

The Social Gospel

Part 2

Galatians 1:6-9

Matthew 21:23

*“And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, **By what authority doest thou these things? and who gave thee this authority?”***

- ### The Social Gospel
- In this lesson we have seen....
1. What the "Social Gospel" is...
 2. How it began...
 3. Its effects on the church...
 4. What the mission of the church really is.
 5. What is wrong with the social gospel concept ... and how it contrasts to the gospel of Christ.

The Social Gospel

- NOTE: Social activities, recreation, and benevolence were never offered in NT days as the means by which to get people to become Christians. **THE GOSPEL IS GOD'S DRAWING POWER BY WHICH TO CALL MEN. 2 Thessalonians 2:14; Romans 1:16**

Are these things worthy of the blood of Jesus Christ? cf. **Ephesians 5:25; Acts 20:28**

Proposal For Discussion
Not The Issue...

- “Is there authority in the NT for Christians eating a common meal together in the church building or on church grounds?” (Hesperia, CA March 28, 1996)

Eating In The Building

The Issue:

<p>Was Not:</p> <p>Is the bldg sacred?</p> <p>Can one eat inside the Building?</p> <p>Can one eat on church property?</p>	<p>↔</p>	<p>Was & Is:</p> <p>Is it the work of the church to provide a common meal for social and/or recreational purposes?</p>
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THE ISSUE IS... WHAT IS THE WORK OF THE CHURCH?

- Proposition: "The Scriptures teach that it is the work of the church to provide for common meals on church property, namely in the building or on church grounds when said meal is designed for social and/or recreational purposes."
- This is what I deny. This is what the issue is!

How To Determine What Is Authorized

Acts 15 <i>Circumcision</i>		Illustrated <i>Lord's Supper</i>
vv. 13-21	◀ Command/ Direct Statement ▶	Observance <i>1 Cor. 11:23-24</i>
v. 7	◀ Approved Example ▶	Time of Ob. <i>Acts 20:7</i>
vv. 12	◀ Necessary Inference ▶	Frequency <i>Acts 20:7</i>

Note: Respect for Silence

DEFINITION OF THE PROPOSITION:

- *"The Scriptures teach that it is the work of the church to provide for common meals on church property, namely in the building or on church grounds when said meal is designed for social and/or recreational purposes."*
- *Affirm _____*
- *Deny Micky Galloway*

DEFINITION OF THE PROPOSITION:

Definitions:

- By "**SOCIAL**" I mean: "An informal gathering of people for recreation or amusement; party." (Webster's New World Dictionary)
- By "**RECREATIONAL**" I mean "Amusement, diversion, entertainment, relaxation, repose, ease, play, sport, frolic, rollic; mirth, jollity, hilarity," (Webster's dictionary of Synonyms, Pg. 686)

A STUDY OF THE PASSAGES INVOLVED IN THIS CONTROVERSY

Acts 2:42,44,46

- I can admit these verses say and still deny their eating was a common meal for social and recreational purposes.
- NOTE: Verse 46 says they assembled in the temple, yet they broke their bread (common meal) "**AT HOME.**"

A STUDY OF THE PASSAGES INVOLVED IN THIS CONTROVERSY

Acts 20:7-11

- The congregation assembled "to break bread" (i.e. to observe the Lord's Supper)
 - The meeting was broken up after Eutychus fell out of the third floor window.
 - Knowing that he was to leave early the next morning, Paul ate (common meal) before departing.
- **This passage does not teach that a common meal was eaten by the congregation or provided by the church for social or recreational purposes.**

A STUDY OF THE PASSAGES
INVOLVED IN THIS CONTROVERSY

Jude 12; 2 Peter 2:13 Agape - Love feasts

- It is assumed that these "agape" or "love-feasts" were held as a work of the church for "social and recreational purposes."

