

CLASS MATERIAL
ON
BIBLE
AUTHORITY

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Student

Lesson 1. Authority: Our need of it

Introduction

- A. Authority is needed in all areas of life.
- B. Authority defined:
Webster - 1. the power or a right to command, act, enforce obedience, or make final decisions; jurisdiction. 2. this power as delegated to another; authorization
- C. To act with authority - to act with the approval and support of the legal authority

I. Man needs authority in the religious realm

- A. Jesus and the Chief Priests recognized the need for authority. **Matt. 21:23-27**
- B. Some deny that we need authority from God for all that we do in religion.
 - 1. Some mistakenly see themselves as the authority, **Jer. 10:23; Prov. 14:12**
 - 2. Some mistakenly look to the traditions of men for authority, **Col. 2:20-22; Matt. 15:9**
- C. Failure to demand Bible authority has become the cause for apostasy in the Lord's church throughout history and in our own generation. **I Tim. 4:1, 2**
- D. We must have authority for what we do religiously to remain in fellowship and harmony with God, **II Jn. 9-11**

II. The need for Divine authority is illustrated in Old Testament examples.

- A. Cain and Abel, Genesis 4
 - 1. Abel offered his sacrifice by faith, **Heb. 11:4**
 - 2. Faith comes by hearing the word of Christ, **Rom. 10:17**
 - 3. Abel offered a blood sacrifice because it was authorized by what God said about worship.
 - 4. Cain offered a vegetable sacrifice that was not mentioned in the word of God.
 - 5. Cain's offering was rejected because it was a substitute for the worship authorized by God.
- B. Nadab and Abihu acted without authority from God when they offered strange fire, Lev. 10:1-2.
 - 1. These priests added an unauthorized item to the worship. They presumed to perform an act of worship on their own authority and were destroyed by God.
 - 2. God did not tell them not to offer strange fire. He simply told them the kind of fire that He wanted.
They were to get the coals from the altar of burnt offerings, **Lev. 16:12.**
 - 3. Strange fire is like strange incense. Strange incense were incense that were not prepared according to the commandments in the law, **Ex. 30:9; Num. 16:35, 46; II Chron. 26:19.**

C. King Uzziah acted without Divine authority in trying to burn incense to the Lord.

II Chron. 26:16-20; Ex. 30:1-10

1. Only the family of Aaron of the tribe of Levi was selected to be priests,
Ex. 28:40-43; 40:12-15
2. God never said, "Thou shalt not perform the office of priest." It was sufficient that he said who should be priests.
3. Korah, Dathan and Abiram presumed to act as priests and were destroyed,
Num. 16:1-35.
4. Uzziah was a king with great power, but he was from the tribe of Judah and had no authority to act as a priest. He may have felt that a man of his importance could disregard God's law and be exempt from punishment.
5. Azariah the priest and eighty others went in to the temple to prevent Uzziah from breaking the law.
6. When Uzziah became angry with the priests, leprosy broke out on his forehead as a punishment from God.
7. All of these things are warnings to us to obey the Lord's teaching and authority.
I Cor. 10:11, 12

Questions on Lesson 1: Authority: Our need for it shown from the Old Testament.

1. In **Matt. 21:23-27** did the Jews imply in their question that authority must come from the right source?
2. Were they asking about Jesus' authority because they want to believe in him, or did they simply want to find fault with his actions?
3. John's baptism was authorized from heaven (God) and should have been obeyed by the chief priests.
If it was authorized only by men, should it have been obeyed?
4. When we see a religious practice, what are its two possible sources of authority according to **Matt. 21:25**?
5. What does Jeremiah say that man does not have within himself to do in **Jer. 10:23**?
6. When a man acts on his own authority in religion, what can be the result according to **Prov. 14:12**?
7. Following the commandments or precepts of men result in what kind of worship?
Matt. 15:9
8. How do we know that God told Cain and Abel what kind of sacrifice He wanted based on **Heb. 11:4** and **Rom. 10:17**.
9. Cain's sacrifice was a substitute for the worship that God had authorized and was rejected.
Based upon this example, what will God do if we substitute new practices in our worship?
10. Nadab and Abihu were destroyed by fire in **Lev. 10:1, 2**. God never told the priests that they could not offer strange fire before Him. He simply told them the kind of fire He wanted. Since He destroyed them for doing things in worship which He did not command, do you think He will be pleased with us if we offer worship in ways He has not commanded?
11. God never specifically told the kings of Judah not to burn incense in the temple. Why then was He displeased with Uzziah for trying to burn incense in the temple?
II Chron. 26:16-20
12. When the Lord tells us what to do is it necessary for Him to tell us what not to do?
13. When the Lord tells men where to do a certain thing, must He tell them where not to do it?
14. When God tells us how to do something, does it matter how we do it.

Lesson 2. Authority: Our need of it seen in the New Testament.

Introduction

- A. Authority is: the power or the right to command, act, enforce obedience, or make final decisions; jurisdiction.
- B. There are two sources of authority: divine and human (heaven or men).
Matt. 21:23-27
- C. In this lesson we will see that the New Testament teaches that we need divine authority for our actions.

I. Jesus recognized and taught the need for authority.

- A. Those who practice lawlessness (NASV) or work iniquity (KJV) will be rejected by Christ, **Matt. 7:21-23**.
 1. Lawlessness defined - the quality or state of being unrestrained by law or unauthorized by law
 2. Iniquity defined - lack of justice or righteousness; wickedness; sin
 3. Those who commit lawlessness or work iniquity will be gathered out of the kingdom and cast into the furnace of fire, **Matt. 13:41-42**.
 4. The cause of apostasy is called the mystery of lawlessness or iniquity in **II Thess. 2:7**.
 - a. The apostasy resulted from a lack of respect for Bible authority which is found in the faith, **I Tim. 4:1**
 - b. When one departs from the Bible as authority, he must substitute the authority of men.
- B. The Parable of the wise and foolish builders, **Matt. 7:24-27**.
 1. The wise man heard the Lord's teaching and acted upon it. He acted upon the Lord's authority.
 2. The foolish man heard the Lord's teaching and did not act upon it. He continued to follow his own way. He would say, "Lord, Lord" but would not obey the Lord's authority. cf. **Lk. 6:46**

II. The apostles taught that we need divine authority for our actions.

- A. Unity of mind comes by accepting the same standard, II Tim. 1:13; I Cor. 1:10
Men can only have unity when they accept and abide by the same rule or governing authority.
 1. Merchants have unity concerning weights and measures because they accept the same standard for a pound or a foot or yard etc...
 2. All postal clerks accept and abide by the same standard for determining the right price for a package that is being mailed.
 3. Christians can only have unity when they accept and abide by God's religious standard (the New Testament).
- B. We are to do all in the name of the Lord Jesus, Col. 3:17.
 1. "In the name of" means by the authority of.
 2. The lame man in Acts 3 was healed by the name or authority of Jesus, **Acts 4:7-10**.

- C. We are not to go beyond the things that are written, I Cor. 4:6.
The Corinthians were exalting their teachers and following them as they had followed Christ. They were making their teachers out to be sources of authority. They would say they were of their teacher. Paul revealed in I Cor. chapters 1-4 that teachers are merely servants and instruments through whom the word and authority of Christ passes. We should not go beyond what Paul says about teachers. They are servants. Paul lays down a general principle here. We should not go beyond the what is taught by the Lord on any point.
- D. We must abide in the teaching of Christ to have the Father and the Son, II Jn. 9-11.
Men are warned not to transgress or go too far and abide not in the teaching that came from Christ.
The teaching of Christ has authority and constitutes a standard to be governed by. To practice or teach things that are not in the teaching of Christ is to teach and practice without authority. Teaching and practicing things without authority brakes one's fellowship with the Father and the Son.
- E. We must not add to or take away from the words revealed in the New Testament, Rev. 22:18, 19.
The words of the book are the prophecies, the thoughts, principles, judgments and messages of the book. The Lord condemns the presumptuous and all who manifest a careless or flippant attitude toward the word.
When we teach the word, we should teach the doctrine of the book without adding or subtracting. Our purpose should be to teach and practice the doctrine of Christ as it was first delivered to us, and pass it on to others without modification or distortion.

Questions on Lesson 2: Our need for authority seen in the New Testament

1. Define authority:
2. The word for iniquity is translated lawlessness in the NASV. Define lawless:
3. What will be done with the lawless (workers of iniquity) according to **Matt. 7:23**?
4. Since those who work iniquity (practice lawlessness) will be reject, is it safe to contend we do not need authority for all that we do?
5. The wise man is the man who hears the words of the Lord and obeys (acts upon) them.
Does this mean we should obey all of his words if it seems reasonable to us?
6. What is the condition of entering into the kingdom of heaven in **Matt. 7:21**?
7. Is Jesus treated as Lord by those who do not act upon His words?
8. Can we be of the same mind and be united if we hold to different standards of authority?
9. If people are divided in mind about religious practices, what is apparent?
10. In whose name must all things be done?
11. What does Paul tell the church not to do in **I Cor. 4:6**?
12. We are not to add to the teaching or take from the teaching of the book of Revelation.
Rev. 22:18, 19
Is Revelation any more important than any other New Testament book?

Lesson 3. False sources for religious authority.

