

GOD'S WAY VERSUS HUMAN TRADITION

Daniel F. Cates

TEXT: Col 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

INTRODUCTION:

1. Is all tradition bad?

- a. Looking at our text (Col 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.") may lead one to question whether there is any good tradition.
- b. Tradition which originates from and remains in concord with God is Biblically safe, for tradition is simply the passing from one generation to another that which has been practiced.
 - (1). "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you." (1Co 11:2).
 - (2). "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2Th 2:15).
- c. The problem with tradition arises when that which did not originate with God and which is not in concord with God is passed from one generation to the next as not only being acceptable but ultimately as being the law.
 - (1). "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom 16:17).
 - (2). This will be illustrated in the first point as we see how tradition was repeatedly forced upon Jesus and His disciples.

I. WHAT JESUS FACED.

- A. "Behold, thy disciples do that which is not lawful to do upon the sabbath day" (Mat 12:2).
 1. The disciples had plucked corn on the Sabbath (Mat 12:1), a violation of the Jews' tradition.
 2. Jesus contrasted their action with David's sin (Mat 12:3-4; c.f., 1Sa 21:3-6).
 3. Jesus showed that sometimes Sabbath law had to be modified to allow righteous work to be done through the illustration of priests working on the Sabbath (Mat 12:5).
 4. Jesus showed that His authority was greater than their tradition (Mat 12:6-8).
- B. "Is it lawful to heal on the sabbath days?" (Mat 12:10).
 1. Those seeking to accuse Jesus looked to His mercy for a means of condemnation.
 2. Jesus showed that even these Jews would be merciful to a sheep on the Sabbath (Mat 12:11); He would be even more just in showing that type of mercy to a more valuable man

ye shall die in your sins.").

- D. One must repent of his sins (Luk 13:3, "I tell you, Nay: but, except ye repent, ye shall all likewise perish.").
- E. One must confess Jesus before men (Mat 10:32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.").
- F. One must not only believe, but also be baptized to be saved (Mar 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned.").

CONCLUSION:

1. What Solomon penned in Ecc 7:29 is apropos with regard to this study: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."
2. Let us act upon our creation, not as the Calvinist's helpless sinner but as the child of God who has been created in His likeness (Gen 1:26, Gen 1:27, Gen 5:1)--capable of righteousness (Deu 6:25, "And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.") and godliness (1Ti 4:7-8, ". . . exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"; 2Pe 1:6, ". . . to patience [add {2Pe 1:5}] godliness;").

PERSECUTION: SOME GENERAL REFERENCES

NOT LIMITED TO THE EARLY CHURCH

Heb 11:25-26, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."

Psa 37:12, Psa 37:14, "The wicked plotteth against the just, and gnash upon him with his teeth. . . . The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation."

Mat 23:31, "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."

1Th 2:15, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:"

2Ti 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Rev 6:11, "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled."

NOT A SURPRISE

1Pe 4:12, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:"

A SIDE EFFECT OF RIGHTEOUSNESS

Mar 10:29-30, "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 mothers, and children, and lands, with persecutions; and in the world to come eternal life."

CHARACTERISTIC OF JESUS' OWN SUFFERING

Joh 15:20, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

2Co 4:8-11, "*We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

FOR JESUS', HIS NAME'S, AND HIS CHURCH'S SAKE

Luk 21:12, "But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."

Joh 15:21, "But all these things will they do unto you for my name's sake, because they know not him that sent me."

Act 5:41, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

Php 1:29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;"

Col 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:"

2Th 1:5-6, "*Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;"

Jas 1:2, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:"

ONLY AFFECTS THE PHYSICAL BODY

2Co 4:16, "For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day."

NOT TO BE OBJECT OF FEAR

Mat 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Php 1:28, "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."

CAUSE FOR REJOICING:

Mat 5:10-12, "Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you."

Phi 2:17, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

1Pe 3:13-14, "And who *is* he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy *are* ye: and be not afraid of their terror, neither be troubled;"

1Pe 4:13-14, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with

exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

CAUSE FOR GLORYING

Rom 5:3, "And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;"

1Pe 4:16, "Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf."

