

ROD V. RUTHERFORD

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INTRODUCTION

A study of the doctrines of the different denominations is helpful to members of the body of Christ for the following reasons: 1) Truth often can be seen more clearly when contrasted with error; 2) One must be prepared for attacks on his own faith by the constant barrage of false teaching today via the media and personal contact with sincere, but sadly mistaken members of man-made churches and cults (1 Pet. 3:15); 3) The child of God is under divine mandate to preach the gospel to every creature (Matt. 28:19,20; Mark 16:15,16). These "creatures" include those who have been blinded by the errors of denominationalism as much as it includes the pagans in faraway lands who have never heard of Christ (Eph. 4:4-6; 5:23; 2 Jno. 9-11; Jude 3).

This study book can be used in a variety of ways. In addition to being a study outline for the Memphis School of Preaching correspondence course in Denominational Doctrines, it can also be used as a Bible class workbook for high school, college, and adult Bible classes in the educational program of the local church. It can serve as a source book for a course in personal evangelism. It can also provide material for a series of sermons on the Lord's church versus the denominations. Every congregation of Christians would be strengthened by such a series. Since the lessons are already in outline form, they can be easily adapted for this purpose.

There are eighteen lessons in the series. The first five lessons are the foundation of the course and should be studied thoroughly before proceeding to the others. The first quarter could easily be spent on the first five lessons. A second quarter could then be spent studying the thirteen

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denominations in the chapters which follow.

The following books were found to be helpful in preparing this course and are recommended for further reference:

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Denominational Doctrines

Lecture No. 1 - The New Testament Church

Introduction:

1. There are 2,054 different religious groups in the U.S.A. today.
2. There are more than 5,000 "prophet movements" in Africa.
3. The New Testament reveals only one church. Eph. 4:4-6; 1:22,23.
 - a. What was it like?
 - b. Can it be restored today?

Discussion:

- I. The New Testament church was built according to a pattern.
 - A. God gave Noah a pattern for the ark. Gen. 6:14-16, 22.
 - B. God gave Moses a pattern for the tabernacle. Exod. 25:9,40; Heb. 8:5.
 - C. God gave a pattern for the temple. I Chron. 28:11-13.
 - D. God has given a pattern for His church.
 1. "Form (pattern) of doctrine" Rom. 6:17.
 2. Paul taught the same in every church. I Cor. 4:17.
 3. "Hold the form (pattern) of sound words." 2 Tim. 1:13.
 4. This divine blueprint is the New Testament. Jude 3, 2 Jno. 9-11.
- II. The New Testament church was built according to prophecy.
 - A. It was to be built in the last days when the Spirit was poured out. Joel 2:28-32; Acts 2:1-47.
 - B. It was to be built in the days of the Roman kings. Dan. 2; Acts 2:1-47.
 - C. It was to be built in the last days in Jerusalem; all nations would flow into it; and the gospel would be preached from Jerusalem. Isa. 2:1-4; Mic. 4:1-2; Acts 2:1-47.
- III. The New Testament church was a part of God's eternal purpose. Eph. 3:8-11.

IV. The New Testament church was built by Jesus Christ and bought by His blood.

- A. Jesus promised: "I will build my church." Matt. 16:13-20.
- B. He is also its foundation and chief cornerstone. I Cor. 3:11; Eph. 19-22.
- C. He shed His blood for the church. Acts 20:28.

V. The New Testament church had a specific organization.

- A. Jesus Christ is its Head. Eph. 1:22-23; Col. 1:18; Matt. 28:18.
- B. The New Testament, Word of God, Gospel of Christ, is its constitution. Mark 16:15; Gal. 1:6-9; 2 Tim. 3:16,17; Rev. 22:18,19.
- C. Each congregation is autonomous. Acts 14:23; Phil. 1:1; I Pet. 5:1,2.
- D. Elders were appointed to oversee local churches. Acts 14:23.
 - 1. They were also called bishops or overseers. Acts 20:17,28; Tit. 1:5,7.
 - 2. They were also called shepherds or pastors. Eph. 4:11; I Pet. 5:1-4.
- E. Elders had to meet specific qualifications. I Tim. 3:1-7; Tit. 1:5-9.
- F. Deacons were servants of the church. Phil. 1:1; I Tim. 3:8-13.
- G. Evangelists, ministers of the Word, were preachers of the gospel. Acts 21:8; Eph. 4:11; 2 Tim. 4:1-5.

VI. The New Testament church had a specific pattern of worship. Jno. 4:24.

- A. They met on the first day of the week. Acts 2:1; Lev. 23; Matt. 28:1; Mark 16:1-2; Luke 24:1-3; John 20:1-2,19,26; Acts 20:7; I Cor. 16:1-2; Rev. 1:10.
- B. The New Testament church ate the Lord's supper. Matt. 26:26-28; Acts 20:7; I Cor. 11:23-34; Acts 2:42.
- C. The New Testament church worshipped in prayer. Acts 2:42; I Tim. 2:1-8.
- D. The New Testament church sang praises to God. Eph. 5:18,19; Col. 3:16,17.
- E. The New Testament church was edified by the preaching of God's Word. Matt. 28:19-20; Acts 20:7; 2 Tim. 4:2-4.
- F. The New Testament church gave of their means on the first day of the week. I Cor. 16:1-2; 2 Cor. 8 & 9.

VII. The New Testament church had a three-fold work to do.

- A. To preach the gospel to the whole world. Matt. 28:19-20; Mark 16:15-16; Luke 24:46-47; 2 Tim. 2:2; Col. 1:23.
- B. To edify the saved. Matt. 28:20; Acts 20:7; Eph. 4:12; Rom. 1:15; Heb. 5:12-14; 2 Pet. 3:18.
- C. To help the needy, both saint and sinner, as opportunity presented itself. Acts 11:27-30; 2 Cor. 8 & 9; Gal. 1:2; 6:10; Jas. 1:27.

VIII. The New Testament church was united.

- A. There were no denominational bodies.
- B. Can you imagine Peter a Catholic, Paul a Methodist, John a Presbyterian, James a Baptist, Mark a Lutheran, Philip a Pentecostal, etc.?
- C. "Churches of Christ" referred to individual congregations spoken of collectively, not different and differing denominations. Rom. 16:16.
- D. Division was strongly condemned. I Cor. 1:10-13.
- E. Jesus prayed for unity. Jno. 17:20,21.
- F. False teachers were marked. Rom. 16:17,18; Tit. 3:10,11; 2 Jno. 9-11.

IX. The New Testament church maintained the Divine standard of morality.

- A. Works of the flesh were condemned. Gal. 5:19-21.
- B. Those who walked disorderly were withdrawn from. I Cor. 5; 6:9-11; 2 Thess. 3:6.
- C. Members were characterized by their love one for another. Acts 2:44,45; 4:34-37; Jno. 13:34-35; I Jno. 3:11; 16-18; 23.

X. The New Testament church had a common hope.

- A. Their citizenship was in Heaven. Phil. 3:20,21.
- B. They awaited the coming of the Lord. I Thess. 5:1-11.
- C. They were "strangers and pilgrims" on this earth. I Peter 2:11.
- D. They awaited the "crown of life" at the Last Day. 2 Tim. 4:6-8.
- E. They looked for "new heavens and a new earth." I Pet. 1:3-5; 2 Pet. 3:13.

XI. The New Testament church had a specific plan of entrance.

- A. One had to hear the gospel. Mark 16:15; Heb. 11:6; Jno. 6:44-45; Rom. 10:17.
- B. One had to believe the gospel. I Cor. 15:1-4; Rom. 1:16; Jno. 8:24; Mark 16:15,16.
- C. One had to repent of his sins. Luke 24:47; Acts 2:38; 3:19; 17:30,31.
- D. One had to confess his faith that "Jesus Christ is the Son of God." Matt. 10:32,33; 16:16; Acts 8:37; Rom. 10:9,10; I Tim. 6:12.
- E. One had to be baptized. Mark 16:16; I Cor. 12:13.
 - 1. This was a burial in water. Rom. 6:4,5; Col. 2:12; Acts 8:36-38.
 - 2. It was "for the remission of sins." Matt. 26:28; Acts 2:38.
 - 3. It was "in the name of the Father, Son, and Holy Spirit." Matt. 28:19.
 - 4. It was to put one into Christ where all spiritual blessings are. Gal. 3:26,27; Eph. 1:3.
 - 5. It "saves" us. I Pet. 3:21; Acts 22:16; Rev. 1:5; Mark. 16:16.
 - 6. It was only for accountable persons. I Jno. 3:4; Rom. 3:23; Acts 8:12.

XII. Members of the New Testament church continued to have Christ as their Advocate, High Priest, and Mediator. I John 2:1-2; Heb. 4:15; I Tim. 2:5.

- A. Members were to "confess their sins." I Jno. 1:6-10.
- B. Members were to "repent and pray." Acts 8:22.

Conclusion:

- 1. There was but one church in the beginning.
- 2. All the saved were members of it.
- 3. It was built according to the pattern.
- 4. We can build it today by "building according to the pattern."

STUDY QUESTIONS

1. How many different churches are revealed in the New Testament?
2. What is the blueprint for the Lord's church?
3. When did the Lord's church begin?
4. Where did the Lord's church begin?
5. Who is the Head of the New Testament church?
6. What is the constitution of the church of Christ?
7. What is the three-fold work of the New Testament church?
8. What is required of one to enter the New Testament church?
9. What are the God given acts of worship for His church.
10. Who are the overseers in the New Testament church?

Denominational Doctrines

Lecture No. 2 - A Survey of Church History

Introduction:

1. The history of God's people in the Old Testament is a history of faithfulness, apostasy, and restoration.
2. This is also true of the history of the church.
3. Next to a study of the Bible, church history is the most valuable study for a Christian.

Discussion:

I. The Church in the Beginning:

- A. Built by Christ. Matt. 16:18
- B. Established on Pentecost Day, AD 33. Acts 2
- C. The Word of God is the seed of the kingdom. Luke 8:11

II. Departure Foretold:

- A. Jesus warned of false prophets. Matt. 7:15
- B. Paul warned of false teachers. Acts 20:28-32
- C. A falling away was foretold. 2 Thess. 2:1-10
- D. The Spirit spoke of some who would depart from the faith. I Tim. 4:1-3

III. Early Departures From the New Testament Pattern:

A. The development of the Papacy.

1. In the second century the "presiding" elder became the "bishop."
2. Soon the "bishop" of a large, influential church began to rule over other churches in the area.
3. By the 4th century "patriarchs" ruled in Rome, Constantinople, Antioch, Alexandria, and Jerusalem.
4. In 606 Boniface III of Rome took the title "Universal Bishop of the Church" and became the first pope.

B. The rise of the clergy.

1. A separate priesthood patterned after the Jewish and pagan systems developed.

2. Only the priests could preach, give Lord's supper, baptize, marry, or bury.

3. Celibacy was enforced by Pope Gregory VIII in 1075.

C. Creeds and Councils:

1. Councils were held as early as the second century to settle disputes.
2. The first creed was produced by the Council of Nicea in 325.

D. Infant Baptism.

1. The doctrine of original sin began in the second century but was made popular by Augustine.
2. Original sin led to infant baptism.

E. Sprinkling and Pouring.

1. In 251, Novatian, a sick man, was "soaked" in bed.
2. In 1311, the Council of Ravenna made sprinkling and pouring equally valid as immersion.

F. Instrumental Music and Choirs.

1. Pope Vitalian in 660 is reputed to be the first to introduce instrumental music in Christian worship.
2. As late as 1250 it was still not accepted in the Catholic Church.
3. In the 4th century, a special class of singers became common in the church.

G. The Mass.

1. "Closed" communion began to be practiced in the second century.
2. Communion "in one kind" began in the 12th century.
3. Transubstantiation was adopted by the 4th Lateran Council in 1215.

H. Veneration of Mary.

1. "Mary, mother of God" came to be used after the Council of Ephesus in 431.
2. The doctrine of the "immaculate conception" became official in 1854.

I. Veneration of Images.

1. It was believed that the merits of dead saints could be applied to the living.

2. This gave rise to the sale of indulgences.

J. Religious Holidays.

1. Many Jewish and pagan festivals were "Christianized."
2. The Council of Nicea determined the date of Easter in 325.

IV. Opposition to Rome

- A. The Greek Orthodox Church broke with the Roman Church in 1054.
- B. Peter Waldo, about 1150, translated the New Testament and opposed the Roman Church.
- C. John Huss of Bohemia called for a return to the Bible; he was burned at the stake in 1415 by the Catholic Church.
- D. John Wycliffe in England translated the Bible into English in 1382; he is called "The morning star of the Reformation."

V. The Protestant Reformation

- A. In 1517 Martin Luther, a monk, challenged the sale of indulgences.
- B. Lutherans adopted the Augsburg Confession in 1530 and became the first Protestant denomination.
- C. In 1534, King Henry VIII of England broke with the Pope and formed the Church of England.
- D. Ulrich Zwingli was a Swiss reformer who was close to the New Testament pattern.
- E. John Calvin led the Reformation from Geneva; published "Institutes of the Christian Religion" in 1536.
- F. John Knox led the Reformation in Scotland which resulted in the Presbyterian Church.
- G. John Smythe founded the Baptist Church in 1611.
- H. In 1739, John Wesley tried to reform the Church of England and founded the Methodist Church.

VI. The Restoration

- A. In the early 1800's men began to plead for a return to the Bible.
- B. Their desire was to restore the first century church rather than reform existing denominations.
- C. The main leaders in America of the Restoration were: Thomas and Alexander Campbell, Walter Scott, and Barton W. Stone.

Conclusion =

1. "He who does not learn the lessons of history is doomed to repeat them."
2. The Bible is the standard in all ages; every doctrine, every movement must be measured by it.