I. The source of divine authority is not:

- A. The doctrines and practices of the Old Testament.
1. Many people claim divine authority for their religious practices by appealing to the Old Testament.
They fail to realized that we are under the New Covenant which contains a new law.
Here are some practices that are based upon the Old Testament and not the New.
 - a. Tithing as a law of giving
 - b. Instrumental music
 - c. Infant church membership
 - d. Clergy and laity system
 - e. Polygamy, Sabbath keeping, etc...
 2. The Old Testament system was removed when Christ died on the cross, **Col. 2:14-16; Eph. 2:14-16.**
 - a. It was only a shadow, **Heb. 10:1.**
 - b. The law changed when new priesthood of Christ came in, **Heb. 7:11-13**
- B. What the preacher says.
1. Some believe that a preacher is specially called by the Lord and is a source of authority in religion.
 2. The New Testament says that God is not the author of confusion, **I Cor. 14:33.**
 3. There is great confusion and diversity of doctrines taught by men who are called preachers.
 4. A gospel preacher is to preach the word of God, **II Tim. 4:1, 2;** sound doctrine, **Tit. 2:1;** Jesus as Lord and not himself, **II Cor. 4:5.**
- C. Creeds of men.
1. Creeds, church manuals and disciplines and prayer books are from human authority. God never directed that they should be written. He did not select men to write them, and He did not command Christians to receive or follow them.
 2. The Holy Spirit through the apostles gave us a complete and perfect Bible to serve as a church manual, **II Pet. 1:3; II Tim. 3:16, 17**
 3. We cannot worship God or serve God successfully by following creeds of men, **Matt. 15:9; Col. 2:21-22.**
- D. The desires of the congregation.
1. Israel was not to follow a multitude in doing evil, **Ex. 23:2.** cf. **Mk. 15:15**
 2. The congregation of Israel desired an earthly king and rejected God, **I Sam. 8.**
 3. King Saul listened to the voice of the people and disobeyed God, **I Sam. 15:21, 24**
 4. The majority is many times wrong.
 5. The church serves Jesus the king and is not a democracy.

- E. Elders of a local church.
 - 1. Elders are under the authority of Jesus Christ the Chief Shepherd, **I Pet. 5:1-4**.
 - a. They are not lords over the church, but are to be examples of how to obey.
 - b. They have no lawmaking power in the matters of faith and practice.
 - c. They are to guide the church under the words of the New Testament.
 - 2. The church belongs to Jesus who purchased it with His blood, Acts 20:28
 - a. The elders have no right to bind or loose doctrines.
 - b. They cannot make unscriptural practices or organization lawful by their over-sight.

- F. The results accomplished
 - 1. The ends do not justify the means. A practices is not right just because it has a good looking result.
 - 2. David tried to move the ark on a new cart instead of the divinely authorized way. **II Sam. 6:1-11**
 - a. God had commanded the Levites to carry the ark. **Num. 4:15; I Chron. 15:2**
 - b. God showed his disapproval of David and his method when he struck down Uzzah.

Question on Lesson 3 Things that are not sources of divine authority

1. Which verse in the lesson teaches that Jesus nailed the Law to the cross?
2. Name some religious practices of today that are authorized, or sought to be authorized by the Old Testament?
3. Many people look to the preacher as source of authority. Does he have a right to command men?
4. What should a gospel preacher be teaching as doctrine according to the following passages? **II Tim. 4:1, 2** _____; **Tit. 2:1** _____; **II Cor. 4:5** _____
5. Do all preachers restrict their preaching to these things?
6. How much has the Lord provided for us through the apostles concerning life and godliness? **II Pet. 1:3**
7. How many of the good works that God wants us to do as Christians are revealed in the N.T.? **II Tim. 3:16, 17**
8. Our worship is made vain or worthless if it is conducted according to what? **Matt. 15:9**
9. Should we rely upon the desires of the majority of the congregation to decide what is right?
10. How does **1 Pet. 5:1-4** show that elders are not the source of authority?
11. Elders are to oversee, but not as lords. Then in what sense do they have authority?
12. Are we to do anything the elders ask us to do?
13. Moving the ark of the covenant on a cart was more efficient than carrying it. Why did God disapprove of using a cart? **I Chron. 15:2**
14. If getting results did not authorize the action of David (**II Samuel 6:1-11**), or of Nadab and Abihu (**Lev. 10:1, 2**), should we conclude that it is sufficient authority for us?

Lesson 4. The True Source of Authority

Introduction

- A. AUTHORITY - "Legal or rightful power: a right to command or to act: jurisdiction." (Webster)
"Authority is the right to command or direct and enforce obedience or administer punishment. To authorize a thing is to empower to act, or to direct by authority." (R. E. Cogdill)
- B. We have study that we must have authority for all that we do.
- C. We noted that actions may receive authority from two sources. They either act on authority from heaven or authority from men.
- D. We studied some false sources of authority in religion in our last lesson. The Old Testament, preachers, creeds of men, desires of the congregation, the elders nor the result accomplished should be considered as authoritative for Christians. We must have authority from the God of heaven to truly act with approval.

I. All authority inheres in God... Because He is God.

inhere - to exist or be fixed in; to be an inseparable part of something; to be a quality of something

- A. "In the beginning God" **Gen. 1:1**
- B. "And God said to Moses, "I AM THAT I AM" **Ex. 3:14**

II. God has given (Delegated) all authority to Jesus Christ, Matt. 28:18

God put all things under Christ's feet with the exception of Himself, **I Cor. 15:27**

- A. Jesus is God's lawgiver today - Heb. 1:1-2; Acts 3:22-25; Matt. 17:1-5
- B. Jesus Christ rules as King on the throne of David
 1. David was promised that his descendant would sit on the throne forever, **II Sam. 7:16**
 2. David's family fell into sin and was removed from power for a period of time, but was restored to rule in Christ, **Acts 15:16**. Jesus was raised up from the dead and ascended to heaven to sit on the throne, **Acts 2:30-36**.
 3. Jesus Christ is now reigning and must continue to do so until His last enemy, death, is defeated at the resurrection of all the dead, **I Cor. 15:24-26**. After the resurrection, Christ will return the kingdom to God the Father.
- C. Jesus is the head of His body, the church, Eph. 1:22-23; Col. 1:18.
The head is the guide and source of wisdom for the body. It alone has the power to make laws and control the movements and actions of the body. Jesus as the head of the church possesses absolute authority. He has the right to make laws for the church. The body of Christ, the church, has no right to legislate for itself or to regulate any man's duties in religion. The body is simply to submit to the head.

D. Jesus is the head of his wife, the church, Eph. 5:23, 24

The church is to be subject to Christ as the wife of Christ. To be subject means to be under the authority and control of, to give allegiance. We as individuals and as a congregation collectively should recognize the power and right that Jesus has to command, act and enforce obedience. We should seek His authorization for all of our actions.

E. We are to do all things in the name of the Lord Jesus Christ, Col. 3:17

1. *in the name of* - Webster - by the authority of; as the representative of; or as belonging to
2. Everything we do in word or deed should be done with the authorization of Jesus. We should only use the kind of language and engage in actions that He approves. We are to represent His teaching and cause to other people. They should see in our words and actions, as individual and as a congregation, only those things that Christ would consider as belonging to Him. We should teach no doctrine that is not a part of the doctrine of Christ, **II Jn. 9**.
3. Those who refuse to be restricted by the authority of Christ do things in word or deed by another authority.
 - a. They act by the authority of human tradition and manmade commandments, **Matt. 15:9**.
 - b. These engage in lawless deeds or works of iniquity that have no authorization from Christ, **Matt. 7:23**.
4. The fact that we are commanded to do all things in the name of Christ shows that Christ has complete authority.

Question on Lesson 4 - The True Source of Authority

1. We have studied six things that are not the source of authority. Name them.
2. Where does God get His authority?
3. How much authority does Jesus have? **Matt. 28:18**
 - a. How much does Moses and the old law have?
 - b. Were the ten commandments a part of Moses' law?
4. Jesus has all authority in heaven and earth. Who gave him this authority?
5. What about conferences, councils and boards of men.
Do they have authority in religion?
Who gave them this authority?
5. Compare **Deut. 18:18-19** to **Acts 3:22-23**.
Who is that prophet?
6. Read **Matthew 3:17** and **Matthew 17:1-5**. Be prepared to tell:
 - a. The relation of Jesus to the Father
 - b. The attitude of the Father toward Jesus
 - c. God's charge to us concerning Jesus
 - d. For whom did Peter, James and John want to build tabernacles?
 - e. What, if anything, is significant about the appearance of Moses and Elijah.
Do they represent anything? (See **Luke 16:16**)
7. Of Jesus, God said, "Hear ye him." What is involved in hearing Jesus?
Does he speak to us in a dream? In a still small voice? If not, how can we hear him?
8. Study the first gospel sermon (**Acts 2:22-36**). Be prepared to answer:
 - a. Did Peter preach that Jesus was sitting on David's throne?
 - b. How long will Jesus reign? (See also **I Cor. 15:25-26**)
 - c. Does this mean he is now reigning?
 - d. Is the King the right source of authority in the kingdom?

9. Read **Eph. 1:21-23** and **Col. 1:18** and be able to discuss the following:
 - a. To what place did God exalt Jesus?
 - b. When was he thus exalted?
 - c. Is there a difference between the body and the church?
 - d. Does the head of the body have authority over the body?
10. How does being head of the body give Christ authority over it?
11. After reading **Eph. 5:23-24** be prepared to tell:
 - a. The husband is the head of the wife, as what?
 - b. To whom should the church be in subjection?
 - c. Will Christ make demands of the church that are impossible to be met?
12. Read **Colossians 3:17**. What does “in the name of” mean in this passage?
13. Whatever we do in word or deed is to be done in the name of the Lord Jesus. How does this show the authority of Christ?

