

ORDER OF NOTES IN YOUR NOTEBOOK

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12. A Study of the Pentecostalism
13. A Study of the Episcopalians
15. A Study of Lutherans
16. Mormonism
17. Masonry
18. Islam

DIFFERENT RELIGIONS

Evolution

Darwin - Gamaliel Bradford
Debate on Evolution – Reel I
Debate on Evolution – Reel II
Debate on Evolution – Reel III
Reel – Atheism - Thomas Warren
 Evolution - Thomas Warren
 Problem of Evil - Thomas Warren
Evolution or Creation? - Basil Overton
Creation Compromises - Bert Thompson, Ph.D.
The Genesis Account and a Scientific Test - Dr. James D. Bales
Why Scientists Accept Evolution - Robert T. Clark and James D. Bales
The Credibility of Creation - Hugh McCord
The Doctrine of Evolution and the Antiquity of Man - J. D. Thomas Theistic
Evolution - Bert Thompson, Ph.D.
Is Man a Monkey? - Donald Nash

Premillennialism

Did You Miss The Rapture? - Mack Lyon
Truth, The Millennium, and The Battle of Armageddon - Leslie G. Thomas
Prophecy Foretold Prophecy Fulfilled - E. R. Harper
Prophecy and Premillennialism - James D. Bales
Kingdom Prophecy in Review - Don Simpson
Channeling – How to Reach out to Your Spirits Guides - Kathryn Ridall, Ph.D.
God's Prophetic Word – Foy E. Wallace, Jr.

Calvinism

Life of John Calvin - Dr. Albert Hyma
Calvinism – In the Light of God's Word - C. A. Feenstra
Calvin – Institutes of Christian Religion I
Calvin – Institutes of Christian Religion II

Presbyterians

Their History and Beliefs - Walter L. Lingle
Manual of Presbyterian Law for Church Officers and Members – 1946
(Presbyterian Church in the United States of America)
The Creed of Presbyterians - Robert Watson Smith

Lutherans

Martin Luther - Hartmann Grisar, S.J.
What Lutherans Believe – W. E. Schramm
Here I stand - Roland H. Bainton
The Bondage of the Will - Martin Luther (Translated by J. I. Packer and
O. R. Johnston)
Common Service Book of the Lutheran Church

Methodist

History of Methodism - McTyeire
The Love Stories of John and Charles Wesley - Thomas Gamble
Major United Methodist Beliefs - Mack B. Stokes
Discipline of The Methodist Church (1952)
Watson's Wesley – The Life of the Rev. John Wesley, A.M. - Richard Watson
Discipline 1906
Doctrines and Discipline of the Methodist Episcopal Church
The Doctrines and Discipline of the Methodist Episcopal Church, South

Baptists

Talks on The Miracles of The Bible - Robert G. Lee
History of The Baptists - Thomas Armitage, D.D.
What Baptists Believe and Why They Believe It - J. G. Bow, D.D.
Baptist Church Manual – Broadman Press
The Hiscox Standard Baptist Manual - Edward T. Hiscox
Church Manual - J. M. Pendleton, D.D.
A New Baptist Church Manual
Life In The Son - Robert Shanks
The Shattered Chain - A. B. Barret
The Believers Security: Conditional or Unconditional? - Daniel D. Corner
Free Will Baptist Doctrine - J. D. O'Donnell

Mormons

Discourses of Brigham Young - John Widtsoe

Mormon Enigma - Emma Hale Smith

Polygamy or, The Mysteries and Crimes of Mormonism - J. H. Beadle

No Man Knows My History

The Life of Joseph Smith - Fawn M. Broder

Latter Day Saints?? - James D. Bales, Ph.D.

The Truth About Mormonism - Weldon Langfield

The Book of Mormon? - James D. Bales, Ph.D.

Brigham Young - M. R. Werner

Mormon Claims Examined - Larry S. Jones

The Book of Mormon

The Book of Mormon – The Church of Jesus Christ of Latter Day Saints

Situation Ethics

The Situation Ethics Debate - Joseph Fletcher

Situation Ethics - Joseph Fletcher

Dispensationalism

The Controversy – C. R. Stam

Paul Takes Over – J. C. O’Hair

Society of Friends

Christian Life, Faith, Thought In The Society of Friends – Yearly Meeting, 1921

The Church of God

The Book of Doctrines – Church of God Publishers House, Cleveland, TN

Why I Left The Church of God – Bruce R. Curd

Ellen G. White

The Great Controversy – Ellen G. White

The Desire of The Ages – Ellen G. White

Old Landmarkism

Old Landmarkism – What Is It? – J. R. Graves

Nazarenes

Why I Left the Nazarene Church – Wayne O. Miller

Church of the Nazarene Manual (1968)

The People Called Nazarenes – Gene Van Note

Amish

The Puzzles of Amish Life – Donald B. Graybill

Pentecostals

The Holiness Pentecostal Movement – Vinson Synan

Pentecosticalism – Don Deffenbaugh

Mennonites

Mennonite Confession of Faith (1963)

Jews

Home Service for the Passover – J. Leonary Levy

The Union Haggadah – (1905)

Coptic Orthodox Church

Introduction to the Coptic Orthodox Church – Fr. Tadros Y. Malaty

Paganism

The Rainbow Bridge – A Study of Paganism – John Strong Newberry

Moslems

Muhammad – Prophet and Statesman – W. Montgomery Watt

Quakers

The Unselfishness of God – H.W.S. (Mrs. Pearsall Smith)

Unitarianism

Why I Am A Unitarian Universalism – John Mendelsohn

Christian Science

Christian Science Hymnal

Poetical Works of Mary Baker Eddy

Unity of Good – Mary Baker Eddy

Church Manual – Mary Baker

Science & Health With Key to the Scripture – Mary Baker Eddy

The First Church of Christ Scientist and Miscellany – Mary Baker Eddy

Christian Healing and Other Messages – Mary Baker Eddy

Miscellaneous Writings (1883-1896) – Mary Baker Eddy

Christian Healing – The Science of Being – Charles Fillmore

The First Church of Christ Scientist – Mary Baker Eddy

The Christian Science Myth – Walter R. Martin and Norman H. Tilmann

Science and Health – Mary Baker Eddy

Science and Health – Mary Baker Eddy

Shakers

Pleasant Hill and Its Shakers – Thomas D. Cook

The Aletheia – Aurelia G. Mace

Precepts of Mother Anna Lee (1888)

Baha

The Baha'1 Faith – Gloria Faizi

Seventh Day Adventists

Seventh Day Adventists Renounced – D. M. Canright (Hardback)
Seventh Day Adventists Renounced – D. M. Canright (Paperback)
Debate between W. T. Boaz and W. R. Foulston on Seventh Adventists (Sabbath Day)
Seventh Day Adventists – James D. Bales
The Case of D. M. Canright – Norman F. Douty

Buddhism

Buddhism: Its Essence and Development – Edward Conze

Hindu

The Hindu Religions Tradition

Communism

Socialist Republics of the Soviet Union –

Under the Banner of Leninism (1961)
Quotations From Chairman Mao Tsetung

Islam

Christianity and Islam – Glover Shipp
The Nation of Islam – Steven Tsoukalas
The Contrast Between Christianity and Mohammedanism – Godfrey Dale
The Glorious Qur'an – Muhammad Marmaduke Pichthall
The Holy Qur-an-English Translation and Commentary
The Koran – George Sale

The Crusades

The Crusades – Harold Lamb

Jehovah's Witnesses

The Watchtower Heresy versus The Bible – Ted Dencher
Millions Now Living Will Never Die – Rutherford (Introduction by James Bales)
New World Translation of the Hebrew Scriptures (1960)
The Truth That Leads to Eternal Life
Let God Be True
The Harp of God – J. P. Rutherford

Catholicism

The Ancient Catholic Church – Robert Rainey
Catechism of The Catholic Church
The Life of Pope Leo XIII – Bernard O'Reilly
Catholicism Against Itself – O. C. Lambert
Roman Catholicism – Loraine Boettner
Handbook For Today's Catholics
Catholic Replies – James J. Drumme
Infallibility of The Church – George Salmon
Was Peter Pope – James D. Bales
Annulment – Your Chance To Remarry Within The Catholic Church – Joseph P.
Zwack
Charles V –Holy Roman Emperor – Neil Grant

Church of England

A Defense of the Church of England – Roundell

World Religions

Mankind's Search for God (Written by Jehovah's Witnesses)
Handbook of Denomination in the United States – Frank S. Mead

Religious Myths

1. The Basic Teachings of **Confucion** – Miles Dawson
2. Doctrines of Demons – Lynn McMillon
3. Demons in the World Today – Merrill F. Unger
4. The Occults – V. E. Howard
5. Occultism – Rubel Shelly
6. The Kingdom of the Cults – Walter Martin
7. Dispelling the Darkness – Greg W. Harmon
8. Strange Cults in America – Bob Larson

Masonary

1. Morals & Dogma – Albert Pike
2. The Builders (3 Volumes) – May, July, August 1922
3. Standard Masonary
4. Kentucky Monitor
5. Order of the Rainbow for Girls
6. Three Degrees of Glory
7. Lectureship on Free Masonary – Thomasson
8. Tennessee Craftsman's
9. Basic Teachings of Confucius

THE CHURCH, NO.3

Mt. 16:18---

"The Establishment of the Church"

INTRODUCTION.

- 1. On the night that Jesus Christ was betrayed he prayed the prayer recorded in John 17. In verses 20-22 are revealed two important truths:
 - a. Christ wants his people to all be one.
 - b. It is possible for his people to be one.
- 2. Chained to a Roman soldier in Rome the apostle Paul wrote the words of Eph. 4:1-6 to the church at Ephesus.
 - a. These verses reveal that it is possible to have one body and that Christ has but one body.
 - b. The whole religious world agrees on four of the ones (God, Christ, Spirit, Hope) but not on the other three (baptism, faith, body). Illustrate on black board.
- 3. The time of the establishment of the church becomes one of the identifying marks of the Lord's church. Since the church and the kingdom are the same, as seen in the last lesson, then any verse which speaks of the establishment of the church speaks of the establishment of the kingdom.
- 4. Let's consider:

DISCUSSION.

- I. WHERE DID THE PROPHETS SAY THE CHURCH OR KINGDOM WOULD BE ESTABLISHED?
 - A. Isaiah and Micah prophesied that it would be established in Jerusalem. Isa. 2:3; Micah 4:2.
 - B. Jesus told his apostles, just before his ascension, to tarry in Jerusalem until they received power from on high. Lk. 24:49.
 - C. The apostles returned to Jerusalem (Acts 1:12) and were there when the Spirit came (Acts 2:1).
- II. WHO DID THE PROPHETS SAY WOULD ENTER THE KINGDOM?
 - A. Isaiah prophesied that "all nations shall flow into it" (Isa. 2:2) and Micah said "people shall flow into it" (Micah 4:1).
 - B. Daniel said it would grow into a "great mountain" which indicates that it would be made up of many people (Daniel 2:35).
 - C. Jesus gave the great commission and the gospel is to be preached to all nations, to every creature. Mt. 28:19; Mk. 16:15.
 - 1. Before this time they had preached only to "the house of Israel." Mt. 10:5-7.
 - 2. But after the day of Pentecost they preached to Jews and Gentiles alike. Acts 2:5 ; Acts 10.
- III. WHEN DID THE PROPHETS SAY THE CHURCH WOULD BE ESTABLISHED?
 - A. Isaiah and Micah prophesied that "the Lord's house" would be established "in the last days". Isa. 2:2 ; Micah 4:1.
 - 1. The LORD'S HOUSE REFERS TO THE CHURCH. I Tim. 3:14,15.
 - 2. The "last days" refer to the Christian age
 - a. Joel prophesied of the last days when he said "And it shall come to pass afterward . . ." Joel 2:28.
 - (1) The Septuagint reads: "after these things"
 - (2) The great Jewish commentator Rabbi D. Kimchi says that these two expressions mean the same thing.
 - b. Peter said the events of Pentecost were those things which Joel said would come to pass "in the last days". Acts 2:14-17.
 - c. Of the Gentiles Peter said "the Holy Ghost fell on them as on us at the beginning". Acts 11:15.
 - d. God "hath in these last days spoken unto us by his Son". Heb. 1:1,2.
 - B. Daniel prophesied that the kingdom would be set up "in the days of these kings." Daniel 2:44.

