

TRUTH AGAINST THE WORLD

ABS 2016

CLASS #1

WORLDLINESS VS.

HOLINESS

God will have no regard for those who forget Him or neglect His commandments: those who sink into a state of self-service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognitions; His word from their studies; His honour from their concern; His commandments from their lives, will awake to find that where life and death, and men and angels, and heaven and earth, were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy. God is love; but our God is also a consuming fire. He will not be mocked; he will not be put off with the fag-ends of our service. He demands the whole heart and the whole life; and he is not his own friend who refuses the call; for there will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation, and anguish, and death; while the man who obeys the Divine call will at the same period discover that in making God his portion, he has secured the joyful, eternal inheritance of all things.” Robert Roberts, *The Christadelphian*, Feb., 1877

Israel's example - Isaiah 58:1-4

1. They still sought after God (after a certain fashion)
2. They enjoyed coming before Him (after a certain fashion)
3. They still observed the day of Atonement
4. They couldn't understand why God didn't recognize or appreciate their actions

- Isaiah 48:1,2
- 29:13
- Jeremiah 6:16,17,20
- 12:1,2
- The root of the problem - Ezekiel 16:47-51

What is spiritual discernment?

- 1st Kings 3:9
- Job 6:30
- Ezekiel 44:23
- Isaiah 5:20; Malachi 2:17 - failure in discernment
- Matthew 6:13
- Hebrews 5:14 —> How? 2nd Timothy 2:15-19
- John 7:24; Matthew 7:15-20; 1st John 4:1,2,6

Galatians 5:19-21

- adultery/fornication (natural and spiritual)
- uncleanness (physical or moral impurity)
- lasciviousness (lewdness - ignorant, unlearned, vicious)
- idolatry
- witchcraft
- hatred
- variance (contentious)
- wrath
- strife
- seditions (divisions)
- heresies (false doctrines)
- envyings
- murders (hatred of brethren included, 1st John 3:15)
- drunkenness
- revelings (partying spirit)

The mind of worldliness:

- The inability to recognize human nature for what it really is. (Jeremiah 17:9; Matthew 15:18,10; 2nd Cor. 10:4; Hebrews 4:12)
- Deception & Apostasy
- Self determination (Gen. 4:23,24)
- Lack of restraint
- Envy/Covetousness
- Narcissism
- Humanism - *“An outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. Humanists beliefs stress the potential value and goodness of human beings, emphasize the common human needs, and seek solely rational ways of solving human problems.”*
- Political Correctness - *“Avoiding language that might offend anyone.”*
- Discontent/Murmuring - *Heb. 13:5*

Galatians 5: 22-24

- love (agape)
- joy
- peace
- long-suffering
- gentleness (usefulness)
- goodness
- faith
- meekness
- temperance (self control)
- Action taken? —> *crucified the flesh, with the affections and lusts*

The mindset of holiness:

- The Fear of Yahweh - Ps. 111:7-10
- Love of Yahweh, and by extension, those that are His - Matt. 22:37
- Gratitude - (Jonah 2:9)
- Circumcision of the heart - Rom. 2:29
- Understanding that the way is not wide - Matt. 7:15
- A “stranger and pilgrim” in both mindset and action - Ps. 39:12 (also Hebrews 11; 1st Pet. 1:1; 2:11)
- Love not the world and be not loved by the world - 1st John 2:15; John 15:19
- A “living sacrifice” to God rather than self serving and narcissistic - Rom. 12:1
- Complete devotion to the Truth, in word and deed - Prov. 23:23; Jude 3; Eph. 4:14; 1st Cor. 13:6; Prov. 30:5,6; ***Duet. 11:18,19**
- Meekness and Humility - Isaiah 66:2
- “Think on these things” - Philippians 4:8

“Revolving upon its own axis, and describing an ample circuit though boundless fields of space, is a planet of the solar system bearing upon its surface a population of nearly a thousand millions subject to sin, disease, and death. This orb of the starry heavens shines with a glory similar to that of its kindred spheres. Viewed from them, it is seen sparkling “like a diamond in the sky;” and with the rest of the heavens, declares the glory of God, and shows forth the handiwork of Him that did create it. “

Elpis Israel, p. 1



The evolutionary formula:

Evolution = *matter + evolutionary factors (chance and necessity + mutation + selection + isolation + death) + very long time periods.*

God does not fit into this equation.