A Study Of Authority

Lesson 5. The Authority of Jesus Christ is Contained in the New Testament**Introduction**

- A. In our previous studies, we observed that men need to have authority for what they do religiously. We noted that there are two possible sources from which authority might come: heaven or men. We have illustrated from both the Old and New Testaments that true and acceptable worship must have authority from God.
- B. In the last lesson, we learned that Jesus Christ is the source of authority in the church and this present age.
- C. This lesson will show that our written New Testament contains the will of Christ and should be our source of authority.

I. The New Testament Is the Will of Jesus Christ.

- A. God promised to make a New covenant with His people, **Jeremiah 31:31-34**. When Jeremiah began to speak of the coming of a new covenant, it made the present covenant, the Law of Moses, appear old, **Heb. 8:13**. The Law of Moses became the old covenant when it was replaced with the New Covenant established by Jesus.
- B. The New Testament is the “new covenant,” the will of Christ.
 - 1. Jesus was the mediator of the New Testament, **Heb. 9:15-17; 8:6-13**
 - 2. The new covenant was given force and dedicated by the blood of Christ, **Matt. 26:28**
 - 3. The new covenant did not take effect and become binding until after Jesus’ death, **Heb. 9:16, 17**
- C. The first covenant, the Law of Moses, was abolished to make room for the New Testament.
 - 1. Jesus came to fulfill the Law and the prophets, **Matt. 5:17**.
 - 2. The establishing of God’s will through Christ removed the first covenant, **Heb. 10:9, 10**.
 - a. The death of Jesus on the cross removed the Law of Moses which was a dividing wall between the Jews and the Gentiles. The cross made it possible for both groups to become one in Christ, **Eph. 2:24-27**.
 - b. The old covenant was nailed to the cross and died with Christ. **Col. 2:14**
 - c. The Law of Moses was a tutor that guarded, constrained, and educated the Jew until Christ came.
Now that Christ and the system of faith has come, they are no longer in need of the tutor, **Gal. 3:23-25**

II. The New Testament is God's will for men in this final period of history.

- A. God now speaks to us through His Son, Jesus Christ, **Heb. 1:1**

- B. Jesus speaks through His apostles who acted as witnesses and ambassadors.
Lk. 24:46-48; Acts 1:8; II Cor. 5:20
 - 1. The eye-witnesses of Christ's life and resurrection. **Acts 1:21-22; II Pet. 1:16**
Jesus qualified Saul to be His witness by appearing to him on the road to Damascus, **Acts 26:16**

 - 2. Ambassadors speak as official representatives of their king. They have authority only when they speak as directed by their king.

 - 3. The words of the apostles are to be received as the words of Christ,
Matt. 10:40; Lk. 10:16; Jn. 13:20.
 - a. The Holy Spirit guided their words and prevented them from stating any error, **Jn. 16:13; Gal. 1:11, 12**

 - b. When we receive the apostles, we receive Christ, and when we reject them, we reject Christ.

- C. The message of the apostles is written and preserved in the New Testament.
 - 1. Their words are the words of God and not men, **I Thess. 2:13**

 - 2. It contains all of the truth concerning salvation and is adequate to equip us for every good work, **Jn. 16:13; II Tim. 3:16-17.**

 - 3. It is the final message from Christ to men. **Jude 3; Heb. 9:28**
Jesus died once for all and the faith has been delivered once for all. Jesus' death for our sins and the revelation, of the faith, are both complete.

 - 4. It has the power to save us, **Rom. 1:16.**

Questions on Lesson 5 - The Authority of Jesus Christ is Contained in the New Testament

1. What did God promise to make in the last days with the house of Israel and the house of Judah?
2. What is a covenant?
3. Read **Jeremiah 31:31-34** and **Hebrews 8:7-13**. What are some provisions that would be made in this “new covenant”?
4. God made a covenant (the first covenant) with the Israelites. Why did he want to make a new covenant?
5. What is necessary before a testament is of force?
6. Since the first testament was in effect when Jesus came to this world, what must be done with the first testament before a second one could be given?
7. Paul said the law was our tutor or schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come we are no longer under a tutor. What does this mean?
8. The apostles were “witnesses” of Christ. See **Luke 24:46-48**; **Acts 1:8**.
What does the word witness imply?

Was being an eye witness of Christ after his resurrection a condition of being an apostle? See **Acts 1:21-23**.

Why did the Lord appear unto Saul of Tarsus? See **Acts 26:16**.

Can we be “witnesses” for Christ today?
9. What does “ambassador” mean?

Who were the chosen ambassadors of Christ? **II Cor. 5:20**

Are we his ambassadors today?
10. How can we know that the apostles made no errors in their preaching? See **John 16:13**
11. Jesus said to the apostles, “he that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me.” If we do not hear the words of the apostles, what is our attitude toward God?

12. List four facts regarding the writings of the apostles and other inspired men of their generation. Read **II Tim. 3:16-17**.

List four things the Scripture is profitable for:

- a.
- b.
- c.
- d.

13. Jude said the faith “was once delivered unto the saints” **Jude 3**.
The writer of Hebrews said, “Christ was once offered to bear the sins of many”
Heb. 9:28.

If Christ being “once” offered means he will never be offered again, then what does it mean when Jude said the faith was “once” delivered?

Is God still delivering his word to chosen men?

Lesson 6. How to Establish Bible Authority

In past lessons we have learned what authority is and that we need it in religion. We have also seen that our authority must come from heaven and not men. The Old Testament, the preacher's word, creeds of men, the desires of a congregation, the elders of a local church nor the fact that a thing gets results are authority from God. God's authority is found by listening to Christ in His chosen spokesman. Christ has all authority in heaven and on earth. His will is set forth in the New Testament. We want to study in this lesson the ways that a practice might be authorized by the New Testament.

I. How to establish authority from the New Testament Scriptures.

(How do we learn God's will from the word He has spoken?)

A. Command or direct statement - **Matt. 28:20 (Precept or positive command)**

1. All must repent, **Acts 17:30; Lk. 13:3**
2. Disciples are to contribute, **I Cor. 16:1-2**
3. Saints are not to forsake assembling, **Heb. 10:25**
4. Lying is wrong, **Col. 3:9**

B. Approved Example (Apostolic Example) **I Cor. 11:1; Phil. 4:9**

By this we mean the practice of the church in the New Testament under apostolic guidance and which the apostles had received from the Lord and therefore by divine appointment. It must be an example of something that the apostle approved and not one condemned by them.

C. Necessary inference or conclusion

That which though neither expressly stated nor specifically exemplified yet is necessarily implied by the clear meaning of the language used.

1. Lot went down to Egypt with Abraham, **Gen. 13:1; 12:10**
2. Paul and Barnabas traveled to Jerusalem after delivering relief in Judea, **Acts 12:25**
 Jesus went down in the water, **Matt. 3:16**; Philip and the Eunuch went down in the water, **Acts 8:39**
 Saul left Jerusalem, **9:3**.

II. The apostles appealed to Scriptural authority, Acts 15:7-15

A. Command - James, 14

B. Approved Example - Peter, 7-11. God approved what Peter did in preaching to and baptizing Gentiles.

C. Necessary Inference - Paul and Barnabas, 12, 13.

God must have approved their teaching because he confirmed it.

III. The Lord's Supper

A. Commanded to do it, I Cor.11:24, 25

Paul received it from the Lord and gave it to the church by His authority, **Matt. 28:20; I Cor. 11:23.**

B. Approved Example, (the time of its observance)

When to do it - **Acts 20:7** This is the only reference to the day on which the disciples met to break bread.

1. Paul knew from the Lord when to partake of it.
2. He remained at Troas for seven days - obviously waiting to observe it with the church. **Acts 20:6**
3. The first day of the week is the only time that we know of that they observed the Lord's Supper.
The Lord's day is the day of giving, **I Cor.16:1, 2. Rev.1:10.**

C. Necessary inference (the frequency of its observance) **Acts 20:7**

Since the disciples met upon the first day of the week to break bread, it is a necessary conclusion that they partook of the Lord's Supper weekly.

Compare the first day of the week for breaking bread to keeping the Sabbath, **Ex. 20:8-10.**

If remember the Sabbath means every Sabbath — as regularly as it comes — then, “the first day of the week to break bread” means every first day, as regularly as it comes. This is the unavoidable implication of the clear import and meaning of the language used. The first day of the week occurs once a week.

The book of Acts does not say, “When we gathered monthly, seasonally, annually,” but it says, “upon the first day of the week.”

When a thing is to be observed only one time a year, the month and day of the month must be specified.
(Example: your birthday).

Things to be observed one time each month must be specified by the day of the month.
(Example: Your rent payment)

For a weekly observance only the day of the week need be specified.

Questions on Lesson 6 - How to Establish Bible Authority

1. Who is the right source of authority?
2. What are the three ways of establishing authority?
3. Read **Luke 13:3**. What does this authorize us to teach? By what means?
4. How does **I Cor. 16:1-2** illustrate the direct statement?
5. After reading **Heb. 10:25** be able to tell what you learn from the verse, and how you know that.
6. Does **Col. 3:9** illustrate the direct statement?
7. What does a proved example mean.
8. Tell the difference between an inference and a necessary inference.
9. From the example in **Acts 20:7** we learn when to break bread, upon the first day of the week.
Since they were meeting in the "third loft" (v. 9) why do we not follow that example?
To help you answer this question read **John 4:24**. How must we worship God?
10. Since there is only one example of meeting to break bread how do we know this should be done every week?
11. A principle is a "fundamental truth: a primary basic law, doctrine or the like; a settled rule of action; a governing law of conduct." (Webster) Can we have a principle without a statement, example or necessary inference to establish it?
12. It is necessarily inferred that all men must repent. True or False
13. Jesus commanded the disciples to eat the bread and drink the cup. True or False
14. Jesus commanded the disciples to break bread on the first day of the week.
True or False
15. By a necessary inference we learn to break bread on the first day of every week.
True or False
16. For every principle there is a command, example or necessary inference to establish it.
True or False

Lesson 7. Generic and Specific Authority

Introduction: All authority is either general or specific.

