A STUDY OF THE MAJOR DENOMINATIONS OF OUR DAY

General Information

DIVISION: Doctrinal

COURSE: A Study Of The Major Denominations Of Our Day

COURSE NUMBER: Bible 106

WHEN OFFERED: Fall Quarter of 1966 on Sunday Mornings

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TO BE STUDIED: September 4

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of The Major Denominations Of Our Day

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WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson One

ROMAN CATHOLICISM

I. THE ORIGIN OF ROMAN CATHOLICISM

A. Even before the close of the apostolic age warnings had been issued that a departure would come. Acts 20:28-30; 1 Tim. 4:1-3; 2 Tim. 4:2-4; 2 Thess. 2:1ff.

B. A study of this departure:

1. Discussion of ante-Nicene period (from close of N. T. to Nicene council-325 A. D.)

   a. Persecution by Roman government. First by Jews; but when Christianity recognized as religion separate from Judaism, considered illegal. Persecutors: Nero, Domitian, Trajan, Marcus Aurelius, Gallineus, Diocletian. Martyrs: Ignatian, Polycarp. Finally, rest from persecution when Constantine came to throne in 313.

   b. During same period, organization of church began to undergo change. (Discuss scriptural organization.)

      (1) One elder preside over meetings as permanent president -- called "bishop."
      (2) Each bishop later assigned a definite territory -- if too large had "country bishop" to work under this "city bishop."
      (3) Various problems and questions would arise and it was thought necessary to have the bishop and elders to meet--became known as councils or synods. Here issues decided and decrees made for the church.
      (4) Councils and Synods presided over by bishops from chief cities. This soon regarded as office in self and this one was called "metropolitan."
      (5) Districts were enlarged and rulers placed over these districts were called "patriarchs." There were patriarchs in Rome, Alexandria, Antioch, Jerusalem, Constantinople.

2. Next period in history called the "dark ages."

   a. In 325 A. D. Constantinople founded as capital of Roman Empire and when Rome saw she had lost her place she began to assert her right to be capital of the church!!

   b. Remember five patriarchs.(See (5) above). But, patriarch of Rome took title of "papa" or "father"; and, then, bitter battle for power among patriarchs. Battle finally narrowed down between "papa" of Rome and patriarch of Constantinople as to which would be the head of the church.

   c. In 558 A. D. patriarch of Constantinople, John the Faster, assumed the title of "Universal Bishop of the Church." Bitterly contested by pope of Rome. In 606, Emperor took title "Universal Bishop" away from John the Faster and conferred it upon Boniface III, then Pope of Rome. Thus, papal supremacy introduced.

   d. 606 really marks the beginning of what is now known as the Roman Catholic church in its fully organized form.

II. SOME OF THE FUNDAMENTAL TENETS OF ROMAN CATHOLICISM AND A REFUTATION OF THEM

A. Concerning Mary

1. Catholics teach that Mary is the mother of God.

   a. This could not be true since the mother exists before the offspring. If the doctrine were true, then Mary existed before God.

2. Catholics advocate the perpetual virginity of Mary.

   a. She had other children. Matt. 1:25 (Notice that Christ is called her First Born, indicating she had other children); Matt. 13:55-56.

3. Catholics advocate the immaculate conception (that is, that Jesus was born without inheriting the old Adamic nature.)

   a. This doctrine is wrong because it is based upon the idea of inherent sin; and this doctring is false. Ezk. 18:20.

4. Notice these points:

   a. Mary is never mentioned after Acts, Chapter 1. Isn't this somewhat peculiar in view of the extreme veneration that Roman Catholics gave to her?
   b. Lk. 11:27-28; 1 Tim. 2:5.

B. Concerning Peter

1. Catholics advocate that Peter is the foundation of the church.

   a. Make a study of petros and petra as used in this verse.
   b. 1 Cor. 3:11
   c. The church is a divine institution. Peter was a weak, frail, vacillating, fallible human. To say that a divine institution was built upon such a faulty foundation is to say that humanity upholds divinity.
   d. When Peter used the prophecy concerning the foundation of the church in Isa. 28:16, he always applied it to Christ and never to himself. I Peter 2:3-7; Acts 4:10-11.

2. Catholics advocate that Peter was the first pope.

   a. Paul not Peter had the care of the churches. 2 Cor. 11:28.
   b. Our Lord taught equality among the apostles. Matt. 20:20-29.
   c. Paul wrote a letter to the church in Rome and never mentioned Peter; how peculiar this is if Peter was the first pope!
   d. Notice Acts 10:25-26; Gal. 2:11-14.
   e. Notice how Peter speaks of himself in 2 Pet. 1:1 and 1 Pet. 5:1.
   f. Peter was married. 1 Cor. 9:5 (notice particularly how Peter is singled out in this text.); Mark 1:30.
   g. Notice in Acts 15 at the Jerusalem meeting that James was the principal character and not Peter.

C. Catholics affirm that they are responsible for giving to the world the Bible.

1. This is quite peculiar when one observes that in history they have tried to keep the Bible from the general public and have taught that only the clergy have the right to interpret it.
2. Their claim is not justified for the following reason:

   a. There are many manuscripts available today from which our translations of the Bible have been taken. These manuscripts are not originals but copies made from copies of the originals. The three oldest and most important are the Sinaitic, the Alexandrian, and the Vatican. The last named manuscript is in possession of the Catholics, although it is available to any protestant scholar for the purpose of translations. Catholics themselves do not rely upon the Vatican manuscript, which they possess, for the reason that they have taken the position that the Vulgate, which was translated by Jerome in about the middle of the fourth century , is a perfect translation of the scriptures. Roman Catholics do not possess and have never possessed the Sinaitic or Alexandrian manuscripts. The Siniatic is the most perfect manuscript extant, and it contains the entire New Testament. From this it can be readily seen that the Catholics are not responsible for the two oldest manuscripts, which have never been in their safekeeping, and those two manuscripts are the most commonly used and the most completely relied upon.

      (1) Concerning the Vulgate, here is an interesting fact: Sixtus V, the Pope, revised the Vulgate and pronounced an anathema by means of a papal bull upon anyone who changed it in the least way. He declared it perfect. He officially cursed anybody who ever changed the Vulgate as he himself had corrected and revised it. Thirty years later, after this pronouncement of anathema, Clement VIII, another pope and successor of Sixtus, made 2,000 changes in it, many of which were even of a serious nature. This is an outstanding example of the fallability (not infallibility) of the Catholic popes. Remember also, that they claim that they never change!

D. Catholics affirm that tradition is equal in authority with the scriptures.

1. According to 2 Peter 1:15, Peter evidently did not think that oral tradition was better than written revelation or else he would not have written. Remember also that Moses, the prophets, the apostles, and the evangelists of the New Testament committed God's revelation to writing. In the face of this, how can Catholics ridicule the idea of converting and edifying men by written revelation.
2. Oral tradition by its very nature is uncertain and changeable.
3. Some of the most ancient traditions claiming to be apostolic are false while others are extremely doubtful.
4. There are many ancient traditions formerly authorized by public use that are no longer observed.
5. Besides abandoning many traditions that were once practiced in early times, the Catholic church has invented many new traditions.
6. Catholic authors have differed among themselves as to the authority of tradition.

   a. (A discussion of each of these points can be read in BASIC ERRORS OF CATHOLICISM by Paul Matthews.)

7. Study 2 Tim. 3:16-17 which shows the completeness of diving, written revelation.
8. See also Matt. 15:3-6 and Col. 2:8.

E. Roman Catholics practice auricular confession.

1. When Peter rebuked Simon for the sin he committed in desiring to obtain the gift of God with money, no confession to any many was demanded nor was any priestly absolution promised. Study carefully Acts 8:22.

F. Catholics advocate the doctrine of purgatory.

1. See Lk. 16:19-31.
2. Catholics intimate that the fires of purgatory can do for man in cleansing him from all sin what the blood of Christ cannot do. But we accept the clear, scriptural teaching that the blood of Christ cleanses us from all sin. Heb. 9:12, 25, 26; 10:10, 12, 14.

G. Catholics advocate the doctrine or "sacrament" of extreme unction.

1. The dying Christian needs no priestly absolution to prepare him for his departure into eternity, for Christ does not leave his followers in their dying hour to contend with Satan in their own strength.
2. Study the following passages which give expression to the child of God's confidence in the departing hour: Ps. 23:4; 2 Tim. 1:12; 1 Pet. 1:5.

H. Catholics advocate the doctrine of celibacy.

1. Observe the prediction that this departure would come. 1 Tim. 4:1-3.
2. The Bible teaches that bishops must be married. 1 Tim. 3:2,12.
3. See also 1 Cor. 9:5; Heb. 13:4.

I. Roman Catholics call the priest "father."

1. Matt. 23:9.
2. See also Ps. 111:9.

J. Roman Catholics teach that only a certain few are priests and the other members of the church compose the laity.

1. The Bible teaches that all that have been washed in the blood of the lamb are priests. Rev. 1:5, 6; 1 Pet. 2:5, 9.

K. Roman Catholics teach their members to abstain from meats at certain seasons of the year, etc.

1. 1 Tim. 4:1-3.

L. Roman Catholics advocate the sacrifice of the mass, which they claim is a "continuation of the bloody sacrifice of the cross."

1. The Lord's Supper is described in the Bible as a feast Commemorating the sacrifice of Christ and is never expressly called a sacrifice. 1 Cor. 11:23-26.

2. See Heb. 7:26-27, a passage that is flatly contradicted by the Catholic idea of the sacrifice of the mass.

M. Catholics advocate the doctrine of transubstantiation.

1. When Jesus said, "This is my body and this is my blood," He had not yet died! Matt. 26:26-30.
2. If when Jesus said "This is my body...." means that the bread becomes the actual body, then when Jesus said, "I am the vine," why isn't He a literal vine?

   a. Discuss the figure of speech called "metonymy."

3. Even Jesus called the fruit of the vine by the same name(fruit of the vine) after He blessed it. Mk. 14:23-25; Matt. 26:26-30.

N. Catholics practice the veneration of images.

1. This is violating the principle of true worship as expressed in Jn. 4:24.
2. Idolatry of all kinds has always been expressive of the desire of man to materialize in their religious devotions that which is divine and intangible.
3. History will vindicate that when men have made images in an effort to assist them in worshipping that which the image represents, that before long the same people began to worship the image itself. This is idolatry.
4. Incidentally, (using the reasoning of Catholics on this point) how can a statue remind one of the Lord when there is absolutely no proof that it is made in his likeness, since no one knows the actual likeness of our Lord?

O. Other practices of Roman Catholicism which have also been incorporated into protestant denominationalism, will be discussed in later lessons.

STUDENT'S WORKSHEET

Lesson One
ROMAN CATHOLICISM

I. QUESTIONS ON NO. I:

1. What warnings were issued before the close of the apostolic age? _____
_____.

2. Make a list of the passages which record these warnings. _____
_____.

3. Give a brief summary of each of these. _____
_____
_____

4. What is meant by the ante-Nicene period? During this period, who were some of the outstanding persecutors and martyrs? _____
_____
_____.

5. What departures in the organization of the church took place during the ante-Nicene period? _____
_____.

6. What is the period in church history called following the ante-Nicene period?
_____

7. Relate how during this period Roman Catholicism came into existence in a fully organized state. _____
_____
_____.

II. QUESTIONS ON NO. II:

1. What are some of the doctrines Catholics affirm concerning Mary? _____
_____.

2. Did our Lord have brothers and sisters? _____

3. What is the significance of the preceding question? _____

4. What is meant by the "immaculate conception"? _____
_____.

5. Quote by memory Ezk. 18:20. _____.

6. Where is the last Biblical reference to Mary? _____

7. What is the significance of the words petros and petra in Matt. 16:18?
_____
_____.

8. Give several reasons why Peter was not the foundation of the Lord's church.
_____
_____

9. Quote by memory 1 Cor. 3:11._____

10. List at least five points proving that Peter was not the first pope._____

11. How can we prove that the Roman Catholics did not give us the Bible?

12. Give an example showing that Catholics have changed through the years.

13. Give also an example of the fallability of the popes._____

14. List at least five points showing that tradition is not equal in authority with the scriptures as Catholics affirm._____

15. Quote by memory 2 Tim. 3:16-17 which shows the completeness of divine written revelation._____

16. Give at least one passage which refutes the following tenets of Roman Catholicism:

a. Auricular confession_____
b. The doctrine of purgatory_____
c. Extreme unction_____
d. Celibacy_____
e. Calling the priest "father"_____
f. Calling a certain few "priest" and the other members of the church the laity_____
g. Abstaining from meats_____
h. The sacrifice of the mass_____
i. Transubstantiation_____
j. Veneration of images_____

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STUDY OUTLINE

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Lesson Two

JEHOVAH WITNESSES

I. HISTORY OR ORIGIN OF THE JEHOVAH WITNESS MOVEMENT

A. This movement had its origin with Charles Russell in Pittsburgh, Pa. Mr. Russell was born Feb. 16, 1852, and died in Pampa, Texas, on Nov. 1, 1916, at the age of 64. He was generally and best known as "Pastor Russell." His successor was Judge Rutherford. Following Judge Rutherford, the head of the movement was Mr. N. H. Knorr. Russell began his preaching or teaching about 1872, when he organized a group, and they were called "Russellites." He put out a series of books known as "Millenial Dawn" or "Studies in the Scriptures." Many of the fundamental tenets of the system were recorded in these publications. The Jehovah Witness organization publishes a paper in Brooklyn, N. Y., where they have their headquarters, which is called "The Watchtower". These people are very zealous, going from house to house and standing on street corners preaching their doctrines and affirming the absolute accuracy of their system.

II. FUNDAMENTAL TENETS OF JEHOVAH WITNESSES AND THE BIBLICAL REFUTATION OF THESE

A. Jehovah Witnesses teach that our Lord's second coming was fulfilled in the year 1914. They state that at this time Christ received his kingdom. They say that his coming on this occasion was spiritual and deny the doctrine of his visible coming again.

1. Rev. 1:7 teaches that "every" "eye" shall see him when he comes. This refutes their position on the second coming of Christ.
2. Col. 3:4 teaches our Lord will visibly return.

   a. The word "manifested" or "appear" in this text means "of Christ now hidden from sight in heaven, but hereafter to return visibly." (Thayer)

3. 1 Thess. 4:16-17 teaches that our Lord will be revealed visibly and audibly.
4. The scriptures teach that our Lord's kingdom began on Pentecost after the Lord's resurrection in Jerusalem and not in 1914.

   a. Mk. 9:1; Acts 1:8; Acts 2:1-4.
   b. This is the reason why after Pentecost the kingdom is always spoken of as being in existence. Col. 1:13-14; Heb. 12:28; Rev. 1:9.
   c. Jesus is now ruling on his throne over his kingdom and he will deliver up such when he comes again. This has been so since Pentecost. Acts 2:30-36; 1 Cor. 15:22-26.

B. Jehovah Witnesses deny the triune Godhead. They accuse "religionists" of teaching the doctrine that there are three gods in one.

1. Faithful Christians do not teach that there are "three gods in one." But affirm that there is one God or Godhead in which there are three

persons. These three persons are the Father, the Son, and the Holy Spirit. All of these have the same substance and are infinite in being, power, wisdom, and understanding.

2. The following passages will show tha t there is more than one person in the Godhead:

   a. In the Old Testament the uni-plural Hebrew noun, Elohim, implying a plurality in persons in the Godhead, is used. Gen. 1:1("God"in this text, Elohim)
      (1) Elohim in this passage includes not only the Father but also the Son and the Holy Spirit, for the latter two shared in the work of creation. Col. 1:16; Heb. 1:2; Gen. 1:2; Ps. 104:30.

   b. Gen. 1:26 uses the plural pronouns "us" and "our".
      (1) Unquestionably these refer to the three persons in the Godhead.

3. At the baptism of Christ the Father, Son and the Holy Spirit are all present. Matt. 3:16-17.
4. Notice also these passages: Matt. 28:19; Eph. 2:18; 1 Pet. 1:2; 2 Cor. 13:14, where in each passage the three in the Godhead are named.
5. The Bible teaches that these three persons have the essence of diety; but, it also teaches that God is one.

   a. Deut. 6:4.
      (1) This passage can be literally translated as follows: "Jehovah, our God (Elohim) is Jehovah a unity (Echad)."
   b. This second Hebrew word is found also in Gen. 2:24 where our Lord declared that man and his wife should be "one(echad) flesh." The word implies a unity with a plurality of persons!

C. Jehovah Vitnesses deny the deity of Jesus Christ, the fact that he is God, affirming that he is a created being.

1. Isa. 6:5; Jn. 12:41

   a. John affirms that it was the glory of Jesus Christ that Isaiah saw; yet the prophet affirmed that it was Jehovah that he saw; thus, John affirms that Christ is Jehovah and, therefore, God since there is no other God but Jehovah. Isa. 43:10,11.

2. Isa. 7:14; Matt. 1:22-23.

   a. Jesus was "God with us" and since there is no other God but Jehovah, it follows that Jesus Christ must be divine.

3. Isa. 9:6

   a. The term "mighty God" certainly declares the deity of Christ.
   b. The term for "mighty" (gibhor) in this text, and applied to Christ, is also applied to Jehovah in Jer. 32:18.

      (1) It is invalid to affirm that Jesus is "mighty God"(without the article) and that Jehovah is the "mighty God"(with the article); for in the New Testament the name Christ is sometimes used with the article and at other times without the article. Matt. 16:16; Rom. 5:6. (Does this mean that there

are two Christs, one as "the Christ" and the other as "a Christ"? No! In like manner there are not two "mighty Gods"; but "the mighty God" of Jer. 32:18 is the same as "mighty God" of Isa. 9:6.) It is also good to observe that in Isa. 45:22 and Isa. 10:21 in the Hebrew text the article is omitted in describing Jehovah as "mighty God", further proving that "mighty God" and "the mighty God" are the same.

4. John 2:19-22; Acts 2:32

   a. There is no contradiction between these two passages since Christ and the Father are divine and the resurrection can be attributed to both.

5. John 5:23

   a. Observe carefully the statement "<u>even as</u>", which means to the same extent or in the same manner!
   b. Here our Lord is teaching that he ought to be worshipped and esteemed as God.

6. John 20:28

   a. Thomas' words literally translated are "The Lord of me and the God of me"; thus Thomas affirmed that the Lord is <u>the</u> God, giving sure evidence to the deity of our Lord, he being <u>an</u> eye witness.
   b. Observe that our Lord did not deny the validity of his statement but rather confirmed it.

7. 1 Pet. 14:15; Isa. 8:12,13

   a. In comparing these parallel passages one can see that Peter substitutes Christ for Jehovah.

8. Rev. 1:17,18

   a. Our Lord is described "as the first and last", expressing absolute deity.
   b. It is three times applied to Jehovah. Isa. 41:4; 44:6; 48:12.
   c. Since our Lord assumed this description of himself, we have the most convincing evidence that in substance, power and eternity he is one with the Father.

9. Col. 2:9

   a. The word "Godhead" in this text means, according to Thayer, "deity; i. e. the state of being God, Godhead: Col. 2:9."

10. Supposed prooftexts used by Jehovah Witnesses in an effort to show that Jesus is a created being.

   a. Rev. 3:14. Answer: the word "beginning" in this text means "that by which anything begins to be, the origin, the active cause" (Thayer).
   b. Col. 1:15. Answer: the statement "the firstborn of all creation" cannot mean that our Lord was a created being, for in verses 16 and 17 all created things are represented as having absolute dependency on him. Creation is the work of the supreme uncreated

being and cannot belong to any creature.

c. John 14:28. Answer: this passage, and similar ones, refer to our Lord's voluntary humiliation relating to his incarnation. See Phil. 2:5, 8. Don't forget John 5:23!

D. Jehovah Witnesses also deny the deity of the Holy Spirit.

1. The Bible clearly teaches that the Holy Spirit is a person in the Godhead and not just a force.

   a. He is designated in the masculine gender. Jn. 16:13.
   b. He teaches and speaks. Jn. 14:26; 16:13.
   c. He has emotions. Eph. 4:30.
   d. He makes intercessions. Rom 8:26.
   e. He has a mind. Rom 8:27.

2. The deity of the Holy Spirit can be seen from the following:

   a. Divine names are given to him. Acts 5:3-4.
   b. The Holy Spirit possesses the attributes of being omnipresent (Ps. 139:7); omniscient (1 Cor. 2:10-11); and omnipotent (Rom. 8:11).

E. Jehovah Witnesses teach that man is wholly mortal and that he ceases to exist when he dies, with all consciousness terminating at death.

1. That man has a nature or entity (soul or spirit) distinct from the body, can be seen from the following texts and observations:

   a. Acts 9:39 -- Dorcas' body was there but she wasn't there! This is true because the real Dorcas, her spirit, had departed from the body.
   b. 2 Pet. 1:13 -- notice that Peter says that he was <u>in</u> the tabernacle and not the tabernacle itself.
   c. 2 Cor. 4:16-18 -- notice that man has both an outward and an <u>inward</u> nature. The inward is the unseen and, according to verse <u>18, it</u> is eternal!
   d. 2 Cor. 5:1-9 -- notice in verse 6 that Paul speaks of us as being <u>in</u> the body and not the body itself. Also observe that verse 8 <u>teaches</u> that we can be absent from the body.
   e. Acts 2:25-27 -- this text teaches that the receptacle of our Lord's body and soul were different. His body was in Joseph's tomb but his soul was in the hadean world(paradise). Lk. 23:43.
   f. Study carefully also these passages: 1 Cor. 7:34; Matt. 10:28; 1 Cor. 2:11; Jn. 3:6; Zech. 12:1; Micah 6:7; Dan. 7:13; 1 Kings 17:21-23.
   g. Notice:

      (1) Man is made in the image of God, being his offspring. (Gen. 1:26-27; Acts 17:28).
      (2) God is a spirit (Jn. 4:24).
      (3) A spirit does not have flesh and bones (Lk. 34:29).
      (4) God is everlasting (Rom. 16:26).
      (5) And, like begets like.
      (6) From these points the inescapable conclusion follows that man possesses a spirit which is everlasting and not identified with flesh and bones.

2. The following points and passages will prove that man lives after death.

   a. Lk. 16:19-31
   b. Matt. 17:1-8
   c. Lk. 20:37-38
   d. Man possesses an incorruptible nature (1 Pet. 3:4); the word "incorruptible" as it appears in this text is applied to God in 1 Tim. 1:17.
   e. It is our bodies that are mortal and not our spirits(Rom. 6:12; 8:11; 2 Cor. 4:11).
   f. It is the body that sleeps in death and not the spirit (Matt. 27:52).