A STUDY OF THE PASSAGES
INVOLVED IN THIS CONTROVERSY

Jude 12; 2 Peter 2:13 Agape - Love feasts

- **Thayer-** "... feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's Supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy."
- **Are these feast today held in connection with the Lord's supper?**
- **Is it a meal provided by the wealthy for the benefit of the poorer Christians?**

A STUDY OF THE PASSAGES
INVOLVED IN THIS CONTROVERSY

Jude 12; 2 Peter 2:13 Agape - Love feasts

- **Everett Ferguson**, a professor at Abilene Christian College, said in his book: Early Christians Speak, page 133, "It is an AGAPE because it benefits the needy; special consideration is shown for the lowly ... The sharing of food by the wealthier with the poorer was an important means of charity. The host provided food for those chosen who sometimes did not eat at his house, but received the food at home or accepted it to take home."
- **Does this sound like they ate as a function of the church for social or recreational purposes?**

A STUDY OF THE PASSAGES
INVOLVED IN THIS CONTROVERSY

Jude 12; 2 Peter 2:13 Agape - Love feasts

- **ISBE** Says the AGAPE was "a common table at which the wants of the poor were supplied out of the abundance of the rich" (Acts 6:1ff; page 70)

A STUDY OF THE PASSAGES
INVOLVED IN THIS CONTROVERSY

Jude 12; 2 Peter 2:13 Agape - Love feasts

- **Guy N. Woods** "They (agape mg) appear to have had their origin in the practice of wealthier members of the congregation providing food for the poorer ones, and eating with them, in token of their brotherliness." (Commentary on Peter, John and Jude, page 395)

A STUDY OF THE PASSAGES
INVOLVED IN THIS CONTROVERSY

Jude 12; 2 Peter 2:13 Agape - Love feasts-

- **Lenski** comments on 1 Corinthians 11:34 saying, "The AGAPE did not take the place of an ordinary meal as the modern church suppers do at which people eat to satisfy hunger..."

A STUDY OF THE PASSAGES INVOLVED IN THIS CONTROVERSY

Jude 12; 2 Peter 2:13 Agape - Love feasts

- **Albert Barnes** has quite a large discussion of the AGAPE and suggests the Lord's supper better meets the demands of these two passages. 1 Corinthians 11:34
- [And if any man hunger ...] The Lord's Supper is not a common feast; it is not designed as a place where a man may gratify his appetite. It is designed as a place where a man may "commemorate," and not as a "feast." This remark was designed to correct their views of the supper, and to show them that it was to be distinguished from the ordinary idea of a feast or festival. (from Barnes' Notes, Electronic Database. Copyright (c) 1997 by BibleSoft)

A STUDY OF THE PASSAGES INVOLVED IN THIS CONTROVERSY

Jude 12; 2 Peter 2:13 Agape - Love feasts

- "Agape" – benevolent function or the Lord's Supper?
- Both of these could be appropriately designated as "love-feasts."
- **Neither case would constitute a common meal provided by the church for social or recreational purposes.**

A STUDY OF THE PASSAGES INVOLVED IN THIS CONTROVERSY

1 Corinthians 11:20-34

- We are told that the church in Corinth was eating a common meal intending to use the elements of their common meal to observe the Lord's Supper.
- However, the context indicates they had corrupted the Lord's Supper into a common meal ... for social and recreational purposes.

A STUDY OF THE PASSAGES INVOLVED IN THIS CONTROVERSY

1 Corinthians 11:20-34

- *Verse 22 – "What, have ye not houses to eat and to drink in."*
- **Indicates that the Corinthians had some place for conducting their congregational assembly other than one's home.**

A STUDY OF THE PASSAGES INVOLVED IN THIS CONTROVERSY

1 Corinthians 11:20-34

- **Verse 34** – Paul said meals for social and or recreational purposes are to be eaten at home as a function of the home, not a work of the church.
- **NOTE: That the only time such a meal for social and recreational purposes is mentioned in the scriptures it is condemned. Paul told them to STOP!**

Building Relationships

July 11-13, 2003

Third Annual Youth Gospel Meeting at the Church of Christ in Santa Clara For Jr. High through College Ages

Guest Speakers: Andy Cantrell from North Hills, CA
Zach Echols from Bakersfield, CA

July 12, 2003

Saturday- 10:00am-11:15am: *Bible classes & singing
4:30pm-5:30pm: *Bible classes

*Bible classes provided for adults as well as teens and young adults

Adult Topic: Building relationships with your children

July 13, 2003

Sunday- 9:00am: Bible Classes for all ages
10:00am Worship Service

Lesson: Building relationships with friends

Speaker: Andy Cantrell

6:00pm: Worship Service

Lesson: Building a relationship with God

Speaker: Zach Echols

In addition to the worship and bible classes, **other edifying activities** are prepared and provided by individual members.