STUDY QUESTIONS

1. Next to a study of the Bible itself, what is the most valuable study for a Christian?
2. Who was the first Pope?
3. Which church council produced the first creed?
4. When, and by whom, were sprinkling and pouring declared to be valid baptisms?
5. Who first introduced mechanical instrumental music into worship? When?
6. What is "transubstantiation?"
7. Which council declared Mary to be the mother of God? When?
8. Who is the "Morning Star of the Reformation?"
9. Who challenged the sale of indulgences? When?
10. What was the first Protestant denomination?
11. Who founded the Baptist Church? When?
12. Who founded the Methodist Church? When?
13. What was the desire of the Restoration leaders?
14. What is one doomed to do if he does not learn the lessons of history?
15. What is the standard in all ages?

Denominational Doctrines

Lecture No. 3 - Truth and Authority in Religion

Introduction:

1. Many believe truth is relative.
 - a. Some say, "It doesn't matter what one believes as long as he is sincere."
 - b. Others say, "We're all going to Heaven, but by different roads." *John 14:6*
2. The fundamental question in religion is, "What shall be our standard of authority?"
3. There never can be unity unless a common standard of authority is accepted.

Discussion:

- I. Note the Following Characteristics of Truth:
 - A. Truth can be known. Jno. 8:32. *mv.*
 - B. Truth can be "bought" (received), or "sold" (refused). Prov. 23:23.
 - C. Truth frees, sanctifies, and purifies. Jno. 8:31,32; 17:17; 1 Pet. 1:22.
 - D. Truth must be obeyed. 1 Pet. 1:22,23.
 - E. Truth must be practiced. 2 Jno.4.
 - F. Error (the opposite of truth) must be rebuked. *mv* Gal. 4:16; 2:4,5; 11-14.
 - G. One must love the truth if he is to be saved. 2 Thess. 2:10-12.
 - H. What is truth? Jno. 18:38.
 1. Jesus is the Truth (He is the Source of all truth; the ultimate reality). Jno. 14:6.
 2. God's Word is the Truth (God's revealed, authoritative, inerrant will for mankind). Jno. 17:17.
- II. What are Some Standards of Authority Accepted in Religion?
 - A. Human creeds. 2 Tim. 3:16,17. *mt. 15:9*
 - B. Parents. Ezek. 18:20; Rom. 14:12. *mv.* 2 Cor. 5:10
 - C. The majority. Exod. 23:2; Matt. 7:13,14.

D. A preacher, pastor, or priest. Matt. 15:14; Jas. 3:1; 1 Jno. 4:1; 1 Kings 13:1-32.

E. One's own preferences and desires. Judges 21:25; Jer. 10:23; 2 Kings 5:1-14.

III. What Is the Only Inerrant Standard of Truth, the Sure Guide to Heaven?

A. God's inspired Word, the Bible. 2 Sam. 23:2; Isa. 8:20; Jer. 1:9; 2 Tim. 3:16,17; Gal. 1:6-9; 2 Pet. 1:20,21; 1 Thess. 2:13. Heb. 6:18

B. The Word must not be altered, added to, subtracted from, or changed in any way. Deut. 4:2; Prov. 30:6; Rev. 22:18,19.

C. We will all be judged by the Word of God at the Last Day! Jno. 12:48; Rev. 20:11,12.

Conclusion:

1. Truth is always consistent; error never is.
2. We understand truth in mathematics; why can't we understand God's revealed truth?
3. All doctrines and denominations must be measured by the Word of God, God's revealed truth.
4. Unless we accept God's standard, we cannot be united, saved, or pleasing to Him in any way. Luke 6:46.

STUDY QUESTIONS

1. What is the fundamental question in religion?
2. What are some of the characteristics of truth?
3. What is truth?
4. What are some commonly accepted standards of authority in religion?
5. What is the only sure guide to Heaven?
6. What is wrong with a human creed book?
7. What is the danger of following one's preacher, pastor, or priest?
8. What will happen to those who do not have a love of the truth?
9. What will happen to those who add to, or take from the Word of God?
10. What will be the standard of judgment on the Last Day?

Denominational Doctrines

Lecture No. 4 - The Sin of Denominationalism

Introduction:

1. There are 2,054 separate religious groups in the United States today and thousands more throughout the world.
2. What is a denomination?
 - a. It is religious body with a distinct name and doctrine which separates it from other religious bodies.
 - b. It does not claim to be the church as a whole but only a part of it, a sect, or section of the body of Christ.
3. "Undenominational" or "non-denominational" are often used when "all denominational" is meant.
4. A true non-denominational church is one that is the true church, the whole body of the saved, the original church revealed in the Bible long before denominations came into being.

Discussion:

- I. Do the Scriptures Support Denominationalism?
 - A. "The Lord has other sheep." Jno. 10:16.
 1. Refers to the Gentiles.
 2. Shall become "one flock, one fold." *Eph. 2:14*
 - B. "Denominations are branches of the vine." Jno. 15:1-7.
 1. Christ was talking to disciples, not denominations.
 2. Note use of personal pronouns.
 - C. "Denominations are members of the one body." 1 Cor. 12:12-27.
 1. Individual members are being spoken of in this passage.
 2. This passage teaches unity; not division.
- II. The Scriptures Condemn Denominationalism!
 - A. Wrong to wear human names. 1 Cor. 1:10-13.
 - B. Parties, sects, factions are a work of the flesh. Gal. 5:19-21.

- C. Calling the Lord's church a sect does not make it a sect. Acts 24:5,14.

III. Can One Be A Christian Without Being A Member of A Denomination?

- A. The early Christians were. Acts 2:47.
- B. Of which church was the Ethiopian a member? Acts 8:26-39.
- C. If one follows the same instructions the first Christians followed, he will be added by the Lord to the same church they were.

Conclusion:

1. The Bible plus human creeds make one a member of a denomination.
2. The Bible only makes one a Christian only.
3. By obeying the Bible today, one can be just a Christian, a member of Christ's church.

STUDY QUESTIONS

1. What is the definition of a denomination?
2. Does a denomination claim to be the whole body of Christ?
3. What is a true non-denominational church?
4. Answer the argument for denominationalism based on Jno. 10:16.
5. Answer the argument for denominationalism based on Jno. 15:1-7.
6. Answer the argument for denominationalism based on 1 Cor. 12:12-27.
7. Is the Lord's church a denomination?
8. Of which denomination was the Ethiopian eunuch a member?
9. If one today obeys the same gospel in the same way that men in the first century did, of which church will he be a member?
10. What does it take to make one a member of a denomination?

Denominational Doctrines

Lecture No. 5 - The Quest For Unity

Introduction:

1. The religious world today is sadly divided.
2. Jesus prayed for unity. Jno.17:20-21.
3. Division is condemned in the New Testament. 1 Cor. 1:10-13.
4. Many different plans have been proposed by men to bring about unity.

Discussion:

I. Some Thank God for Division.

- A. They believe that "one church is as good as another" and that "it doesn't matter what one believes if he is sincere in his beliefs."
- B. Billy Graham once said: "Choosing a church is like choosing a hat. What suits you may not suit me so we all pick the one that we like best."
- C. Such makes God the author of confusion. I Cor. 14:33.

II. Some Practice "Unity in Diversity."

- A. They "sweep under the carpet" all doctrinal differences and agree to disagree.
- B. Such is not true unity.
- C. It reveals a wrong estimate of truth.

Amos 3:3
Jere. 10:23
Prov. 14:12
Jere 17:9

III. The Modern Ecumenical Movement Is an Effort to Unite All Denominations Into One Superchurch.

- A. Doctrines have to be negotiated and compromised.
- B. Such efforts usually result in more division.
 1. In Australia, the Methodist, Presbyterian, and Congregational Churches all united.
 2. But a segment of each refused to go along with the merger.
 3. The result was four churches where previously there had been three.

IV. How Can We Be United and Be Pleasing to God?

- A. Only by following the Bible, without addition or subtraction, can we have true unity.
- B. All who believe and obey the Bible are automatically united with all others who believe and obey the Bible.

Conclusion:

- 1. Division among professed believers in Christ is a disgrace and a sin.
- 2. The answer is not to be found in conferences, summits, and mergers but merely to teaching, preaching and following God's Word.

STUDY QUESTIONS

- 1. Why did Jesus pray for all who believed in Him through the apostles' teaching to be united?
- 2. What is wrong with the "unity in diversity" approach?
- 3. What is wrong with thanking God for all the different denominations?
- 4. What is the aim of the modern Ecumenical Movement?
- 5. What are two things wrong with the Ecumenical Movement?
- 6. What is the only way believers in Christ can be united and be pleasing to God?
- 7. What is the answer to the problem of division?
- 8. What automatically guarantees unity?
- 9. Does the New Testament approve of, or condemn division?

Denominational Doctrines

Lecture No. 6 - The Roman Catholic Church

Introduction:

1. The Roman Catholic Church bears five distinctions:
 - a. It is the oldest denomination in the world.
 - b. It is the mother of all other denominations.
 - c. It is the largest denomination in the world.
 - d. It is the most powerful denomination in the world.
 - e. It is the most corrupt denomination in the world.
2. It is as much a political organization as it is a religious organization.

Discussion:

I. Origin and History:

- A. Jesus, Paul, Peter, and the other New Testament writers foretold a great apostasy from the faith. Matt. 7:13-23; Acts 20:28-32; 2 Thess. 2:1-12; I Tim. 4:1-5; 2 Peter 2:1-3; Jude 3,4.
- B. Paul spoke of a falling away and the rise of "the man of sin." 2 Thess. 2:1-12.
- C. The Holy Spirit testified that some would:
 1. Forbid marriage.
 2. Command abstinence from meats. 1 Tim. 4:1-3.
- D. The Roman Catholic Church grew out of the New Testament church and is a corruption of it.
- E. It became a full grown denomination when Boniface III became the first pope in 606 A.D.
- F. It divided in 1054.
 1. The division, called the Iconoclastic Controversy, was over the use of images in worship.
 2. The Eastern Church opposed images while the Western Church favored them.

3. The Eastern Church became known as the Greek Orthodox Church.

G. The Protestant Reformation in the 16th century broke the stranglehold Catholicism had on the Western world.

II. Truths They Teach:

- A. There is one God, but three persons in the Godhead.
- B. The Bible is the Word of God.
- C. They believe in Heaven, Hell, the resurrection and the Judgment.
- D. They oppose divorce and uphold the sanctity of the home.
- E. They have a high regard for human life and oppose abortion and euthanasia.

III. Errors They Teach:

- A. They teach they are the one and only true apostolic church.
 - 1. Pope Boniface VIII, in the bull "Unam Sanctum" issued in 1302, stated that outside the Catholic Church, "there is neither salvation nor remission of sins." He further said: ". . .it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff." (Eternal Kingdom, p. 196).
 - 2. For a church to be the true church, it must be identical in every detail with the New Testament pattern; the Roman Catholic Church is not!
- B. They teach there are seven sacraments (rites by which grace is conferred), although the word "sacrament" is not found in the Bible.
 - 1. Baptism.
 - 2. Penance.
 - 3. Confirmation.
 - 4. Holy Eucharist.
 - 5. Extreme unction.
 - 6. Holy Orders.
 - 7. Matrimony.
- C. They teach that tradition and the decrees of popes and church councils are equal in authority with the Bible.
 - 1. "Like two sacred rivers flowing from paradise, the Bible and Divine Tradition contain the Word of God. . .of the two, tradition is to us more clear and safe." (Catholic Belief, by J. Faa Di Bruno, p. 33).
 - 2. The Bible alone gives us all that we need in order to be saved. 2 Tim. 3:16,17; 2 Peter 1:3; Jude 3.

3. We must not add to, take from, or go beyond the Bible. Deut. 4:2; Prov. 30:6; 2 John 9-11; Rev. 22:18,19; Gal. 1:6-9.
 4. Following the doctrines, commandments and traditions of men makes void the Word of God. Matt. 15:9,13,14.
 5. One can read and understand the Bible for himself. John 5:39; Acts 17:11; Eph. 3:3,4.
- D. They believe that the church is founded upon Peter, "the rock." Matt. 16:13-19.
1. Peter (Cephas) is a rock. John 1:42.
 2. In Matt. 16:18, two words are used for "rock."
 - a. Petros, a small stone, which is transliterated as "Peter."
 - b. Petra, a ledge of rock, which is the rock upon which the church is built.
 3. The "rock" in Matt. 16:18 upon which the church is built is the truth that "Jesus is the Christ, the Son of the living God." Matt. 16:16; cf. Acts 4:11,12; 1 Cor. 3:11; 10:4; Eph. 2:19-22; 1 Pet. 2:3-8.
- E. They teach that Peter was the first pope and had the power to forgive or retain sins as have all succeeding popes.
1. Peter was promised the "Keys of the Kingdom" and he used them to open the kingdom to Jews on Pentecost and Gentiles at the house of Cornelius. Matt. 16:19; Acts 2; Acts 10.
 2. The power to bind and loose was given to the other apostles as well as to Peter. Matt. 18:18.
 3. There are seven reasons why Peter could not have been a pope:
 - a. He was "an elder," not "the elder." 1 Peter 5:1.
 - b. He was a sinful, fallible man. Matt. 26:31-35; 69-75; Gal. 2:11-14.
 - c. He refused homage or worship. Acts 10:25-26.
 - d. He was a married man. Matt. 8:14,15; 1 Cor. 9:5.
 - e. Christ is the head of the church. Eph. 1:22,23; Col. 1:18.
 - f. There is no historical proof that Peter was ever in Rome.
 - 1) It is strange, if Peter were in Rome, that Paul did not mention him when writing to the Romans. Rom. 16.

- 2) Even if the tradition of Peter's being in Rome were true, it still does not prove he was a pope.

~~g. Christ, not Peter, is the rock upon which the church is built. 1 Cor. 3:11.~~

F. They practice "Mariolatry," the worship of Mary.

1. They believe she is the "mother of God and the spouse of the Holy Spirit."

- a. The Scriptures do not call her by such names.

- b. If Mary's husband was the Holy Spirit, she was a bigamist. Matt. 1:19,24.

- MU
2. They believe that Mary is a mediatrix between God and man, but Jesus the only Mediator. 1 Tim. 2:5.

3. They teach that Mary was born without original sin--the doctrine of the immaculate conception; the Bible knows nothing of either doctrine. Rom. 3:23; 1 John 3:4; Ezek. 18:20.

