*Old School**

John 6:51-69 (51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
(52) The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?
(53) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
(54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
(55) For my flesh is meat indeed, and my blood is drink indeed.
(56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
(57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
(58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
(59) These things said he in the synagogue, as he taught in Capernaum.
(60) Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?
(61) When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?
(62) What and if ye shall see the Son of man ascend up where he was before?
(63) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
(64) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

(65) And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
(66) From that time many of his disciples went back, and walked no more with him.
(67) Then said Jesus unto the twelve, Will ye also go away?
(68) Then Simon Peter answered him, Lord, to whom shall we go? **thou hast the words of eternal life.**
(69) **And we believe and are sure that thou art that Christ, the Son of the living God.**
I'm sure we all have heard the saying, he's old school. Usually meaning "out of touch" or "behind the times." In reality, "Old school" advocates rely on established custom or conservative practices. As in "speak where the Bible speaks", "silent where the Bible is silent." About two thousand years ago, Peter declared, "to whom shall we go? thou hast the words of eternal life." *Today many consider, "the Bible is old and out of date," convinced they live in an enlightened society. However, the words of Jesus that Peter was referring to are as relevant today as they were when he spoke them two thousand years ago. Are the words of Christ old school? That is, established and unchangeable? Yes, they are words of eternal life that transcend the ages. They are above and independent of the universe, time, and they exist beyond the material world unto eternal life. So why would one attempt to change or refrain from the wisdom of the Saviour? Indeed, to whom could one go? The words of eternal life are limited in one individual, Jesus Christ. All that anyone can do in the legal sense is repeat the words Jesus taught. Some object to this calling it legalism. Should the Church be concerned about accusations? Should the Church be concerned about a doctrine of man? Perhaps we should ask the Apostle Paul for guidance in this matter. Turn with me to;*
Galatians 1:6-9 (6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

(7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
(8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
(9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
If one wants to call the Apostle Paul legalistic, then I intend to be legalistic with him. One thing is certain, following the advice of Paul is old school, acceptable and unchangeable. King Solomon gave the same advice, just different words; There is a way that seemeth right unto a man, but the end thereof are the ways of death (Pro 16:25). *If you cannot read it in the Bible, then whose words are they? Old school will expel man made doctrines such as instrumental music, individual cups ect. That's why one should;* Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2Tim 2:15).
But how does one rightly divide the truth? Is there a way to determine what should be divided from what? There is a clue to rightly dividing the truth, Jesus says; Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me (John 5:39). *Without doubt this is of foremost importance when dividing the truth. The old Testament was looking forward to Jesus Christ. The new Testament looks back to Christ, His birth, life and ministry, which the Apostles continued to teach and preach. All scripture does include both the old and new Testaments, however, searching the scriptures for eternal life will not give one authorization to worship as King David. I am puzzled by people who slander the Church of Christ for not obeying the old Testament law of ordinances when they themselves do not offer animal sacrifices. Has a sacrifice been offered for us? Yes it has, turn to;*

Hebrews 9:11-14 (11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
(12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
(13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
(14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
*Christ is the one and only mediator between God and man. He makes reconciliation between God and man by His all-perfect atoning sacrifice. Something the blood of bulls and goats cannot achieve. Such a mediator must be at once divine and human, **divine**, that His obedience and His sufferings might possess infinite worth, and that He might possess infinite wisdom and knowledge and power to direct all things in the kingdoms of providence and grace which are committed to His hands. Turn with me to;*
Matthew 28:16-20 (16) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
(17) And when they saw him, they worshipped him: but some doubted.
(18) And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth**.
(19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
(20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
*And **human**, that in His work He might represent man, and be capable of rendering obedience to the law and satisfying the*

