

Scriptures We All Must Face

Written by The Light

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We candidly propose to our readers, "The Scriptures teach that requirements regulating scriptural worship are embodied in commands, examples, positive divine statements, and things necessarily inferred." There is no other way to know God's will. The fact that we are commanded to keep the ordinances as delivered is irrefutable evidence of this (1 Cor. 11:2).

In writing to the seven churches of Asia, seven times the Record charges, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev.2:7,11,17, 29, 3:6,13,22). This admonition was given to every congregation. Why should it be different when searching out what the Spirit says about instrumental music, the Lord's Supper, the modern "pastor" system, or any other innovation of our day?

Paul, in Philippians 4:9 exhorts: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Think about this in view of the Biblical records of the Communion, or the Scriptures dealing with instrumental music.

In 2 Timothy 3:14, Paul charges, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." The modern changes seen in the music of the church, the Lord's Supper, etc. were never "learned" from Scripture, thus Scripture never "assures" their lawful use.

There are the old and tried truths of 2 Timothy 3:16-17, that Scripture provides for all good works, and 2 Peter 1:3, that God's Word contains all that pertains to life and godliness. If these passages are true, then we should be impressed that every account of the Lord's Supper reveals only one unleavened loaf and one cup containing fruit of the vine used in the Communion.

Touching the requirement of 1 Peter 4:11 that Christians speak as the oracles of God, we can do so if we hold a Bible position, but it would be impossible where our practice is not even recorded on the page of Inspiration. This is why it is so important to submit to New Testament

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revelation.

Timothy was admonished to commit to faithful men, only what he had heard of Paul (2 Tim. 2:2). If Scripture does not reveal it, it cannot be a part of the gospel, and if not a part of the gospel, no preacher on earth can scripturally preach it. Certainly we cannot commit it to others to preach.

Further, Timothy was counselled, "Hold fast the form of sound words, which thou hast heard of me" (2 Timothy 1:13). Timothy could do neither less nor more than inspiration permitted. Paul's advice—in aim—was not unlike Isa. 8:20, "To the law and to the testimony." There is no hint that any pattern or other point of revelation could be laid aside to make room for changes or "expediencies" as the masses would call for.

Divine revelation is as solid as bedrock. It is our conviction that none of us can "preach the word" (1 Tim. 4:1-2) and "contend for the faith" (Jude 3) and do so of that which cannot be found within the New Testament. Heaven is the only legislative body known to the church.

It is the unauthorized introduction of human ingenuity and unauthorized "expediencies" that destroy fellowship with God and faithful brethren. Where God's Word is not honored, whether of the Lord's Supper or any other vital area, the churches' ultimate destiny is common sectarianism. It is only a matter of time. Perhaps the cause of the wholesale exodus from the church into Shellyism and denominationalism in general is that too many of our people have not cultivated a contentment and a pleasure in doing Bible things in Bible ways (Jer. 6:16). The liberal "Church of Christ" may be reaching a point where "there is no fear of God before their eyes" (Romans 3:18).