- A. General - including any thing, method, or means of execution that comes within the class or order of the command, or example. These commands permit many different methods and means of carrying them out, provided they do not violate any other passage of Scripture.
- B. Specific - excluding every thing, method, or means of execution in the same order or class that is not particularly specified in the command, or example. When a thing is specified, it rules out all others with in that class or category.
- C. General authority includes. Specific authority excludes. The trickery of men is used by those who mix up specific and general commands, **Eph. 4:14**.

I. General Authority

- A. Go, Matt. 28:19 How can we go? Walk, Ride, Fly, Sail - Which? God did not specify. He gave us the choice.
No man has a legitimate right to bind a specific method.
(The apostles took advantage of all legitimate means available.)
- B. Teach, Matt. 28:19, 20 How can we teach? Private, Public, Classes, Radio, Television- Which? God did not specify. He gave us the choice. No man has the right to bind a specific method.
(Take advantage of every legitimate means)
- C. Assemble, Heb. 10:25 Where? Home, Rented Hall, Own building, Ship, Temple, upper room - Which? God did not specify. He gave us the choice.
(The first day of the week has special acts connected with it)
No man has the right to bind a specific method.
- D. Sing, Eph. 5:19; Col. 3:16 How? With book, by memory - What part?
Soprano, Alto, Tenor, Bass - Which?
God did not specify. He gave us the choice.
No man has the right to bind a specific method.

II. Specific Authority

- A. Noah's Ark Noah was commanded to build it of gopher wood, **Gen. 6:14**.
Gopher wood excludes - Walnut, Pine, Ash, Spruce, and all other kinds of wood.
God specified Gopher wood. No man has a right to add another kind.
- B. The water of cleansing. Num. 19:2.
The water was to contain the ashes of a red heifer.
A red heifer excludes: Sheep, Goat, Pig, Horse, Camel, and every other color of heifer.
God specified not only the kind of animal, but even the color.
No man had the right to add another color or kind.

- C. Sing. Eph. 5:19. This command excludes every other kind of music. Instrumental music is excluded by the fact that God specified “singing” and that does not include “playing” upon an instrument. No man has the right to grant a liberty which God’s authority excludes.
- D. The Lord's Supper. Acts 20:7; I Cor. 11:23.
The unleavened loaf and fruit of the vine excludes every other element.
The first day of the week excludes every other day.
God has made the choice concerning these matters and man has nothing to do, but to do the will of God or rebel.
- E. The congregation. Acts 14:23; Philippians 1:1.
God has specified congregational government under qualified elders or overseers. There is no organization larger or smaller in the New Testament Scriptures than the local church.
There is nothing else.
Man has to accept God's arrangement and be satisfied or rebel against divine authority by substituting or adding some other organization.
- F. Elders in every church. Acts 20:28; I Pet. 5:2
God has specified the jurisdiction of elders. They are to shepherd the flock among them. Whenever elders become overseers of anything else besides the work of the flock which is among them, they are without jurisdiction as elders and have therefore added to the word of God.

Conclusion: In order for a thing to be authorized there must be either Command, Approved Example, or Necessary Inference in the New Testament Scriptures.

If the means of authority is general, anything included within the scope of the thing authorized is permissible. However, if God specified the kind or method of execution, no substitute or addition is allowed but everything of the same class or order is excluded. In such cases God has left man no choice but to respect God's stipulations by obeying His word or rebelling against divine authority by substituting or adding from his own will.

There are two extremes in consideration of divine authority. One extreme position is taken by the Anti-Sunday school group of brethren who contend that in order for a thing to be scriptural it must be specifically authorized. Upon this basis, they reject the class system of teaching. The other extreme is taken by the digressive brethren of the Christian Church group who contend that in order for a thing to be wrong it must be specifically condemned. Both are wrong. One binds where God has not bound and the other looses where God has bound.

Questions on Lesson 7 - Generic and Specific Authority

1. Define "generic".
Define "specific".
2. Authority may be establish in one of three ways. Name them.
3. Did God specify the kind of wood which was to be used in building the ark?
Whether a thing is authorized in a generic or specific sense will be learned by a direct statement, approved example or necessary inference. Read **Genesis 6:14**. Subject Making the ark.

What material did God authorize to be used?
(Note: wood is generic. Gopher wood is specific.)

- a. Name some other kinds of wood.
 - b. Did God tell Noah not to use any other kind of wood?
 - c. Why did he use gopher wood?
4. Read **Matthew 28:18-20**. Subject: The great commission.
 - a. The first command of this commission is GO.
 - 1) Is this generic or specific? What are some specific ways of going?
 - 2) What ways of going are authorized?
 - 3) If it is not specifically mentioned, can it still be authorized?
 - 4) When not specifically mentioned, must the general realm be authorized?
 - b. The second command of this commission is Teach.
 - 1) Is this generic or specific?
 - 2) What are specific ways of teaching?
 - 3) How many methods of teaching are authorized?
 - 4) How do you know?
 - 5) Can you read in the New Testament of the TV or radio program?
Are these authorized ways of teaching?
 5. To learn what to teach read **Mark 16:17**
 - a. Does the Lord specify what to teach?
 - b. Does this exclude other things? How do you know?

6. Read **Ephesians 5:19**. Subject: Kind of music in worship.
- Singing is a specific kind of music.
 - What other kind of music is there?
 - Did God say not to use the other kind?
 - When the Lord specifies the kind to be used, does this exclude the other kind?
 - What kind of music is authorized in this passage?
 - What kind of songs are authorized?
 - Is this specific?
 - Does this exclude some good songs? Give an example.
7. Read **Matthew 26:26-28**. Subject: The Lord's Supper.
- Are the terms "eat" and "drink" generic or specific?
 - Did the Lord specify what the disciples were to eat and drink? If so, what is specified?
 - If the Lord had given no specific food or liquid, which the disciples were to eat and drink, but merely commanded them to "eat" and "drink", what would have been authorized?
 - When the Lord specified "bread" and "fruit of the vine" (see **Luke 22:18**) did this exclude all other foods and liquids?
 - Why not have cake and coffee?
 - Did the Lord say not to have these things?
 - A specific includes that which is specified and excludes all other specifics in that general realm.
Thus, by specifying "bread" and "fruit of the vine" the Lord excluded all other foods and drinks.

There are many kinds of bread. Why do we use unleavened bread?
 - Why not have hot rolls or french bread?
 - Did the Lord say not to use those? (Read **Matt. 26:17**)
 - Do we know what the Lord used?

Lesson 8. The Doctrine of Expediency

Introduction

Expedient - Webster - useful for effecting a desired result; a means to an end

New Century Dictionary - advantages or advisable under the circumstances

Greek - συμφερω - sumpherō - to help, be profitable, that which is profitable; advantage, profit, help, confer a benefit, be advantageous or profitable or useful.

Men have sought to justify a multitude of things by the claim that they can be practiced as expediencies or profitable means to an end. The common conception seems to be that the end justifies the means and any thing that will accomplish what we think to be good, whether it is authorized or not, is permissible.

I. In order for a thing to be expedient or profitable it must be lawful.

A. Before a thing can be expedient, it must be lawful or permitted by God.

I Cor. 6:12; I Cor. 10:23

It must be lawfully used. If a thing does not come within the scope of that which is authorized by God, there is no authority for it. That which is unlawful, prohibited by divine authority, is sinful.

Doing things that are unauthorized involves going beyond the word of the Lord, **II Jn.9-11**, and is consequently beyond the realm of faith. **II Cor. 5:7; Rom. 14:23.**

B. The silence of God must be respected.

We cannot have any assurance that anything is pleasing to God unless the Holy Spirit has give us that testimony, **I Cor. 2:10-13**. When we have no assurance that a thing is pleasing in God's sight, to practice it is presumption.

God has always condemned presumption as sinful.

Examples in Old Testament - Cain, Nadab and Abihu **Lev. 10:1, 2;**

Uzzah **II Sam. 6:6, 7; Uzziah II Chron. 26:18-21.**

II. For a thing to be expedient it cannot be specified by God.

A. There is no choice when God specifies, but to obey or disobey.

In matters specified, faith demands obedience.

B. Expediency is human wisdom and involves the right of choice within the realm of those things included in what is authorized. To go beyond what is specified or to offer a substitute for God's specified things is to add to what God has said instead of aiding obedience to the word.

C. God commands singing. Instrumental music is not a aid in the singing, but is a addition to God's commandment. It is not included in the scope of commandment, and is unauthorized and cannot be practiced by faith.

D. God commands baptism. Baptizo = to dip, bury, **Rom. 6:4** in baptism. Sprinkle is not an aid to expedite baptism, but is a substitute for baptism. A baptistery would be an aid to the end of baptizing someone.

