

Errors Heard from Those Who Have Left the Church

Charles Pogue

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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.

Call Upon the Name of the Lord

Brad Green

Beacon – August 4th, 2014

Our loving and merciful God wants “all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4). Since God desires that all men be saved, He provides for us His plan to save man (Rom. 1:16-17). How comforting it is to know that God loves us and sent His only begotten Son into the world that through Him we might be saved (John 3:16-17). It is also extremely comforting to know that we can know what God requires of us regarding salvation (John 8:31-32).

The Bible teaches that, “whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:13). What does it mean to

“call upon the name of the Lord”? Many have defined calling on the name of the Lord as a prayer for salvation and for Jesus to come and abide in one’s heart. However, this definition contradicts the words of Jesus who said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mat. 7:21). Any interpretation of a verse in the Bible that contradicts another verse is, of necessity, deemed to be false. The inspired James writes, “be ye doers of the word, and not hearers only, deceiving your own selves...Even so faith, if it hath not works, is dead, being alone” (Jam. 1:22; 2:17). Additionally, there is no example anywhere in the New Testament of an individual praying for salvation. Therefore, calling upon the name of the Lord does not refer to a prayer or to any spoken act.

It is important to understand how to “call upon the name of the Lord” since it is necessary for salvation. To understand the meaning, we must study the statement in the context of the book and chapter in which it is found as well as the whole of the New Testament. In the immediate context, we find that there are prerequisites to calling upon the name of the Lord—Romans 10:14-15 teaches that one must hear and believe. Also, in the immediate context, verse 16 in particular, we find a phrase that is used in substitute for “calling upon the name of the Lord.” The inspired writer uses “obeyed the gospel” interchangeably with “call upon the name of the Lord.” To be saved, one must obey the Gospel of Christ—i.e., “call upon the name of the Lord.”

The apostle Paul further defines what it means to call upon the name of the Lord when he recalls the words spoken to him by Ananias, “arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16). Here, calling on the name of the Lord is defined as arising and being baptized to have one’s sins washed away. This is in harmony with Paul’s letter to the Romans seeing that Paul told them:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:3-4).

It is also in harmony with the first Gospel sermon recorded in Acts 2. Peter and the other apostles preached, "whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Later, when the audience was convinced of their sins and asked what they must do to be forgiven and thus saved, "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). The New Testament teaches that, following faith (Heb. 11:6), repentance (Luke 13:3), and confessing that Jesus is the Christ (Acts 8:37), baptism is the culminating act of God's plan to save man (Mat. 28:19-20).

The act of calling upon the name of the Lord is inseparable from obedience to the Gospel of Christ and baptism. The Gospel of Christ "is the power of God unto salvation" (Rom. 1:16) and obeying the Gospel is used interchangeably with calling upon the name of the Lord (Rom. 10:13, 16). Being baptized is an act of obedience commanded by the Gospel of Christ and is eternally connected to calling upon the name of the Lord by God, Himself, in such verses as Acts 2:21, 38 and 22:16. The Gospel is God's power unto salvation and baptism is the act at which the Bible teaches one is saved from past sins. According to the apostle Peter, "baptism doth also now save us" (1 Pet. 3:21) and Jesus proclaims, "he that believeth and is baptized shall be saved (Mark 16:16).

Calling upon the name of the Lord, therefore, is not something that is spoken; it is an act of humility and submission to the Word of God in simple obedience. Those who obey God's plan of salvation, which culminates with water baptism, and remain faithful to God's Word until they depart this life (Rev. 2:10)

are they who are calling upon the name of the Lord and will be saved.

Lenoir City, TN

Worship God's Way!

Bruce Stulting

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In the first century, the church worshiped according to the apostles' doctrine (Acts 2:42). Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). He also promised the apostles that

when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:13).

Therefore, the apostles' doctrine is in complete harmony with the will of the Lord.

It is imperative that we continue to worship according to the New Testament pattern. Failure to do so renders our worship vain (Mat. 15:9). We read how

Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord (Lev. 10:1-2).

