

Noah Rudolph. Excerpt from Biblical View of Church Regulation.

We are talking about our view of the Church. You know if we could view the Church properly you know what our attitude would be to regulations?

You would be saying to your Church leaders: "Look I want whatever it takes to stay in line the blessing of the Lord and in line with his people, whatever I need, help me with that."

That would be our attitude towards regulation if we would understand the values that are there that belong to the people of God.

H. Lynn Martin. Biblical Basis for Church Standards

Our subject this morning focuses on Church standards but it will need to touch some subjects a bit beyond that. What one believes about Church standards says something about what you believe about the Church, it also says what you believe about the Christians walk and it also says something about what you believe about the Lord Himself.

We live among a generation which is in somewhat of a rebellion against Church standards, often it is pretended that it is a more spiritual position to not have Church standards and that somehow if you have Church standards you are stifling spiritual life and somehow you are adding to the Bible.

Then of course some of their reasoning holds some attraction.

For example:

Who isn't drawn to the idea that we should have complete confidence in the Word of God, who isn't drawn to that idea?

Or that we should have the power and the liberty of the spirit?

And who isn't repulsed by the idea of adding something to the Bible?

Or to follow dead formalism?

And so forth, and so there is a certain amount of appeal that comes with some of those ideas but the assumption that those who have written standards do not trust the Word of God or that they do not experience the liberty of the Spirit, or worse, that they add to the Bible and that standards stifle spiritual life, those assumptions are unbiblical, they just do not have grounds in the Scripture.

The position that congregational life needs no written regulations and that we should rely wholly on the Bible and on the Spirit simply grows out of truth that has been mishandled and is not reckoning with all that the scriptures say.

The questions come down to this:

Is it legitimate for a Christian congregation to have entrance requirements?

And what are the grounds for Church standards?

And can a body of believers make binding decisions for its constituency?

Those are the questions we would like to look at.

The title says the Biblical basis and so that means we should come right to the Scriptures and see what the Scripture says and look at some of the Biblical teaching.(on Church authority)

In Acts 16:5 it says, and it doesn't have the word Church standards in it at all but it is the result of Church standards where it says:

"And so were the Churches established in the faith, and increased in number daily."

That sounds like something opposite to having been stifled and put in a box or hindered, it actually was a result of Church standards being a release, it was the opportunity to go on with the Lord.

Now one of the first concepts that is basic to thinking through this issue is found in first Corinthians 12 where it says: "That now are they many members yet but one body."

The Bible teaches that the Church collectively is the body of Christ.

I believe that is a foundational concept when it comes to understanding Church standards, we are in Christ together, not alone, we are together as brethren.

The gifts of the Spirit are given to the body in its totality and not to any one given individual, there is something accomplished through the collective body that cannot be realised through the individual alone. That is a concept one could enlarge on in first Corinthians 12 but it is basic, it is foundational to the

thought of Church standards, the Spirit in many ways touches (us) through the spiritual discernment of a spiritual body and to attempt the congregational life without this kind of understanding is to simply not be following the scriptural pattern and not allowing for the work of the Spirit through the collective body. Now in Acts 15 we have a demonstration of this concept as it works or relates to the establishing of Church standards.

I believe this is a fundamental difference between the no standard people and those who believe that the Bible teaches standards, it is what you think about the Church and how God touches and moves the individual and whether the individual in his own right is able to discern all the will of God or not.

Another concept is that the Bible teaches that the Church is responsible to direct her members.

Turn to Matthew 16, some of these are very familiar scriptures, but I would just like to focus on them. In Matthew 16 verse 18 and 19, Jesus here addressing the disciples, Matthew 16:18-19:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. ¹⁹And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

This is a Scripture that refers to the authority of the Church in this regard.

Now in Matthew 18: 17 it says that if an individual neglects to hear the Church then he is to become a heathen man and a publican, and that would tell me that in the reverse that the Church is responsible for giving a voice, and if something is going to be heard there is going to have to be a voice.

In Hebrews 13:17 we have the thought of administrators it says that we are to submit to those that are over you in the Lord.

Again implying that there will be some direction given to the membership, to the body, that they are to give attention to that.

In first Corinthians 5 it says that the Church is to apply spiritual pressure and if someone will not follow the spiritual life then they are to put him out lest the whole group becomes leavened and I believe this brings into focus the New Testament concept of the believers walk, the Church member, a given believer is not able to find his way alone apart from direction from a collective body, I think that is what these scriptures are bringing into focus, and the New Testament represents the believer as being in a state of development, he is in a state of maturing, the life of a believer is a lifetime of growing up, it is a lifetime of pressing toward the mark as the apostle Paul said, and we each have something within us even after we are a believer that favours the enemy, and we have something within us that will still mislead us and blind us and deceive us.