The Church –
James Meadows

Acts

1. “my church” – Matthew 16:18 (universal sense).
2. “the church” – “the church” (Matthew 18:17) Tell it to the church.
3. “added to the church – Acts 2:47.
4. “fear . . . the church” Acts 5:11 (church in Jerusalem).
5. “the church in the wilderness” – Acts 7:38 (assembly in Israel).
6. “great persecution against the church” Acts 8:1 (Jerusalem).
7. “havoc . . . the church: Acts 8:3 (Jerusalem).
8. “the churches rest “ Acts 9:31 (Judea, Galilee, Samaria).
9. “ears . . . the church” (acts 11:22 (Jerusalem).
10. “assembled . . . the church” Acts 11:26 (Antioch).
11. “vex . . . the church” Acts 12:1 (Jerusalem).
12. “prayer . . . the church” Acts 12:5 (Jerusalem).
13. “in the church: Acts 13:1 (Antioch).
14. “ordained in every church” Acts 14:23 (First journey).
15. “gathered the church” Acts 14:27 (Antioch).
16. “brought . . . by the church” Acts 15:3 (Antioch).
17. “received . . . the church” Acts 14:4 (Jerusalem).
18. “pleased . . . the whole church” Acts 15:22 (Jerusalem).
19. “confirming the churches” Acts 15:41 (Cilicia and Syria).
20. “the churches” Acts 16:5.
21. “saluted the church” Acts 18:22 (Caesarea).
22. “called . . . the church” Acts 20:17 (Ephesus).
23. “the church of God” Acts 20:28 (universal).

Romans

24. “the church” Romans 16:1 (Cenchrea).
25. “the churches” Romans 16:4 (of the Gentiles).
26. “the churches of Christ: Romans 16:16.
27. “the whole church” Romans 16:23.

I Corinthians

28. “the church of God” I Corinthians 1:2 (Corinth).
29. “teach . . . in every church” I Corinthians 4:17.
30. “least esteemed . . . the church” I Corinthians 6:4.
31. “ordain in all churches: I Corinthians 7:17.
32. “none offense . . . the church of God” I Corinthians 10:17.
33. “no custom . . . the church of god” I Corinthians 11:1b.
34. “despise . . . the church of God” I Corinthians 11:22.
35. “set some . . . the church” I Corinthians 12:28.

Colossians

- 70. “head of the body, the church” Colossians 1:18.
- 71. “his body’s sake, which is the church” Colossians 1:24.
- 72. “the church is his house” Colossians 4:15.
- 73. “the church of the Laodiceans” Colossians 4:16.

I Thessalonians

- 74. “the church of the Thessalonians” I Thessalonians 1:1.
- 75. “followers of the churches of God” I Thessalonians 2:14.

II Thessalonians

- 76. “the church of the Thessalonians” II Thessalonians 1:1.
- 77. “glory . . . in the churches of God” II Thessalonians 1:4.

I Timothy

- 78. “the care of the church of God” I Timothy 3:5.
- 79. “the house of God, which is the church of the living God” I Timothy 3:15.
- 80. “let not the church be charged” I Timothy 5:16.

Philemon

- 81. “the church in thy house” Philemon 2.

Hebrews

- 82. “midst of the church” Hebrews 2:12.
- 83. “church of the firstborn” Hebrews 12:23.

James

- 84. “elders of the church” James 5:14.

III John

- 85. “witness . . . the church” III John 6.
- 86. “wrote . . . the church” III John 9.
- 87. “casteth . . . the church” III John 10.

Matt. 3:1-2

Matt. 4:17

Matt. 6:9-10

Matt. 10:5-7

Matt. 16:18

Matt. 18:3

Mark 9:1

Luke 10:9-10

Luke 12:31-32

Luke 19:11

Luke 22:16

Luke 23:42

Luke 23:50-51

Acts 1:6

Acts 2:47

P

A.D. 96 - Rev. 1:9-11

A.D. 68 - Heb. 12:28

A.D. 63 - Col. 1:13

A.D. 57 - 1 Cor. 1:1-2

A.D. 44 - Acts 11:22

A.D. 37 - Acts 8:1

A.D. 35 - Acts 5:11

A.D. 33 - Acts 2:47

Who Started The Church of Christ?

Often we hear people maintain that the church of Christ had its beginning with the Campbells (Thomas and his son, Alexander) who came to the United States in the early 1800s. However, documentary research of Dr. Robinson, principle of Overdale College in Birmingham, England, shows the following: "In the Furness District of Lancashire, in North West England, there existed in 1669, during the reign of Charles II, a group of eight churches of Christ. Most of them are not now in existence. An old minute-book has been found on the year 1669, and it shows that they called themselves by the name of the church of Christ, practiced baptism by immersion, celebrated the Lord's Supper each Lord's Day, and had elders and deacons. There was also a church of Christ in Dungannon, Ireland in 1804 and in Allington, Dengigshire. In 1735, John Davis, a young preacher in the Fife District of Scotland was preaching New Testament Christianity, twenty-five years before Thomas Campbell was born.

The church of Christ was promised by Jesus Christ (Matt. 16:18), began on Pentecost (Acts 2:38) and has existed since that day (Daniel 2:44)! In view of these facts, how could anyone conclude that the churches of Christ today are following a man, Alexander Campbell? Some, because of prejudice, accuse members of the Lord's church today of being "Campbellites". This really is sad because there is not a doctrine or practice engaged in by the Lord's church that originated with Alexander Campbell nor any other man. Anywhere in this world that people follow the teaching of Christ found in the New Testament, they are a congregation of the New Testament church. After all, Jesus left us a book of instructions plain enough to be followed. If we follow that guide, the will be what He wants us to be and so we claim nothing more nor less than the church of the New Testament. If we follow the Bible we will all be practicing and teaching the same thing. We will all be nothing more nor less than a "Christian". Isn't this what our Lord prayed for in John 17?

-by Virgil L. Hale via The Southwesterner
Southwest church of Christ. Austin, Texas-

Daniel 2:44-45

FOUR WORLD EMPIRES

BABYLON - HEAD OF GOLD - 606-536 BC

MEDO-PERSIAN - BREAST & ARMS OF SILVER -
536-331 BC

GRECIAN - BELLY & THIGHS OF BRASS -
331-60 BC

ROMAN - LEG OF IRON-FEET OF IRON & CLAY -
60 BC - 476 AD

STONE - CUT OUT WITHOUT HANDS - SMOTE
THE IMAGE & FILLED THE WHOLE EARTH

DENOMINATIONALISM

Ephesians 4:1-6

James Meadows

Introduction

1. Read or quote the text.
2. On the night our Lord was betrayed he prayed the prayer, as recorded in John 17 to God the Father. First, he prayed for himself (Jn. 17:1-5); second, he prayed for the apostles (Jn. 17:6-19); last, he prayed for all that would believe in him "that they all may be one" (Jn. 17:20-26).
3. "In all the literature of the world there is nothing comparable in tenderness and sublimity to this prayer."
 - a. Philip Melancthon, the man who was to Martin Luther what Timothy was to Paul, said shortly before his death: "There is no voice which has been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime than this prayer offered up by the Son of God himself."
 - b. John Knox, in his last sickness, had it read to him everyday.
 - c. Spencer, who never felt able to preach on this text, had it read to him three times in succession just before his death.
4. Jesus Christ knew how to pray.
 - a. This is a prayer for all who shall believe through the words of the apostles.
 - b. It is a prayer that they all may be one.
 - c. The manner of oneness -- to be one as he and the Father are one.
 - d. The ultimate aim or goal of the unity for which he prayed is that the world may believe, or that the world may be converted.
5. Did Christ pray for the impossible and then go out and establish a plurality of churches because he knew it was impossible? (Matt. 16:18; Eph. 4:4; 1:22,23). Did Christ become the author of a number of gospels? (Eph. 4:5; Jude 3).
6. In this study of denominationalism the following plan will be followed:
 - a. What is the meaning of denominationalism?
 - b. What are the causes of denominationalism?
 - c. Why denominationalism is wrong.
 - d. Some questions about denominationalism.
 - e. Conclusion

Discussion

- I. What Is The Meaning of Denominationalism?
 - A. Denomination means:
 1. A name or designation, esp. one for a class of things.
 2. A class or kinds of persons or things distinguished by a specific name" (Webster).
 - B. Denominational means:
 1. "Of or pertaining to a denomination or denominations.
 2. Founded, sponsored, or controlled by a religious denomination or sect" (Webster).

"In current religious speech, the term 'denomination' simply means a division or party among the professed followers of Christ, ... a religious body that teaches more or less than is in the Word of God. All purely denominational differentials are, of necessity, outside of the Bible, ... Since there is no denomination in the Word of God, it follows of course, if nothing is preached or practiced except what is in the Word of God, there will be no denomination' (Gospel Advocate, 1899, p. 434-35).

- ✓ C. Denominationalism means "denominational or sectarian spirit or policy; the tendency to divide into denominations or sects" (Webster).
- D. Webster gives further definitions:
1. "Denomination, (1) an act of denominating.
 2. "Denominator, (1) part of a fraction.
 3. "Fraction, 1.b (1) a piece broken off: fragment."
- ✓ E. "The idea behind denomination is that it is a group or church that has split off from the main body and denominated or fractionalized itself into a group that is smaller than the whole body" (Ray Hawk).
- ✓ F. Most people (whether members of the church of Christ or others) have heard the following expressions:
1. "One denomination is just as good as another denomination."
 2. "It doesn't make any difference what denomination you belong to."
 3. "Join the denomination of your choice."
- G. The heart of all denominations is the claim to "supernatural leadership" (Mormonism, Christian Science, etc.).
- H. "Presently in our world there are millions of people who profess to be followers of Jesus Christ but who yet are divided into hundreds of denominations, with each of these denominations bearing a name which is different from the name worn by every other denomination. Each denomination espouses, teaches, and practices at least some doctrine different from that believed, taught, and practiced by every other denomination" (Thomas Warren).
- ✓ II. *What are some causes of denominationalism (opposite page)*
 What Are Some Causes of Denominationalism?
- ✓ A. First, generally, and basically, the cause is the rejection of the authority of Christ.
 - ✓ B. Second, the view that doctrine is simply not very important.
 - ✓ C. Third, the fact that millions have a higher regard for the views of human ancestors than they do for the doctrine of Jesus Christ.
 - ✓ D. Fourth, the fact that many people are impressed by the views that are widely held by multitudes of people.
 - ✓ E. Fifth, the fact that there are millions of people who seem to regard their own views more highly than they do the gospel of Christ.