- MU
4. They teach that she ascended bodily into heaven without dying--the doctrine of the bodily assumption. cf. Heb. 9:27; 1 Cor. 15:50.

5. Jesus did not elevate Mary above other. John 2:3-5; Luke 11:27,28.

6. They teach that Mary was perpetually a virgin, but the Bible teaches she had other children. Matt. 1:25; 13:55,56; John 7:3-5; Gal. 1:19; Jude 1.

G. They practice hagiolatry (the worship of departed saints).

1. They believe that "saints" have left extra merit in Heaven.
2. The "saints" can hear their prayers and aid them.
3. No where is such taught in the Bible, and it is contrary to the teaching that Christ is our high priest, advocate, and mediator and His blood alone can cleanse our sins. Heb. 4:14-16; 1 Tim. 2:5; 1 John 1:5-2:2.

H. They divide members into laymen and clergy.

1. The Bible makes no such distinction.
2. All Christians are priest: 1 Pet. 2:5,9; Rev. 1:6.

I. They teach the doctrine of Purgatory.

1. Catholics who are not good enough to go to Heaven at death go to a temporary place to be purged of their sins.

2. Purgatory is nowhere taught in the Word of God.
 3. Catholics say indulgences can be bought to bring early release of souls from Purgatory.
 4. The Bible teaches that there is no second chance; one's destiny is sealed at death. Heb. 9:27; Luke 16:19-31.
- J. They teach that the bread and fruit of the vine become the actual body and blood of Jesus in the Mass; transubstantiation.
1. When Jesus said, "This is my body. . . This is my blood," He was using a metaphor.
 2. He was in His body with His blood flowing in His veins when He instituted the supper.
 3. The Lord' supper is a memorial, not a sacrifice. 1 Cor. 11:24.
- K. They do not teach the plan of salvation.
1. They believe in original sin. Deut. 24:16; Ezek. 18:20; 1 John 3:4; Jas. 4:17.
 2. They "baptize" infants. Rom. 10:17; John 8:24; Matt. 10:32; Luke 13:3; Mark 16:16; Acts 8:12.
 3. They commonly sprinkle for baptism. Rom. 6:4; Col. 2:12; Acts 8:36-39.

Conclusion:

1. The Council of Trent which met from 1545 to 1563 "solidified" Catholic doctrine.
2. The Syllabus of Errors in 1870 made official a doctrine Catholics had taught for centuries--that when the Pope was speaking "ex cathedra" (from the papal throne), he could not err.
3. Many Catholic ideas have influenced non-Catholics:
 - a. Christmas as the birthday of Christ.
 - b. Lent--fasting before Easter.
 - c. Easter as the resurrection day of Christ.
 - d. Only especially good people are "saints" 1 Cor. 1:2; 6:11.
4. The membership of the Roman Catholic Church is 825,000,000.
5. They have churches in 217 nations.

6. Many changes are taking place in the Roman Catholic Church.
 - a. Cardinal Gibbons said of the Catholic Church, "She is the one institution that never changes." (Faith of Our Fathers, p. 83).
 - b. Masses are now said in the language of the people.
 - c. Laymen may choose to confess sitting down with the priest rather than in the confessional.
 - d. There is a large charismatic movement involving 300,000 Catholics.
 - e. There is widespread criticism of celibacy, birth control, and abortion.
 - f. Both the bread and the wine are now given to the "laity."
 - g. "St." Christopher has been "de-sainted."
 - h. Abstaining from meat eating on Fridays is no longer required.

STUDY QUESTIONS

1. What are the five distinctions which the Roman Catholic Church bears?
2. Who was the first, full-fledged pope of the Roman Catholic Church?
3. Over what did the Catholic Church divide in 1054?
4. What broke the stranglehold Roman Catholicism held over the Western world?
5. Is the Catholic Church in favor of abortion and euthanasia or opposed to them?
6. What is a sacrament? Is the word found in the Bible?
7. What are the seven sacraments of the Catholic Church?
8. What do Catholics regard as equal authority with the Bible?
9. Refute the Catholic contention that the church was built upon Peter.
10. What is "Mariolatry"? Refute it.
11. Explain the doctrine of the "immaculate conception."
12. What is "hagiolatry"? Refute it.
13. What is "transubstantiation"? Refute it.
14. What does the Roman Catholic Church teach about baptism? What does the Bible say?
15. What is Purgatory? Is it taught in the Bible?

Denominational Doctrines

Lecture No. 7 - The Lutheran Church

Introduction:

1. Lutherans are an old historic Protestant group.
2. There is not one, but many different Lutheran denominations.
 - a. The state churches of Germany, Denmark, Norway, Sweden, and Finland are Lutheran.
 - b. At one time there were about 150 Lutheran bodies in America; today there are approximately 12.
3. Lutherans are located mainly in the North and Midwestern U.S.A.

Discussion:

I. Origin and History of the Lutherans:

- A. Martin Luther is the founder of the Lutheran Movement.
 1. He was born in Germany in 1483.
 2. He became an Augustinian monk and sought salvation through works of human merit.
 3. He began reading the Bible and learned of justification by faith.
 4. He became a university professor, a parish priest, and an official in his order.
 5. In 1517, he opposed the sale of indulgences by nailing 95 propositions to debate to the church-house door in Wittenburg.
 6. He refused to recant at the Diet of Worms in 1521 and was ex-communicated.
- B. Luther became the acknowledged leader of the German Reformation.
 1. He translated the Bible into German.
 2. He emphasized the priesthood of believers, justification by faith alone, the Scriptures as the authority in religion, and the right of every man to interpret the Bible for himself.
 3. He erroneously believed that whatever was not forbidden by the Bible could be practiced.

- C. In 1530, the Augsburg Confession was adopted as the Lutheran creed and Lutherans became a full fledged denomination.

- D. The first permanent Lutheran settlers in America arrived in 1623; a Lutheran congregation met in New York in 1649.
- E. For the next 250 years, thousands of Lutherans from Europe settled in America.
 - 1. By 1870, Lutherans were the fourth largest religious group in the United States.
 - 2. There are approximately 10,000,000 Lutherans in America today in approximately 12 different groups.
- F. The Lutheran Church (Missouri Synod) has about 3 million members.
 - 1. They sponsor "The Lutheran Hour."
 - 2. In the 1960's they were engaged in a battle with evolution and theological modernism in their pulpits, colleges, and seminaries.
 - 3. They lost about 100,000 members as a result.
 - 4. "Church observers and historians maintain that it was the first time a denomination turned back a liberal trend and retained its founding doctrine." (Mead, p. 152).

II. Truths They Hold:

- A. Traditionally they have taught the truth on the Godhead.
- B. Most believe in the verbal, plenary inspiration of the Scripture.
- C. They teach the priesthood of all believers, but have a clergy system.
- D. They teach that the Bible is the sole authority in Christianity, but have several creeds which they follow.

III. What Lutherans Teach Contrary to the Bible:

- A. They have a human founder, Martin Luther, instead of Jesus Christ Matt. 16:18.
- B. They began at the wrong time and place to be the church of Christ. Acts 2.
- C. They follow the Augsburg Confession, the Nicene Creed, the Apostles' Creed, the Athanasian Creed, the Smalcald Articles of Faith, and the Formula of Concord instead of the Bible alone. 2 Tim. 3:16,17.
- D. They call themselves Lutherans rather than just Christians. Acts 4:12; 11:26; 26:28; 1 Pet. 4:16.

3 Times

1. Luther himself pleaded: "I pray you leave my name alone and do not call yourselves Lutherans, but Christians." (Michelet, Life of Luther, p. 262).
 2. They have the wrong name for the church as well. Matt. 16:18; Rom. 16:16; I Cor. 1:2; Jno. 10:30.
- E. They hold to the Ten Commandments as binding today although they have been "nailed to the cross." Col. 2:14-17; 2 Cor. 3:7-11; Gal. 5:1-4; Rom. 7:1-4.
- F. They teach that Sunday is the "Christian sabbath" and observe numerous "holy days" such as "Lent, Easter, Christmas," etc. Acts 20:7; 1 Cor. 16:2; Rev. 22:18,19; Exodus 20:8-11.
- G. They teach that the Lord's supper is a sacrament through which forgiveness of sins can be received, (Lutheran Catechism, p. 159), but the Bible teaches it is a "memorial." 1 Cor. 11:24-26.
- H. They teach that the bread and fruit of the vine contain the real presence of Jesus. Matt. 26:26-28.
- I. They teach justification by faith alone without any acts of obedience. (Catechism, p. 104).
1. Luther added "alone" to Rom. 3:28 in his translation of the New Testament. cf. Rev. 22:18,19.
 2. He called James "a right strawy epistle" because of its emphasis on justification by works. James 2:14-26; Gal. 5:16; Jno. 6:29.
- J. Lutherans practice infant baptism. p. 24
1. "They have inherited a sinful heart, and the germ of sin in them will soon grow." (Lutheran Catechism by Stump, p. 146).
 2. "Christ has commanded that little children should be brought to him and we obey this command by baptizing them and teaching them" (Stump, Catechism, p. 146).
 3. What is wrong with infant baptism?
 - a. Little children are innocent, safe. Ezek. 18:20; 1 John 3:4; Mk. 10:14.
 - b. Baptism must be preceded by hearing and believing the gospel, repentance of sins, confession of Christ, and then one can be baptized. Rom. 10:17; Mk. 16:15-16; Acts 2:38; Rom. 10:8-10.
 - c. In the New Testament "men and women" were baptized. Acts 8:12.

K. Lutherans practice sprinkling and pouring for baptism.

- Check Rhantia*
1. One "mode" is just as good as another (Stump, Catechism, p. 147).
 2. The Bible teaches that baptism is a burial only. Col. 2:12; Rom. 6:4; Acts 8:36-39.

L. Lutherans teach that baptism replaced circumcision.

1. Circumcision was received by children as a token of the covenant-- "so now children are to be baptized and receive the token of the new covenant, the seal of the righteousness of faith." (Luther's Small Catechism, question #335).
2. Circumcision of the flesh was a shadow of circumcision of the heart. Rom. 2:28-29.
3. If circumcision is a type of baptism, why are female children baptized?

Conclusion:

1. Because of Luther's attitude toward the Bible, Lutherans have retained many Roman Catholic ideas and practices.
2. Lutherans also err in the form of government they practice. Eph. 5:23; Acts 14:23.
3. Lutherans use instrumental music and choirs in the worship. Eph. 5:19; Col. 3:16.
4. Lutherans usually are difficult to convert to New Testament Christianity because of strong tradition, family ties, and acceptance of authority in addition to the Word of God.

STUDY QUESTIONS

1. Who is the founder of the Lutheran Church? What was his early life and background?
2. What are some of the doctrines Luther emphasized?
3. When do Lutherans become a full-fledged denomination?
4. Which Lutheran body was involved in a fight with modernism in the 1960's?
5. What is wrong with wearing the name of Luther?
6. What do Lutherans believe about the Ten Commandments? Is this correct? Why or why not?
7. What is the Lutheran view of the Lord's supper? How does it differ from the Catholic view?

8. Refute the Lutheran doctrine of salvation by faith alone?
9. Why do Lutherans practice infant baptism?
10. What does the Bible teach about baptism?
11. What did Luther add to the Word of God?
12. Why are Lutherans difficult to convert to New Testament Christianity?

Denominational Doctrines

Lecture No. 8 - The Presbyterian Church

Introduction:

1. Presbyterians are one of the historic branches of the Protestant Reformation.
2. They are related to the Congregational and Reformed denominations.
3. There is not one Presbyterian Church, but at least nine different denominations in the United States wearing that name.

Discussion:

I. History of Presbyterianism:

- A. Presbyterians can claim two founders:
 1. John Calvin whose theology is responsible for the Reformed, Presbyterian, and Huguenot Churches.
 2. John Knox, a Scottish reformer, originated the Presbyterian Church in Scotland.
- B. Knox was a fiery preacher who opposed the king of England, the Church of England, and all Roman Catholic tendencies.
 1. He led the fight to separate the Church of Scotland from the Church of England.
 2. Through Oliver Cromwell, Presbyterians for a time dominated the British Government in the 1600's.
- C. The Westminster Assembly met from 1643-48.
 1. It produced a catechism.
 2. It organized the church under a presbyterian form of government.
 3. It produced the Westminster Confession of Faith, the creed of Presbyterians, until revised in 1967.
- D. Traditionally, they have been hard-line Calvinists:
 1. Total hereditary depravity.
 2. Unconditional election.
 3. Limited atonement.
 4. Irresistable grace.

5. Perseverance of saints.

E. Presbyterians came to America in the early 1600's.

F. They founded many colleges and seminaries such as Princeton University and Union Theological Seminary.

G. A dispute arose on the frontier concerning ordination of ministers.

1. The Cumberland Presbyterian Church was formed in 1810 in Dickson County, Tennessee.

2. They favored a less educated clergy to meet the needs of the frontier.

3. They number 85,000 members in 840 congregations.

4. They operate Bethel College in McKenzie, Tennessee and Memphis Theological Seminary.

5. There is a black branch called the Second Cumberland Presbyterian Church with 20,000 members, which was formed as a separate body in 1869.

H. In 1861 the Presbyterian Church divided over slavery.

1. In 1983 the two branches reunited to form the Presbyterian Church in the United States.

2. They have more than 3,100,000 members in some 12,000 churches.

I. In 1936 the Northern body divided over liberalism.

1. J. Gresham Machen led the opposition to those denying the virgin birth and the inspiration of the Bible.

2. Two conservative bodies were formed: Bible Presbyterians with 10,000 members and Orthodox Presbyterians with 17,500 members.

II. Truths They Hold:

A. Traditionally, they have held to the virgin birth, vicarious death, and bodily resurrection of Christ, but the main body no longer considers these essential.