A conflict with the Scriptural Record:

- Psalm 53:1
- Heb. 11:6
- Isaiah 45:5-8, 18

**WE EITHER ACCEPT THIS FUNDAMENTAL FACT,
OR WE DO NOT. THERE IS NO MIDDLE GROUND**

TRUTH AGAINST THE WORLD - THEISTIC EVOLUTION

Theistic Evolution:

Theistic evolution is the teaching that God used natural evolutionary processes to bring life to its current level of speciation. Theistic evolution would deny the specific creative act of God in bringing the person of Adam, who would be the first human and the representative of mankind, into existence.

Theistic Evolution =

matter + evolutionary factors (chance and necessity + mutation + selection + isolation + death) + very long time periods + God.

TRUTH AGAINST THE WORLD - THEISTIC EVOLUTION

Roots of “Theistic Evolution”



Pierre Teilhard de Chardin - Jesuit Priest
1881-1955

TRUTH AGAINST THE WORLD - THEISTIC EVOLUTION

From Wikipedia:

...*The Phenomenon of Man*, sets forth a sweeping account of the unfolding of the cosmos and the evolution of matter to humanity, to ultimately a reunion with Christ. In the book, **Chardin abandoned literal interpretations of creation in the Book of Genesis in favor of allegorical and theological interpretations.** The unfolding of the material cosmos, is described from primordial particles to the development of life, human beings and the noosphere, and finally to his vision of the Omega Point in the future, which is "pulling" all creation towards it. He was a leading proponent of orthogenesis, the idea that evolution occurs in a directional, goal-driven way, argued in terms that today go under the banner of convergent evolution. Teilhard argued in Darwinian terms with respect to biology, and supported the synthetic model of evolution... **Teilhard made a total commitment to the evolutionary process in the 1920s** as the core of his spirituality, at a time when other religious thinkers felt evolutionary thinking challenged the structure of conventional Christian faith. ... Teilhard makes sense of the universe by its evolutionary process. He interprets complexity as the axis of evolution of matter into a geosphere, a biosphere, into consciousness (in man), and then to supreme consciousness (the Omega Point.) **Teilhard's unique relationship to both paleontology and Catholicism allowed him to develop a highly progressive, cosmic theology which takes into account his evolutionary studies. Teilhard recognized the importance of bringing the Church into the modern world, and approached evolution as a way of providing *ontological meaning for Christianity, particularly creation theology.** For Teilhard, evolution was "the natural landscape where the history of salvation is situated."

**paleontology - philosophical study of the nature of being*

TRUTH AGAINST THE WORLD - THEISTIC EVOLUTION

So, what exactly does Theistic Evolution involve:

- The basic principle, evolution, is taken for granted
- It is believed that evolution is a universal principle - “UNIFORMITARIANISM”
- Evolution relies on processes that allow increases in organization from the simple to the complex, from non-life to life, and from lower to higher forms of life
- The driving forces of evolution are mutation, selection, isolation, and mixing. Chance and necessity, long time epochs, ecological changes, and death are additional indispensable factors
- The time is so long and vast that as much time as is desired can be used to justify the process of evolution
- The present is the key to the past
- There was a smooth transition from non-life to life
- Evolution will persist into the distant future

Theistic evolution adds to this evolutionary foundations:

- God used evolution as a means of creating
- The Bible contains no usable or relevant ideas which can be applied in present-day origins science
- **Evolutionists pronouncement have priority over biblical statements. The Bible must be reinterpreted when and wherever it contradicts the present evolutionary worldview**

The failures of Theistic Evolution

1. Other Scriptural accounts give full support to Creation as recorded in Geneses - Ex. 20:11; Rev. 14:6,7; Psalm 100:3; Isaiah 45:12; Jer. 31:35; Matthew 19:4; 1st Cor. 11:8,9; 1st Cor. 15:45; Luke 3:38
2. Twenty Four Hour Periods of Time or Long Epochs of Time? - Genesis 1:5,8, 13, 19, 23, 31; Ex. 20:11
3. All things were made after “their own kind.” - *“he which made them at the beginning made them male and female”*
4. Denies the creative substance of Man - Gen. 2:7
5. *The Plan of Redemption nullified - Rom. 5:12, Rom. 6:23; Heb. 2:14
6. Evolution, if believed, is a continuous process that will continue indefinitely into the future - Num. 14:21; Gen. 1:27,28
7. Why is recorded history only 6,000 years old?

“Lucy”???