H. Jehovah Witnesses deny the doctrine of eternal punishment

1. The Bible teaches, however, that there is more punishment for the wicked than just death. (Heb. 10:28-29).
2. Matt. 25:46 teaches us that the punishment for the wicked will be everlasting -- equal in duration with "life" for the righteous!

   a. The word "everlasting" as it appears in Matt. 25:46 is used to apply to God (Rom. 16:26); the Spirit (Heb. 9:14); and to life (Matt. 19:16).

3. The same Bible that teaches that God's throne is "forever and forever" (Heb. 1:8) also teaches that the smoke of the torment of the wicked will ascend up "forever and forever" (Rev. 14:11; 20:10).

   a. Observe that the wicked are to be "tormented"; consciousness is absolutely necessary for this to obtain.

STUDENT' WORKSHEET

Lesson 4
JEHOVAH WITNESSES

I. QUESTIONS ON NO. I:

1. Who is the founder of the Jehovah Witness movement? _____

2. Where was it founded? _____

3. Who was the successor to its founder? _____

4. By what other name is this organization known? _____

5. What is the name of the paper published by the Jehovah Witness organization? _____

6. Where are the headquarters of this movement? _____

II. QUESTIONS ON NO II:

1. When do the Jehovah Witnesses say that the Lord's second coming was fulfilled? _____

2. Further explain their concept of the second coming of Christ. _____

3. Prove that our Lord's coming will be visible. _____

4. In today's lesson whom did we learn will see the Lord when he comes? _____

5. When did the Lord's kingdom begin in an established state? _____

6. Prove that our Lord is now ruling on his throne over his kingdom. _____

7. How long will he thus reign? _____

8. Explain the Biblical teaching on the triune Godhead. _____

9. Prove that the Son and the Holy Spirit shared with our Father in the work of creation. _____

10. What do the pronouns in Gen. 1:26 suggest? _____

11. What event in the life of Christ presents the plurality of persons in the Godhead? _____
List other passages which show that there is a plurality in the Godhead. _____

12. What do Jehovah Witnesses teach concerning the deity of Jesus Christ? _____

13. Show how Isa. 7:14 and Matt. 1:22,23 prove the deity of Jesus Christ?

14. Quote by memory Isa. 9:6.

15. Prove that it is invalid to affirm that Jesus is "Mighty God" (without the article) and that Jehovah is the "mighty God" (with the article).

16. What is the significance of the statement "even as" in John 5:23?

17. What were the words of Thomas when he saw the Lord following his resurrection? And how do they apply to the present situation?

18. In the first chapter of Revelation how did the Lord describe himself?

19. What is the meaning of the word "beginning" in Rev. 3:14?

20. What is the significance of the statement "the firstborn of all creation" in Col. 1:15?

21. What position do the Jehovah Witnesses take relative to the deity of the Holy Spirit?

22. Prove that the Holy Spirit is a person in the Godhead and not just a force.

23. Prove that he is a divine personality.

24. What do Jehovah Witnesses teach concerning the nature of man?

25. How does the story of the death of Dorcas prove the fact that man possesses a nature or entity distinct from the body?

26. In 2 Cor. 4 man possesses two natures. What are they?

27. What is the significance of observing that the inward man is unseen?

28. Prove from the writings of Paul and Peter that they did not believe that the body was the whole of man, but that the real man was incased in the body.

29. Using the sermon Peter preached on Pentecost, prove that the receptacle of

our Lord's body and soul were different. _____

_____

30. On the basis that man is made in the image of God develop an argument proving conclusively that man possesses an immortal spirit. _____

_____

31. List three accounts found in the books recording the life of Christ which show that man lives after death. _____

_____

32. In this lesson why were 1 Pet. 3:4 and 1 Tim. 1:17 observed together? _____

_____

33. What part of man is said to be mortal? _____

34. What part of man is said to sleep in death? _____

35. What do Jehovah Witnesses teach relative to eternal punishment? _____

_____

36. Prove that the punishment for the wicked and the happiness for the righteous are equal in duration. _____

37. The word "everlasting" which modifies the punishment for the wicked in Matt. 25:46 is used with relation to whom? _____

38. What about those who despise Moses' law? How does this fit into today's lesson? _____

39. Why is it significant to observe Heb. 1:8 and Rev. 14:11 together? _____

_____

40. What is necessary in order for "torment" to obtain? _____

TO BE STUDIED: Sept. 18

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of the Major Denominations of Our Day

COURSE NUMBER: Bible 106
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Three

CHURCH OF CHRIST SCIENTISTS

INTRODUCTION:

A. The evidence is so demonstrative that we can readily conclude that this denomination is neither "Christian" nor "Science".

1. It is not Christian because it opposes many, many principles of New Testament Christianity and the teachings of God's Holy Word.
2. It is not Science because it is contrary to scientific principles.

I. THE ORIGIN OF THE CHURCH OF CHRIST SCIENTISTS

A. "Christian Science is the religion founded by Mary Baker Eddy, and represented by the Church of Christ, Scientist. The Christian Science denomination was founded by Mrs. Eddy at Boston in 1879, following her discovery of this religion at Lynn, Mass., in 1866, and her issuing of its textbook, Science of Health With Key To The Scriptures in 1875." (From Modern Churches and the Church, Wilhite)

II. FUNDAMENTAL TENETS OF THE CHRISTIAN SCIENCE ORGANIZATION AND A REFUTATION OF EACH OF THEM

A. Concerning the Holy Scriptures

1. "The material record of the Bible is no more important to our well-being than the history of Europe and America", Miscellaneous Writings, page 170.

   a. Refutation: 2 Tim. 3:16, 17; Eph. 3:3-4; Rev. 1:3.

2. "The second chapter of Genesis contains a statement of this material view of God and the Universe, the statement which is the exact opposite of scientific truth." Science and Health, page 521.

   a. John 17:7

3. "The second chapter of Genesis which portrays Spirit as supposedly cooperating with matter in constructing the Universe is based on some hypothesis of error." Science and Health, page 522.

   a. Ps. 119:160; 1 Jn. 2:21.

4. Citing Genesis 2:7, "Is it a truth or a lie concerning man and God? It must be a lie." Science and Health, page 524.

   a. Titus 1:2, etc.

B. Concerning the personality of God

1. "What is God? God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle." Science and Health, Page 465.

a. The Bible presents God as a divine personality and not principle.

(1) He remembers. Jer. 31:20
(2) He speaks. Heb. 1:1
(3) He hears. Gal. 2:24
(4) He sees. Gen. 6:5
(5) He knows. Acts 15:18
(6) He judges. Ezk. 18:30

b. See also 2 Tim. 1:12 where the personal masculine pronoun "he" is applied to Him.

C. Concerning the incarnation of Christ

1. "The Virgin-mother conceived the idea of God, and gave to her ideal the name of Jesus." Science and Health, page 29.

a. Lk. 1:30,31

2. "Jesus was the offspring of Mary's self-conscious communion with God." Science and Health, page 29.

a. Lk. 1:30-31

3. "Mary's conception of him was spiritual." Science and Health, Page 332.

a. Jn. 1:14

4. "The Christ is incorporeal, spiritual." Science and Health, Page 332.

a. Heb. 10:5
b. 2 Jn. 7

D. Concerning the sacrificial death of Christ

1. "His disciples believed Jesus to be dead, while he was hidden in the sepulchre, whereas he was alive." "In Science, Christ never died... the flesh seemed to die though he did not." "Paul writes, 'For if, when we were enemies, we were reconciled to God by the (seeming) death of His Son.'" Science and Health, pages 44, 62, 45.

a. Rev. 1:18
b. Rom. 10:9-10
c. Rom. 5:10, 6:8
d. Phil. 2:8
e. Acts 3:15
f. Jn. 19:33

2. "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flow-in his veins as He went daily about His Father's business." Science and Health, page 25.

a. Heb. 9:22
b. Rom. 5:9
c. Eph. 1:7; Col. 1:13, 14
d. 1 Pet. 2:24

E. Concerning the resurrection of Christ

1. "His disciples believed Jesus to be dead while he was hidden in the sepulcher whereas He was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal material sense." "They saw him after His crucifixion that He had not died." Science and Health, pages 44,46.

a. 1 Cor. 15:3-4
b. Rom. 14:9
c. 1 Cor. 15:20
d. Rev. 1:18

F. Concerning the Holy Spirit

1. "In the words of St. John, 'He shall give you another Comforter, that he may abide with you forever'. This Comforter I understand to be Divine Science." Science and Health, page 55.

a. Jn. 14:26
b. Jn. 16:7-8, 23

G. Concerning the reality of Satan and his kingdom

1. "The beliefs of the human mind rob and enslave it and then impute this result to illusive personification named Satan." Science and Health, page 187.

H. Concerning the fact of sin

1. "There is no sin." "Evil has no reality." Science andHealth, pages 447, 71.

a. Rom. 3:23
b. Rom. 7:21
c. Jn. 16:8
d. 1 Jn. 1:8-10
e. Prov. 14:9

I. Concerning sickness, disease, and death

1. "Sin, disease, and death have no foundations in Truth." "Man is never sick, for Mind is not sick and matter cannot be." "There is no disease." "Sickness is not real." "In Science, no breakage or dislocation can really occur." "Death. An illusion." Science and Health, pages 415, 393, 421, 394, 402, 584.

a. Matt. 4:24-25
b. Matt. 11:3-6
c. Jn. 8:16
d. Acts 3:2
e. Jn. 11:14

J. Concerning prayer

1. Audible prayer is impressive...but does it produce any lasting benefit?" "God is not influenced by man." "The danger from prayer is that it may lead us into temptation." "If prayer nourishes the

belief that sin is cancelled and that man is made better merely by praying, prayer is evil." Science and Health, pages 7, 5.

a. Jas. 5:16
b. Ps. 34:6
c. Matt. 6:13
d. Ps. 32:5
e. 1 Jn. 1:8-10
f. Jas. 5:15,16
g. Phil. 4:6-7

III. QUESTIONS FOR CHRISTIAN SCIENTISTS

A. Is mortal mind evil? Then how about Christ hungering?
B. If death is not a reality, then what about the death of Christ?
C. How can Christian Scientists claim to heal since according to their position there is nothing to heal--sincethere is no matter?
D. If there is nothing but God, whence then this mortal mind? How can there be mortal mind in God?
E. Why do Christian Scientist patients often die of the very ailments of which they have been "healed"?
F. If there is no sin, then did Christ die for nothing?
G. If sickness is just in the mind, then why did Paul tell Timothy to take a little wine for his stomach's sake?
H. Why did Christ turn water to wine and multiply loaves and fishes to satisfy hunger if our bodies are non-existent.
I. What happened to Mrs. Eddy?

STUDENTS'WORKSHEET

I. QUESTIONS ON NO. I:

1. Who is the founder of the Christian Science organization?

2. What is the standard textbook for this organization?

II. QUESTIONS ON NO. II:

1. Do members of the Christian Scientist organization have respect for the Lord's word?

2. Give evidence of your answer to question 1.

3. Quote by memory Jn. 17:17.

4. Also quote by memory Tit. 1:2.

5. What position does the Christian Scientist denomination take concerning the personality of God?

6. Give Scriptural evidence that God has a personality and is not just principles.

7. What do members of the Christian Scientist denomination teach concerning the incarnation of Christ?

8. Was Jesus made flesh and did he possess a body? Cite scriptures.

9. Do members of the Church of Christ Scientist believe that Jesus died?

10. Give at least three passages showing that Christ literally died.

11. What do Christian Scientists teach concerning the shed blood of our Lord?

12. Quote by memory Heb. 9:22 and Eph. 1:7 which show the efficacy of the shed blood of Christ.

13. Do Church of Christ Scientists believe Jesus was raised from the tomb?

14. According to 1 Cor. 15:1-4, what are the fundamental facts of the gospel?

15. What did Jesus say of himself in Rev. 1:18?

16. Whom do Christian Scientists say the Holy Spirit is?

17. Quote by memory Jn. 14:26 which tells who the Comforter is.

18. Do Christian Scientists believe in the reality of Satan and evil?

19. What text clearly teaches that the devil is a reality?

20. Concerning sin, what do Christian Scientists affirm?

21. List four passages that show the reality of sin and evil.

22. Concerning sickness, disease, and health, what do the Christian Scientists say?

23. Of whom do we read dying in Jn. 11?

24. In today's lesson, who was brought to Christ and for what purpose?

25. What is the Christian Science organization's concept of prayer?

26. Quote by memory Jas. 5:16.

27. List two passages that show the efficacy of sincere prayer.

III. <u>QUESTIONS ON NO. III</u>:

1. Make a list of at least five questions that would be good to ask a Christian Scientist concerning the fundamentals he has espoused.(Use back)

TO BE STUDIED: Sept.25

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of the Major Denominations of Our Day

COURSE NUMBER: Bible 106
WHEN OFFERED: Fall Quarter, 1966, Sunday mornings

Lesson Four

EPISCOPALIANS

I. THE ORIGIN OF EPISCOPALIANISM

A. "The rupture from Rome in England was not, in the first instance, the product of the protest of religious principles against ecclesiastical abuse...it was a political necessity to which Henry VIII resorted in order to accomplish and to justify his divorce from Catherine, and marriage with Ann Boleyn. In 1531 Henry arraigned the clergy of a violation of praemunire for being accomplices with Cardinal Wolsey, who had excised legatine functions without the royal consent. The two convacations compounded by the payment of 118,000 pounds. But the king, not satisfied with this evidence of a submissive temper, demanded that he should be recognized as 'chief protector, the only supreme lord and head of the Church and clergy in England'...on the Pope's command, that he take back Catherine, Henry secured the passage of the Act of Supremacy, by which the English soverign became, without limitation, 'the only supreme head in earth of the Church of England...the Church of England was thus severed from the papal communion, and constituted an independent body. It was not long before the king made a bold use of his new authority by abolishing the monastic establishments, and confiscating their wealth, amounting to 38,000,000 pounds (1536-39). But a thorough doctrinal reformation was not among the purposes of Henry." (Schaff-Herzog Encyclopedia, Vol.I, p.726.)

B. "During the reign of Henry VIII, Thomas Cranmer began the writing of the Book of Homilies and the Forty-Two Articles. Later this book was reduced to Thirty-Nine Articles as now incorporated in the Common Book of Prayer. The Episcopalian Church of today is based upon the Apostles' and Nicene Creeds, together with the Thirty-Nine Articles of the Church of England." (Churches of Today, by L.G. Tomlinson.)

C. "The Church of England was established in the new world by English colonists and was under the jurisdiction of the Bishop of London. This ecclesiastical connection was severed during the War of the Revolution and the Church of England in the colonies became the Protestant Episcopal Church in the United States. The Episcopal Church derives its name from its Episcopalian form of government inherited from the Roman Church whereby the churches are governed by bishops or overseers. The word 'overseer' comes from the Greek word 'episkopos' hence, the name Episcopal." (Ibid.)

II. THE FUNDAMENTAL TENETS OF EPISCOPALIANISM AND THE BIBLICAL REFUTATION OF SUCH.

A. Episcopalians believe that the church should be governed by the Episcopacy.

1. The Bible does not advocate any diocesan Episcopacy--one bishop ruling over several churches.
2. The Bible rather teaches a plurality of bishops or elders whose overseership is limited to the local congregation.

   a. Observe first that the names "elder", "bishop", and "overseer" are all applied to the same capacity. Acts 20:17,28; Titus 1:5-7; 1Tim. 3:1ff; 1Pet. 5:1-3.
   b. Next, observe that there was a plurality of these men in each congregation. Acts 15:4; Acts 14:23; etc.

c. Observe that their oversight was limited to the local church. (Acts 20:28; 1Pet. 5:2 (..."which is among you...").)

B. Episcopalians believe that one is justified by faith only. (Article II, Prayer Book).

1. We are not justified by faith only. (James 2:24.)
2. Faith without works is dead. (James 2:26.)
3. If one can be saved by faith only he can be saved before calling on God. (Rom. 10:13-14.)
4. If one can be saved by faith only he can be saved before he ever comes to God. (Heb.11:6.)
5. If one can be saved by faith only he can be saved before and without becoming a child of God.(Jn.1:11-12.)
6. If one can be saved by faith only he can be saved and never confess Christ. (Jn.12:42.)
7. The Bible teaches for faith to avail that it must be an obedient faith. (Rom. 1:5; Rom. 16:26; Gal. 5:6.)

Pouring

C. Episcopalians substitute affusion for baptism.

1. The Bible teaches that baptism is a burial.(Rom. 6:4.)
2. The Bible teaches that it takes much water for baptism. (Jn. 3:23).
3. Jesus was immersed (Matt. 3:13-17; Mk. 1:9-11. Observe the marginal rendering in the American Standard Version in verse 9).
4. Study very carefully the baptism of the Ethiopian (Acts 8:36-38).
5. The word "baptize" means "to dip, plunge, or immerse"; it never did carry the idea of affusion.
6. In the lessons to follow, the arguments presented in an effort to sustain the practice of affusion will be stated and a refutation of each observed.

D. Episcopalians believe that infants are sinners. (Book of Common Prayer, p.230).

1. Ezk. 18:20.
2. Ezk. 28:16.
3. Matt. 18:1-4; Mk. 10:14.
4. Sin is a transgression of the law (1Jn. 3:4; Rom. 4:15); and, since there is no law adaptable to the irresponsible or infants, there can be no sin committed by them.

E. Episcopalians practice infant baptizing.

1. The Bible teaches the following as prerequisites to Scriptural baptism:

   a. Hearing the Word and being taught. (Matt. 28:18-20).
   b. Believing. (Acts 8:36-38; Mk. 16:16).
   c. Repentance (Acts 2:38).
   d. Confession (Acts 8:36-38).
   e. Gladly receiving the Word (Acts 2:41).

2. There is not a single example of infants being baptized in the New Testament, nor is there a command for such or a necessary inference implying such!
3. In another lesson, the arguments presented in an effort to sustain the practice of baptizing infants will be presented and the refutation of these sustained.

F. Episcopalians live by the 39 Articles of their religion, and their Common Prayer Book.

1. The Lord's Word is an all-sufficient guide in matters religious (2Tim.3:16; 2Pet.1:3).
2. Their creed, along with all the other man-made creeds, constitutes additions or subtractions to God's Word.

   a. There is not a human creed in existence that does not fall into this category.
   b. Study carefully Rev. 22:18-19; Gal.1:6-9; 1Pet. 4:11; etc.

III. OBJECTIONS TO EPISCOPALIANISM

A. The following objections are found in the book THE GREAT CONTROVERSY by Ashley S. Johnson, on page 97:

1. Its name cannot be found in the Bible.
2. Their creed is a human production.
3. It began 1400 years after apostolic times.
4. It was founded by Henry VIII and not by Christ.
5. It was the daughter of Roman Catholicism.
6. It borrowed sprinkling from the apostasy.
7. It teaches justification by "faith only".
8. It binds infants to a human creed before they know good from evil.
9. It binds parents to teach their children tradition.
10. Its creed, containing thirty-nine articles, implies the insufficiency of the Bible as a rule of faith and practice.
11. Its system of confirmation is not found in the New Testament.
12. It calls the Lord's Supper and baptism sacraments, thus perpetuating the language of Rome.
13. It hinders the progress of Christian union by making its creed a test of fellowship.

STUDENTS' WORKSHEET

I. QUESTIONS ON NO. I:

1. How did Episcopalianism come into existence? _____

_____

2. What is the name of this denomination in England? _____

3. Upon what are the cardinal doctrines of Episcopalianism based? _____

_____

II. QUESTIONS ON NO. II:

1. Briefly state what the Bible teaches concerning the organization of the Lord's Church. _____

_____

_____

2. How many elders should exist in each congregation of the Lord? _____

_____

3. To what extent is their overseership limited? _____

4. Make a list of the names applied to this capacity. _____

_____

5. List five points which prove we are not saved by faith only. _____

_____

_____

_____

6. Quote by memory James 2:24 and Gal. 5:6.

7. Before faith is efficacious, what must it do? _____

8. What is meant by "affusion"? _____

9. Under what figure is scriptural baptism presented in the Bible? _____

_____

10. What is necessary for scriptural baptism to be accomplished? _____

_____

11. Relate the baptism of Christ. _____

_____

12. Do the same for the baptism of the Ethiopian. _____

_____

13. What does the word "baptize" mean? _____

14. List two passages in the book of Ezekiel which show that infants are not born depraved. _____ _____

15. Like whom must an individual become in order to become a citizen in the kingdom of heaven? _____

16. Give a definition of sin and show how it applies in this lesson. _____

_____

17. List the necessary prerequisites of scriptural baptism. _____

_____

_____

III. QUESTIONS ON NO. III:

1. Make a list of at least 8 valid scriptural objections to Episcopalianism.

TO BE STUDIED: October 9

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of the Major Denominations of our Day

COURSE NUMBER: Bible 106
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Six

METHODISTS

I. THE ORIGIN OF METHODISM

A. "Methodism was founded by John Wesley, an ordained priest in the Episcopal Church. Wesley lived and died an Episcopalian and had no intention of organizing a new church. The Methodist Episcopal Church came into existence in this manner: John and Charles Wesley, with Whitefield and about a dozen other students at Oxford formed themselves into a society for the purpose of overcoming the formalism and ritualism of the Episcopal Church and to stimulate piety and spirituality among its members. Other societies were organized, and because of their methodical manner of life, they were called Methodists. The appellation obtained currency and upon the death of Wesley these societies banded together under a conference and became known as the Methodist Episcopal Church, although they, for a time, considered themselves a part of the Episcopal Church.

"The Methodist Episcopal Church of the United States originated with the Christian Conference held in Baltimore, December 24, 1784. The Baltimore conference adopted the Book of Discipline prepared by Wesley which reduced the thirty-nine articles of the Episcopal Prayer Book to twenty-four articles and added one covering the rulers of the United States. Also the Apostles' Creed which the Episcopal Church inherited from the Roman Catholic Church, was incorporated in their form of worship.

"The English Church is divided into some nine subdivisions, while the American Methodists are divided into over fifteen separate bodies." (CHURCHES OF TODAY, by L. G. Tomlinson, p.57.)

B. The following statement is taken from the UNITED STATES RELIGIOUS REPORT, Vol.2, p. 1082, as quoted by J. Porter Wilhite in his book, MODERN CHURCHES AND THE CHURCH: "This large and popular denomination originated in England in the Oxford University in 1729, when Charles and John Wesley and a number of others began to meet for religious exercises."