- E. A Missionary Society - or any other organization build by man to do the work God gave the church - is not an aid but an addition. It is outside the scope of God's organization the church. The local church is the organization authorized by the word to do the spiritual work of God. **Acts 14:23; Phil. 1:1.**
- F. Elders of the Lord's church who take jurisdiction over the work of two or more congregations as overseers in the church of God are going beyond and adding to the word, and not aiding the word. Such arrangements represent a corruption or perversion of God's plan and are therefore with out faith and sinful. It might appear expedient in the eyes of men to have the same group of elders supervise the work of many congregations, but that would be an Episcopacy. This does not come with in the scope of the arrangement authorized by God (elders overseeing the flock among them). It is therefore without scriptural authority and is unlawful. It is contrary to God's arrangement and can never be expedient in accomplishing God's will.

III. To be Expedient in the church of God, it must Edify or build up.

I Cor. 10:23-33.

- A. **I Cor.14:26** Let all things be done for edification. **Rom.14:19.** If a thing is a matter of choice or expediency (human wisdom or judgment) and its practice tears down and destroys what God would have built up by creating disunity, dissension, and division in the body of Christ, it is sinful and wrong.
- B. If God commands it, must be done in spite of the consequences. If doing the will of God requires it, men have no choice but to obey God. **Acts 4:18-20; Acts 5:29.**
- C. If it is a non-essential, God having left the choice to human wisdom, and we demand or enforce our judgment and destroy the peace and the unity of God's children, we sin. All of the seeming good that might be accomplish by a means would not overcome the wrong.

IV. To be expedient, it must not offend the conscience of a brother.

- A. **I Cor. 10:32** This rule governs only in matter of expediency. In those things allowed by God, but not command or forbidden. The passage teaches that we are to forego and sacrifice a matter of personal liberty before we lead a brother to sin by violating his conscience in partaking in that which he believes to be wrong. **I Cor. 8:7-13.**
- B. If a method of doing the Lord's work is a matter of expediency, we cannot force it upon the consciences of others. I am speaking of those things which our judgment may approve but which are contrary to another's understanding and which appear wrong, or sinful to him.

V. We cannot claim an addition to God's word or a substitution for God's way as an expedient.

- A. Teach - no method specified, **Matt. 28:19-20**.
God has specified the organization which is to do it, the local church. **I Tim. 3:15**.
We have no choice in organization.
We cannot build another organization. We cannot ignore God's arrangement in order to build our own.
- B. Assembly **Heb.10:25** The place to assemble is not specified, so we use our judgment in obtaining a suitable place to meet. We may rent, borrow, or own a place to assemble.
- C. Instrumental music It is not expedient because there is no authority for it.
We may sing out of books. We must have songs to sing. We may provide lights with which to see.
We can stand and sing or sit and sing. We may sing parts. These are not additions. They are aids in carrying out the command to sing. With all of these things we are still only singing. Instrumental music adds another kind of music.
- D. Care of needy saints - **I Tim. 5:16; Acts 2, 4, 6**.
The organization is specified, the local church, **Acts 14:23; Phil.1:1**.
The method is not specified.
The church can provide a place, supervision, necessities, etc.
The method is left up to the judgment of the elders.
We have no right to substitute for God's church with another organization.
- E. Elders Jurisdiction - fixed by divine authority, **Acts 20:28; I Pet. 5:2**.
Elders can have secular work and supervise a work within the congregation.
They cannot oversee secular works or organization within their authority as elders. They cannot extend oversight beyond their flock.

Questions Lesson 8. The Doctrine of Expediency

1. By reading **I Cor. 6:12** and **I Cor. 1:23** we learn that an expedient must first be lawful.
 - a. How can we know when a thing is lawful?
 - b. Does a thing have to be mentioned specifically to be lawful?
 - c. If now, how is it authorized?
 - d. “but I will not be brought under the power of any.” **I Cor. 6:12.**
What does this mean?
 - e. Give an example of an “unlawful” thing that is thought by some to be an “expedient.”
 - f. Give examples of expediencies.

2. Be prepared to tell the difference between an expedient and a thing that is specified.
 - a. What choice does man have regarding.:
 - 1) Kind of music in Christian worship?
 - 2) Action of baptism?
 - 3) Scope of the oversight of elders?
 - 4) Kind of organization of the church?

3. What is the difference between having song books and using a piano since neither are mentioned in the NT?

4. The Lord commanded baptism. The action is specific - a burial - but the place for baptism is not specified. This is where expediency comes in.
 - a. Is a baptistery an expedient?
 - b. Is sprinkling an expedient?

5. If the Missionary Society sends out men to preach the gospel, what could be wrong with it?
 - a. Is it the preaching that is wrong? Or the organization?
 - b. Since some colleges teach the word of God would it be right for churches to make contributions to them?
If not, why not?

6. If the elders of one church have proven ability in the management of money, an other churches turn over part of their money to these elders?

7. Read **I Cor. 10:23** and **I Cor. 14:26**. A scriptural expedient must edify.
What does this mean?

8. For a thing to be expedient it must not offend a brother. **I Cor. 10:32**
 - a. What about a matter that is specified, can we apply the same rule to it?
If not, why not?

 - b. If a practice is upheld on the basis of expediency, but it is offensive to the conscience of some, should we forego it for their sake?

9. Be ready to show that an addition to God's word or a substitution for God's way cannot be an expedient. Cite an example.
10. Every command of God authorizes whatever is necessary to the carrying out of that command. The Lord said, "Preach the gospel." He specified what is to be preached - the gospel - but he did not tell us how to preach it, so we must decide the best methods of preaching. This is where expediency comes in. While the Lord did not specify how the gospel is to be preached, he did specify who is to do the preaching - the church. Thus he specified the organization and what is to be preached, but left the method to us.
Question: Is the Missionary Society a method of preaching?
Or must it choose a method?
11. By what authority can the church build a meeting house? Read **Hebrews 10:25**
12. Since we have electric lights, air conditioning, flush toilets, P.A. systems and cry rooms in our building, none of which are mentioned in the scripture, are we doing things for which there is no authority?
13. If it is scriptural to have rest rooms and water fountains, why not have a kitchen and dining room?
14. What are some expedients in the work of relieving the needy saints?
 - a. What are some unlawful things?
 - b. Why are they unlawful?

Lesson 9 Authority and the Silence of the Scripture

I. Two attitudes toward the silence of the Scripture.

- A. Statement of these attitudes:
 1. Where the Bible is silent, where God has not spoken, we are at liberty to act as we think best. Thus, silence gives freedom to act.
 2. Where the Bible is silent we must be silent. We can do only those things which the Lord authorized.
- B. These different attitudes were prevalent in the Reformation Movement.
 1. Martin Luther, the great German reformer, felt that we were at liberty to do anything not expressly forbidden.
 2. Ulrich Zwingli, the great Swiss reformer, felt that only that which is expressly authorized should be taught or practiced.
- C. These attitudes were present during the Restoration Movement of the nineteenth century.
 1. The expression, "We speak where the Bible speaks and are silent where the Bible is silent" was a famous expression during the early 19th century.
 - a. Compare: "If any man speak, let him speak as the oracles of God"
I Peter 4:11
 - b. Those who held forth this claim felt that we could do only that which God authorized.
 2. Later some misinterpreted this expression and began to teach, "Where the Bible is silent we have liberty", i.e., freedom to act.
- D. These attitudes were involved in the division of the nineteenth century.
 1. Those who came to be known as the Christian Church (Disciples of Christ) adopted the view: We speak where the Bible speaks, where the Bible is silent we have liberty, thus freedom to act as we think best.
 - a. This explains why they accepted the missionary society and mechanical instruments of music, even though neither is authorized in the New Testament.
 - 1) Later they had state-wide organization, trained choirs, "fellowship-halls", chicken dinners, ice cream socials, women preachers, etc. on the same grounds, i.e., the Bible doesn't say not to have them, or the silence of the Scripture.
 - 2) They contended that the Lord told us to preach the gospel but he did not say how, so we can use the missionary societies. They argued that the Lord did not say not to use the instrument.

2. Churches of Christ continued to believe “Where the Bible is silent we are silent.”
They rejected both the societies and instruments of music on the grounds that they were not authorized in the Scripture.

E. In this generation these attitudes prevail.

1. Many members of churches of Christ are now accepting the view of the Christian Church of years past concerning the silence of the Scripture. They institute various programs and promotions and are unable to give Scriptural authority for them. The cry has gone forth, “We do many things for which we have no authority.” They must believe the silence of the Scriptures permits their doing these things, i.e., church suppers, social affairs, recreation, brotherhood-wide projects, sponsoring churches, missionary societies (without calling them missionary societies), benevolent societies (without calling them benevolent societies), homes for unwed mothers, youth camps, etc.
2. Others continue to believe and preach, “Where the Bible is silent we are silent.”
We believe there must be authority from God before we can teach or practice a thing.

II. Does the Silence of the Scripture Authorize Anything?

A. God must reveal Himself to man.

1. All that we know about the will of God is what He has revealed. **I Cor. 2:9-13**
We cannot know the mind of God by His silence, thus silence does not authorize anything.
2. We cannot know whether God will be pleased with anything we do unless He has revealed His will on that thing. Example:
 - a. We know God is pleased when we worship Him in Spirit and in truth for He has revealed this to us. **John 4:23, 24**
 - b. We know what God wants the church to use its resources for - preach the word, edify the saints, and care for its needy - because He has revealed this to us. **II Cor. 11:8; Eph. 4:11-14; Acts 4:32-34**
 - c. We do not know that God is pleased when the church provides entertainment and recreation, for He has not revealed this to us. It is presumptuous to conclude that God is pleased when the church sponsors entertainment just because those entertained are pleased.