TRUTH AGAINST THE WORLD - THEISTIC EVOLUTION

The Scale of the Universe

TRUTH AGAINST THE WORLD

CLASS #3

ETERNAL LIFE:
*PRESENT POSSESSION
OR FUTURE REWARD*

“From John’s perspective, like salvation, eternal life is a present possession. It is a state the believer comes into rather than a physical reality. Eternal life is to be distinguished from immortality in that eternal life simply means ‘to live forever.’ This living forever can be conditional whereas immortality is living forever unconditionally.” (Shofar, July, 2005, p. 37).

Four false conclusions:

1. “eternal life is a present possession”
2. “it is a state” ... “rather than a physical reality”
3. “Eternal life is to be distinguished from immortality”
4. Living forever is conditional, immortality is living forever unconditionally

Wrested teachings from the gospel of John

- Immortal emergence and universal resurrection - 5:29
- That Christ personally came down from heaven for his first appearance - 6:38,62 - hence the “pre-existence of Christ” and co-equality with the Father.
- That Christ “pre-existed” even before Abraham - 8:58
- Transubstantiation - “bread that I will give is my flesh” - 6:51,54
- That if we believe in Christ that we will “never see death” - 8:51; 11:26
- The “trinity” - “I am my Father are one” - 10:30
- That the “Holy Spirit” is a personal being - 14:16,26
- That baptism is not necessary - all we have to do is “believe” in order to have “everlasting life” - John 5:24

To take such statements found in the book of John literally is to “prove too much” and be out of harmony with the full weight of Scriptural Truth. We have to be able to discern properly the meaning of Christ’s teachings and compare scripture with scripture.

TRUTH AGAINST THE WORLD - AIONIAN LIFE

Romans 2:5-7 - "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."

The Diaglott renders vv. 6,7 this way - "who will award to each according to his works; aionian Life, Indeed, to those who by perseverance in Good Works, are seeking for glory and honor and incorruptibility."

Two points:

1. Eternal Life shown clearly here as a matter of future reward, not present possession. How can we be given something at the Judgment that we already have?
2. "Glory, honor and incorruptibility" are under the umbrella of the principle of "eternal life"/"aionian life". Not separate concepts. Immortality/incorruptibility is sought for - eternal life is given.

TRUTH AGAINST THE WORLD - AIONIAN LIFE

“Now we need not here spend much time on the philology of the words “eternal life,” it is more satisfactory to study the doctrine of the terms. Presently we will give the original words and their meanings which stand for “immortal” and “incorruptible,” simply asserting here, that “eternal life” doctrinally means life manifested in and through incorruptible bodies. In Rom. 2, we are, in substance, told, ‘if you will seek for immortality, I will give you eternal life.’ If “immortality” is superior to “eternal life,” and the latter only means duration of life for a thousand years, then we are asked to seek for a superior thing and only promised an inferior thing. Reason rejects this as absurd, and concludes that since we are exhorted to seek for “immortality” and promised “eternal life,” the one must be involved in the other, or, in substance, both mean the same thing; and therefore to receive the “eternal life” promised is to receive the ‘immortality’ sought for.”

“The most instructive and satisfying way to find truth is to compare scripture with scripture. We can be assured that to receive eternal life is to receive immortality thus: Christ is immortal (this is admitted), when He appears ‘we shall be like him, for we shall see him as he is.’ In the resurrection we shall be made ‘equal to the angels’ in that we shall ‘die no more.’ In the resurrection, this mortal shall put on immortality; and at the same time ‘eternal life’ is received; therefore ‘immortality’ and ‘eternal life,’ doctrinally and in essence, mean the same.” Rectification, pp. 12,13

TRUTH AGAINST THE WORLD - AIONIAN LIFE

aionios —> aion (Strong's 165)

*“**an age**, by extension perpetuity (also past); by implication the world; specifically (Jewish) a Messianic period (present or future) - age, course, eternal, (for) ever.”*

olam (Strong's 5769)

“concealed, that is, the vanishing point; generally, time out of mind (past or future) that is, (practically) eternity”

Aionian punishment: “It may be well to remark here, that *aionian punishment, is so called, not as expressive of its duration, but of its epoch of execution.*”

Aionian life: “Neither is *aionian life* so called because of its duration, but because it is the life pertaining to *a course, or aion,* which *circles* around the kingdom of the Deity. Of this there is to be no end (Luke 1:33); so, therefore, the *course* will always be circling. The life, consequently, *eternal;* not because the word *aionian* signifies essentially unlimited duration; but because the thing to be possessed, and to which the *course* belongs, is declared to be endless.”

