

# Errors Heard from Those Who Have Left the Church

Charles Pogue

Defender – July, 2021

Over the years there have been many who have abandoned the church of Christ. Some of those have left the church and gone into indifference if not total unbelief. There may be a greater number who have left and joined forces with the denominational world. There are several videos posted on YouTube by some of the people who give their excuses for leaving the body of Christ and have joined themselves to religious error. Following are a few of the ones I have heard.

They say churches of Christ claim there must be authority for everything one does in worship. It is not the churches of Christ who made that rule, God did. Colossians 3:16-17 demonstrate the mandate is set in stone. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." It is God who has said we must have authority for all we do in worship, not members of the church of Christ.

Often, those who have left the church accuse us of overemphasizing doctrine. Let them consider a truth. No one can overemphasize anything God requires of man. So far as doctrine is concerned, the New Testament warns us not to be carried about by every wind of doctrine (Eph. 4:14). In 1 Timothy 1:3, Paul reminds the younger preacher he left in Ephesus to charge some to teach no other doctrine. The apostle then lists some things contrary to sound doctrine (1 Tim. 1:4-10). In Romans, Paul expresses his joy those brethren

obeyed from the heart the doctrine delivered to them (Rom. 6:17). We all are to be nourished or brought up in the words of faith and good doctrine (1 Tim. 4:6). Paul further instructed Timothy that "Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). In the oft-quoted 2 Timothy 4:2-4, Paul charged Timothy to preach the Word in season and out of season. He was to reprove, rebuke, and exhort with all longsuffering, and what else? Doctrine! How important is doctrine? The apostle John states it clearly. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Sound doctrine cannot be overemphasized.

Again, those who have left the church falsely accuse brethren of minimizing God's grace. What in the world do they think teaching and preaching concerning the cross of Christ are if not maximizing the grace of God? We are saved by grace through faith (Eph. 2:8-9). Salvation is a gift from God. Why? Because none of us can save ourselves. We are all guilty of sin (Rom. 3:23), the wages of which is death, but the gift of God is eternal life through Christ our Lord (Rom. 6:23). We are not guilty of minimizing God's grace, but rather those who have left seem to have forgotten that the grace that brings salvation has appeared unto all men, but it does not save all men. Instead, it teaches us. God's grace teaches us how not to live and how to live (Tit. 2:11-15). How are we to live? As obedient children (1 Pet. 1:14-16). The point is grace and obedience to the doctrine of Christ cannot, they must not, be separated. Faithful members of the church are not guilty of minimizing grace. Rather, those who have left the church have decided to minimize obedience.

Concerning the matter of grace, some who have left the church claim focusing on striving for perfection puts down grace. If such be the case, the writer of Hebrews does the same thing. "Therefore leaving the principles of the doctrine of Christ,

let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1). We are all weak and erring. Yes, all of us sin, but over and over the New Testament warns us to stay away from sin and do what is right. Jesus, Himself, said not to minimize obedience. "Strive to enter in at the strait gate" (Luke 13:24). Strive refers to a struggle, to contend for a prize with difficulties standing constantly in our way. Our English word agonize is a transliteration of the Greek word translated "strive" in the King James. The claim that focusing on striving for perfection puts down grace is the opinion of some, but an opinion is all it is. One wonders if such people are down on Paul who over and over, in Galatians 5, Colossians 3, and Ephesians 4, in particular, contrasts the life of the new man with the old man. Was Paul wrong to tell the Romans when one rises from the watery grave of baptism he is to walk in newness of life (Rom. 6:4)? Peter sums this point up well in 1 Peter 4:15-16: "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." The deserters who make this false charge against the faithful are the ones guilty of minimizing something. They minimize Scripture!

Many of those who leave the church claim it is a denomination among denominations. They tell us there are Christians scattered throughout the various churches of men. These are guilty of denying the oneness of the church. As in all the other excuses they appeal to, they ignore the Scripture. Jesus said He would (Mat. 16:18) and did (Acts 2:1...) build His church. There is only one body (Eph. 4:4) which is His church (Eph. 1:22-23). Therefore, there is only one church. The New Testament describes all things concerning that body including its worship, mission, and organization. In other words, the New Testament is the pattern for the church (Heb. 8:1-13). Paul instructed the Corinthians to speak the same things and

for there to be no divisions among them. The apostle sent Timothy to Corinth to remind them of the things Paul taught them, which were the exact same things he taught in every congregation (1 Cor. 4:17).

Those who have left the church and who now claim the church is one among many denominations need to consider Paul's writing to the Corinthians instructing both them and us to be of the same mind, to teach the same things, and for there to be no divisions among us (1 Cor. 1:10). If the deserters are right in their belief that there are Christians in the different denominations is right, and there are divisions in all of them regarding the matters Paul listed, we are all lost. If not, why not?

