



Importance of a Single Doctrine

To gain maximum benefit from the proper utilization of Bible doctrine, God has provided us with the spiritual apparatus to listen to, understand, and believe Bible doctrine as it is taught. This is the grace apparatus for perception. God has further given enlightenment on how this process is carried out. The believer in fellowship has positive volition to hear the teaching of Bible doctrine. While hearing it, the Holy Spirit teaches the believer's human spirit to make the spiritual information understandable. The Holy Spirit then transfers the academically understood spiritual information to the left lobe of the soul as *gnosis* doctrine. If the believer has positive faith belief in that *gnosis* Bible doctrine, the Holy Spirit then transfers that Bible doctrine to the right lobe of the soul as *epignosis* doctrine which is now ready for application to life's situations and decisions. God then furnishes the believer with a test to enable them to use what they have learned. This enables the *epignosis* to be surfaced in reality and become true divine wisdom in the soul.

Some doctrines are presented to inform you, some to correct you, some to encourage you, and some to allow you to express appreciation. Some doctrines will test your mental attitude when you are listening, some will test your endurance in comprehension, some will test your frame of reference to keep them in proper doctrinal focus, and some will even test your appreciation.

A believer sitting in a congregational assembly under the ministry of the Word must realize that the communicator of the Word is ministering to the whole congregation, not to just to the one. The pastor-teacher is, therefore, reflecting God's viewpoint to the whole congregation as a group. This then is the context in which the message must be kept and in which it must be applied on a personal basis.

You only have one Father. The rich young ruler had only one thing lacking. Matt. 23:9; Luke 18:18-20.

"Do not call anyone on earth your father; for One is your Father, He who is in heaven." (Matthew 23:9, NASB)

"A ruler questioned Him, saying, 'Good Teacher, what shall I do to inherit eternal life?' And Jesus said to him, 'Why do you call Me good? No one is good except God alone. 'You know the commandments, 'DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.' " (Luke 18:18-20, NASB)

Martha had only one needful thing. David had only one basic desire and only one priority. Luke 10:42; Psalms 27:4.

"but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her." (Luke 10:42, NASB)

"One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD And to meditate in His temple." (Psalms 27:4, NASB)

Judas was the only disciple to betray our Lord. John 13:21; Luke 15.

"When Jesus had said this, He became troubled in spirit, and testified and said, 'Truly, truly, I say to you, that one of you will betray Me.' " (John 13:21, NASB)

One man for one woman. One Lord, one faith, one baptism. Jer. 31:22; Eph. 4:5.



""How long will you go here and there, O faithless daughter? For the LORD has created a new thing in the earth— A woman will encompass a man."" (Jeremiah 31:22, NASB)

"one Lord, one faith, one baptism," (Ephesians 4:5, NASB)

Application of a Single Doctrine

The application of a single doctrine is in view here. Ezra 9-10 is the description of the context. Ezra is the communicator of Bible doctrine and gets information from his trusted sources. Ezra 9:1-2.

"Now when these things had been completed, the princes approached me, saying, "The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, according to their abominations, those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites. "For they have taken some of their daughters as wives for themselves and for their sons, so that the holy race has intermingled with the peoples of the lands; indeed, the hands of the princes and the rulers have been foremost in this unfaithfulness."" (Ezra 9:1-2, NASB)

The specific doctrine was spelled out, mental attitude, verbal, and overt sins in context. The communicator's response was that he tore his clothes. He pulled out his hair. He pulled out his beard. He sat down astonished. People were assembled. The sin was met head on at the evening sacrifice. Ezra 9:4-5.

"Then everyone who trembled at the words of the God of Israel on account of the unfaithfulness of the exiles gathered to me, and I sat appalled until the evening offering. But at the evening offering I arose from my humiliation, even with my garment and my robe torn, and I fell on my knees and stretched out my hands to the LORD my God;" (Ezra 9:4-5, NASB)

Ezra confessed the sin before the Lord identifying himself with the sin of the people. The communicator is always a part of the congregation. Ezra 9:6-10:1.

