council at Jerusalem*" which is also called the "*conference on circumcision*." It is recorded in Acts chapter 15.

Some Jewish leaders insisted that non-Jewish (Gentile) converts had to be circumcised before they could be saved. The Apostle Paul insisted that it was not necessary under the new covenant through Jesus Christ. Paul and Barnabas along with some other believers were sent to Jerusalem to consult with the Apostles and the elders of the Jerusalem congregation (Acts 15:1-2). Some view this meeting as an example where a group of leaders controlled the churches.

What was the issue to be discussed at this meeting? \_\_\_\_\_

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3. The descendants of Abraham (Jews) had been circumcised since the time of Abraham as a sign that they are the people of God. The purpose of this meeting was to decide if non-Jews (Gentiles) are required to be circumcised before they can be saved.

Those who participated in the meeting were the Apostles of Jesus, the elders of the Jerusalem church, the Apostle Paul, Barnabas and some men who felt that Gentiles should be circumcised and required to obey the Law of Moses (Acts 15:5). After much discussion about important facts, a decision was made. Through the guidance of the Holy Spirit (Acts 15:28), those who attended the meeting concluded that circumcision and obedience to the Law of Moses were not necessary for the salvation of Gentiles. The Apostles of Jesus Christ and the elders of the Jerusalem church joined hands to write a letter informing the Gentile believers of their decision. The letter was carried by representatives of the leaders in Jerusalem to congregations where both Gentiles and Jews worshipped together as Christians. Read the letter below.

Acts 15:23-29

*The apostles and elders, your brothers,*

*To the Gentile believers in Antioch, Syria and Cilicia:*

Greetings.

*We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said. So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul-- men who have risked their lives for the name of our Lord Jesus Christ. Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing. It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things.*

Farewell.

a. What was the decision made at this meeting concerning circumcision? \_\_\_\_\_

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b. Which men were involved in making this decision?

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c. Was it only men who made this decision? Who else influenced their decision?

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4. It was decided that circumcision was not necessary for a person to become a Christian. Notice that the Apostles of Jesus Christ were a part of this decision making process along with the elders of the Jerusalem church. Jesus gave his Apostles special guidance through the Holy Spirit to instruct the first Christians in the correct doctrine and practices of the Church. Also notice that they gave credit to Holy Spirit for the decision they made. The Holy Spirit made the decision and they agreed with it - Acts 15:28. This is the only example in the New Testament where we find a corporate decision being made that applied to more than one congregation.

Can you think of any other meeting recorded in the New Testament where a group of men made a decision that applied to several congregations? \_\_\_\_\_

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5. I do not know of any other meeting recorded in the New Testament which is similar to this one. The controversy over circumcision was a special issue that had to be resolved to keep peace within the local congregations where both Jews and Gentiles worshipped. This decision was made by the Holy Spirit working through the Apostles and possibly the elders of the Jerusalem Church. In all other cases, the doctrine and the practices of the churches were determined by the Apostles chosen by Jesus.

Does this meeting and the decision that was made show that the elders of the Jerusalem church controlled other churches? \_\_\_\_\_

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6. This meeting does not demonstrate that the elders or the elders and the Apostles of Jesus together controlled other churches. This meeting was conducted by the Apostles who had special authority to establish the doctrine and practice of the church. They included the elders of the Jerusalem church in the decision making process out of respect for their pioneering work of establishing the first church. The decision they made involved

only one doctrinal issue concerning Gentiles and the Law of Moses. There is no indication in the New Testament that this group of men or any other group of men continued to make decisions that controlled other congregations.

Sadly, this decision did not stop the problem. Some Jewish Christians continued to feel that before a Gentile could become a follower of Christ he had to observe the Jewish laws and practices. At one point in time, even the Apostle Peter was influenced by them. Read below the historical account of the Apostle Paul confronting the Apostle Peter about this issue.

Galatians 2:11-16

*When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.*

*When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"*

*"We who are Jews by birth and not 'Gentile sinners' know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified."*

These men were guilty of: *(Put a mark in front of every answer that is correct.)*

- ignoring an important truth about Jesus Christ.
- teaching a salvation by works.
- adding unnecessary teachings into the doctrine of the church.

7. All three answers are correct. These leaders were ignoring the fact that we are saved through our faith in Jesus Christ. We are not saved by keeping the Laws given to the Jews through Moses. If one feels he can be saved by keeping the Laws of Moses and the traditions of the Jewish culture then he believes in a salvation by works which is a false teaching. Requiring Gentile converts to follow the Laws given to Moses was an unnecessary teaching. Even though this false doctrine was corrected through the special meeting held in Jerusalem, the Apostle Paul had to confront it throughout his mission work where Jewish leaders were present.

What is the false doctrine that the Apostle Paul had to face throughout his mission work where Jews were present?

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8. The Apostle Paul often had to confront the false teaching that Christians must follow the Law of Moses. This is the reason that the meeting in Jerusalem on the topic of circumcision was very important. However, that meeting was not an effort to control the churches nor to take authority over churches. It's purpose was to correct a false doctrine.

Neither secular history nor Scripture indicates that one person or a governing body was established by the Apostles to make decisions which controlled many churches. Both secular history and Scripture indicates that the first churches and subsequent early churches were self-governing except for the teachings from the Apostles. Early Christian

leaders relied on the writings of the Apostles and the other authors of the New Testament to guide them in making decisions for their own local congregation. It was after the time of the Apostles when individuals began to take authority over a group of congregations. Several centuries passed before groups of leaders began to make corporate decisions for churches within a region. History reveals that these changes in church government brought with them negative politics, false teachings and corruption within the Church.

How did early church leaders within a congregation know how to conduct the affairs of their congregation? \_\_\_\_\_

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9. The leaders within a congregation depended on the Apostles teachings and later they depended on the writings of the Apostles and other leaders who wrote the books of the New Testament. It was only after the Apostles died that individual leaders began to control several congregations and it was centuries before groups of leaders controlled churches within a region. This action of setting up governmental structures that controlled several congregations brought corruption into the Church.

The Roman Catholic Church is an example of this corruption on a large scale. The Pope and his council claim the power to establish new doctrines that are contrary to or in addition to the writings of the Apostles. Many of their added doctrines and practices come from compromises with pagan religions. Examples of this are the worship of Mary and offering prayers to God through Mary and through those they label as special Saints.

Who had authority over the churches that the Apostle Paul established?

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### **DISCUSSION QUESTIONS:**

1. What false teaching did the Apostle Paul have to deal with because of the influence of Jews in the New Testament churches? Why was this teaching false?
2. What could have happened if these Jews had authority over several congregations?
3. What is the danger of setting up a group of leaders who control several churches?

# THE RESTORATION MOVEMENT

## CHAPTER FOURTEEN: THEOCRATIC GOVERNMENT

1. The government of the Church can be described as a theocracy. This means that God is the head and gives all orders. We see a theocracy set up by God in the Old Testament. God appointed Moses to lead the Jewish nation out of slavery in Egypt. He appointed Joshua to lead the Jews in conquering the promised land. God raised up spiritual leaders called *Judges* who taught the laws given by God through Moses. The Judges appointed by God settled civil disputes and led the Jews in defense against their enemies. That was a theocracy.

A theocracy is a government in which \_\_\_\_\_ is the head.

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2. God is the head of government in a theocracy. Sadly, the Jews (Israelites) of the Old Testament rejected a theocracy. They wanted a king like other nations. Samuel was the last Judge appointed by God. The leaders of the Jewish tribes made a request of Samuel.