5/2/12

III. Why Denominationalism Is Wrong.

- A. They exist without divine authority (Mt. 16:18).
1. Consider a brief picture of the church's beginning and the departure (Acts 20:28-32).
 2. First Protestant Denomination was after Columbus discovered America.
 3. The major denominations formed by men.
- B. They had their origin too late to be the Lord's church.
1. The Lord's church began on Pentecost (Acts 2).
 2. Every other organization came years later.
 - a. The Roman Catholic Church represents an apostasy from the church of the New Testament. That it was founded by Justinian and not by the Lord Jesus Christ. It was founded in Rome, Italy, not in Jerusalem. It was founded about 325 A.D. and not 30 A.D. It is therefore 295 years too late to be the church of Christ.
 - b. The Lutheran Church was founded by Martin Luther, not by Christ. It was founded in Wittenburg, Germany, not in Jerusalem. It was founded in 1521 A.D., not in 30 A.D. It is therefore 1491 years too late to be the church of Christ.
 - c. The Episcopalian Church was founded by Henry VIII, king of England, not by Jesus Christ. It was founded in London, England, not in Jerusalem. It was founded in 1534 A.D. and not 30 A.D. It was founded by Henry VIII due to an adverse decision by the pope of Rome relative to a desired divorce. It is 1504 years too late to be the Lord's church.
 - d. The Presbyterian Church was founded in Edinburg, Scotland, not in Jerusalem. It was founded by John Knox and not by Christ. It was founded in 1587 A.D., not 30 A.D. It is therefore 1557 years too late to be the church of Christ.
 - e. The Baptist Church was founded by John Smyth, not by Jesus Christ. It was founded in London, England, not in Jerusalem. It was founded in 1607 A.D., not in 30 A.D. It is therefore 1577 years too late to be the church you can read about in the Bible.
 - f. The Methodist Church was founded by John Wesley, not by Christ. It was founded in Oxford England, not in Jerusalem. It was in 1729, not in 30 A.D. It is, therefore, 1699 years too late to be the Lord's church. Mr. John Wesley says (Wesley's Works, Vol. 7, p. 348), "On Monday, May 1, our little society began in London; but it may be observed that the first rise of Methodism, so called, was in November, 1729, when four of us met at Oxford."
 - g. The Church of Jesus Christ of Latter-Day saints (Mormon Church) was founded by Joseph Smith, not by Jesus Christ. It was founded in Fayette, Seneca County, New York, not in Jerusalem. It was founded in 1830 A.D., not 30 A.D. It is, therefore, 1800 years too late to be the Lord's church.
 - h. The Adventist Church (there are many branches) was an outgrowth of a movement begun by William Miller, not Jesus Christ. It had its inception about 1818 A.D., not 33 A.D. (The original Adventist body was formally organized in 1845), in Albany, N.Y.) the Adventist Church is about 1800 years too late to be the Lord's church.
- One cannot afford to be in any of the denominational churches. One must, to be saved,

be a member of the church Jesus built, Mt. 16.

- C. They claim that their group was bought with the blood of Christ, but affirms one can be saved without belonging to their denomination or without being a member of any group.
1. The Lord's church was purchased with his blood (Acts 20:28).
 2. The Lord adds to his church (Acts 2:47).
- ✓ D. They have, with rare exceptions, systems of church policy that are different from the N.T. plan.
1. They have hierarchies, bishops, synods, conventions, etc.
 2. The Lord's plan calls for elders and deacons (Phil. 1:1).
 3. There is no head except Christ and no headquarters except in heaven (Eph. 1:20-22).
- E. Direct cause of unbelief among many today. "that the world may believe that thou didst send me" (Jn. 17:21b).
- F. Divides homes and contributes materially to unhappiness. (Play together, work together, but worship separately (Cf. Luke 12:51-52).
- G. They preach another gospel (Gal. 1:8-9).
- ✓ H. There is a vast difference between denominationalism and the church. List a striking contrast:

New Testament Christianity

vs. Denominationalism

Christ founder of church
(Matthew 16:18)

vs. Human founders of denominations

One body, one faith, one baptism (Ephesians 4:4-6)

vs. Many bodies, faiths, baptisms

Christ has ALL authority
(Matthew 28:18)

vs. Authority vested in creeds, counsels

Wear name Christian
(1 Peter. 4:16)

vs. Wear names that glorify men, systems, doctrines.

Scriptural names for church
(Acts 20:28; Romans 16:16).

vs. Denominational designations

Preach only one gospel
(Galatians 1:8,9)

vs. Preach different gospels

Bible remains the same (Matthew 24:35)	vs.	Rewrite and revise creeds
Lord adds saved to His church (Acts 2:47)	vs.	"Join" various denominations
Sound doctrine vital to salvation (1 Timothy 4:16)	vs.	Doctrine unimportant if one "honest and sincere"
All Christians are priests (1 Peter 2:9)	vs.	"Clergy and laity"
God no respecter of persons (Acts 10:34)	vs.	"The Reverend..."
Plurality of elders (pastors) over each church (Acts 20:17)	vs.	"Pastor" over one church
"Faith without works is dead" (James 2:14-26)	vs.	"Faith only" saves
"Ye are fallen from grace" (Galatians 5:4)	vs.	Cannot fall from grace
Lord's Supper each Lord's Day (Acts 2:42; 20:7)	vs.	According to custom or church preference
Baptize by immersion only (Romans 6:3-5; Colossians 2:12)	vs.	"Baptism" by sprinkling, pouring
Baptism for penitent believers (Mark 16:16)	vs.	Baptism of infants
Baptism "into Christ" (his spiritual body, the church) (Galatians 3:27; 1 Corinthians 12)	vs.	Accepted by vote of congregation, probation, confirmation, etc.
These contrasts reveal a clear departure in doctrine, action, thought, and terminology from Christianity revealed in the New Testament. Actually, we have a series of contrasts between God's		"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"

way versus Man's way.

(Isaiah 55:8,9).

IV. Some Questions About Denominationalism.

A. Is it really true that there are Christians "in practically all the denominations?"

1. It is not to be denied that a person might undergo scriptural baptism and somehow become associated with a denomination.
 - a. This is at least a possibility.
 - b. The question needs to be asked, however, as to how many such cases there might be. And, are these people in "practically all the denominations."
2. Gary Workman (June 1983 Edition of The Restorer, p. 2) addresses this issue. "Really, now, Christians in practically all the denominations'? How an advocate of New Testament Christianity can imagine such a thing is amazing. Though our brother implies that he still adheres to the necessity of scriptural immersion, he must surely realize that most denominations do not immerse at all, much less for the remission of sins! How, then, did all these people come to be Christians in those denominational churches?"
3. Franklin Camp in The Word of Life, deals with this point: "It is true that one who has obeyed the gospel is a Christian. Furthermore, it is true that the administrator does not determine the validity of one's baptism. But this premise does not lead to the conclusion that there are thousands of Christians in denominational churches. I have baptized many from denominational churches in the forty-eight years I have been preaching, and I think this qualifies me to know at least something about the average thinking of the denominational person.... These are but two examples (brother Camp gave two lengthy examples in his article-BT) that I think show the difference between what the Bible teaches and denominational teaching. They further illustrate the point that I made—that, if there are those in denominational churches who have obeyed the gospel, they, indeed, would be the exception and not the rule" (August, 1983, pp. 1,2).

B. May a person who is a Christian, but in a denomination, remain there and be saved? "What about Christians who become members of a denomination?" An article in The Spiritual Sword, January, 1984, answers this question:

1. "The Bible answer is, 'No, he cannot.' There are a number of reasons why he cannot be faithful in a denomination.
 2. "First, he cannot be faithful to Christ in such a case because he ceases to work and worship with God's faithful people. He ceases to be in a situation where the truth is preached and religious error is refuted. He ceases to worship according to New Testament teaching (he ceases to work by New Testament authority). This fact alone is sufficient to make clear that he is not and cannot be faithful when he leaves God's people and enters a denomination. He cannot be faithful because, in entering a denomination, by his action he says that, in his view, the Lord's church is only a denomination among many other equally valuable (and equally pleasing to God) denominations. Thus, he tacitly declares that he believes that the church for which Jesus died is neither unique nor essential.
- "Second, in entering a denomination and working and worshipping therein, he cannot be

faithful to Christ because in doing so he attributes the authority of Christ to what is nothing more than human doctrine. He thus submits to (lives according to) mere human doctrine, he worships according to mere human doctrine, he supports the proclamation and spread of mere human doctrine by the giving of his money into the treasury of that denomination, and, when he tries to teach others, he himself teaches mere human doctrine (which is, of course, not authorized by Christ). Since it is not authorized by Christ, no one can be faithful who either teaches or lives by it—or both (II John 9-11).

3. "Thus if a person who, at one point in his life is baptized into Christ and has thus become a child of God (a Christian) (Rom. 6:3-5; Gal. 3:26-27; Mk. 16:16; Acts 2:38; 22:16; et al.) and then, at some later time he enters a denomination (which must be of human origin) he **remains a child of God** but he has now become an **unfaithful child of God** (an apostate)" [T. B. Warren, pp 7,8].

Conclusion

1. Denominationalism is wrong and one who stays in it will be lost. Such a statement does not mean:
 - a. I question the sincerity of people in denominational error but one may be sincere, but wrong.
 - b. I question the intelligence of denominational people, but I do question their interpretation of Scripture to uphold denominational error.
2. Questioning denominational error does not mean unkindness.
 - a. I am not unkind when I teach one must obey the gospel to be saved (Rom. 1:5; 16:25-26).
 - b. I am not unkind when I teach that instrumental music is sinful.
 - c. I am not unkind when I teach that the Holy Spirit does not operate in a direct way in conversion.
 - d. I am not unkind when I teach that sprinkling is not baptism (Rom. 6:3-4).
 - e. I am not unkind when I teach that one must observe the Lord's Supper every Sunday.

DENOMINATIONALISM

WHAT IS THE MEANING OF DENOMINATIONALISM?

1. A NAME OR DESIGNATION, ESP. ONE FOR A CLASS OF THINGS.
2. "OF OR PERTAINING TO A DENOMINATION OR DENOMINATIONS.
3. "DENOMINATIONAL OR SECTARIAN SPIRIT OR POLICY; THE TENDENCY TO DIVIDE INTO DENOMINATIONS OR SECTS" (WEBSTER)

4. "THE IDEA BEHIND DENOMINATION IS THAT IT IS A GROUP OR CHURCH THAT HAS SPLIT OFF FROM THE MAIN BODY AND DENOMINATED OR FRACTIONALIZED ITSELF INTO A GROUP THAT IS SMALLER THAN THE WHOLE BODY" (RAY HAWK).
5. MOST PEOPLE (WHETHER MEMBERS OF THE CHURCH OF CHRIST OR OTHERS) HAVE HEARD THE FOLLOWING

EXPRESSIONS:

- A. "ONE DENOMINATION IS JUST AS GOOD AS ANOTHER DENOMINATION."
- B. "IT DOESN'T MAKE ANY DIFFERENCE WHAT DENOMINATION YOU BELONG TO."
- C. "JOIN THE DENOMINATION OF YOUR CHOICE."

WHAT ARE SOME CAUSES OF DENOMINATIONALISM?

1. GENERALLY, AND BASICALLY, THE CAUSE IS THE REJECTION OF THE AUTHORITY OF CHRIST.
2. THE VIEW THAT DOCTRINE IS SIMPLY NOT VERY IMPORTANT.
3. THE FACT THAT MILLIONS HAVE A HIGHER REGARD FOR THE VIEWS OF HUMAN ANCESTORS THAN THEY DO FOR THE DOCTRINE OF JESUS CHRIST.