TRUTH AGAINST THE WORLD - AIONIAN LIFE

“*Aionian* life, like *aionian* judgment and *aionian* fire does not of itself denote the duration of the life, judgment or fire, even though the word has been rendered eternal and ‘everlasting’. Rather it indicates that the things denoted (judgment, fire or life) are those relating or pertaining to the *aion* or age defined. For example, it is said of Sodom and Gomorrah that they are ‘set forth for an example, suffering the vengeance of eternal fire’ (Jude 7). But that fire is not still burning. It burned, and continued to burn until its work, was accomplished in the age of judgment incidental to it, and the cities were entirely consumed. So with the ‘everlasting judgment’ and ‘everlasting fire’ and ‘everlasting punishment’ of the future (Matt. 25:41,46): the word in each case is *aionian*, and denotes the fire, punishment of life, ‘pertaining to the age’. The judgment will continue until all are brought into subjection to Christ; the fire will burn until all that is to be consumed is destroyed, but the life of the age will never end because it is immortal. Paul wrote: ‘To them who by patient continuance in well doing seek for glory and honour and *immortality* (shall be given) eternal life’, or the life of the age will will be immortal, or everlasting life. Where the present tense is used as indicating the present possession of life, the same principle should be observed.

Continued...

“Those who perform the will of Yahweh and His Son “have it” in the sense that it is promised by God who will perform, and whose promise is so sure (and eternal life is a matter of promise - 1 John 2:25), that He ‘callesth those things which be not as though they were’ (Rom. 4:17). Therefore, such expressions as John 17:3 “This is life eternal that they might know Thee...” can signify, **this is the basis** upon which life eternal will be granted. Similar forms of expression are found in the Word. Example: ‘This is condemnation, that light is come into the world, and men love darkness...’ **This is the basis** of condemnation, etc. Again: ‘This is the work of God, that ye believe on him...’ Rather, **this is the basis** upon which the work of God will proceed, that ye believe on him. Again John 12:50: “His commandment is life everlasting” - His commandment is **the basis** upon which life aionian will be given. Some have advocated that *aionian zoe*, eternal life, is today possessed in some way, and in pressing this theory beyond the limits of Scriptures, have made havoc of the faith.” Eureka, Vol. 5, pp. 316,317, footnote

The Everlasting (Olam/Aion) Covenant

- To Noah it was promised (Gen. 9:16) - *“And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting (**olam**) covenant between God and every living creature of all flesh that is upon the earth.”*
- To Abraham it was promised (Gen. 17:7,8) *“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting (**olam**) covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for everlasting (**olam**) possession; (i.e., Possession of the Age); and I will be their God.”*
- To David it was promised (2nd Sam. 7:16) *“And thine house and thy kingdom shall be established for ever (**the olam**) before thee: thy throne shall be established for ever (**the olam**).”*
- To Mary (regarding Christ) it was promised (Luke 1:33) *“And he shall reign over the house of Jacob for ever (**the aion**); and of his kingdom there shall be no end.”*
- Regarding Christ, the apostle Paul declared in his epistle to the Hebrews (13:20), *“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant (**Covenant of the Aion/Age**).”*

A matter of future reward, not present possession.

- **Dan. 12:2** - *“And many of them that sleep in the dust of the earth shall awake, some to everlasting (olam) life, and some to shame and everlasting (olam) contempt.”*
- **Mark 10:30** - *“And Jesus answered and said, ‘Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My sake, and the gospel’s. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mother’s, and children, and lands, with persecutions; AND IN THE WORLD (aion/age) TO COME ETERNAL LIFE (aionios zoe). (also Matt. 19:29; Luke 18:30)*
- **John 5:28,29** - *“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life (zoe); and they that have done evil, unto the resurrection of damnation.”*

A matter of future reward, not present possession.

- **Rom. 6:22,23** - *“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, **and the end everlasting life.**”* The “end” is everlasting life, not the beginning. *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”*
- **Galatians 6:8** - *“For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting (zoe aionios).”* We can’t reap something at the beginning when it is first planted, but only at the end of the growing process. So to with our walk; we cannot reap *zoe aionios* if it has already been given to us from the start.
- **Colossians 3:3,4** - *“For ye are dead, and your life (zoe) is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.”*

A matter of future reward, not present possession.