C. The following paragraphs are taken from DOCTRINES AND DISCIPLINE OF THE METHODIST CHURCH, 1948, pp.3-6, this book being a publication of the Methodist Publishing House:

1. "The Methodist Church is a church of Christ in which 'the pure Word of God is preached, and the Sacraments duly administered'. This church is a great Protestant body, though it did not come directly out of the Reformation but had its origin within the Church of England. Its founder was John Wesley, a clergyman of that church, as was his father before him. His mother, Susan Wesley, was a woman of zeal, devotion, and strength of character who was perhaps the greatest single human influence in Wesley's life."
2. "In the history of Methodism two notable divisions occurred. In 1828, a group of earnest and godly persons, largely moved by an insistence on lay representation, separated and became the Methodist Protestant Church. In 1844, there was another division, the cause being construed by some as the question of slavery, by others as a constitutional issue over the powers of the General Conference versus the episcopacy. After years of negotiation a Plan of Union was agreed upon; and, on May 10,1939, The Methodist Episcopal Church, the Methodist Episcopal Church South, and The Methodist Protestant

Church united to form The Methodist Church."

II. FUNDAMENTAL TENETS OF METHODISM AND AN EXAMINATION OF EACH IN THE LIGHT OF "WHAT SAITH THE LORD"

A. Methodists have what is called The Methodist Discipline, which gives rules and regulations as well as their articles of faith, being, of course, human in origin.

1. There is only one book given by the inspiration of God and it is all-sufficient (2Tim. 3:16-17).
2. The Lord has given unto us all things that pertain to life and godliness (2Pet. 1:3).
3. The apostles were directed into all truth; hence, no subsequent revelations (John 16:13; 14:26; Jude 3).
4. There is not a human creed existent that doesn't in some way and in some place contradict what the Bible says.

   a. In view of this, study carefully Gal. 1:6-9; Rev.22:18,19; 1Pet. 4:11.

B. Article IX of the Methodist Discipline teaches justification by faith only: "Wherefore, that we are justified by faith only is a most wholesome dodtrine, and very full of comfort."

1. The Bible teaches we are justified by a system of things and not by faith only:
   a. Justified by grace (Rom. 3:24).
   b. Justified by the blood of Christ (Rom.5:9).
   c. Justified by the resurrection of Christ (Rom. 4:25).
   d. Justified by faith (Rom. 5:1).
   e. Justified in the name of the Lord Jesus and by the Spirit of our God (1Cor. 6:11).
   f. Justified by works (James 2:24).
   g. Etc.

2. Study carefully James 2:14-26.

   a. A man without works, though he has faith, cannot be saved (v.14).
   b. Faith without works is dead (v.17).
   c. If faith alone could save then, all the devils would be saved, for they believe (v.19).
   d. Faith is made perfect by works (v.22).
   e. We are not just justified by faith "only" (v.24).
   f. Faith without works is as dead as the body without the spirit (v.26).

3. Observe the pointsaand refutation of the doctrine of "faith only" as they appeared in last week's lesson.

C. Methodists admit that John Wesley founded their church (see the quotation from THE METHODIST DISCIPLINE in No. I of this lesson.)

1. Except the Lord build the house they jabor in vain that build it (Ps.127:1).
2. Every plant the Heavenly Father hath not planted shall be rooted up (Matt. 15:13).
3. The Lord's church was established by the Lord! (Matt. 16:18).

D. On Page 9 of the METHODIST DISCIPLINE this statement appears: "The name of the church shall be The Methodist Church."

1. We are to speak as the oracles of God (1Pet.4:11); yet, nowhere in the Bible do we ever read of The Methodist Church.

2. How could one expect to go to heaven in a church, the name of which is not even found in the Bible?
3. How can a thing be scriptural when you can't read about it in the scriptures?
4. In the Bible we read of the church being called:

   a. The church (Matt. 16:18).
   b. The church of God (1Cor.1:2).
   c. The church of the Lord (Acts 20:28 A.S.V.)
   d. The church of Christ (Rom. 16:16).

E. Methodists will agree that division is permissible.

1. Our Lord prayed for unity (Jn. 17:20-21).
2. Our Lord died that unity might be achieved (Eph.2:15).
3. Our Lord taught that there was one way (Matt. 7: 13,14; Jn.14:6).
4. Christ said there would be one fold (Jn. 10:16).
5. Analyze carefully Paul's statement concerning unity in 1Cor. 1:10.

   a. "Perfectly."
   b. "Joined."
   c. "Together."
   d. "In the same mind."
   e. "And in the same judgment."
   f. "And that there be no divisions among you."

6. Our Lord promised to build one church (Matt.16:18).

   a. This He did (Eph. 4:4; 1:22,23).

F. Methodists advocate that the church is to be governed by a general conference which has full power to make rules and regulations for the church: "The General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of said powers shall have authority as follows:..." (DISCIPLINE, p.10).

1. The New Testament church was purely congregational in its form of government.

   a. There was a plurality of elders over the local congregation, but never an elder or bishop over a plurality of churches (Acts 14:23; Phil.1:1; Tit.1:5; 1Pet.5:1ff).

2. It is not the duty of the church to make laws but to obey the laws made by the head of the church (Col.1:18-24; Matt. 28:18-20).

G. Concerning the Old Testament the Discipline states on page 26: "Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor offer civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral."

1. The Old Testament has been nailed to the cross (Col. 2:14).
2. We are dead to the law (Rom. 7:4).
3. The law has been abolished (Eph. 2:15).

H. Methodists affirm that it is scriptural to baptize infants (see The Discipline, p.470).
1. The Bible teaches that the following things must precede scriptural baptism:

   a. The individual must be taught (Matt. 28:18-20).
   b. The individual must be capable of gladly receiving the word (Acts 2:4).
   c. The individual must be a believer (Acts 8:36-38).

d. The individual must be penitent (Acts 2:38).
e. The individual must confess that Jesus Christ is the Son of God (Acts 8: 36-38).

2. In an effort to justify the practice of baptizing infants the following arguments are presented; with the refutation of each being observed:

a. "When the Israelites were baptized under Moses in a cloud under the sea surely infants were also.(1Cor. 10:1-3; Ex.14:29-30)."

(1) If this proves infants should be baptized, then we should also baptize our cattle, bread, trays, and all our possessions, for these things accompanied the Israelites as they passed through the sea also.
(2) Israel was saved from bondage just as we are saved from our sin; yet, infants have no sin from which to be saved!

b. "The great commission speaks of 'all creatures' and surely this would include infants. (Matt. 28:18-20; Mk. 16:15,16)."

(1) According to this reasoning, all animals would be included, too.
(2) Also, according to this reasoning, morons, imbeciles, etc., would be included.
(3) "All creatures" includes those capable of receiving instruction--those to whom preaching can be directed.
(4) Also, "all creatures" includes those who are capable of believing (Mk. 16:16).

c. "Infant baptism stands to its subjects and the church as circumcision did unto the Abrahamic covenant."

(1) If circumcision has the relationship to the Old Testament as baptism does to the New Testament, then why were Jesus and the Pentecostians baptized? They had been circumcised.
(2) Circumcision was a parental responsibility whereas baptism is a personal responsibility (Acts 2:38).

d. "We read of households being baptized in the early apostolic days. Surely infants were in these households. Hence, we have an apostolic example of infants being baptized."

(1) In every recorded case of a household being baptized, our Lord recorded something with relation to it that shows that infants were <u>not</u> included:

(a) Cornelius <u>feared</u> God with all of his house (Acts 10:2).
(b) Crispus <u>believed</u> with all of his house (Acts 18:8).
(c) The word <u>was spoken</u> to the jailer's house. Also, he <u>believed</u> in God with all of his house. (Acts 16:32-34).
(d) The household of Lydia was spoken of as brethren; and they were also capable of being <u>comforted</u> (Acts 16:14,15,40).
(e) The household of Stephanas had <u>addicted</u> themselves to the ministry of the saints (1Cor. 1:16; 16:15.)

I. On page 470 of THE DISCIPLINE this quotation appears: "Let every adult, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion."

1. Eph. 4:5 teaches there is one baptism.
2. Observe the chart which appears on the following page.

New Testament Baptism Requires	Record	Immersion Requires	Sprinkling or Pouring Requires
1. Water	Acts 8:36; 10:47	Water	Water
2. Much water	John 3:23	Much Water	---
3. Coming to the water	Acts 8:38	Coming to the water	---
4. Going down into the water	Matt.3:13;Acts8:36	Going down into water	---
5. Coming up out of the water	Matt.3:16;Acts8:39	Coming up out of water	---
6. A form of burial	Rom.6:4; Col.2:12	A form of burial	---
7. A form of resurrection	Rom. 6:4; Col.2:12	A form of resurrection	---
8. A form of birth	John 3:5	A form of birth	---
9. A form of planting	Rom. 6:5	A form of planting	---
10. A form of washing the body	Heb. 10:22	A form of washing the body	---

3. Arguments presented in an effort to sustain the practice of sprinkling and pouring will be discussed and answered in a lesson to follow.

STUDENTS' WORKSHEET

I. QUESTIONS ON NO. I:

1. Give a brief history of the origin of Methodism. _____

_____

_____

_____

2. According to their own testimony, who was the founder of the Methodist church? _____

3. Also, according to their own testimony, in what church did the Methodist church have its origin? _____

4. What churches merged to form The Methodist Church? _____

II. QUESTIONS ON NO. II:

1. List three points that prove the sufficiency of God's Word and that we should not have books of human origin in matters religious. _____

_____

_____

2. What characterizes every human creed in existence? _____

3. What solemn warning was issued in the Galatian letter as well as the last book in the Bible? _____

4. What does Article IX of The Methodist Discipline say? _____

_____

5. By what things are we said to be justified? _____

6. List five points in James 2 which prove that we are not justified by faith only. _____

_____

7. Who is the founder of the church of the New Testament? _____

8. What about an institution that is not built by the Lord? _____

9. What about any institution not planted by our heavenly Father? _____

10. By what name is the church of our Lord identified in the New Testament? _____

11. For what purpose did our Lord pray and die? _____

12. How many ways are there to heaven? _____

13. Give an analysis of 1 Corinthians 1:10. _____

_____

14. How many churches did our Lord promise to build? _____

15. Did he do this? Prove your answer. _____

16. Give a brief statement of the government of the New Testament church, showing how this differs from the situation that exists in the Methodist church. _____

_____

_____

17. What do Methodists teach concerning the Old Testament? _____

18. What has happened to the Old Testament? _____

19. What must precede scriptural baptism? _____

20. State some of the prominent arguments presented by our Methodist friends in an effort to sustain the practice of baptizing infants, and give the refutation of each of these. _____

_____

21. Make a list of all the households which were baptized in New Testament times.

22. Show how that in each case of a household being baptized that the Lord clearly gives information showing that infants were not included. _____

_____

23. Quote by memory Eph. 4:5.

24. What does New Testament baptism require? _____

_____

25. With reference to the preceding question show how immersion meets these requirements and how sprinkling and pouring do not. _____

_____

_____

_____

TO BE STUDIED: Oct.16

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: The Major Denominations of Our Day

COURSE NUMBER: Bible 106
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Seven

SEVENTH DAY ADVENTISTS

INTRODUCTION:

A. "Judaism was one of the first "isms" to plague Christianity. The apostolic gathering referred to in Acts 15 was the result of Judaistic teachers attempting to bind on Christian people Jewish laws and customs. This was disavowed in the decision of the apostles. Yet today we find a fanatical sect urging boldly that Christians 'must needs be' Judaized. While the Seventh Day Adventists are not the only people clamoring for a return to Jewish ways, yet they are probably the largest group." (WHAT IS WRONG? by Thomas L. Campbell, p. 257).

B. "They combine Judaism with premillenialism, materialism, and Prophetic Mysticism" (Ibid.)

1. We will observe these in recending order, after we have noted the origin and history of Adventism.

I. THE ORIGIN AND HISTORY OF ADVENTISM

A. "Adventism began in Massachusetts in 1831, under the leadership of William Miller. In 1833, in Low Hampton, New York, he began to preach that the end of the world was at hand, publishing a pamphlet entitled 'Evidences from Scriptures and History of the Second Coming of Christ about the year 1843, and His Personal Reign of One Thousand Years'.

When this prophecy failed, he declared he had erred in his calculation and set the time in 1844. This likewise failing, he set 1845 as the year. The third failure divided his followers and out of the fragments Seventh-Day Adventism was constructed. Adding some new doctrine, the principal one of which was Sabbath-keeping, that is, Saturday--for up to this time all the followers of Miller had kept Sunday--Elder James White and his wife, in 1846, became the leaders of the Seventh-Day branch of Adventism.

As a result of various divisions, there are now six bodies of Adventists, viz: Advent Christians, Church of God, Churches of God in Jesus Christ, Evangelical Adventists, Life and Advent Union and Seventh-Day Adventists. As a rule, all these divisions now simply wait for the second coming of Christ without making any attempt to set the date thereof. Three things characterize all Adventist teaching: Prophecy, the Sabbath, and the Sleep of the Soul." (CHURCHES OF TODAY, L. G. Tomlinson, p. 76).

B. For a very fine discussion of this we recommend strongly that one read pp.257-260 of WHAT IS WRONG? by Brother Thomas L. Campbell.

II. PROPHETIC MYSTICISM

A. Adventists lay much stress on prophecy.

B. Concerning this, remember the test of true prophecy as given in Deut.18:22 (please read this text.)

1. Remember this especially when we notice subsequently the failures of Mrs. Ellen G. White in her prophesying.

C. If we have received the faith which was once for all delivered unto the saints (Jude 3), then why expect latter day prophecy?

D. If we have been guided into all the truth by the apostles (Jn. 16:13), then why expect latter day prophecy?

E. Concerning prophecy God said of his son (God's true prophet, Heb.1:1-4), "... and it shall come to pass that every soul, which will not hear that prophet,

shall be destroyed from among the people." (Acts 3:22-23).

1. Now, where did the Lord ever say this concerning some "latter day" prophet, such as Mrs. Ellen G. White?
2. Since He hasn't said anything of this nature, of what significance is their prophecy?

F. Now observe some of the prophetic failures of Mrs. White:

"Canright lists some of the more prominent failures of Mrs. White's prophecies which are a source of great embarrassment to this church: She endorsed William Miller's time setting of 1843-44. She endorsed Captain Bates's time setting for 1851. She taught that there was no more salvation for sinners after Oct.22,1844. She suppressed some of her early visions and writings, and yet in 1882, issued a book claiming to contain all of her early writings. She predicted that the Civil War would be a failure, that England would declare war against the North, that the nation would be ruined, and that slavery would not be abolished. She characterized Lincoln's proclamations for days of humiliation and prayer as 'insults to Jehovah'. She taught a 'reform dress' which made her followers a laughing-stock, and which she herself gave up after attempting to force it upon her church for eight years as a divine revelation and a religious duty. She wrote against the eating of both butter and eggs. She forbade the eating of meat, and said, 'Can we possibly have confidence in ministers who, at tables where flesh is served, join with others in eating it?' (Lake Union Herald,Oct.4, 1911), and yet secretly she herself ate meat more or less most of her life. She claimed to have been divinely commissioned to reveal secret sins, but miserably failed in this. In numerous instances she rebuked the wrong man, and frequently accused individuals of doing things they had not done. She seriously erred in her vision regarding the planets and the number of their sattelites. She plagiarized to such an extent that one of her books had to be suppressed altogether, and another had to be revised at an expense of $3000. In 1883, she published a book entitled SKETCHES FROM THE LIFE OF THE APOSTLE PAUL which was copied in part from LIFE AND EPISTLES OF THE APOSTLE PAUL by Conybeare and Howson. The publishers of the latter threatened prosecution, and she withdrew her publication, yet in the preface the publishers declared it to be written by 'special help from the Spirit of God.' THE GREAT CONTROVERSY is Mrs. White's most popular book, and every line is accepted as original with her, all inspired by the Holy Spirit. Careful study has revealed that it was taken largely from Andrew's HISTORY OF THE SABBATH, Wylie's HISTORY OF THE WALDENSES, D'Aubigne's HISTORY OF THE REFORMATION, Smith's SANCTUARY, Elder White's LIFE OF WILLIAM MILLER, itself a copied book, and other works. In 1905, she promised to explain her mistakes and blunders, and said that God would help her to do it; but in 1906 she said that God told her not to attempt this." (This paragraph taken from LIFE OF MRES. E. G. WHITE, pp. 288-290; 193-199).

"On and on we could go showing the pious fraud of the leading lady in this Sabbatarian production. But Adventists do not approach the 'outsider' with Mrs. White and her prophecies until after his confidence has been shaken in the completeness of God's revelation and in him is instilled a belief in dreams and visions. The halter is slipped on after you begin nibbling the corn." (WHAT IS WRONG?, Campbell, pp.260-261).

III. ADVENTISM, RELATIVE TO THE ETERNAL PUNISHMENT OF THE WICKED, BELIEVE THAT THE WICKED SHALL BE ANNIHILATED.

A. Concerning the nature of man and eternal punishment, please consult the information on these themes in Lesson Two on "Jehovah Witnesses".
B. To show further the error of their thinking on this point, notice the following:

1. Rev. 6:9-11.

a. These people had been slain (they were what we call dead); yet, they were

alive and knew it!

2. Heb. 10:27-28.

   a. Notice the statement "sorer punishment"--yes, there is to be a worse punishment than physical death for those who do wickedly.
   b. It is quite a theory which raises the wicked dead to put them back to eternal death again--awakened out of eternal nonexistence to go back into eternal nonexistence!
   c. The truth of the matter is that Paul is warning of a sorer punishment or a "lasting ever fire" administered to the "lasting ever entity". (Matt. 25:46; Mk. 9:43-44; Rev. 14;11, etc.)

3. The story of the rich man and Lazarus (Lk. 16:19-31) is a death blow to the position Adventists have espoused. Though they affirm that this is a parable of the Jews rejecting Christianity and the Gentiles accepting it, note these facts concerning the account:

   a. This is Christ teaching. Would Christ use a fable--a lie--to teach the truth?
   b. It was the Pharisees who believed these very things about life after death. Would our Lord support a false theory or allow a false picture to pass without correction?
   c. Jesus accepts and confirms the doctrine the Pharisees had espoused on this point of life--separate from the body--and never gives a single word of correction to it.
   d. The events happened between death and the resurrection while the "brethren" of the rich man were still on earth.
   e. Thus, immediately after death and before the resurrection, the rich man is in hell and Lazarus is rewarded.
   f. All are conscious on the other side--Abraham, the rich man, and Lazarus. This is a death blow to the soul sleeping theory advocated by JehovahIs Witnesses and Seventh Day Adventists.
   g. Both of those in the account think and talk.
   h. Hence, the dead know something--they are not asleep, and man is not wholly mortal.

IV. ADVENTISTS ARE ALSO PREMILLENIAL IN THEIR VIEW. (We will now state some of the fundamental tenets of the premillenial theory and briefly show the fallacy of each.)

A. Premillennialists believe that the second coming of Christ is imminent.

   1. We know not the time when Jesus is coming (Mk. 13:32; 2Pet. 3:10; 1Thess.5: 1-2.

B. Premillennialists believe that when our Lord returns the millennium will begin with the righteous dead only being raised, with the wicked to be raised following the millennium.

   1. The Bible teaches that the righteous and wicked will be raised at the same time (Dan. 12:2,3; Jn.5:28-29; Rev.20:12-15; Acts 24:15; Jn.6:39;40,44,54; 12:48.

C. Premillennialists believe that the Jews will be returned to Palestine.

   1. The promise that our Lord made to the Jews that they would inherit Canaan proper has been fulfilled. (Gen. 12:7; Josh.21:43-45; Neh. 9:7,8; 23:25.
   2. The promise that our Lord made to the Jews that they would inherit the land from the Red Sea to the River Euphrates has also been fulfilled (Gen.15:18; 2Chron. 9:26-27; 1Kgs.4:21,24; 2Sam. 8:1-3.)

D. Premillennialists teach that when our Lord comes again His kingdom will be established.

1. The Bible teaches that the kingdom has already been established (Col.1:13,14; Heb.12:28; Rev.1:9; etc.)

E. Premillennialists teach that Jesus will then begin to reign on David's throne.

1. Christ is now king (Acts 17:7).
2. Peter announced on Pentecost that Christ was reigning on David's throne. (Study carefully Acts 2:30,33,34,35,36.)
3. Christ was to be a priest and king on his throne (Zech.6:13). He is now a priest (Heb. 3:1); therefore, he is on his throne now!

V. ADVENTISTS TEACH THAT THE SABBATH LAW IS STILL BINDING.

A. In an effort to sustain their theory that the Sabbath is still binding, Adventists make the following arguments (a refutation immediately follows each of them):

1. Adventists affirm that the Sabbath law was given from the beginning of time.

a. Deut. 5:1-14 teaches that the law which involved keeping the Sabbath (v.12) was made in Horeb (v.2) and that this law was not made with the fathers (v.3), but rather was made with the Israelites who were there alive that day (v.3).
b. Notice also Ex.16:4--"to prove". If given from beginning, they would already have been proved.
c. Neh. 9:13-14. Notice in this text the words "madest known unto them thy holy Sabbath." Even the Lord cannot make something known that is already known. Hence, the Sabbath law was not given from the beginning.

2. Adventists affirm that the law to keep the Sabbath was given to all mankind, that it was a universal law.

a. Again study carefully Deut.5:1-14, especially vs.2 and 3 which show that the law to keep the Sabbath (v.12) was given only to the Israelites.
b. Deut.5:15 teaches that the Sabbath was given to those who were delivered out of Egyptian bondage (Israelites). Observe carefully the word "therefore" as it appears in this text.
c. Ex. 31:13,17; Neh. 9:13-14; Ez. 20:10-12.

3. Adventists affirm that the law to keep the Sabbath was to last forever.

a. Ex. 31:13-17. Notice in this text that the command to keep the Sabbath was to last "throughout your generation".
b. If Sabbatarians state that the command to keep the Sabbath was to be "forever" and it was a "perpetual covenant", then observe the following:

(1) Ex.30:8: "...perpetual incense throughout your generations" is commanded.
(2) Ex.12:14 teaches that the passover is to be kept by the Jews 'forever'.
(3) The Feast of the Tabernacles is commanded "forever" in Lev.23:41.
(4) Pentecost is commanded "forever throughout your generations" in Lev. 23:21.
(5) Why do our Adventist friends reject all of these "perpetuals" and "throughout your generations" and "forevers" when applied to other matters but refuse to have the same attitude when it is applied to the Sabbath?