4. THE FACT THAT MANY PEOPLE ARE IMPRESSED BY THE VIEWS THAT ARE WIDELY HELD BY MULTITUDES OF PEOPLE.
5. THE FACT THAT THERE ARE MILLIONS OF PEOPLE WHO SEEM TO REGARD THEIR OWN VIEWS MORE HIGHLY THAN THEY DO THE GOSPEL OF CHRIST.

The Roman Catholic Church represents an apostasy from the church of the New Testament.

The Lutheran Church was founded by Martin Luther in Wittenburg, Germany in 1521 A.D.

The Episcopalian Church was founded by Henry VIII in London, England in 1534 A.D.

The Presbyterian Church was founded in Edinburg, Scotland by John Knox in 1587 A.D.

The Baptist Church was founded by John Smyth in London, England in 1607 A.D.

The Methodist Church was founded by John Wesley in Oxford, England in 1729.

The Church of Jesus Christ of Latter-Day Saints (Mormon Church) was founded by Joseph Smith in Fayette, Seneca County, New York in 1830 A.D.

The Adventist Church (there are many branches) was an outgrowth of a movement begun by William Miller about 1818 A.D.

Researcher tabulates world's believers

By: Richard N. Ostling, Associated Press

Date: 19 May 2001

Source: Salt Lake Tribune

URL: <http://www.sltrib.com/2001/May/05192001/Saturday/98497.htm>

RICHMOND, Va. -- When Britain's Royal Aircraft Establishment reassigned David B. Barrett from airplane design to missiles and warheads in 1952, it became a turning point -- and not just for him.

The aeronautical engineer quit to train for the Church of England priesthood, expressing hope the church could make use of his mathematics expertise and pioneering computer work.

"Forget science completely," his bishop advised. But Barrett could not.

Since adding a religion doctorate from Columbia University to his technical background, he has spent 40 years systematizing information on world religions, a calling he discovered while assigned as an Anglican missionary in Africa.

Now 73, Barrett recently culminated his oddly remarkable career with publication of the second edition of his global accounting of faiths and the faithful -- trends, details and his best estimated count of believers of all religions in each of 238 nations and territories.

Over has there been such a thorough reference as the two large volumes, running 1,699 pages, of the World Christian Encyclopedia, published by Oxford University Press.

Barrett has doggedly visited most of the lands in person, collecting raw material, including national census figures and United Nations data, and recruiting the 444 specialists who feed him material. Among them: Vatican missions librarian Willi Henkel and editor J. Gordon Melton of the Encyclopedia of American Religions.

Barrett's encyclopedia sought to count each human being in each religion and religious subcategory in each country as of 1900, 1970, 1990, 1995 and 2000, with projections to 2025.

The 2001 edition, successor to his 1983 first edition, which took a decade to compile, identifies 10,000 distinct religions, of which 150 have 1 million or more followers. Within [Christianity](#), he counts 33,830 denominations.

Barrett also calculates religious populations for the Encyclopedia Britannica Book of the Year, standard estimates that are used in turn by the World Almanac and innumerable journalists.

Such numbers are always debatable, but they're the best available. "We don't really have any rivals," Barrett says. "That's the problem."

Why the title World Christian Encyclopedia, when it covers faith groups from Afghan Zoroastrians (4,000) to Zimbabwean animists (3.52 million)? Though Barrett says he publishes factual, unbiased data, he readily acknowledges it has a purpose: to serve as an informational undergirding for Christian missionary

work.

"I don't have the gift of evangelism through personality. I don't have the gift of traditional preaching," explains the soft-spoken Barrett.

Is he a missionary, then? "Certainly, but not the shouter on the street."

He calls his blend of religion and science "missiometrics."

Barrett's encyclopedia shows immense global shifts between 1900 and 2000 in various faiths' shares of the global population. Though Christianity became the first truly universal religion in terms of geography and remained the biggest, it lost a bit of market share. Second-ranking Islam expanded considerably and [Hinduism](#) somewhat, while Buddhism declined. Chinese and other folk faiths dropped precipitously, as did [Judaism](#).

The non-religious or atheistic category, negligible in 1900, claimed nearly a fifth of the world's people at one point but has declined since European Communism's fall.

Today, Barrett and his tiny staff work in a Presbyterian church basement in Richmond. They're producing a CD-ROM version of the findings, as well as analytical articles. It's a long way from his beginnings.

A one-time nonbeliever, Barrett made a born-again Christian commitment as a Cambridge University undergraduate.

A year later, he says, "I woke up in the middle of the night and became convinced that Christ was present. I can't explain it. I heard Christ say, 'You ought to go to the ends of the world.' "

His ordination after years in science let him respond to this dramatic missionary call.

Barrett was assigned to Kenya to conduct a field survey of Africans' complex church affiliations. That research was the start of his lifelong specialization, and of the global counts in the first edition of his encyclopedia.

But Barrett had to cope with turmoil in Nairobi, his longtime operations base. His research office was hit by machine-gun fire and then thieves ransacked the place, making off with books, computers and floppy disks full of data. Fortunately, the first edition was already in print, so the losses were limited.

In 1985, 28 years after he arrived in Africa and three years after his encyclopedia first came out, he reluctantly sought refuge in the more placid Richmond, Va. There, he had been offered an office and logistical support at the Southern [Baptist](#) Convention's foreign mission board.

But Barrett prizes independence so he later shifted to an independent research agency, Global Evangelization Movement. Still an Anglican missionary, Barrett continued to get approval for his work from the Church Missionary Society in London. A young U.S. Presbyterian layman, Todd M. Johnson, signed on in 1989 as co-editor.

The biggest Christian shift since the encyclopedia's first edition is the emergence of the 386 million "dependents" as the second biggest category, after the 1 billion Roman Catholics.

These independents worship in indigenous churches, mostly in developing countries. Sizable examples: Brazil's Universal Church of the Kingdom of God, the Jesus is Lord Fellowship in the Philippines and South Africa's Zion Christian Church.

Barrett thinks their growth could prove as important as the 16th-century rise of the Protestants, who now rank third with 342 million. Orthodox number 215 million; Anglicans, 80 million.

The independent churches have no formal ties to those three Christian categories or Catholicism. The independents are forming networks somewhat like traditional denominations but style themselves as "post-denominational," Barrett says.

Barrett watched the independent sector's growth up close. When the Anglicans first posted him to Kenya in 1957, he was supposed to work alongside an African priest, Matthew Ajuoga. But Ajuoga had just joined a big breakaway of African independents and Barrett was forbidden by the Anglican hierarchy to contact him.

Today, Ajuoga heads an alliance of 85 million African independent church members.

Another global trend that Barrett's encyclopedia describes is the rise of Pentecostals, who believe in receipt of "gifts" of the Holy Spirit, including speaking in tongues. He also notes increases in the similar Charismatics in traditional denominations, and "Neo-Charismatics" in independent churches.

Barrett and Johnson call themselves Charismatic, part of the Holy Spirit movement in old-line denominations, and their estimate that the related Pentecostal and Charismatic movements encompass 524 million believers will be one of their work's more controversial statistics. No one else has attempted such an estimate.

The encyclopedia is interested in material as well as spiritual needs. It calculates that only 44 percent of the world's people are living comfortably, with 10 percent "scraping by," 28 percent "poor and needy" and 18 percent "destitute."

As the encyclopedia documents, Christianity's population center is inexorably shifting. Growth is in the Southern Hemisphere especially, notably in Africa.

Johnson, who may succeed Barrett as the world's top soul-counter one day, sees that Christianity started out the past century 81 percent white and ended at 45 percent. And he knows that's not going to stop.

"This is a huge change, not just ethnically but in what Christianity is all about. Christianity is steadily moving from this Caucasian, European-dominated, modern way of life, even beyond Christianity as an institution," he says. "There's no central, unifying narrative."

List of Christian denominations

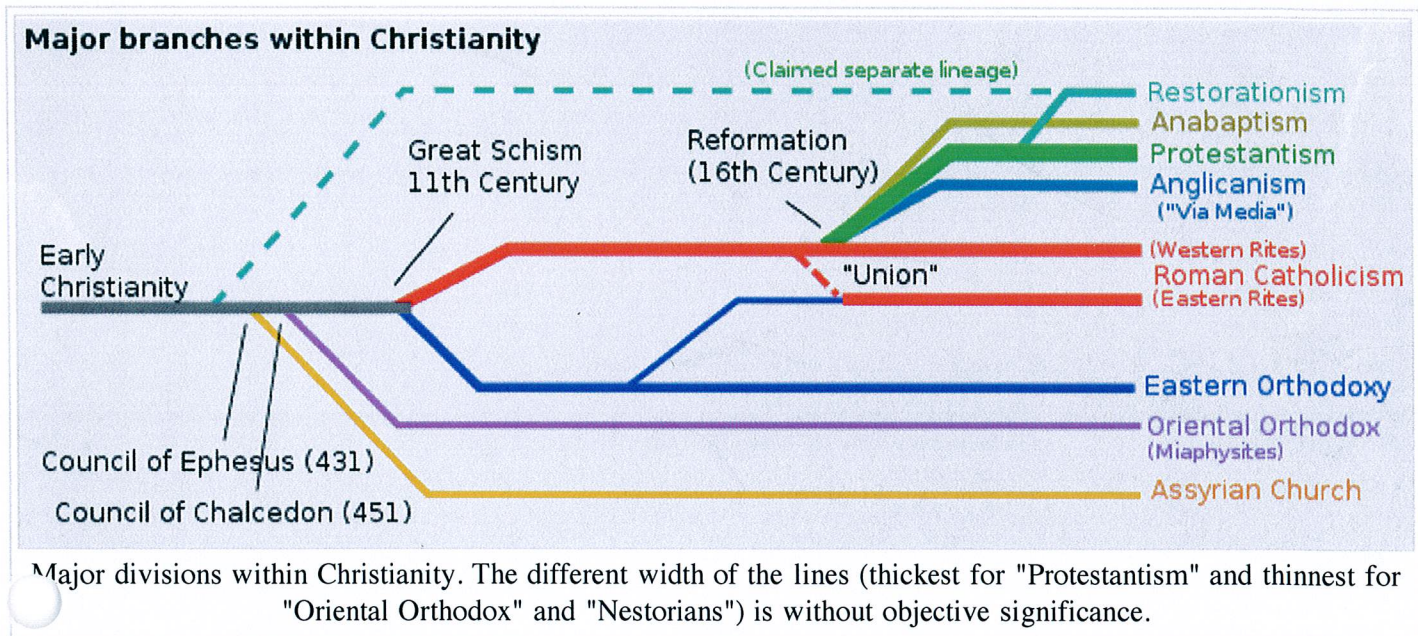
From Wikipedia, the free encyclopedia

List of **Christian denominations** (or **Denominations self-identified as Christian**) ordered by historical and doctrinal relationships. (See also: Christianity; Christian denominations; List of Christian denominations by number of members).

Some groups are large (e.g. Catholics, Lutherans, Anglicans or Baptists), while others are just a few small churches, and in most cases the relative size is not evident in this list. Also, modern movements such as Fundamentalist Christianity, Pietism, Evangelicalism, Pentecostalism and the Holiness movement sometimes cross denominational lines, or in some cases create new denominations out of two or more continuing groups, (as is the case for many United and uniting churches, for example). Such subtleties and complexities are not clearly depicted here. Additionally, some groups viewed by non-adherents as denominational actively resist being called a "denomination" and do not have any formal denominational structure, authority, or record-keeping beyond the local congregation; several groups within Restorationism fall into this category.