WORTH THE PAINFUL COST

2Co 4:17, "For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;"

WORKS REWARD

2Ti 2:12, "If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:"

WORKS ASSURED VICTORY

Rom 8:35-37, "Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us."

Jas 1:12, "Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Rev 2:10, "Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

PERSECUTORS WILL FACE RETRIBUTION

Rev 6:9-10, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Rev 11:18, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

Rev 16:5-6, "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast

given them blood to drink; for they are worthy."

Rev 18:20, "Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her."

Rev 19:2, "For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

Psa 37:13, Psa 37:15, "The Lord shall laugh at him: for he seeth that his day is coming. . . . Their sword shall enter into their own heart, and their bows shall be broken."

2Th 1:6, "Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;"

Bulletin of the Independence Church of Christ-June 29, 208

Announcements

- TORTURED:** Albert Embrey and Sonny and Delores Stewart were beaten in the local synagogue on Tuesday. The same thing happened to Lawayne and Peggy House on Friday. Ella Darnell was physically tortured after she was forced to watch Gary's martyrdom.
- MARTYRED:** For refusing to worship Caesar's image, Janice Bailey, Paul Brown, Tabatha Clayton, Leon and Joyce Geeslin, Jerad House, and Mary Ray were all taken to the local hippodrome on Monday; there they were doused in tar and set ablaze for the amusement of the spectators and local rulers. In another incident, Gary Darnell was tortured and then beheaded for defending Jesus in the workplace.
- IMPRISONED:** Dan and Shelly Cates, Wanda Jackson, John and Pat Petrowski, and Winford and Shelby Peyton were sent to Rome to be imprisoned there; a date for their execution has not yet been announced. Also, Dan Cates was scheduled to preach today, but due to his arrest Donnie Vick will preach in his stead.
- ENSLAVED:** Katie Brown, Gavin Arrington, Michaela House, Jagger House, and Jason House were all taken from their parents and sold into slavery this past week. There are being sent to Laodicea, Sardis, Corinth, Rome, and New Carthage, respectively.
- REJOICE:** Due to the recent rash of martyrdom, many seeing our faithfulness are desiring to learn more about the Word and the way. Truly the congregation here is seeing growth daily; is it not wonderful that we are able to suffer for the name of Christ?
- SICK:** We are all doing pretty well, but the elders are planning on praying with any who get sick this week.
- SYMPATHY:** Webber and Orelia Ferguson are grieving over the loss of Steve Ferguson; however, they do joy that he was defending the Truth faithfully even as he was being torn apart by wild dogs.
- PRAYERS:** Remember Caesar and our local rulers in your prayers. Also, remember David and Kathy Jones who are beginning work in a mission field south of here--they will often use the church here at Independence as an example of the nobility of searching the Scriptures to make sure the Truth is preached.
- SERMONS:** 5th Sunday Questions and Answers (remember that we will have a love feast as we do every other Sunday)
- MEN TO SERVE THE LORD'S SUPPER:** Morning-Albert Embrey
- BIBLE READER FOR TODAY:** Webber Ferguson (Luke 13:24-30)
- DAILY BIBLE READING (June 30-July 6):**

We recently were given a copy of the letter to Rome. See one of the elders to borrow it.
"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:" (Ephesians 4:14,15)

Independence Church of Christ
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SCHEDULE OF SERVICES

<u>Sunday</u>	<u>Daily</u>
Worship Where and when allowed	Bible Study Time/location vary

Ministers
Every Christian

Elders
Webber Ferguson
Albert Embrey

Evangelists
Daniel F. Cates
Donnie Vick

STEPS TO APOSTASY

Dan Cates, orig., Donnie Barnes

TEXT: 2Ti 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables."

INTRODUCTION:

1. Rarely does one step headlong into sin from righteousness, rather there is a progression not unlike the progress implied in Psa 1:1 ("Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.").
2. Similarly, apostasy ("rejecting religious beliefs" [WordWeb]) is a progression exemplified in our text (2Ti 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables."); that progress is the subject of this study.
 1. It is a progress from faith founded on God's Word.
 - a. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom 1:17).
 - b. "(For we walk by faith, not by sight:)" (2Co 5:7).
 - c. "So then faith *cometh* by hearing, and hearing by the word of God" (Rom 10:17).
 2. It is the progress of forgetting God's Will that leads into an apostate state and the ultimate forfeiting of God's blessings.
 - a. "This know also, that in the last days perilous times shall come . . ." (2Ti 3:1).
 - b. "Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2Pe 3:17).