- **1st Timothy 6:12** - *“Fight the good fight of faith, lay hold on eternal life (literally to seize - an allusion to the Greek games), whereunto thou art also called, and hast professed a good profession before many witnesses.”* Why must we fight and attempt to seize something that we have already been given?
- **2nd Timothy 1:1** - *“Paul an apostle of Jesus Christ by the will of God, according to the promise of life (zoe) which is in Christ Jesus.”* A matter of promise, which is where? “In (Gr. en) Christ Jesus.”
- **Titus 1:2** - *“In HOPE of eternal life, which God, that cannot lie, promised before the world (aionios - Age, i.e., Mosaic Age) began.”*
- **Titus 3:7** - *“That being justified by his grace, we should be made HEIRS according to the hope of eternal life.”* To be an heir means it is something promised to us that has not yet been received. What has yet to be received? “Aionian Life”. *“If ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.”*
- **1st Peter 3:7** - *“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being Heirs together of the grace of life (zoe).”*
- **1st John 2:25** - *“And this is the promise that he hath promised us, even eternal life.”*

TRUTH AGAINST THE WORLD - AIONIAN LIFE

- In **John 5:39** - *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.”*
- In **John 6:68**, when many of Jesus’ disciples turned away from him in confusion and disgust over His teachings they were misinterpreting, Jesus asked the twelve - *“Will ye also go away?”* What was Peter’s answer - *“Lord, to whom shall we go? **Thou hast the words of eternal life.**”* In other words, Christ’s teachings are the basis of eternal life.
- **John 8:12** - *“Then spake Jesus again unto them, saying, ‘I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the **light of life.**”*
- **John 12:50** - *“And I know that **His commandment is life everlasting** (zoe aionios): whatsoever I speak therefore, even as the Father said unto Me, so I speak.”*

TRUTH AGAINST THE WORLD

CLASS #4

IS THERE A PRESENT,
SPIRITUAL KINGDOM?

Back In the Garden

A REPRESENTATION OF THE RECONCILIATION OF GOD IN CHRIST

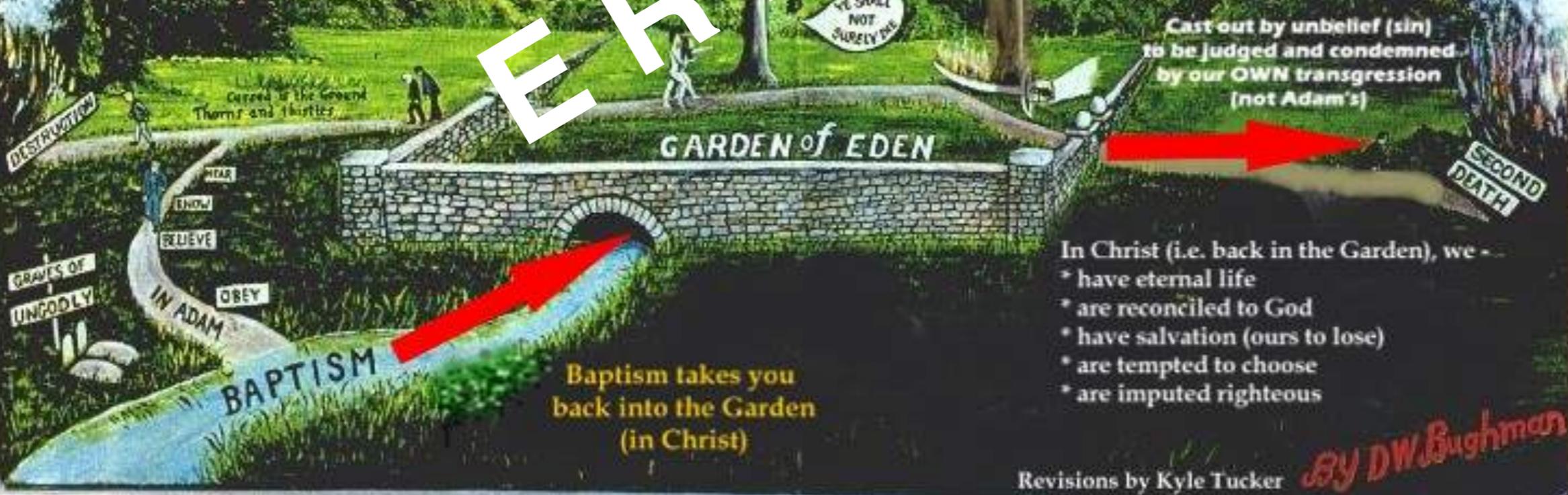
Key Point: We cannot save ourselves. EVERYTHING that can be done for us in the way of salvation has been done for us by God working through Jesus on the cross. Salvation is by grace through faith in Christ Jesus our Lord.

