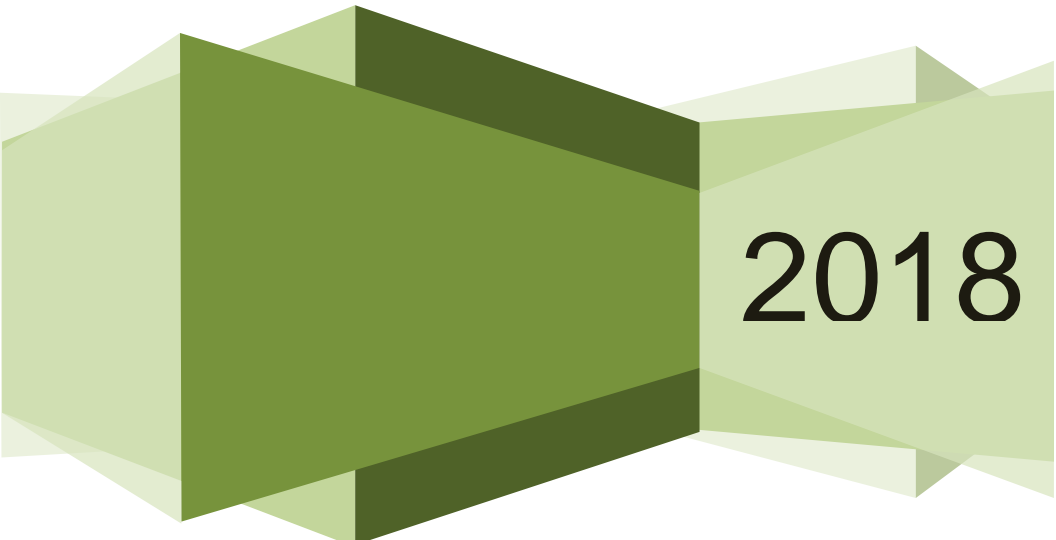


# Restoration of the Truth

Sanctify them in the truth; your word is truth.

(John 17:17)



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## Restoration of the Truth

Any movement of “revival” or “restoration” doesn’t have its origin in a theological reform, but indeed, in the sovereign action of the Holy Spirit. The basis of any reform are the teachings of Jesus, the apostles and the early Church's life.

The action of the Holy Spirit has produced significant changes in the life of the church today. For centuries the church has deviated from the truth and in the last years, has accelerated the restoration of the truth producing a holy church, pure and immaculate. The church that Jesus will be coming back for.

Theology, forms of liturgy, the methods used and the very structure of the church should be instruments to help achieve the God’s purpose. They are not the “goals”, but the “means”. What really matters is the change in the lives of those who seek God and His purpose.

Our joy is not in having a correct theology or effective methods, but rather in seeing men and women filled with the Holy Spirit, submissive, consecrated to the Lord, generous, humble, saints; seeing families in harmony, peace, love, submission, respect, tender affection; seeing to grow the people of God that sing, praise, pray, fast, serve, testify, love, forgive, grow, multiply and look like Jesus.

Many changes have occurred in recent years with regards to the **Traditional Evangelical** way of believe, worship, work and live. There is a great contrast between **Tradition** (concepts embraced by the church that are subtractions, distortions and human inventions) and the **Revealed Truth** that is pure and simple.

We are going to address here, the most important aspects in four parts:

1. The Gospel of the Kingdom;
2. Eternal Purpose of God;
3. Baptism, Confession of sins, Spiritual gifts, Doctrine and The Lord’s Supper;
4. Church, Ministry, Pastoring, Edification and Unity.