B. An Example of the Silence of the Scripture.

1. Moses said nothing concerning priests coming from the tribe of Judah. **Hebrews 7:14** when God specifically mentioned Levi as the priestly tribe, and said nothing about other tribes, they were prohibited from being priests. Jesus could not be a priest on earth. **Hebrews 8:4**
2. Silence does not give consent! Silence prohibits!
 - a. We are not to think of men above that which is written. **I Cor. 4:6**
Cf. **II Pet. 1:3; II Tim. 3:16-17**

- b. We must act with authority from Christ, doing all in his name, **Col. 3:17**
 - c. Where the Scriptures stop our teaching and practice must stop.
- C. Some things which are practiced under the guise of “The Silence Of The Scripture”
1. Burning of incense in worship.
There is nothing morally wrong with burning incense, but it cannot be done as a religious act, because the Lord has not authorized it. Though the New Testament is silent on it, this silence does not give liberty to practice it.
 2. Sprinkling for baptism.
The New Testament is silent on sprinkling for baptism. The Lord does not say Thou shalt not sprinkle, but He specified what to do - baptize, bury.
Rom. 6:3, 4
 3. Mechanical instruments of music in worship.
 - a. The Lord is silent on this subject, just as silent as he was about priests from the tribe of Judah, he said nothing about instrumental music in worship.
 - b. God specified the kind of music for Christians - singing. **Eph. 5:19; Col. 3:16**
 - c. Instruments of music are not wrong as such, but in worship to God they are as unscriptural and unauthorized as priests from the tribe of Judah.
 4. Missionary Societies, Benevolent Societies, human institutions or organizations other than the local church doing the work of the church.
 - a. The Lord specified the organization of the local church. **Acts 14:23; Phil. 1:1 and Rom. 16:16**
 - b. Some of these societies, as educational societies, benevolent societies, medical societies, etc. have their place, just as washing of hand, burning of incense and instruments of music have their place, but that place is not in the church of the Lord.
 5. Extended oversight of the elders of a local church.
 - a. God restricted the work of elders to “the flock which is among you”
I Pet. 5:3; Acts 20:28
 - b. The Scripture is silent about elders overseeing two or more churches, their work, members or money.

Conclusion: We must respect what God has said, but we must also respect what He has not said.

Questions Lesson 9 Authority and the Silence of the Scripture

1. What is meant by the silence of the Scripture?
2. What was the basic difference between the thinking of Martin Luther and Ulrich Zwingli with regard to the silence of the Scripture.
3. What famous expression, concerning the silence of the Scripture, prevailed during the early nineteenth century?
Do you know who first made this statement?
How does it compare with **I Peter. 4:11**?
4. Upon what basis did brethren try to defend the missionary society and the instrument of music?
 - a. Did they set forth the scriptural authority for such?
 - b. If not how did they attempt to defend them?
 - c. After the missionary society and instruments of music, what other things were brought into the practice of those brethren under the silence of the Scripture?
5. The only way man can know the mind of God is when God has revealed it to us. **I Cor. 2:9-13** If God has not revealed His will on a given subject, either in a general or specific way, how can we know that He would be pleased if we do that?
6. Has God revealed his will regarding the work of the church?
 - a. Is it presumptuous to conclude that God will be pleased because we are pleased with a given project?
 - b. Are we at liberty to do any and everything that God has not expressly forbidden?
7. By what authority must all things be done?
8. Has the complete will of God for mankind been revealed?
9. Moses in the law said nothing about priests of the tribe of Judah. The law taught that priests were to be of the tribe of Levi. When God specified the tribe of Levi this excluded all the other tribes, and God's silence about priests from the tribe of Judah did not give liberty to appoint them as priests. His silence did not authorize anything. With this thought in mind think on these things:
 - a. God specified the kind of music in worship. Does this prohibit the use of any other kind?
 - b. God specified the acts of Christian worship. What does this prohibit?
 - c. God specified the action of baptism. What does this prohibit?
 - d. God specified the organization of the church. What does this prohibit?
 - e. When God specified the realm of the oversight of elders what did he prohibit?

- f. God specified the work of the church. What does this prohibit?
10. Is the Scripture silent about churches building missionary societies, benevolent societies, educational societies, medical societies, and social centers?
- a. Does this silence authorize churches to build and maintain any of these?
 - b. Are these morally wrong?
 - c. Which organization did God set up to preach the gospel?

Lesson 10: Authority and Evangelism

I. The church is to engage in the work of evangelism.

- A. Authority for such a work.
1. Direct statement, **Matt. 28:18-20; Mk. 16:15, 16; I Tim. 3:15**
 2. Approved apostolic examples.
 - a. The Jerusalem church sent Barnabas to Antioch. **Acts 11:22**
 - b. The church at Philippi had fellowship with Paul in the gospel. **Phil. 1:3-5; 4:15-16**
 - c. The church at Thessalonica “sounded out the word of the Lord.” **I Thess. 1:8**

II. How the church did its work of evangelism.

- A. Individuals went out. **Acts 8:4; 5:42; 8:5; 9:22, 29**
1. Each Christian has a responsibility to teach the word to the best of his ability, and to increase his ability to teach. The emphasis in the New Testament is upon the individual, but the church as a unit (local church) has a responsibility apart from that of the individual.
 2. In the local church there should be teaching designed to instruct and encourage personal evangelism.
- B. The local church and evangelism.
1. How the church did this work:
 - a. The local church supported a gospel preacher. **I Cor. 9:14; II Cor. 11:8**
 - 1) He may be supported while he preaches in that area, since he is worthy of his hire, and should live by the gospel.
 - 2) The Jerusalem church sent Barnabas to Antioch. **Acts 11:22**
 - b. The local church may support a man while he preaches in another area.
 - 1) Philippi had fellowship in the gospel with Paul. **Phi. 1:3-5; 2:25; 4:15-18**
They sent to Paul at Thessalonica **4:16** and at Rome.
The book of Philippians was written from Rome. Paul had received “the things which were sent” from Philippi by their messenger Epaphroditus. **4:18; 2:25**
 - c. Several churches may support the same preacher. **II Cor. 11:8, 9**
 - 1) Brethren in Macedonia supported Paul while he was at Corinth.
 - 2) More than one church sent to him. This is church cooperation in the support of a gospel preacher.
 2. A study of the pattern.
 - a. Things found in the pattern:
 - 1) Each church gave as it could.
 - 2) Each church sent directly to the preacher.
 - b. Things not found in the pattern:
 - 1) No church ever sent money to another church for preaching. Money was always sent directly to the preacher.

- a) Someone says: What difference does it make?
 - b) One big difference: One is the New Testament: but the other is not. If a practice is not authorized, it cannot be right.
- 2) No church ever sent money through another church for preaching. Agency destroys equality and brings subordination.
3. Notice how some are doing it today: Many churches send to one church which is known as the “sponsoring church”, the elders of this church oversee the work, i.e., selecting the preacher, the field of work, etc., while the other churches furnish the money.
- a. This linking of churches is unknown in the New Testament. There was never a pooling of money from multiple church under one eldership to do the work of evangelism.
 - b. Each church bears the same responsibility to preaching the gospel, i.e., preach it to the best of its ability. The church with 500 members would preach the gospel to the best of its ability, but so should the church of 50 members.
 - c. There is no authority - either generic or specific - for a “sponsoring church” in the work of evangelism. In the absence of authority such an arrangement cannot be scriptural.
4. The Missionary Society and the Sponsoring Church.
- a. The Missionary Society is a perversion of organization. It is an organization apart from the church which exists without divine authority.
 - b. The Sponsoring Church is a perversion of the function of the church.
 - 1) It does a brotherhood work (preaching the gospel) and oversees brotherhood funds.
 - 2) God restricted the elders to the local church. Cf. **I Peter 5:1-4; Acts 20:28; 14:23**
 - 3) The sponsoring church exists without divine authority and cannot be scriptural.

Conclusion:

- A. We have noted that the church in the apostolic days engaged in the work of evangelism.
 - 1. The local church may support a gospel preacher.
 - 2. The local church may send out a man to preach in another city.
 - 3. Many churches may send to the same preacher.
 - a. Note: In the New Testament the church sent directly to the preacher. There was never another organization standing between the church and the preacher: there was never another church standing between the church that sent and the preacher who was supported.
- B. Since we emphasize “speaking where the Bible speaks and being silent where the Bible is silent” we should follow the New Testament pattern of preaching the gospel, or forfeit our claim and suffer the penalty.

Questions Lesson 10: Authority and Evangelism

1. Does the church have a work of evangelism?
2. What means of authority may be cited to establish the fact that the church is to preach the gospel?
3. Discuss the local church sending out a gospel preacher
 - a. Which church serves as an example of this?
 - b. What preacher was sent forth?
 - c. Can a local church today select and send out a man to preach the gospel?
4. The local church may support a preacher while he preaches in another city.
 - a. Give an example of this from the New Testament.
 - b. May we do this today?
5. What passage shows that several churches may send to the same preacher at the same time to supply his support?
 - a. May this be done today?
6. A local church may send out a preacher; it may support a preacher either at home or in another area; it may send to a preacher at the same time other churches are sending to him. Is there any other scriptural way (how) the local church can do its work of evangelism in so far as supporting a preacher is concerned?
7. What is a sponsoring church?
 - a. Did they have “sponsoring churches in the work of evangelism in the apostolic days?
 - b. Show how a “sponsoring church” perverts the function of the church.
 - c. Discuss the difference between the “sponsoring church” and the Missionary Society.
8. How does each church bear the same relationship to gospel preaching?
Since each church has the same relationship to gospel preaching, if one church turns over its money to another church for this work does it become subordinate?
9. In the absence of a direct command, approved example or necessary inference for one church sending to another church to preach the gospel, or sending through another church to preach the gospel, is there any scriptural authority for such a practice? Is the New Testament a complete and perfect guide?
10. Would it be any greater sin to pervert the organization of the church than it would be to pervert the function of the church?