I. MEN BEGIN EXHIBITING A WRONG ATTITUDE REGARDING TRUTH.

- A. "Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled" (Mat 5:6).
- B. "Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding" (Pro 23:23).
- C. "And with all deceivableness of unrighteousness in them that perish; because they **received not the love of the truth** (emphasis, DFC), that they might be saved" (2Th 2:10).
- D. The end: "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" (2Th 2:11-12).

II. MEN THEN SEEK ONES WHO WILL PREACH WHAT THEY DESIRE.

- A. "... this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us" (Isa 30:9-11).
- B. "The prophets prophesy falsely, and the priests bear rule by their means; and **my people love to have it so** (emphasis, DFC): and what will ye do in the end thereof?" (Jer 5:31).
- C. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Mat 7:15).
- D. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: . . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Tit 1:10-11).
- E. The end: "Whose mouths must be stopped," (Tit 1:11).

III. MEN THEN TURN FROM THE TRUTH FORMERLY PRESENTED TO THE FALSE DOCTRINE PRESENTED BY THEIR PREACHERS.

- A. "And ye shall know the truth, and the truth shall make you free" (Joh 8:32).
- B. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," (Heb 10:26).
- C. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Joh 12:48).
- D. The end: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal 5:4).
- E. Note the end of this falling from grace: ". . . a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb 10:27).

SCRIPTURAL "SACRAMENTS"?

Daniel F. Cates

TEXT: Neh 13:23-24, "In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

INTRODUCTION:

1. What is a "sacrament"?
 - a. "A formal religious ceremony conferring a specific grace on those who receive it; the two Protestant ceremonies are baptism and the Lord's Supper; in the Roman Catholic Church and the Eastern Orthodox Church there are seven traditional rites accepted as instituted by Jesus: baptism and confirmation and Holy Eucharist and penance and holy orders and matrimony and extreme unction" (WordWeb).
 - b. "The Council of Trent solemnly defined that there are seven sacraments of the New Law, truly and properly so called, viz., Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Orders, and Matrimony. The same enumeration had been made in the Decree for the Armenians by the Council of Florence (1439), in the Profession of Faith of Michael Palaeologus, offered to Gregory X in the Council of Lyons (1274) and in the council held at London, in 1237, under Otto, legate of the Holy See. According to some writers Otto of Bamberg (1139), the Apostle of Pomerania, was the first who clearly adopted the number seven. Most probably this honour belongs to Peter Lombard (d. 1164) who in his fourth Book of Sentences defines a sacrament as a sacred sign which not only signifies but also causes grace, and then enumerates the seven sacraments" (Catholic Encyclopedia, <http://www.newadvent.org/cathen/13295a.htm>).
 - c. The Catholic Encyclopedia says that Martin Luther's "capital errors, viz. private interpretation of the Scriptures, and justification by faith alone, logically led to a rejection of the Catholic doctrine on the sacraments. Gladly would he have swept them all away, but the words of Scripture were too convincing and the Augsburg Confession retained three as 'having the command of God and the promise of the grace of the New Testament'. These three, Baptism, the Lord's Supper, and Penance were admitted by Luther and also by Cranmer in his 'Catechism'" (<http://www.newadvent.org/cathen/13295a.htm>); these three sacraments are ones generally accepted in the Protestant world.
2. Does the Bible refer to "sacraments"?
 - a. "The word 'sacrament' comes from the Latin *sacramentum*, which in the classical period of the language was used in two chief senses: (1) as a legal term to denote the sum of money deposited by two parties to a suit which was forfeited by the loser and appropriated to sacred uses; (2) as a military term to designate the oath of obedience taken by newly

enlisted soldiers. Whether referring to an oath of obedience or to something set apart for a sacred purpose, it is evident that *sacramentum* would readily lend itself to describe such ordinances as Baptism and the Lord's Supper. In the Greek New Testament, however, there is no word nor even any general idea corresponding to "sacrament," nor does the earliest history of Christianity afford any trace of the application of the term to certain rites of the church. Pliny (circa 112 AD) describes the Christians of Bithynia as 'binding themselves by a *sacramentum* to commit no kind of crime' (*Epistles* x.97), but scholars are now pretty generally agreed that Pliny here uses the word in its old Roman sense of an oath or solemn obligation, so that its occurrence in this passage is nothing more than an interesting coincidence.