## 1. Gospel of the Kingdom

The Tradition	The Revelation
<p><b>Gospel of Offers</b></p> <p>The preaching of all the promises and blessings of God without Jesus' demands (the requirements and conditions) for the kingdom, the 5th Gospel according to the holy gospels, i.e. only the underlined text.</p> <ul style="list-style-type: none"> <li>• Luk 12:32 – promise;</li> <li>• Luk 12:33 – demand;</li> <li>• Mat 11:28 – promise;</li> <li>• Mat 11:29 – demand.</li> </ul>	<p><b>Gospel of the Kingdom</b></p> <p>There are promises, but also there are conditions, requirements. Believing without obeying is to have a dead faith, inoperative. “Come to me” has no value without “take up my yoke”.</p> <ul style="list-style-type: none"> <li>• Mat 4:23 – Gospel of the Kingdom;</li> <li>• Mat 9:35 – Gospel of the Kingdom;</li> <li>• Luk 14:33 (see the rich young man - Luk 18:18);</li> <li>• Act 28:31;</li> <li>• Mar 8:34-36;</li> </ul>
<p>Man and his happiness are the center of the message. The gospel of offers imposes conditions on God to serve him.</p> <ul style="list-style-type: none"> <li>• Selfish desire for happiness is as sinful as any selfish desire. Its roots are in the flesh, which can never have credit before God.</li> <li>• People are increasingly excusing all sorts of sins based on that they are just looking for a little bit of happiness.</li> <li>• Almost all books and popular movies assume that personal happiness is the legit goal of the dramatic human struggle.</li> <li>• We also feel the effect of these thoughts in the midst of God's people. Too often the gospel is presented as means to happiness, peace of mind or safety. There are even those who use the Bible to “relax”, as if it was some kind of narcotics.</li> <li>• Up to what point everything is wrong, we will easily discover</li> </ul>	<p>Jesus, his will, authority and kingdom are the center of the message. Man must seek God and his will. Happiness is a byproduct (a consequence). Rom 12:1-2.</p>

throughout the reading of the New Testament. There the emphasis is not happiness, but holiness. God is more interested in the state of man's heart than the state of his feelings. It is clear that God's will brings, at the end, happiness to those who obey him, but the more important question is not how happy we are, but how holy we are.

- The childish cry for happiness, can truly become a trap. A person can easily deceive himself, cultivating certain religious joy, without a corresponding straight life. No one should wish to be happy, if does not wish to be holy at the same time. Must focus his efforts in trying to know and do God's will, leaving to Christ the matter of how happy will be.

God is not the Lord is a servant at man's service.	God is LORD and we are the servants.
Condition to be saved: accept Jesus Christ as savior.	Condition to be saved: submit to the Lordship of Christ. (Heb 5:9, Act 2:38, Mat 7:21-23)
Conversion without commitment.	Conversion with the conditions to become a disciple. (Luk 14:26,27)
Consecration (total dedication of life to God) is an optional step and progressive after conversion.	Consecration is conversion and conversion is consecration (Luk 9:57-62)
The Kingdom is in the future, with the 2nd coming of the Christ.  The Kingdom is in heaven.	The Kingdom is in the present and future. (Col 1:13)  Kingdom is the governing of God in our lives: <b>Here and Now.</b> (Mat 6:10)

## 2. The Eternal Purpose of God

The Tradition	The Revelation
<b>The purpose of God</b>  Man's salvation.	<p>A family of many children in the likeness of Jesus. (Rom 8 :28-29; Gen 1:26, Eph 1:4)</p> <ul style="list-style-type: none"><li>· <b>A family:</b> God does not want many families. God wants UNITY. To fulfill God's purpose, the church must be one (Joh 17:20-22);</li><li>· <b>Many children:</b> We have to MULTIPLY; preach the gospel and make disciples (Mat 28 :18-20);</li><li>· <b>In the likeness of Jesus:</b> That is the level of EDIFICATION that God seeks. Making us, like Jesus in everything (1Jo 2:6).</li></ul>

## 3. Baptism, confession, gifts, supper and doctrine

The Tradition	The Revelation
<b>Baptism</b>  Not more than a symbol. Not necessary for salvation, nor for the forgiveness of sins. It is a step of obedience, a public testimony of faith.	<p>It is reality in our lives. The act by which, through faith, we are placed in Christ Jesus. At this moment salvation and forgiveness of sin takes place.</p> <p>(Act 2:38, Mar 16:16, Col 2:12-15)</p>