Note: This is not a complete list, but aims to provide a comprehensible overview of the diversity among denominations of Christianity. As there are reported to be over 38,000 Christian denominations,^[1] many of which cannot be verified to be significant, only those denominations with Wikipedia articles will be listed in order to ensure that all entries on this list are notable and verifiable.

Note: Between denominations, theologians, and comparative religionists there are considerable disagreements about which groups can be properly called Christian, disagreements arising primarily from doctrinal differences between groups. For the purpose of simplicity, this list is intended to reflect the self-understanding of each denomination. Explanations of different opinions concerning their status as Christian denominations can be found at their respective articles.



Christianity had 33,820 denominations with 3,445,000 congregations/churches composed of 1,888 million affiliated Christians.

Answer

Here are only a few offshoots of Christianity:

Religion # of members

[Study Christianity Online](#)

Earn An Associates, Bachelors, Masters or Doctorate. Free Info!

EarnMyDegree.com/ChristianStudies

Ads by Google

Catholic 1,050,000,000

Orthodox/Eastern

Christian 240,000,000

African indigenous sects

(AICs) 110,000,000

Pentecostal 105,000,000 Reformed/Presbyterian/Congregational/United 75,000,000 Anglican 73,000,000
 Baptist 70,000,000 Methodist 70,000,000 Lutheran 64,000,000 Jehovah's Witnesses 14,800,000 Adventist
 12,000,000 Latter Day Saints 12,500,000 Apostolic/New Apostolic 10,000,000 Stone-Campbell
 ("Restoration Movement") 5,400,000 New Thought (Unity, Christian Science, etc.) 1,500,000 Brethren (incl.
 Plymouth) 1,500,000 Mennonite 1,250,000 Friends (Quakers) 300,000

Answer

There are really too many to count because even for the main groups there are smaller offshoots but some of the major ones:

Catholic Orthodox Lutheran Baptist Charismatic Episcopal Mormon Jehovah Witnesses Protestants

This is a complex question. There are several Groups of Christians with many sub groups, and denominations.

The primary classes of Christians are:

- Churches without sacramental Ordination
- ** Protestant
 - *** Lutheran (Minor Exception)
 - Presbyterian
 - Methodist
 - Anabaptist
 - *** Baptists
 - Pentecostals
 - Brethren
 - Amish
 - Non-Trinitarians
 - *** Universalists
 - Unitarians
 - Quakers
- Restorationists
- ** Church of Jesus christ of Latter Day Saints (The Mormons)
 - Jehovahs Witnesses
 - Charismatics
 - Christadelphians
- Episcopalian
- ** Anglicans, Episcopal churches, etc
- Catholic
- ** "Roman" Catholic (Western Rite Catholicism)
 - *** Sedevacantists
 - Those who follow Anti-popes
 - Old Catholics
 - Catholics who Follow the Pope
 - Eastern Orthodox (under the Patriarch of constantinople)
 - *** Greek Orthodox
 - Russian Orthodox
 - Serbian Orthodox
 - *et cetera*
 - Coptic (Under pope)
- Gnostic or Esoteric Christianity

The differences between these groups are vast, and the list of denominations that i have provided is by no means complete. There were at one time believed to be near 100,000 different denominations of Christianity, each of which fell mostly into one of these groups.

DENOMINATIONAL DOGMAS

James Meadows

INTRODUCTION:

1. There is such a thing as divine truth.
 - a. The fact that Jesus told believing Jews that they would know the truth and it would make them free proves that such truth exists, John 8:32.
 - b. Jesus' promise that the Spirit would come and guide them into all truth, John 16:13, and since the Spirit did come, Acts 2, we have divine truth.
 - c. The faith "which was once delivered" is complete and will never be changed, Jude 3.
 - d. Jesus couldn't have said, "Sanctify them through thy truth; thy word is truth," if such truth did not exist, John 17:17.
 - e. We will all be judged by this divine truth, John 12:48.
2. There is such a thing as false doctrine.
 - a. Jesus said the doctrines and worship of the Pharisees were vain because they taught something contrary to his will—the commandments of men, Matt. 15:9.
 - b. Paul marveled that the Galatians had left the true gospel or doctrine and had accepted a perverted gospel, Gal. 1:6-9.
 - c. The fact that John said try the spirits and that many false prophets are in the world suggest false doctrine, 1 John 4:1.
3. Error must be recognized and exposed.
 - a. We are commanded to try the spirits to see if they are teaching the truth, of course, using God's word as the standard, 1 John 4:1.
 - b. Paul commands us to mark them that cause divisions and offenses contrary to the truth and avoid such people, Rom. 16:17.
 - c. In Paul's admonition to Timothy he tells him to study the word and exhort, rebuke, etc., realizing that the time will come when men will turn from the truth, 2 Tim. 4:1-5.
 - d. One of the qualifications of the elders was to hold fast the faithful word that he might be able to exhort and convince the gainsayer, Titus. 1:9.

Are There Christians in All Denominations? David R. Pharr

An old joke tells of men lost in a jungle where they feared encountering cannibals. In the dark of the night they came to a campfire and heard voices. One of them crept ahead to investigate. From nearby cover he smelled tobacco smoke. Then as he crawled closer he began to catch parts of the conversation. "I will see you and raise the bet to five dollars"—obviously it was a game of poker.

Rushing back to his friends in relief and excitement, he said, "We're in luck; they're Christians!"

This illustrates how varied are the uses of the term "Christian." In some contexts it is used broadly in reference to western people and western practices. In the joke he needed no more than that they were speaking English, smoking cigarettes, and playing a game which is (unfortunately) popular in much of the western world. That may seem ridiculous and certainly is not biblical, but neither are numerous other notions of what it means to be a Christian. Some think that all it takes to be a Christian is just to be morally upstanding, or to be a person who does good things for others, or simply to have some kind of church affiliation. Strangely, the influence of modern theology allows that some "Christians" might not even believe in the deity of Jesus.

So when it is asked whether there are "Christians in all denominations," there are some questions about the question. What do we mean by "Christians"? What are "denominations"? And how inclusive is "all"?

God's Definition of a Christian

Only three texts use the term. It was first applied to the followers of Jesus where Barnabas and Paul ministered with the church at Antioch (Acts 11:26). When King Agrippa responded to Paul's preaching he said, "Almost thou persuadest me to be a Christian." Whether the king spoke with sincerity or sarcasm, the apostle

approved of the possibility, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am . . ." (Acts 26:28f). In Peter's letter of encouragement to persecuted believers he wrote, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pt. 4:16).

Though not using the term, James alludes to it as "that worthy name by which ye are called" (Jas. 2:7). The "worthy name" is the name of Christ (cf. Phil. 2:9f; Heb. 1:4; Col. 1:18). We are called by his name when we are called Christians.

The word means belonging to Christ (Deissman/377)* and compares to the possessive ("Christ's") in such passages as Galatians 3:29 and Galatians 5:24 ("if ye be Christ's"; "they that are Christ's"). This comparison is especially helpful in that the context of these passages show us exactly what is God's definition of a Christian. Those who belong to Christ ("Christ's") are those who have become children of God "through the faith in Christ Jesus" (Gal. 3:26, McCord). Paul is showing that the law of Moses had been superseded by the gospel of Christ, which he calls "the faith" (Gal. 3:24f; cf. 1:23; 2:16; 1 Tim. 4:1; Jude 3). As "the power of God unto salvation" (Rom. 1:16), the gospel shows the way of salvation. "For ye are all the children of God by [the] faith in Christ Jesus"

This does not mean that one becomes God's child merely by the mental action of believing. In fact, "faith" in this text does not refer directly to the act of believing, but rather to what is believed, the truth of the gospel. It means that people become "Christ's" (Christians) on the basis of the assurances and instructions contained in "the faith," (i.e., the gospel facts, commands, and promises).

The apostle then explains that it is in baptism that one comes *into* Christ,

puts on Christ, and therefore belongs to Christ ("Christ's"). "For as many of you as have been baptized into Christ have put on Christ" (Gal 3:27). That baptism is specifically named as the point at which one becomes a child of God by faith is consistent with the emphasis given throughout (Matt. 28:19; Mk. 16:16; Acts 2:38; 10:48; 22:16; Rom. 6:3f; 1 Pt. 3:21; et al.)

It is in biblical baptism that one enters the one body of Christ, the church. "For by one Spirit are we all baptized into one body . . ." (1 Cor. 12:13). The body of Christ is the church of Christ (Eph. 1:22f; Col. 1:18). There is "one body" (Eph. 4:4) and all the saved are in it (Eph. 2:16). This is exemplified in Acts 2, where people heard and believed the gospel, repented and were baptized, and were added to the church (Acts 2:36ff). (Note: Other translations do not include "church" in verse 47, simply saying the saved were "added," or "added to their number," but in Acts 5:11 the same people are identified as the church.)

Similar wording is used with regard to the introduction of the name Christian in Acts 11:26. These Christians had been "added to the Lord" (v. 24) and thereby comprised the church in that place (v. 26). This was a local congregation of the universal church of Christ. It was not a denomination, nor one out of a choice of denominations. Neither was it some kind of mystical or vague or invisible entity. Rather as a local congregation they were an identifiable organization. When Barnabas and Paul arrived they could know the time and place of their assemblies ("assembled," v. 26). They made financial decisions (v. 29). They recognized the proper arrangement of congregational government (i.e., "elders," v. 30). They knew who the members were, a partial list of whom is given in Acts 13:1. They sponsored missions (Act 13:3). In that apostolic teaching was/is the same everywhere (1 Cor. 4:17) such were/are "churches of

Christ" then and now (Rom. 16:16).

What it means to belong to Christ, to be a Christian, also involves faithfulness. Faithfulness means an approved lifestyle and spiritual service. This is the point in Galatians 5:24. "And they that are Christ's have crucified the flesh with the affections and lusts." In this chapter the apostle shows the contrast between "the works of the flesh" and "the fruit of the Spirit" (19-23). A Christ follower renounces sinful practices and in service, prayer, study, worship, etc. dedicates himself to pleasing the heavenly Father.

By God's definition, therefore, a Christian is a person who by God's grace has been saved in obedience to the gospel and who stays saved by holding to the truth that led him to salvation (I Cor. 15:2; I Jn. 1:7). All such are members of the body of Christ (I Cor. 12:27), which is his church (Col. 1:18).

Denominations?

In asking whether there are Christians in all denominations, it is also necessary to consider what are meant by "denominations." This refers to the hundreds, even thousands, of groups which consider themselves of the Christian faith, but which exist as distinctive from each other and as distinctive from the church of the Bible. In most cases each is identified by its own chosen name (hence, the term "denomination," which connotes identity by a certain name). These groups have various kinds of organizations, but typically have identifiable memberships. That is, individuals have chosen to be a part and are so recognized. This is what is often described as "joining a church." In every case a denomination has beliefs and practices which are not consistent with the pattern of the church in the New Testament. (If they were, it would not be a denomination, but would be the New Testament church.) Catholicism developed through centuries of departures from the New Testament faith and practice. Denominations have their origins in various religious movements (the Reformation, Calvinism,

Evangelicalism, Pentecostalism, etc.) and typically arose out of the influence of charismatic teachers (Luther, Calvin, Wesley, etc.). No denominations existed under the New Testament administration of Christ through his apostles. Yes, errors arose and there were some departures from the apostolic model, but sound teachers rejected all such and urged faithfulness to what was approved. For example, when a divisive spirit among some at Corinth was splintering the church into various parties, Paul was firm in his rebuke (I Cor. 1:10ff). He gave particular attention to how some were *denominating* themselves: "I of Apollos; and I of Cephas; and I of Christ." It is sometimes debated whether those who claimed to be "of Christ" were themselves sectarian, but regardless of their sincerity or lack thereof, it was absolutely proper to be identified by the name of the One in whose name they were baptized (v. 13).