4. Our Adventist friends affirm that Christ kept the Sabbath; hence, we should.

a. Yes, Christ did keep the Sabbath; but, remember he was born and lived under the law (Gal. 4:4).

b. Christ also kept the passover, (Lk.22:7-14) but do our Adventist friends keep the passover?

5. Adventists make a division in the Old Law. They say that there is the Ten Commandment Law, which is the law of God, and then there is the Ceremonial Law involving all of the feasts, etc., etc., and this is the Law of Moses. They then assert that the Law of God (the Ten Commandment Law) is an eternal one, but that the law of Moses (the Ceremonial Law including the feast days,etc.) was not eternal but has been abbrogated.

   a. Rom. 7:4-7 teaches us that we are dead to the law (v.4), and by reading v.7 we can see that the law to which we are dead is the law that includes the commandment "Thou shalt not covet". This was the law which also said "Thou shalt keep the Sabbath day holy." Hence, the law to which we are dead (separated) is the law that involves the commandment to keep the Sabbath!
   b. In John 7: 19 Christ said that the law that forbade killing was the law that Moses gave; yet, according to Adventists this law ("Thou shalt not kill",etc.) is the law of God.
   c. Read carefully Neh.8 to see how that the terms "law of God" and "law of Moses" are used interchangeably. This fact alone shows that the distinction that the Adventists make in the law is not a valid one.

6. Another proof text used by the Adventists is Isa. 66:22,23.

   a. This text just as assuredly teaches the same about the feast of the new moon!

7. Adventists also observe that Paul preached on the Sabbath in the synagogues (Acts 13:14-44), and that this is an apostolic example for Sabbath keeping.

   a. Paul preached on the Sabbath in the synagogues because this afforded an opportunity to preach the gospel since so many people were gathered together.
   b. Just because one preaches the gospel on Saturday (as we do in a gospel meeting quite frequently) does not prove that we are keeping the Sabbath any more than preaching the gospel on Monday proves that we are observing Monday as a holy day.
   c. Let the Sabbatarians advance just one example of any apostle keeping the Sabbath day as the day of Christian worship.

8. Adventists also use Matt. 5:18 as a proof text, stating that the text shows that the Sabbath requirement of the law is still in force.

   a. The key word in this text is the word "till".
   b. In Acts 23:12 we read that certain men took an oath "that they would neither eat nor drink till they had killed Paul"! Does the word "till" here convey the idea that Paul's enemies were never to eat nor drink again? Certainly not! In like manner, In Matt. 5:18 Jesus is teaching by his use of the word "till" that after the things concerning the law were accomplished in him it would then pass away!
   c. Philip Schaff says, "'Till' implies that after the great events of Jesus's life, and the establishment of his kingdom, the old dispensation, as the dispensation of the letter and yoke of bondage...will pass away, and has passed away (Eph. 2:15; Col.2:14; Heb.8:13)."

9. Heb. 4:9 is also a proof text advanced by the Sabbatarians.

   a. The context (Heb. 4:8-11) of this verse shows that the heavenly rest is what is contemplated by the inspired writer.

10. Matt. 24:20 is also advanced as a proof text.

   a. The fact that our Lord told the disciples to pray that they w ould not have

to flee on the Sabbath day after the destruction of Jerusalem doesn't prove that the Sabbath is a sacred day any more than winter is to be considered a sacred season because he told them to pray thusly relative to the winter.

b. The Lord knew that it would be difficult for his disciples to flee in the winter because of the bad weather, and on the Sabbath because the Jews who continued to follow the law would have the gates of Jerusalem and the other cities of Judea closed on that day.

11. Matt. 19:17 is another one of the Sabbatarians' proof text.

a. Jesus thusly instructed the rich young ruler in this paragraph because the law was still in force and would remain in force until he died on the cross!

b. Lk. 5:14 is evidence showing that Jesus, during his personal ministry, taught the Jews to keep all the law and not just the decalogue.

12. Sabbatarians affirm that the Sabbath was changed to Sunday by the fallable authority of man in an edict of Emperor Constantine in A.D. 321.

a. This is false!

b. See Mark 16:9; Acts 20:7; etc., etc.

c. The testimony of the men who lived shortly after the apostolic days fully corroborates the evidence from the New Testament to show that the first day of the week, Sunday, is the significant day of the new covenant, and the day that has been ordained by the authority of Christ for worship.

(1) "Wherefore, also, we keep the eighth day with joyfulness, the day also which Jesus rose from the dead" (The Epistle of Barnabas 15:9) A.D.100.

(2) "Those, then, who live by ancient practices arrived at a new hope. They ceased to keep the Sabbath and lived by the Lord's day, on which our life as well as theirs shone forth, thanks to him and his death." (The Epistle of Ignatius to the Magnesians 9:1). A.D. 107.

(3) "But Sunday is the day on which we hold our common assembly, because it is the first day of the week and Jesus, our Saviour, on the same day arose from the dead." (Justin Martyr, The First Apology of Justin, Chap. LXVII). A.D. 145.

B. The Old Law, including the Ten Commandment Law which embracedd the keeping of the Sabbath, has been abbrogated.

1. Col. 2:14-17.

a. Having observed that the handwriting of ordinances (and this is the law, Eph. 2:15) has been "blotted out", "taken out of the way", and "nailed to the cross," observe in v. 16 Paul says "<u>therefore</u>, no one should let another bind upon him the observance of the Sabbath days!"

2. Eph. 2:14-17.
3. Rom. 7:4-7.
4. 2Cor. 3:7-11.

a. The "ministration of death" of which Paul speaks in v.7 of this text includes the Ten Commandment Law that God gave to Moses. This can be readily seen by reading 2Cor. 3:7 with Ex.34:28-35. Also observe in v.7 that concerning such Paul said that it was "to be done away". He also tells us that this ministration was glorious and then states very clearly in v.11 that that which "was glorious" (the law which included the Ten Commandments) "is <u>done</u> <u>away</u>".

5. See also Gal. 2:16; 3:24-25; 4:21-31; 5:4; Heb. 7:12; 8:7-13; 10:9.

C. Instead of worshipping on the Sabbath day, under the new covenant we worship on the first day of the week, the Lord's Day.

1. Acts 20:7.
2. Mk. 16: 9.
3. 1Cor. 16:2.
4. Pentecost, the day upon which the church of our Lord was established (Acts 2:1-47), always came on the first day of the week (Lev. 23:11-15). The establishment of the church and the attending events of such, emphatically declare the honor that God gives to the first day of the week.

STUDENTS' WORKSHEET

I. QUESTIONS ON THE INTRODUCTION:

1. What was one of the first "isms" to plague Christianity?_____
2. The apostolic gathering in Acts 15 was the result of what?_____
3. What group in our day is insisting that we must also be Judaized?_____
4. Adventism is a combination of what four things?_____

II. QUESTIONS ON NO. I:

1. Where did Adventism begin?_____ When did it begin?_____
2. Under whose original leadership did Adventism begin?_____
3. When did William Miller say the Lord would return?_____
4. The Adventist movement gained momentum under whom following Miller?_____

III. QUESTIONS ON NO. II:

1. What is the true test of prophecy?_____
2. Where do you go to read of this test?_____
3. Following the completion of the New Testament, prove that no subsequent prophetic utterances were necessary._____

IV. QUESTIONS ON NO. III:

1. What do Adventists believe relative to the eternal punishment of the wicked?_____
2. What other religious body believes this?_____
3. Of what significance is the word "sorer" in Hebrews 10:27-28?_____
4. According to Matt. 25:46, the duration of the punishment of the wicked will be equal in duration with what?_____
5. Is the account of the rich man and Lazarus a parable?_____
6. Make a list of deductions applicable to the present point from Lk. 16:19-31.

V. QUESTIONS ON NO. IV:

1. What are some of the fundamental tenets of the premillennial theory?_____

_____

_____

_____

2. Relative to the time of the coming of Christ, what does the Bible teach?_____

_____

3. Quote by memory Mk. 13:32.
4. Does the Bible teach that there will be an interval between the resurrection of the righteous and wicked?_____
5. Make a list of at least three passages which show your answer to the previous question to be true._____
6. The system of premillennialism believes what relative to the Jews in Palestine?

7. Concerning the land promise God made to Abraham, into what two divisions can this promise be made?_____

8. Show the fulfillment of each of these land promises._____

9. Prove conclusively that the kingdom has already been established._____

_____

_____

_____

10. What text shows that Christ is now king?_____
11. Of what significance is it to observe that Christ is priest and king at the same time?_____

12. In view of this, how does Heb. 8:4 fit into the matter?_____

_____

IV. QUESTIONS ON NO. V:

1. Was the Sabbath Law given from the beginning of time?_____
2. Prove the above answer._____

_____

3. List three passages showing that the Law involving keeping the Sabbath was not universal in scope._____
4. Show that the word "forever" as applied to keeping the Sabbath does not mean that it is still in existence today._____

_____

5. Why did Christ keep the Sabbath?_____

_____

6. If one keeps the Sabbath today because Christ did, to be consistent what must he also observe?_____

7. Is the division of the Old Law and to the moral and ceremonial divisions a scriptural division? Prove. _____

_____

8. Show that the law to which we are dead (Rom. 7:4) is the law which involved keeping the Sabbath. _____

_____

9. To what chapter would you turn in the Old Testament to see how the term "law of God" and "law of Moses" are used interchangeably? _____

10. Why did Peter enter the synagogue on the Sabbath day? _____

11. Explain the word "till" as it appears in Matt. 5:18. _____

_____

12. What "rest" is the writer speaking of in Heb. 4:9? _____

13. What did the Lord tell the disciples to pray that their flight from Jerusalem when it was being destroyed might not be on the Sabbath day? _____

_____

14. Why did our Lord tell the rich, young ruler to keep the law? _____

_____

15. Show that the command to observe the first day of the week is not observed on the authority of man. _____

_____

_____

16. Quote by memory Col. 2:14-17.

17. List by memory at least five other passages which show the abbrogation of the law. _____

18. Instead of observing the Sabbath day, upon what day do New Testament Christians worship? _____

19. Prove that this is the scriptural day of worship. _____

_____

_____

20. Prove that Pentecost always fell on the first day of the week. _____

_____

_____

TO BE STUDIED: October 23

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of the Major Denominations of Our Day

COURSE NUMBER: Bible 103
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Eight

PRESBYTERIANS

I. THE ORIGIN OF PRESBYTERIANISM

A. "John Calvin was born at Nayon, France, July 10, 1509. Through his study of the New Testament in the original, he gave up the Catholic church, and became the founder of the doctrinal system known as Calvinism, which is usually associated with Presbyterianism, although there are a number of churches not Presbyterian in government that hold Calvinistic tenets. Presbyterianism, strictly speaking, refers only to that form of church government conducted under the reign of presbyters. The word Presbyterian comes from the Greek word "presbuteros", which is translated elder, hence a Presbyterian Church is one governed by elders.

Calvin, however, never founded a distinct denomination, but he preached and put into practice the principles which underlie all Presbyterian Churches.

Presbyterianism became very powerful in Scotland under the leadership of John Knox. The first book of discipline was written in 1560, but it was not until 1592 that Parliament made Presbyterianism the established faith in Scotland. The Westminister Association, which was in session from July 1, 1643, to February 22, 1649, framed the Westminister Confession of faith, which became the doctrinal foundation of English and American Presbyterianism, Francis Makemie, who is called the 'Father of American Presbyterianism', organized the Rehoboth Church in Maryland in 1684. Throughout the history of Presbyterianism there have been some seventeen distinct divisions." (CHURCHES OF TODAY, L.G. Tomlinson, p. 43).

B. "The Presbyterian Reformed churches that exist today throughout the entire world perpetuate those features, both dictrinal and governmental, of the Protestant Reformation of the fifteenth and sixteenth centuries. The doctrinal and ecclesiastical system that was developed in Geneva, and was modified somewhat in Holland and in France and transferred to Scotland, became solidified there largely under the influence of John Knox in 1560, and found a practical and logical presentation in the Westminister Assembly, in London, England, in the years 1645 to 1649. The Presbyterian church in America trace their origin chiefly to Great Britian. (Government Report, Vol.2, p. 1381.)" (MODERN CHURCHES AND THE CHURCH, J. Dorter Wilhite, p. 213.)

C. "In the year 1560 the church of Scotland came into existence. It cannot be said that it was legally established in that year, because the formal ratification of Presbyterian church government in Scotland did not take place until 1592, when the celebrated act of the Scots Parliament was passed which has been generally known as the Magna Charta of the church of Scotland. (Schaff-Herzog Encyclopedia, Vol. 3, p. 1892.)" (MODERN CHURCHES AND THE CHURCH, p. 213).

II. FUNDAMENTAL TENETS OF PRESBYTERIANISM AND AN EXAMINATION OF EACH IN THE LIGHT OF "WHAT SAITH THE LORD"

A. Presbyterians believe in the theory of total depravity; that is, that little children are born in sin.

1. If we are depraved because we have inherited this from our father Adam, then why cannot we also just as logically affirm that we are not depraved since we trace our posterity through Noah who was a righteous man? (Gen. 6:9).
2. Jesus taught we must become like little children to enter the kingdom of heaven. This explodes the total depravity position. (Matt. 18:1-4).

3. Sin is of such a nature that it is impossible for it to be inherited (1Jn.3:4).
4. Question for those who advocate inherent total depravity; Is it the child's spirit or flesh that is depraved?

   a. If it is the flesh, then, why was not Christ depraved since he possessed flesh as much as you and I do? (Phil. 2:5-7).
   b. If it is the spirit that is depraved--and this nature is inherited--then God must be depraved since he is the father of our spirits? (Heb. 12:9).

5. If one is born inherently totally depraved, and this is his nature until he receives the operation of the Holy Spirit, then how can you account for "an honest and good heart" receiving the word? (Lk. 8:15).
6. Examine closely Ez. 18:20.
7. The fact that no plan of salvation is given to save infants is proof conclusive that infants are not born totally depraved.
8. If the doctrine of inherent total depravity were true, then we would be responsible for another's sin: namely, Adam's. But the Bible teaches us that we are responsible for our own sins. (Matt. 1:21; Acts 3:19; Isa.59:1-2.)
9. If men are born inherently totally depraved they could not wax worse and worse; yet, 2Tim. 3:13 states that this will be the condition.

B. Presbyterians believe in predestination and foreordination.

1. "God has predestined and foreordained some men and angels out of his free grace and love without any foresight of faith and works in man or perseverence in either of them, and others are foreordained to everlasting death and the number of either is so certain and definite that it cannot be increased or diminished." (Westminister Confession of Faith, Art.3-5; Chap.3; Art.2, Chap. 10).

   a. Observe the points made in refutation of this theory in Lesson Five under the heading "Primitive Baptists".

2. How can this theory be reconciled with the following points:

   a. God is no respecter of persons (Acts 10:34).
   b. God does not desire the perishing of any, but desires that all should come to repentance (2Pet. 3:9; 1Tim. 2:3,4.)
   c. Salvation is extended to all (1Jn. 4:14; Matt. 28:19,20; Mk.16:15,16; Jn. 3: 16; Rev. 22:17; Acts 10:43; etc., etc.

3. If this theory were true, then the condemnation of the non-elect is as much the result of God's decree as the salvation of the elect.
4. Also, if this theory be true the wicked will suffer the tortures of eternal perdition not because of sins committed but because God decreed that they should thus suffer.
5. If this doctrine is true no man should be punished for his sins because he cannot help sinning, he being the vessel ordained to sin by the immutable decree of God before the foundation of the world. His actions, then, should not be regarded as rebellion, since he is but pursuing a course outlined for him long before he had existence.
6. According to this theory, Adam, for example, in eating the forbidden fruit, was discharging a decree, determined for him before the beginning of the world. Instead of being condemned for disobedience he should rather be commended for obedience! Was he not obediently performing an act which God decreed? If he had refused to eat the forbidden fruit, would he not have falsified God's arrangement and have defeated that which God ordained must unchangeably come to be? The conclusion inescapably follows that if God decrees everything that comes to pass, as the Calvinistic creed affirms, the responsibility for Adam's act was not with him but with the Lord.
7. In view of this theory, man is but an instrument in the hands of God and

deserves no condemnation for evil he may do or any commendation for the good he may perform.

8. Those who believe this theory cannot consistently pray for the salvation of sinners; for, to pray to God that he would save the elect is to imply that there is a possibility of apostasy and this Calvinists do not believe. Neither can they pray for the non-elect for this would imply that they might be saved, and this they do not believe. So why pray for the lost at all? Hence, those who embrace this theory cannot consistently pray for the salvation of either saint or sinner. Yet Paul commanded that "prayers, intercessions, and giving of thanks be made for all men." (1Tim. 2:1). In fact, this doctrine will not allow a father or mother to pray for their own children!
9. In view of this theory we ask the following questions:

   a. Why offer a way of salvation to those who are powerless to walk therein?
   b. Why urge sinners to seek and to strive, etc., when they are helpless under an irrevocable decree?
   c. Why preach the gospel at all to anybody at any time?
   d. What good is the Bible to mankind any way? And why should there be preachers? Does it take human instrumentality to bring about the salvation of the lost? If yes, then the doctrine of unconditional salvation is false. If no, then those preachers who embrace this theory convict themselves of being the most useless and unnecessary group of men on the earth. Those who espouse this theory often boast that they are paid nothing for their preaching. But why should they be paid for doing that which by their own admission does no one any good? They ought to preach for nothing. Yea, they ought to pay people to listen to them engage in that which they admit does no good to anyone!

C. Presbyterians believe that it is impossible for one to fall from grace.

1. See the observations made and the refutation of this theory in Lesson Six under III, D.
2. If there is no possibility of falling from grace, then why did Paul speak as he did in 1Cor. 9:27?
3. Those who are in the kingdom are those who have been born again, children of God (Jn. 3:3-5). Yet Matt.13:41 tells us that when our Lord comes that some who are in the kingdom will be gathered out and cast into the lake of fire! Truly, one can apostatize.
4. Many other arguments can be presented to show the fallacy of the "impossibility of apostasy" theory.

D. Presbyterians believe that there is no need of observing the Lord's Supper weekly.

1. Yet, Calvin said: "And truly this custom, which enjoins communing once a year, is a most wicked contrivance of the devil, by whose instrumentality soever it may have been determined." (Institutes Book IV, Chap. 17).

   "It ought to have been far otherwise. Every week at least the table of the Lord should have been spread for Christian assemblies and the promises declared by which in partaking of it, we might be spiritually fed." (Institutes, Book VI, Chap. 18).
2. The early church communed weekly. (Acts 20:7; 1Cor.11:20; 16:2; Acts 2:42.)
3. The tabernacle was a type of the church (Heb.8:2); and the shewbread, which is a type of the Lord's Supper, was changed weekly (Lev.24:5-9; especially v.8); thus, in type we are taught that the Lord's Supper is to be observed weekly.

E. Presbyterians practice the sprinkling of infants.

1. See the refutation of this practice in Lesson Six, II, H.

F. Presbyterians practice sprinkling in the place of immersion.

1. Scriptural baptism is a burial (Rom. 6:4; Col.2:12).
2. Scriptural baptism is likened unto a planting (Rom. 6:5).
3. In scriptural baptism one goes to the water, goes down into the water, and comes up out of the water (Matt. 3:13-17; Acts 8:26-40).
4. It is a sound principle of Biblical exegesis that you can substitute the meaning of a word in the text where the given word occurs, and if you have the correct meaning you will not destroy the sense of the verse by reading the verse with the meaning of the word in the place of the word itself.

   a. In view of this, substitute the word "sprinkle" and the word "pour" in Mk.1:9 and in Matt.28:19,20 for the word "baptized" and "baptizing".

5. The passage of the Israelites through the Red Sea was called a baptism (1Cor. 10:1,2).
   a. The cloud was over them, in front of them, behind them, and the water was on either side. Hence, there was a complete coverage (Ex.14:19,20,22,24).

6. The testimony of scholars, encyclopedias, historians, and lexicons point to the fact that baptism is an immersion.

   a. The testimony of scholars

      (1) John Calvin testified that "the very word baptize...signified to immerse; and it is certain that immersion was the practice of the ancient church." (A Compend of Calvin's Institutes, Hugh Kerr,pp.193-194).
      (2) Conybeare and Howson, both members of the church of England, say: "It is needles to add that baptism was (unless in exceptional cases) administered by immersion." (Life and Epistles of Paul,Vol.I,p.518).
      (3) Adam Clark, Methodist, says, "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water." (Commentary on Rom. 6:4).
      (4) John Wesley, founder of the Methodist church, says Paul is "alluding to the ancient manner of baptizing by immersion." (Notes on New Testament, Rom. 6:4).

   b. Testimony of encyclopedias

      (1) The American Encyclopedia says, "In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel." (Article, Baptism, Vol. 1, p. 557).
      (2) The Edinberger Encyclopedia says, "Baptism, in the apostolic age, was performed by immersion." (Article, Baptism, Vol.3, p. 245.)

   c. The testimony of historians

      (1) Johann Mosheim, German Lutheran, says, "The sacrament of baptism was administered in this century (the first century), in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." (Ecclesiastical History,Vol.I,p.108.)
      (2) Wilhelm Neander, German Lutheran, says, "In respect to the form of baptism it was...performed by immersion." (Church History,Vol.1,p.423.)

   d. The testimony of lexicons

      (1) Thayer: "Baptize: to dip repeatedly, to immerse, submerge."
      (2) Liddell and Scott: "Baptize: to dip in or under water."

   e. Cardinal Gibbons in his well-known FAITH OF OUR FATHERS confesses: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic church, and as this

manner is attended with less convenience than baptism by immersion." (Seventy-Sixth Edition, p. 266).

(1) Sprinkling for baptism, however, was not legalized by the Catholic church until 1311 A.D. "The Council on Ravenna, 1311, legalized the baptism of sprinkling, but the practice of 'clinical' or bedside baptism had long been in use and had spread from the sickroom to the churches." (Johnson's Universal Encyclopedia, Vol. 1, p. 488.)

(a) Those who practice sprinkling for baptism have no higher authority for it than the Catholic church.

7. Arguments presented in an effort to sustain the practice of sprinkling and pouring and a refutation of them.

a. "A drop is just as good as an ocean."

(1) If God commanded only a drop this would be true, but if God had commanded an ocean nothing but the ocean would do.
(2) And it just so happens in the Lord's word that he teaches that baptism is a burial; and, thus a drop will not do. Hence, "a drop is just as good as an ocean" is not true!

b. "The twelve could not have immersed 3000 in one day."

