

Christian Evidences I

Study Pack 13 – Lecture 13

The Apostolic Authority

1. The Scriptures are clear concerning the role of the apostles as eye witnesses of the resurrection and as the _____ of the New Testament.
2. The Scriptures are _____ - _____. God told men what to write and men wrote them down.

Hebrews 2:3–4 –

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

3. However, the _____ of those God used to pen New Testament Scripture were very unique. Among them, the writer had to have seen the resurrected Jesus Christ.
4. From the ascension of Christ to the indwelling of the Holy Spirit, God began to work differently. From Pentecost onward, God would work through a different economy: the _____.
5. What God penned through the Apostles has been finished and finalized. Anyone who attempts to add to it is not adding truth or doctrine, but tradition and man's wisdom.

1 John 1:1–4 –

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

6. The other authority given to them was that the Apostles created a _____ of doctrine which could not be added to in anyway.
7. We have to be careful that extra-biblical principles do not overshadow God's Word. _____ x _____-biblical principles can create a standard that is considered more important than God's Word. Any standard we set has to be based on a biblical

doctrine.

8. The Apostles appealed to the miracles and resurrection of Jesus Christ, and to their own miracles, as the _____ for their authority.
9. A closed system was created to provide an _____ standard for doctrine.

2 Timothy 3:5–6 –

Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Jude 3 –

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

10. Any faith system that is _____ to the Scripture must be rejected. Over time, even within Baptist churches, people have added things to the Scripture. We must be careful of this.

2 Thessalonians 2:1–2 –

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

11. Within the first _____ years of the church, the Apostles are writing warnings to the Christians (and to us) that we should not be shaken in mind or be troubled about extra-biblical revelation. We can rest assured that we have everything in the Scriptures we need. When something new comes out, we don't have to be shaken.
12. When something new comes out, we don't have to be shaken in our mind. Follow the Scriptures and you will know the truth.

Ephesians 2:20 –

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

13. The foundations of our beliefs, the foundations of the church, are built on the prophets, the apostles, and the Chief _____: Jesus Christ. Without Christ, there is no church, there are no apostles, there are no prophets, and there is no resurrection and no moral authority.
14. The early church acknowledged the unique role of the apostles:
 - a. Clement of Rome (A.D. 30 – 100): “The Apostles have preached the Gospel to us through the Lord Jesus Christ. Jesus Christ had done so from God. |Both these appointments, then, were sent in an orderly way according to the _____ of _____, having therefore received their orders and being fully assured by the resurrection of our Lord Jesus Christ and established the whole Word of God with the full assurance of the Holy Ghost,

they went forth _____ that the Kingdom of God was at hand.”

- b. Ignatius (Second Century): “Study therefore to be established in the doctrine of the Lord and the Apostles so that in all things, whatsoever you do may prosper. I do not, as Peter and Paul, issue _____ unto you. They were Apostles of Jesus Christ, but I am the very least of the _____.”
- c. Irenaeus (A.D. 120 – 202) in *Against Heresies* confirmed the _____ doctrine of the Apostles, he also gives proof from the Scripture so that he could conclude that those who were the writers of Scripture had the _____ authority to establish this system.
- d. Irenaeus: “But again when we refer them to the tradition which _____ from the Apostles, which was preserved by means of succession of the presbyteries of the church, they object to tradition saying that they themselves are wiser than the apostles.”

15. The early church made it clear that the apostolic closed system of doctrine was what distinguished true Christianity for pseudo (fake) Christianity.

16. How do we know what is true Christianity and what is ‘Christianity _____ - _____’? We test it by the Scriptures.

17. Christianity is a very personal faith. The church is made up of individuals. When you walk out of a church building, the church goes with _____ because _____ are the church.

The following is an excerpt from Cambridge’s *History of the Bible* –

“The Canon of the New Testament was the result of a long and gradual process in the course of which the books regarded as authoritative, inspired, and apostolic were selected out of a much larger body of literature. Such a process of selection necessarily involved both selectors and grounds on which the selection would be made.

“[...]

“Only in the late second century does it become clear that such leaders as Irenaeus of Luons and Serapion of Antioch are consciously discussing questions of canon, and when they do they are relying primarily on older church traditions [...] Selection thus involved not only comparison among books but also comparison with a NORM viewed as relatively fixed. Before this norm, among early Christians regarded as the faith of the apostles, reached a relative fixity of expression it was not possible for a definite Canon to come into existence.

“About A.D. 170, when opponents of the enthusiastic movement known as Montanism endeavored to cut the ground from under it by rejecting the Gospel and Revelation of John, their own theological ideas had not incorporated Johannine insights, and their rejection of the Johannine books was destined to fall because the theology of the Church as a whole was coming to be increasingly Johannine. THIS IS TO SAY THAT THE DEVELOPMENT OF THE CANON AND THE DEVELOPMENT OF CHRISTIAN THEOLOGY WERE CLOSELY INTERRELATED, AND SUPPORTED ONE ANOTHER [...] The

question of canonicity or, or to put it more historically, authority – since the term “canon” was not used until the fourth century—did not and could not arise until the idea of ORTHODOXY had clearly arisen out of the second century anti-gnostic debates.

***Christian Evidences I* is the property of the Dayspring Bible College & Seminary. The Dayspring Bible College & Seminary is a ministry of the Quentin Road Baptist Church, 24126 N Quentin Road, Lake Zurich, IL 60047.**

**Copyright © 2023
Dayspring College & Seminary
All Rights Reserved**