Departures from the unity of doctrine, practice, and manner of life are reasons the Scripture gives us the clear command to practice the withdrawal of fellowship. John wrote concerning some, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:19). Many of those who went out from us have proven themselves to have never really been one of us.

From the various ones I have heard speak who left the church at some point in their lives, I have concluded three things regarding their thinking. First, they have the wrong idea that we are full of arrogance when we insist that we can absolutely know the truth. What an attack that makes against Jesus Himself, Who said, "And ye shall know the truth, and the truth, shall make you free" (John 8:32).

The second thing is they have abandoned the necessity of being obedient in all things. Their condition is sad in that Paul wrote, "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things (2 Cor. 2:9).

Third, they seem to have bought into the popular Calvinist error of once saved always saved. If so, they need to return to the Scriptures and meditate on passages such as 2 Peter 2:20: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

Jesus died for and built one church, His church. He did not die for the denominations of men, the various community churches popping up all over the country, nor for those in the various world religions who do not honor the God of the Bible nor esteem Jesus as His only begotten Son. No one outside the church of Christ will be saved regardless of whether they have never been members of it or if they have gone out from us.

---

# **The Authority of the Scripture Concerning Worship**

Jerry Moffitt  
September 1990

We have always been a people who made the Word of God our authority in religion. However, since there are signs in our brotherhood of drifting from this mooring, let us express two propositions regarding why God's Word, revealed in the Bible must be our sole authority in worship.

**Proposition One: All Else Is**

# Rejected as Authority

First, the church cannot be our authority for it did not give us the truth. Rather, truth gave us the church. The church must support the truth and be the pillar and ground of it. Paul wrote to Timothy: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

Second, we reject denominations and ecclesiastical bodies as authority. They are not from heaven, but from man (Mat. 23:25). They are evil plants the Lord wants rooted up (Mat. 15:13).

Third, we reject human reason as authority. God has made it foolish (1 Cor. 1:18-31), so the way of man is not in himself (Jer. 10:23). Under this category we would place traditions of men (Mat. 15:7-9), human philosophy (Col. 2:8), secret knowledge (1 Tim. 6:20-21), and all men as an authority. Men can be false teachers (2 John 9-11; 1 John 4:1; 2 Pet. 2:13; Jude 3-4).

Fourth, we reject angels (Gal. 1:8-9; 2 Cor. 11:13-15), and human experiences (Mat. 24:24; 2 Cor. 3:13) as authority concerning worship. It is possible for us to be deceived, especially in the realm of human experience.

## Proposition Two: Why Scripture Is Our Sole Authority

First, only it is the Word of God (Deut. 8:3; 1 Thes. 2:13; 2 Tim. 3:16-17). "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mat. 4:4). No other book, than the Bible, can stand tests intended to discredit this claim.

Second, it is in the Bible that God exercises His authority (1 Cor. 14:37; 2 Thes. 2:1-3; John 14:16-18; John 14:26; John 16:13; 2 Tim. 3:16-17). God had authority and delegated it to the Son (Heb. 1:1-3). The Son put it in men (2 Cor. 5:20), and they wrote it down (1 Cor. 14:37; 2 Thes. 2:1-3).

Thus, third, the Bible claims to be an authority (2 Tim. 3:16-17; 2 Thes. 1:7-9; 2 Pet. 3:5). As a church, we dare not sail off the map of God's Word.

Fourth, Jesus appealed to Scripture as the final authority to settle religious concerns (Mat. 22:28-33; Mat. 19:4-5; John 10:35-36). The apostles did the same, quoting Old Testament passages to authenticate their teaching.

Like the Hebrews writer, time fails if we try to tell all. Scripture is our authority for it is reliable; it will judge us; and, it is indestructible. It will convert us (Psa. 19:7), guide us (Psa. 73:24), cleanse us (John 15:3), save us (James 1:21), sanctify us (John 17:17), edify us (Acts 20:32), and work in us (1 Thes. 2:13). What else could we ask? So may we continue to hold it up as our sole authority in Christianity.

P.O. Box 1275; Portland, TX 78374

---

# **The Glorious Gospel of Christ**

The Glorious Gospel of Christ

Danny Douglas

Gospel is translated from the Greek euangelion, and it means: "glad or joyful tidings, good message, good news." Indeed, the Gospel is good news (Rom. 10:15). It is the God-given duty of the Lord's church to proclaim it to a lost and dying world

(Mark 16:15-16). And, as wonderful as the Gospel is, the soul who refuses to obey it will not be saved, but eternally destroyed (2 Thes. 1:7-9). Now, let us consider why it is such good news, and why it is so urgent for us to obey and teach it.