"and I said, "O my God, I am ashamed and embarrassed to lift up my face to You, my God, for our iniquities have risen above our heads and our guilt has grown even to the heavens. "Since the days of our fathers to this day we have been in great guilt, and on account of our iniquities we, our kings and our priests have been given into the hand of the kings of the lands, to the sword, to captivity and to plunder and to open shame, as it is this day." (Ezra 9:6-7, NASB)

"Now while Ezra was praying and making confession, weeping and prostrating himself before the house of God, a very large assembly, men, women and children, gathered to him from Israel; for the people wept bitterly." (Ezra 10:1, NASB)

The people assumed their responsibility in confession. Ezra 10:2.

"Shecaniah the son of Jehiel, one of the sons of Elam, said to Ezra, "We have been unfaithful to our God and have married foreign women from the peoples of the land; yet now there is hope for Israel in spite of this." (Ezra 10:2, NASB)

The people assumed their responsibility in applying the doctrine. They recognized what was mechanically necessary to line up with the Word of God. Ezra 10:3.

"So now let us make a covenant with our God to put away all the wives and their children, according to the counsel of my lord and of those who tremble at the commandment of our God; and let it be done according to the law." (Ezra 10:3, NASB)



The leadership of the church was first challenged by Ezra to confirm and verify the action. Ezra 10:5.

“Then Ezra rose and made the leading priests, the Levites and all Israel, take oath that they would do according to this proposal; so they took the oath.” (Ezra 10:5, NASB)

They set a deadline for the application in three days. They gave public notice. They established the consequences for refusal. The person refusing would forfeit his substance. He would also be separated from the congregation. On the day of reckoning, when the application would become practical, several things happened. Ezra 10:8-9.

“and that whoever would not come within three days, according to the counsel of the leaders and the elders, all his possessions should be forfeited and he himself excluded from the assembly of the exiles. So all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the ninth month on the twentieth of the month, and all the people sat in the open square before the house of God, trembling because of this matter and the heavy rain.” (Ezra 10:8-9, NASB)

Ezra, the communicator, restated the sin. He admonished confession by the people. The congregation responded. Ezra 10:10-12.

“Then Ezra the priest stood up and said to them, “You have been unfaithful and have married foreign wives adding to the guilt of Israel. “Now therefore, make confession to the LORD God of your fathers and do His will; and separate yourselves from the peoples of the land and from the foreign wives.” Then all the assembly replied with a loud voice, “That’s right! As you have said, so it is our duty to do.” (Ezra 10:10-12, NASB)

The completion of the task to adjust to doctrine in application was going to take a period of time. Ezra 10:13.

““But there are many people; it is the rainy season and we are not able to stand in the open. Nor can the task be done in one or two days, for we have transgressed greatly in this matter.” (Ezra 10:13, NASB)

They identified the ones who would assist in the application of doctrine. In making application of doctrine, you often need to identify the one or ones who can help expedite the matter. Ezra 10:14.

““Let our leaders represent the whole assembly and let all those in our cities who have married foreign wives come at appointed times, together with the elders and judges of each city, until the fierce anger of our God on account of this matter is turned away from us.”“ (Ezra 10:14, NASB)

The personnel used in application of this specific doctrine was limited to only a few people. The process of academic doctrine becoming application in real life took time. The time of consideration was over so they gathered for decision. The decision to deal with the specific doctrine was made on December 20. On January 1, the actual process of handling the personal cases began. On April 1, the actual process of handling the personal cases was finished. It took three months and roughly 10 days to bring academic doctrine into real practice. Ezra 10:16-17.

“But the exiles did so. And Ezra the priest selected men who were heads of fathers’ households for each of their father’s households, all of them by name. So they convened on the first day of the tenth month to investigate the matter. They finished investigating all the men who had married foreign wives by the first day of the first month.” (Ezra 10:16-17, NASB)

Effects of a Single Doctrine



The single sin of a single man in Joshua 7:13, resulted in the defeat of the nation and many people dying.