Would it be any worse to pervert the worship than to pervert the function of the local church?

Lesson 11 Authority and Edification

Introduction:

- A. When souls are converted they must not be forsaken and left to wander back into sin. They must be taught how to worship God, how to live a new life in Christ. They must be edified or built up in the most holy faith.
- B. "Edification" is defined as: "the act of building; this is used only figuratively in the N.T. in the sense of edification, the promotion of spiritual growth." The verbs "edify" and "edifying" are "used metaphorically, in the sense of edifying, promoting the scriptural growth and development of the character of believers, by teaching or by example, suggesting such spiritual progress as the result of patient labor." (W.E. Vine, An Expository Dictionary of New Testament Words)
- C. One of the last commandments Jesus gave was "teaching them to observe all things whatsoever I have commanded you." **Matt. 28:20**
- D. Paul calls this the work of "perfecting the saints." **Eph. 4:12**

I. The church is to engage in the work of edification.

- A. Authority for this work by direct statement. "when you assemble....let all things be done for edification." **I Cor. 14:26**
- B. Approved examples.
 - 1. While there is no example of a full program of teaching in the local church, there is an example of the church coming together for the purpose of edification. **I Cor. 14:26** Although this meeting concerned the use of spiritual gifts, still all things were to be for edification. Certain gifts were forbidden on the grounds that such would not edify. i.e., speaking in tongues if no interpreter were present. **vv. 27-28**
 - 2. There are other examples of teaching being done to the church (those already converted) for the purpose of edification. **Acts 2:46; 4:23-30; 11:26**

II. There were teachers set in the early church for the purpose of edification.

- A. God set teachers in the early church. **I Cor. 12:28**
 - 1. In the beginning miraculous gifts were needed to provide adequate teaching in the church.
 - 2. Teachers were set in the church for the purpose of teaching those who had been converted. These teachers had miraculous powers, given by the laying on of the apostles hands, and therefore taught by inspiration.
- B. When Jesus ascended to heaven He gave gifts to men. **Eph. 4:7-16**
 - 1. The gifts were: apostles and prophets, evangelists, pastors and teachers.
 - 2. The purpose of these gifts:
 - a. Apostles and prophets delivered the revelation of divine truth. Cf. **Eph. 3:5; I Cor. 2:12-13; John 16:13**

- b. Evangelists preached the revealed message. Example: Stephen of **Acts 7**, Philip of **Acts 8 ; 21:8**, Timothy, Titus, Barnabas, and others.
- c. Pastors (shepherds or elders) and teachers taught the work in the local church.
 - 1) Paul declared that we have such gifts “As a result, we are no longer to be children...but speaking the truth in love, we are to grow up in all *aspects* into Him, who is the head, *even* Christ” **Eph. 4:14-15**
 - 2) Elders must be men with ability to teach. **I Tim. 3:2; Tit. 1:9-11**
They are to “feed the flock” **I Pet 5:2**, but the flock is to fed upon the word of God **I Peter 2:2; II Peter 3:18**, therefore, elders must be able to teach the word.

III. How the church did its work of edification (teaching).

- A. The local church is to edify and teach itself. **Eph. 4:16; I Cor. 14:26**
 - 1. God has so organized the church that it is able to do its work of edification.
 - 2. What ever is necessary for the work of edification is authorized in the authority to do this work. (Place-Provisions-Personnel)

- B. The church has the authority to recognize the various stages of physical, mental and spiritual development through which people pass, and to arrange teaching for these groups.
 - 1. People pass through various stages of development: physical, mental, spiritual.
 - a. Some physical classifications:
 - 1) Young men and aged men. **Titus 2:2,6**
 - 2) Young women and aged women. **Titus 2:3,4**
 - 3) Children and parents. **Eph. 6:1-4**
 - 4) Husbands and wives. **Eph. 5:22-25**
 - 5) Masters and servants. **Titus 2:9; Eph. 6:5-9**
 - b. Some mental classifications:
Adults and children, their thinking and understanding differ. **I Cor. 13:11; I Cor. 14:20**
 - c. Some spiritual classifications.
 - 1) “Babes” in Christ. **I Pet. 2:2; Heb. 5:12-14**
 - 2) “full age”. **Heb. 5:12-14; I Cor. 3:2**
 - 2. Various groups are to be taught according to ability to receive.
 - a. God has given material (food) to be taught the different groups.
 - 1) “Milk” for the babes. **I Pet. 2:2**
 - 2) “Strong meat” for those who are of full age. **Heb. 5:12-14**
 - b. Sometimes teaching was withheld because people were not able to bear it.
 - 1) Jesus had many things to say unto the disciples (apostles) but he said, “you cannot bear them now.” **John 16:12**
 - 2) Paul did not feed the Corinthians with meat “for hitherto ye were not able to bear it.” **I Cor. 3:2**

- c. Other evidence of classification.
 - 1) Aged men taught certain things - aged women other things. **Titus 2:1-8**
 - 2) Young women to be taught by aged women, but women are not to teach “over the man” **I Tim. 2:11,12**, therefore, some arrangements must be made for this teaching to be done.
 - 3) In the early church there were women who prophesied **I Cor. 11:5**, but when the “whole church” was “come together in one place” for edification, the women were to keep silent. **I Cor. 14:23,34**
Therefore, women prophesied at some time and place other than when the whole church came together in one place (the assembly).
- 2. There is no legislation on how, where or when these groups are to be taught.
 - a. Since the church is to edify itself the obligation of teaching rests upon the local church.
 - b. God has authorized the work and left the means and methods of accomplishing the work up to us.
 - c. God specifies the organization - the local church - which is to select the best means and methods available to do the work.
- 3. The local church may make arrangements to teach these various groups.
Note: If groups arrangement is ruled out it must follow that all teaching must be done when the whole church is come together. But there were women teachers (**I Cor. 11:5**), and they were not to teach over men **I Tim. 2:11,12**, therefore, some arrangement for teaching was made in addition to the general assembly of the whole church.

C. That which is necessary for teaching:

- 1. Place where teaching may be done.
- 2. Time when teaching is to be done.
- 3. Persons who are to teach and those to be taught.
- 4. Arrangements of those who are to be taught.
Note: There is no New Testament limitation or restriction as to place, time, persons who may be taught, or arrangements. Therefore, the elders may arrange what ever is best in view of existing circumstances.

D. The Local Church under its elders may:

- 1. Provide the place for edification. (Building whether rented or owned.)
- 2. Provide the personnel for teaching. (teachers)
- 3. Provide all necessary provisions for edification. (group students according to ability, age or spiritual development, supply materials, etc.) How it was done.

Note: There is no organization but the local church in the work of edification which God has given the church to do. There is no “Sunday School” apart from the local church. While the Bible classes conducted on Sunday may be referred to as a “Sunday? School”, since they constitute a school conducted on Sunday, they do not constitute another organization, but must be conducted under the supervision and oversight of the elders of the church. No class should seek to function in the realm of evangelism or benevolence as a “class” apart from the local church, such as in making contributions to certain works, sponsoring certain “projects”, raising

money, etc. There is no organization but the local church. Nothing larger, nothing smaller.

IV. The work of the church in edification does not involve secular education.

A. The church is to teach the gospel of Christ, the word of God. It is the pillar and ground of the truth. **I Tim. 3:15**

The place, facilities and personnel which the church provides for teaching is provided to teach the word of God.

B. Many churches have gotten into the field of secular education as a business.

1. There are church sponsored and supported Kindergartens, Elementary Schools, High Schools and Colleges. These exist in many places across the country and offer a complete curriculum as do public school systems, and also conduct Bible classes. Since Bible is included in their curriculum they claim a right to church support. However, churches cannot support such works without also supporting the secular education, sports activities, etc.

2. The churches of the new testament never engaged in secular education. The need for education was as great then as now. The need of "Christian environment" was as great then as now. But the apostles did not authorize such a work for the church. The work of the church is preaching the word, edifying itself and caring for its needy. There is absolutely no authority from the Lord for the church to engage in secular education. Therefore, those who are involved in such work are doing it solely upon the authority of men.

Note: Remember, there are only two sources of authority - God and men.

Conclusion:

A. That the church has a work in the realm of edification is accepted by all.

B. The Lord has restricted what the church is to teach, i.e. the work of the Lord, and has restricted the organization that is to do the work, i.e. the local church, but has not restricted the time, place, persons to be taught, or arrangements for teaching them.

C. Let the church do its work of edification, but keep it free from making contributions to secular schools or colleges, and from getting into the school business.