“As cold waters to a thirsty soul, So is good news from a far country” (Prov. 25:25). The good news of God, the Gospel, was brought down from heaven to earth by the Holy Spirit (1 Pet. 1:12). Inspired men have recorded this message for us in the Scriptures (2 Tim. 3:15-17). Man is lost and condemned without the Gospel (Rom. 1:16). To downcast man, lost in sin, hungering and thirsting for salvation—the Gospel has come!

If we really appreciated the Gospel of Christ, then we will be willing to: (a) suffer for it, like Paul (2 Tim. 1:8-9); (b) sacrifice for its proclamation, and realize that carnal things are very small in comparison to the spiritual blessings brought forth by the preaching and teaching of the Gospel (1 Cor. 9:11-18; Eph. 1:3-7; 3:8); (c) “be fellowhelpers to the truth” (3 John 8); (d) be “fellowlabourers” in the Gospel (Phil. 1:17); (e) spread the Gospel message ourselves (Acts 8:4; Prov. 11:30); (g) help others to be trained to preach and teach it (2 Tim. 2:2). *In the Lord’s church today, we urgently need to have a greater love and devotion to the “glorious gospel of the blessed God” (1 Tim. 1:11), which is the “glorious gospel of Christ” (2 Cor. 4:4).*

## **Why Is the Gospel Such Good News?**

1. *The Gospel is good news because it tells man of the Savior who came to earth to save him (Luke 2:10-12; 19:10). As the song says: “Why Did My Savior Come To Earth...Because He Loves Me So” (1 John 4:8-10; Phil. 2:5-11; Rom. 5:6-11; Rev. 1:5). In the Gospel we learn about: “the Son of God, who loved me, and gave himself for me” (Gal. 2:20b). A wonderful Savior is Jesus my Lord.*

The Gospel announces: “how that Christ died for our sins according to the Scriptures; And that he was buried, and that



he rose again the third day according to the scriptures" (1 Cor. 15:3-4). Man, under the condemnation of sin, has a Savior who loves him, and who shed his precious blood to save him and wash away his sins (Mat. 1:21; Rev. 1:5; 1 Pet. 1:19). Man does not have to be lost in hell (Rom. 5:8-9). Now that is truly good news!

2. *The Gospel is for all people* (Rom. 1:16; Acts 15:7). Jesus commanded His disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). Indeed, Christ "by the grace of God" tasted death "for every man" (Heb. 2:9).

3. *The Gospel is good news because it is the "gospel of the grace of God"* (Acts 20:24). "For the grace of God that bringeth salvation hath appeared to all men, Teaching us" (cf. Tit. 2:11-12). Because of God's grace, man has the privilege of being taught the Gospel of Christ. Moreover, the Gospel is the message of God's grace, and the grace of God has made the Gospel possible. By it we have access to God's grace (Tit. 2:11-12; Eph. 2:8; Rom. 5:1-2; 10:17; Tit. 3:4-7; 1 Cor. 15:1).

4. *The Gospel is good news because by it we are begotten by God—we become His children* (1 Cor. 4:15; James 1:18; 1 Pet. 1:23). When one obeys the Gospel of Christ, he is begotten by God and born into His house, the church of Christ—the kingdom of God (1 Tim. 3:15; John 3:3-5; Col. 1:13-14). As physical children are begotten by their fathers, God's children have been begotten by His seed, the Word of God (Luke 8:11; 1 Pet. 1:23). What a privilege to be a child of God (John 1:12-13)! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1).

5. *The Gospel is of God. It is the "gospel of God"* (Rom. 1:1; 15:16; 2 Cor. 11:7; 1 Thes. 2:2, 8-9; 1 Pet. 4:17). It is from God—not men! Inspired men received it from God; they did not receive it from man (Gal. 1:11-12; 1 Cor. 2:6-16). Unlike the teachings and inventions of man, it is perfect and eternal

(Eph. 1:13; John 8:32; Tit. 1:14; Mat. 15:9; 15:13; 2 John 9; 1 Pet. 1:25; Rev. 14:6). "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thes. 2:13).

6. *Christ's Gospel is good news because it tells man of heaven and makes the hope of heaven possible* (Col. 1:5). Yet, we must be steadfast and faithful, and be not moved away from the Gospel hope if we are to reach Heaven.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel... And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister (Col. 1:3-5, 21-23).

7. *The Gospel of Christ brings peace. It is the "gospel of peace"* (Eph. 6:15; Rom. 10:15). By the Gospel, God has made peace between Jew and Gentile, and between Himself and man (cf. Eph. 2:11-22). Because of the Gospel, man is able to have his sins remitted by the blood of Christ, and therefore have access to God the Father (Eph. 2:13-18). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). By the Gospel "we have peace with God through our Lord Jesus Christ" (Rom. 5:1), which the world cannot provide! (John 14:27; 16:33).