B. They have emphasized a high standard of morality.

C. They understand that local churches are to be governed by elders (presbyters).

III. Errors They Teach:

A. Calvinism. Ezek. 18:20; 1 John 3:4; Mark 16:16; John 3:16; Acts 2:36-47; 1 Cor. 10:2.

- B. Modernists among the majority body deny the fundamentals of the faith.
- C. They have a human creed. 2 Tim. 3:16,17.
- D. They believe in thought rather than verbal inspiration (*majority body). 1 Cor. 2:11-13; 2 Sam. 23:2.
- E. They basically teach salvation by faith alone. Jas. 2:14-26; Gal. 3:26-27.
- F. They have a form of government unknown to the New Testament.
 - 1. A local church has elders (this part is correct). Acts 14:23; Tit. 1:5.
 - 2. Local churches are formed into a presbytery.
 - 3. Presbyteries are formed into a synod.
 - 4. A General Assembly with a "stated clerk" (chief executive) and a "moderator" (spokesman) settles all matters of discipline and doctrine sent to it by lower bodies.

Conclusion:

- 1. There is one branch of the Presbyterians, the Reformed Presbyterian Church of North America, which opposes instrumental music in the worship and sings psalms congregationally.
- 2. All Presbyterian groups practice infant baptism and sprinkling. Rom. 6:4; Col. 2:12.
- 3. The Presbyterian Church in the United States has been a leader in the Ecumenical Movement.

STUDY QUESTIONS

- 1. Who are the two men mainly responsible for the Presbyterian Church?
- 2. What is the historic creed of Presbyterians? When was it revised?
- 3. What are the five major points of Calvinism (T U L I P)?
- 4. Who led the fight against liberalism among the Northern Presbyterians?
- 5. What is the view of inspiration held by most Presbyterians today?
- 6. What is the Presbyterian teaching on salvation?
- 7. What does the word "presbyterian" mean?
- 8. Do Presbyterians have a Scriptural form of government? Why or why not?

Denominational Doctrines

Lecture No. 9 - The Methodist Church

Introduction:

1. There are 23 separate Methodist bodies in the United States.
2. There are more than 13,000,000 Methodists in North America and more than 18,000,000 worldwide.
3. Though begun in England, Methodism had its greatest growth and influence in the United States.
4. It is an old, staid, respectable, and prestigious denomination.
5. Because of liberal theology and a "social gospel" emphasis, Methodism is a dying faith today.
 - a. Recent reports indicate that the Methodist Church is losing 75,000 members annually.
 - b. It has been very active in the Ecumenical Movement.

Discussion:

I. Origin and History:

- A. John Wesley is the founder of the Methodist movement.
 1. He was an Anglican (Episcopalian) clergyman, the son of an Anglican minister.
 2. He and his brother, Charles, along with George Whitefield, formed the "Holy Club" at Oxford University in 1729.
 3. They were called "Methodists" by other students in derision.
- B. In 1735, the Wesley brothers came to America to Georgia.
 1. Charles was secretary to General Oglethorpe.
 2. John came to evangelize among the Indians, but was unsuccessful.
 3. They came in contact with the Moravians and were impressed by their piety.
 4. They returned to England in two years.
- C. In 1739, as John sat in a religious service and heard the preface to Luther's commentary on Romans read, his "heart was strangely warmed within him;" he took this as an assurance of his salvation.

D. The Wesleys and Whitefield began preaching to the common people wherever people would listen to them.

~~1. The Church of England did not accept them.~~

2. They tried unsuccessfully to revive the Church of England.

3. The first Methodist congregation was formed in 1739 in London, England.

4. The Methodist Church was not officially recognized until 1791.

E. After the American Revolution, Wesley appointed Francis Asbury and Thomas Coke superintendents of the Methodist Church in America.

1. The Methodist Church grew rapidly on the frontier as a result of "circuit riding preachers," simple theology, and great "revivals."

2. In the early days, Methodists were known for their emotionalism.

F. The Methodist Church divided in 1845 over slavery.

1. In 1939, the Northern and Southern branches reunited to form the United Methodist Church.

2. In 1968, the Evangelical United Brethren Church joined the merger.

G. The United Methodist Church today has 9,482,000 members in some 37,000 congregations.

II. Truths They Teach:

A. They teach that Christ died for all men.

B. They believe man has free will.

C. They teach a saved person can fall from grace.

D. They teach personal holiness and personal responsibility to God.

E. In the past, they believed the Bible much more strongly than they do today.

III. What Methodists Teach Contrary To The Bible:

A. They have a human creed book, The Methodist Discipline. 2 Tim. 3:16,17.

1. If a creed contains more than the Bible, it contains too much.

2. If it contains less than the Bible, it contains too little.

3. If it contains only the Bible, it is not necessary.

- B. They have a human founder, John Wesley. (p.7 Discipline UMC 1976), Matt. 16:18.
- C. They have an unscriptural organization. Acts 14:23; Phil. 1:1.
1. There are 73 annual conferences with law-making rights.
 2. Over these are 5 jurisdictional conferences which meet every four years.
 3. There is a Council of Bishops, 59 in number, which meets at least one a year "for the general oversight and promotion of the temporal and spiritual affairs of the entire church."
- D. In Article IX of the Discipline they teach "that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." (p. 57, The Book of Discipline of the UMC 1976).
1. The Bible teaches there are works that have nothing to do with our salvation.
 - a. Works of the Law of Moses. Rom. 3:28; Gal. 2:16; Gal. 3:9-10.
 - b. Works of man's devising. Eph. 2:8-9; Tit. 3:4-5.
 2. The Bible teaches there are works which are essential to salvation for they are required of God. Acts 10:34-35.
 - a. We must obey. Matt. 7:21-23; Lk. 6:46; Heb. 5:8-9; Rom. 6:16-18.
 - b. The faith that saves works. Jas. 2:14-26; Gal. 5:6.
 - c. Faith itself is called a work. John 6:29.
- E. Methodists teach that the church has many branches of which they are one: "The Methodist Church is a church of Christ. . . . This church is a great Protestant body. . . . Its founder was John Wesley." (Book of Discipline of UMC, 1976, p. 7).
1. The Bible teaches that Christ founded one church. Matt. 16:18.
 2. The Bible teaches there is but one church. Eph. 1:22-23; 4:4; 5:23.
- F. Methodists wear an unscriptural name. (p. 20, Discipline, 1976). Isa. 62:2; Acts 4:12; 11:26; 26:28; Rom. 16:16; 1 Pet. 4:16.
- G. Methodists "baptize" infants. (pp. 64 and 114, Discipline of the UMC, 1976).
1. One must hear, believe, repent, and confess Christ before baptism, none of which an infant can do. Rom. 10:17; Mark 16:16; Acts 8:37; Rom. 10:10; Acts 2:38; Acts 17:30-31; Acts 8:12.

2. Infants are not lost, never having sinned, but are safe. Matt. 18:1-3; Matt. 19:13-15.

H. Methodists will sprinkle, pour, or immerse for baptism, but the most common practice is pouring; the Bible teaches that only immersion is proper baptism. Rom. 6:4-5; Acts 8:36-38; Col. 2:12. (See Mead, p. 163).

Conclusion:

1. The Methodist Church has the wrong founder, place, and date of founding, doctrine, name, organization, and terms of membership to be the true church of the Bible; therefore, it has no right to exist. Matt. 15:13.
2. One can believe most anything and still be a Methodist.

STUDY QUESTIONS

1. Where did the Methodist Church have its beginning?
2. Where has it had its greatest growth?
3. Why is the Methodist Church dying today?
4. Who founded the Methodist Church?
5. Where did they receive their name?
6. When was the first Methodist congregation formed? Where?
7. Why did the Methodist Church grow so rapidly on the North American frontier?
8. What is the Methodist creed book called?
9. What is wrong with having a human creed book?
10. According to the Methodist Discipline, how are people saved?
11. Refute Scripturally the doctrine of salvation by faith only?
12. What are some works which have nothing to do with salvation?
13. What are some works which are essential to salvation?
14. What is the Methodist practice of baptism? Refute it.
15. Why does the Methodist Church have no right to exist?

Denominational Doctrines

Lecture No. 10 - The Baptist Church

Introduction:

1. The largest Protestant body in the United States is the Southern Baptist Church with 14,000,000 members.
2. There is not just one Baptist Church, but 27 separate denominations and several independent groups in the United States and around the world.
3. Total Baptist membership in all denominations by that name was 29,000,000 in 1983 in the United States alone.
4. It is likely that more Baptists have become members of the Lord's church than those of any other denominational affiliation.

Discussion:

I. Origin and History of the Baptists:

- A. Many Baptists claim that Christ is their founder and that they began in the days of John the Baptist.
- B. The left wing of the 16th century Protestant Reformation was the Anabaptist movement.
 1. They opposed infant baptism and were baptized "again" as adults.
 2. Early Anabaptists sprinkled; later ones immersed.
 3. They were often opposed to capital punishment, serving in armed forces, taking oaths, paying taxes, and believed in the separation of church and state in every way.
 4. The Mennonites (followers of Menno Simons) came out of the Anabaptist movement.
- C. A group of English separatists, led by John Smythe and Thomas Helwys, fled to Holland to escape persecution.
 1. They came in contact with the Mennonites and were deeply influenced by them.
 2. John Smythe "rebaptized" himself and several others, and began a Baptist Church.
 3. The date of the founding of the Baptist Church varies from 1607 to 1609, to 1611, according to the various histories.

- D. The first Baptist congregation in America was founded by Roger Williams in Providence, Rhode Island, in 1639.
 - 1. Divisions began to occur between Calvinists and Arminians.
 - 2. In 1814, the "General Missionary Convention of the Baptist Denomination in the United States" was formed.
- E. Conflicts arose between Northerners and Southerners over slavery and organizations.
 - 1. In 1845, Southerners seceded to form the Southern Baptist Convention.
 - 2. The Southern Baptist Convention is more conservative doctrinally than its Northern counterpart.
 - 3. The Northern Baptists changed their name to the American Baptist Convention in 1950.
- F. The Baptist World Alliance was formed in 1905.
 - 1. It now has more than 34 million members.
 - 2. It is purely an advisory body made up of many Baptist groups.

II. Truths They Hold:

- A. Generally, they hold a very high view of the inspiration of the Bible; while having creed books, they claim the Bible is their only authority.
- B. Most believe in the virgin birth of Christ and His bodily resurrection.
- C. Primitive Baptists oppose instrumental music in worship and observe the Lord's supper weekly.
- D. All Baptists believe that baptism is only by immersion and oppose infant baptism.
- E. Baptists strongly oppose immorality and emphasize Godly living.

III. What Baptists Teach Contrary to the Bible:

- A. Grover Stevens, a former Baptist, estimated that 85 to 90% of Baptists do not really know what the Baptist Church teaches.
- B. Some Baptists teach that the church was founded in the days of John the Baptist.
 - 1. John came to prepare the way for the Lord. Jno. 1:19-27.
 - 2. John was not in the kingdom. Matt. 11:11.

3. After the death of John, Jesus promised, "I will build my church." Matt. 14:10; Matt. 16:18.
 4. The church began on Pentecost. Isa. 2; Joel 2; Dan. 2; Acts 2.
 5. John baptized "for the remission of sins" but modern Baptists baptize "because their sins have been remitted." Mark 1:4; Lk. 3:3
- C. Baptists teach that the church is not essential to salvation.
1. They believe that one is saved and then joins the church.
 2. One can be saved and not be a member of the Baptist Church by their admission; therefore, the Baptist Church is not necessary to salvation.
 3. The Bible teaches that the church is a part of God's eternal purpose, that it was purchased by His blood, and that He saves it. Eph. 3:8-11; Acts 20:28; Eph. 5:23.
 4. The Bible teaches that to be in Christ where all spiritual blessings are is to be in His church; that which puts one into Christ puts one into the church. Eph. 1:3; 2:16; 1 Cor. 12:13; Gal. 3:27.
- D. Baptists teach a plan of salvation not found in the Bible.
1. They generally teach that one is saved by faith only, but the Bible says we are saved by "works and not by faith alone." Jas. 2:24. (See Hiscox Manual, p. 62).
 2. They teach that repentance comes before faith based on Mark 1:15; but sometimes expressions are used without regard to chronology as in Acts 5:3; if a person repents before he believes the gospel, repentance could not be a part of the gospel because it comes before one hears the gospel (Rom. 10:17); how can one know he must repent if he does not know or believe that God commands him to repent?
 3. They generally teach a wrong confession--"I believe that God for Christ's sake has pardoned my sins."
 - a. This is not found in the Bible.
 - b. It expresses a false doctrine--that one is saved before and without baptism for it is made before baptism.
 - c. It is not the simple confession of faith in Christ as God's Son found in the Bible. Acts 8:37. cf. Rev. 22:18,19.
 4. They "vote" on whether one has been saved and can be accepted as a member, a practice completely foreign to the Word of God. Rev. 22:18,19; Gal. 1:6-9.

- a. ". . .while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. The churches therefore have candidates come before them, make their statement, give their experience, and then their reception is decided by a vote of the members. And while they cannot become members without baptism, yet it is the vote of the body which admits them to its fellowship on receiving baptism." (Hiscox Baptist Manual, p. 22).
 - b. Can you imagine Peter calling for a vote on Pentecost day? Where in any New Testament example of conversion is such found? Matt. 15:9.
5. They teach that baptism is not essential to salvation, the very opposite of that which the Bible teaches: "It is most likely that in the Apostolic Age when there was but 'one Lord, one faith, and one baptism,' and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, 'baptism was the door into the church.' Now it is different. . . ." (Hiscox Manual, p. 22).
6. What does the Bible say?
- a. Baptism saves us. Mk. 16:16; 1 Pet. 3:21.
 - b. Baptism is for remission of sins. Mt. 26:28; Acts 2:38. e₁₅
 - c. Baptism washes away sins. Acts 22:16; Rev. 1:5.
 - d. Baptism puts us into Christ where all spiritual blessings are. Eph. 1:3; Gal. 3:27.
 - e. One never reads of one saved before or without baptism in the New Testament from Pentecost onward.
 - f. The Bible teaches we are to bury "dead" persons; Baptists "bury" live persons. Rom. 6:3-4.
 - g. Baptism is not "a duty" as Baptists contend for duties are performed over and over; baptism is done only once.
- E. Baptists teach "once saved, always saved."
1. One can believe and fall away. Lk. 8:13.
 2. One can fall from grace. Gal. 5:4.
 3. Paul feared he could fall. 1 Cor. 9:27.
 4. We are warned to "take heed lest we fall." 1 Cor. 10:12.
 5. Willful sin causes one to fall. Heb. 10:26,27.