Have a Carnal Mind

Have the Mind of Christ

At some point yet future, the saints who maintain their place in the Garden will be granted immortality in the Kingdom of God on earth.

ERROR



Baptism takes you back into the Garden (in Christ)

- In Christ (i.e. back in the Garden), we -
- * have eternal life
 - * are reconciled to God
 - * have salvation (ours to lose)
 - * are tempted to choose
 - * are imputed righteous

Revisions by Kyle Tucker *BY DW Bughman*

TRUTH AGAINST THE WORLD - IS THERE A PRESENT, SPIRITUAL KINGDOM?

“They were *‘HEIRS of that kingdom,’* in which they believed; and, as every intelligent person, who is not spoiled by the clerical traditions of the Nikolaitans, knows, an heir is one who is to obtain possession of a thing after the present possessor dies; so the Smyrneans were not present possessors of the kingdom, but living in hope of some time or other coming into possession of *“the kingdoms of this world,”* when “the Satan,” the present and actual possessor of them, shall be forcibly ejected. They were heirs of these kingdoms patiently waiting to possess them, when they shall become “the kingdoms of Yahweh and of his Anointed,” - that is, of Jesus and his Brethren, illimitably anointed with the effluence of the Eternal Spirit; and thereby constituted “THE YAHWEH ELOHIM ALMIGHTY;” who, having conquered them in the war of his great and terrible day, shall reign over them during the Aions of the Aions, or the thousand years - Rev. 11:15; 16:14; 20: 4,6.” “The Smyrneans did not entertain the silly and absurd notion, so characteristic in our day of clerical craziness, that they were either the kingdom itself, or in the kingdom! Not having been Nikolaitanized, they did not believe that “the church” was “the kingdom of grace,” and transkyana “the kingdom of glory above,” where immortal souls” sing and dance to the hundredth psalm! This teaching of the Nikolaitans, or vanquishers of the people the Spirit says, “I hate.” The Ephesians hated it; and scripturally enlightened people of the first century, and of the nineteenth, and of all intervening centuries, despise it and hate it also, with a hatred most perfect and cordial. It is nothing but Gnostic Heathenism, contemptible and hateful to Deity, and all the saints.” Eureka, Vol.1, p. 222, Logos Edition

TRUTH AGAINST THE WORLD - IS THERE A PRESENT, SPIRITUAL KINGDOM?

“We must not delude ourselves with the idea that we are in the kingdom before the Master has invited us to inherit it, which will be when “the son of man shall come in his glory”. World’s Redemption, p. 228

TRUTH AGAINST THE WORLD - IS THERE A PRESENT, SPIRITUAL KINGDOM?

- **Daniel 7: 14** (“everlasting dominion” Chaldeic “alam” - Dominion of the Age), and **verse 27** (“everlasting kingdom” - Kingdom of the Age).
- **2nd Peter 1:11** (“everlasting kingdom” Greek “aionios” - Kingdom of the Age)

TRUTH AGAINST THE WORLD - IS THERE A PRESENT, SPIRITUAL KINGDOM?

- **“The Kingdom at hand” or “nigh”** - Matt. 3:2; 4:12-17; Luke 10:8,9; Isaiah 40:3; Luke 16:16; 2nd Timothy 4:1; Matthew 25:31-34
- **The Kingdom is “within” you** - Luke 17:20,21 - “GOD’S ROYAL MAJESTY IS AMONG YOU”
- **“The kingdom of heaven suffereth violence”** - Matt. 11:12
- **“Every man presseth into it”** - Luke 16:16
- **“For the kingdom of God is not meat and drink”** - Rom. 14:17
- **“The kingdom of God is not in word but power”** - 1st Cor. 4:18-20
- **“Translated us into the kingdom of His dear Son”** - Colossians 1:13 - *“Giving thanks at the same time to that Father who called and QUALIFIED us for the portion of the Saints inheritance in the Light. Who delivered us from the DOMINION of Darkness, and changed us for the Kingdom of the Son of His love.”*
- **“the kingdom of heaven is like unto”** - Matthew 13

TRUTH AGAINST THE WORLD

CLASS #5

*“ENDEAVORING TO KEEP THE UNITY OF
THE SPIRIT”:*

The struggle over fellowship in the battle of
Truth Against the World

“Would a faithful shepherd allow wolves to enter the fold unopposed, or having entered, would he allow them to remain and prey on the flock unmolested? No faithful shepherd will do so, but will be on the alert for every indication of danger, from whatever quarter it may approach. The conditions of salvation have not altered. It is just as necessary to believe the truth to be saved as it ever was. There are just as many, both as to number and variety, who oppose the truth as there ever was – vastly more as to number. The same measures are necessary to be taken preserve and defend the truth as were necessary in the times of the Apostles. Watch ye, stand fast in the faith, quit you like men, be strong.”
Christadelphian Advocate, January, 1917.