8. *We are called unto God by the Gospel, and by it we are able to obtain "the glory of our Lord Jesus Christ"* (2 Thes. 2:14). "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). Thus, the

Gospel is the only means by which God calls men to Him. Thus, we can understand why God wants all men to hear the Gospel of Christ (Mat. 28:19-20; Mark 16:15-16). What are we doing about it?

9. *The Gospel of Christ is good news because it is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"* (Rom. 1:16; cf. 1 Cor. 15:1-2). Our "Saviour Jesus Christ...hath brought life and immortality to light through the gospel" (2 Tim. 1:10), "the gospel of your salvation" (Eph. 1:13). It informs man that to be saved, he must: hear and believe the Gospel (Acts 2:38; 15:7; Rom. 10:14-17); repent (Acts 2:38; 17:30); confess Jesus Christ as the Son of God (Acts 8:37; Rom. 10:9-10); and be baptized in His name for the remission of sins (Acts 2:38; 22:16). Having put on Christ (Gal. 3:27; Rom. 6:3-4), one must remain faithful (Rev. 2:10; John 8:31-32; 14:15, 21-24; 1 John 1:7). The sacrifice of Christ has made Gospel preaching possible (1 Cor. 1:18-25; 2:2; Eph. 2:13; 3:8)! How great it is!

704 Azalea Dr  
Mt. Pleasant, TN 38474

---

## **How Good and How Pleasant it Is for Brethren to Dwell Together in Unity!**

Tim Smith  
July 2007

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that

went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore" (Psa. 133:1-3).

A study of the biblical subject of Unity is ever a timely one, and now is no less the case. There is now, and there always has been since shortly after the beginning of the church, much division within the ranks of those who purport to be followers of Jesus Christ. The Psalmist declared that it is a good and pleasant thing when brethren are united, but is this always the case? Is there any set of circumstances wherein unity is not good? Biblically speaking, the answer is yes. Let us take a few minutes to consider these matters.

## **Unity is Shared Between Brethren**

As the Psalmist declared, unity is a family thing. We enjoy unity with each other based on our kinship with each other, and that kinship is based on our relationship with the Lord. We are brethren with each other because God is our Father. The point at hand is well illustrated in Paul's dealings with the brethren in Corinth. He had condemned extending fellowship to "fornicators...covetous...idolaters" and the like (1 Cor. 5:9-10). That he was dealing with a family relationship was punctuated in verse 11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." Clearly the point is that we do not "keep company with" (fellowship) those of this world in a spiritual sense. We do not have family responsibilities to those not in the family of God. Hear Paul again: "For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth" (1 Cor. 5:12-13). We have family duties toward those in the family of God, no more, no less, and none else.

# **Unity Between Brethren Is Predicated Upon the Brethren Respecting the Principles of Truth**

We are granted salvation upon proper immersion (Acts 2:38; 22:16; 1 Pet. 3:21), and we are granted entrance into the body of Christ at the same time (Acts 2:41, 47; 1 Cor. 12:13). But to maintain our salvation and our good standing in the body of Christ we are obligated to be faithful and true to the truth which saved us (James 1:21). Should we, in the course of time, leave the truth and replace it in our lives with error, what happens? Consider the case of the Thessalonians: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thes. 2:10-12). The sin under consideration in this passage warranted the ones guilty of it to be "damned," but what was it? Murder? Extortion? Perversion? No, it was their lack of love for and submission to the truth. When they left the truth, they left their salvation. What was to be done with them? Were they to continue to enjoy the benefits of the family relationship afforded them in Christ? Hear the same inspired writer in the next chapter: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us... And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (2 Thes. 3:6, 14-15). This man who left the truth lost his privileges as a member of the family of God and was to be "withdrawn from" by the faithful. He was no longer in "good standing" with God, and Paul demanded that

the church recognize that fact. We may not, with the approval of God, enjoy unity with those who have left the truth.

## **The Prayer of Our Lord for Unity**

Our Lord prayed that his followers might be united, and in this wonderful prayer He linked unity with acceptance of the Word of God. Hear him: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20-21). Notice that the unity for which he prayed was linked with the acceptance of (belief in) the Word of Christ as revealed through the apostles. To this Paul adds: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). To do our part in answering the prayer of our Lord for unity and in obeying the command of the Lord through Paul, we must believe in and obey the truth.

It truly is a "good and pleasant" thing for "brethren to dwell together in unity," but it is only brethren who are so to dwell, and specifically brethren who are faithful and true to the principles of truth. All others are excluded from this relationship. We love the lost, whether they be lost as unfaithful Christians or as alien sinners; but our love for them is demonstrated by teaching them the truth; not extending fellowship to and dwelling in unity with them in their sin.

171 Radford Rd  
Dothan, AL 36301