6. Simon obeyed, and then fell away. Acts 8:13-22.
7. James taught that one could err from the truth, be converted, and saved from death. Jas. 5:19,20.
8. Paul taught that "some shall depart from the faith." 1 Tim. 4:1.
9. Peter taught that if one is "enlightened" and then falls away, the "last state is worse than the first." 2 Pet. 2:20-22.
10. The doctrine of the impossibility of apostasy was first taught by the Devil in Eden. Gen. 3:4.
11. *Drunk, stay drunk...*

Conclusion:

1. Baptists (except for Primitive) err in using instrumental music in worship. Eph. 5:19; Col. 3:16.
2. Baptists (except for Primitive) err in not having the Lord's supper every first day of the week. Acts 20:7.
3. Baptists err in the name they wear. Isa. 62:2; Acts 11:26; Rom. 16:16.
4. Many Baptists err in teaching a "modified" Calvinism which leads to errors on the Holy Spirit's work, apostasy, original sin, etc.
5. Many (but not all) Baptists err in teaching the false system called pre-millennialism.
6. The best study of Baptist doctrine contrasted with New Testament teaching is the Hardeman-Bogard Debate.

STUDY QUESTIONS

1. What is the largest Protestant denomination in the United States?
2. How many different Baptist denominations are there?
3. Who founded the first Baptist congregation? When?
4. Who founded the first Baptist congregation in America? When?
5. What are some truths that Baptists generally hold?
6. Refute Scripturally that John founded the church?
7. What is the standard Baptist confession? What is the Bible confession?
8. Refute Scripturally the Baptist doctrine that the church has nothing to do with salvation.
9. Why is it impossible to repent before one believes?
10. What is the Baptist position on baptism? What does the Bible say?

Denominational Doctrines

Lecture No. 11 - The Disciples of Christ and The Independent Christian Church

Introduction:

1. The churches of Christ and the Disciples of Christ/Independent Christian Churches share a common background in the movement to restore New Testament Christianity.
2. The Disciples of Christ, also called the Christian Church, and the Independent Christian Churches, also known as the "Conservative" Christian Church, or, in some areas "the Church of Christ (instrumental)," are two separate bodies today with little fellowship between them.
3. Because of their common heritage and history, we will study the Disciples and the Independent Christian Church together.

Discussion:

I. Origin and History:

- A. In the early 1800's, men of various denominations in different areas of the world began to advocate unity based upon a return to the Bible.
- B. Some of these men were:
 1. Elias Smith and Abner Jones in New England.
 2. James O'Kelley in Virginia and North Carolina.
 3. Barton W. Stone in Kentucky.
 4. John Wright in Indiana.
 5. Thomas and Alexander Campbell in Pennsylvania and West Virginia.
 6. Chester Bullard in Virginia.
 7. Herman Dasher in Georgia.
 8. Walter Scott in Ohio.
- C. Some of the principles they advocated were:
 1. Human creeds rejected; the Bible the only guide.
 2. Christians are under the New Testament today.
 3. The New Testament church can be restored by following the New Testament pattern.

4. Believers should not wear divisive, human names.
 5. Unity is desirable and possible in the New Testament church.
 6. We become Christians today as they did in the first century by following the Scriptural plan of salvation.
- D. The movement grew very rapidly and the 1850 census showed it to be the fourth largest church in the nation.
- E. From the beginning, there were two strands of thinking in the movement:
1. One was primarily concerned with the unity of believers.
 2. The other emphasized the restoration of the New Testament church.
- F. This was also expressed in two different attitudes toward the Bible:
1. The liberal attitude: Whatever is not strictly forbidden is allowed.
 2. The conservative attitude: Whatever is not taught by command, approved example, or necessary inference is forbidden.
- G. The first sign of division was seen in 1849 when the American Christian Missionary Society was formed:
1. It was considered an expedient which was necessary to evangelize the world.
 2. Opponents maintained that the local church was God's missionary society.
- H. In 1859, instrumental music was added to the worship.
1. It was considered an expedient to improve the singing.
 2. Opponents considered it an addition without Scriptural authority.
- I. Baptism for remission of sins had been emphasized since the Campbell-McCalla Debate in 1823.
1. In 1837, a woman in Lunenburg, VA, had written to Alexander Campbell about statements he had made that there were Christians in all Protestant groups.
 2. In his reply, Campbell said: "There is no occasion, then, for making immersion, on a profession of the faith, absolutely essential to a Christian. . . ."
- J. Division between the liberals and the conservatives was officially recognized in the 1906 Census.

1. The liberals were known as Disciples or Christian Churches; they held to missionary and other societies, used instrumental music in the worship, etc.
 2. The conservatives who continued on in the early position of the restoration were known as "churches of Christ."
- K. Theological modernism had begun to influence the liberals as early as the 1880's.
1. R. L. Cave of the Central Christian Church in St. Louis in 1889 denied the virgin birth and bodily resurrection of Jesus and described the Bible as an evolution, not a revelation.
 2. L. L. Pinkerton published an article in which he denied "The old theory of the plenary inspiration of the Scriptures."
 3. A paper called "The Scroll" was published by "younger, scholarly" preachers; it advocated open membership and espoused modernistic theology.
 4. After J. W. McGarvey's death, Bible believers were eliminated from the faculty of the College of the Bible and modernism took over. (See The Christians Scholar but Choate & Doran).
- L. Soon after the Disciples split from the churches of Christ over instrumental music and missionary societies, they began to divide over open membership and modernism. (See Christians Only by Murch).
1. The ultra liberals captured most of the colleges, societies, and other institutions.
 2. The more conservative members rallied behind "The Christian Standard," the paper which earlier had led the fight for societies and instrumental music.
- M. The battle continued for about 50 years, but today the Christian Church is divided into two separate denominations:
1. The ultra liberal "Disciples of Christ."
 2. The more conservative "Independent Christian Church."
- II. The Disciples of Christ:
- A. The Disciples today are like the Methodists in that one can believe almost anything and be accepted as a member in good standing.
 - B. In 1968, at their convention in Kansas City, they restructured their brotherhood.
 1. Local churches are grouped into 35 regions.
 2. There is a general assembly which is a lawmaking body.

3. There is a general board which administers denominational affairs.
- C. They are in the National Council of Churches and World Council and are deeply involved in the Ecumenical Movement.
- D. They have 1,160,000 members in 5,000 congregations in the United States and Canada.
- E. They are unscriptural in name, organization, worship, and terms of entrance, and freely admit their denominational status.
- F. They have long since repudiated the Restoration plea.

III. The Independent Christian Church:

- A. Our brethren often call these people the "Conservative Christian Church" to distinguish them from the Disciples.
 1. In some areas of the North they call themselves "the Church of Christ" (instrumental).
 2. Generally they believe in the divinity of Christ and the verbal inspiration of the Scriptures.
 3. They also hold to the Restoration plea but interpret it very liberally.
 4. They profess to believe baptism is for remission of sins, but usually will fellowship and accept members from other groups which practice immersion for whatever purpose.
- B. Some of the errors they hold are:
 1. Instrumental music and choirs. Eph. 5:19; Col. 3:16; Rev. 22:18,19.
 2. Fellowshiping unscripturally baptized people. Acts 2:38; Eph. 5:11.
 3. Having a "board of elders and deacons" and regarding their preacher as "the pastor." Acts 14:23; Phil. 1:1; I Tim. 3.
 4. Using women in roles of leadership in the worship. I Tim. 2:8-15.
 5. Premillennialism. Mt. 16:18,19; I Cor. 15:23-27.
 6. Partaking of the Lord's Supper on days other than the first day of the week. Acts 20:7.
 7. Having elders who do not meet Scriptural qualifications. I Tim. 3; Tit. 1.

8. In some instances, teaching a "faith only" plan of salvation.
Acts 2:38; Mk. 16:16.
9. Missionary societies. Eph. 3:10, 21; Acts 14:23.
- C. The Independent Christian Church has about 1,000,000 members in 5,500 congregations.
 1. They have 32 Bible colleges and a liberal arts college (Milligan) with a graduate school of theology.
 2. Their greatest strength is in the eastern Midwestern states-- Ohio, Indiana, Kentucky, Missouri, and Iowa.
 3. Their chief publishing house is Standard in Cincinnati; it publishes "The Christian Standard."

Conclusion:

1. Various efforts to re-unite Christian Churches and churches of Christ have ended in failure because of:
 - a. A difference in attitude toward the Bible.
 - b. A failure to face up to the differences and deal with them.
2. Disciples will likely merge themselves out of existence within the next few years.
3. Independent Christian Churches are basically an evangelical denomination; they need to hear and obey the gospel as do the members of other denominations.

STUDY QUESTIONS

1. What are the main differences between the Disciples of Christ group and the Independent Christian Church?
2. What was the first sign of division in the Restoration Movement?
3. When was the division "officially recognized" between the churches of Christ and the Disciples of Christ? What were the major causes of the split?
4. When did theological modernism first invade the Restoration Movement?
5. When did the Disciples of Christ and the Independent Christian Church divide?
6. What are some of the major errors of the Independent Christian Church?
7. What kind of organization do the Disciples of Christ have? When did it all begin? When did they fully restructure?

Denominational Doctrines

Lecture No. 12 - The Assemblies of God Church

Introduction:

1. There are over 10 million members of the Assemblies of God Church in the world:
 - a. 1,900,000 members meet in 10,000 congregations in the United States.
 - b. They have more than 8 million members meeting in 85,000 congregations in 105 foreign nations.
2. They are the largest and fastest growing of all Pentecostal denominations.
 - a. From 1970-80 they gained 250,000 members in the United States.
 - b. In the same period, they doubled their membership around the world.

Discussion:

I. Origin and History of the Assemblies of God Church:

- A. Their roots are in a revival that began in the late 1800's and early 1900's.
 1. A prayer meeting at Bethel Bible College in Topeka, Kansas in 1901 resulted in several claiming to be baptized in the Holy Spirit.
 2. A great revival followed at Azusa St. Mission in Los Angeles, California.
 3. Many Pentecostal sects grew out of these revivals.
- B. In 1914, 300 Pentecostals from 20 states of the United States and several other nations met in Hot Springs, Arkansas.
 1. They incorporated a denomination known as "The General Council of the Assemblies of God."
 2. In 1916 they drew up a Statement of Fundamental Truths which is their creed.
- C. The International Headquarters is located in Springfield, Missouri.
- D. Their government is complex:
 1. The local church has a board of deacons which elects a pastor and with him handles local affairs.

2. The United States is divided into districts with each district having a Presbytery that examines, licenses, and ordains pastors and also sponsors new church efforts.
 3. The General Council meets every two years; each ordained minister and one delegate from each congregation serve; this is the highest lawmaking body.
 4. When the General Council is not in session, a 200 member board called the General Presbytery is responsible for policy.
 5. The General Council has a 13 member Executive Presbytery that carries out its decisions.
 6. There is a general superintendent, assistant general superintendent, general secretary, and general treasurer who direct the day-to-day business of the denomination.
- E. Nine Bible colleges, one liberal arts college, and a graduate school of theology are operated.
- F. They publish a weekly paper "Pentecostal Evangel" which has a circulation of 300,000.
- G. A weekly radio program "Revival-time" is on 570 stations.
- H. They support 1230 foreign missionaries and 317 home missionaries.
1. Their foreign missions budget is \$48,500,000 annually.
 2. Their home missions budget is more than \$10,500,000 annually.

II. Truths They Hold

- A. They believe in three persons in the Godhead.
- B. They believe in the virgin birth and bodily resurrection of Christ.
- C. They believe in the verbal, plenary inspiration of the Bible.
- D. They believe immersion in water is the only Scriptural mode of water baptism.
- E. They believe that man is a free moral agent with the power to choose between good and evil.
- F. They believe that Christians are not under the Old Testament and do not keep the Old Law except where that law is repeated in the New Testament.
- G. They teach that a child of God can fall from grace.

III. What assemblies of God Teach Contrary to the Bible.

- A. They teach that the baptism of the Holy Spirit is for all believers today.
 - 1. "The Scriptures reveal this as the normal experience for Christians and teach that every believer should earnestly seek and expect this baptism. The first physical evidence is speaking in an unknown language." (Who We Are and What We Believe, pp. 21,22).
 - 2. The Bible teaches:
 - a. The baptism of the Holy Spirit was a promise, not a command. Matt. 3:11; Jno. 14:26; 16:7-13.
 - b. It was promised to the Apostles and they alone received it on Pentecost day. Lk. 24:49; Acts 1:4-5, 26; 2:1-4; 14-21.
 - c. The household of Cornelius received it to prove to Jews that Gentiles were also to receive the gospel. Acts 10:44-47; 11:15-17.
- B. They "believe that all the gifts of the Spirit should be in operation in the normal New Testament church." (Mead, p. 195).
 - 1. "We believe healing is an integral part of the good news God has for the world and that God heals sickness today, as in Bible times. . . ." (Who We Are and What We Believe, p. 22).
 - 2. The Bible teaches:
 - a. Miraculous gifts, including healing and tongues, were to prove Christ's divinity and to confirm the written Word. Jno. 3:2; 20:30-31; Mk. 16:17-20; Heb. 2:3-4.
 - b. When the Word was revealed and confirmed, miraculous gifts passed away. 1 Cor. 12:1-10; 13:8-13; James 1:25.
- C. They follow a human creed in addition to the Bible.
 - 1. It was adopted in 1916 and is called Statement of Fundamental Truths.
 - 2. The Bible alone is sufficient. 2 Tim. 3:16,17; 2 Pet. 1:3.
- D. They practice instrumental music in their worship, but there is no authority for such in the New Testament. Eph. 5:19; Col. 3:16; Rev. 22:18,19.
- E. They have a complex organization which is completely foreign to the Scriptures.
 - 1. Headquarters of the Assemblies of God is in Springfield, Missouri, but Christ's church has headquarters in Heaven.