1 Samuel 8:4-9

*All the elders of Israel gathered together and came to Samuel at Ramah. They said to him, "You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have."*

*But when they said, "Give us a king to lead us," this displeased Samuel; so he prayed to the Lord. And the Lord told him: "Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do."*

- a. The elders of Israel wanted a king like other \_\_\_\_\_.
  - b. These elders were rejecting \_\_\_\_\_.
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3. Notice that their request for a king was a rejection of the leadership of God. They wanted a king like other nations. God through Moses gave them laws to follow. God gave them Judges who taught them the laws and judged them according to the laws. The problem was that the Jews could not resist pagan ways. They were not satisfied with the spiritual leadership God was giving them.

When these elders said they wanted a king like other nations, they were rejecting the leadership of God. It is true that the Judges whom God appointed were not perfect, but God, through Samuel, warned them that the political problems they would have with a king would be worse.

1 Samuel 8:11-22

*He [God] said, "This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive groves and give them to*

*his attendants. He will take a tenth of your grain and of your vintage and give it to his officials and attendants. Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. He will take a tenth of your flocks, and you yourselves will become his slaves. When that day comes, you will cry out for relief from the king you have chosen, and the Lord will not answer you in that day."*

*But the people refused to listen to Samuel. "No!" they said. "We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles."*

*When Samuel heard all that the people said, he repeated it before the Lord. The Lord answered, "Listen to them and give them a king."*

a. Do you think God was happy to give them a King? \_\_\_\_\_

b. God warned them that they would become like S\_\_\_\_\_ to their king.

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4. God reluctantly gave the Jews a king, but warned them about the results of trading a theocratic form of government for a political form of government. They became like slaves to their kings.

The first king, Saul was a big disappointment (1 Samuel 13:13-14). The second King, David, was good because he loved God. The third king, Solomon, was given the gift of wisdom, but he failed to give spiritual leadership. He compromised with pagan ways and became greedy (1 Kings 11:1-13). The kingdom split into two kingdoms when Solomon died for the very reason God had warned. They were tired of all the demands of a king (1 Kings 12:1-20). Read what they said to Rehoboam the son of Solomon who was to become the next king. Then read Rehoboam's reply and the response of the people.

1 Kings 12:4, 12:13-14 and 12:20

*"Your father put a heavy yoke on us, but now lighten the harsh labor and the heavy yoke he put on us, and we will serve you."*

*The king answered the people harshly. Rejecting the advice given him by the elders, he followed the advice of the young men and said, "My father made your yoke heavy; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions."*

*When all the Israelites heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. Only the tribe of Judah remained loyal to the house of David.*

For what reason did the kingdom of Israel split into two after Solomon died? \_\_\_\_\_

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5. Just as God had warned them, their kings tried to make slaves out of them. Eleven of the tribes followed Jeroboam and only one tribe followed Rehoboam the son of Solomon. The only reason the tribe of Judah followed Rehoboam was because he was from their tribe, the tribe of the former King David.

Another sad thing is that these kings were not spiritual leaders, but political leaders. Jerusalem was the center for the tribe of Judah, the place where King Rehoboam lived and ruled over the tribe of Judah. It was also the location of the temple where all the tribes of Israel worshipped.

1 Kings 12:26-32

*Jeroboam thought to himself, "The kingdom will now likely revert to the house of David. If these people go up to offer sacrifices at the temple of the Lord in Jerusalem, they will again give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam."*

*After seeking advice, the king made two golden calves. He said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, who brought you up out of Egypt." One he set up in Bethel, and the other in Dan. And this thing became a sin; the people went even as far as Dan to worship the one there.*

*Jeroboam built shrines on high places and appointed priests from all sorts of people, even though they were not Levites. He instituted a festival on the fifteenth day of the eighth month, like the festival held in Judah, and offered sacrifices on the altar. This he did in Bethel, sacrificing to the [golden] calves he had made. And at Bethel he also installed priests at the high places he had made.*

King Jeroboam established places of worship other than Jerusalem. He made two golden calves to be worshipped. He instituted a religious festival to take the place of the Day of Atonement. He appointed priests to conduct worship. None of this was in agreement with the regulations and laws that God gave to Moses.

a. Was this decision of King Jeroboam to establish places of worship, golden idols, priests and a new festival a spiritual decision or a political decision? \_\_\_\_\_

b. Everything that King Jeroboam set up for the worship of his people became a S\_\_\_\_\_ for them.

6. The decision of King Jeroboam was a political decision to preserve his own leadership of the Israelites. Everything that he had them to do as worship became a sin for them because it did not agree with the laws and regulations God had given to them through Moses.

Most of the kings after that were corrupt. The Jewish people moved farther and farther away from God's ways until God finally allowed their enemies to conquer them and spread them around the world. Today the Jews are still spread around the world and they still struggle to establish a strong political nation.

Political leaders make decisions based on H\_\_\_\_\_ reasoning. Spiritual leaders make decisions based on what \_\_\_\_\_ has said.

7. Political leaders use human reasoning to make decisions. Spiritual leaders examine the Bible to see what God has said. Political leaders will lead us into sin. Spiritual leaders will lead us to follow God.

We may claim that a theocracy did not work for the Jews and it will not work for us. The reason it did not work for the Jews is because they refused to pay attention to God's teachings given through Moses. They neglected God's ways. They were encouraged to adopt Pagan ways by their political leaders.

Which type of leader do you want to lead your congregation, a political leader or a spiritual leader? \_\_\_\_\_

8. I pray that you choose spiritual leaders for your congregation. Political leaders know how to make things happen in the culture, but the results may not be spiritual. Sometimes we cannot imagine how we can succeed if we follow God's ways. However, we must remember that God will not bless us if we follow political ways that are against his will. I would rather be blessed by God than to be successful in my culture.

We might also say that the independent, autonomous government of the local congregation set up by the Apostles will not work for us. I believe it will work when we pay attention to the teachings of the Apostles in the New Testament. I believe it will work because the Apostles chose this method of government under the direction of the Holy Spirit. We have recorded in the New Testament the commands of Jesus Christ for his followers. We have recorded in the New Testament the guidelines for the Church set up by the Apostles of Jesus. We have our commission recorded in Matthew 28:18-20. We have our purpose recorded in Ephesians 4:11-16. If we focus on those instead of human reasoning, I believe we will be blessed by God and successful in God's eyes.

Does God judge success by the number of members in the congregation and the amount of money donated by the members of the congregation; or by the obedience of its members?

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9. God judges success by our obedience to his commands given to us through Jesus Christ and his Apostles. Have we really tried God's ways; or are we like the Jews who never really tried and only complained? I see many ways in which we have never fully followed our commission or carried out our purpose as leaders. Has every convert matured to the point where he gives generously? Has every convert matured to the point where he has put to death his sinful nature and fully submitted his life to the guidance of the Holy Spirit? Has every convert added every fruit of the spirit to his character? Can we say that God's ways do not work for us because we tried them and they failed?

a. What is a theocracy? \_\_\_\_\_

b. How do we have a theocracy in the local congregation? \_\_\_\_\_

#### **DISCUSSION QUESTIONS:**

1. What is the difference between a political government for the church and a theocratic government for the church?
2. What is the danger in having a political government for the church?
3. How do we set up a theocratic government for the church?