"It is in the writings of Tertullian (end of 2nd and beginning of 3rd century) that we find the first evidence of the adoption of the word as a technical term to designate Baptism, the Lord's Supper, and other rites of the Christian church. This Christian adoption of *sacramentum* may have been partly occasioned by the evident analogies which the word suggests with Baptism and the Lord's Supper; but what appears to have chiefly determined its history in this direction was the fact that in the Old Latin versions (as afterward in the Vulgate) it had been employed to translate the Greek μυστήριον, *mustērion*, "a mystery" (e.g. Eph 5:32; 1Ti 3:16; Rev 1:20; Rev 17:7) - an association of ideas which was greatly fostered in the early church by the rapidly growing tendency to an assimilation of Christian worship with the mystery-practices of the Greek-Roman world." (ISBE).

3. Let us, then, in this study see if there be a Scriptural side to "sacraments."

I. THE TERM "SACRAMENT" IS ONE DESIGNATED BY MAN, NOT BY GOD.

A. Note the origins:

1. Recognition-wise.

a. Marriage, which had been ordained of God, was ultimately corrupted by the church due to the influence of Gnosticism and Asceticism; common people, the "laity," "believed that demons could more easily control a married man" than a single one, so they pressured the priests into celibacy from the fourth century (F.W. Mattox, The Eternal Kingdom, p. 120-121).

(1). Celibacy was part of the concern of the Council of Nicaea (A.D. 325).

(1). It was not enforced until Gregory VII (c. 1020/1025 - 1085 [Wikipedia]).

b. Sprinkling, introduced in 251 with Novatian, became common practice thereafter (Mattox, pp. 151).

(1). Note these changes in baptism over time: "only by

an approved official," "only on Easter and on Pentecost," involved renouncing the devil, sprinkling salt on the head, receiving milk and honey afterward "as a token of entering the spiritual promised land," dressing "in white robes," and parading home "wearing crowns of victory" (Mattox, p. 150).

- c. "Cyril of Jerusalem (315-386) was the first to clearly advocate that the Eucharist had power to help the dead" (Mattox, p. 151)
- d. With man's introduction of infant baptism (it was "after Augustine, about 450, that it became common practice" [Mattox, p. 150]) came the need for confirmation "after they became old enough to realize the nature of worship" (Mattox, p. 152).
- e. "Gregory the Great [c540-604-Wikipedia] was the first to clearly set forth penance as a sacrament" because it had become "the duty of the priest to determine whether the contrition was genuine" and the priest's option to "require the penitent to make some satisfaction for the sin he had committed" and to "pronounce the sinner absolved from his sin and readmitted to his place in the church. This was a big step in increasing the power of the priest. It gave them a fourth sacrament" (Mattox, p. 153).
- f. "As it developed the priesthood was looked upon with an unusual respect, and the mysterious event that bestowed a common man with such privileges and powers became looked upon as the sacrament of ordination" (Mattox, p. 153).
- g. "In keeping with the growing power of the priesthood it was believed that through special ceremony the sick could be anointed with oil and receive special grace. Also, by anointing a baptized person just before death all sin would be removed. this became the sacrament of unction" (Mattox, p. 153).
 - (1). Note, "The ceremony and services of a priest were believed to convey special grace [including forgiveness of sins-DFC] that could not be obtained through the earnest prayer of an individual [though no such distinction is found in [Jas 5:16](#)]" (Mattox, p. 153).
 - (2). Note also the Council of Trent's (1545-1563) idea that "a properly ordained priesthood had the power to perform a miracle [transubstantiation-DFC] of the Mass [which benefited living and dead alike-DFC]" and retaining "the priesthood

in a mediatory [which was Jesus' role alone (1Ti 2:5; Heb 8:6)-DFC] position in administering God's grace to mankind" (Mattox, pp. 291-292).