Questions Lesson 11: Authority and Edification

1. What must be taught unto those who have been converted?
2. Is the local church to engage in the work of edification?
3. What means of authority may be cited to show that the church has a work of edification?
4. Define edification.
5. Read Ephesians 4:8-16. Be prepared to discuss the following questions in class.
 - a. The gifts that were given unto men, what were they?
 - b. What was the purpose of giving these gifts?
 - c. How long were these gifts to last? (Note adverb "till" in verse 13).
6. In the beginning of the church "God hath set some in the church.." Who were they? (See 1 Cor. 12:28)
 - a. Are they the same as the "gifts" in Ephesians 4?
7. Who are "pastors"?
 - a. What is their work in the church?
 - b. Is their work restricted to the local church?
 - c. How do you know?
8. That the church is to edify itself is evident from Ephesians 4:16.
 - a. Has God given sufficient organization to the church for this work?
 - b. What is it?
9. Is there any legislation on how, when or where the work of edification is to be done? Does this mean the church can choose the how, when and where?
10. Name the three things necessary for the work of edification? (While more than three things could be named, restrict it to three things that will cover the field.)
 _____,
 _____,

 Is the local church capable of providing these necessary things?
11. Since the church is to edify itself, but the Lord has not specified the means and methods for such a work, does this leave the local church free to select the means and methods that seem best in view of existing circumstances?

 If the church can select the means and methods for the work of edification can it also select another organization to do this work?
12. The elders are charged to "feed the flock of God which is among you."
 Does this mean that the elders must do all the teaching in the flock?
 How can the elders determine who are capable of teaching?
 May they arrange a special class for training teachers?
 Should the elders know what is being taught in the various classes?

Lesson 12 Authority and Benevolence

Introduction:

1. The benevolent work in which the church of the Lord is to engage and the organization that is to do the work has been the center of much discussion in the church in the twentieth century.
2. Since whatever we do in word or in deed must be done in the name of Christ, **Col. 3:17**, it is fitting that we study the will of Christ concerning the benevolent work of the church. We should have our hearts set upon doing the will of the Lord, whatever that will may be, and not allow prejudice to blind our minds from seeing the will of our Lord.

I. The church is to engage in benevolent work.

A. Authority for such a work.

Note: Perhaps none would question the fact that the church has a work in the realm of benevolence, but we must be able to establish divine authority for this work.

1. A direct statement. **I Cor. 16:1-3; I Tim. 5:16**
 - a. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye...them will I send to bring your liberality to Jerusalem."
Paul commanded churches to send relief to the church in Jerusalem.
 - b. "That it may relieve them that are widows indeed" shows that the church has a responsibility in benevolence.
2. An approved example.
 - a. The Jerusalem church cared for its needy. **Acts 2:44-45; 4:34; 6:1-8**
 - b. The church in Antioch sent to the brethren in Judea. **Acts 11:27-30**
 - c. Churches in Macedonia, Achaia and Galatia sent to the church in Jerusalem to supply their need. **Rom. 15:25; I Cor. 16:1-2**

II. Three possibilities for benevolent work in which the church is to engage.

A. The church may care for its own needy saints.

1. The church in Jerusalem, the model church for all the ages, took care of its needy.
 - a. There were needy saints from the beginning of the church. **Acts 2:44-45**
The brethren were not trying to care for all the poor in Jerusalem, just those in the church. "All that believed.." The church did not relieve those of the world. Cf. **Acts 3:6**
 - b. The need continued in the Jerusalem church. **Acts 4:32-35**
 - 1) Money was laid at the apostles' feet, thus a common treasury.
 - 2) Distribution was made according to the need, and it was made only among the believers.
None among them lacked, so they did a good job.
 - 3) There was no organization involved but the local church.

- c. Caring for their widows. **Acts 6:1-8**
 - 1) There was a daily ministrations, but some were being neglected.
 - 2) The local church was instructed to “look ye out among you seven men... whom we may appoint over this business” **Acts 6:3**
 - 3) There are three things necessary for the work of benevolence: they are place, provisions and personnel. The local church supplied these things. There was no organization but the local church.
The Jerusalem Church cared for its needy. **Acts 2:44-45; 4:34; 6:1-8**

Note: Any local church may supply the needs of its saints. In fact the local church is responsible before God to care for its own.

Note: The individual is responsible to care for his own **I Tim. 5:8** that the church be not charged with such work **I Tim. 5:16**

- B. One church may send to many churches to supply the needs of the saints.
 - 1. The church in Antioch sent to the brethren in Judea. **Acts 11:27-30**
 - a. This is the only example in the New Testament of one church sending to many churches.
 - b. The record says they “sent it to the elders by the hands of Barnabas and Saul.” Elders are restricted to the local church, thus it is necessarily inferred that they sent to the different local churches in Judea where the need existed.
 - 2. Why did Antioch send to the churches in Judea?
 - a. The receiving churches had needy members whose needs they could not supply. This is the only reason for sending funds from one church to another church.
 - b. Any local church may send funds to another church, or churches, when the receiving church cannot meet the needs of its members.

Note: There was no organization between the sending church, Antioch, and the receiving churches in Judea. There was no “sponsoring church” between the sending church and the receiving churches. God has showed us “how” one church sent to many churches.

- C. Many churches sending to one church.
 - 1. The churches in Macedonia, Achaia and Galatia sent to the church in Jerusalem. **I Cor. 16:1-3; II Cor. 8:1-5; 9:1-2; Rom. 15:25-32**
 - a. It is an indisputable fact that many churches sent to the Jerusalem church. Paul commanded them to send and approved their sending, thus authorizing our doing what they did for the same purpose they did it.
 - 2. This is the only example of many churches sending to one church. We would do well to observe the reason for their sending and how they sent.
 - a. Their reason for sending:
 - 1) The Jerusalem church had members in need of temporal things, the necessities of life, which she was unable to supply.

- 2) Paul commanded these churches to send to Jerusalem “that there may be equality” **II Cor. 8:13-15**, thus the reason for sending.
 - a) Equality does not mean that each church had the same number of members, or the same number of dollars, but that there was no need among the saints in any of the churches.
 - b) The gathering of the manna in the wilderness serves to illustrate equality. “He that had gathered much had nothing over; and he that had gathered little had no lack.” Cf. **Ex. 16:16-18**
 - c) The churches that sent to Jerusalem had more than those in Jerusalem, but some time in the future they may be in need and Jerusalem may then supply their need.

- b. How it was done.

The sending church sent directly to the church in need. There was no organization between the sending church and the receiving church. There was no “sponsoring church” between the sending church and the receiving church.

Note: This sending unto Jerusalem is not to be confused with that of **Acts 11:27-30**, when Antioch sent to the brethren in Judea. Antioch’s gift to the churches of Judea had occurred some 12 to 14 years before this one.

III. The benevolent work of the church was unto the saints.

- A. A look at the examples of benevolence.
 1. “all that believed...” **Acts 2:44,45**
 2. “them that believed...” **Acts 4:32-35**
 3. “the disciples...” **Acts 6:1**
 4. “relief unto the brethren...” **Acts 11:29**
 5. “unto the saints...” **Rom. 15:25**
 6. “for the poor saints...” **Rom. 15:26**
 7. “accepted of the saints...” **Rom. 15:31**
 8. “collection for the saints...” **I Cor. 16:1**
 9. “ministering to the saints...” **II Cor. 8:4**
 10. “the ministering to the saints...” **II Cor. 9:1**
 11. “supplying the need of the saints...” **II Cor. 9:12**
 12. “relieve them that are widows indeed...” **I Tim. 5:16**

Note: There is neither command nor example for the church to engage in a work of general benevolence.

We should be content to let the church do the work God has given it to do.

Questions Lesson 12: Authority and Benevolence

1. What means of authority may be cited to establish the fact that the church is responsible to relieve certain needy people?
2. There are three possibilities for benevolent work in which the church is to engage. Name these three possibilities.
3. Has the Lord showed us how (what organization) the early church did this work?
4. The Jerusalem church serves as a model to all churches in caring for their needy. (See outline point II, A.)
 - a. What three things are necessary in doing the work of benevolence?
 - b. Did the Jerusalem church provide these things?
 - c. Can the church today provide these things?
5. Is there a difference between the individual and the church in the work of benevolence?
Give one scripture reference which shows this difference.
6. One church may send to many churches. The church at Antioch serves as an example of this truth. (See outline, point II, B.)
Under what conditions may one church send funds to another church?
7. Many churches may send to one church in a work of benevolence.
Study point II. C. of outline
 - a. Which churches were the sending churches?
 - b. Which church was the receiving church?
 - c. Was this the same as the relief sent to Judea by Antioch? Acts 11.
 - d. What was the reason for their sending to Jerusalem?
 - e. How did the churches send to Jerusalem?
8. In every instance of benevolent work of the church in the New Testament who were the recipients of the relief?
Does this serve as a pattern for the church today?
9. Should the church have a benevolent program as a means of trying to convert the people of the world?
What is God's power to convert men?
10. God has authorized the local church to care for its own. Example: The church in Jerusalem.
Does this mean that the church should help to pay or pay the hospital bill for every member who is hospitalized?

11. Does the church have divine authority for setting up a program of “general benevolence”, i.e. a program to relieve those of the world?
12. The New Testament teaches that one church should send to another church when the receiving church has members who are in need and it is unable to supply that need. Does this authorize one church sending to another church for any other purpose, such as supporting a preacher? (Note: We have authority to do what the churches of the New Testament did for the same purpose they did it.)

Does it authorize a church to set up a program of benevolence which they know they cannot support and beg other churches to send money to them?

13. To learn the will of the Lord on a given subject we must study the scripture that relates to that subject.
Example: We learn the relation of baptism to salvation by studying the passages that mention baptism and salvation.
We can not study those that mention faith and its relation to salvation and learn the relation of baptism to salvation.
Question: Can we learn the responsibility of the church in benevolence by studying the passages that deal with evangelism?

Can we learn how churches cooperated in evangelism by studying how they cooperated in benevolence?

Can we apply the principle of one church sending to another church in benevolence to the work of evangelism?