Turn to Ephesians 4 for an additional thought on this regard.

Ephesians 4:11-16, again the Church is in focus giving direction and notice how it says this:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:"

The Church is responsible to be directing the development and the maturing and the growth process of her members. And it is interesting you might say: "Well there are no standards referred to there!"

But you move into the latter part of chapter 4 and very quickly Paul is talking about some very specific applications and Bible principles, so he understood that part of the Church's role in directing the development process did involve giving some clear direction in this regard.

In the third place the Bible teaches that the Church is responsible to give body to the principles of Scripture.

Now let's go back to Matthew 16:19, I would like to enlarge on this verse in Matthew 16, "...and I will give unto thee keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven."

And what was in focus? Well I understand, and according to those who understand Jewish practice, that after someone passed through their Jewish schools and became a leader in Israel then at somewhat of a graduation ceremony he was given a key and it was to authorise him, to indicate he is now authorised to be a teacher of the Scriptures and of the Law and to help people understand it and to help them to know how to live it.

And so when Jesus says to Peter: I will give you the keys of the kingdom, he was saying that to the Church collectively of course, they understood what he meant, that they were to take the truths of Scripture, they were to teach it and preach it and now they are responsible to help the people understand how to live it and they do that in a collective way.

And so here is where standards come into focus, they were to raise up an ethical standard, they were to say how people were to live it out in their time and in their day.

Romans 12:2 another Scripture that I would bring into focus to show that the Church is responsible to help to apply the Bible principles.

Did you ever think about it: If God would have had to address in the Bible every detail that the Church would have ever faced in any given time that the Bible would have become an impractical book you just wouldn't be able to carry it around

But He doesn't do that, He gave some specific applications, but He gives much of it in principle form and the Church then is responsible to take the principles and to apply that, to give it application, to give it to the body and to help to have it lived out.

Romans 12:2 again. It speaks of nonconformity but on coming to this passage this morning we want to show that it is actually teaching standards here.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Now I'm going to put in my own words; Stop patterning yourselves after the world's pattern which has its origin in the wicked heart, and start, and be transformed, stop doing like the world and start doing like people do that have the renewed mind, start doing it!

And how else could that be carried out other than that there are standards? You just can't.

Now Philippians 3:16 enlarges on this thought briefly,

"Nevertheless, whereto we have already attained, let us walk by the same rule," and that [word] in the Greek could be translated I understand, I don't know Greek but I understand that it could be translated walk by the same standard and "let us mind the same thing."

And so there is to be pattern, the Church is to provide a standard that gives a pattern of conduct, a pattern of doing so that its members can be identified and so that when they are out facing the world they are identified with the people of God and remember who they are.

So the Bible teaches that the Church is responsible to give body to and application to the principles of Scripture and when the Church takes her place in this assignment then you have what our text says: "The churches were established in the faith."

And if you don't have the Church taking her position in this regard then you have what they have in the book of Judges where every man did that which was right in his own eyes and of course that always issues into chaos. Judges 21:25.

In the fourth place, and this is somewhat of an extension of this thought, the Bible teaches that the Church has responsibility to direct beyond the mere letter of the Scripture and this maybe becomes a more sensitive point in the whole debate of whether there should be Church standards or not.

Some hold a view and that is: "That yes, the Church could teach and can enforce what is in the Bible but they have no authority to go beyond that, they have no authority to go beyond that, unless the scriptures spells it out then you can't require it."

Well there are several things that overlooks.

One is that the Bible is given in principle form and secondly it also overlooks the various scriptures that we have just looked at.

When the Bible teaches about obedience to the home, obedience to national leaders, does that imply that they, the government and the home are only to give direction as to what is spelt out in the Scriptures? And if that was the case they would have no right to set up any new speed limits or stop signs, right? They would have no right to do that.

The home, if father was only allowed to make rules in the home that applied and were only spelt out in Scripture why he would be very handicapped, he wouldn't be able to fulfil his duty.

And yet many try to narrow the Church's authority to that same extent, that the Church and the overseers are limited to only that which the letter of Scripture spells out.

Well that becomes a bit pointless.

I believe that the Church, parents and the State have divine authority to make rules that are in harmony with the Scriptures sure, especially the Church and Christian parents are obligated to the principles of Scripture, but they definitely they are there to help to live out and to give body and to go beyond the mere letter of Scripture, so when the Bible says submit yourself to every ordinance of man for the Lord's sake it has that in focus. 1 Peter 2:13.