# THE RESTORATION MOVEMENT

## CHAPTER FIFTEEN: THE CHURCH AT CORINTH

1. The church at Corinth had many problems. Those problems came about because of negative politics. There was division among the members. The Apostle Paul wrote this about the main cause of division within the congregation.

1 Corinthians. 1:11-12

*My brothers, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas [Peter]"; still another, "I follow Christ."*

The church at Corinth was divided over whom they should \_\_\_\_\_  
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2. Division came into the church at Corinth because they could not decide whom to follow.

1 Corinthians 1:13

*Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?*

Whom should they have followed? \_\_\_\_\_  
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3. Christ is not divided and the members of the congregation must not be divided on whom to follow. We should only follow Jesus Christ. Only Christ was crucified to pay the penalty for our sins. We are baptized into the name of Jesus Christ, because only he can save us.

Some of the members of the congregation at Corinth wanted a king. They ignored Christ. They did not seek to know the will of Christ. They wanted a human being to lead them and tell them what to do.

Some members of the Corinthian congregation wanted a P\_\_\_\_\_ leader.  
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4. Some wanted a political leader. They wanted to use human reasoning instead of seek after spiritual truths.

There was no division between Paul and Apollos and Peter (Cephas). They were weak human beings who did not always agree. Their differences were not important. What is important is that every Christian must seek the will of Jesus our head through the facts that are revealed by the Holy Spirit in the New Testament. The Apostle Paul (1 Corinthians 2:1-16), the Apostle Peter (2 Peter 1:16-21), the Apostle John (1 John 1:1-3) and all the New Testament writers were guided by the Holy Spirit to tell us how to live and how to govern the Church. The things they taught were not their own teachings, but the teachings given to them by Jesus through the guidance of the Holy Spirit. Read these words of the Apostle Paul to the church at Corinth.

1 Corinthians 2:1-5

*When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words,*

*but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power.*

Our faith must not be in men's human \_\_\_\_\_, but in God's

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5. If we trust in human wisdom, then we are only seeking political solutions to our problems. If we are a Christian, then we will trust in the power of God through Jesus Christ. We must always be focused on Jesus Christ and not on weak humans. The Apostles taught us about the power of God, not the wisdom of men. Read more of what Paul wrote.

1 Corinthians 2:6-10

*We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. However, as it is written:*

*"No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"-- but God has revealed it to us by his Spirit.*

Who revealed to the Apostles the wisdom of God? \_\_\_\_\_

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6. The Apostles of Jesus did not teach the wisdom of men. They taught the wisdom of God revealed to them through the Holy Spirit. The Apostle Paul continues.

1 Corinthians 2:10-11

*The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.*

Who best knows the will of God? Is it the Holy Spirit, those chosen by God or highly educated men of this world? \_\_\_\_\_

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7. Only the Holy Spirit can fully know the will of God. The Apostle Paul explains the source of his teachings.

1 Corinthians 2:12-13

*We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.*

Who taught the Apostles the wisdom of God? \_\_\_\_\_

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8. The Holy Spirit taught the Apostles the wisdom of God. They did not go to universities to learn the wisdom of God. The things they taught were revealed to them though the Holy Spirit. This was the promise given to the Apostles by Jesus (John 16:12-15).

1 Corinthians 2:14

*The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.*

When we are baptized, we receive the gift of the indwelling Holy Spirit (Acts 2:38). One of the benefits of the indwelling Holy Spirit is to help us understand the Bible. What can we say about people who refuse to accept what the Bible teaches?

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9. People who refuse to accept what the Bible teaches do not have the indwelling Holy Spirit working in their life. They do not understand the teachings because they are judging the teachings based on human reasoning without the help of the Holy Spirit. The Holy Spirit does not enable us to create new teachings, but only to understand the teachings revealed to the Apostles.

1 Corinthians 2:15-16

*The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.*

- a. The Holy Spirit enabled the Apostles to have the \_\_\_\_\_ of Jesus Christ.
- b. Can we add anything to the teachings already revealed in the New Testament?

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10. We would be foolish to claim that we can add anything to the teachings revealed in the New Testament. The Apostles had the mind of Christ. We cannot have the mind of Christ in the same way that they did. Those teachings were given to the Apostles through a special gift of the Holy Spirit. It is not our responsibility to create new teachings. It is our responsibility to understand the teachings revealed in the New Testament and then to apply them to our life and to our leadership.

The Apostles had the mind of Christ in a special way. They were guided by the Holy Spirit to know his mind and his will for the Church. The mind of Christ is revealed to us within the writings of the Apostles and others who wrote the New Testament.

How can we have the mind of Christ? \_\_\_\_\_

How can we avoid divisions in the church caused by men? \_\_\_\_\_

**DISCUSSION QUESTIONS:**

- 1. What caused political problems within the church at Corinth?
- 2. How can we avoid political problems within the local congregation?

# THE RESTORATION MOVEMENT

## CHAPTER SIXTEEN: DO YOU HAVE THE MIND OF CHRIST?

1. The Apostle Paul wrote in 1 Corinthians 2:16 that he had the mind of Christ. He shared the information of the mind of Christ in his letters to the churches. We have those letters in our New Testament. The Apostle Paul also explained in 1 Corinthians chapter two that the Holy Spirit enabled him to have the mind of Christ. If we have been baptized, we have the gift of the Holy Spirit in our life to help us understand the mind of Christ (Acts 2:38).

What else do we need to do in order to have the mind of Christ in addition to having the gift of the Holy Spirit dwelling within us? \_\_\_\_\_  
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2. It is not enough to have the gift of the Holy Spirit. We must study the New Testament in order to have the mind of Christ. The New Testament contains the teachings of Jesus in the four Gospels (Matthew, Mark, Luke and John). The mind of Christ is revealed in all the writings of the Apostles and the other writers of the New Testament. They were guided by the Holy Spirit to know the mind of Christ as they taught and as they wrote.

What is required of us in order to know the mind of Christ. (*two things*)  
\_\_\_\_\_  
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3. We must have the indwelling of the Holy Spirit and we must study the writings in the New Testament. Do you have the mind of Christ? Are you seeking to know the mind of Christ which is revealed in the New Testament through the Apostles and other writers guided by the Holy Spirit? Or, do you make up your own rules based on human reasoning? That is a dangerous thing to do. Notice the thing that Jude was concerned about in his letter to the churches.

Jude 1:3

*Dear friends, I wanted very much to write you about the salvation we all share. But I felt the need to write you about something else: I want to encourage you to fight hard for the faith that was given the holy people of God once and for all time. [NCV]*

The word *faith* in this scripture refers to all that we believe and understand about Jesus Christ and our salvation through him. We could say it is the doctrine about Jesus Christ, salvation and His church. With this understanding of the word *faith*, answer the following questions based on the last sentence in Jude 1:3 above.

a. How many times have the people of God been given information about the faith in Jesus Christ? \_\_\_\_\_

b. Was this faith that was given about Jesus Christ only for the first Christians; or is it also for us? \_\_\_\_\_  
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4. This information about Jesus has been given to us only **once** through the teachings and writings of the Apostles and early church leaders. Also, this information is all we need

because it is **for all times**. God did not continue to give us new information or different information through other church leaders in the following centuries. Jude was concerned about false teachings (Jude 1:4) and we must be concerned about false teachings.

The Roman Catholic Church believes that they have received new teachings through their popes, but we know this is not true. Such a false attitude about God's truth has led the Roman Catholic Church to introduce many false teachings such as the worship of Mary, the mother of Jesus, and praying to God through their *Saints* and through Mary rather than through Jesus Christ.