claims of justice, and that in His humanity He could offer His body a sacrifice in death. Turn to;
Colossians 1:17-18 (17) And he is before all things, and by him all things consist.
(18) And he is the **head of the body, the church**: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
And to think, the one or the many, may have everlasting life, and that, according to His word. What did He say? Turn to;
Mark 16:15-16 (15) And he said unto them, Go ye into all the world, and preach the gospel to every creature.
(16) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
Who said?, He that believeth and is baptized shall be saved.
Then why do so many reject the call of Him who was both divine and human? Of whom God said, hear ye him. *However many do dismiss the old school teaching of Jesus, thereby rejecting Him. Many put their trust in this quote;*
{While baptism is important it is not necessary for salvation. Salvation comes as a result of a personal faith in and commitment to Jesus Christ as Lord and Savior.**}** *(southern Baptist) Where is a personal faith and commitment to Jesus Christ in disobeying His salvation command?*
{Iranaeus 120-205 AD
Thus there are as many schemes of "redemption" as there are teachers of these mystical opinions. And when we come to refute them, we shall show in its fitting-place, that this class of men have been instigated by Satan to a denial of that baptism which is regeneration to God, and thus to a renunciation of the whole [Christian] faith.**}**
The quote; "baptism is important but is not necessary for salvation," is, according to Iranaeus instigated by satan.
Men must hastily come out of the spiritual Babel, out of the confusion and many corrupt, human forms of worship and
Save yourselves from this untoward generation (Acts 2:40).

He, who is seeking salvation must come to Christ only. There is only one having authority to say, the words that I speak unto you, they are spirit and they are life (John 6:63). *He is the Son of God, the one and only Jesus Christ. I once heard a young man say, I know that James says, "not by faith only," but I believe, then he began explaining his interpretation by removing the "not" in James 2:24 so that it read "by faith only". The devil loves that little word, **"NOT"**. It can be added or removed with ease. He has convinced major religions that, "baptism is important but is **NOT** necessary for salvation."*

{Alexander Campbell Christian Baptism, with Its Antecedents and Consequents (1851)

"In baptism, the rite of initiation into the Christian Church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, ver. 3. Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holiness, ver. 4, 5. Farther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their old man, their old corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave."

"Christ's baptism was not the baptism of repentance; for he never committed any sin: but, as was observed, Prelim. Ess. 1, at the beginning, he submitted to be baptized, that is, to be buried under the water by John and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial, and resurrection. See Col. ii. 12, note 1.

Perhaps also it is a commemoration of Christ's baptism.

"He tells the Romans, that since they were planted together in the likeness of his death, namely, when they were baptized, they shall be also planted together in the likeness of his resurrection, by being raised to a new life in the body at the last day.

"Being buried with him in baptism. Christ began his ministry with receiving baptism from John, to show in an emblematic manner, that he was to die and to rise again from the dead. And after his resurrection, he commanded his disciples to initiate mankind into his religion, by baptizing them, as he himself had [141] been baptized, to show, that although they shall die, like him, through the malignity of sin, yet, as certainly as he rose from the dead, believers shall be raised at the last day, with bodies fashioned like to his glorious body. Wherefore, his disciples having been baptized, as he was, and for the very same purpose, they are fitly said to be buried with Christ in baptism; and in baptism to be raised with him."**}**

Alexander Campbell's plea is from Romans chapter 6. This is old school, however they are the fundamental facts of the gospel of Christ. Why change anything? Paul says let him be accursed that would cause any alteration to the gospel! Note; Christ died, He was buried, He rose again. These three. When one is baptized into Christ, the old man of sin is crucified, therefore he dies in the baptismal plunge, is buried with Him, then is risen with Christ to walk in newness of life. Thus one shares in the death, burial and resurrection of Christ. I have heard it said that if there were writing that survived antiquity, descriptive if the Church, what it stands for, and it's doctrine, it would be a big help. There is.

Tertullian (204 A.D.) wrote: "The church of Christ composed of baptized believers, does meet each Lord's day to partake of the Lord's Supper."