"'Rise up! Consecrate the people and say, 'Consecrate yourselves for tomorrow, for thus the LORD, the God of Israel, has said, 'There are things under the ban in your midst, O Israel. You cannot stand before your enemies until you have removed the things under the ban from your midst.'"' (Joshua 7:13, NASB)

The single sin of Moses striking the rock twice led to his divine discipline of not being allowed to enter the Promised Land. Num. 20:7-13.

"and the LORD spoke to Moses, saying, 'Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.' So Moses took the rod from before the LORD, just as He had commanded him; and Moses and Aaron gathered the assembly before the rock. And he said to them, 'Listen now, you rebels; shall we bring forth water for you out of this rock?' Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. But the LORD said to Moses and Aaron, 'Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.' Those were the waters of Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them." (Numbers 20:7-13, NASB)

The single sin of one man brought sin into the world. The single sin of one man brought physical and spiritual death upon the world. Rom. 5:12; Rom. 5:15.

"Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned" (Romans 5:12, NASB)

"But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many." (Romans 5:15, NASB)

The single person of Jesus Christ brought salvation to all who believe. Rom. 5:16-19.

"The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous." (Romans 5:16-19, NASB)

The giving of spiritual gifts is done by the Holy Spirit at salvation on a singular one by one basis. 1 Cor. 12:8-13.

"For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as



He wills. For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." (1 Corinthians 12:8-13, NASB)

The falling of a single sparrow doesn't pass the Father's eye. Matt. 10:28-29.

"Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. " (Matthew 10:28-29, NASB)

Importance of a Single Doctrine as Seen by Man's Approach to it.

The denial of a single doctrine. 1 John 2:22; 2 John 1:7-8.

"Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son." (1 John 2:22, NASB)

"For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward." (2 John 1:7-8, NASB)

The testing of a single doctrine of man. The recognition of a single doctrine as a part of a whole. John 7:17-20; James 2:10.

"If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?" The crowd answered, "You have a demon! Who seeks to kill You?" (John 7:17-20, NASB)

"For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all." (James 2:10, NASB)

The limitation of a single doctrine illustrated by the day. Our assurance is confined to today. Prov. 27:1; Luke 12:19-20. Our testing is by the day. Matt. 6:34.

"Do not boast about tomorrow, For you do not know what a day may bring forth." (Proverbs 27:1, NASB)

"And I will say to my soul, 'Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.'" But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' " (Luke 12:19-20, NASB)

"So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own. " (Matthew 6:34, NASB)

The adherence to one thing sets you against its opposite. You cannot uphold two diametrically opposed doctrines. If you are positive to one, you are negative to the opposite. If you love the one, you will hate the other. Matt. 6:24; Matt. 12:30.

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth. " (Matthew 6:24, NASB)

"He who is not with Me is against Me; and he who does not gather with Me scatters. " (Matthew



12:30, NASB)

Examples of Violations of Single Doctrines

Adam and Eve were forbidden to eat of the one tree. This was violated by the two and resulted in the fall of man. Genesis 2:16-17 and Genesis 3 involved two people.

"The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."" (Genesis 2:16-17, NASB)

The drunkenness of Noah resulted in the homosexual act of Canaan and the accompanying curse involved two people. Gen. 9:21-22.

"He drank of the wine and became drunk, and uncovered himself inside his tent. Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside." (Genesis 9:21-22, NASB)

The birth of Ishmael was a violation of the direct statement of God. Human viewpoint replaced the matter of faith and involved two people. Gen. 16:1-3.

"Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar. So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing children. Please go in to my maid; perhaps I will obtain children through her." And Abram listened to the voice of Sarai. After Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife." (Genesis 16:1-3, NASB)

The doctrine of the birthright violated by Jacob and Esau involved two people. Gen. 25:33; Gen. 27:26ff.