2. They have "deacons and a pastor," over a local church, but God's plan is for "bishops (elders) and deacons" in a local church. Acts 14:23; Phil. 1:1; 1 Pet. 5:1-4.
 3. They have district and national officers, but Christ is the only Head of the universal church. Eph 1:22-23; 5:23; Col. 1:18.
- F. They are, by their own admission, not the church, but a denomination.
1. One is saved and then joins the church. (Riggs, We Believe, p. 141).
 2. Their Statement of Fundamental Truths calls them "a part of the church." (p. 10).
 3. Denominations are unknown in the New Testament and are contrary to its teaching. Matt. 15:13; 1 Cor. 1:10-13.
- G. They do not believe that baptism is essential to salvation.
1. "Salvation is received through repentance toward God and faith toward the Lord Jesus Christ." (Statement of Fundamental Truths, p. 7).
 2. "We also practice water baptism by immersion as a believer's public declaration of his identification with Jesus Christ and of his new relationship with God through faith." (Who We Are and What We Believe, p.22).
 3. The Bible teaches that baptism is "for remission of sins" (Acts 2:38); to "wash away sins" (Acts 22:16); to enter the church (1 Cor. 12:13); to enter Christ (Gal. 3:27); and in order to be saved (Mark 16:16; 1 Pet. 3:21).
- H. They practice communion once a month and on special occasions such as Thanksgiving; they relate it to physical healing.
1. "By faith as we partake of these emblems we can appropriate the quickening life of Christ for our healing." (Riggs, We Believe, p. 118, 119).
 2. The Bible teaches that the Lord's Supper is a memorial. 1 Cor. 11:24-26.
 3. The first day of the week is the day specified in the Word for observing the Lord's Supper. Acts 20:7.
- I. They have women preachers, but the Bible forbids women teaching in the public assemblies, usurping authority over the men. 1 Tim. 2:8-15.
- J. They teach the false doctrine of premillennialism.

1. They teach the Jews have returned to Palestine; therefore we are in the last days; the Anti-Christ will rule over the United Nations; the "Great Tribulation" is soon to come; the living and dead in Christ will be in the "Rapture" during that time; those who are raptured will be judged; the "Battle of Armageddon" will be fought on earth; Jesus will return and defeat the Anti-Christ and will reign for one thousand years from Jerusalem, etc. (Riggs, We Believe, pp. 122-131).
2. The Bible does not teach any of the above; it is based upon speculation and perversion of prophetic passages. Matt. 25: 31-46; John 5:28, 29; 1 Thess. 4:13-5:3; Matt. 16:18, 19.

Conclusion:

1. The Assemblies of God Church is one of the fastest growing denominations in the world today.
2. They have the wrong founders, date, and place of founding, organization, and doctrine to be the church of the Bible.
3. We will encounter them more and more and must be prepared to teach them the truth of the Gospel.

STUDY QUESTIONS

1. What are the "roots" of the Assemblies of God Church?
2. When was this body incorporated? Where?
3. What is the name of their creed?
4. Where is the headquarters of the Assemblies of God Church located?
5. What is their weekly paper called? Their radio program?
6. Does this group support many missionaries? How fast are they growing? Are their members concentrated in the United States?
7. What does the Assemblies of God Church believe about the Godhead?
8. What is their attitude toward the Scriptures?
9. What is their attitude toward the Old Testament?
10. Refute Scripturally the doctrine that baptism of the Holy Spirit is for all believers today.
11. Refute Scripturally the teaching that miraculous gifts of the Holy Spirit continue today.
12. Discuss the organization of the Assemblies of God Church. Is it in harmony with the New Testament pattern?

Denominational Doctrines

Lecture No. 13 - The Church of the Nazarene

Introduction:

1. This is a small, but growing religious body.
2. They are conservative in doctrine, strict in morality and zealous in life.
3. They are related to the Pentecostal movement but shun the extremes of the Pentecostals.

Discussion:

I. Origin and History:

- A. A "holiness" movement arose in the United States in the latter part of the last century.
 1. It grew out of the revivals of the times.
 2. It stressed perfection, sinlessness, as a second work of grace to follow justification.
 3. It had its background in the theology of John Wesley and the Methodist movement in England a century before.
- B. Several small holiness groups began to merge together.
 1. Holiness congregations in New York and the New England states formed the "association of Pentecostal Churches of America" in 1896.
 2. In 1895, in Los Angeles, CA, P. F. Bresee and J. P. Widney formed the "First Church of the Nazarene" with 135 members.
 3. In 1907, these two groups united in Chicago under the name "The Pentecostal Church of the Nazarene."
 4. The "Holiness Church of Christ" united with "The Pentecostal Church of the Nazarene" in 1908.
 5. Various other small groups in England, Scotland, and Canada united with the Pentecostal Church of the Nazarene.
 6. In 1919, the General Assembly of the denomination changed its name to "The Church of the Nazarene."

II. Truths They Teach:

- A. They believe in the Trinity.

- B. They believe in the virgin birth, atoning death, and the bodily resurrection of Jesus Christ.
- C. They believe in the verbal, plenary inspiration of the Scriptures.
- D. They believe man is a free moral agent.
- E. They believe a child of God can fall from grace and be lost.
- F. They believe in the second coming of Christ, the bodily resurrection, and the universal judgment.
- G. They believe in Heaven and Hell.

III. Errors They Hold:

- A. They have the wrong founders and time and place of founding to be the church of the Bible. Matt 16:18; Joel 2; Isa. 2; Dan. 2; Acts 2.
- B. They believe in hereditary total depravity.
 - 1. "We believe that original sin, or depravity, is that corruption of the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit." (Church of the Nazarene Manual, 1976, pp. 26-27).
 - 2. "We are condemned before we have done good or evil, and under curse ere we know what it is." (John Wesley, Original Sin, p. 340).
 - 3. If a man is totally depraved, it takes a direct operation of the Holy Spirit to save him.
 - 4. The "second blessing" or "second work of grace" then eradicates man's sinful nature.
 - 5. The doctrine answered from the Word of God:
 - a. Paul taught that "death passed upon all men, for that all have sinned" (Rom. 5:12), but the Nazarene doctrine would have it read: "Sin passed upon all men, because Adam sinned."
 - b. "If all men were born in sin because of Adam's transgression, then since the death of Christ all men are born redeemed, since Christ's work was to destroy the effects of Adam's sin. We are forced to accept one of the two horns of the dilemma--either total depravity or universalism!" (Miller, Why I Left, pp. 126, 127). 1 Cor. 15:21, 22

consequences -
adultery - AIDS
yes to wife - wife
of sin? Does she
the consequence?

2. They claim the desire to sin has been removed, yet they claim that one can sin and fall from grace!
 3. The word "perfect" is used in the Bible to mean "complete" or "mature." Phi. 3:12,15; Heb. 6:1.
 4. A child of God can and will sin. 1 Jno. 1:6-2:2.
- E. They teach the "mourner's bench" system of conversion.
1. A stirring sermon is preached urging sinners to repent with the assurance that God will pardon them.
 2. When they come forward, they are told to agonize in prayer so that God will forgive them.
 3. The Lord's plan is different! Mk. 16:15,16; Acts 2:38; 8:35-39; 22:16.

Conclusion:

1. They have 553 missionaries in 60 nations.
2. Membership in the United States and Canada is around half a million; worldwide about three fourths of a million.
3. They have eight liberal arts colleges, a number of Bible colleges, and one theological seminary.
4. They maintain a publishing house in Kansas City, Missouri called Beacon Press.

STUDY QUESTIONS

1. When, where, and by whom was the "First Church of the Nazarene" formed?
2. When was the name "The Church of the Nazarene" adopted?
3. What are some of the truths taught by the Church of the Nazarene?
4. Refute Scripturally the doctrine of hereditary total depravity.
5. What, according to the Church of the Nazarene, is "the second blessing"?
6. What does the Bible teach about sanctification and justification?
7. What does the Church of the Nazarene teach about how to be saved? What does the Bible say?

c. Christ in the flesh was a descendant of Adam (Luke 3:38); according to Nazarene doctrine, Christ came into this world totally depraved, having inherited Adam's sin. Either this or else one must accept the Catholic doctrine of the Immaculate Conception.

d. The Bible teaches that sin is that which one does, or fails to do; not that which he inherits! 1 Jno. 3:4; Jas. 4:17.

*Courts more
Just than God?* e. Sin is not inherited; each one is responsible for his own sins. Ezek. 18:20; Deut. 24:16. 2 Cor. 5:10; Gal 6:7,8

f. If one inherits sin from unsaved parents, would a child born after his parents had had the "second blessing" be born without sin? If one parent was "sanctified," and the other was not, would the child be half sanctified and half depraved?

c. They believe that sanctification (holiness) is a "second work of grace."

1. According to Nazarene doctrine, one goes to the mourner's bench to receive salvation from past sins.
2. One must go back to the mourner's bench again to receive cleansing from Adam's sin; this is done by the baptism of the Holy Spirit.
3. "According to this doctrine a person is first 'regenerated' and then later 'sanctified.' Before obtaining this 'second blessing' this would make one a child of God, regenerated, but still bearing the 'image of the devil!'" (Miller, Why I Left, p. 129).
4. The Bible tells us we are sanctified by the blood of Christ. Heb. 10:14.
5. The Bible tells us we are washed, justified, and sanctified at the same time. 1 Cor. 6:9-11.
6. One is sanctified (set apart) when he obeys the gospel. Eph. 4:24; Rom. 6:3-4; Rom. 6:17-18.

D. They believe that sinless perfection is the product of sanctification.

1. "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. . . . This experience is also known by various terms representing its different phrases such as 'Christian perfection,' 'perfect love,' 'heart purity,' 'the baptism with the Holy Spirit,' 'the fulness of the blessing,' and 'Christian holiness'." (Manual 1976, p. 29).

Denominational Doctrines

Lecture No. 14 - The Salvation Army

Introduction:

1. The Salvation Army is highly respected because of its social and benevolent work.
2. Most people do not realize that it is a church with its own creed.

Discussion:

I. Origin and History:

- A. William Booth is the founder of the Salvation Army.
 1. He was born in Nottingham, England in 1829.
 2. In 1844, he had a "conversion experience" and became a member of the Methodist Church.
 3. He became a "revivalist preacher."
- B. In 1862, he began work among the poor in the London slums.
 1. In 1865, Booth established the East London Christian Mission; its name was changed to the Salvation Army in 1878.
 2. A branch of the Salvation Army was organized in the United States in 1880.
 3. Today the Salvation Army has a membership of about 2,000,000 in 85 nations.

II. Truths They Teach:

- A. They have a Scriptural concept of the Godhead.
- B. They believe in the inspiration of the Scriptures.
- C. They do much good in caring for the poor, sick, homeless, etc.

III. Errors They Teach:

- A. The Salvation Army charter, which was issued in New York in 1899, says that the Salvation Army is an organization "designed to operate as a religious and charitable corporation" whose chief purpose "is to lead men and women into a proper relationship with God." (What Is The Salvation Army, pp. 8,9).
- B. Their organization is unscriptural.

1. The international headquarters is in London.
2. The head of the Salvation Army wears the rank of general; it is organized in a military fashion. Eph 1:22,23; Col. 1:18.
3. The General operates through a Staff. Acts 14:23; Phil. 1:1; 1 Peter 5:1-4.
4. In the United States, the Salvation Army is divided into four districts with headquarters in New York, Chicago, Atlanta, and San Francisco.
 - a. Each district has a commissioner over it.
 - b. The United States National Commander has headquarters in New York.
- C. They have a human creed called The Salvation Army Handbook of Doctrine. 2 Tim. 3:16,17.
- D. They teach that sin is inherited; that all men are born totally depraved. (Handbook, pp. 85-86).
 1. "Little ones" know neither good nor evil. Deut. 1:39.
 2. Sin is not inherited. Ezek. 18:20.
 3. Our spirits come from God; thus they could not be sinful. Heb. 12:9; Eccl. 12:7.
- E. They teach that one must receive a "special illumination" of the Holy Spirit in order to know that the Word is true. (Handbook, pp. 89, 133). John 20:30-31; Rom. 10:17; 1 Thess. 2:13; 2 Thess. 2:14; 2 Tim. 3:16,17; Eph. 3:3,4; 2 Peter 1:3; cf. the conversions in Acts.
- F. They teach baptism is not necessary. (Handbook, pp. 185,186). Mark 16:16; Acts 2:38; Acts 22:16; Gal. 3:27; 1 Peter 3:21.
- G. They do not observe the Lord's Supper.
 1. They warn "against the danger of trusting to any external rite as though it has virtue in itself." (Handbook, p. 88).
 2. The Bible teaches it is to be done on the first day of the week in memory of Christ. Matt. 26:26-28; Acts 2:42; Acts 20:7; 1 Cor. 11:23-30.
- H. They use mechanical, instrumental music in their worship. Eph. 5:18,19; Col. 3:16,17; Rev. 22:18,19.
- I. They have women preachers. 1 Tim. 2:8-15.

1 Cor. 14:35

- J. They raise money by various schemes in addition to freewill offerings.
1 Cor. 16:1-2; 2 Cor. 9:6,7.

Conclusion:

1. The Salvation Army is a religious body which teaches and practices false doctrine.
2. It should not be supported or encouraged by Christians in any way. 2 John 9-11.

STUDY QUESTIONS

1. Who was the founder of the Salvation Army?
2. What are some of the truths they hold?
3. Describe the organization of the Salvation Army. Is it Scriptural?
4. What is the creed book of the Salvation Army called?
5. Refute Scripturally their teaching that sin is inherited.
6. Refute Scripturally their contention that one must have a special illumination of the Holy Spirit to know that God's Word is true.
7. What does the Salvation Army teach about baptism?
8. What is the practice of the Salvation Army in regard to the Lord's Supper?
9. How do they raise money? Is this Scriptural? Why, or why not?
10. Why is the use of instrumental music in worship wrong?