Do you believe that the popes of the Roman Catholic Church have received new teachings from God or do you believe that these new teachings came from men?

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5. We will discuss your answer to the previous question in our next discussion meeting. However, I believe that many of the teachings of the Roman Catholic Church came from men and not from God. They present these teachings as necessary teachings from God, but I believe they are false teachings.

Anytime we say that the teachings of the New Testament only applied to the culture in that day, we are also saying that we can change the mind of Christ to agree with our culture. That is a dangerous attitude because it depends on human reasoning and not on the truth revealed through the Holy Spirit in the writings of the New Testament.

The danger in saying that the teachings in the New Testament only applied to the culture of that day is that it depends on \_\_\_\_\_ . (two words)

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6. It is dangerous to depend on human reasoning. There are many false teachings among Christians that are based on human reasoning. Some of those teachings go directly against clear teachings that Jesus and the Apostles gave us in the New Testament. Read what the Apostle John wrote about the prophecy that he recorded in the book of Revelation.

Revelation 22:18-19

*I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to these words, God will add to that person the disasters written about in this book. And if anyone takes away from the words of this book of prophecy, God will take away that one's share of the tree of life and of the holy city, which are written about in this book. [NCV]*

a. What will happen to someone who adds his own teachings onto the prophecies that John recorded in the Book of Revelation? \_\_\_\_\_

b. What will happen to someone who takes words away from the prophecies that John recorded in the Book of Revelation? \_\_\_\_\_

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7. The person who adds his own teachings onto these prophecies will experience the disasters predicted in the book of Revelation. The person who takes away even one word from the prophecies in the book of Revelation will lose his opportunity to eat from the tree of life and live for eternity.

It is not our job to change the teachings, but to understand them. It is very difficult to understand the prophecies in the Book of Revelation. We can understand some of it in a

general sense, but not in details. Anyone who claims they know the details is adding onto the prophecies and doing a dangerous thing. Anyone who says that the prophecies do not mean what they say is also doing a dangerous thing. We have to be very careful about how we interpret and apply the truth revealed in the New Testament. Anyone who adds to the mind of Christ or attempts to take away from the mind of Christ is in serious danger from the head, Jesus Christ. Anyone who rejects his teachings and his guidelines revealed in the New Testament does not have the Spirit of God in him.

How dangerous is it to ignore or to add to the teachings and the guidelines found in the New Testament? \_\_\_\_\_

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8. It is very dangerous to ignore or to add to the teachings and guidelines found in the New Testament. The Apostles' plan for the government of the Church was given by our head Jesus Christ through the guidance of the Holy Spirit. We cannot say that the Apostles' plan for the government of the Church does not work until we first do our part to implement it in the local congregation. Instead of looking outside the local congregation for help and instead of looking for a king or a higher political power to direct us, we need to look within the local congregation.

Do our members know the mind of Christ for their life? What resources for leadership and material goods has God put within our members? What commands and instructions of Jesus and His Apostles have we never put into practice? Where have we failed to show our faith by stepping out in faith to follow God instead of complaining that someone else needs to do it for us? Why do we need someone or some organization to regulate us when we have Jesus Christ as our head and his teachings before us in the New Testament?

Why do members of a congregation not know how to build the church and follow Jesus?

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9. There are at least two possible answers to the previous question. One is that the members are not encouraged to discover this information and put it into practice in their life. The second is that the members do not have the opportunity to discover the information they need in order to serve God through the church.

Every congregation needs a plan for discipleship training. Every congregation needs a plan for leadership development training. This is why leadership development classes are needed in every congregation. When we train, mentor and enable the leaders and the members of our congregation to the point that they are mature, then we will know the power of Christ working through us.

What is your congregation doing to develop leaders for the church? \_\_\_\_\_

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10. We will discuss your answers to the previous question at the next meeting. Think again about this statement of the Apostle Paul in Ephesians 4:11-16.

*It was he [Jesus Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors [shepherds] and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the*

*faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.*

*Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.*

Have we prepared God's people for works of service? Do they have a full knowledge of the Son of God? Are they mature? Do they have the mind of Christ? Let us speak the truth in love. If we, the servant leaders, love our followers, we will teach them the mind of Christ. We will teach them the ways of Jesus. We will warn them of the judgment to come if they do not repent. We will help them discover the gifts God has given them for good works. We will challenge them to use those gifts to build up the Church of Jesus Christ.

How do leaders show love to the members of the congregation that they lead? \_\_\_\_\_

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11. If we love the members of the congregation, we will train them how to follow Jesus and challenge them to serve Jesus through the church.

Do we need higher offices of leadership like *overseers, bishops and popes*? Don't we have enough offices of leadership in the New Testament? Why do we need titles such as *pastor and reverend*? Are not the titles of *elder, deacon, evangelist, prophet, shepherd, teacher* and *apostle* (missionary) sufficient for our leaders? Why do we need special names for the church like *Baptist, Presbyterian* or *Restoration* that identify us with certain ideas? Why do we need names like *Lutheran* that identify us with certain people. Isn't identify with Jesus Christ enough?

Any time we want the local congregation to be and do more than is mentioned in the New Testament, we may be turning the Church into a P\_\_\_\_\_ organization.

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12. These are attempts to make the Church a political organization. We have to be careful about adding titles and offices of higher leadership to the work of God's Kingdom. We are not the head. We are not authorized to add to what Jesus and the Apostles have already set up. This is what the members of the Corinthian Church wanted to do. Look at their problems. Every problem can be traced back to a negative political idea. Every problem can be attributed to individuals who felt they knew how to organize the church better than the Apostles.

We are walking on dangerous ground when we try to improve what Jesus has already ordained. Instead, let us look at how we can improve in our effort to do what Jesus has commanded us to do. It is not that we need a better way. The solution is to try harder to do what we already know needs to be done.

Read in this Scripture passage how King Jehoshaphat made his kingdom strong for the Lord. Then complete the sentences below.

2 Chronicles 17:3-13

*The Lord was with Jehoshaphat because in his early years he walked in the ways his father David had followed. He did not consult the Baals but sought the God of his father and*

*followed his commands rather than the practices of Israel. The Lord established the kingdom under his control; and all Judah brought gifts to Jehoshaphat, so that he had great wealth and honor. His heart was devoted to the ways of the Lord; furthermore, he removed the high places and the Asherah poles from Judah.*

*In the third year of his reign he sent his officials Ben-Hail, Obadiah, Zechariah, Nethanel and Micaiah to teach in the towns of Judah. With them were certain Levites--Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah and Tob-Adonijah--and the priests Elishama and Jehoram. They taught throughout Judah, taking with them the Book of the Law of the Lord; they went around to all the towns of Judah and taught the people.*

*The fear of the Lord fell on all the kingdoms of the lands surrounding Judah, so that they did not make war with Jehoshaphat. Some Philistines brought Jehoshaphat gifts and silver as tribute, and the Arabs brought him flocks: seven thousand seven hundred rams and seven thousand seven hundred goats.*

*Jehoshaphat became more and more powerful; he built forts and store cities in Judah and had large supplies in the towns of Judah. He also kept experienced fighting men in Jerusalem.*

What did King Jehoshaphat do that made his kingdom strong?

He walked in the ways of his \_\_\_\_\_ .

He sought the \_\_\_\_\_ of his father.