<p><b>Confession of Sins</b></p> <p>Sins must be confessed to God alone.</p>	<p>Is the “Walking in the Light” (1Jo 1:7-9) and there is specific command to confess sins to one another.</p> <p>(Jas 5:16)</p>
<p><b>Spiritual Gifts</b></p> <p><b>Traditional</b></p> <p>The gifts and supernatural charisma finished at the time of the apostles.</p>	<p>Neither Jesus nor the apostles limited the gifts to that time.</p>
<p><b>Spiritual Gifts</b></p> <p><b>Pentecostal</b></p> <p>Accept, but have mystical concepts.</p>	
<p>a) Replace the word by the gifts. Ex: accept more prophecy than the revealed word.</p>	<p>Gifts must be judged (1Cor 14:29, 1The 5:20,21.)</p>
<p>b) The gifts are proof of spirituality and is above holiness.</p>	<p>One can have many gifts and yet be carnal (Mat 7:21,22; 1Co 3:1; 1Co 13:1-13).</p>
<p>c) The gifts replace delegated authorities in the church.</p>	<p>God does not govern through manifestation of the gifts, but rather by the ministries and authorities delegated. (1Co 12:28).</p>
<p>d) Gifts are used as an attractive for the unbelievers.</p>	<p>Jesus did not use the gifts as an attractive. He asked them not to tell anyone. From the crowd who was healed by Jesus only 120 people remained.</p>

<b>Supper of the Lord</b>  The bread and wine are mere symbols of remembrance of the Lord's death (this position was a reaction anti-catholic).	The outside sign (bread and wine) when received by faith become realities in our lives.  (Joh 6:53-57).
<b>Doctrine</b>  Concepts about God, Jesus, Holy Spirit, Bible. Ex.: doctrine of man, the doctrine of God.	Practical guidance for a disciple's daily life.  (Tit 2:1; Mat 7:28,29)

#### 4. Church, ministry, pastoring, edification and unity

The Tradition	The Revelation
<b>Church</b>  It is the sectarian denomination and meeting locals: - "My church ...", "I go to church".	According to Eph 1:22-23 The church is the living body of Christ, it is only one.  The Local church is formed by all those who are submissive to the Lord.
<b>Ministry</b>  It is the service of some very knowledgeable experts graduated in seminars.	All saints are priests. Everyone have ministry in the house of the Lord.  (1Pe 2:9; Eph 4:12)
<b>Pastoring</b>  A lonely pastor and a "Jack of all trades".	A body of presbyteries.  (Act 20:17; Tt 1:5; Act 13:1)
<b>Edification</b> <ul style="list-style-type: none"> <li>In big meetings and in temples;</li> <li>Pulpit-centrism;</li> <li>Elaborated sermons;</li> </ul>	<ul style="list-style-type: none"> <li>In the houses (Rom 16:10-11, 14-15, Act 20:20, 1Cor 16:15,19; Phi 4:22, Col 4:15)</li> <li>In the relationships of the</li> </ul>

<ul style="list-style-type: none"> <li>“Meeting addiction”.</li> </ul>	joints and ligaments (Eph 4:15-16)
<b>Unity</b> <ul style="list-style-type: none"> <li>Mystique</li> <li>Invisible</li> <li>Universal</li> </ul>	<ul style="list-style-type: none"> <li>Practical</li> <li>Visible</li> <li>In the location</li> </ul> See (Joh 17:21).

## Conclusion

All good Revival or Restoration movements originated from a return to a common point: *the early church, the teachings of the Christ and the Apostles*.

The problem arises when one of those movements, after some trajectory, do not remain seeking the origin of christianity for its future direction, but rather its particular origin. Most denominations become more faithful to their denominational doctrine than to the apostolic doctrine.

To do not fall into the “sectarianism”, we must turn permanently to our source: Christ and the Apostles. We must to be faithful not to a restoration, but to the **Lord Jesus**.