Denominational Doctrines

Lecture No. 15 - The Mennonites

Introduction:

1. There are at least 12 major Mennonite groups in the United States and several tiny splinter groups.
2. Some Mennonites are much like any evangelical denomination; others are formed into various Amish bodies with varying degrees of conservatism and non-conformity with the modern world.

Discussion:

I. Origin and History:

- A. The Mennonite movement grew out of the Anabaptist movement in the Protestant Reformation.
- B. The first Mennonite congregation was organized at Zurich, Switzerland in 1525.
 1. They opposed the union of church and state.
 2. They denied the validity of infant baptism.
 3. They refused to take oaths or serve in the military.
- C. Menno Simons (1496-1561), a Roman Catholic priest, was converted to the movement and became its leader; he organized so many congregations that they began to wear his name.
- D. Many, because of persecution, fled to England in the 1500's.
- E. Thirteen Mennonite families settled in Pennsylvania in 1683.

II. Truths They Teach:

- A. They accept the verbal, plenary inspiration of the Scriptures.
- B. They are known for their works of charity which they believe is the proof of the Christian life.
- C. They believe in the Deity of Christ, His virgin birth, atoning death, and bodily resurrection.
- D. They believe in Heaven as a reward for the righteous and Hell as a punishment for the wicked.

III. Errors They Hold:

- A. Most Mennonites accept a Confession of Faith containing 18 articles which was signed at Dordrecht, Holland in 1632. 2 Tim. 3:16,17.
- B. Most Mennonite churches serve the Lord's Supper only twice a year. Acts 20:7; Exod. 20:8.
- C. Most Mennonite churches pour for baptism. Acts 8:38-39; Rom. 6:4; Col. 2:12.
- D. They practice foot washing in connection with the Lord's supper observance.
 - 1. Foot washing was a custom of ancient times. Gen. 18:4; 1 Tim. 5:10.
 - 2. It was an act of hospitality practiced in the home.
 - 3. Jesus set an example of humility by washing the disciples' feet. John 13:4-17.
- E. Some Mennonites, in their efforts to oppose worldiness, go to the opposite extreme of forbidding that which is permitted. 1 Tim. 4:3; Rev. 22:18,19.

Conclusion:

- 1. The two largest Mennonite groups in the United States are:
 - a. The General Conference Mennonite Church with over 100,000 members worldwide.
 - b. The Mennonite Church with 101,000 members in the United States.
- 2. Many of the Amish people are gradually accepting modern ways.

STUDY QUESTIONS

- 1. When and where was the first Mennonite congregation formed?
- 2. Who became the acknowledged leader of the movement and gave his name to it?
- 3. What are some of the truths the Mennonites hold?
- 4. How often do most Mennonite churches partake of the Lord's Supper? What is wrong with this?
- 5. What do most Mennonites practice for baptism?
- 6. Refute Scripturally the practice of foot washing in connection with the Lord's Supper.
- 7. To what extreme do some Mennonites go?

Denominational Doctrines

Lecture No. 16 - The Seventh Day Adventist Church

Introduction:

1. A cult is a religious movement which differs from the historic denominations in its claim for a source of inspired authority in addition to the Scriptures.
 - a. Inspiration is either claimed for its founder or an additional revelation from God is claimed.
 - b. By this definition, the Seventh Day Adventist Church is a cult.
2. The Seventh Day Adventist Church is extremely active, intensely evangelistic, and rapidly growing.
 - a. Worldwide membership is approximately 4 million.
 - b. Most members are outside of North America.
 - c. They claim to preach in more than 600 languages.
 - d. They have hundreds of schools and hospitals, publications, and radio and television programs.
3. The Seventh Day Adventist Church poses a major threat to the Cause of Christ around the world.

Discussion:

I. Origin and History:

- A. William Miller is the first of the two founders of the Seventh Day Adventist Church.
 1. Miller, a Baptist preacher, never joined the Adventist Church, but his teachings were responsible for the movement.
 2. He studied prophecy and came to the conclusion that the world would end sometime between March 21, 1843 and March 21, 1844.
cf. Matt. 24:36.
 3. When Miller's predictions proved false, Samuel Snow, a follower, predicted the return of Christ would be on October 22, 1844.
cf. Deut. 18:22.
 4. When this prediction failed, other Millerites concluded that Christ entered "the holy of holies" in Heaven to begin "blotting out sins"; when this is completed, then Christ will come, they said.

B. Ellen G. Harmon White is the second person responsible for the Seventh Day Adventist Church.

1. She was seriously injured at the age of nine by a stone thrown by a playmate and was subject to hallucinations as a result.
2. She, along with her family, became followers of William Miller in 1842.
3. In 1844, she claimed to have had the first of the hundreds of visions and revelations which continued throughout her long life.
4. In 1846, Ellen married James White, a young Millerite preacher.
5. Because of her "inspired" revelations, she became the leader of the Millerite movement.
6. In 1847, Ellen claimed she had a vision in which she was taken to Heaven. cf. 2 Cor. 12:1-4.
 - a. She saw the Ten Commandments.
 - b. The fourth commandment was encircled in a fiery halo.
 - c. She concluded that Sabbath keeping was essential for all believers.

C. The organization of the Seventh Day Adventist Church.

1. In 1860, the name "Seventh Day Adventist" was adopted by the Millerites led by Mrs. White.
2. In 1863, a general conference was held in Battle Creek, Michigan and the Seventh Day Adventist Church was officially organized.

II. Truths They Teach:

- A. They believe in verbal, plenary inspiration of the Scriptures.
- B. They believe in the Genesis account of creation and strongly oppose evolution.
- C. They strongly oppose the use of alcohol, tobacco, and other harmful, unprescribed drugs.

III. Errors They Hold:

- A. Seventh Day Adventists claim that two laws were given on Mt. Sinai:
 1. The Law of God (the Ten Commandments) is still binding, they say.
 2. The Law of Moses (the ceremonial law) was abolished, they say.

3. The Bible makes no such distinction!
 - a. Ezra read "the book of the law of Moses" which was also called "the book of the law of God." Neh. 8:1,18. Mal, 4:4
 - b. Mary obeyed "the law of Moses," which was called also "the law of the Lord." Luke 2:22,23.
 - c. The Law, which was written on tables of stone, (the Ten Commandments), was done away. 2 Cor. 3:2-13.
 - d. Christ fulfilled the Law God gave at Mt. Sinai and took it out of the way, abolished it, and "nailed it to the cross." Matt. 5:17,18; Eph. 2:14-16; Col. 2:13-17; Heb. 7:12; 8:1-13.
- B. Seventh Day Adventists teach that the sabbath (seventh day-Saturday) must be kept as a day of worship, that it was given at creation, and sanctified at Mt. Sinai.
 1. When Moses wrote Gen. 2:2,3, the sabbath day had been given at Mt. Sinai and he, in retrospect, explains the reason the seventh day was chosen. cf. Exod. 20:11.
 2. The Israelites were told to gather the manna on six days in prospect of the sabbath law which was to be given. Exod. 16:22-26.
 3. The sabbath law was not given at creation as Seventh Day Adventists argue, but at Mt. Sinai. Neh. 9:13,14.
 4. The sabbath was a sign between God and Israel. Exod. 31:17; Deut. 5:1-21.
 5. The sabbath was a part of the old law, written on tables of stone, which was abolished at the cross. 2 Cor. 3:7; Col. 2:14-17.
 6. The first day of the week, Sunday, is the Christian's day of worship.
 - a. Christ arose on this day. Matt. 28:1; Mark 16:1,2; Luke 24:1.
 - b. The church began on this day. Acts 2:1-47; Lev. 23:15,16.
 - c. The early Christians met on this day. Acts 20:7; I Cor. 16:1,2; Rev. 1:10.
- C. Seventh Day Adventists forbid the eating of pork.
 1. This is a dietary restriction of the Law which has been done away. Lev. 11:7.

2. Every creature of God is good if it be received with thanks.
1 Tim. 4:1-5.
 3. It is sinful to bind laws which God has not bound. Rev. 22:18,19.
- D. Seventh Day Adventists declare that Ellen G. White prophesied.
1. ". . .the gift of prophecy is one of the identifying marks of the remnant church. . . .this gift was manifested in the life and ministry of Ellen G. White." The Fundamental Beliefs of Seventh Day Adventists.
 2. When Christ brought salvation it was prophesied that the gift of prophecy would cease. Zech. 13:1-3.
 3. When "that which is perfect" (the New Testament) was come", prophecy, and all other spiritual gifts, ceased. 1 Cor. 13:8-10; James 1:25.
- E. Seventh Day Adventists teach the doctrine of "soul sleeping."
1. They teach man is wholly mortal with no entity capable of surviving death.
 2. The Bible teaches:
 - a. Man is made up of body, soul, and spirit. Matt. 10:28; 1 Thess. 5:23.
 - b. Our spirits come from God and at death return to God. Eccl. 12:7; Zech. 12:1; Heb. 12:9.
 3. The account of the rich man and Lazarus in Luke 16 refutes "soul sleeping."
 - a. Some say "This is only a parable."
 - 1) The Bible does not say it is a parable.
 - 2) Even if it is, parables were always based on reality. cf. Matt. 13.
 - b. The rich man was conscious, recognized Lazarus, and remembered he had five brothers back on the earth. Luke 16:23-28.
- F. Seventh Day Adventists deny the Bible doctrine of eternal punishment in Hell for the disobedient.
1. They believe that Satan and the disobedient will be annihilated.
 2. Hell is just as long as Heaven for the same word is used to determine the length of both of them. Matt. 25:46; (cf. the American Standard Version (1901) or any Greek Interlinear New Testament).

Conclusion:

1. The Seventh Day Adventist Church has the wrong founders, place and date of founding, and the wrong doctrine to be the true church. Matt. 15:13.
2. All their good works will not avail if they have not done the will of God. Matt. 7:21-23.

STUDY QUESTIONS

1. What is a cult? Is the Seventh Day Adventist Church a cult? Why?
2. Who are the two individuals mainly responsible for the Seventh Day Adventist Church?
3. What did William Miller predict about the second coming of Christ? Was he right? What did Jesus say about the time of His coming?
4. Describe Ellen G. White's vision of being taken to Heaven. Did she describe what she saw? Was the Apostle Paul allowed to do this?
5. Refute Scripturally the Seventh Day Adventist contention that two laws were given at Mt. Sinai.
6. Refute Scripturally the Seventh Day Adventist practice of binding the sabbath. Prove that the first day of the week is the day set aside by God for Christians to worship.
7. Refute Scripturally Ellen G. White's claim that she had the gift of prophecy.
8. Refute Scripturally the Seventh Day Adventist doctrine of "soul sleeping."

Denominational Doctrines

Lecture No. 17 - The Church of Jesus Christ of the Latter Day Saints (Mormons).

Introduction:

1. The Mormon Church is one of the fastest growing religious organizations in the world.
2. It is a cult for it claims to have other inspired revelations besides the Bible.
 - a. The Book of Mormon.
 - b. The Doctrine and Covenants.
 - c. The Pearl of Great Price.
3. It is an extremely wealthy organization.
4. Young men are expected to give two years of their lives to missionary work supported by their families.
5. It is a major threat to the Cause of Christ around the world.

Discussion:

I. Origin and History:

- A. Joseph Smith founded the Mormon Church at Fayette, New York on April 6, 1830.
 1. When he was 14 years old, Smith claimed two angels appeared to him and told him not to join any of the existing churches.
 2. A few years later, an angel supposedly led him to a place where he found the plates from which the Book of Mormon was translated.
 3. He began translating the plates in September, 1827 and completed them by August, 1829.
 4. Smith also claimed that John the Baptist appeared to him and Oliver Cowdery and conferred upon them the Aaronic priesthood.
 5. Later they said that Peter, James, and John conferred upon them the priesthood of Melchizedek and the keys of apostleship.
- B. Opposition forced Smith and his followers to move several times.
 1. In 1831, headquarters were established at Kirtland, Ohio.

2. They next moved to Independence, Missouri, but were expelled in 1839.
 3. They then settled at Nauvoo, Illinois.
 4. Joseph Smith and his brother were jailed in Carthage, Illinois in 1844; Joseph was shot and killed by a mob on June 27, 1844.
- C. A struggle for leadership resulted in division.
1. Joseph Smith, Jr. became president of the Reorganized Church which maintained headquarters in Independence, Missouri.
 2. Brigham Young led the main body of Mormons to Utah where they built a temple at Salt Lake City.

II. Truths They Teach:

- A. They teach that individuals are responsible for their own sins, not Adam's.
- B. They teach that baptism is immersion and it is for the remission of sins.
- C. They believe the Lord's Supper should be observed every Sunday.
- D. They emphasize the responsibility of every member to be a missionary.

III. Errors They Hold:

- A. They are wrong on the nature of God.
 1. If one is wrong on this point, it matters little how much other truth he teaches for his faith is without foundation. Heb. 11:6.
 - a. Mormons are not Christians in any sense of the word for they are polytheists.
 - b. The Bible teaches there is only one God. 1 Tim. 2:5;
Eph. 4:6; Jas. 2:19.
 2. The Bible teaches there are three Divine, distinct Persons who comprise the one God.
 - a. The Father is called God. 1 Cor. 8:6.
 - b. The Son is called God. Jno. 1:1-3; Heb. 1:8.
 - c. The Holy Spirit is called God. Acts 5:3,4.
 3. Mormons teach that all are potentially gods. ("In his mortal condition man is a God in embryo." James Talmage, Articles of Faith, p. 530).