(1) Allow one minute for each immersion and figure up and see how quickly the job really could have been done!
(2) Also remember that there were 120 (though they were not baptized in the Holy Spirit in Acts 2) other disciples who could have assisted in the work.
(3) Also remember that the ones who had just been baptized could turn around and start baptizing themselves.

c. "He shall sprinkle many nations." (Isa.52:15).

(1) The word "sprinkle" in this text means "startle" and it is so rendered in the Revision.

d. "John could not have immersed in Jordan because the stream is so small that one could stop it with his foot."

(1) This is not true. Observe quotations from books on Bible geography which prove otherwise.
(2) The refutation of this particular argument is seen by observing the marginal rendering in the American Standard Version on Mk.1:9!

e. "But doesn't the Bible say we are baptized <u>with</u> water?"

(1) Yes, but this does not imply that we are sprinkled. A woman dyes her garment with dye, but she submerges the garment in the dyeing solution. In like manner, we are baptized with water. "With" suggests the element involved in the act and the word "baptize" suggests exactly what is done--there has been a dipping, plunging or immersion (for this is the meaning of the word "baptize" in the original language).

STUDENTS' WORKSHEET

I. QUESTIONS ON NO. I:

1. Who was the father of Calvinism? _____
2. With what religious body is Calvinism usually associated? _____
3. Give the meaning of the word "presbyterian". _____
4. Besides John Calvin what other man was closely associated with the Presbyterian organization? _____

II. QUESTIONS ON NO. II:

1. What is the theory of total depravity? _____
2. What type of man was Noah and why is it necessary to observe this in today's lesson? _____
3. One must become like whom in order to enter the kingdom of heaven? _____
4. What is sin? _____
5. Can sin be inherited? _____
6. What pungent question can one ask an advocate of total depravity to show the fallacy of this theory? _____
7. Quote by memory Ez.18:20.
8. Instead of being responsible for Adam's sin, for whose sins are we responsible? Give a text. _____
9. How does 2Tim. 3: 13 fit into today's lesson? _____
10. What do Presbyterians believe concerning predestination and foreordination? _____
11. Concerning God's impartiality what did Peter tell Cornelius and his household? _____
12. Whom does God desire to be saved? _____
13. List at least five passages showing that salvation is extended to all. _____
14. List some consequences of the Calvinistic theory of predestination and foreordination. _____
15. Especially list some deductions that can be logically reached relative to Adam and his sin on the basis of the Calvinistic idea of predestination. _____
16. Can those who believe this theory consistently pray for the salvation of sinners? Why? _____
17. Do Presbyterians believe the impossibility of apostasy theory? _____
18. What did Paul say he must constantly do? _____

19. Will some in the kingdom be lost when our Lord comes? Prove. _____

20. What do Presbyterians believe about the frequency of the observance of the Lord's Supper? _____

21. What did Calvin think about this matter? _____

22. Prove that the early church communed weekly. _____

23. How often was the shewbread changed in the tabernacle and of what significance is this concerning Christian worship? _____

24. Whom do Presbyterians make a practice of sprinkling? _____

25. Quote by memory Rom. 6:4.

26. In addition to baptism being likened to a burial, unto what else is it likened? _____

27. Relate the baptism of the Ethiopian. _____

28. What sound principle of Biblical exegesis was observed in today's lesson? _____

29. Prove that the baptism of the Israelites was a complete covering. _____

30. What did John Calvin say about the meaning of the word baptize? _____

31. What did Adam Clark say about this matter? _____

32. What did John Wesley say? _____

33. What did Mosheim say in his history concerning the practice of baptism in the first century? _____

34. What definition is given for the word baptizo in Thayer's Greek lexicon? _____

35. Give the origin of sprinkling for baptism. _____

36. Why do we know that "A drop is just as good as an ocean" is not applicable to the act of being baptized scripturally? _____

37. Prove that it would have been altogether possible for the 3000 on Pentecost to have been baptized in that one day. _____

_____

38. What does the word "sprinkle" mean in Isa. 52:15? _____

39. What is the rendering of the Revised Version of this text? _____

40. Prove that the Jordan River cannot be stopped with one foot. _____

_____

_____

41. Show that the word "with" in the statement "...baptize with water" does not imply sprinkling. _____

_____

_____

TO BE STUDIED: October 30

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: The Major Denominations Of Our Day

COURSE NUMBER: Bible 103
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Nine

MORMONS

INTRODUCTION:

A. In our study of the Mormon Church, we will notice first of all something concerning its origin and history.
B. In addition to this, we will then make a study of the book of Mormon which is the foundation of the Mormon Church.
C. We will also study in this lesson some of the theories that they teach and practice.

I. THE ORIGIN AND HISTORY OF MORMONISM

A. The Mormon Church had its beginning April 6, 1830, in the city of Fayette, New York, with six members meeting in the house of Peter Whitmer, Their own story sounds like a fairy tale and with it they can be convicted by their own accounts and claims. This group assumes divine origin and thus works from this false basis. In discussing their religion with them, they should be demanded to prove every statement they make and every promise they advocate. They claim divine origin, divine revelation, and spiritual gifts--even the power to perform miracles. There are several divisions in the Mormon Church and neither branch is able to demonstrate its miracles, or to sustain its claims, or to convince the other branches of the truthfulness of their given way. The Reorganized Church of Jesus Christ of Latter Day Saints has its headquarters in the city of Independence, Missouri. They have three books which they claim to be given by divine revelation: THE INSPIRED TRANSLATION OF JOSEPH SMITH, their DOCTRINE AND COVENANTS, and their BOOK OF MORMON. They reject the name "Mormon" and prefer to be called Latter Day Saints. The other main division has its headquarters in Salt Lake City, Utah. They have these books which they claim are inspired: THE PEARL OF GREAT PRICE, their DOCTRINE AND COVENANTS, their BOOK OF MORMON. The principal difference in the BOOKS OF MORMON is the arrangement of chapters and verses. The main difference in DOCTRINE AND COVENANTS is that the one used by the Utah group contains the "Revelation" of Joseph Smith on polygamy. The books are also arranged differently as to their sections and verses. There is also another group of the Latter Day Saints, and these are known as Kedrickites with a building located near the headquarters of the Reorganized Branch in Independence, Missouri.
B. According to their own story, the origin of Mormonism goes something like this: Joseph Smith, Jr., as a lad of 15, was praying to God to find out which sect to join. While he was praying he reported that "...when the light rested on me, I saw two personages, whose brightness and glory defiled all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, '<u>This is my beloved Son, hear him!</u>'" This happened in the year of 1823, while he was in prayer he said an angel appeared unto him and told him that "..there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from which they sprang." He said also that the fulness of the everlasting gospel was contained in it; and delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows and these stones fastened to a breastplate constituted from that which is called the Urim and Thummim. These stones were deposited with the plates and the use of these stones were what constituted "seers" in ancient or former times, and that God had prepared them for the purpose of translating the book. The next day Smith went to get the plates. But when he got there, a messenger forbade that he take them and told him to come back at the end of each year. Smith did this, and in 1827, he was given the

he kept them until 1838, at which time the angel called for the plates and Smith gave them back to him. Meanwhile, he translated the plates into the book of Mormon.

1. Discrepancies in this story:

   a. Smith is the only witness to these visions. How can he prove that God and Christ appeared to him as well as an angel? Truly, Mormonism is built on a flimsy foundation...the testimony of one boy.
   b. Smith said, "The possession and use of these stones were what constituted 'seers' in ancient or former times." This is false and convicts Smith and the angel of ignorance or falsehood. In the Bible 'seers' were not stones but was just another term for " prophets" (1Sam. 9:9).
   c. Remember the claim: "The fulness of the everlasting gospel as delivered by the Saviour to the ancient inhabitants" was contained in these plates. If there is no difference between the Bible and the Book of Mormon, then the world already had "the fulness of the everlasting gospel". However, if the messages of the two books are different, it makes the message of the Book of Mormon another "gospel" and comes within the condemnation of Galatians 1:8. Either consequence is a death blow to Mormonism.

   (SINCE IT IS CLAIMED THAT THE BOOK OF MORMON WAS TRANSCRIBED FROM GOLDEN PLATES BY DIVINE INSPIRATION, AND INFALLIBLY INTO ENGLISH, IT MUST BE FREE FROM ALL ABSURDITIES, GRAMMATIC BLUNDERS, CONTRADICTIONS, AND MISTAKES OF ANY KIND OR ITS CLAIM TO DIVINE ORIGIN MUST BE REJECTED. IN VIEW OF THIS, STUDY CAREFULLY THE FOLLOWING:)

II. THE BOOK OF MORMON AND ITS LITERARY CHARACTERISTICS

A. In non-religious circles, the Bible is studied and appreciated as a great literary work, but in no literary circle outside the Mormon church does the Book of Mormon enjoy any standing whatsoever.
B. The Bible is marked with simplicity yet comprehensiveness.

   1. For example, study Isa. 5:1-7 and Rom. 1:11; 13:32. The Book of Mormon (Jacob 5 and 6) attempting to combine these two Bible incidents in a parable of the olive tree occupies almost nine weary pages, ninety verses in all.

C. The book of Mormon is also characterized by the repetition of pet expressions, betraying the inability of the author to express himself.

   1. Hundreds of times there appeared the statement, "And it came to pass". For example, it is used 39 times within 65 verses in Ether 14 and 15.
   2. There also are the repeated expressions frequently found in the book such as "behold", "the more part", "harrow up", "thereof", and "insomuch".

D. The inability of the author to express himself adequately is also seen in the misuse of the word "flatter" in Alma 52:19 and Heleman 1:7 where he uses the word to mean alure or decoy and to instigate or incite.
E. Other examples:

   1. "Yea, if my days could have been in them days...but behold, I am consigned that these are my days..." (Heleman 7:8,9).
   2. "And again: my brethren, cite your minds forward to the time when the Lord gave these commandments to his children." (Alma 13:1).

F. The book is filled with grammatical blunders.

   1. Alma 36:19: "And when Moroni had said these words, he went among the people, waving the rent of his garments in the air, that all might see the writing which he had wrote on the rent."

a. Notice "had wrote".
b. How could one wave a rent? (an opening made by rending or tearing)

III. THE BOOK OF MORMON AND ITS HISTORICAL CHARACTER

A. If you have access to a Book of Mormon, please read Ether 2:16-18.

1. The Lord is represented as forgetting two important matters in the building of barges which brought the Jaredites to the new world. He had forgotten instructions for ventilation and light had not been provided!
2. This account also relates that in order to give them air, the Lord had instructed them to make a hole in the bottom of the barges!
3. Also, they were to be "the length of a tree". How long is a tree? This is about like saying "the length of a rope".

B. According to 1Nephi 5:14-16, Lehi, a devout Jew, did not even know from what tribe he belonged until he read the information on the plates of brass.

1. This is incredible since the Jews considered tribal relations the highest and most sacred of earthly ties, with every Jew's family inheritance inalienably connected with the tribe with which he belonged.

IV. THE BOOK OF MORMON GIVES EVIDENCE THAT IT IS A MODERN COMPOSITION

A. The Book of Mormon is supposed to have been compiled and engraved on golden plates about 1600 years ago by one named Mormon. It is said that his son, Moroni, gave it some finishing touches and in A.D. 420, hid the plates under a stone near Palmyra, New York, where those plates were received under the guidance of Moroni by Joseph Smith in the year 1827. This book claims to be an abridgment of the Nephite records for a period of 1000 years before it was compiled by Mormon. If these claims are true, the Book of Mormon is a very old book.
B. However, the evidence presented from the book itself shows that it is a modern composition.

1. Alma 37:30 speaks of a compass. Yet there is no record existing of any people of antiquity ever using such navigational instruments.
2. Nephi 18:25 speaks of horses being in the new world about 600 years before Christ, whereas authorities tell us that this animal was not here at that time.
C. Many quotations from the King James Version of the Bible appear in the Book of Mormon. Yet the King James Version was not translated until 1611 A. D.!

VI. THE BOOK OF MORMON CONTRADICTS THE BIBLE.

A. This being true, one cannot consistently accept both books. The Bible is filled with indisputable internal evidences of its inspiration. Furthermore, there are many external evidences of its inspiration. These evidences are so strong that they cannot be refuted! The book of Mormon cannot make this claim. The opposite is true. This being so, we must take our stand with the Bible and not with the Book of Mormon.
B. Some contradictions:

1. Alma 46:13-16 is said to deal with the Nephites several centuries before the coming of Christ. They were called members of the church; whereas, Matt. 16:18--hundreds of years later--Jesus still promises <u>to build</u> the church. Also, these Nephite leaders were called Christians. But Acts 11:26 tells us that the disciples were called Christians <u>first</u> in Antioch!
2. According to Mosiah 4:2,3, remission of sins in the name of Jesus was preached to the Nephites. This statement conflicts with the Lord's statement in Luke 24:47.
3. 3Nephi 10:18-19 affirms that Jesus appeared to people on this continent

following his ascension to heaven whereas the Bible teaches that Christ will remain in heaven until His second coming (Acts 2:34,35; 1Cor. 15:23-26).

4. The Book of Mormon teaches that Jesus was born in Jerusalem (Alma 7:10-5:4,19) but the Bible teaches that he was born in Bethlehem (Matt. 2:5).
5. The Book of Holaman 14:20-25; 75,76 states that when Jesus died, there were three days of darkness, when the Bible says that there were three hours of darkness (Lk. 23:44).

VII. THE BOOK OF MORMON CONTRADICTS ITSELF.

A. 1Nephi 1:3 states, "And I know that the record which I make is true," however, in this same book (1Nephi 19:6), the writer says, "I do write upon plates save it be that I think it be sacred. And now, if I do err, even did they err of old ...because of the weakness which is in me, according to the flesh, I would excuse myself."

VIII. THE BOOK OF MORMON CALLS THE PEOPLE WHO BELIEVE THAT THE BIBLE IS ALL ONE NEEDS IN RELIGION A FOOL.

A. "Thou fool, that shall say: A Bible, we have got a Bible, and need no more Bibles." (2Nephi 29:6 - 2Nephi 12:53).
B. But observe these passages which teach the all-sufficiency of the Bible: 2Pet. 1:3; 2Tim. 3:16; Jn. 16:13; Jude 3.
C. Observe these syllogisms:

1. Is Mormonism the truth?

   a. The Holy Spirit was to guide the apostles into all truth (Jn.16:13).
   b. The Holy Spirit did not guide the apostles into Mormonism.
   c. Mormonism is not the truth into which the Holy Spirit guided.

2. Does the Book of Mormon pertain to life and godliness?

   a. God's will as revealed to the apostles pertains to life and godliness (2 Pet. 1:3).
   b. The revelation does not contain the Book of Mormon.
   c. Therefore, the Book of Mormon does not pertain to life and godliness.

3. Is Christ with those who preach the Book of Mormon?

   a. Christ is with those who preach what He delivered unto the apostles (Matt. 28:20).
   b. The Book of Mormon was not delivered to the apostles.
   c. Therefore, Christ is not with those who preach the Book of Mormon.

      (1) A religion or system that Christ is not with is God-less.
      (2) Christ is not with the Book of Mormon.
      (3) Therefore, those who preach the Book of Mormon preach a Godless system.

IX. MORMONISM TEACHES THAT ADAM IS GOD AND THE FATHER OF OUR RACE. THEY ALSO TEACH THAT CHRIST IS HIS SON BY NATURAL GENERATION.

A. For proof of this, consult JOURNAL OF DISCOURSES, Vol. 1, p.50, Sermon by Brigham Young, and Vol. 6, p. 50. Also consult PEARL OF GREAT PRICE, p. 60.
B. In refutation to this theory, we note the following:

1. Adam is not God, but was rather created by God (Gen. 1:27; 2:18,20,25; 3:8-11; 19; Ex.20:1-3.
2. The Bible teaches that Christ was born of the Holy Ghost (Isa. 7:14; Matt.1: 18-23).

X. MORMONISM TEACHES THAT THE DEAD MAY BE SAVED BY A LIVING PERSON BEING BAPTIZED FOR THEM.

A. This violates the principles set forth in the following passages: Heb.9:27 and Lk. 16:19-31.
B. Furthermore, the command to be baptized is always addressed to the living. Consult the book of Acts to see this to be true.
C. Furthermore, the command to be baptized was always based upon the individual's hearing, believing, and repenting (Acts 2:38; Mk. 16:15,16, etc.)
D. For a discussion of 1Cor. 15:29, please observe the following:

1. The discussion of this text in the Gatewood-Farnsworth debate.
2. Please observe the following observations by Brother Gus Nichols in the Dec. 28, 1961, issue of the Gospel Advocate: "Now some of them were denying the resurrection. Paul argued that if there is no resurrection, Christ is not risen, their faith was vain and they were still in their sins and lost. In that case, they had been baptized "for the dead", on account of the dead Christ, or because Christ and others had died, rather than upon faith in a risen and living Christ. Christ and others had been raised, and baptism only saves us through the "resurrection" of Christ (1Pet. 3:21). Apart from his resurrection, there would be no salvation in obedience to Christ. In that case they would have simply been baptized for, or on account of the dead, because Christ and others had died, which would have been foolish and indefensible. But, in fact, Christ had been raised, together with many others (Matt.27:52,53), and they had really been baptized for the living, because of this resurrection and not for the dead, not as a result of believing that Christ and others with Him were still dead. Else, what should such people do if there is no resurrection. If Christ and others were not raised, why be baptized for the dead if the dead rise not? There would be no point in such a senseless baptism and vain religion. But since we have been baptized for the living, because of the resurrection of Christ and others, there is a general resurrection and a future life and all should go to work for the risen Lord knowing that our labor in the Lord is not in vain. (Please turn right now and read the whole 15th chapter of 1Corinthians.) The false doctrine that saints are to be baptized in the place of dead friends and relatives who died unbaptized is not taught in this passage nor in any other in the Bible. All must obey the gospel for themselves, for each one will be judged according to what he himself has done while he lived in the body, and not by what someone else did for him after he died and left the body (2Cor. 5:10).

XI. MORMONISM TEACHES THAT GOD HAS A BODY OF FLESH AND BONES THAT IS AS TANGIBLE AS MAN'S.

A. To prove that this is their theory, see DOCTRINES AND COVENANTS, Section 130:22.
B. In refutation of this concept, see John 4:24.

XII. MORMONISM TEACHES THAT THEY HAVE APOSTLES STILL IN THIS DAY.

A. These men do not have the qualifications (Acts 1:22; 1Cor. 15:8). Notice in this last text the word "last".
B. These men do not have the signs of an apostle (2Cor. 12:12).
C. These men cannot confirm miraculous gifts (Acts 8:17).
D. They cannot raise the dead (Acts 9:40).
E. They cannot speak a language they have never studied (Acts 2:1ff).
F. They cannot survive unharmed the fangs of deadly vipers (Acts 28:5).
G. See Rev. 2:2.

STUDENTS' WORKSHEET

I. QUESTIONS ON NO. I:

1. When did the Mormon Church have its beginning? _____

2. With whom did the Mormon Church originate? _____

3. List the major branches of the Mormon religion. _____

_____

4. Give a brief history of the origin of Mormonism. _____

_____

_____

_____

5. List the discrepancies in Joseph Smith's story concerning the origin of the Mormon system. _____

_____

_____

6. What must obtain in order to prove that the Book of Mormon is of divine origin?

_____

7. In their own story of the origin of Mormonism, of what significance are "the golden plates" and the "Urim and Thummim"? _____

_____

II. QUESTIONS ON NO. II:

1. Contrast the Bible and the Book of Mormon in the literary field, as far as the acceptance of each is concerned. _____

_____

_____

2. Give illustrations of the simplicity, yet comprehensiveness, of theBible. _____

_____

_____

3. Give a contrast of this in the Book of Mormon. _____

_____

4. What observation was made in the lesson concerning the statement, "And it came to pass"? _____

5. Give other illustrations of repeated expressions frequently found in the Book of Mormon._____
6. Give an outstanding example of the inability of the author to express himself adequately._____
7. Give an outstanding example of a grammatical blunder found in the Book of Mormon._____

III. QUESTIONS ON NO. III:

1. Show the absurdities of the account listed in Ether 2:16-18._____

2. Do the same with 1Nephi 5:14-16._____

IV. QUESTIONS ON NO. IV:

1. Concerning the age of the Book of Mormon, what claim is made; yet, what is the conclusion from the evidence available?_____

2. What claim is made in Alma 37:30 which shows that the Book of Mormon is a modern publication?_____

3. What claim is made in Nephi 18:25 which shows the same thing?_____

4. Of what significance is it that many quotations are found throughout the Book of Mormon from the King James version of the Bible?_____

V. QUESTIONS ON NO. V:

1. Since the Book of Mormon and the Bible contradict each other, what must one consistently do?_____

2. How does Alma 46:13-16 contradict the Bible?_____

3. What does Mosiah 4:2-3 teach concerning remission of sins? Show how this contradicts the scriptures._____

4. Where was Christ born according to the Book of Mormon?_____

5. What does the Lord's word teach concerning this matter?_____
6. What does the Book of Mormon teach concerning the crucifixion of Christ? What does the Lord's word say?_____

V I. QUESTIONS ON NO. VI

1. Give an outstanding example of how the Book of Mormon contradicts itself._____

VII. QUESTIONS ON NO. VII:

1. What does the Book of Mormon say concerning the people who believe that the Bible is all that one needs in religion?_____
2. Locate the passages in the Book of Mormon that teach this._____

3. Show that the Bible is God's all-sufficient revelation for man._____

_____

4. Give at least one syllogism concerning this matter._____

_____

VIII. QUESTIONS ON NO. VIII:

1. What do Mormons teach concerning Adam?_____
2. Show the refutation of this by the Scriptures._____

IX. QUESTIONS ON NO. IX:

1. State briefly the position of Mormonism on baptism for the dead._____

_____

2. Show how their theory on this matter violates principles set forth in the Lord's Word._____

_____

3. The command to be baptized is always based upon what?_____
4. The command to be baptized is always addressed to whom?_____
5. Where is one source that one can go to read a good discussion on 1Cor. 15:29?

_____

6. Give briefly Brother Gus Nichols' explanation of this text._____

_____

_____

X. QUESTIONS ON NO. X:

1. What do Mormons teach concerning God and his nature?_____

_____

2. Quote by memory Jn. 4:24 which refutes this concept.

XI. QUESTIONS ON NO. XI:

1. Give at least five points showing that we do not have apostles today._____

_____

_____

_____

2. Concerning this thought, what existed in the church in Ephesus?_____

_____

TO BE STUDIED: November 6

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of the Major Denominations of our Day

COURSE NUMBER: Bible 103
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Ten

LUTHERANS

INTRODUCTION:

A. The Lutheran church is the oldest "protestant" denomination in existence, having originated with Martin Luther, one-time Catholic.