Likewise, Paul and other New Testament writers rebuked departures in worship practices and doctrine, as well as moral and religious compromises.

Congregations during the apostolic period were not in themselves a perfect pattern for the church, but what they were taught by the apostles (both positively and negatively) and their approved practices provide the pattern for the church throughout all ages. The church built by Jesus (Matt. 16:18), then and now, is the church that follows the apostolic pattern. Such is not a denomination. It is sometimes said, "Denominations don't save." Certainly they do not. And in reality they are actually hindrances to salvation.

"All Denominations"

Some are bold to affirm that there are "Christians in all denominations." Often this is asserted with such assumed authority as to seem no longer open to debate. Doubtless it feels magnanimous to say there are Christians in *all* denominations. But this may be broader in its implications than even many liberals would be willing to embrace. The implication would be that such have been saved and

that they are spiritually secure. This is the kind of broad thinking that ignores the existence of the Lord's church as an identifiable institution and assumes that all denominations are parts of the body of Christ.

Though we cannot know what is in the hearts of those who are in denominations, we can know what are the creeds and practices of those groups. It must be asked, therefore, whether one means that there are Christians (saved people) in denominations which do not accept the deity of Christ or his vicarious death and his resurrection. Can one be saved while holding to the infidelity of Unitarianism? What of those denominations such as Mormons, Christian Science, Moonies, etc., which even mainline denominations deny are Christian organizations? What of denominations which do not baptize, or which supposedly baptize infants, or which deny the significance of baptism? Can one be a saved person without doing what Jesus said to do in order to be saved (Mk. 16:16)?

Weak and Apostate Christians

The point is raised that a person might obey the requirements to become a Christian and yet be affiliated with some denomination. Anyone who on the basis of scriptural teaching believes and is baptized is saved by the grace of God. It should be emphasized, however, that this pertains to scriptural baptism. Being baptized as a denominational tradition or to join a denomination is not the same. It is possible that even in a denominational setting one might learn from the Bible the first principles of gospel obedience. Such may be very much a babe in understanding. He may have learned the requirements for forgiveness on his own or even under the influence of some teacher, yet not learned many aspects of acceptable religious practice. In ignorance he may assume that participation in some denomination will be advantageous to his spiritual life. His error is no less error, but it is not deliberate.

It also happens that some Christians break their fellowship with the Lord's church and join denominations. **Continued, p. 8**

Comparison Chart of Christian Denominations' Beliefs and Doctrine.

Religious Authority	Catholic	Orthodox	Lutheran	Reformed/Presbyterian	Anglican/Episcopalian	Methodist/Wesleyan	Baptist
Creeds & Confessions	Many, but special focus on Apostles' Creed and Nicene Creed (<u>Catechism, 2nd ed.</u>)	Nicene Creed is "the authoritative expression of the fundamental beliefs of the Orthodox Church." (<u>GOAA</u>)	Apostles' Creed, Nicene Creed, Athanasian Creed, Augsburg Confession, Formula of Concord (<u>ELCA</u>) (<u>LCMS</u>)	Apostles' Creed, Nicene Creed, Westminster Confession	"We understand the Apostles' creed as the baptismal symbol, and the Nicene creed as the sufficient statement of the Christian faith." (<u>CofE</u> ; <u>Art. 7</u>)	Nicene and Apostles' (<u>UMC</u>)	"We have tended to avoid embracing prepared creeds or other statements that might compromise our obligation to interpret Scripture as individuals within the community of faith under the guidance of the Holy Spirit." (<u>ABC</u>)
Sacred Text	Bible w/ <u>Apocrypha</u>	Bible w/ <u>Apocrypha</u>	Bible - Apocryphal books can be "useful" reading and can help to increase one's faith. (<u>ELCA</u>)	Bible (<u>PCUSA</u>)	Bible. Apocrypha used only for edification (<u>Art. 7</u>). Tradition and reason assist interpretation. (<u>ECUSA</u>)	Bible	Bible
Inspiration & Inerrancy of the Bible	"The books of Scripture firmly, faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures." (<u>Catechism, 2nd</u>	"God's inspiration is confined to the original languages and utterances, not the many translations." (<u>GOAA</u>) "While the Bible is treasured as a valuable written	Inspired and inerrant. (<u>LCMS</u>) Inspired but not inerrant. (<u>ELCA</u>)	The Bible is inspired. "For some, that means the Bible is inerrant. For others, it means that even though the Bible is culturally conditioned	The OT and NT contain all things necessary for salvation." (<u>CofE</u>)	Inspired and inerrant in original manuscripts, "and have been transmitted to the present without corruption of any essential doctrine." (<u>WC</u>)	"...written by men and divinely inspired. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." (<u>SBC</u>) "the final authority and trustworthy for

				and not necessarily factual or even always true, it breathes with the life of God." (<u>PCUSA</u>)			faith and practice. It is to be interpreted responsibly under the guidance of God's Holy Spirit within the community of faith." (<u>ABC</u>) Inspired by God, written by humans (<u>MB</u>)
<u>ed.</u>)	record of God's revelation, it does not contain wholly that revelation." (<u>GOAA</u>)	Bible alone		"Our standards of belief are to be found in the Bible and in the Church's historic Confession of Faith." (<u>CofS</u>)	"The Scriptures and the Gospels, the Apostolic Church and the early Church Fathers, are the foundation of Anglican faith and worship."	"The Holy Scripture contains all things necessary to salvation." (<u>UMC</u>)	"We hold the Scriptures, the Old and New Testaments, as our final authority. We accept no humanly devised confession or creed as binding." (<u>ABC</u>)
Sources of Doctrine	Bible, church fathers, popes, bishops						
God & Spirits	Catholic	Lutheran	Reformed/Presbyterian	Anglican/Episcopalian	Methodist/Wesleyan	Baptist	
The Trinity	"The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life." (<u>Catechism, 261</u>)	"We teach that the one true God. is the Father and the Son and the Holy Ghost, three distinct persons, but of one and the same divine	"We trust in the one triune God." (<u>PCUSA</u>)	"There is only one God, the Creator of the universe, who has three 'persons' or aspects, inseparable yet unique parts of the whole."	"With Christians of other communions we confess belief in the triune God— Father, Son, and Holy Spirit."	"The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being." (<u>SBC</u>)	
	"The fundamental truth of the Orthodox Church is the faith revealed in the True God: the Holy Trinity of the Father, and the Son, and						

		<p>the Holy Ghost." (GOAA)</p>	<p>essence, equal in power, equal in eternity, equal in majesty, because each person possesses the one divine essence." (LCMS)</p>		(ECUSA)	<p>the one living and true God... Within this unity there are three persons of one essential nature, power and eternity--the Father, the Son and the Holy Spirit." (WCC)</p>	
<p><u>Nature of Christ</u></p>	<p>"The Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God." (Catechism, 262)</p>	<p>"Christ was born with two perfect natures, the divine and human, as God-man." (GOAA)</p>	<p>"True God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, [and] Lord." (Sm. Catech.)</p>	<p>Christ is "fully human, fully God." (PCUSA)</p>	<p>"Jesus is the complete revelation of God to us, and as such, Jesus, although fully human with us, is also fully God—fully divine." (ECUSA)</p>	<p>"The Son, who is the ... very and eternal God, of one substance with the Father, took man's nature... so that two whole and perfect natures... were joined together in one person, never to be divided; whereof is one Christ, very God and very Man." (UMC, Art. 2)</p>	<p>Christ "is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man." (SBC)</p>
<p><u>Resurrection of Christ</u></p>	<p>"The mystery of Christ's resurrection is a real event, with manifestations that were historically verified." (Catechism, 639)</p>	<p>"The Resurrection of Christ is considered by the Church to be the supreme declaration of faith." (GOAA)</p>	<p>"ELCA Lutherans believe that what history does is to demonstrate the disciples' faith in the resurrection. Their witness and testimony to Jesus' post-death appearances</p>	<p>Christ "died, was buried, and was resurrected by God. For Christians, this resurrection is God's most amazing miracle and proof that Jesus was</p>	<p>"We believe that as a fully human person, Jesus died on the cross at Jerusalem, just as all humans die, yet death could not keep him, and so he was raised from the dead to life</p>	<p>"Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven." (UMC)</p>	

			<p>make it abundantly clear that the resurrection was a primary object of the apostolic proclamation from Christianity's very beginning." (ELCA)</p>	<p>indeed divine." (PCUSA)</p>	<p>again." (ECUSA)</p>	<p>Art. 3)</p>	
<p><u>Holy Spirit</u></p>	<p>The Holy Spirit proceeds from the Father and the Son from the Son (Catechism, 264)</p>	<p>"The Holy Spirit is the Third Person of the Holy Trinity, Who proceeds from the Father only." (GOAA)</p>	<p>"The Holy Spirit - as person - might be said to be one of God's 'three faces'. In carrying on Jesus' earthly ministry, the Spirit's ongoing work is to reveal truth, give life and strengthen faith." (ELCA)</p>	<p>"We trust in God the Holy Spirit, everywhere the giver and renewer of life." (PCUSA)</p>	<p>"This is the aspect of God that is at work in the world, that inspires us, that speaks to us and strengthens us to do the often difficult work that our faith demands of us." (ECUSA)</p>	<p>"The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God." (UMC Art. 4) "We believe in the Holy Spirit who proceeds from the Father and the Son, and is... truly and eternally God." (WVC)</p>	<p>"The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth." (SBC)</p>
<p><u>Angels</u></p>	<p>"The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls 'angels' is a truth of faith. The witness of</p>		<p>"Most ELCA Lutherans will agree that belief in angels is a non-issue. We simply accept that they are in the Bible and may well be part</p>	<p>"Angelology has not traditionally been emphasized in the Reformed churches...." Calvin affirmed their existence</p>			

	<p>Scripture is as clear as the unanimity of Tradition... They are personal and immortal creatures, surpassing in perfection all visible creatures." (Catechism 328-330)</p>		<p>of the realities of heaven that we will not fully understand in this life." (ELCA)</p>	<p>as "celestial spirits," but doubted idea of personal guardian angels. (PCUSA)</p>			
<p>Satan and Demons</p>	<p>Demons are fallen angels who can never repent. Satan is a pure spirit, powerful and evil, but limited by God's providence. (Catechism 391-95)</p>		<p>Some ELCA Lutherans understand Satan to be a very real being, others view Satan metaphorically. (ELCA)</p>				<p>Historic Baptists believe in the literal reality and actual personality of Satan... though they certainly do not perceive him as the caricatured red figure with horns, a long tail, and a pitchfork. (BaptistPillar.com)</p>
<p>Mary</p>	<p>Mary had no original sin, remained free of sin throughout her life, is "Mother of God" and the new Eve. (Catechism, 508-10) Bodily assumption into heaven instead of death. (Catechism, 966)</p>	<p>Theotokos ("God-Bearer"). Honored highly, but no immaculate conception or bodily assumption into the heavens. (GOAA)</p>		<p>Mary should not be regarded as a mediator between man and God, but she should be honored as "God-bearer" and a model for Christians. (PCUSA)</p>		<p>Mary was the mother of Jesus and one of his disciples. (UMC) Virgin birth affirmed, immaculate conception denied. (UMC)</p>	

