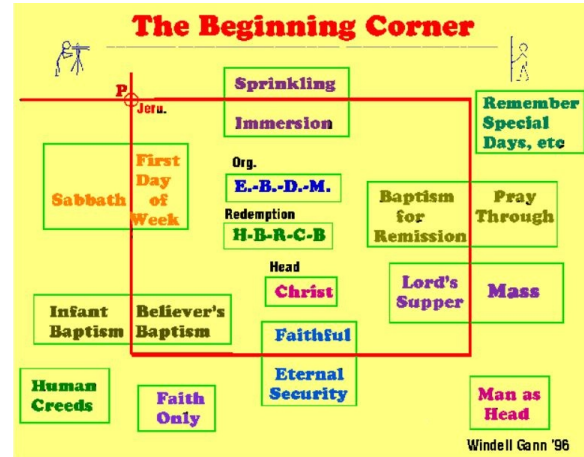


The Beginning Corner

A sermon from the Restoration Movement.

[This sermon first began as a chalk lesson that was drawn as the sermon was presented. Then it became a cloth chart, then a flannel lesson, and then a PowerPoint which developed in stages.]



THE BEGINNING CORNER

1. Immersion vs. Sprinkling

- Word in the Greek is Baptidzo, "immersion"; Rantidzo means "sprinkling"
- But apart from study of the words, the usage tells us it is a burial. Rom. 6:3-5; Col. 2:12.
- Baptism ... water, much, water, going down into, coming up out of.

2. Baptism for Remission of Sins, vs. Praying Through

- Matt. 26:28 is // Acts 2:38 "eis"
- Peter -- Acts 2:38; All cases of conversion in Acts.
- Paul at Damascus. Cornelius at Caesarea.

3. Lord's Supper ... every first day vs. Irregular Time (Mass)

- Acts 20:7; 1 Cor. 11; 1 Cor. 16:1-2
- No historian will dispute the fact. Modern man has conceived this idea change-- and that its observance is better than the Lord's plan and the first church of Christ.

4. Faithful vs. Eternal Security

- Revelation 2:10 "Be faithful"
 - "Take heed, lest ye fall."
 - James 5:19-20
- Notice also the parables of the Lord.
- The thought that once saved always saved.
 - 1 Cor. 9:27; Gal. 6:9

5. Baptism if Believers V.s. Infant Baptism

(Acts 16:15, 33)

- Is taken today that when a "household" is mentioned it included infants. But cannot show first that any such households included infants.
- Second, the Lord set down the rule that candidates for baptism must be believers. Mark 16:15.
- Consider those on Pentecost-- Acts 2
- Based on false doctrine that children are sinners from conception.

6. First Day of the Week vs. Sabbath.

- a. Jesus arose on first day of the week. Mark. 16:9
 - 1) Some deny that was the day Christ arose. (Sabbath)
- b. Some say we should keep the Sabbath of the Old Testament.
- c. Others erroneously say the Sabbath has been changed, that Sunday is the Christian Sabbath.
- d. That Christ arose, the day is the significance of our day of worship. The prominence of the Resurrection— that is our hope of atonement, and hope of eternal life with God.
 - 1) Church founded on that Day.
 - 2) Early disciples worshiped on that day (Galatians and Corinthians did, 1 Cor. 16. The Troas church did , Acts 20:7.
- e. All of the early historians substantiate this fact.
- f. Some try to show that Paul worshiped on the Sabbath from the fact that he met with the Jews in the synagogues everywhere he went.

7. Faith Only V.s.. The Plan of Salvation.

- a. John 3:16. vs. other scriptures.
 - 1) Method of interpretation -- Totality of Scriptures
"Rich Young Ruler"
 - a) Matt. 19:20 -- "young"
 - b) Mark. 10:22 -- "rich"
 - c) Luke 18:18 -- "ruler"
- b. "All Scripture. . ." 2 Tim. 3:16-17. The procedure of NT conversions.
- c. The salvation procedure and the church addition procedure are identical. Acts 2:47.

8. Human Creeds V.s.. Christ

- a. The Bible
 - 1) 1 Tim. 3:16-17
 - 2) Matt. 16:18
 - 3) 2 Peter 1:3
 - 4) Jude 3
- b. Man as the Head --

THE RESTORATION PLEA

"Another suggests that we go back, away back, for our common standard of doctrine, getting entirely away from present-day creeds. It has been proposed that we go back to Calvin, back to Luther, back to Augustine, back to the first Council. The only safe thing to do is to go back, back, back to Jerusalem; back to Pentecost; back to Christ, who has all authority; back to the New Testament, which contains His written word.