I. ORIGIN AND HISTORY OF LUTHERANISM

A. The Lutheran Church dates from the eve of All Saints Day, Oct. 31, 1517, when Martin Luther tacked his celebrated 95 thesis on the Castle Church in Wittenberg, in protest against the sale of indulgences as carried on by the Roman Church under Tetzel in Germany. Luther had no intention at the time of withdrawing from the Catholic Church, in which he was a priest or monk, but was striving to put down a great evil. However, unconsciously he had struck a great blow at the papacy and this led to the reformation and the origin of the Lutheran Church.

The Lutheran movement early divided into two branches, the Lutheran or Conservative branch and the Reformed or more radical branch. Doctrinally, their chief points of difference are the sacraments.

Lutheranism is the established church of Denmark, Norway, and Sweden. Germany is largely Lutheran. The people of Finland and a large percentage of the population of Switzerland are Lutheran. Immigration to the new world planted the Lutheran Church in American. The Lutherans in this country are divided into a number of separate bodies, formed in some instances according to the locality and in others on the basis of the language spoken in assembled worship (CHURCHES OF TODAY, L. G. Tomlinson, p. 32).

II. SOME BASIC BELIEFS OF LUTHERANS AND A STUDY OF THESE IN LIGHT OF WHAT THE SCRIPTURE TEACHES

A. Lutherans believe justification by faith alone in Jesus Christ.

1. Restudy carefully a discussion of this point in Lesson 6, No. II, B.
2. Also, again observe the points in Lesson 4, No. II, B.
3. What does it mean to believe in Christ:

a. "Believe" has a generic and specific meaning. Sometimes it is used to name only one condition of salvation and other conditions are named in connection with it (specific sense). At other times it is used to include all the conditions of salvation and one is promised salvation if he will do what is embraced in that one word (general sense).

b. The specific meaning of the Word:

(1) Acts 19:18--three distinct steps named.
(2) Acts 11:21 --Believe, turned.
(3) Mark 16:15-16--believeth and baptized: two steps; shows word "believeth" just names one of the conditions of salvation.
(4) Acts 8:12--heard, believed, baptized.
(5) Acts 8:13--believed, baptized, continued.
(6) Acts 18:8--hearing, believed, baptized.

(These passages just noted show that the word "believe" in some instances is used to name one condition of salvation. In all these cases the people did not only believe but took the other necessary steps. In the Scriptures

to follow the individuals believed in this specific sense but did not take the other necessary steps and were not saved.)

(7) Jn. 12:42-43; Matt. 10:32-33.
(8) Jn. 8:30-44.
(9) Jas.2:19.

c. General or generic meaning of "believe".

(1) Jn. 3:16-18; 20:30-31.
(2) Rom.1:16; 3:25-26.
(3) Acts 4:4; 13:12; 13:47; 17:35; 17:12. (In topic "b" people believed and did something to be saved. In these passages just noted it is said that they believed; the passage does not report anything else they did. In this last sense the word "believe" includes obedience and the other steps of the gospel.)

(a) Jn. 3:36 (See ASV).
(b) Rom.13:11; 6:16-18; Rom.13:11; 6:3-4.
(c) Acts 19:1-7--have you received the Holy Spirit since believed? No. Into what were you baptized? For, of course, if you believed you were baptized!!
(d) Acts 18:1--Crispus and 1Cor. 1:13-14.
(e) Acts 16:30-34--said to have believed after baptism.

d. From the preceding we see that to have faith in Christ means not just a mere mental assent but is taking Christ at what He says and obeying His Word, the conditions of salvation (Rom.1:5;16:26.) To further substantiate this note:

(1) Acts 22:19 and 8:2-3 (These believers were the church and the church is a "body of baptized believers".)
(2) Gal.3:26-27--exegesis.
(3) Rom.5:1; Heb.11:29.
(4) Note Heb.11:47,8,30, Naaman (2Kgs.5), and the brazen serpent and Jn.9:1-6.

B. Lutherans practice pouring for baptism.

1. The Bible teaches us that Scriptural baptism requires the following (and sprinkling and pouring do not meet these requirements):

a. Much water (Jn.3:23).
b. Coming to the water (Matt.3:13-17).
c. A going down into the water (Acts 8:36-38).
d. A coming up out of the water (Acts 8:36-38;Mk.1:10; Matt.3:13-17).

2. Scriptural baptism is likened unto a burial or planting (Rom.6:4,5;Col.2:12).
3. There is not a translation of the Bible that translates the word "baptizo" (the word from which we get our word "baptize") as to sprinkle or pour.
4. For a further discussion of this point, see the notes in Lesson 8,No.II,F. Also, see the points on this subject in Lesson 6, No. II, I.

C. Lutherans practice infant baptism.

1. See this point discussed in full in Lesson 6, No. II, H.
2. The following article was penned by Brother Arvy Glenn Freed, a preacher of a generation back, and is thought-provoking on this subject:

WHY? WHOSE? WHEN? WHERE? HOW? WHY?

1. A case for the lawyer.

A child has been injured. A lawyer is sought to take the case. He can show

conclusively by reliable witnesses "who" did it, "whose" child it is, "when" it was hurt, "where" the child was at the time, "how" it was done, and "why" the injury was done to the child. Would any lawyer ask for a stronger case?

But, suppose he can not prove by any witness "why" the child was hurt. But, he is able to produce competent witnesses on "how" and "where" and "when" the child was hurt, "whose" child it is and "who" did it. He has a fine case.

However, he is unable to show "why" or "how" the injury occurred. But he has abundant evidence as to "when" and "where" the accident occurred, "whose" child and "who" caused the injury. The lawyer still has a strong case.

It develops that the lawyer has no evidence as to "why", "how", nor "where", but has all the proof necessary to establish "when" the child was hurt, "whose" it is, and "who" did it. The case is growing weaker, but the lawyer will take it.

Now it is known that the "why", the "how", the "where" and the "when" cannot be shown, and the case is weaker, but the lawyer will risk it.

But, suppose nothing is known as to "why", "How", "where", "when", or "whose", only "who" did it can be shown. This is a weak case, but some lawyers will take the case anyway.

Finally, it proves that there is no evidence as to the "why", the "how", the "where", or "when" a child was hurt, neither "whose" nor the "who". What kind of a case does the lawyer now have? Where is the lawyer who will take this case?

2. A case for the preacher.

Let us substitute in the preceding "infant baptism" in the place of the "injured child", and you have the exact case that the preacher has on this occasion.

He affirms that the Bible authorized infant baptism. He performs the act in the name of the Father, the Son, and the Holy Spirit.

If the preacher can show by the word of God any example of "who" did it, "whose" infant, "when" it was done, "when," "how," and "why" no stronger case could be made, and no one who loves the truth would question it.

Indeed, we will not ask him to show all of the above, but any one will be sufficient to establish the practice of infant baptism.

But the advocate of this doctrine will plead a case in which the Bible is as silent as the tomb upon any one of these: "who", "whose", "where", "when", "how" or "why" any infant in any age was ever baptized.

It is no wonder, then, that the practice is passing and preachers will no longer affirm that the "Bible authorizes infant baptism", when someone is permitted to review their arguments before the same audience, Arvy Glenn Freed.

D. Lutherans believe in the real presence of the body and blood of Jesus Christ in the Lord's Supper.

1. If the bread and fruit of the vine become the literal body and blood of our Lord in the participation in the Lord's Supper, then the Lord's Supper ceases to be commemorative and becomes the <u>literal</u> thing.
2. When Jesus was called the lion of the tribe of Judah, was he a literal animal? When He spoke of Himself as a door, was he a piece of timber? And, when He spoke of Himself as a vine, was he a piece of vegetation? Surely not. These were figures of speech; and, in like manner, he thus spoke when he said, "This is my body."
3. If the fruit of the vine becomes the actual blood of our Lord, and Christians drink the same, the blood of Christ is lowered beneath that of animals, since we are forbidden to eat the blood of animals (Acts 16:29).
4. Also, remember that even Jesus called the fruit of the vine by the same name ("fruit of the vine") <u>after</u> he blessed it (Mk.14:23-25); Matt. 26:16-30.
5. All of the senses of man testify to the fact that when the bread and fruit of the vine are eaten, they are still bread and fruit of the vine. There is no change in the appearance, taste, etc., of these elements.

E. Lutherans wear the name of a man: Martin Luther.

1. It is important as to what name we wear in religion; for, there is something in a name.

   a. Acts 4:12; 1Pet.4:11.
   b. If there is nothing in a name, then we have a reflection on the wisdom of God; for, God changed the names of men. (He changed Abram's name to Abraham; Sarai's name to Sara; Jacob's name to Israel; etc.)
   c. Furthermore, God even gave names to some before they were born (Lk.1:13).

2. Members of the Lord's church are known by the name "Christians".

   a. Acts 11:26; 26-28; 1Pet.4:16.
   b. And in New Testament times there were no "kinds" of Christians! They were simply Christians.

3. However, Luther did not want people to wear his name.

   "I pray you leave my name alone and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone...how does it then benefit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease my dear friends, to cling to party names and distinctions; away with all of them; and let us call ourselves only Christians, after Him from whom our doctrine comes." (LIFE OF LUTHER, by Michelet, page 262.)

4. Remember that the church is the bride of Christ (Rom. 7:4), and the bride wears the name of the husband.

   a. Eve wore the name of Adam (Gen.5:2).
   b. Adam was the figure of Christ (Rom. 5:14), and the church is Christ's bride (Rom. 7:4).

F. Lutherans believe that there are three kinds of law in the Old Testament (civil, ceremonial, and moral); and that the moral law is that law which sets forth our duties to God and man; as briefly comprehended in the Ten Commandments, and that this Ten Commandment Law is binding on men today.

   1. For a full discussion of this, see Lesson 7, on Seventh Day Adventists.

STUDENTS' WORKSHEET

I. QUESTIONS ON NO. I:

1. The Lutheran Church dates from what day?_____
2. What momentous thing did Martin Luther do on this day?_____
3. Why did he do it?_____
4. With what church was Luther affiliated and what capacity did he fill?_____
5. State the two branches of the Lutheran movement._____
6. In what countries is Lutheranism the state church?_____

II. QUESTIONS ON NO. II:

1. Give an analysis of Jas.2:14-26, showing conclusively that one is not justified by faith only._____

2. List some conclusions which would obtain if one could be justified by faith alone._____

3. In what two senses does the word "believe" appear in the New Testament?_____

4. Explain each._____

5. Give examples of the use of the word "believe" in the specific sense._____

6. Give some examples of the use of the word "believe" in the generic sense._____

7. What is the American Standard rendering of Jn.3:36 and why is this rendering so significant?_____

8. State in your own words the story of the baptism of the Ephesians and show how it applies so meaningfully in today's lesson._____

9. Prove that the belief of Crispus included his baptism._____

10. Locate the two verses in Romans which show that faith, in order to save, must be an obedient faith._____

11. What are some of the requirements of scriptural baptism?_____

12. To what is baptism likened in the New Testament?_____

13. Is there any translation in the Bible that renders the word "baptize" as to sprinkle or pour? Of what significance is this?_____

14. What must precede scriptural baptism?_____

15. From the preceding, we can conclude what?_____

16. In your own words, tell the story in today's lesson concerning a case for the lawyer and a case for a preacher._____

17. What do Lutherans believe concerning the Lord's Supper as observed in today's lesson?_____

18. List at least two consequences if the bread and the fruit of the vine become the actual body and blood of Jesus Christ._____

_____

19. What did Jesus call the fruit of the vine after he had blessed it?_____

20. Discuss the Lord's use of figures of speech._____

_____

_____

21. Quote by memory Acts 4:12.

22. Quote by memory 1Pet.4:11.

23. Prove that there is something in a name, using God's dealing with man as your basis of proof._____

_____

24. By what name were the members of the Lord's church known in New Testament times?

_____

25. Were there any different "kinds" of Christians?_____

26. What did Luther state concerning people wearing his name?_____

_____

27. What relationship does the church sustain to Christ as observed in this lesson?

_____

_____

28. What name did Eve wear and of what significance is it in this lesson?_____

_____

_____

29. What do Lutherans believe concerning the Old Testament?_____

_____

30. Give Scriptural refutations of this bslief._____

_____

TO BE STUDIED: November 13

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of the Major Denominations of our Day

COURSE NUMBER: Bible 103
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Eleven

CHURCH OF GOD, ASSEMBLY OF GOD, PENTECOSTALS, NAZARENES, ONENESS HOLINESS

INTRODUCTION:

A. Though there are some differences between these religious groups, they practically all, if not all, believe the doctrines as outlined in this particular lesson.

I. THESE GROUPS BELIEVE THAT PEOPLE ARE BAPTIZED IN THE HOLY GHOST TODAY.

A. The baptism of the Holy Spirit was always a promise and never a command.

1. It was promised by John (Matt. 3:11; Mk. 1:11; Lk. 3:16).
2. It was promised by Christ (Jn. 1:33; Acts 1:5).

B. Christ was to be the administrator of Holy Spirit baptism.

1. Matt. 3:11.
2. Christ himself promised the Comforter (Jn. 14:26).

C. The subjects of Holy Spirit baptism--those who received it--were the apostles on Pentecost and the household of Cornelius (no doubt Paul received it as well).

1. Joel in prophecy stated that God would pour out of his spirit on "all flesh" and this prophecy was quoted by Peter on Pentecost (Joel 2:28-30; Acts2:16-21).
2. Does this "all flesh" have any limitations?

   a. If not, then fowls, cattle and beasts are subjects of Holy Spirit baptism (1Cor. 15:39).
   b. If one advocates "all flesh" means "all human flesh" then it necessarily follows that infants, infidels, and criminals are also subjects for Holy Spirit baptism.

3. The truth of the matter is that "all flesh" of the text under discussion has reference to Jew and Gentile (for at this time all mankind was divided into these two different divisions.) See Lk. 3:6.
4. Therefore, when it was stated that God would pour out of his spirit on "all flesh" such had reference to Jew and Gentile.

   a. The Jews received the baptism of the Holy Spirit on Pentecost when the Holy Spirit was poured out on the apostles (Acts 1:5; 2: -5).
   b. The Gentiles received it when Cornelius and his household were baptized in the Holy Spirit (Acts 10,11, especially 10:44; 11:15-18).

5. The 120 disciples of Acts 1:15 were not recipients of the Holy Spirit in Acts 2:1-5.
   a. The antecedent of the pronouns "they" and "them" in Acts 2:1-4 is "the eleven apostles" of the last verse of Chap. 1 of the book of Acts. It is handling the word of God deceitfully to skip over this verse and go all the way back to the middle of the first chapter of Acts to get the 120 as the antecedent of the pronouns. Let us keep in mind that man divided the Bible into chapters and verses. Thus, Acts 2:1-5 is directly connected with the last verse of Chapter 1.

b. The promise of the reception of the Holy Spirit was made only to the apostles and not to the 120 (Acts 1:4-15).
c. According to vs. 7, those who received the Holy Spirit on Pentecost were "all Galileans". By turning to Acts 1:2-11 (esp. vs. 2 and 11), it can be seen that these Galileans were the apostles.
d. Vs. 14 ("but Peter standing up with the eleven..." and not with 120).
e. Vs. 37: ("...and said unto Peter and the rest of the apostles..." and not to the 120).

6. The 3000 of Acts 2:41 did not receive the baptism of the Holy Spirit on Pentecost.
   a. Again observe that this was only promised to the apostles (Acts 1:5).
   b. The 3000 were not present when the Spirit came upon the apostles (Acts1: 1-6).
   c. Also observe that Peter told these that they would receive the gift of the Holy Spirit (vs.38), which he would not likely have said if they had already been baptized in the Holy Spirit.

D. The purpose of the baptism of the Holy Spirit.

1. Jews--the apostles on Pentecost.

   a. To let the people know they were from God. (When God sends out men he has always given them the means to prove the truth of their message (Ex. 4:1-9; Matt. 10:7,8; etc., Acts 2:43).
   b. To guide them into all truth (Jn. 16:13).
   c. To bring to their remembrance all things that the Lord had spoken.
   d. To enable them to perform miracles for the purpose of confirming the word they spoke.

2. Gentiles--household of Cornelius.

   a. To prove to the apostles and to all others "that God had granted to the Gentiles repentance unto life." (Acts 11:15-18).
   b. Before this time the Jews had looked upon the Gentiles as completely unworthy of consideration of the grace of God.

E. The baptism of the Holy Spirit was not a common thing as some might suppose.

1. In Acts 11:15, the Apostle Peter had to refer all the way back to Pentecost, a period of eight years, to find a similar occurrence of the baptism of the Holy Spirit which Cornelius and his household had received.

F. Eph. 4:3-6 teaches that there is only one baptism. According to Matt.28:18-20 the baptism of the great commission is to last until the end of the world. This baptism, the baptism of the great commission, is one that can be administered by men, but men cannot administer the baptism of the Holy Spirit (only Christ was the administrator of this). Therefore, the one baptism of Eph. 4:3-6 is not Holy Spirit baptism. It is rather baptism in water (Acts 8:36-38).

II. <u>THESE PEOPLE BELIEVE IN SINLESS PERFECTION.</u>

A. It is believed by many in the holiness bodies that one is born totally depraved and sometime after his justification he receives a second blessing, the baptism of the Holy Spirit, which is for sanctification; then, this depraved nature is destroyed and thereafter the person lives sinless and perfect.
B. The basis of this entire theory is false.

1. An individual is not born totally depraved (Matt. 18:1-4; Ez.18:20;etc.)
2. People today are not baptized in the Holy Spirit. This matter was just discussed.

C. Sanctification does not imply sinlessness. In fact, the Bible teaches that all sin.
   1. The Corinthians were sanctified (1Cor. 1:2; 6:11), yet they were guilty of sin (1Cor. 1:11-13; 5:1-13).
   2. The Apostle Peter was baptized with the Holy Ghost on Pentecost (Acts 2:1-5) yet he sinned (Gal. 2:11-16).
   3. Unquestionably, Paul also was baptized in the Holy Spirit and has been sanctified; yet he realized his weakness and the possibility of his sinning (1Cor. 9:27).
   4. Sanctified people sin every time they say they cannot sin (1Jn.1:8-10).
   5. Study carefully Eccl.7:20; 1Kgs.8:46).

III. THESE PEOPLE BELIEVE IN THE SPEAKING IN UNKNOWN TONGUES TODAY.

A. On Pentecost the tongues in which the apostles spake were languages (Acts2:1-6). Observe how the word "tongues" in vs.4 and the word "language" in vs.6 are used interchangeably.

   1. Today that which is spoken in the services of those who still believe in the speaking in tongues is certainly not an intelligent language!

B. The Bible teaches us "but all things be done unto edifying" and that "God is not the author of confusion" (1Cor. 14:26,33).

   1. Apply these principles to the services in which it is claimed that people today still speak in unknown tongues.

C. 1Cor. 13:8-13 definitely proves that the speaking in tongues is no longer in practice today.

IV. THESE PEOPLE BELIEVE THAT MIRACLES ARE STILL BEING PERFORMED.

A. That miracles are not still being performed can be seen from a study of the purpose of miracles as they were performed in the days of Christ and the apostles.
   1. Miracles were performed for the purpose of confirming (verifying, establishing, giving assurance of, etc) the word (Mk. 16:20).

      a. Only new revelations need confirming!
      b. If miracles are still being performed today we are still having confirmation; and since only new revelations need confirming, it necessarily follows that we are still having new revelations. However, the Bible teaches us that the apostles were guided into "all truth" (Jn. 14:26; 16:13). Hence, we need not expect after their day any new revelations!

   2. Heb.2:1-4 teaches us that the word has been confirmed.
   3. Scaffolding used in the building of a new structure is used only when it is needed, but after the structure has been completed the scaffolding is removed. In like manner, when Christianity was a new revelation and the New Testament was being written, miracles were performed; but when Christianity had been confirmed and the New Testament had been completed, miracles ceased-- just like the scaffolding was taken down when the new structure was being completed.
   4. Everything originated in miraculous power. God created the first oak with power to produce acorns which would produce more oaks. He no longer miraculously makes oaks; not because he is not able, but because of the establishment of law. Furthermore, when man plants an acorn this is no sign that he has a lack of faith or that he disbelieves that God is able. The fact that God gave the first harvest without seed is no proof that He still does. The first crop was a miracle, but there is no need for such now for we have the necessary seed. The word was once confirmed by miracles and

faith was thus produced, but now there is no need for such. We have the written miracles (Jn. 20:30-31).

5. The purpose of miracles was never solely accommodative--that is, just to aleviate the suffering of the individual who was ill (2Tim. 4:20; 1Tim.5:23).

B. 1Cor. 13:8-13 proves conclusively that miracles are no longer performed.

1. "Knowledge", "prophecy", and "tongues" are listed in this passage as pepresentatives of the entire nine spiritual gifts (of which miracles, etc., are included) as outlined in 1Cor. 12:1-11.
2. Observe that these things are to cease, fail, vanish away, and be done away.
3. Observe that they were to be done away when the "perfect" thing came.

   a. This "perfect" thing is not Christ! For the text reads "but when <u>that</u> which is perfect is come..."
   b. The "perfect" thing spoken of in this text is the complete revelation of God's will--the completed New Testament.

      (1) The word "perfect" as it appears in this text is used in contrast with the "in part" matters; thus, it conveys the idea of that which is completed.
      (2) To prove conclusively that the "perfect" thing spoken of in this text is God's word, study carefully Jas.1:25; Jn.8:32; Jn.17:17.

4. The context shows that the spiritual gifts were to be done away while faith, hope, and love are existent. Thus, the spiritual gifts were to cease in this life and not in the one to come, for in the world to come there will be no faith, since faith will be lost in sight. Furthermore, in the world to come there will be no hope, since hope will be lost in realization. Hence, we can conclusively say that the spiritual gifts were to be done away in this life.

C. That miracles have ceased can be readily seen from a study of how the spiritual gifts were imparted during the days of the apostles.

1. By reading Acts 8:12-18 one can readily see that the spiritual gifts were imparted only by the laying on of the apostles' hands. Even though Philip, who was not an apostle (Acts 6:1-5), was there and had the power to perform miracles (Acts 8:6), he could not impart the spiritual gifts; otherwise, the coming of Peter and John from Jerusalem would have been unnecessary.
2. Observe also Rom. 1:11.

   a. Notice that Paul had to be present; if the spiritual gifts could have been imparted solely through prayer, this would not have been necessary.