2. Date-wise.

a. Notable individuals.

- (1). Tertullian (c160-c220).
- (2). Gregory the Great (c540-604).
- (3). "Otto of Bamberg (1139), the Apostle of Pomerania."
- (4). Peter Lombard (d. 1164).
- (5). Martin Luther (1483-1546).
- (6). Thomas Cranmer (1489-1556).

b. Notable councils.

- (1). Council at London (1237).
- (2). Council of Lyons (1274).
- (3). Council of Florence (1439).
- (4). Council of Trent (1545-1563).

c. Notable creeds.

- (1). Augsburg Confession (1530).
- (2). Book of Common Prayer (1548-1549).

B. Does the Christian need to use such terms as "sacrament," "Eucharist," "unction," et al?

1. What do these mean, and from where do they come?

a. "Sacrament."

- (1). A sacrament, as defined earlier, is "A formal religious ceremony conferring a specific grace on those who receive it; the two Protestant ceremonies are baptism and the Lord's Supper; in the Roman Catholic Church and the Eastern Orthodox Church there are seven traditional rites accepted as instituted by Jesus: baptism and confirmation and Holy Eucharist and penance and holy orders and matrimony and extreme unction" (WordWeb).
- (2). The term was first applied to certain aspects of Christianity in Tertullian's day, around the turn from second to third century--well after the close of inspiration.

b. "Eucharist."

- (1). The word today means "A Christian sacrament commemorating the Last Supper by consecrating bread and wine" (WordWeb).
- (2). The word comes from the Greek word for "gave thanks" (Mat 26:27, "And he took the cup, and gave thanks, and gave *it* to them, saying, Drink

ye all of it;"), "yoo-kah-rih-steh-oh"

(εὐχαριστεῖω); it is a very general term--that is, it is not exclusively used with reference to the Lord's Supper--used thirty-nine times.

- (3). Apparently, the word became use for the Lord's Supper in the Didache (Wikipedia) which dates to a few years after the close of Scripture.

c. "Unction."

- (1). The word means "Anointing as part of a religious ceremony or healing ritual" (WordWeb).

- (2). The word is used three times in 1Jo 2:20 and 1Jo 2:27 in which it is twice translated "anointing" and once "unction"; however, the context is not that in which the term is used in the religious world today, for it is a reference to those who had received miraculous gifts.

2. Should a Christian use such terms, or others of similar origin?

- a. The Christian should not use the terms "sacrament" or "unction" in the ways that they are used by the denominational world.

- b. Perhaps one could use the term "Eucharist" to describe the Lord's Supper, but terms such as "Lord's Supper" and "communion" are Scriptural (1Co 11:20; 1Co 10:16), are more accurate in their use--precisely meaning the Lord's Supper, and suffice without sounding denominational.

c. Two principles apply:

- (1). The Christian should not speak "the language of Ashdod" (Neh 13:23-24, "In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.").

- (2). The Christian should be of the same mind as the men who sought to restore New Testament Christianity in a world scarred by denominations and denominational doctrines and dogmas; these spoke of "calling Bible things by Bible names."

II. WHAT ABOUT THE "SACRAMENTS"?

A. Matrimony.

1. Of eligible holy.

- a. Very simply, "Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb 13:4).

- b. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24).
- c. "Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, *and* rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" (Pro 5:15-20).
- d. "Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?" (1Co 9:5).

2. Abused.

- a. The Gnostic influence led many in the church to believe that fulfilling the needs which marriage fulfills was evil since the flesh, or fulfilling its desires, was evil.
- b. Celibacy.
 - (1). How much immorality has celibacy led to!
 - (2). Paul, himself not married, saw marriage as no sin they he thought due to the "present distress" there was a better option (1Co 7:26); actually, he said, "But if they cannot contain, let them marry: for it is better to marry than to burn" (1Co 7:9).
 - (a). Paul would not try to bind not marrying, for, he said, "[C]oncerning virgins I have no commandment of the Lord" (1Co 7:25).
 - (b). Paul said, "[I]f thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned" (1Co 7:28).
 - (3). Sometimes marriage was a necessity (1Ti 3:2, 1Ti 3:4, 1Ti 3:12; cf., Tit 1:6), at others it was at least suggested (1Ti 5:14).