We hope you will plan to attend.

(see attached list of activities and registration forms)



Building Relationships Fellowship Activities

July 11, 2003 Friday, 6:30-9:30pm:
 Meet at Bob and Bonnie Loader's Rec. Room
 4230 Erie Ct. Santa Clara, CA. 95054 (Maps attached)
 for Final Registration, Games, Singing, Housing Information
 and Drop-off.
 ***Pre-registration is preferred- please be sure to mail in your
 forms early.

July 12, 2003 Saturday (maps will be provided)
 11:30am: **Central Park in Santa Clara (Arbor area)** on Kiely
 Blvd. for **BB-Q, games, sports, etc.**
 6:00pm: **Pizza & Pipes**
 Sat Evening: **Select on pre-registration form your preference**
 of three activities (Laser tag, Bowling, or games/videos)

July 13, 2003 Sunday
 11:30am: Homestead Park for Potluck lunch and more
 activities
 7:00pm: Parent **Pick-up after evening services**

While these recreational activities are optional, they have
 been planned by individual members for further fellowship. It is their hope
 that all here and young adults will plan to attend.

For Additional Information Call Steve Wilson: (408) 257-1634

EDIFICATION ARGUMENT

Is social/recreational activity spiritual
edification?

- cf. Ephesians 4:11-16; Acts 20:32
- God's word is adequate for spiritual
edification!

EDIFICATION ARGUMENT

- To slip social activities in under the guise of
spiritual edification opens the floodgates to
apostasy.
- While some enjoy suppers and parties, others
enjoy gyms, golfing, fishing, hunting,
camping, working on old cars, woodworking,
etc.
- If such things truly provides spiritual
edification, why can't we read of the NT
churches providing such things?

Galatians 1:6-7 "I marvel that ye are so soon
removed from him that called you into the grace of
Christ unto another (*heteros*), gospel: Which is not
another (*allos*); but there be some that trouble you,
and would pervert the gospel of Christ." KJV

Paul speaks of "a different gospel (*heteros*), which is not
another" (*allos*, another like the one he preached),
Galatians 1:6-7. **Allos** expresses a numerical difference
and denotes "another of the same sort"; **Heteros**
expresses a qualitative difference and denotes "another
of a different sort." (W.E. Vine)

The "social gospel" is "another gospel."
cf. Galatians 1:8-9

- The gospel of Christ is to save the soul for
eternity ... The social gospel calls for the
improvement of social conditions for the here
and now.
- The gospel of Christ treats the disease while the
social gospel treats only the symptoms.
- The gospel of Christ seeks to convert people to
Christ; the later simply to a better more pleasant
way of life.

The "social gospel" is "another gospel".
cf. Galatians 1:8-9

- The gospel of Christ seeks to make society
better by making Christians while the social
gospel seeks to make Christians through social
adjustments.
 - For example, educators are urged to combat social
diseases, unwed motherhood, and other related
problems by teaching and making arrangements for
"safe sex," whereas the gospel of Christ simply says
"Flee fornication."

The "social gospel" is "another gospel".
cf. Galatians 1:8-9

- The standard of authority for each is also different.
 - For the gospel of Christ, it is the Scripture, the wisdom of God
 - For the social gospel it is human wisdom (cf. **James 3:13-17; 1 Corinthians 1:20-25**)

CONCLUSION:

- No man has the right to prostitute the energy, strength, zeal or resources of the church of our Lord to serve human aims or purposes. (cf. Proverbs 16:25)
- We must let the church be distinct as the church, so adorned as to glorify the head – even Christ.
 - God gave His Son for it.
 - The Lord of glory died for it.
 - We must not bring its lofty mission down to serve the outward man, but rather we must keep it pure to serve the interest of heaven for which we must strive.