The last concept that we bring into focus: The Bible teaches that the Church is responsible to maintain the collective body of Scripture and Bible tradition.

The entire New Testament was given by God to preserve and to transmit the faith and doctrines and the practice. In fact in Acts 2 it is called the teachings of the Apostles or more directly in Acts 2:42 the Apostles doctrine and Fellowship, and it is clear that this apostolic doctrine and practice was considered foundational, it was simply the way they did it and one gets this view as one moves through the New Testament that they had established the way they did it, it wasn't all spelt out in detail in the letter of the Scripture principle, but they had way that they did it and some of these scriptures which show that:

“Therefore brethren, stand fast and hold the traditions which ye have been whether by our word or by our epistle.” 2 Thessalonians 2:15.

“Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly.” 2 Thessalonians 3:6,

Even before the New Testament was fully written down there was a body of doctrine and practice and tradition that came into focus, and in fact history shows us that.

You have the early Church using the Apostolic Creed as somewhat of a confession of Faith and you have them using what was known as the Teachings of the 12 Apostles somewhat as the manual of discipline, those things are still around today they can still be read, but it was part of the early Church, their confession of faith and their discipline. It is interesting that as the Church took form they very quickly had Confessions of Faith and they had Church disciplines, and that is also true of our Anabaptist forefathers. Why some of the first things they began to do was to have Confessions of Faith and to give direction through Church disciplines, and some of those are still around too.

So that leads now to the concluding thought of this point and that is that the Church is held responsible to maintain a form in the Scripture often referred to as tradition,

Simeon Rudolph – Building an Appreciation for a Regulated Church Life.

How do we build appreciation for regulated Church life?

We build appreciation for this by holding and developing a scriptural view of the Church.

Do we really know what a scriptural Church is?

I would like to read a few verses from the book of Ephesians.

Ephesians 2:19-22

Now therefore ye, (*maybe we could say we,*) are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; ²¹In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²²In whom ye also are builded together for an habitation of God through the Spirit.

That is one small description of the Church of Jesus Christ.

Does that sound like a loose organisation of individuals who each decide what they want to do and what place they want to fill and whether they want to come or go in the Church? No.

It is scattered individuals in verse 19, strangers and foreigners, but it is individuals who have been brought together and are being moulded together into one body, they are not only brought together but they are built together, they have become members in the Church, they are building materials, they are in submission to the shaping and fitting influences at work of the collective body.

That is what regulated Church life is all about, bringing us and our families into conformity in the body of Christ.

Turn to Ephesians 4:11-14

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

And we could read on about building again in verse 16, being fitly joined together, and then in 17 and 18 he talks about some who walk as other Gentiles walk, their understanding is darkened, they are people who are ignorant.

Evidently Paul was writing to some who at least had been at one time within the confines of the Church but now were not understanding and appreciating regulated Church life, not only did they have a darkened understanding but as you read on you realise that they had a practice that was placing them outside the Church, outside the family of God.

Verse 11, God has given the gifts that he lists to the Church, they are the helpers in the Church, their work is to perfect the saints, to work with and edify the body and to bring us all, and that includes not just a few brethren and sisters in the Church but that includes our family, to bring us all to the unity of the faith in the knowledge of the Son of God unto a perfect man.

Bring unity, uniformity and spiritual growth and stability.

A Scriptural Church is a regulated Church.

If you remember nothing else from this message remember that and help your family to understand that there is no such thing as a Church or a safe Church by Bible descriptions that is not regulated.

Biblical Basis Church Standards – Glenn Sensenig

Believing in the Scripture is always associated with an outward expression of obedience — doing. There are times in the Scripture when God tested that, for example with Abraham. Was it not enough that God knew what Abraham would do in relation to his son? God put him to the test and saw what he did. God saw that it was coming from a righteous man.

Matthew 16:16–19 is in response to Jesus' question to the disciples, "But whom say ye that I am?" (verse 15) "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. ¹⁸And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. ¹⁹And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Church, as I understand this passage, is here given a judicial (not legislative) authority in relation to truth. I would like to give some reasons why I think this Scripture teaches this, but first of all, judicial authority does not deal with establishing truth. It only deals with interpreting and applying truth. Legislative bodies make those laws in our nation, but the courts of law then attempt to decide how those laws apply. Likewise, the Church does not have the authority to establish truth, only to apply truth, which is a responsibility that God lays upon every believer. We cannot get away from it. Every attempt to follow the

Scripture is an attempt to apply the Bible to our lives, to our age, to our time, and to our situations. Therefore, this is referring here to judicial rather than legislative application of the truth.