B. Baptism.

1. Of believers necessary.

- a. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mar 16:16).
- b. "And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son

of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Act 8:36-38).

2. Abused.

- a. Infants.
- b. Not for admission--that became the purpose of confirmation.

C. Penance.

1. Repentance necessary.

- a. "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luk 13:3).
- b. "And the times of this ignorance God winked at; but now commandeth all men every where to repent:" (Act 17:30).
- c. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Act 2:38).

2. Abused.

- a. Priest's role to determine if repentance was genuine and what was to accompany it.
 - (1). Scripture teaches that man must bring forth fruits meet for repentance (Luk 3:8; Act 26:20), that is, restitution according to the sin (Eze 18:30-31)--not according to the whim of fallible man.
- b. Last Rites: "Extreme" Penance.

D. Eucharist.

1. Lord's Supper necessary.

- a. Instituted by Jesus (Mat 26:17-30).
- b. Practiced by the early church (Act 2:42; Act 20:7).

2. Abused.

- a. Mass.
 - (1). Offered at virtually anytime.
 - (2). Only offered by the priests.
- b. Transubstantiation.
 - (1). Miracle performed by priests.
 - (2). Changing of bread and juice into literal body and blood of Christ.
- c. Last Rites: "Extreme" *Viaticum*.

E. Unction or anointing of the Sick.

1. Anointing Scriptural.

- a. Performed by the elders (Jas 5:14-16, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed

sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.").

- b. That was a miraculous age (Mar 16:20; Act 14:3; Rom 15:19; Heb 2:4) which was not ever intended to be permanent (1Co 13:8).

2. Abused.

- a. For grace and salvation.

- (1). Such makes a common man have the ability of God in ultimately forgiving sin (Luk 5:24; 1Jn 1:9).
- (2). The prayer of Jas 5:14-16 was the prayer of a righteous man--not one specially ordained; otherwise, the prayer of the average Christian is weak--who like the others could pray for one who had sinned [Jas 5:16, Jas 5:19-20 was urging average Christians to pray for other average Christians and showing that such would be effectual]; the healing was performed miraculously).

- b. Last Rites: "Extreme" Unction.

F. Confirmation (western) or Chrismation (eastern, from the name for the holy oil).

1. Addition to the church necessary.

- a. Such addition performed by the Lord (Act 2:47, "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.").
- b. Such addition followed steps of salvation (Act 2:38-39, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call."; cf., Act 5:14, Act 11:24, Rom 8:30, Tit 3:4-5).

2. Abused.

- a. Anointing never added anyone to the church.
- b. Laying on of hands never added anyone to the church.
- c. A man never added anyone to the church.

G. Ordination or Holy Orders.

1. New Testament ordaining.

- a. Only elders are really spoken of as having been ordained (Tit 1:5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:").

(1). Ones in a deacon-like office were appointed (Act 6:3), which is the same word as ordained, but the word might also be translated "appoint, be, conduct, make, ordain, set" since it means "to *place down* (permanently), that is, (figuratively) to *designate, constitute, convoy*" (Strong)--note no implicit making of these men super-Christians.

b. Miraculous ability was given by the laying on of hands of apostles; however, such was not referred to as ordaining (act 6:6; act 8:17; act 19:10; 1Ti 4:14; 2Ti 1:6).

2. Abused.

a. Made the clergy greater than the laity.

b. Led to an extra-Biblical hierarchy:

Pope

Patriarchs

Major Archbishops

Cardinals

Primates

Metropolitans

Titular Archbishops

Diocesan Archbishops

Bishop

Presbyters (Priests, et al) and Deacons

Laity

CONCLUSION:

1. The Lord's church has no "sacraments"; simply commands--one as important as any other-- which must be kept if one is to become a Christian or be faithful unto God.
2. Let each individual take care lest he elevate as the denominations certain commands over others whether they be extra-Biblical or Scriptural!