<u>Sin & Salvation</u>	<u>Catholic</u>	<u>Orthodox</u>	<u>Lutheran</u>	<u>Reformed/Presbyterian</u>	<u>Anglican/Episcopalian</u>	<u>Methodist/Wesleyan</u>	<u>Baptist</u>
<u>Human Nature</u>	"Being in the image of God the human individual possesses the dignity of a person, who is ... capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give." (Catech 357)	Humanity was created in the image and likeness of God. "Image" is... intellect, emotion, ethical judgment, and self-determination. ... The 'likeness' is the human potential to become like God." (GOAA)	"The first man was not brutelike nor merely capable of intellectual development, but ... God created man in His own image." (LCMS)		"We are part of God's creation, made in the image of God... [which] means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God." (BCP 845)		
<u>Body & Soul</u>	"The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body...; spirit and matter, in man, are not two natures united, but rather their union forms	Material and spiritual realities are "closely bound together. The icon is an example of this belief... Human life and human fulfillment are inextricably bound to both the physical	Soul is not an independent entity but the "life principle" of the self, which is a psycho-physical organism. (ELCA)				

	<p>a single nature." (<u>Catech 365</u>)</p>	<p>and the spiritual dimensions of human existence." (<u>GOAA</u>)</p>	<p>Adam's offspring "have lost the original knowledge, righteousness, and holiness, and thus all men are sinners already by birth, dead in sins, inclined to all evil, and subject to the wrath of God." (<u>LCMS</u>)</p>	<p>"No one of us is good enough on our own--we are all dependent upon God's goodness and mercy... from the kindest, most devoted churchgoer to the most blatant sinner." (<u>PCUSA</u>)</p>			
<p>Original Sin</p>	<p>Only a tendency to sin. "Luther and Calvin taught as their fundamental error that no free will properly so called remained in man after the fall of our first parents... and that man in all his actions sins." (<u>CE</u>)</p>	<p>"In fallen humanity [the image of God] remains part of human nature, albeit darkened, wounded, and weakened." (<u>GOAA</u>) An unnatural condition of human life that ends in death." (<u>EB</u>)</p>	<p>Adam's offspring "have lost the original knowledge, righteousness, and holiness, and thus all men are sinners already by birth, dead in sins, inclined to all evil, and subject to the wrath of God." (<u>LCMS</u>)</p>	<p>"No one of us is good enough on our own--we are all dependent upon God's goodness and mercy... from the kindest, most devoted churchgoer to the most blatant sinner." (<u>PCUSA</u>)</p>			<p>"Man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." (<u>UMC</u>) "Humans are very far gone from original righteousness, and by nature are continually inclined to evil." (<u>WC</u>)</p>
<p>Free will</p>	<p>Free to do good or evil. "God has endowed us with reason and free-will, and a sense of responsibility." (<u>CE</u>)</p>	<p>"Man is truly free only when he is in communion with God; otherwise he is only a slave to his body or to the world." (<u>Encyc. Britannica</u>) At the Fall, "man's will became blurred, but did not disappear." (<u>GOAA</u>)</p>	<p>Free only to do evil</p>	<p>Free only to do evil Presbyterians believe it is through the action of God working in us that we become aware of our sinfulness and our need for God's mercy and forgiveness." (<u>PCUSA</u>)</p>			<p>"We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us." (<u>UMC</u>) "The freedom to respond to the Lordship of Christ in all circumstances is fundamental to the Christian gospel and to human dignity." (<u>ABC</u>)</p>

<p>Atonement (Purpose of Christ's Death)</p>	<p>"By his death and Resurrection, Jesus Christ has "opened" heaven to us." (Catech 1026) Also created merit that is shared with sinners through sacraments.</p>	<p>"Christ enlightens the minds of the people, purifies their hearts and frees their wills from the bondage of the devil. Christ became flesh to make reconciliation for the sins of the people." (GOAA)</p>	<p>"The purpose of this miraculous incarnation of the Son of God was that He might become the Mediator between God and men, both fulfilling the divine Law and suffering and dying in the place of mankind. In this manner God reconciled the whole sinful world unto Himself." (LCMS)</p>	<p>"Through Jesus' death and resurrection God triumphed over sin." (PCUSA)</p>	<p>Christ "truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." (UJC)</p> <p>"Christ's offering of himself... through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world." (WC)</p>	<p>Christ "honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin." (SBC)</p>
<p>Means of Salvation</p>	<p>Received at baptism; may be lost by mortal sin; regained by penance</p>	<p>"The acceptance of Christ as the Savior through confession in Christ as the True God is the highest gift given to the believer by the Holy Spirit. ...acceptance is his own choice through his own</p>	<p>"Faith in Christ is the only way for men to obtain personal reconciliation with God, that is, forgiveness of sins" (LCMS)</p>	<p>"We are able to choose God because God first chose us." (PCUSA)</p>	<p>"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings." (Art. XI)</p>	<p>"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." (UJC)</p> <p>"The final destiny of each person is</p> <p>"Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour." (SBC)</p>

		free will. This is why one is responsible for his own fate." (GOAA)				determined by God's grace and that person's response, evidenced inevitably by a moral character which results from that individual's personal and volitional choices." (WC)		
Grace	Prevenient grace helps one believe; efficacious grace cooperates with the human will to do good		Common grace enabling good works given to all; sufficient grace for salvation given to elect only					
Predestination	Predestination to heaven only, and related to God's foreknowledge. "God predestines no one to go to hell." (Catech 1037)	Seeks a middle ground between Pelagianism and Augustinian predestination. (GOAA)	Predestination to heaven only. "There is no... predestination to damnation." (LCMS)	"We are able to choose God because God first chose us." (PCUSA) Some modern Presbyterians are "very concerned about the few statements in the confessions" suggesting predestination to hell. (PCUSA)	"Predestination to Life is the everlasting purpose of God... to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." (Art. 17)	Affirmed, but understood in terms of God choosing those he knew would freely believe	Affirmed - "Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man." (SBC)	

<p>Perseverance Once Saved</p>	<p>Can lose salvation. "Mortal sin cuts us off entirely from our true last end." (<u>CE</u>) Perseverance to the end is a gift of God, but we must cooperate with God's gift. (<u>CE</u>)</p>					<p>"Sanctification is that renewal of our fallen nature... whereby we are... enabled, through grace, to love God with all our hearts and to walk in his holy commandments blameless." (<u>UMC</u>) Possible to lose salvation if fall into sin without repentance. (<u>WVC</u>)</p>	<p>Salvation cannot be lost. "Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end." (<u>SBC</u>)</p>
<p>Good works</p>	<p>Meritorious</p>	<p>Good works in the eyes of God "are done for the glory of God and the good of man, according to the rule of divine Law." True good works cannot be done until saved without works. (<u>LCMS</u>)</p>	<p>Results of divine grace and unworthy of merit</p>	<p>Good works not sufficient for avoiding God's judgment, but follow after salvation. Good works done without faith are not pleasant to God. (Arts. 12-13)</p>		<p>"Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith." (<u>UMC</u>)</p>	<p>"Those who truly have faith in Christ necessarily live out that faith expressing compassion for others for whom He died." (<u>ABC</u>)</p>
<p>End Times</p>	<p>"At the end of time, the Kingdom of God will come in its</p>		<p>"We reject every type of millennialism, or Chiliasm, the</p>	<p>When and how the end will come are open questions, but</p>		<p>"The resurrection of the righteous dead will occur at Christ's Second</p>	<p>"God, in His own time and in His own way, will bring the world to its</p>

	<p>fullness. After the universal judgment, the righteous will reign for ever with Christ, glorified in body and soul. The universe itself will be renewed." (<u>Catech 1042</u>)</p>		<p>opinions that Christ will return visibly to this earth a thousand years before the end of the world." (<u>LCMS</u>)</p>	<p>"the cosmos will be renewed, perfected, purged of impurities, and subjected to the rule of God." (<u>PCUSA</u>)</p> <p>"There is considerable latitude for variations in eschatological position within the Reformed Tradition." (<u>PCUSA</u>)</p>		<p>Coming, and the resurrection of the wicked will occur at a later time." (<u>WIC</u>)</p>	<p>appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness."</p>
Judgment						<p>God's "judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered." (<u>WC</u>)</p>	
Heaven	<p>Heaven is "blessed communion with God and all who are in Christ" (<u>Catech 1027</u>)</p>			<p>"In their spiritual bodies the saints will live forever in rapt adoration of God."</p>		<p>"Heaven with its eternal glory and the blessedness of Christ's presence is the final abode of</p>	

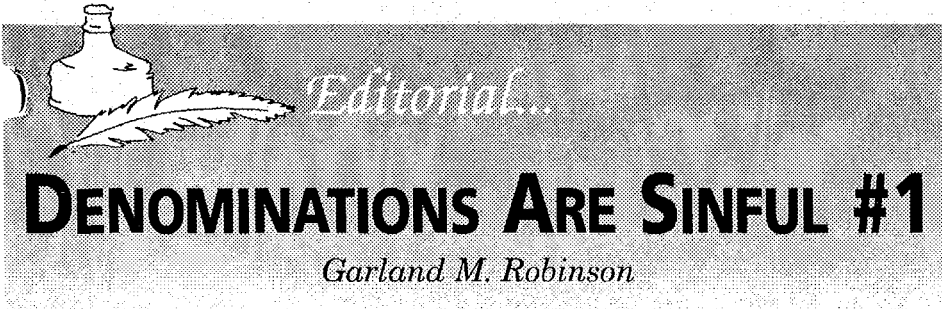
	and "the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness." (Catech 1024)	Denied (GOAA)	Denied.	(PCUSA)	Denied.	those who choose the salvation which God provides through Jesus Christ." (WC)	
<u>Purgatory</u>	Affirmed - " All who die in God's grace and friendship, but still imperfectly purified, after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven." (Catech 1030)	Denied (GOAA)	Denied.	Denied.	Denied.	Denied. Purgatory is "vainly invented and grounded upon no warrant of Scripture, but repugnant to the Word of God." (UMC)	Denied.
<u>Eternal Hell</u>	Affirmed. "The chief punishment of hell is eternal separation from God." (Catech 1030)	Affirmed. (GOAA)	Affirmed.	Affirmed by some. "In a 1996 Presbyterian Panel survey only 51 percent of members and 46 percent of pastors said they believed in hell." (PCUSA)	Affirmed.	Affirmed. "Hell with its everlasting misery and separation from God is the final abode of those who neglect [God's] great salvation." (WC)	Affirmed.
<u>Miscellaneous</u>	<u>Catholic</u>	<u>Orthodox</u>	<u>Lutheran</u>	<u>Reformed/</u>	<u>Anglican/</u>	<u>Methodist/</u>	<u>Baptist</u>

	<p>(Catech 870) Those "who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church." (Catech 838)</p>	<p>Orthodox who join a different Christian church are apostates. (GOAA)</p>	<p>sins, which Christ has gained for all men." (LCMS) Warn against Unitarianism. (LCMS, 1932)</p>	<p>discipline rightly exercised." (CofS)</p>		<p>there to be made more meaningful in a richer whole." (UMC)</p>	<p>(SBC) "American Baptist Churches USA respects the variety of theological understandings that its members, and other Christians, have embraced." (ABC)</p>
<p>Other Religions</p>	<p>"Many elements of sanctification and of truth are found outside [the Catholic Church's] visible confines." (Catech 870)</p>	<p>"The majority of Orthodox scholars would accept inclusivism.... This view holds firmly to the centrality of Christ... yet acknowledges that salvation can be found outside Christianity." (GOAA)</p>	<p>"Faith in Christ is the only way for men to obtain personal reconciliation with God." (LCMS) "There is a large hope for salvation, for all people whenever or wherever they might have lived and no matter how religious or irreligious they may have proved to be themselves." (ELCA)</p>		<p>"The Church of England... seeks to build up good relations with people of other faith traditions, and to co-operate with them where possible in service to society." (CofE)</p>	<p>"There is no salvation apart from personal faith in Jesus Christ as Lord." (SBC) "Cherishing our own God-given gift of freedom has motivated us to support religious freedom for all to seek God's will." (ABC)</p>	
	Catholic	Orthodox	Lutheran	Reformed/Presbyterian	Anglican/Episcopalian	Methodist/Wesleyan	Baptist