God gives the Church responsibility in relation to truth in each generation.

The Church has a responsibility to define applications of truth. We will look at a Scripture and a Biblical example which illustrates the truth here very beautifully. Acts 15 is an example of this principle in action. “Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” There are some applications of truth, which when the believers unite themselves around those applications there is an obligation that all have which is equal to the truth.

Another basic Scripture on this subject is familiar. Hebrews 13:7, 17 builds upon Matthew 16. “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.” Verse 17 refers to the same group as in verse 7.

The Church is given responsibility to rule. Is it or is it not? I think that is clear. “Remember them which have the rule over you.” This is Scripture. Therefore, the Church is given responsibility by God to rule. It is not a false or a usurped authority. It is not an authority without foundation. It is given by God — the God of all authority. That authority, according to this Scripture, is to be exercised in the interests of saving souls. That places a restriction and a limit on Church authority. It is to be exercised in relation to saving souls to the eternal welfare of souls.

In order for authority to be exercised safely, there needs to be a proper basis for authority. For example in the State, the authority of a law code based on God’s moral law code always brings with it restraints to authority that make the exercise of authority safe. In the Church, the basis is New Testament truth. It goes back to Foundational truth as we referred to it in Matthew 16.

The Church is given responsibility and authority in the interest of souls.

God gave the apostles special apostolic authority, and special prerogative in establishing truth, in writing the Scripture and laying down and being the foundation stones of the Church. The apostolic office was not continued because of the unique qualifications required for it. One was that they had been with the Lord, and had seen Him. However, the bishop’s office was an overseer work that was continued, and is continued in the bishop’s office today. This is where the authority for keeping the Church what it ought to be finally rests.

I would like to go to another Scripture which is sometimes called the golden text of unity in the Scripture. In 1 Corinthians 1:10, Paul says, “Now I beseech you, brethren, by 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 perfectly joined together in the same mind and in the same judgment.”

How is that kind of oneness or unity to be realized? I think that there are a few suggestions here.

This unity is referring to more than being united on the broad definitions of truth. Paul says in the latter part of this verse that we are to be, “joined together in the same mind and in the same judgment.” The word judgment carries the thought of having the same understanding of its practical application. This brings us back to the judicial authority. The court passes a judgment on a law. What does it mean and how is it applied?

They were to be joined in the “same mind and in the same judgment.” It is like in Philippians 3:16, “Let us walk by the same rule, let us mind the same thing.” This refers to doctrinal unity and a practical unity in application. We have a key as to how that perfect joining is realized in Romans 15:5-6 where Paul says, “Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: ⁶That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

How were they to do that? Verse 2 gives us a clue to that, “Let every one of us please his neighbour for his good to edification.” Also Ephesians 5:21 says, “Submitting yourselves one to another in the fear of God.”

How are we to think the same? How are we to have the same judgment? How are we to have the kind of unity as we had in 1 Corinthians 1:10? It comes by a surrender of our will.

The biggest problem to unity and thinking alike is our own individualistic self life. That is the problem to oneness. Therefore, the call is to lay that down and submit ourselves one to another in the fear of God,

and that leads us together. A defined basis for that unity enables us to exercise that submission. That is another aspect of Church standards. It is a defined working plan for moving together.

I would like to now to look at *The Biblical pattern*.

I would like to look at some of these Scriptures as I think we have them applied in Acts 15, which show us the application of the New Testament Scripture, and the application of the epistles. The book of Acts is a window into the New Testament Church. This particular Scripture is a window into Church life where issues needed to be clarified. In the book of Acts, the history of the Early Church is given which gives a sense of direction in Church life today. Sometimes we hesitate on that, and I have heard it said already, "Acts is not a pattern for the New Testament Church." I do not think we ought to make statements like that because I think that there are a lot of applications to New Testament truth very simply illustrated in the book of Acts.

However, I think it is right that we go to Acts and see the pattern of ordination in chapter 1 and to see the way that they worked with issues in chapter 15. There are patterns there that we ought to see, and the answer that is there for us today.

They had a disagreement. I will not read very many verses here, but there was a disagreement in verse 2. "When therefore Paul and Barnabas had no small dissension and disputation with them." Some were attempting to bring the New Testament believers under the Old Testament yoke and bondage to the Law of Moses. Paul and Barnabas said, "No, that is not what the good news of the New Testament is all about. That is what we are teaching and preaching. You cannot do that." How were they to decide?