He followed the \_\_\_\_\_ of God rather than the \_\_\_\_\_ of Israel.

In the third year of his reign, he sent his officials to the towns to teach the people the \_\_\_\_\_ of the \_\_\_\_\_.

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13. Jehoshaphat made the Kingdom of Judah strong by walking in the ways of his father David. David was not his immediate father. David was his ancestor. King Jehoshaphat also sought after the God of his father who was Jehovah, the God of the Jews. He followed the commands of God rather than the worldly practices of Israel. He sent his officials to the towns of Judah to teach the people the Book of the Law - the laws that God gave to Moses. God blessed the nation and made it strong in every way.

We need to do with the New Testament what Jehoshaphat did with the Law of Moses. We need to train ourselves, our leaders and our members how to follow and obey Jesus Christ. If we want the church to be strong, every leader and every member must have the *mind of Christ*.

What must we do if we want every leader and every member to have the *mind of Christ*?

\_\_\_\_\_

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**DISCUSSION QUESTIONS:**

1. Is it only the leaders who must have the mind of Christ?
2. How do we enable Christians to have the mind of Christ?
3. How can we make the local congregation strong so that it does not depend on outside leaders?

# THE RESTORATION MOVEMENT

## CHAPTER SEVENTEEN: WHAT IS YOUR WORLD VIEW?

1. We studied the mind of Christ in the last lesson. We learned that the mind of Christ is revealed in the New Testament. In this lesson I want us to think about our **world view**. A *world view* is the way in which we try to understand the world in which we live. Our world view determines how we deal with the challenges we face each day of our life. Our world view helps us to interpret the world in which we live and then decide the best way to live within it.

Our world view will determine the way in which we respond to the \_\_\_\_\_ we face in this world.

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2. Our world view determines the way we respond to the challenges we face each day of our life. Here are some important questions that our world view helps us to answer: Why do I exist? What is my purpose in life? How do I relate to the world and the people within the world. How do I best solve conflicts that I have with the world and with the people within it? How can I find happiness and satisfaction? Is there life after death?

Our world view will determine how we \_\_\_\_\_ important questions about life.

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3. The answers we have for important questions will be determined by our world view. Our world view will determine the way in which we interpret and apply the teachings of Jesus Christ and the Apostles to our everyday life.

Perhaps the most difficult question to answer is, *What happens to me when I die?* The Bible gives us some answers, but somehow those answers do not seem real. We have not seen what is there. We can only read the few revelations that have been given through some of the writers of the Bible. The main one is found in the book of Revelation. That revelation was given to the Apostle John by Jesus Christ through an angel (Revelation 1:1-3). Much of what the Apostle John tells us is symbolic and therefore impossible to fully understand.

Our world view will influence the way we \_\_\_\_\_ the Bible.

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4. Our understanding (interpretation) of the Bible is influenced by our world view. This can be good or bad, depending on what our world view is and how we use it to interpret and apply Biblical teachings. In the next lesson we will look at the Christian world view.

In this lesson I want to look at four world views that will give us a wrong interpretation of the Bible and a dangerous application of Biblical teachings. These false world views have influenced Christian leaders and have brought about false teachings. We must be able to recognize when these world views are influencing us or our leaders so that we will not be misled into wrong interpretations of the Bible and its teachings. These four false world views are based on *philosophy, psychology, sociology and politics*.

A false world view will cause us to have a \_\_\_\_\_ interpretation of the Bible.

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5. False or wrong interpretations of the Bible are often brought about by false world views. We will take the topic of salvation and see how it has been wrongly interpreted by these false world views.

The first world view we will discuss is one that is influenced by *philosophy*. Philosophy is the science of trying to explain the world we live in using human reasoning. Philosophy uses human experience and human observation. The approach of philosophy is to discover what works best through observation, human experience and *trial and error*. Trial and error means to try something that comes from our human reasoning to see if it works. If it works, then we have learned something. If it does not work, we try to discover why it did not work. We learn from our failures and try something different.

Philosophy uses human R\_\_\_\_\_ based on human E\_\_\_\_\_ and human O\_\_\_\_\_.

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6. Philosophy is human reasoning based on human experience and human observation. Some describe philosophy as a theory of how the world works. When the word *theory* is used, it indicates that there is no clear truth when it comes to social matters. The belief is that what ever works within my culture must be right for me.

When we apply this world view to the Bible and salvation, it is very destructive to Biblical facts. Modern science explains the existence of the world and living things as a matter of natural evolution that happened by accident. The application is that, over time, through scientific investigation, mankind has gained a better understanding of the world and, in the process, mankind is learning to solve his social problems. This world view looks at the topics of sin, heaven and hell, the devil and the miracles in the Bible as myths or misunderstands about what was observed by human beings.

A philosophical world view sees the Bible as a record of M\_\_\_\_\_ and M\_\_\_\_\_ about what man has observed in the world.

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7. The philosophical world view see the Bible as a record of human myths and human misunderstandings. Those who hold this world view feel that modern man has a better understanding of social life than the writers of the Bible.

When this world view is applied to salvation, the church is seen as an organization whose purpose is to correct man's world view by teaching him ethics based on human experience and human observation. Any place where the Scriptures support human reasoning, it is used to support their teachings. Any Scripture that does not support human reasoning is discarded as a myth or a misunderstanding by the person who wrote it. Philosophers believe the Bible is not inspired by God, but simply an example of man's struggle to understand the world.

A philosophical world view will see the Church as an organization that must teach E\_\_\_\_\_ based on human reasoning rather than salvation from sin through Jesus Christ.

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8. A philosophical view of the church will see its purpose as only teaching human ethics. There is no heaven. There is no hell. We have only this life, here and now, to be concerned about.

*Psychology* is a study of the way our mind works. Psychology tries to explain why people think, feel and behave in certain ways. The belief is that, through self-will, the mind

can be corrected in the way it thinks so that every part of a person's life will improve. Sin is explained as a defect in thinking that can be corrected through human effort. The feeling of guilt is not viewed as the result of an offense against man but as a feeling that can be overcome through self-correction. The power of the Holy Spirit in our life is replaced with what they call *the power of positive thinking*. Salvation is seen as a matter of becoming a successful, happy person by correcting the way one views himself.

A psychological world view will see the Church as an organization that must teach the power of \_\_\_\_\_ as the pathway to salvation.

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9. The power of positive thinking is the message of salvation from a person with a psychological world view. However, Biblical salvation does not come through a belief in our own mental powers to correct the defects in the way we think. Biblical salvation (being saved from the penalties of our sins) depends on the mercy of God through Jesus Christ. Sanctification (becoming a righteous person) depends on the power of God through the Holy Spirit to correct our way of thinking and our way of acting (Romans 8:9-17). It is not our power, but the power of the Holy Spirit that enable us to overcome sin (Romans 8:13).

*Sociology* is a study of how human beings interact with one another and how they develop into communities. Sociology deals with the topics of marriage, poverty and crime. Sociology tries to solve social problems through a collective, community approach rather than through an individual approach. Sociologists believe that the success (salvation) of the individual and the community is dependent on the ability of the community to meet the needs of the individual.

A psychologist believes that a person fails because of a failure in the thinking of the individual. A Sociologist believes that a person fails because the \_\_\_\_\_ fails to provide for the \_\_\_\_\_ of the individual.

