

The Crisis of Scriptural Ignorance: Part 2

Scriptural Ignorance Regarding the Gospels, Church Structure, and the Apostles

Previously in Part 1 — The Crisis of Scriptural Ignorance: Why We Don't Know What We Should Know

In Part 1, we uncovered how the Church's misunderstanding of Scripture began when believers divided the Bible into two "Testaments" rather than seeing it as one continuous story of the Old and New (Renewed) Covenants.

This single shift—codified after the Council of Nicaea—separated Christianity from its Jewish roots, fueled replacement theology, and blinded generations to the Father's covenant purpose in Christ. Jesus and the apostles spoke covenant language, not institutional labels. Until the Church rediscovers that covenant foundation, it will continue to misread key Scriptures and repeat the same blindness Jesus confronted when dealing with the religious leaders.

In Part 2, I want to highlight several key areas where scriptural misunderstandings have shaped the church and continue to cloud our foundations today.

The Gospels are Primarily Old Covenant

Many assume that since the Gospels are in the "New Testament," they belong to the New Covenant. But most of the four Gospels unfold under the Old Covenant, which did not end until the blood of Jesus was shed (Luke 22:20; Hebrews 9:16–17).

Failing to see this distinction confuses how we understand Jesus' relationship with his disciples (the apostles) during His earthly ministry, the gifts of the Spirit, and the ministries of Ephesians 4:11.

The Apostles — Pre-Ascension and Post-Ascension

There is a vital distinction between the pre-ascension apostles—the original Twelve chosen by Jesus during His earthly ministry—and the post-ascension apostles commissioned by the risen Christ. (Matthias chosen, by casting lots to replace Judas, after Jesus' ascension but before Pentecost (Acts 1:23–26) is a unique exception.)

Confusing the two produces major doctrinal errors—especially among Cessationists, who deny the ongoing function of apostolic ministry by collapsing the two categories into one historical group. When this happens, the church loses the governmental and equipping dimension that Christ Himself designed to continue "until we all attain to the unity of the faith and of the knowledge of the Son of God" (*Ephesians 4:13*).

After His resurrection and ascension, the risen Christ Himself gave post-ascension apostles—men like Paul, Barnabas, and Silas—as part of His ascension gifts listed in *Ephesians 4:11*. These were men who were not eyewitnesses to Jesus' earthly ministry, but *extensions of the ascended Christ's government on earth*, given to establish, equip, and order the emerging New Covenant church.

The Twelve represent foundation (Revelation 21:14); the ascension apostles represent continuation and expansion. The first carried the Gospel from Israel to the nations; the second built divine order and function within those nations.

The restoration of post-ascension apostles is not about reviving titles or hierarchy; it is about restoring divine order, New Covenant structure, and the continuing ministry of Christ through His sent ones.

Church Structure — The Order of Melchizedek

Jesus is both King and Priest, after the order of Melchizedek (Psalm 110:4; Hebrews 7:1–3). His Church—His body on earth—is designed to reflect that same dual order of government and ministry.

The kingly side of Christ's order represents government, oversight, and stewardship. In the local church, that government is vested in a plurality of elders, who carry the weight of decision-making, oversight, and spiritual direction. Deacons serve as practical liaisons between the elders and the people—handling day-to-day administration so the elders can devote themselves to prayer and the ministry of the Word (Acts 6:1–4).

The priestly side of Christ's order represents ministry, service, and spiritual equipping. Here we see the Ephesians 4:11 gifts—apostles, prophets, evangelists, shepherds, and teachers—functioning together for the equipping of the saints and the building up of the body of Christ. To this we add the gifts of 1 Corinthians 12 and the grace functions of Romans 12, showing that every believer is called to participate in the priestly ministry of Christ.

A Distortion of the Divine Pattern

The modern pastor-driven model—or the pope-bishop-priest hierarchy that evolved after the Council of Nicaea—is a distortion of this divine order. It concentrates spiritual and governmental authority in a single individual rather than in a plurality of elders, and it strips away the priestly dimension of every-member ministry.

This structure replaces covenant order with institutional control. It exalts position over function, title over service, and hierarchy over shared stewardship. As a result, the church often mirrors the systems of men more than the design of the Kingdom.

In the true Melchizedek order, authority flows from Christ the Head through a body of mature elders who govern in righteousness, while ministry flows through a body of believers empowered by the Spirit to serve. When that balance is restored, the Church once again reflects her Head—a King who governs and a Priest who serves.

So What Does the Crisis of Scriptural Ignorance Mean?

The Scriptural ignorance in today's church is not only appalling—it is devastating. Without a foundation in sound doctrine, few can help new believers walk rightly with the Lord. This ignorance afflicts every stream of the modern church.

It touches Spirit-filled churches, where zeal often outpaces discernment. It reaches "Word" churches, where leaders may know the text but fail to rightly divide and apply it. It saturates Evangelical circles, where salvation is reduced to a decision rather than a life of discipleship and sanctification. And it has all but consumed many Mainline denominations, which have abandoned biblical truth altogether—openly rejecting Scripture's authority on sin, sexuality, marriage, and salvation.

Paul warned Timothy of such a day:

"Having the appearance of godliness, but denying its power. Avoid such people." (2 Timothy 3:5)

The writer of Hebrews offered the same rebuke:

"For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food." (Hebrews 5:12)

He continued:

"Solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil." (Hebrews 5:14)

This warning still applies. Just because someone stands behind a pulpit and says what people want to hear does not mean the message carries weight or life. Without a foundation of sound doctrine, the so-called “deeper” or “prophetic” teachings have little value. And when believers finally discover solid teaching, they rarely remain in churches that never offered it.

If you are part of a fellowship that teaches sound doctrine—cherish it, guard it, and invite others into it. Because the famine is real. And only those grounded in the foundations will stand when God shakes everything that can be shaken.

Why This Matters Now

When believers don’t understand the principles of Scripture—or the history of how those truths were lost—they draw the wrong conclusions. They confuse salvation with discipleship, revival with emotionalism, tradition with truth.

The result is immaturity disguised as maturity, knowledge without discernment, and religious activity that produces no fruit.

Why the Urgency

God is moving—and His movement always begins with shaking.

“For it is time for judgment to begin at the household of God.” (1 Peter 4:17)

Leaders are being exposed. Hidden things are being brought into the light. At the same time, a new stirring of the Spirit is awakening believers across generations. Many sense it: the Father is pouring out His Spirit again. Younger believers are hungry for truth; older saints are weary of shallow, powerless religion.

But without foundations, this new outpouring will collapse like those before it.

Blessings