When this is done, the church will wear His name only; it will call New Testament things by

New Testament names; it will obey New Testament commandments in New Testament ways; the polity of the church will be that found in the New Testament. All of which means that the conditions of pardon will be those laid down on Pentecost, that the members of the church will be those who render voluntary obedience, that all substitutes for immersion will go, that the Lord's supper will be observed weekly, that human names and creeds will be discarded, that the deity of Jesus will be emphasized, that his pre-eminence will be recognized, that He will become the creed of the church, and that the New Testament will become the book of instruction and discipline. On fundamentals the church will be one mind and one accord, and there will be liberty in all matters of opinion.

Z.T. Williams, of Columbia, Kentucky, made the following application of a story he tells of the pioneer days when what is now Tennessee was a part of North Carolina. A Carolinian extended the frontier line into what is now a part of central Tennessee. He marked out his claim in the customary manner of the time.

It was some years after his death before his heirs came to claim the property. Meanwhile, many other settlers had arrived. With an accurate description of how the trees were blazed and how the lines ran, the heirs were not able to identify the property. Search was continued through open country, through settlements, and through the wilderness for the old beginning corner.

Finally, after cutting out underbrush and tearing down ivy vines, the old oak-tree, that had served as the beginning-corner, was located, and was identified by the original marks it contained which had been chipped out by the pioneer. With this as the beginning-point, guide in hand, the original lines were easily traced.

But, lo! other occupants were in possession! The line ran through one man's house, another's barn, another's orchard, another's pasture. Opposition arose, but the original claim was established.

The church of Christ with certain characteristics was set up in Jerusalem on Pentecost, A.D. 33, under the authority of Christ, through the guidance of the Holy Spirit, by the apostles.

This was the old beginning corner with certain marks, from which well-defined lines were run. Later the great apostasy came. In time a Roman Catholic corner was set up in Rome by Justinian in 606. Later a Church of England corner was set up in London by Henry the Eight in 1535. Then a Presbyterian corner in Scotland by John Knox in 1537, then a Baptist corner in Germany by reformers of the 17th century, a Methodist corner in Oxford by the Wesleys in 1729, and many others too numerous to mention.

Then came the restorationists of the nineteenth century with they cry "back to Christ," and with their search for the "original claim." They cut out the undergrowth of error and substitution and tore down the vines of the traditions and commandments of men, and located the old beginning-corner at Jerusalem on Pentecost, A.D. 33.

There they found the identification marks. Jerusalem, the place; the Holy Spirit, the guide; the apostles, the executives; Peter, the spokesman; remission of sins, the theme; the first full gospel sermon-- faith, repentance and baptism-- the conditions of remission. From this beginning-corner, with guide book (the New Testament) in hand, they had little difficulty in tracing the lines of the original claim.

But the lines ran through the fences of other occupants, cut into their claims, and opposition resulted. And this should not surprise us. So long as we press the claims of Jesus Christ to the full possession of His church, and so long as we press His claim to the right to name the conditions of

entering into, and living within His territory, just so long as religious squatters howl and protest. Any one who hesitates to press His claim is disloyal to Him.

The Restoration plea is a plea for full claim and full authority of Jesus Christ; creeds, doctrine, traditions, ecclesiastical courts, substitutions and compromises of men to the contrary notwithstanding.

The Restoration plea for the authority of Christ when responded to, does not result in the organizing of another denomination or schism in the church, nor in a new church, nor in a "Campbellite" church; but being organized after the ancient pattern, the results is simply the restoration of the original, divinely authorized church of Christ.

This is the only pattern upon which all will agree. It is the divine basis of union. It is the laying aside of self, of human inventions, plans, devices, commands, substitutions and traditions. When all those who profess allegiance to Christ make this surrender, and recognize no authority but His, then His people will be one, the world will believe that God sent Him, and His prayer will be answered.

*"The Restoration Plea" address delivered April 4, 1922, by Roy Linton Porter (Athens, Ga.).
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-- Windell Gann -- Sermons -- <http://home.hiwaay.net/~wgann/sermons.htm>