"And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob." (Genesis 25:33, NASB)

"Then his father Isaac said to him, "Please come close and kiss me, my son." So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, "See, the smell of my son is like the smell of a field which the LORD has blessed; Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine; May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you."" (Genesis 27:26-29, NASB)

"Then he said, "Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?" But Isaac replied to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?"" (Genesis 27:36-37, NASB)

The doctrine of authority violated by Miriam and Aaron in Numbers 12:1 involving two people. The doctrine of authority violated by Korah, Dathan, Abiram, and On, sons of Reuben in Numbers 16:1-2 and Numbers 16:12 involving two or more people.

"Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman);" (Numbers 12:1, NASB)

"Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of



Eliab, and On the son of Peleth, sons of Reuben, took action, and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown." (Numbers 16:1-2, NASB)

"Then Moses sent a summons to Dathan and Abiram, the sons of Eliab; but they said, "We will not come up." (Numbers 16:12, NASB)

The doctrine of marriage was violated by two people, Balak and Balaam. Num. 25:1. The obedience to enter the promised land was refused by Israel. Num. 14.

"While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab." (Numbers 25:1, NASB)

The doctrine of the rock was violated by one man, Moses, and the Lord kept him out of the Promised Land. Num. 20:9-13.

"So Moses took the rod from before the LORD, just as He had commanded him; and Moses and Aaron gathered the assembly before the rock. And he said to them, "Listen now, you rebels; shall we bring forth water for you out of this rock?" Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. But the LORD said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them." Those were the waters of Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them." (Numbers 20:9-13, NASB)

The violation of the Old Testament Sabbath was by one man and resulted in his death. Num. 15:32-36.

"Now while the sons of Israel were in the wilderness, they found a man gathering wood on the sabbath day. Those who found him gathering wood brought him to Moses and Aaron and to all the congregation; and they put him in custody because it had not been declared what should be done to him. Then the LORD said to Moses, "The man shall surely be put to death; all the congregation shall stone him with stones outside the camp." So all the congregation brought him outside the camp and stoned him to death with stones, just as the LORD had commanded Moses." (Numbers 15:32-36, NASB)

The violation of the specific command to take no spoil in conquest was violated by one man, resulting in his death. Joshua 6:8; Joshua 7:12.

"And it was so, that when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before the LORD went forward and blew the trumpets; and the ark of the covenant of the LORD followed them." (Joshua 6:8, NASB)

""Therefore the sons of Israel cannot stand before their enemies; they turn their backs before their enemies, for they have become accursed. I will not be with you anymore unless you destroy the things under the ban from your midst." (Joshua 7:12, NASB)

The doctrine of follow-through in volition involved all Israel, tribe by tribe. Judges 1:19; Judges 1:21; Judges 1:27-33.

"Now the LORD was with Judah, and they took possession of the hill country; but they could not drive out the inhabitants of the valley because they had iron chariots." (Judges 1:19, NASB)

"But the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day." (Judges 1:21, NASB)



"But Manasseh did not take possession of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; so the Canaanites persisted in living in that land. It came about when Israel became strong, that they put the Canaanites to forced labor, but they did not drive them out completely. Ephraim did not drive out the Canaanites who were living in Gezer; so the Canaanites lived in Gezer among them. Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol; so the Canaanites lived among them and became subject to forced labor. Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob. So the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out. Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land; and the inhabitants of Beth-shemesh and Beth-anath became forced labor for them." (Judges 1:27-33, NASB)

The violation of Samuel's priesthood by Saul resulted in the removal of Saul from his kingship involved two people, Samuel and Saul. That finished Saul. 1 Sam. 13:8-13.