3. Having observed that the spiritual gifts were only imparted through a laying on of the apostles' hands, it necessarily follows that when all of the apostles died the power to impart spiritual gifts ceased! Thus, miracles are not being performed in our day.

D. The so-called miracle-working of our day is based entirely upon testimony.

1. When those who claim to have the power to perform miracles are challenged to perform one in our presence, they never do so. They intend for us to accept the fact that they can be performed upon their mere testimony or the testimony of some of their followers.
2. On the basis of this, observe the following:

   a. Mormons, Catholics, Holiness (and there are about 32 branches of this group), Nazarenes, McPhersonites, etc., all claim to have the power to perform miracles.
   b. Each can produce testimony as good as the other.

c. Why not believe one as much as the other?
d. But how can we do this since they all teach conflicting and contradictory doctrines?
e. Are they all performing miracles? Is God confirming contradictory doctrines? Is He the author of confusion?
f. Why should we believe the testimony of one group and reject the testimony of another?

E. Modern so-called miracles contrasted with Biblical miracles.

1. In Bible times the miracles were performed in the presence of the people (1Cor. 2:4; 2Cor. 12:12; Acts 2:22; Acts 3:16).
2. In Bible times the miracles were instantaneous (Mk.2:12; Matt. 8:13,14;15; Acts 3:7-8; 9:18; 14:8-11.)
3. Jesus not only healed the lame (crippled) but also the maimed (amputees) (Matt. 15:30-31). Do you hear of any such claims today?
4. In the early days the dead were raised (Matt. 10:8; Acts 9:36-42; 20:9-12).
5. People were healed completely and wholly (Matt.9:22; Acts 3:16; 4:9).
6. On some occasions <u>all</u> the people who were present and who needed healing experienced such (Matt.12:14-15; Acts 5:16).
7. No collections were ever taken up when people were healed.

F. A study of the classification of miracles will show conclusively that they are not still being performed in our day.

1. The following is a classification of Bible miracles:

a. Miracles over nature--stilling the sea, etc.
b. Power over disease--healing the palsied man,etc.
c. Power over demons--healing Legion, etc.
d. Power over material things--multiplying the loaves and fishes, etc.
d. Power over death--raising Lazarus, etc.

2. If people still have the power to heal diseases, why don't they have the power to stop the storms and to multiply food to feed the hungry thousands of our day? Furthermore, why don't they have the power to raise people from the dead?

G. A word concerning medicine and doctors:

1. Many of those who still believe miracles are being performed repudiate the use of medicine and doctors.
2. The Bible sanctions the use of medicine (1Tim. 5:23; Lk. 10:34).
3. The Bible also sanctions the use of doctors (Matt. 9:11; Col. 4:14).

V. <u>THE ONENESS HOLINESS PEOPLE BELIEVE THAT JESUS ONLY CONSTITUTES THE GODHEAD (ONLY ONE PERSON IN THE GODHEAD) AND THE VARIOUS NAMES DESIGNATING THE FATHER, THE SON, AND THE HOLY SPIRIT BEING NOTHING MORE THAN "TITLES" OF THE SAME PERSON--JESUS.</u>

A. Some of their prominent proof texts noted and examined.

1. Jn.10:30.

a. It must be shown that the passage teaches that Jesus and the Father are <u>one person</u>; otherwise, the passage is irrevelant.
b. Husband and wife are one, but not one person (Matt.19:5; Eph.5:31).
c. The Father and His Son are one in that they are one in purpose and in aim (Jn. 17:20,21). But they are two distinct personalities.
d. 1Cor. 3:6,7, teaches that Paul and Apollos were one, but who would affirm that they were one person?

2. John 14:8-9:

a. This can mean only two things: To see God actually or to see him representatively.
b. Not actually--Jn.1:18; 5:37. Therefore, to see Jesus was to see God representatively and in no other way can man see God and live (Deut.33:20).
c. Jesus declared the Father, revealed the Father, and made Him known to man.
d. The Son was like the Father. Did you ever see a son that looked like his father? Jesus possessed the same attributes as his father, and in this sense when one had seen Christ, he had seen the Father.
e. See the context, especially vs.12, which shows conclusively that there is a plurality in the Godhead.

3. Deut. 6:4:

a. See Adam Clark's comments on this passage.
b. In connection with this passage, notice carefully Gen. 1:1.

(1) In Gen.1:1, the word for "God" is "Elohim", the plural form of "El" or "Elohh" (God). To it is attached a singular verb "bara", "he created", and thereby points out the unity of the divine persons in the work of creation.

(a) This construction is not characteristic of the English language, but it is often observable in connection with this noun in the Hebrew.
(b) Literally, rendered Gen.1:1 is: "In the beginning Gods, He created the heavens and the earth"; that is, there was a plurality of personalities involved in the act of creation, but they were so united in their work that the verb used to express this is in the singular.

4. Col. 2:9:

a. The context reveals that the apostle was contrasting the fulness that is in Christ with the emptiness and vanity of the heathen systems of philosophy prevelent at that time. The words were penned to caution the brethren against any current philosophies, assuring them that in Christ was available all that the Godhead contains and that they stood in need of nothing from the heathen systems or the Jewish law.
b. See Eph. 3:19.

(1) If the fact that the fulness of the Godhead dwells in Christ means that He is the only person in the Godhead, then doesn't it consistently follow that since the fulness of God dwells in us that we become God?

c. Concerning the word "dwelleth", see Eph. 3:17 and draw a parallel.

5. Job 13:8,10:

a. This could not apply to the position that we have taken relative to the Godhead because we do not make it a secret.
b. The context shows that Job was reproving his two friends because they affected to be interested in God's defense, whereas they were only flatterers secretly plotting a course that would bring them into favor with whomsoever they dealt.
c. The words "person" and "persons" are not found in the Revised Version.

6. Jn. 1:1-10:

a. Remember that God means diety and in this sense Jesus was God.
b. Notice particularly the statement "with God"--signifying a plurality.

7. Christ is called the Father in Isa. 9:6.

a. See 1Cor. 8:5,6 and Eph.4:3-6 where there is a distinction made between Christ and His Father.
b. God gave Christ children; hence, He is called Father (Heb.2:3). (God hath given me").
c. Today there are many men who have fathers and yet they themselves are fathers.

B. Texts proving that there are three persons in the Godhead and that refute the oneness theory.

1. Doctrine of the Unitarians and Oneness Holiness is the doctrine of the Anti-Christ!

a. The word "God" is from the Greek "theos", God, and simply means deity. The Scriptures ascribe deity to all the persons in the Godhead: When you find a reference to deity, and the word "God" covers deity, you have to determine from context whether it is God the Father, God the Son, or God the Holy Spirit.

(1) Father is called God (1Cor. 8:6).
(2) Son is called God (Jn.1:1).
(3) Holy Spirit is called God (Acts 5:3,4).

b. Deity is the essence of God; all possess this deity; hence, all are deity or God. To deny to anyone of them deity is to deny God! This is the spirit of the antichrist:

(1) "He is antichrist that denieth the Father AND THE SON." (1Jn.2:22).
(2) To escape the spirit of the antichrist, one must receive the doctrine of the Father AND (a coordinate conjunction with the force of a plus sign) AND THE SON.
(3) That John intended to convey the idea that the Father and the Son are distinct personalities, follows from the fact that in this same letter he said:

(a) "No man hath seen God at any time." (1Jn.4:12).
(b) Two verses later: "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." (1Jn.4:14).
(c) No one had seen God, but they had seen Christ; therefore, the One they did see was not the one they did not see. Christ and his Father are thus seen to be two distinct personalities.
(d) To deny this is the spirit of the antichrist and this is precisely what the Oneness Holiness do!!

2. Plural promouns used in connection with God's name; therefore, plurality in Godhead.

a. Name of God in Gen.1:1 plural and plural pronouns used in connection with God's name.

(1) "Let us make man in our image." (Gen.1:26).
(2) "And the Lord God said, Behold man is become as one of us" (Gen.3:22).
(3) "Go to let us go down, and there confound their language" (Gen.11:6-7).
(4) "And I heard the voice of the Lord saying, "whom shall I send, and who will go for us?" (Isa6:8).

3. Plurality in Godhead in creation.

   a. Jn.17:5--Christ with God before world was.
   b. Heb.1:1-2--God made worlds by Christ.
   c. Heb.1:8-10--Two persons at "beginning".
   d. Gen. 1:26--"Let us"--"In our image".
   e. Spirit also back there--Job. 26:13; Gen.1:1-2.
   f. Hence, three persons (Matt.28:18-20; Eph.4:4-6).

4. The "person" of pronouns proves plurality in Godhead.

   a. First person. The Father-- "I, me, mine, my" (Heb. 1:5).
   b. Second person. The Son-- "Thee, thy, thine" (Heb. 1:5f).
   c. Third person. The Holy Spirit-- "He" (Jn. 16:13).

5. Also plurality in Godhead in salvation.

   a. Jn.14:16.

      (1) Christ--"I will pray"--Intercession.
      (2) Father--"I will send"--Donation.
      (3) Holy Spirit--"I will comfort"--Consolation.

6. 1Cor. 15:23-28.

   a. Christ now reigning at God's right hand, on David's throne (Acts 2:30).'
   b. Reign till last enemy destroyed (1Cor. 15:26).
   c. Thereupon he is to deliver the kingdom up to His Father (1Cor. 15:26).
   d. Henceforth, himself to be subject to Him (1Cor. 15:28).
   e. Is he to deliver the kingdom to himself, and be subject unto himself? Will he not still possess it after he delivers it up? If so, how did he deliver it up?

7. Heb. 9:24.

   a. Christ entered heaven.
   b. Entered heaven to appear in God's presence.
   c. To do this, he left the earth.
   d. If God and Christ are the same person, did he enter into his own presence? If they are the same, why did he go to heaven to enter into the presence of God? Was he not already in the presence of God while here on earth?

8. Baptism of Jesus.

   a. God was in heaven.
   b. Christ on earth being baptized.
   c. Holy Spirit came from heaven to earth in form of dove.
   d. How could one person be in three places at the same time??

9. The Father sent the Son into the world. He did not come himself. There was a sender and one sent; hence, a plurality in the Godhead (1Jn.4:14; Jn.8:42; 7:16; 3:34; 10:36; 16:27-28).
10. Christ "came from God" just as He came "from above" and "from heaven"; hence, a plurality in the Godhead (Jn.8:42; 6:38;8:23;13:3; 16:26-28).
11. Christ not only "came into the world" and "from the Father" but He left Him up in heaven (Matt. 6:9; 7:21;;16:17).
12. Christ not only "came from God" and was "sent of God" and said "God was left in heaven" but He ascended unto God; hence, another conclusive proof of the plurality in the Godhead (Jn.6:62; 7:33; 13:3;14:12; 16:28;20:17; Heb.9:24).

13. Christ is interceding to the Father for us--one pleading for us to another (Rom.8:34; Heb.7;25; 9:24).

VI. THE ONENESS HOLINESS PEOPLE BELIEVE THAT BAPTISM IS TO BE ADMINISTERED "IN THE NAME OF JESUS ONLY" BY WHICH THEY MEAN THE NAMES OF THE FATHER AND THE HOLY GHOST ARE NOT TO BE PRONOUNCED IN THE BAPTISMAL ACT. WHEN DIRECTED TO MATT.28: 18-20, THEY AFFIRM THAT IN AS MUCH AS THE NAMES OF THE FATHER AND THE HOLY GHOST ARE BUT DIFFERENT DESIGNATIONS OF JESUS TO BAPTIZE IN THE NAME OF JESUS IS IN EFFECT TO BAPTIZE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. THEY FURTHER STATE THAT THESE ARE TITLES AND NOT NAMES. THEY ALSO AFFIRM THAT NOWHERE IN ACTS IS THIS ARRANGEMENT (MATT.28:18-20) TO BE FOUND OR ARE THESE TERMS USED. IT IS STATED BY THEM THAT BAPTISM WAS "IN THE NAME OF JESUS" WITHOUT EXCEPTION, THEY THEN RECITE ACTS 2:38, ACTS 8:16; 10:48;19:5. THEY THEN AFFIRM THAT THIS WAS THE UNIFORM PATTERN IN APOSTOLIC DAYS AND IS THE FORMULA INTENDED FOR TODAY.

A. Matt. 28:18-20.

1. Concerning "Father" and "Son" being titles, observe the following:

   a. Aren't "Father" and "Son" nouns?
   b. And are not nouns names?
   c. Also, Webster defines name as: "The title by which any person or thing is known or designated."

2. Question for Oneness Holiness people: "If one follows the words of Jesus Matt.28:18-20, in baptizing, does he baptize correctly??
3. Another question: "If it is wrong to follow the arrangement set forth in Matt. 28:18-20, who misleads me in so doing??

B. In the four instances (Acts 2:38; 8:16; 10:48; 19:5) where baptism and the name of Jesus are associated, there are three different arrangements of the name; thus indicating conclusively that no definite design for the orders of words was intended and that no uniformity in the use of terms occurs.

C. "In the name" means "by the authority of".

1. The question is: How did Christ authorize?
2. That answer is found in Matt. 28:18-20!!

   a. Therefore, only those who baptize into the name of the Father, of the Son, and of the Holy Spirit baptize into the name of Jesus!

D. "In the name" does not mean formula or ceremony.

1. W assemble in the name of Jesus (Matt. 28:18-20).
2. W are to preach in His name (Lk. 24:46ff).
3. We are to do all things in His name (Col. 3:17).
4. We repent in his name (Acts 2:38).
5. Does this mean that a ceremony has to be said every time that we assemble, preach, do anything, and repent?

E. It is not what the preacher says that is so significant, it is what is actually done for the candidate.

F. Study the case of Paul and the Ephesians in Acts 19:1-7.

1. Paul inquired: "Have you received the Holy Ghost since you believed?"
2. They answered: "We have not so much as heard whether there be any Holy Ghost."
3. Immediately Paul asked: "Unto what then were you baptized?"
4. Why did Paul think of baptism on being informed that they had not heard of the Holy Ghost? It was apparent to him that their baptism was defective

if they had not heard of the Holy Ghost, seeing that they could not have been baptized with the baptism of the Great Commission without hearing of the Holy Ghost (Matt. 28:18-20).

5. The baptism of John was not "into the name of the Holy Ghost".
6. Their baptism being invalid, he commanded them to be baptized "In the name of the Lord Jesus." That is, as he commanded, and the way that he commanded for this act to be done is simply stated in Matt.28:18-20--"in the name of the Father, of the Son, and of the Holy Ghost".

STUDENTS' WORKSHEET

L. QUESTIONS ON NO. I:

1. Was the baptism of the Holy Spirit a promise or a command? Prove._____

_____

2. Who was to be the administrator of Holy Spirit baptism? Give a scriptural reference._____

3. Who were the subjects of Holy Spirit baptism?_____

4. Prove that "all flesh" of Joel's prophecy had limitations._____

_____

5. How does Lk.3:6 relate to the present discussion?_____

_____

6. When did the Jews receive the baptism of the Holy Spirit?_____

7. When did the Gentiles receive it?_____
8. Give at least three points that prove conclusively that the 120 disciples of Acts 1:15 were not the recipients of the Holy Spirit in Acts 2:1-5. _____

_____

_____

_____

9. How can we know conclusively that the 3000 of Acts 2:41 did not receive the baptism of the Holy Spirit?_____

_____

10. For what purpose were the apostles--Jews--baptized with the Holy Spirit on Pentecost?_____
11. For what purpose were the Gentiles--household of Cornelius--baptized with the Holy Spirit in Acts 10?_____
12. Show that the baptism of the Holy Spirit was not a common experience._____

_____

13. By using Eph. 4:3-6 and Matt. 28:18-20, show that the one baptism is water baptism._____

_____

_____

II. QUESTIONS ON NO. II:

1. In detail, state the doctrine of sinless perfection._____

2. Scripturally prove that an individual is not born totally depraved._____

3. Show from a study of the Corinthians that sanctification does not imply sinlessness._____

4. Show the same from a study of the lives of the apostles._____

5. What happens every time sanctified people say they cannot sin?_____

III. QUESTIONS ON NO. III:

1. What were the 'tongues' spoken on the day of Pentecost? Prove._____

2. What is the message of 1Cor. 14:26,33?_____

3. To what text would you turn to show conclusively that speaking in tongues is no longer practiced today?_____

IV. QUESTIONS ON NO. IV:

1. What was the purpose of miracles? Prove._____

2. What kind of revelation needs confirming?_____

3. This being true, if we still have miracles, what are we still having?_____

4. Illustrate this point by the construction of a new building._____

5. Show that the purpose of miracles was not solely accommodative._____

6. According to 1Cor. 13:8-13, "knowledge", "prophecy", and "tongues" are listed as representatives of what?_____

7. What would happen to these things--list at least four things?_____

8. According to this text, when were the spiritual gifts to be done away? _____

9. What is the "perfect" thing spoken of in this text? _____

10. Prove conclusively that such does not refer to Christ. _____

11. Tie together logically Jas.1:25, Jn.8:32, Jn.17:17. _____

12. According to the context in 1Cor. 13:8-13, the spiritual gifts were to be done away while that were existent? _____

13. Show that miracles have ceased from a study of how spiritual gifts were imparted during the days of the apostles. _____

14. Rom. 1:11 proves what? _____

15. The so-called miracle-working of our day is based entirely upon what? _____

16. Show the fallacy of this foundation. _____

17. List at least 5 contrasts between modern so-called miracles and Bible miracles. _____

18. List the 5 classifications of Bible miracles. _____

19. Why is this important to know when discussing this subject with an individual who believes that miracles are still being performed? _____

20. Show that the Bible sanctions the use of medicines. _____

21. Show that the Bible sanctions the use of doctors. _____

V. <u>QUESTIONS ON NO. V:</u>

1. What is the position of the Oneness Holiness people concerning Jesus and the Godhead? _____

2. What is their position concerning the various names designating the Father, the Son, and the Holy Ghost?_____

_____

3. In what sense is Christ and His Father one?_____

4. Illustrate this oneness by turning to Matt.19:5 and 1Cor. 3:6-7._____

_____

_____

5. In what sense had people seen God the Father when they had seen Christ?_____

_____

6. Has anyone ever seen the face of God?____

7. Give a brief explanation of Gen.1:1, showing how that this passage teaches a plurality in the Godhead._____

_____

8. What is meant by the statement that Christ is the fullness of the Godhead?____

_____

9. How does Eph.3:19 relate to the previous question?_____

_____

10. What is the real meaning of Job. 13:8-10?_____

_____

11. In what sense is Jesus called "God" in Jn.1:8-10?_____

12. Why could Jesus be scripturally and logically called "Father" in Isa.9:6?_____

_____

13. Show that the doctrine of the Unitarians and the Oneness Holiness is the doctrine of the anti-Christ._____

_____

14. List at least 5 separate points which show conclusively that there is a plurality of persons in the Godhead._____

_____

_____

_____

15. List at least 3 passages where pronouns are used in connection with God's name, indicating the plurality in the Godhead._____

_____

16. Show that there was a plurality of personalities existent when the world was created._____

_____

17. Prove by the "person" of pronouns that there is a plurality in the Godhead.____

_____

18. Give an analysis of Jn.14:16._____

_____

19. How long will Christ reign, and when he comes again, what will he do with the kingdom?_____

20. Why did Christ leave the earth and how does this relate to today's lesson?_____

21. From a study of the baptism of Christ, show that there is a plurality of persons in the Godhead._____

22. Give a step by step breakdown on the Father sending the Son and His ultimate return to Him._____

VI. QUESTIONS ON NO. VI:

1. Concerning baptism, what position do the Oneness Holiness people take?_____

2. Prove that "Father" and "Son" are not mere titles in Matt.28:18-20._____

3. List at least two questions Oneness Holiness people should be asked to answer in relationship to Matt. 28:18-20._____

4. List the four instances where baptism and the name of Jesus are associated and show that there are three different arrangements of the name._____

5. Of what significance is the previous question?_____

6. What does "in the name" mean?_____

7. Make a list of the things that are said to do "in the name" of Christ._____

8. Why would Paul think of baptism on being informed that the Ephesians had not heard of the Holy Ghost?_____

TO BE STUDIED: November 20

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of the Major Denominations of our Day

COURSE NUMBER: Bible 140
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Twelve

CONGREGATIONALISTS, UNITARIANS, UNITED CHURCH OF CHRIST

I. CONGREGATIONALISTS

A. A brief history of this religious group

1. In the year of 1604, the man whose influence is chiefly responsible for the development of Separatism (a movement beginning in the days of Queen Elizabeth, whose members held that the church of England was unchristian, that to attempt to reform it from within was hopeless, and that the only course for a true Christian to take was to separate himself from it completely) into Congregationalism came to a congregation already organized at Scrooby. This man's name was John Robinson, who had been ordained in the Church of England but had made a change. He, his friends, and his followers went to Amsterdam and then to Leyden; after a few years they decided to come to America where they could practice their religion unmolested and at the same time rear their children as Englishmen.

   Separatists, composed of 102 persons, and under the leadership of Brurster, Bradford, and Winslow, landed at Plymouth, Mass., in 1620, and there they founded the first Congregational church upon American soil with Robinson remaining in Leyden. A few years later they were followed by the Puritans of Massachusetts Bay. In England the difference between these two religious bodies was quite distinct, but as neighbors in America they looked for agreements, and the essential elements of both Separatism and Puritanism were combined in Congregationalism, with such being accomplished little by little.

   By 1640 in that section the Congregationalist church became practically a state religion. The withdrawal of the Massachusetts Charter in 1684 replaced Congregationalism by Episcopacy; however, a new charter in 1691 restored the former conditions to a considerable degree. However, the old ecclesiastical tests once established were not renewed, and while Congregationalism was still dominant it was no longer supreme. With the beginning of the 18th century other forms of religion developed in New England. Episcopalians, Baptists, and Quakers protested against being taxed for the support of Congregational churches, and little by little there ceased to be a state church. There were quite a number of Presbyterian churches also in New England during that time, and the two, Presbyterians and Congregationalists, cooperated to some degree.