This example admonishes us not to substitute our desires in

place of God's commands.

New Testament worship was always carried out with reverence and in an orderly manner (1 Cor. 14:30). The order of the worship is usually determined beforehand by the elders. Godly men take the lead in the assembly and direct us in the various acts of worship. These men often briefly explain the item of worship in order to help us better prepare our minds to worship God. Extremism in worship is to be avoided. Ritualism or emotionalism should never characterize our worship. Today, many "new innovations" such as choirs, swaying with upraised hands, spontaneous singing, and hand clapping are being added to the worship. However, a casual reading of the New Testament will find that these acts are not authorized in worship.

Authorized worship includes the Lord's Supper, giving, singing, prayer, and teaching the Gospel. We dare not try to alter, substitute, add to or take away from the worship that God has authorized. As Christians, we are satisfied to worship God in the way that pleases Him. Any change on our part would be presumptuous and sinful.

During the singing, all members of the congregation are to join their voices together in psalms, hymns, and spiritual songs. In doing so, we not only praise God but also teach and admonish one another as well (Eph. 5:19; Col. 3:16). With the specific command to "sing" addressed to the individual, we do not add mechanical instruments of music in our worship songs. For the same reason, we do not have choirs, solos, or any type of mood music for entertainment.

During worship on the first day of the week, Christians are to give liberally as God has prospered them (1 Cor. 16:1-2). Our liberality in giving is evidence of our devotion to God (2 Cor. 8:1-8). Although there are many factors to determine the amount given, our money must always be given freely (2 Cor. 9:6-7). Guests are not required to give, but they may do so if they choose. The funds collected are used in the work of the

church which includes evangelism, benevolence, and edification.

A vital part of any Christian's life is prayer. Through prayer the Christian gains strength, offers thanksgiving to God, makes requests, and intercedes on the behalf of others (1 Pet. 5:8; Phil. 4:6). When Christians come together to worship, prayers are offered frequently. During times of prayer, a godly man speaks his prayer out loud with the rest of the congregation following him in silence (1 Tim. 2:8). Praying in this fashion allows us to maintain order, reverence, and avoid noise and confusion.

The Lord's Supper was instituted by Jesus as a memorial of His death on the cross (Mat. 26:26-29). The unleavened bread and fruit of the vine are emblems which represent our Savior's body and blood and help us to center our minds on the events of His death. In partaking of the Lord's Supper we have communion (fellowship) with Christ (1 Cor. 10:16). In Acts 20:7 we have the example of the first century church partaking of the Lord's Supper on the first day of each week. We do not practice closed communion, but each person must examine himself that he may partake in a worthy manner (1 Cor. 11:27-29). Guests are not encouraged or forbidden to partake; it is their choice. We must, however, point out that there can be no communion or fellowship with Christ unless we are faithful children of God (1 John 1:5-7).

Teaching is also part of our worship. The Bible is the inspired, authoritative, and all sufficient Word of God (2 Tim. 3:16-17). As such, we believe that if a man speaks it should be from the Word of God (1 Pet. 4:11). Therefore, our Bible class teachers usually teach directly out of the Bible. Sermons from the pulpit will be Bible centered with Scriptures given to enable the listener to check the Bible for oneself (Acts 17:11; John 5:39). At the close of each sermon an invitation will be given. This is an opportunity for the believing sinner to be reconciled to God by obeying the

Gospel. This is done by repenting of sins, confessing Christ, and being baptized for the remission of sins (John 8:24; Luke 13:3; Mat. 10:32; Acts 2:38). The erring Christian also has the opportunity to repent and ask for the prayers of the congregation (Acts 8:22).

The foregoing is a brief account of New Testament worship. From the time of the apostles, men have sought to improve upon the Divine pattern. All attempts to do so end in failure and sin. Let us stick with the pattern and worship God "in spirit and in truth." We encourage all to accept the teaching of the New Testament and "Worship God's Way!"

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