4. They teach that Adam, Abraham, Isaac, Jacob, and others have become gods. (The Doctrine and Covenants, 132:19,20).
5. Mormons teach that God has a physical, human body.
 - a. "The Father has a body of flesh and bones as tangible as man is. . . ." (The Doctrine and Covenants, 130:22).
 - b. The Bible says, "God is a Spirit." Jno. 4:24; cf. Luke 24:39b.
- B. They teach that a living apostleship continues today and have a "Council of Twelve Apostles" as their highest governing body.
 1. To be an apostle, one had to have seen the resurrected Lord. Acts 1:22.
 2. This is why the Lord appeared to Saul on the road to Damascus. Acts 22:6-15.
 3. No one living today has seen the Lord; therefore there can be no living apostles today.
- C. They teach that miraculous gifts and revelations continue today.
 1. They "conveniently" had a "revelation" to change their policy toward blacks as a result of public pressure.
 2. Miraculous gifts ceased with the completion of the New Testament. 1 Cor. 13:8-13; James 1:25.
- D. Mormons have other "inspired, authoritative" books in addition to the Bible.
 1. The Bible is complete. 2 Tim. 3:16,17.
 2. It must not be added to. Rev. 22:18,19.
 3. Even a message from an angel which differs from the gospel must be rejected. Gal. 1:6-9.
 4. The Bible provides for us all things which pertain to life and Godliness. 2 Pet. 1:3.
- E. The Mormons' so called inspired books are filled with contradictions.
 1. Christ was born at Jerusalem according to Alma 7:10, but the Bible says He was born in Bethlehem. Luke 2:4-7.
 2. Believers were called Christians long before the birth of Christ according to Alma 46:15, but the Bible says "the disciples were called Christians first at Antioch." Acts 11:26b.

3. Christ appeared on earth to minister to people after His ascension according to III Nephi 10:18,19, but the Bible teaches that He will remain in Heaven until His second coming at the end of the world. Acts 3:20,21; Heb. 10:12,13.
- F. The Mormons teach that men can attain to the Melchizedec priesthood today, but Jesus Christ is the Christian's high priest, the only one who is a "priest forever after the order of Melchizedek." Psa. 110:4; Heb. 5:5-10.
- G. Mormons practice "baptism for the dead."
 1. They base this doctrine on a mis-interpretation of 1 Cor. 15:29.
 2. Their doctrine gives people a second chance, but the Bible does not so teach. Luke 16:19-31; Heb. 9:27.
 3. In order for one to be baptized Scripturally, he must be taught the Word of God. Rom. 10:17; Jno. 6:44,45; Heb. 8:11; Rom. 10:14; Acts 16:32.
 4. In order for one to be baptized Scripturally, he must believe that Jesus Christ is the Son of God. Jno. 8:24; Mark 16:16; Heb. 11:6; Acts 16:31.
 5. In order for one to be baptized Scripturally, he must repent of his sins. Luke 13:3; Acts 2:38; 17:30,31.
 6. In order for one to be baptized Scripturally, he must confess that Jesus is the Christ, the Son of the living God. Matt. 16:16; 10:32,33; Acts 8:37; Rom. 10:9,10.
 7. A dead person cannot hear, believe, repent, or confess, therefore a dead person cannot be baptized.
 8. These commands are personal commands, addressed to individuals; no one can obey them in our stead.

Conclusion:

1. Mormons claim to practice baptism for remission of sins, but it is not Scriptural baptism because it is based on a faulty faith, i.e. they do not believe in the God of the Bible but gods of their own making.
2. Mormons practice "celestial marriage;" men and women in this life are bound to one another in eternity. Matt. 22:29,30; Rom. 7:1-3.
3. Since 1876, the Mormons have not publically practiced polygamy, but it is still a part of their basic doctrine. cf. Matt. 19:4,5.
4. Mormons must come to know the true God if they are to be saved. Jno. 17:3.

STUDY QUESTIONS

1. Why is the Mormon Church a cult?
2. Why can not Mormons be called Christians in even the very broadest use of the word?
3. Who is the founder of the Mormon Church? When? Where did he claim he received his authority?
4. Refute Scripturally the Mormon doctrine of God.
5. Refute Scripturally the Mormon doctrine of a living, continual apostleship.
6. Why is it wrong to claim additional revelations today?
7. What are some of the contradictions in the Book of Mormon?
8. Refute Scripturally the Mormon practice of living individuals being baptized for those who are dead.
9. Why is Mormon baptism unscriptural?
10. Who must Mormons come to know if they are to be saved?

Denominational Doctrines

Lecture No. 18 - The Jehovah's Witnesses

Introduction:

1. One of the most intensely evangelistic religious groups in the world is the Jehovah's Witness cult.
 - a. All their members are required to be active in door to door canvassing.
 - b. They use the printed page widely and very effectively to spread their doctrines.
2. In 1985, Jehovah's Witnesses claimed two and one half million members.
 - a. More than 600,000 were in the United States.
 - b. Members were to be found in 216 nations.
 - c. More than 6,000 missionaries had been trained.
3. Their publication and distribution of literature is phenomenal.
 - a. The Watchtower magazine has a circulation in excess of ten million.
 - b. More than one billion pieces of literature in 176 languages have been distributed since 1920.
4. Jehovah's Witnesses pose a definite threat to the Lord's church.
5. God's people could learn a lesson from their zeal and their use of the printed page!

Discussion:

I. Origin and History.

- A. Charles T. Russell founded the Watchtower Bible and Tract Society.
 1. Russell was "pastor" of an Adventist congregation in Allegheny, Pennsylvania.
 2. In 1879, he began publishing "Zion's Watchtower and Herald of Christ's Presence."
 3. He wrote six of the seven volumes in the series, Studies in the Scriptures.
 4. He predicted Jesus would come in 1914.

5. Russell died in 1916.

B. "Judge" Joseph F. Rutherford, legal counsel for the Watchtower Society, replaced Russell as head of the organization.

1. In 1920, Rutherford wrote Millions Now Living Will Never Die.

2. He prophesied, "Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, and Jacob and the faithful prophets of old. . . ." cf. Matt. 24:36; Deut. 18:22.

3. Rutherford died in 1942 and Nathan Knorr became president of the Society.

4. Frederick Franz currently serves at the head of the Jehovah's Witness organization.

5. Worldwide headquarters are at Brooklyn, New York, USA.

II. TRUTHS THEY TEACH:

A. They teach every member is a minister (servant) and therefore must be active.

B. They understand baptism is immersion but err concerning its purpose.

C. They believe in the verbal, plenary inspiration of the Scriptures.

1. However, they have their own translation called The New World Translation which is slanted to teach their views.

2. They believe that one must have The Watchtower magazine as a "key to unlock the Scriptures."

3. Therefore, they actually follow what The Watchtower Society says the Scriptures mean, not what the Scriptures actually say.

III. Errors They Hold:

A. Jehovah's Witnesses gravely err in their teaching on the nature of God.

1. Because of this, their whole system is without foundation! Heb. 11:6; Jno. 8:24; 17:3.

2. "What, then, do the facts show as to the "Trinty?" Neither the word nor the idea is in God's Word, the Bible. The doctrine did not originate with God." (The Truth That Leads to Eternal Life, p. 25).

- a. What Jehovah's Witnesses and other people call the "Trinity," the Bible calls the "Godhead." Acts 17:29; Rom. 1:20.
- b. It is better to use Scriptural terms for Scriptural concepts. 2 Tim. 1:13.
3. The Bible teaches there is only one God. Deut. 6:4.
 - a. "Theos" is the ". . . Greek name of the divine nature. There is but one divine nature. Hence, there is but one God. There are, however, three Persons who possess this divine nature - the Father, the Son, and the Holy Spirit." (Guy N. Woods, Commentary on James, p. 139).
 - b. The Godhead is seen in the following passages: Matt. 3:16,17; 28:19; 2 Cor. 13:14.
4. The Father is called God. Eph. 4:4-6.
5. The Son is called God. Jno. 1:1-3; 10:30; 20:28; Phil. 2:5-9; Col. 2:9; Heb. 1:8.
6. The Holy Spirit is called God. Acts 5:3,4.
7. Since Christ is called "the first-born of all creation," Jehovah Witnesses argue that He is a created being. Col. 1:15.
 - a. The idea of the Greek word translated "first-born" is preeminence, first place. cf. Col. 1:18.
 - b. Likewise in Rev. 3:14, Christ is called "the beginning of the creation of God."
 - 1) Jehovah Witnesses argue that this shows God created Christ first.
 - 2) The Greek word "arche" can correctly be translated "origin" and this is its meaning in Rev. 3:14, i.e. Christ is the origin, source, Creator of all.
- B. Jehovah's Witnesses are wrong in their concept of the kingdom.
 1. They teach that the kingdom began in 1914.
 2. What does the Bible say?
 - a. Isaiah prophesied the kingdom would begin in Jerusalem in the last days. Isa. 2:1-4.
 - b. Joel prophesied that the Spirit would be poured out in the last days in Jerusalem and salvation would be available. Joel 2:28-32.

- c. Daniel prophesied that the Lord's kingdom would be set up in the days of the Roman kings. Dan. 2:1-45.
 - d. John preached the kingdom was "at hand" meaning "very near." Matt. 3:1,2.
 - e. Jesus also preached the kingdom was near. Mark 1:14,15.
 - f. Jesus taught that some of His disciples would not die until they had seen the kingdom come with power. Mark 9:1.
 - g. Jesus promised to build His church which is His kingdom. Matt. 16:18,19.
 - h. The power of the Holy Spirit came upon the apostles in Jerusalem in the last days, salvation was offered to those who called on the name of the Lord, and the kingdom began. Acts 2:1-47.
 - i. From Acts 2 onwards, the kingdom is spoken of as in existence. Acts 8:12; Col. 1:13; Rev. 1:6,9.
 - j. Therefore, the kingdom which is the church began in A.D. 33, not 1914.
- C. Jehovah's Witnesses err in their teachings on the second coming of Christ.
- 1. They teach that Christ's second coming was in 1914: "So in 1914, unseen to human eyes, Christ's second 'coming' into the kingdom took place." (From Paradise Lost to Paradise Regained, p. 174).
 - 2. The Bible teaches that no man "knows the day or the hour" of the Lord's coming. Matt. 24:36; Mark 13:32,33; 1 Thess. 5:1-3.
 - 3. The Bible teaches that Christ's coming will not be unseen, but will be seen by all. 1 Thess. 4:16; Acts 1:9-11; Rev. 1:7.
- D. The Jehovah's Witnesses err concerning the nature of man.
- 1. They say that man does not possess a soul, but is a soul. (cf. The Truth That Leads to Eternal Life, p. 36).
 - 2. They teach that when one dies, his soul dies. (cf. The Truth That Leads to Eternal Life, p. 37).
 - 3. What does the Bible say?

- a. Man is created in the image of God; God is spirit; a spirit does not have flesh and bones; therefore the image of God that man bears is his spirit, not flesh. Gen. 1:26,27; Jno. 4:24; Luke 24:39.
 - b. Man is made up of body, soul, and spirit. 1 Thess. 5:23; Matt. 10:28.
 - c. "Soul" sometimes stands for the whole man. Acts 7:14.
 - d. Soul and spirit are different, but often used interchangeably. Heb. 4:12.
 - e. When man dies, his body returns to dust, but his spirit returns to God who gave it. Eccl. 12:7; Zech. 12:1; Heb. 12:9.
- E. Jehovah's Witnesses err in their teaching concerning Hell.
1. They deny there is a place of everlasting torment.
 - a. Hell, they say, is the grave. "Good people as well as bad people go to the Bible 'hell,' the common grave of all mankind." (The Truth That Leads to Eternal Life, p. 42).
 - b. Those who preach the Bible doctrine of Hell are called "Hell fire screechers" by the Jehovah's Witnesses. (Let God Be True, p. 76).
 2. What does the Bible say?
 - a. "Hell" in the King James Version often has reference to "Hades," the place where disembodied spirits go to await the resurrection. Luke 16:19-31; 23:42,43; Acts 2:27-31; 2 Pet. 2:4.
 - b. When "Hell" is the translation of the Greek word "Gehenna," it has reference to the place of eternal punishment. Matt. 10:28; 25:41,46; Mark 9:43-48; Rev. 20:14; 21:8.
 - c. Hell is not simply annihilation, as Jehovah's Witnesses argue, but will last just as long as Heaven lasts for the same word is used to describe the duration of both. Matt. 25:46; 2 Thess. 1:6-10.
- F. Jehovah's Witnesses gravely err because they deny the bodily resurrection of our Lord Jesus Christ.
1. Jehovah's Witnesses teach: ". . .the King Christ Jesus was put to death in the flesh and was resurrected an invisible spirit creature. . . ." (Let God Be True, p. 122).
 2. What does the Bible say?

- a. The resurrection declared Jesus to be the Son of God. Rom. 1:4.
- b. If Christ was not raised, our faith is vain. 1 Cor. 15:12-19.
- c. Thomas came to believe in the resurrection of Jesus when he saw the wounds in His body! Jno. 20:24-29.
- d. A body was placed in the tomb on Friday evening; the tomb was empty on Sunday morning; obviously Jesus' body was resurrected. Luke 23:50-55; 24:1-3.
- e. Peter's argument in Acts 2:27-32 was that the Holy One (Christ) would not see corruption. What corrupts in the grave? Obviously, the body, not the spirit. Therefore it was the body of Jesus that was raised so that it did not see corruption.

Conclusion:

1. The Jehovah's Witnesses teach numerous other false doctrines; only the most glaring have been noted here.
2. Jehovah's Witnesses do not have an adequate concept of sin or the death of Christ for sins.
3. Jehovah's Witnesses err in their view that the earth is eternal. 2 Pet. 3:10-12; Heb. 1:10-12; 2 Pet. 3:13.
4. Jehovah's Witnesses, like all other cultists, have been "brainwashed;" it takes much patience and perseverance to teach them.

STUDY QUESTIONS

1. Who founded the Jehovah's Witness movement? Who was his successor?
2. What is the chief publication of the Jehovah's Witnesses? What is its circulation?
3. Why have the Jehovah's Witnesses grown so rapidly? Could the Lord's people learn anything from this?
4. Refute Scripturally the Jehovah's Witnesses teaching on the nature of God.
5. When did the kingdom begin according to Jehovah's Witnesses? What does the Bible say?
6. Refute Scripturally the Jehovah's Witnesses teaching on the nature of man.