*The name is; the **Church of Christ**.*

*It's composition is; **baptized believers**.*

*The day set aside for worship is; the **lord's day**.*
*The fundamental reason is; to partake of His **memorial***
This is the description of His Church.
{MARTYRS MIRROR (first published in 1660) If Christ is so firm a foundation that not even the gates of hell can prevail against that which is built upon it, how very foolish careless and imprudent are they who forsake this foundation, and build upon, and trust in, the vain things of this world! Certainly everything under the sun, yea, all which our eyes behold, is vain and transitory."Vanity of vanities, saith the preacher, all is vanity" (Eccl. 1:2), understand: earthly things. But how much more vain are the sinful and evil things which God has forbidden, and concerning which He has warned us in His word, that we should have nothing to do with them! How great will be the fall of those who build upon these forbidden vanities! If we suffer damage, and complain, when a material house or building falls, because its foundation is not firm, how much greater loss will they sustain, and what greater reason will they have to lament, who will fall both in soul and body, without ever being able to rise again!
We arrive now at the point we had in view from the beginning, and which we shall now present more plainly and fully. It is certain that the Lord has spoken here of the preaching of the holy Gospel, of faith, of baptism, and of the manner of establishing and building up His church, as it was His will that the same should be built up and maintained through all ages. After saying this, He gave the before mentioned promise.
It is settled, therefore, that the visible church of Jesus Christ (for this is the one in whom the preaching of the holy Gospel, faith, baptism, and whatever there is more besides, have place) shall exist through all time, even unto the consummation of the ages; for, otherwise, the promise."Lo, I am with you all the days," etc., can not be fulfilled in her. Even as, besides preaching and faith, baptism shall continue in the church to the end of time, so also the holy supper. This

appears from the words of Paul, I Cor. 11:2'6, "For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come."
Thus, if mention is made here of the eating of the bread, the drinking of the cup, and the showing forth of the Lord's death, with the additional clause that this shall be observed, and continue, till the Lord come (that is, the end of time, to judge the world), it follows that there will be, throughout all ages to the end of the world, a church which will observe the external ordinances of Christ not only in respect to holy baptism, but also to the holy supper, and the shewing forth of the Lord's death; unless it can be shown that the words,"till he come," have another signification, such as we have never yet met with in any commentator, since the text is not only too clear, but also too conclusive. (page 24)}*Of old as well as today, the baptized believer on the first day of the week partakes of the communion in remembrance of the death, burial and resurrection of Jesus Christ. To remember Him in His suffering and death for our sakes. The perfect lamb of God without spot or blemish offered on our behalf and for our benefit. Without doubt "baptism for remission of sin" is "old school." Partaking of communion each "first day of the week" is "old school." But these ordinances were established by Jesus Christ himself while He was on earth, how very foolish to build on anything that were not established by Jesus Christ. No doubt the scriptures about baptism are read quite often, why do some attempt to explain them away? Jesus said,* If ye love me, keep my commandments (John 14:15). *Listen, The wickedness of man had become so great that it repented God that He had made him. But Noah found grace in the eyes of the Lord and because of him, the family of mankind had another chance. It would be the grace of God through faith in Jesus Christ. Why not hear Him,* Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John

3:5). *I cannot give an answer why God chose the method of salvation He did, only that He did. However I can tell you that to be a candidate for the Kingdom, one must have two parents, the water and the spirit, just as you and I have two parents. Even Jesus had two parents, Mary and the Holy Ghost. What righteous woman is there, that would not have cherished the right to have given birth to the Son of God.*

Now turn with me to;

John 1:10-13 (10) He was in the world, and the world was made by him, and the world knew him not.
(11) He came unto his own, and his own received him not.
(12) But as many as received him, to them gave he **power to become the sons of God**, even to them that believe on his name:
(13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Because of the peerless value of the death of the Lord, God is offering to everyone the blessings of salvation on a grace basis by faith in Christ. But what does faith in Christ consists of? Faith in Christ is the effect of belief in His gospel which is the power of God, and baptism is the effect of faith in Christ which is the word made flesh; only those who first believe the testimony of God, by faith repent of their sins, confess Jesus Christ is the Son of God with the mouth, and are baptized for remission of sins, have the full and explicit testimony of pardon. This is the gospel. It's invitation is open now, as is prayer requests for other reasons, in either case come while we persuade with song.

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