"Now he waited seven days, according to the appointed time set by Samuel, but Samuel did not come to Gilgal; and the people were scattering from him. So Saul said, 'Bring to me the burnt offering and the peace offerings.' And he offered the burnt offering. As soon as he finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him and to greet him. But Samuel said, 'What have you done?' And Saul said, 'Because I saw that the people were scattering from me, and that you did not come within the appointed days, and that the Philistines were assembling at Michmash, therefore I said, 'Now the Philistines will come down against me at Gilgal, and I have not asked the favor of the LORD.' So I forced myself and offered the burnt offering.' Samuel said to Saul, 'You have acted foolishly; you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom over Israel forever.'" (1 Samuel 13:8-13, NASB)

David's sin of numbering the people violated the doctrine of national security, that by God's presence and power, not by number and might of the people. 2 Sam. 24:1; 1 Chron. 21:1-2; 1 Chron. 21:10-25.

"Now again the anger of the LORD burned against Israel, and it incited David against them to say, 'Go, number Israel and Judah.'" (2 Samuel 24:1, NASB)

"Then Satan stood up against Israel and moved David to number Israel. So David said to Joab and to the princes of the people, 'Go, number Israel from Beersheba even to Dan, and bring me word that I may know their number.'" (1 Chronicles 21:1-2, NASB)

Paul's disregard for the single factor of the guidance of the Holy Spirit resulted in his Roman imprisonment. Acts 21:10-17.

"As we were staying there for some days, a prophet named Agabus came down from Judea. And coming to us, he took Paul's belt and bound his own feet and hands, and said, 'This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'" When we had heard this, we as well as the local residents began begging him not to go up to Jerusalem. Then Paul answered, 'What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus.' And since he would not be persuaded, we fell silent, remarking, 'The will of the Lord be done!' After these days we got ready and started on our way up to Jerusalem. Some of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge. After we arrived in Jerusalem, the brethren received us gladly." (Acts 21:10-17, NASB)



The Ephesian church violated the doctrine of *agape* love, having a relaxed mental attitude, on a congregational basis. Rev. 2:3-5.

" and you have perseverance and have endured for My name's sake, and have not grown weary. 'But I have this against you, that you have left your first love. 'Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent. " (Revelation 2:3-5, NASB)

The Pergamum church violated the doctrine of separation from reversionists. The reversionists would be analogous to Balak and Balaam. Rev. 2:12-17.

" "And to the angel of the church in Pergamum write: The One who has the sharp two-edged sword says this: 'I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells. 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit acts of immorality. 'So you also have some who in the same way hold the teaching of the Nicolaitans. 'Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth. 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.' " (Revelation 2:12-17, NASB)

The Thyatira church violated the doctrine of spiritual gifts in the local church. This was the principle of acceptance of communicators other than these with proper spiritual gifts. Rev. 2:18-29.

" "And to the angel of the church in Thyatira write: The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this: 'I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first. 'But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols. 'I gave her time to repent, and she does not want to repent of her immorality. 'Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds. 'And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds. 'But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them—I place no other burden on you. 'Nevertheless what you have, hold fast until I come. 'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father; and I will give him the morning star. 'He who has an ear, let him hear what the Spirit says to the churches.' " (Revelation 2:18-29, NASB)

The Sardis church violated the doctrine of academics and application. They had the academics but not the application, the reputation without the reality, the initial positive volition without the follow-through positive volition. Rev. 3:1-6.

" "To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars, says this: 'I know your deeds, that you have a name that you are alive, but you are dead. 'Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in



the sight of My God. 'So remember what you have received and heard; and keep it, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you. 'But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy. 'He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels. 'He who has an ear, let him hear what the Spirit says to the churches.' " (Revelation 3:1-6, NASB)

The Laodicean church violated the principle of doctrine relating to prosperity. Rev. 3:14-22.

"To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: 'I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. 'So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 'Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked, I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. 'Those whom I love, I reprove and discipline; therefore be zealous and repent. 'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. 'He who has an ear, let him hear what the Spirit says to the churches.' " " (Revelation 3:14-22, NASB)

In 3 John 1:9-10, we have Diotrephes violating the doctrine of authority of the apostles.

