

i.e., “The terms nondenominational and interdenominational are closely linked and are often used interchangeably. The subtle difference is that the nondenominational organization refuses affiliation with any particular Christian denomination while the interdenominational organization celebrates the strengths of many denominations.” How do some nondenominational, and/or interdenominational, groups square their affirming position with their actual practice? Note: “Some weaknesses of an interdenominational church are its lack of oversight by a larger governing body and the lack of support in difficult times. Denominations can provide accountability that is often not present in interdenominational churches. However, wise pastors create boards and/or pastoral networks to which they regularly report in order to hold themselves accountable. Denominations can also come to the rescue when a local body is going through challenging times, either financially, spiritually, or morally.” It has also been affirmed, according to “Diarmaid MacCulloch, professor emeritus of church history at the University of Oxford in the United Kingdom. ‘There's never been a united Christianity,’ he told Live Science” (ibid, Live Science). He may be a professor at a university of prominence, but the statement is not consistent with scriptural reality, i.e., 1) “And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved” (Acts 2:42-47); 2) “And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith” (Acts 6:7).

Did division find an occasion of stumbling in the “church”? Yes, the apostle Paul said, “Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I

of Apollos; and I of Cephas; and I of Christ” (1 Cor. 1:10-12).

Although division existed, there is no place in the scriptures where the apostles, the Holy Spirit, the Lord, or God gave the divisions a stamp of approval. When taken as a whole the presence of churches, denominations (or whatever else may be applicable), a wise man once said, “Remember that they came from us, we did not come from them.” Even as the apostle John said, “They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us” (1 Jn. 2:19).

When the apostle Paul penned his letter to the Ephesians, he said, “I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all” (Eph. 4:1-6). Those that make up the “one body,” i.e., the church, and, as Paul also affirmed that Timothy was to, “Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus” (2 Tim. 1:13).

Of those who deviate from the “pattern,” the apostle Paul says, “For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth.” (Titus 1:10-13). ret

*Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.*

3 John 11

C	F	L	E	S	H	W	O	R	K	Q
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N	O	G	O	R	Y	M	Z	B	I	I
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DEVICES			WARFARE			BLINDING				
FRIENDS			WORK			CONFIDENT				
CAPTIVITY			AIM			FLESH				
MENTOR			LOVE			GOAL				
JUDGMENT			SEAT			WILD GRAPES				
CHILD			TOWER			VINEYARD				
DOCTRINE			EXAMPLE			EYES				
INTENT			VINE			GRAPES				

## Authority Introduction

With Him is

### *Plenteous Redemption*

Psalms 130:7

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Volume I		0001

#### Weekly Reading

Matthew 16:13-20; 28:16-20

1 Corinthians 4:1-17; Ephesians 1:1-23

### Authority Series Introduction

It has been affirmed: “Followers of Jesus span the globe. But the global body of more than 2 billion Christians is separated into thousands of denominations. Pentecostal, Presbyterian, Lutheran, Baptist, Apostolic, Methodist — the list goes on. Estimations show there are more than 200 Christian denominations in the U.S. and a staggering 45,000 globally, according to the Center for the Study of Global Christianity” (Live Science). It is difficult to confirm an exact number of religious groups in the United States: i.e., when adding those that are not associated with denominationalism.

Many groups spout the mantra of having a status of being nondenominational: while they, themselves, are part of a national conference, synod, or whatever else they call their denominational association.

Some who claim to be non-denominational are in fact interdenominational: “occurring between or among or common to different religious denominations,”