TRUTH AGAINST THE WORLD - FELLOWSHIP

“Fellowship and the Breaking of Bread”, p. 74 that - “The gospel believed and obeyed restores the mind to a oneness with God, and by the act of baptism we are inducted into the name of the Father and of the Son and of the Holy Spirit, a complete oneness in the whole family in heaven and in earth. Here is a ‘family circle’. A circle drawn by the truth, inside of which there is fellowship; but no fellowship with any or anything outside. The church (ecclesia) is thus the pillar and ground of the Truth and refuses to support, allow room for or to compromise with the unfruitful works of darkness in the outer world.”

FUNDAMENTALS OF FELLOWSHIP

Why is the subject so important?

- 1.If accepted by God, through His Son, such fellowship and acceptance by the Creator provides us with the hope of salvation.
- 2.Fellowship provides a united community to bear witness to the Truth and to glorify Yahweh's Name - it is in fact a vital aspect of God Manifestation.
- 3.Fellowship with others of "like precious faith" helps to instruct, encourage and strengthen us all in our efforts to please our heavenly Father.
- 4.Provides a defensive means to "keep the way" of righteousness and salvation intact.
- 5.The Scriptures give numerous and explicit commands in regard to its purity and preservation.

DEFINING FELLOWSHIP

- “Fellowship”, from the Greek word “koinonia” - “partnership”. From the Greek word “koinonos” - “sharer or associate”.
- Is translated as “partner(s)”, “companions”, and “partakers”.
- Does not merely indicate (scripturally speaking) social or personal interaction.
- Can and does involve those we are not necessarily physically in contact with at the moment if we are in oneness of mind, joint co-operation .
- See Amos 3:3; Acts 2:42

UNITY OF MIND AND PURPOSE SCRIPTURALLY COMMANDED

- **Romans 15:6** - *“that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”*
- **1st Corinthians 1:10** - *“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all **speak the same thing**, and there be no divisions among you: but that ye be **perfectly joined together in the same mind and in the same judgment** (i.e., sentiment, opinion or resolve).”* In other words, be united in belief and how such belief should be applied in making decisions that are connected to the Truth.
- **Ephesians 4:3** - Before being told that there is only “one body, and one Spirit and one hope”, the Believers are exhorted to *“**keep the unity of the Spirit.**”*
- **Philippians 1:27** - *“let your conversation (manner of life) be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs **that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.**”*
- **Philippians 2:2** - *“Fulfill ye my joy, that ye be **likeminded, having the same love, being of one accord, of one mind.**”*
- **1st Peter 3:8** - *“**be ye all of one mind, having compassion one of another.**”*

Critical importance of the Doctrine of Fellowship

1. If accepted by God, through His Son, such fellowship and acceptance by the Creator provides us with the hope of salvation.
2. Fellowship provides a united community to bear witness to the Truth and to glorify Yahweh's Name - it is in fact a vital aspect of God Manifestation.
3. Fellowship with others of "like precious faith" helps to instruct, encourage and strengthen us all in our efforts to please our heavenly Father.
4. Provides a defensive means to "keep the way" of righteousness and salvation intact.
5. The Scriptures give numerous and explicit commands in regard to its purity and preservation.

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WHAT THREATENS SCRIPTURAL FELLOWSHIP?

1. Sins of a moral nature -
2. Sins of Heresy -

“sins of a moral nature”

- **1st Corinthians 5:9-11** – *“I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 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 (abusive), or a drunkard, or an extortioner, with such an one no not to eat.”* Also **Galatians 5:19-21** *the works of the flesh* –

“sins of heresy”,

- **Galatians 1:6-8** – *“I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (banned or cast out).”*
- **Titus 3:10**, *“A man that is an heretick, after the first and second admonition reject.”* Not a drawn out process.
- **2nd Peter 2:1**, *“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”*

TRUTH AGAINST THE WORLD - FELLOWSHIP

Other passages to keep in mind:

- **Psalm 82:2** – *“How long will ye judge unjustly, and accept the persons of the wicked?”*
- **Proverbs 28:4** – *“They that forsake the law praise the wicked: But such as keep the law contend with them.”*
- **Ezekiel chapters 3 and 33** – The instruction, commendation given to the “watchman” for warning, and condemnation for not.
- **1st Timothy 5:20** – *“Them that sin rebuke before all, that others also may fear.”* This would probably be viewed as “too harsh” by modern Laodicean standards.
- **Matthew 18:17** – *“let him be as an heathen and a publican”*
- **Romans 16:17, 18** – *“mark them which cause divisions and offences contrary to the doctrine of which ye have learned; and avoid them”* because they *“by good words and fair speeches deceive the hearts of the simple.”*
- **1st Corinthians 5:11-13** – *“not to keep company”, “put away”*
- **Galatians 5:9, 12** – *“cut off”*
- **Ephesians 5:11** – *“have no fellowship with the unfruitful works of darkness, but rather reprove them.”*
- **2nd Thess. 3:6,14,15** – *“we command you, brethren ... withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.”* *“Have no company with”*. Why? – *“that he may be ashamed.”* But with the added caution – *“Yet count him not as an enemy, but admonish him as a brother.”* But yet, considering the principles laid out in Duet.
- **1st Timothy 1:19,20** – Regarding the unfaithfulness of Hymenaeus and Alexander, *“I have delivered unto the adversary, that they may learn not to blaspheme.”*
- **1st Timothy 6:3-5** – *“from such withdraw thyself.”*
- **Titus 1:13; 2:15; 3:10** – *“rebuke”, “reject”*
- **2nd John, vs. 9-11** – *“receive him not unto your house”* (i.e., probably ecclesial house), *“neither bid him God speed.”*

WHY ARE SUCH STRONG MEASURES NECESSARY?

- 1. THERE IS THE NEED FOR UNITY OF MIND AND PURPOSE WITHIN THE ECCLESIA IN ORDER FOR FELLOWSHIP AND PEACE TO EXIST.** The introduction of fundamental error (or error that may appear harmless but undermines fundamental principles) disrupts fellowship and peace. (Where there is no recognition or opposition to error, there is often the deceptive air of peace. But based upon what kind of fellowship?) Please consider what is recorded in Romans 15:6 as well as James 3:17.
- 2. SO THAT THE ERROR DOES NOT INFLUENCE OTHERS.** 1st Corinthians 15:33; Hebrews 12:15; 1st Corinthians 5:1-8
- 3. HELPING THOSE IN ERROR SEE THE FALLACY OF THEIR COURSE.** It is with the hope that those who find themselves in error will finally understand the serious nature of their situation and/or beliefs and repent. Can this be accomplished if the errorist continues to find themselves spiritually and socially accepted? What motivation is there to repent if the act of persuasion and reasoning has failed to produce a change? Will a child change course if they do not perceive or receive negative consequences for false words or actions? 1st Timothy 1:20.
- 4. AS NOT TO BE COUNTED AS A “PARTAKER OF THE EVIL DEEDS”** as already referenced in 2nd John 10,11.

Objections

- ***“Early brethren were from a different time, and their application of dealing with error and matters of fellowship is too harsh for modern standards.”***
- ***“The Breaking of Bread is just something between ourselves and God.”***
- ***“Why do we need the Statement of Faith as a Basis of Fellowship? Isn’t the Bible enough?”***
- ***“Disfellowshipping brethren over error is to exhibit the “spirit of Diotrophes””***
- ***““Ecclesial autonomy” prohibits ecclesias from expressing concern or carrying out dissociation from an individual or from an ecclesia due to false teaching or the tolerance thereof.”***
- ***“We are supposed to remain in an ecclesia where error is tolerated.”***
- ***“The parable of the Wheat & Tares” (Matthew 13:24)***
- ***“Matthew 18:15-17”***
- ***“Fellowship at Bible Schools and Gatherings should be handled differently than on an individual ecclesial level.”***

TRUTH AGAINST THE WORLD - FELLOWSHIP

*“Men talk of peace and unity. There can be no peace where there is no essential unity. Where there is unity there will be peace. To bring about unity is therefore to bring about peace. The peace of an Ecclesia is promoted by the excision of those disturbers who introduce false teaching. This is one purpose served by their expulsion...**If we cannot have a large number in unity and peace, we may at least have peace among those, the few, who are in unity, by a separation from those with whom they are not in unity and with whom they are not at peace.**”*

–Berton Little, Christadelphian Advocate, January, 1917