"I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire to do so and puts them out of the church." (3 John 1:9-10, NASB)

In 2 John 1:7-8, we have deceivers violating the doctrine of Christ having come in the flesh.

"For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward." (2 John 1:7-8, NASB)

In the Book of Colossians, the Gnostics violated the basic doctrine of the hypostatic union - the God-man, human and divine. Of course, they violated many others, but here in the text is the example of carrying out one doctrinal violation to its logical conclusion.

In Ephesians 4 we have the violation of the principle of the doctrine of growth, related specifically to the failure to take in doctrine under the duly constituted spiritual gift concept in the local church. Scar tissue results. Eph. 4:17-32.

"So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness." (Ephesians 4:17-19, NASB)

"that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in



accordance with the lusts of deceit, and that you be renewed in the spirit of your mind,” (Ephesians 4:22-23, NASB)

“Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.” (Ephesians 4:30-31, NASB)

In the Book of Galatians, the major single doctrine violated is that of the doctrine of Christian liberty, commonly called grace. This is violated by the adherence to another system called legalism.

In the Book of 1 Corinthians, we see the principle which shows the accumulated effects of violating of single doctrines. 1 Corinthians is a classic example of a long list of single doctrines violated with their overall effects in the church, i.e., chaos.

In Church history, we see the doctrine of spiritual gifts violated in the elevation of the office of the bishop of pastor-teacher. In Church history, we also see the doctrine of spiritual gifts being replaced with the doctrine of the priesthood.

Conclusions

The violations were made by one or two people, or a few at the most. Usually the violation was done by one, then followed by a second, then possibly a third party was brought in. This is done very easily today. For example, a wife can violate a doctrine, her husband will permit it, and the children will be the third party to it, or vice versa.

The violations always brought dire consequences: the fall of man, the curse of Canaan, the loss of the birthright for Esau, the leprosy of Miriam, death for Korah and his men, Moses deprived of entrance to the Land, the death of Achan, removal of Saul from his kingship, and the imprisonment of Paul.

The violation of a single doctrine often sets in motion conditions that result in a continuation of violations of other doctrines. Examples: the drunkenness of Noah led to the homosexual act of his son; the lack of faith of Sarai led to the illegitimate conception of Ishmael; the violation of follow through volition resulted in the nations being left in Canaan as thorns in the sides of Israel.

The violations of a single doctrine often involved consequences to the innocent party as well as the guilty. Examples: Hagar suffered because of the violation of Sarai and Abram; the nation of Israel suffered because of the violation of Saul of the office of the priesthood of Samuel.

The violations of a single doctrine require responsibility on the part of everyone, but especially that of leadership. Examples: the letters to the churches in Revelation 2 and 3 carrying the violations of single doctrines by these churches are directed particularly to the pastors of the churches; Adam's violation was made as the head of the human race; Abraham's violation was made as the head of the Jewish race; David's violation of the national security doctrine was made as the king of the nation Israel; Paul's violation of the guidance was made as the chief apostle of the Church; Saul's violation was made as the king of the nation Israel.

The violation of single doctrines involves many categories of doctrines, in other words, not just a few doctrines, but many categories of doctrines are violated on a singular basis. They include disobedience to specific commands, matters of morality, divine viewpoint, positional blessing, marriage, military regulation, evaluation of strength, guidance by the Holy Spirit, rank system and authority, and the priestly function.

The violation of single doctrines of Scripture is usually accompanied with the substituting of another



doctrine or position, elevating it above its normal place or twisting it out of its normal expression. Eve, in violating the specific command of God regarding eating of the forbidden fruit, substituted the role of responder with that of initiator. Adam moved from the role of initiator to responder. Korah, Dathan, and Abiram violated the doctrine of authority by promoting the doctrine of equality.

Today, many local churches violate the doctrine of maturity and replace it with the doctrine of evangelism. Today, many Christians violate the doctrine of growth in knowledge of our Lord Jesus Christ and replace it with programs for numbers. The violation of a doctrine always results in accepting something to take its place.