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10. A sociological world view sees an individual failure to be the results of a community failure to provide for the needs of the individual. This view point led to *liberation theology* in the Church. Liberation theology believes that man's problems of poverty, crime and divorce can be solved through community action. This belief in salvation through community action causes a church to focus its efforts on community development. These efforts are not wrong, but they can mislead the church to believe that man's righteousness and man's success in life are more dependent on community effort rather than on man's personal relationship with God.

When an individual sins, a person with a sociological world view will blame the \_\_\_\_\_ for the man's failure.

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11. The sociological world view puts all the blame for the sins of man on the structure and function of the community. Thus man is not responsible for his own sin. It is the community that must be reformed and changed before the individual can be held accountable for his sins.

We have already described *politics* as *the art or science of government, of guiding or influencing governmental policy* (Webster's Dictionary). A second definition was *winning and holding control over a government, political affairs or business; especially competition between groups or individuals for power and leadership* (Webster's Dictionary). We called the second definition **negative politics**. Some have seen oppressive political leaders in the

world as the spiritual enemy. Thus they have taken liberation theology to an extreme level by calling for the church to be directly involved in violent political conflicts and civil wars. They claim their authority for such action is Jesus using force to clear the temple of thieves (Mark 11:15-17).

Some radical (extreme) churches preach social reform through \_\_\_\_\_ action.  
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12. Political action, especially involvement in violent civil war, is an extreme approach to the purpose of the Church. It can become a false gospel of salvation for mankind through political action. The purpose of the church is not to force people to change, but to convince individuals within their the heart to repent of their sinful ways. We are agents in the process, but the Holy Spirit is the one who convicts individuals of the guilt of their sins (John 14:26 and John 16:7-11).

Remember that some wanted Jesus to be a political leader and free the Jews from the oppression of the Roman government. The Devil offered to give Jesus political control of nations if he would worship Satan (Matthew 4:8-10). Jesus rejected this use of his life. During his temptation in the wilderness, Jesus said the following important truths (Matthew 4:1-11):

- a. *"Man does not live by bread alone, but by every word that comes from the mouth of God."* Those words are found in the Old Testament (Deuteronomy 8:3).
- b. *"Do not put the Lord your God to the test."* We test God when we ask God to do something that is not in agreement with his will, something that has nothing to do with the purpose of His Church.
- c. *"Worship the Lord your God and serve him only."* We must be careful that we are not deceived into following a world view that ignores God, ignores his teachings and ignores our purpose as servants to carrying out His will.

Salvation is not based on corporate or community effort, but on each \_\_\_\_\_ personal relationship with God through Jesus Christ.  
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13. Salvation is an individual thing. Neither the church, the community, nor the government can assure us of our salvation. Each individual must establish his or her own personal relationship with God through Jesus Christ. That relationship is based on understanding and following the teachings within the Bible.

This is where our faith must come in. We cannot depend on human reasoning. Human reasoning has led some to conclude through scientific investigation that there has to be a higher intelligence that created the world, yet they are not ready to see the Bible as the source of information about that higher intelligence.

Hebrews 11:1

*Faith means being sure of the things we hope for and knowing that something is real even if we do not see it. [NCV]*

The Christian world view is based on a \_\_\_\_\_ that the Bible is true in everything that it says.  
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14. The Christian world view is based on faith in God and a faith which believes that the Bible is God's word and not just a record of man's experience. Our faith grows stronger as our experience with God matures through obedience to his teachings and we observe God's blessings in our life. Human reasoning and human observation may deceive us to believe that God's teachings do not apply nor do they work in our culture. However our faith will tell us that, no matter what we face in this world, God's ways are always best for two reasons.

[1] God is the intelligent creator of the universe. God created us and he knows what is best for us. God, through Jesus Christ, is preparing an eternal reward for those who worship and obey him.

[2] Our eternal salvation is not based on human reasoning, but on facts revealed in the Bible. It is not our job to question or change those truths. It is our responsibility, through faith, to understand those facts as best we can and then to follow them into a close relationship with God through Jesus Christ.

The Christian world view is not based on human reasoning, but on \_\_\_\_\_ in God and a belief that the Bible is the \_\_\_\_\_ of \_\_\_\_\_.

15. The Christian world view has faith in God and believes that the Bible is the Word of God. Thus, salvation comes through God, and not through the efforts of man.

Write the following words in front of the world view that best describes it: *philosophy*, *psychology*, *sociology* and *politics*.

- \_\_\_\_\_ a. Salvation depends on the ability of the community to meet the needs of the individual.
- \_\_\_\_\_ b. Salvation depends on man's ability to think positively.
- \_\_\_\_\_ c. Salvation depends on man's ability to solve his problems through experience and observation.
- \_\_\_\_\_ d. Salvation depends on having the correct form of government.

*Note: some of the information in this lesson comes from the article "Salvation, what is it?" by Lubbertus Ostendorp found on the website [www.christianstudylibrary.org](http://www.christianstudylibrary.org).*

**DISCUSSION QUESTIONS:**

1. How does our world view influence the way we interpret the Bible?
2. What is the weakness of each of the following approaches to a world view: *philosophy*, *psychology*, *sociology* and *politics*?
3. How is a Christian world view different from each of the above approaches to finding a solution to man's problems in life?

# THE RESTORATION MOVEMENT

## CHAPTER EIGHTEEN: THE CHRISTIAN WORLD VIEW

1. We learned, in chapter seventeen, four world views that can give us a false interpretation of the teachings in the Bible. Now, I want us to think about ten basic facts of the Christian world view. If we keep these truths in our mind, we will not be deceived by false teachings.

We learned in chapter seventeen that the Christian world view is not based on human reasoning, but on \_\_\_\_\_ in God and a belief that the Bible is the \_\_\_\_\_ of God. We also learned that salvation comes through the mercy (grace) of \_\_\_\_\_, and not through the efforts of \_\_\_\_\_.

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2. The Christian world view is based on faith in God and also a belief that the Bible is the Word of God. Most world views believe that man's salvation depends on man's efforts, but we know that our salvation comes through the mercy of God.

If we believe that the Bible is the Word of God, then we will believe everything within it. We will not try to change nor disregard any part of it even though some parts of it may not make sense to our human reasoning. If God is the intelligent creator of this very complicated universe and if the Bible is His message to us, then who are we to doubt anything found within the Bible?

Romans 11:33

*. . . his [God's] wisdom and knowledge have no end! No one can explain the things God decides or understand his ways. [NCV]*

Which do you trust the most, God's Word or man's reasoning? \_\_\_\_\_

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3. I trust God's Word more than man's reasoning. Any time there is a conflict between God's Word (the Bible) and man's reasoning, I will take my stand by faith on God's Word.

If we believe that the Bible is God's Word, then we will have the following basic truths as a guideline for our world view:

- a. God created the universe.
- b. God is holy.
- c. God has an enemy who is called Satan or the devil.
- d. We have sinned and can do nothing to be worthy of God's blessings.
- e. Jesus is God.
- f. God sent Jesus into the world to pay the penalty for our sins so that we can be reconciled to God.
- g. We are saved by grace through faith, but not by our works.
- h. We must allow the Holy Spirit to guide our life into the paths of righteousness.
- i. Out of love for God, we serve God by serving others.
- j. We are God's spiritual children and he is preparing an eternal reward for us.

Where does a Christian get his or her world view? \_\_\_\_\_

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4. Christians get their world view from the Bible. I listed ten basic truths of the Christian world view in the previous frame. We are going to look at a few Scriptures for each of these

ten truths in order to clarify each one. Other Scriptures will be listed for you to read if you wish.