They said, "Yes," and there was dissension and disagreement. They determined in verse 2 that they should go up to Jerusalem to the apostles and elders about this question, and they did that. Verse 5 says, "Certain of the sect of the Pharisees which believed," gave their view and they came to the apostles in verse 6 to consider it and there was much disputing in verse 7. There was a disagreement here in focus.

The answer to this disagreement was for the Church, under the leadership of the apostles, to speak authoritatively on some necessary things. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Verse 28). These necessary things that were arrived at are referred to in verse 20 and they are, 1) "that they abstain from pollutions of idols," 2) "from fornication," 3) "from things strangled," and 4) "from blood." Those were the necessary things that were arrived at by the Church here.

I would like to point out that these things were applications of Bible truths. The Church took her responsibility to clarify applications. When it was left to everyone's idea, you have what happened in verse 2 — "no small dissension." That will always result when it is left to anybody's idea, neither is it safe. There are a number of reasons for that which I would like to give. The applications formally adopted by any Church should only be the necessary things. That is one point I would like to make.

The Church is responsible for clarifying applications based on truth, but that clarification should stop with the necessary things. It is possible to go too far. We acknowledge that. That is something we must see. The question is raised sometimes, "How do you know what keeps a Church from going too far?" I would say that the only safeguard, really, is a spiritual Church that is sensitive to the Holy Ghost. That is exactly what we see here in this passage. "It seemed good to the Holy Ghost and to us" (Acts 15:28). It is a Church that is concerned about truth. It is a Church that is concerned not about establishing its own authority, but by a Church that is interested in grounding people in the truth. That must be our concern, and as it is, then that church is a Church which God has given authority to in relation to this.

Paul J Zehr. Excerpts from Under Authority.

We want to consider the lines of authority or where God has delegated authority and to whom he has delegated authority.

Now I would like to move on to consider the benefits of authority.

Why does God give authority? Is it just to make life miserable, is it just to make life hard for us? No. There are benefits. One of the first benefits I have is that it counteracts Satan's influence.

Satan is the master opposer of God, Satan is rebelling against God and God has put authority in place in an effort to partially ward off that influence. Even in society, even in the workplace, even in homes, in

schools, even in the world there is authority in place and the purpose of that authority is to ward off satanic influences because man tends to do his own thing, man tends to do evil.

Authority is there as it says in Romans 13 to protect us from evil and it is there to oppose the power of Satan so that righteousness can prevail. In Ephesians 6:12 it says: "We wrestle not against but against principalities and powers."

It is against Satan's kingdom and so the authority is there to help to maintain, to help to counteract that influence.

Secondly the benefit of authority: It helps to maintain integrity. If there are no rules there would be a lot of faulty and unsafe products.

You know in our homes we have rules to keep order. Parents give direction, you do this and you do that, we have schedules and it keeps order, it maintains integrity. Where there is no order, where there are no rules, where there is no authority, where there is rebellion against authority there is chaos and there are homes like that in the world today where there is a disregard for authority in the home and there is chaos. But authority helps to maintain integrity.

In the Church. In first Corinthians 5 there was a problem in the Church, there was a wicked person, there was immorality there and they were to put away from among them the wicked person, there needed to be some authority to maintain purity within the Church and that is why we have standards within the Church. It is an effort to maintain integrity, to maintain purity. We have standards against television and radio, against the influence of the Internet and other things that we relate to in today's world as an effort to maintain integrity and to maintain purity.

The benefit of authority is to promote unity.

Acts 16 after the Jerusalem conference they came to a conclusion of "the decrees for to keep" and it says they were ordained by the Apostles and they went from church to church and it says how there was peace, there was rest and the Church multiplied and grew.

The benefit of authority is that it helps the young and immature.

Another benefit that I have is that it produces a secure atmosphere.

The authority that we have in our country is mostly in control of law and order.

And in Church life it is the same. There is a direct connection between peace and rest in Church life and a proper attitude and a proper respect for God a day the authority.

Now a brief comment in relation to the outworking of authority.

The first I have is submission. 1 Peter 5:5 says:

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

It starts with submission in our own hearts and if we are not submitted to God and His will and to the authority that is over us if we are resisting that God's blessing will not be upon us. God resisteth the proud.

Those who resist the ordinances, those who resist the authority that God had put over them are not going to experience the full blessings of God in their lives.

It starts with submission one to another being clothed with humility.

Secondly the outworking of authority involves teachableness and that is very much related to being submitted and being able to take direction from others.

And thirdly then there are some individuals who find themselves outside of Church Fellowship again and again because they are not willing to submit to the authority of the Church