   Naturally, friction developed, due to this intermingling of the two denominations. In order to avoid this a "plan of union" was adopted by the Presbyterian General Assembly and by the Connecticut Association in 1801. One result of this plan was the practical elimination of Presbyterianism from New England and of Congregationalism from the new communities to the west, except as various Congregationalist settlements were established, as in the Western Reserve in Ohio. Under the care of such men as H. M. Dexter and A. H. Quint the development of a denominational life went on. The next step was the calling of a National Council in Boston in 1865. The principal work of this Council was the drawing up of a statement as to "the system approved, which is commonly known among us as Calvinism". In 1913 in the Council at Kansas City, Mo., they set forth what is known as a Congregational Platform including a Preamble and statements of faith. (This brief history was gleaned from MODERN CHURCHES AND THE CHURCH by J. Porter Wilhite, pp.104-106).

B. A brief observation of what Congregationalists teach in the light of what saith the scriptures.

1. Congregationalists accept Calvinism.

a. All of the fundamental, distinctive traits of the Calvinistic system are unscriptural.
b. Some of these are inherent total depravity, the direct operation of the Holy Spirit, arbitrary predestination and foreordination, "once saved always saved," etc.
c. For a discussion of these points consult Lesson 5, No. 8.

2. Congregationalists also practice sprinkling and pouring water in the place of immersion.
a. For a full discussion of these points, consult Lesson 6, Nos.8 and 10.

3. Congregationalists also practice infant baptism.

a. For a discussion of this, see Lesson 6.

II. UNITARIANS

A. A brief history of this religious movement

According to HANDBOOK OF DENOMINATIONS by Frank S. Mead, Unitarianism, as we know it today, began with the Protestant reformation among the Arminians and Socinians. This movement spread from independent thinkers and Anabaptists in Switzerland, Hungary, Transylvania, Holland, Poland, and Italy to England, with no attempt made to organize the movement in the country of England until the late 18th century.

American Unitarianism, however, developed independently out of New England Congregationalism. Members of the liberal wing of the Congregational church in Eastern Massachusetts, asked only to join a covenant in that church and never to subscribe to a creed, were called Unitarian while still within the Congregational membership. The first organized church turned Uniterian as a body, however, was not a Congregational Church but the Episcopal King's Chapel in Boston in the year 1796. In the last half of the 18th century many of the older and larger Congregational churches moving toward Unitarianism were known as Liberal Christian churches. The name "Unitarian" was finally accepted in 1815. The basis for the split with Congregationalism came in 1805 with the appointment of Henry Ware as Professor of Theology at Harvard; and the matter was made certain when William Ellery Channing of Boston preached his famous Baltimore Sermon of 1819 in which he outlined the Unitarian view. In that sermon the liberals had their platform. A Missionary and Publications Society known as the American Unitarian Association, was formed in 1825, and it began an activity looking forward to the formation of a separate denomination. A national conference was established in the year 1865.

B. Some fundamental tenets of this religious movement and a refutation of the same.

1. Unitarians deny that there are three personalities in the Godhead.

a. That there is a plurality of personalities in the Godhead can be seen from the following passages:

(1) Gen.1:26: "Let <u>us</u> make man in <u>our</u> image."
(2) Gen.3:22: "And the Lord God said, Behold man is become as one of <u>us</u>."
(3) Gen.11:6,7: "Go to let <u>us</u> go down, and there confound their language."
(4) Isa.6:8: "And I heard the voice of the Lord saying, Whom shall I send who will go for <u>us</u>?"

(5) Jn.14:16: "And I (Christ) will pray the Father, and He shall give you another Comforter, (Holy Ghost), that he may abide with you forever."

b. That this plurality is composed of the Father, the Son, and the Holy Ghost can be seen from the following passages:

(1) Jn.14:16.
(2) Matt.28:18-20.
(3) 1Jn.5:7.
(4) 2Cor. 13:14.

c. For a full discussion of this, see Lesson 11.

2. Unitarians believe in the strict humanity of Jesus. The only way that they believe that Christ is divine is as all men are divine as the sons of God.

a. That Christ is divine can be seen from Isa.7:14 and Matt.1:22,23, where our Lord is spoken of as "Emanual"--"God with us".
b. Isa.9:6:definitely and concretely the deity of Jesus Christ is affirmed.
c. See also Micah 5:2.
d. Notice also in Jn.1:1 that it is said of Christ he "was God". (To prove that "the Word" of this text is Christ, see Jn.1:14, plus 3:16).
e. The divinity of our Lord can be proven by the following things:

(1) His pre-existence: Jn.8:58; 17:4; 1:1; Col.1:13-18; etc.
(2) His fulfillment of prophecy: Micah 5:2; Matt.2:1-23; Isa.43; Matt. 3:1-3; Deut. 18:15; Matt.3:22-23; Acts 3:22-23; Mal.3:1; Jn.2:13-16; Isa.6:9-10; Matt.13:34-35; Isa.35:5-6; Lk.7:18-23; Ps.41:9; Jn.13:18-21; Zech.11:12; 13:7; Matt.26:15; 31-56; Isa.53; Matt.26; Ps.16:8-10; Lk.24:6,31; Dan.7:13-14; Acts 1:9, etc.
(3) The virgin birth: Gen.3:15; Isa.7:14; Matt.1:18-25.
(4) His resurrection: 1Cor. 15:1-22; Rom. 1:4; 14:9; 2Tim.1:10; Rom.4: 24-25; Eph.1:19-23; Mk.16:1-8.
(5) For a discussion of the four previous points in greater detail, see the series of studies "The Life of Christ", Lesson 2 and Lesson 12.

3. Unitarians believe in the ultimate salvation of all souls. In this they are in agreement with the Universalists.

a. Many will enter the broad way and be lost (Matt.7:13-14).
b. At the resurrection some will be raised to eternal condemnation and contempt (Dan.12:2; Jn.5:28-29).
c. At the judgment there will be some on the left hand who will be sentenced to eternal condemnation (Matt. 25:31-46).
d. See also 2Thess.1:7-9; Rev.20:15; 21:8; etc.
e. In addition to remembering that God is merciful we must also keep in mind that God is just and the principle of justice includes punishing those who break the law.

4. Unitarians do not believe in eternal punishment.

a. That hell is a place and not merely a condition can be seen from a study of Matt.25:46 and its context.
b. An analysis of Lk.12:4-5.

(1) Hell is something to fear.
(2) It comes after death.
(3) It is not the grave.
(4) As fear for God leads to right-doing, so fear of man leads to sin.
(5) If hell is not real, then Jesus used deception and it is not to be feared.

c. Matt.25:41 tells us that perdition is a prepared place.
d. Concerning the fact that punishment for the wicked is forever and ever, see the following passages: 2Pet.2:17; Jude 13; Rev.14:11;19:13; 20:10; Matt.18:8; 25:14; 25:46; Mk.3:29; 2Thess. 1:9; Heb.6:2; Jude 6.
e. For a study of a description of eternal punishment, consult the following passages: Rev.20:10; 16:19-31; Heb. 10:27-29; Rom.2:8,9; 2Thess.1:7-9; Rev.14:10; Matt. 13:42; Rev.21:5-8; Jude 7; Mk.9:47; Matt.25:30; Mk. 9:46; Dan.12:2; etc.

5. Unitarians believe that heaven is a state and not a place.

a. Jn.14:1-6 is all the information necessary to refute this concept.
b. See also Matt. 25:46; Rev.21,22, etc.

6. In the Unitarian system there is a decreased emphasis on doctrine if not a complete disregarding of such.

a. Study the following texts which show conclusively the absoluteness of divine revelation: Gal.1:6-9; 2Tim. 3:16-17; Rev.22:18-19; 1Pet.4:11;etc.
b. Doctrine is so important that it is the key word in the books of 1 and 2 Timothy and Titus.

(1) Read these texts in these epistles: 1Tim.1:10; 4:6,13,16; 5:17; 6:1-3; 2Tim.3:16; 4:2,3; Titus 1:9; 2:7,10.

7. Unitarians reject the infallibility of the Bible.

a. That the Bible is the inspired, infallible and completely accurate revelation of God's will to man can be proven in the following ways:

(1) By external evidences, such as archaeology, etc.

(a) Navell, 1883, and Kyle, 1908, found at Pithom the lower courses of brick filled with good, chopped straw, the middle courses of brick filled with less straw, and that with stubble plucked up by the root, and the upper courses of brick were pure clay having no straw whatsoever. This is an amazing archaeological confirmation of the Exodus account of the Israelites' bondage in Egypt. Other such confirmations could be listed.

(2) The internal evidences of inspiration

(a) Unity of the scriptures.
(b) The fulfillment of prophecy.
(c) Its prescientific nature.'
(d) Its indestructability.
(e) Its power and influence.
(f) Its all-sufficiency.
(g) Its modernity.
(h) Its diversity.
(i) Its simplicity.
(j) Its profound, rational doctrine.
(k) Its purity of ethics.

III. UNITED CHURCH OF CHRIST

A. The United Church of Christ is composed of some two million members and resulted from a merger in about 1957, with the Congregational Christian Church (the Congregational and the Christian Church merged in 1931) and the Evangelical and Reformed Church.
B. Many of the practices of the Congregational Church characterized the United

Church of Christ. For a fuller understanding of the fundamental characteristics of this body, we recommend that a study of the separate denominations which merged to form the United Church of Christ be made.

STUDENTS' WORKSHEET

I. QUESTIONS ON NO. I:

1. Give a brief history of the beginning and growth of Congregationalism._____

2. What is Separatism?_____

3. To whose influence is due the development of Separatism?_____

4. Tell of the beginning of the first Congregational church upon American soil._____

5. What are the distinctive traits of Calvinism?_____

6. List a scriptural refutation of each of these distinctive traits._____
7. Since Congregationalists practice sprinkling and pouring for immersion, make a list of the things that Bible baptism requires._____

8. Also, since Congregationalists practice infant baptism, list the fundamental requisites of scriptural baptism._____

II. QUESTIONS ON NO. II:

1. Give a history of this movement._____

2. What are some of the fundamental tenets of Unitarianism?_____

3. What do Unitarians believe relative to the Godhead?_____

4. List at least 6 passages that prove conclusively that there is a plurality of personalities in the Godhead._____

5. What is the Unitarian concept of Jesus Christ?_____

6. What is the meaning of the word "Emanuel"?_____
7. What passage in the book of Isaiah confirms definitely and concretely the deity of Jesus Christ?_____
8. Quote by memory Jn.1:1.
9. How can the divinity of our Lord be proved?_____

_____

10. Concerning salvation, what do the Unitarians believe?_____

_____

11. With whom, on this point, are they in agreement?_____
12. Quote by memory Matt. 7:13,14.
13. What will be the two divisions into which people will be placed at the resurrection and judgment?_____
14. Quote by memory 2Thess. 1:7-9.
15. In addition to remembering that God is merciful, we should always keep in mind what?_____

16. What do Unitarians believe concerning eternal punishment?_____

17. Give an analysis of Lk.12:4,5._____

_____

18. Prove that perdition is not just a state of mind, but a real place._____

_____

19. List several passages which show that the punishment of the wicked is forever and ever._____

20. List several points which describe eternal punishment._____

_____

_____

21. What do Unitarians believe concerning heaven?_____

_____

22. What one passage is all that is necessary to refute this concept?_____
23. Concerning doctrinal matters, what attitude is expressed in the Unitarian system?

_____

24. What is the key word of the books 1 and 2 Tim. and Titus?_____
25. Underscore these passages in your New Testament.
26. List at least 3 passages which show the absoluteness of the divine revelation.

_____

27. Do Unitarians believe in the infallibility of the Bible?____
28. Evidences proving the infallibility of the Bible are divided into what two divisions?_____
29. Make a list of the various internal evidences of inspiration._____

_____

30. Give one illustration of an external evidence which proves the inspiration and infallibility of the Bible._____
31. Give an example of each of the preceding internal evidences of inspiration.____

_____

III. QUESTIONS ON NO. III:
1. How did the United Church of Christ come into existence?_____
2. What are the practices which characterize the United Church of Christ?_____

_____

TO BE STUDIED: November 27

STUDY OUTLINE

DIVISION: Doctrinal
COURSE: A Study of the Major Denominations of our Day

COURSE NUMBER: Bible 146
WHEN OFFERED: Fall Quarter, 1966, Sunday Mornings

Lesson Thirteen

THE DISCIPLES OF CHRIST (CHRISTIAN CHURCH)

INTRODUCTION

A. It is most tragic that division occurred in the body of Christ about the turn of the century, resulting in the formation of this religious group.

1. Jn. 17:20-21; 1Cor. 1:10; Eph. 4:3-6; etc.

B. This division occurred fundamentally because of a failure to recognize the inspired word of God as the complete and final authority in matters religious.

1. Gal.1:6-9; 1Pet. 4:11; Rev.22:18-19.

C. In this lesson we will discuss some of the distinguishing traits of this group.

I. MEMBERS OF THE CHRISTIAN CHURCH REFER TO PREACHERS IN AN UNSCRIPTURAL WAY.

A. Many members of the Christian Church refer to preachers as "pastors".

1. The word "pastor" is applied in the New Testament to a man who occupies the capacity of the eldership--not preachers of the gospel as such (Eph.4:11; 1Pet. 5:1-4).
2. It is possible for preachers of the gospel to be pastors; however, when these men serve in the capacity of the eldership, they are not "the pastor", they are rather one of several pastors who lead and guide that given congregation (1Pet.5:1ff).

B. Some members of the Christian Church call preachers by the title "reverend".

1. Our Lord condemned the use of such titles (Matt. 23:8-12).
2. The work "reverend" appears only once in the Bible and it has reverence to God (Ps.111:9).
3. Nowhere in the Bible do we read of "Reverend Paul" or "Reverend James", etc.

II. IN SOME CHRISTIAN CHURCHES THE LORD'S SUPPER IS OBSERVED ON THURSDAY NIGHT OF "HOLY WEEK".

A. This practice is engaged in without any example of a New Testament church so doing and without any command from our heavenly Father.
B. The early church met on the first day of the week. (Acts 20:7; 1Cor.11:20; 16:2.)

III. MANY IN THE CHRISTIAN CHURCH TODAY ADVOCATE RECEIVING INTO THEIR FELLOWSHIP THE UNIMMERSED; ALSO, THOSE WHO HAVE BEEN IMMERSED FOR THE WRONG PURPOSE.

A. Acts 2:47 teaches us that the Lord's church is composed of those who have been saved!
1. And, to be saved, one must be baptized (immersed).

a. The following tests prove that one must be baptized in order to be saved: Mk.16:16; Acts 2:38; 10:47,48; 22:16; Gal.3:26-27; 1Pet.3:21; Rom.6:3-4.
b. The following texts show that baptism is immersion: Matt.3:13-17; Acts 8: 36-39; Rom.6:4; Col.2:12.

B. We cannot afford to bid Godspeed to anyone who is living in rebellion against God, and this is that which is done when the unimmersed, and those who have been immersed for the wrong purpose, are fellowshipped.

1. 2Jn.9-11.
2. We are to have fellowship with those who walk in the light (1Jn.1:7).

IV. MANY IN THE CHRISTIAN CHURCH HAVE ABANDONED THE SCRIPTURAL WAY FOR FINANCING THE LORD'S WORK.

A. Thus, bazaars, benefits, suppers, etc., are held.
B. The Lord's work is financed through liberal, free-will, purposeful, gifts of those who are members of it. (1Cor.16:1-2; 2Cor.8:9).

V. MEMBERS OF THE CHRISTIAN CHURCH HAVE AND ENDORSE THE MISSIONARY SOCIETY.

A. The Lord's church is its own missionary society; it is to do mission work.

1. Matt. 28:18-20; Mk.16:15-16; Lk.24:46-49; Acts 5:42; 8:1-5; Eph.3:10-11; 1Tim. 3:15.

B. However it is not to organize unscriptural organizations to carry out this work.

1. The following statement from Bro. Athens Clay Pullias is most worthy of consideration:

"Some who will ask why, then, was the missionary society wrong? The answer is simple. God spelled out a plan for his people to organize themselves in a congregation; provided a plan for the government of each local congregation; and described clearly the work to be done by these congregations in proclaiming the gospel to the whole human race. The fact that these divine provisions have been made forbid any plan, organization, beyond the local congregation designed to do the work in the stead of the congrggation or to exercise control over congregations. The New Testament plan for the congregations of the body of Christ to evangelize the world is spelled out in detail:

a. Go;
b. Preach (Matt.28:18-20);
c. Convert (Acts 2:38; 3:19);
d. Confirm (Acts 14:21-22; 15:32,41);
e. Organize (Acts 14:23; Titus 1:5).

For full examples, study the book of Acts, particularly chapters 13 and 14. The local congregation working through elders, overseers is to select, send, support, and supervise evangelists. It would be unscriptural for any agency other than the local congregations to undertake to do this work. The missionary society was wrong because it undertook to take over and do this work of the local congregations and sought to exercise control over these congregations."

VI. CHRISTIAN CHURCHES USE INSTRUMENTAL MUSIC IN THEIR WORSHIP TO GOD.

A. Members of the Church of Christ do not refuse to use instrumental music in their worship services because of the following things:

1. Because they want to be contrary for the sake of being contrary. This is not a Christlike attitude.
2. Because they have insufficient funds. Members of the church of Christ live in as good homes and drive as good automobiles as other religious people.
3. Because they lack talent. Observe the talent of Albert Brumley, L. O. Sanderson, and others.

4. Not because they just do not like it. There are things that pepple enjoy but cannot incorporate in the worship service. For example, we might like ice cream and cake but we cannot put this on the Lord's table.

B. Members of the Lord's church refuse to use instrumental music in worship to God because of a fundamental conviction that it is definitely unscriptural.

1. We now list all of the passages in the New Testament which discuss music in the church (Matt. 26:30; Mk.14:26; Acts 16:25; Rom.15:9; 1Cor.14:15; Eph.5:19; Col. 3:16; Heb.2:12; 13:15; Jas.5:13.
2. It will be seen from a study of each of these passages that one of the following statements appear: "Sing", "sang", "Sung", or "fruit of the lips". Hence, vocal music is the only kind authorized!
3. On the basis of this, we can readily and logically see that instrumental music constitutes an addition to what God's word has said! Now, turn and read very carefully Rev.22:18-19.
4. 2Jn.9-11 teaches us that we must stay within the confines of the doctrine of Christ. But the doctrine of Christ only mentions and authorizes vocal music; hence, to get instrumental music, one must go outside the doctrine of Christ. But to go outside the doctrine of Christ will mean that one will no longer have God and Christ!

C. To illustrate this point, we note the following: If God had told Noah to build the ark out of "wood", Noah could have done one of three things: (1) He could have built the ark out of pine, for pine is wood; (2) or he could have built the ark out of gopher wood, because gopher wood is still wood; or (3) he could have used a combination of these two. All of this is true because the word "wood" is general or a generic term. However, he rather was <u>specific</u>. He told him to build the ark out of gopher wood. This meant that Noah could not use pine, nor could he use a combination of gopher and pine. In like manner, if God had said "Make music", we could sing, play an instrument, or do a combination of these two. But God did not use the generic or general statement. He rather used a <u>specific</u> statement. He said to "sing". Thus, as Noah was limited to the kind of wood he could use--gopher wood; we also are limited to the kind of music we can have in worship to God--vocal. Yes, we must sing and sing only. Hence, members of the church of Christ do not use instruments of music in worship to God for the same reason that Noah did not use any other kind of wood in the ark than gopher wood.

D. Notice the origin of instrumental music in worship to God.

1. The American Encyclopedia, Vol.12, p.668, makes the following statement: "Pope Vitalian is related to have first introduced organs in some of the churches into Western Europe, about 670."
2. Martin Luther: "The organ in worship is the ensign of Baal."
3. John Wesley, Methodist: "I have no objection to the organ in our chapels providing it is neither heard nor seen."
4. Adam Clark: "I am an old man and an old minister and I here declare that I have never known instrumental music to be productive of good in worship of God, and have reason to believe that it has been productive of much evil. Music, as a science, I esteem and admire, but instruments of music in the house of God, I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of the infinite Spirit who requires his followers to worship Him in spirit and in truth."

<u>STUDENTS' WORKSHEET</u>

I. <u>QUESTIONS ON THE INTRODUCTION</u>:

1. Just before his death for whom and for what did our Lord pray?_____

_____

2. Quote by memory 1Cor.1:10.
3. Make a list of the "seven ones".

_____

4. What was the fundamental cause of the division that occurred in the body of Christ about the turn of the century, resulting in the formation of the Christian church?

_____

5. What did Paul say concerning those who pervert the gospel of Christ?_____

_____

6. Quote by memory 1Pet.4:11.
7. What did the Lord say will happen to those who either add to or take away from His word?_____

II. QUESTIONS ON NO. I:

1. How do many members of the Christian church refer to preachers?_____

2. To whom is the word "pastor" applied in the New Testament?_____

3. How many times does the word "reverend" appear in the Bible?_____
4. Locate this text._____
5. What did our Lord have to say about the use of religious titles?_____

_____

III. QUESTIONS ON NO. II:

1. In some Christian churches, when is the Lord's Supper observed in "Holy Week"?

_____

2. How do you go about showing the unscripturalness of this practice?_____

_____

3. Quote by memory Acts 20:7.

IV. QUESTIONS ON NO. III:

1. Concerning fellowship, in many Christian churches who is received?_____

2. Whom does the Lord add to the church?_____

3. This being true, who is to be recognized as being in fellowship?_____
4. List at least five passages which show that baptism is necessary to salvation.

_____

5. List at least four passages which show that baptism is immersion._____

_____

6. Why can't we afford to bid Godspeed to anyone who is living in rebellion against God?_____

V. QUESTIONS ON NO. IV:

1. In some Christian churches how is the work of said church financed?_____

_____

2. What is the Lord's plan for financing his work?_____
3. Quote by memory 1Cor.16:2.

VI. QUESTIONS ON NO. V:

1. What is the Lord's missionary society?_____
2. Show that the Lord's church is to do mission work._____

3. Give a synopsis of the paragraph penned by Bro. Athens Clay Pullias._____

_____

VII. QUESTIONS ON NO. VI:

1. Make a list of some things that do not constitute reasons why members of the churchof Christ refuse to use instrumental music in worship to God._____

2. Make a list of the passages in the New Testament which discuss music in the church._____

3. What is characteristic of all these passages?_____

4. On the basis of this, what can we readily and righteously affirm?_____

5. What is the message of 2 John 9-11?_____

6. What is the message of Rev.22:18,19?_____

7. Using Noah building the ark as an illustration, show why members of the church of Christ refuse to use instrumental music in worship to God._____

8. Discuss the origin of instrumental music in worship to God._____

9. Give a synopsis of some quotations from several denominational leaders concerning the use of instrumental music in worship to God._____