The first point of a Christian world view involves the existence of the universe in which we live. The word *universe* refers to everything that exists, everything that we can see and everything that we observe.

Genesis 1:1

*In the beginning God created the heavens and the earth.*

Who created the universe? \_\_\_\_\_

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5. God created the universe. This means that God created the sun, the moon the stars, this world and everything on it including plants, animals, human beings and every thing that lives.

Some scientist have theories which say that this earth and life on this earth are the results of an explosion or the results of chemicals accidentally coming together in a way that caused life to happen. However, scientists have discovered that life is very complicated. Some scientist have decided that life could not have happened by accident. They call this theory *intelligent design*. Christians know the intelligent designer of this universe who is Jehovah, the God revealed in the Bible.

The next point of our world view is the character of Jehovah God.

Leviticus 11:44

*I am the LORD your God; consecrate yourselves and be holy, because I am holy.*

1 Peter 1:15-16

*But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy."*

We learn two important facts from these two passages of Scripture:

First, God is \_\_\_\_\_.

Second, everything that we do must be \_\_\_\_\_.

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6. A Christian knows that God is holy, therefore the things that we do must also be holy. The word *holy* means perfect, without sin. The word holy refers to the character of God. God is never evil or unfair. Although we cannot be completely holy in all we do, we can improve the level of our holiness with the help of God through the Holy Spirit. And, through Jesus Christ, we can be seen as holy in God's eyes. We will learn more about this later.

If God is totally holy, where does evil and sin come from? The answer is very simple, God has an enemy who loves to do evil. Read these words of Jesus:

John 8:44

*You [Jewish religious leaders who were hypocrites] belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.*

Acts 26:17-18

*I will rescue you [Saul, a man who was persecuting Christians but became the Apostle Paul after hearing these words from Jesus] from your own people and from the Gentiles. I*

*am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'*

Who is the enemy of God that brings evil into the world? \_\_\_\_\_

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7. Satan, also called the devil, is the enemy of God and the source of evil in the world. He is a liar who encouraged Adam and Eve to sin in the very beginning. This caused Adam and Eve to die. Thus Jesus calls him a *murderer from the beginning*. Jesus also calls him a *liar* because he deceives people. Satan is a leading angel who rebelled against God and led thousands of angels (demons) to follow him in opposing God. Satan is our enemy. To learn more, read 2 Thessalonians 2:9-10, 1 Peter 5:8 and Revelation 12:9.

We have all sinned because of the deception and the evil influence of Satan in this world. When we sin, we are no longer holy like God.

Romans 3:23

*. . . for all have sinned and fall short of the glory of God,*

Romans 6:23

*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

Romans 7:24-25

*What a wretched man I am! Who will rescue me from this body of death? Thanks be to God--through Jesus Christ our Lord!*

a. What do we deserve because of our sin? \_\_\_\_\_

b. Who can save us from this punishment? \_\_\_\_\_

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8. We deserve death and eternal punishment because of our sin. However, Jesus Christ is the only one who can save us from this punishment. But, who is Jesus Christ? Read this testimony of the Apostle John concerning Jesus Christ. John calls Jesus the *Word*. This is a translation of the Greek word *Logos* that was used in Apostle John's time to symbolize truth.

John 1:1-4 and 1:14

*In the beginning was the Word [Logos (truth)], and the Word [Logos (truth)] was with God, and the Word [Logos (truth)] was God. He was with God in the beginning.*

*Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men.*

*The Word [Logos (truth)] became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.*

1 John 1:1-4

*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched--this we proclaim concerning the Word [Logos (truth)] of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with*

*us. And our fellowship is with the Father and with his Son, Jesus Christ. We write this to make our joy complete.*

- a. The Apostle John uses the Greek word \_\_\_\_\_ to refer to Jesus Christ.
- b. This Greek word symbolizes \_\_\_\_\_.
- c. When the Apostle John writes in John 1:1-2 that *the Word was God*, he is also saying that Jesus is \_\_\_\_\_.

9. The Apostle John used the Greek word Logos to refer to Jesus Christ. The Greek word Logos was used to symbolize truth. John tells us very clearly that Jesus is God.

This fact is very important to a Christian. Jesus is not just a man. Jesus is not an angel created by God. Jesus is God. Jesus is God who came to the earth in human form to show us how to live a holy life. He also gave us necessary teachings which are recorded in the New Testament. To understand this better, you can read the following passages of Scripture: Philippians 2:5-11, 1 John 2:22, 1 John 4:1-3.

The most important reason Jesus (God) came to this earth in human form was to pay the penalty for our sins so we can be reconciled with God. The word *reconcile* means to renew (bring back) friendship between two people.

Col. 1:19-20

*For God was pleased to have all his fullness dwell in him [Jesus], and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.*

1 John 2:2

*He is the atoning [that which brings reconciliation] sacrifice for our sins, and not only for ours but also for the sins of the whole world.*

Acts 4:12

*"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."*

God \_\_\_\_\_ us to himself by sending Jesus Christ to make the atoning \_\_\_\_\_ for our sins.

10. Jesus came to this earth to pay the penalty for our sins so that we can be reconciled to God. The sacrifice that Jesus made was to allow his perfect, holy life to be killed on the cross as a payment for our sins. Only Jesus could make this payment, because only Jesus lived a perfect, holy life in human form. God did this out of love for the human beings he created (John 3:16-18).

There is nothing we can do that makes us worthy of God's forgiveness. This is the reason we needed Jesus, the only perfect human being, to pay the penalty for our sins. Jesus was both God and man. The most important thing Jesus did for us was to pay the penalty for our sins.

Titus 3:4-5

*But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,*

Ephesians 2:8-9

*For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God-- not by works, so that no one can boast.*

a. Are we saved **by** our faith, **by** our works or **by** the grace of God?

We are saved by \_\_\_\_\_.

b. Are we saved **through** our works or **through** our faith? \_\_\_\_\_

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11. We are saved by the grace of God through our faith. The word *grace* means to love someone who does not deserve it. Another word for grace is mercy. The word *mercy* means to give someone forgiveness and kindness who does not deserve it. We are not worthy of kindness and forgiveness from God because of our sins. It is only because of his grace and mercy that God is willing to forgive us and be kind to us. For more information on the mercy of God, read Hebrews 4:16 and 1 Peter 1:3-5.

However there is something that we must do. We must have an active faith because we are saved **through** our faith (Ephesians 2:8).

James 2:17 and 2:20-24

*In the same way, faith by itself, if it is not accompanied by action, is dead.*

*You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness (Genesis 15:6)," and he was called God's friend. You see that a person is justified by what he does and not by faith alone.*

Romans 4:1-3

*What then shall we say that Abraham, our forefather, discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast about--but not before God. What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."*

Was Abraham saved **by** his faith or **through** his faith? \_\_\_\_\_

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12. Abraham was saved **through** his faith. Abraham's good works did not save him. Even though his works were good, he was not worthy of God's kindness and forgiveness. However, God had mercy on Abraham, forgave Abraham's sins and blessed Abraham because Abraham showed his faith by doing what God asked him to do. Our faith must be put into action through our obedience to God's commands otherwise our faith is useless. We are not saved by our works, but we are saved when we have enough faith to take action by doing the things God has asked us to do.

You have seen references to the Holy Spirit in the Scriptures quoted in this lesson. You will remember that Jesus promised to send the Holy Spirit when he left this earth. The Apostles received a special gift of the Holy Spirit on the Day of Pentecost. That special gift enabled the Apostles to remember all that Jesus had taught them. The Holy Spirit also gave the Apostles special guidance and special powers as they established the Church.

1 Corinthians 2:12-13

*We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by*

*human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.*

Who guided the Apostles as they established the Church of Jesus Christ?

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13. The Holy Spirit guided the Apostles as they established the Church. The Holy Spirit enabled them to remember the things Jesus had taught them. The Holy Spirit also revealed to them the mind of Christ (see lesson 16).

The Apostle Peter tells us on the Day of Pentecost that we also receive the Holy Spirit when we repent and show our faith through submission to baptism (Acts 2:38). Our body becomes the temple of the Holy Spirit (1 Corinthians 6:19-20). The Holy Spirit lives within us to help us obey the commands of Jesus. The Holy Spirit enables us to overcome our sinful nature so we can live the holy life. Human beings learned about sin when Adam and Eve disobeyed God by eating from the *tree of the knowledge of good and evil* in the garden of Eden (Genesis 2:15-17 and Genesis 3:1-11).

Romans 8:9 and 8:12-17

*You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.*

*Therefore, brothers, we have an obligation--but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.*

2 Tim. 1:7

*For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.*

Christians are able to live the righteous life through the power and self-discipline of the \_\_\_\_\_ working in our life.

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14. It is only through the power and self-discipline of the Holy Spirit that we can live a righteous life. Through our faith, we depend on the Holy Spirit to guide us into the paths of righteousness and to have the strength to take that path. The Holy Spirit enables us to live a righteous life. We cannot do it without His help. We must seek the guidance of the Holy Spirit by studying God's Word and by praying about what we read in the Bible. We must pray that God through the Holy Spirit will guide us to understand the Bible and then to put our understanding into action in our life. This is the faith through which we are saved.

Our faith not only enables us to live a righteous life, our faith also enables us to serve God. God has called us to do good things for his Kingdom.

Ephesians 2:8-10

*For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God-- not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.*

1 Peter 4:8-11

*Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ.*

God has saved us by grace so that we can show grace to others by doing the \_\_\_\_\_ he has created us to do.

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15. This is a wonderful thing for us. God uses us to show grace to others by the good deeds that we do. God has given us special gifts and skills that we can use to be a blessing of grace to others.

God, through the Holy Spirit within us, uses us to carry out his work of grace. We must be God's willing workers.

2 Corinthians 5:14-15 and 5:17-20

*For Christ's love compels us, because we are convinced that one [Jesus Christ] died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.*

*Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us.*

If we love God and appreciate all he has done to save us through Jesus Christ and the indwelling of the Holy Spirit, then we will be his \_\_\_\_\_ to the world.

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16. A Christian will view himself as an ambassador for Christ. We do not have to be preachers, evangelists, missionaries, or officers in the church to be ambassadors for Christ. We just have to use the skills that God has given to us in a way that blesses others. We no longer live for ourselves. We live for Jesus and we live to help others. To understand this better, read all of Romans chapter twelve (12).

The last important point of the Christian world view involves life after death. Those who are influenced by philosophy, psychology and sociology often have no respect for the idea of life after death. To them, all there is to life is what we see and experience here and now. They believe it is the end of our existence when we die. However, the Bible tells us there is life after death. God created human beings from the dust of the earth just as he created all other things that live on this earth. However, he gave human beings something special that he did not give to other living things.

Genesis 1:26-27

*Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them.*

Mankind is the only living being that is created in the \_\_\_\_\_ of God.

17. Human beings are the only part of God's creation that are created in his image. This means that mankind has an eternal existence just like God. We call this eternal existence the soul of man. Every human being is born with an eternal soul that is in the image of God. This eternal soul is placed in a physical body that is made from the dust of the earth (Genesis 2:7).

In the beginning, the physical body was allowed to live forever as human beings ate from the tree of life in the Garden of Eden. However, after Adam and Eve disobeyed God by eating the fruit of the tree of the knowledge of good and evil mankind took on a sinful nature. God no longer wanted them to live forever in the physical body. God made it impossible for them to eat from the tree of life. The physical body died, but the soul continued to exist forever (Genesis 3:23-24).

2 Corinthians. 5:10

*For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.*

Hebrews 9:27-28

*Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.*

- a. What does every human being face when he or she dies? \_\_\_\_\_
- b. What did Jesus do for those who are waiting for him? \_\_\_\_\_

18. Everyone will face the judgment of God for the good and bad they have done while in their physical body. We have all sinned and are not worthy of being in God's presence. However, Jesus Christ sacrificed his perfect (sinless) life on this earth to pay the penalty for our sins. All who accept this fact, repent of their sins, are baptized and follow Jesus in faith will receive the forgiveness of their sins through the sacrifice of Jesus (Acts 2:38). All who are guided by the Holy Spirit have a special blessing.

Romans 8:12-17

*For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs - heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.*

Those who put to death their sinful nature through the guidance of the Holy Spirit are the \_\_\_\_\_ of God. They are \_\_\_\_\_ of God and co-\_\_\_\_\_ of Jesus Christ.

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19. All believers who let the Holy Spirit guide them into the ways of righteousness become the children of God and have an eternal inheritance in the presence of God (Revelation 20:12-15, Revelation 21:1-8). They will eat from the tree of life on the new earth that God will create after the judgment (Revelation 2:7, Revelation 22:2, 14 and 19). They will be given a new body that is perfect and eternal (1 John 3:2-3, all of 1 Corinthians chapter 15). Those who have been faithful in serving others will be rewarded (Matthew 6:19-20, Matthew 16:7, Luke 6:35, 1 Corinthians 3:11-15, Ephesians 6:8, Colossians 3:23-24).

We have covered ten important facts of the Christian world view. Review this lesson then complete the following sentences about these ten important Biblical facts.

- [1] The high intelligence that created this universe is \_\_\_\_\_.
- [2] God is \_\_\_\_\_ therefore we must also be \_\_\_\_\_.
- [3] Evil comes from the enemy of God who is \_\_\_\_\_.
- [4] Because of our sins, we deserve \_\_\_\_\_, but \_\_\_\_\_ can save us from this punishment.
- [5] The historical Jesus whose life is recorded in the New Testament is \_\_\_\_\_ who came to this earth.
- [6] The reason Jesus came to this earth was to bring R\_\_\_\_\_ between us and God by making a \_\_\_\_\_ that paid the penalty for our sins.
- [7] We are saved by the \_\_\_\_\_ of God through our \_\_\_\_\_ in Jesus Christ.
- [8] We are able to live a righteous life through the power and self-discipline of the \_\_\_\_\_ working in our life.
- [9] Out of our love for God, we will serve God by doing \_\_\_\_\_ that benefit \_\_\_\_\_.
- [10] After we die, we will face the \_\_\_\_\_ of God and we will receive an \_\_\_\_\_ for the good deeds we have done to help others.

**DISCUSSION QUESTIONS:**

- 1. Take each Biblical truth of the Christian world view and compare it to each of the four false world views. Explain how each of the four false world views influence Christians to wrongly interpret each of the ten basic truths of a Christian world view. You can use the questions in frame 19 as a guideline for the discussion.
- 2. Which is best, (1) to appeal to our culture using it's world view or (2) to challenge our culture to see the failures of it's world view and to see the truth of the Christian world view?