Comparison Chart of History and Stats of Christian Denominations

	Catholic	Orthodox	Lutheran	Reformed/Presbyterian	Methodist/Wesleyan	Anglican/Episcopalian
Date Founded as Distinct Denomination	Gradual development; 1054 AD (Great Schism between East and West)	Gradual development; 1054 AD (Great Schism) (see <u>GOAA</u>)	1530 (Augsburg Confession)	c. 1520 (Reformed); 1560 (Presbyterian)	1787	1534 (King Henry's Act of Supremacy)
Place(s) Founded	Rome; Western Roman Empire	Constantinople, Eastern Roman Empire	Germany	Switzerland, Scotland	England	England
Founders (in addition to Jesus, Apostles & Church Fathers)	St. Peter (Catholic view); various bishops of Rome	various eastern church fathers; Patriarch Michael Cerularius (1054)	<u>Martin Luther</u> , Philip Melancthon	Ulrich Zwingli, John Calvin, Theodore Beza, John Knox	John Wesley	King Henry VIII, Queen Elizabeth I, Thomas Cromwell, Thomas Cranmer, Hugh Latimer, Nicholas Ridley
Reformation Roots	Catholic/Counter-Reformation	n/a	German Reformation	Reformed Theology, Scottish Reformation	English Reformation	English Reformation
Number of Adherents	65 million in the US (<u>Encyc. Britannica</u>); 1.5 billion worldwide (<u>Adherents.com</u>)	5.9 million in the US (<u>Encyc. Britannica</u>); 225 million worldwide (<u>Adherents.com</u>)	66 million worldwide (<u>LWF</u>)	2.5 million in the <u>PCUSA</u>	8.3 million in <u>UMC</u> in 2003	70 million in 161 countries in the Anglican Communion (<u>CofE</u>); 2.3 million in the US (<u>Encyc. Britannica</u>)
Dominant Regions	<u>France</u> , Italy, Spain, Latin America, USA	Russia, Greece	Germany, Scandinavia	Switzerland, Scotland	England, USA	England
Original Language	Latin	Greek	German	French	English	English
Worship Guide			<i>Book of</i>	<i>Directory for</i>	<i>Book of</i>	<i>Book of Common</i>

			Concord	Worship	Discipline	Prayer
Church Government	episcopal	episcopal	episcopal	presbyterian	" <u>connectional</u> "	episcopal
Major Churches in the USA	n/a	Greek Orthodox Archdiocese of America; Orthodox Church in America; Antiochian Orthodox Archdiocese of North America	Evangelical Lutheran Church in America (ELCA); Lutheran Church - Missouri Synod (LCMS)	Presbyterian Church (USA) (PCUSA)	United Methodist Church (UMC)	Episcopal Church in the USA
Other Churches	n/a	British Orthodox Church; Serbian Orthodox Church; Orthodox Church of Finland; Russian Orthodox Church	Evangelical Lutheran Church in Italy; Church of Norway (for more, see LWF)	Presbyterian Church of Wales; Reformed Church of France	Methodist Church in Great Britain	Church of England (CofE); Scottish Episcopal Church
World Council of Churches Member?	no	some yes; some no	ELCA - yes; LCMS - no	yes	yes	yes



Editorial...

DENOMINATIONS ARE SINFUL #1

Garland M. Robinson

The devil has an unlimited number of tools at his disposal because he has no limitations. Everything is available to him. He is not bound by truth, honesty, veracity or fidelity. His way is the broad way, the wide way (cf. Matt. 7:13-14). He has an unlimited number of paths he can travel and he desires that all the men and women throughout history travel them too.

One of his most effective tools in the last 500 years is the system of denominationalism. He is using it to great advantage to cause men and women to lose their souls. It does not matter to him if people are religious as long as they are religiously wrong. He loves people who are sincere in their belief, people who are devoted to their cause, because he knows that sincerity and devotion are not enough to please God. The TRUTH has to go with it.

Jesus describes the devil as a liar and the father of lies in John 8:44. When he can get people to believe his lies, he's satisfied because he knows it hurts God. His whole purpose and driving force is to hurt God as much as he can. He delights in causing souls to be eternally doomed because he knows they will share with him in his eternal home.

One of the most effective lies he has ever told is to convince the masses that denominationalism is a vibrant and satisfying way to serve God. But the truth is, denominations are authorized by men, not God; and therefore cannot be pleasing to God. God is not served by and through denominational churches. God is served by and through His church and His church alone. Ephesians 3:21 says, "Unto him be glory **in the church** by Christ Jesus throughout all ages, world without end. Amen." First Peter 2:5 says God is served in his "spiritual house" which is the church.

Denominationalism is wrong and sinful because...

DENOMINATIONALISM MEANS DIVISION

The very thought and point of denominationalism is to be divided. Men glory in division. They relish the idea that people have a choice in religion. We have seen ads in newspapers and even on billboards showing how wonderful it is that men can be saved and then join the church of their choice — as if God gives men a choice, which He does not!

Since the words *denomination* and *denominationalism* are not found in the Bible, they must be defined from other sources. A denominational body is defined as "a part of a whole or one of a series of units." Webster defines denominationalism as "devotion to denominational principles or interests. The emphasizing of denominational differences to the point of being narrowly exclusive." "An act of denominating, a value or size of a series of values or sizes (as of money), a religious organization whose congregations are united in their adherence to its beliefs and practices."

A quarter is a denomination (a part) of a dollar, but not the whole dollar. Each denominational church claims to be a part of the whole, but not the whole church. Many sincere and devoted people are involved in denominationalism. They are trying to go to Heaven and expect to get there *in* and *through* a denominational church.

A most appropriate question to ask is: are all denominational churches just different ways of going to Heaven? No they are not. The Bible teaches that denominationalism is wrong and sinful. God's word condemns denominationalism, which is division.

DENOMINATIONALISM CONDEMNS THE LORD'S PRAYER FOR UNITY

Denominationalism contradicts and condemns the Lord's prayer for unity. On the night in which Jesus was betrayed, He prayed for His apostles, saying... "Neither pray I for these alone, but for them also which shall believe on me through their word; That *they all may be one*; as thou, Father, art in me, and I in thee, that *they also may be one in us*: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that *they may be one, even as we are one*: I in them, and thou in me, that *they may be made perfect in one*; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

For even one denominational church to exist, negates the Lord's prayer for unity. It says, "Lord, I don't care what you want or what you prayed for. I love denominations and I'm going to promote them throughout the whole world. I'm glad people have a choice. Your prayer is old fashioned and out of touch with the hearts and desires of men (political correctness). You are too narrow-minded and bigoted." Though we can't imagine someone actually saying these words, they are exactly what is made clear every time one becomes a member of a denomination or prays for a denomination.

Proverbs 6:19 says God hates those who sow discord (dissent, strife, division). But that is exactly what denominations do. They foster and promote division.

God has set forth a five-fold plan for unity in First Corinthians 1:10. Denominations don't like it, but none-the-less, God's word is true and every man who contradicts it is a liar. This verse reads, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Therefore, God's plan is:

- 1) We all speak the same thing,
- 2) Have no divisions among us,
- 3) Be perfectly joined together,
- 4) Have the same mind,
- 5) Have the same judgment.

Philippians 3:16 joins in by saying, "...let us walk by the **same rule**, let us mind the **same thing**."

Who's going to step forward and

There are Christians in all denominations; the approval of using instrumental music in worship; the acceptance of the believer's baptism; the idea that one cannot be certain of knowing the truth; that we must emphasize love over doctrine; the church must reach out and spiritually fellowship her Protestant religious neighbors, etc., all stem from the acceptance of the theory of the New Hermeneutic. These views, in essence, are but mere symptoms of a much more dangerous condition.

DENOMINATIONALISM

WHAT IS THE MEANING OF DENOMINATIONALISM?

1. A NAME OR DESIGNATION, ESP. ONE FOR A CLASS OF THINGS.
2. "OF OR PERTAINING TO A DENOMINATION OR DENOMINATIONS.
3. "DENOMINATIONAL OR SECTARIAN SPIRIT OR POLICY; THE TENDENCY TO DIVIDE INTO DENOMINATIONS OR SECTS" (WEBSTER)

4. "THE IDEA BEHIND DENOMINATION IS THAT IT IS A GROUP OR CHURCH THAT HAS SPLIT OFF FROM THE MAIN BODY AND DENOMINATED OR FRACTIONALIZED ITSELF INTO A GROUP THAT IS SMALLER THAN THE WHOLE BODY" (RAY HAWK).

5. MOST PEOPLE (WHETHER MEMBERS OF THE CHURCH OF CHRIST OR OTHERS) HAVE HEARD THE FOLLOWING

EXPRESSIONS:

- A. "ONE DENOMINATION IS JUST AS GOOD AS ANOTHER DENOMINATION."**
- B. "IT DOESN'T MAKE ANY DIFFERENCE WHAT DENOMINATION YOU BELONG TO."**
- C. "JOIN THE DENOMINATION OF YOUR CHOICE."**

WHAT ARE SOME CAUSES OF DENOMINATIONALISM?

1. GENERALLY, AND BASICALLY, THE CAUSE IS THE REJECTION OF THE AUTHORITY OF CHRIST.
2. THE VIEW THAT DOCTRINE IS SIMPLY NOT VERY IMPORTANT.
3. THE FACT THAT MILLIONS HAVE A HIGHER REGARD FOR THE VIEWS OF HUMAN ANCESTORS THAN THEY DO FOR THE DOCTRINE OF JESUS CHRIST.

4. THE FACT THAT MANY PEOPLE ARE IMPRESSED BY THE VIEWS THAT ARE WIDELY HELD BY MULTITUDES OF PEOPLE.
5. THE FACT THAT THERE ARE MILLIONS OF PEOPLE WHO SEEM TO REGARD THEIR OWN VIEWS MORE HIGHLY THAN THEY DO THE GOSPEL OF CHRIST.

The Roman Catholic Church represents an apostasy from the church of the New Testament.

The Lutheran Church was founded by Martin Luther in Wittenburg, Germany in 1521 A.D.

The Episcopalian Church was founded by Henry VIII in London, England in 1534 A.D.

The Presbyterian Church was founded in Edinburg, Scotland by John Knox in 1587 A.D.

The Baptist Church was founded by John Smyth in London, England in 1607 A.D.

The Methodist Church was founded by John Wesley in Oxford, England in 1729.

The Church of Jesus Christ of Latter-Day Saints (Mormon Church) was founded by Joseph Smith in Fayette, Seneca County, New York in 1830 A.D.

The Adventist Church (there are many branches) was an outgrowth of a movement begun by William Miller about 1818 A.D.

Denominationalism is wrong and one who stays in it will be lost.

Questioning denominational error does not mean unkindness.

- 1. I am not unkind when I teach one must obey the gospel to be saved (Rom. 1:5; 16:25-26).**
- 2. I am not unkind when I teach that instrumental music is sinful.**
- 3. I am not unkind when I teach that the Holy Spirit does not operate in a direct way in conversion.**

4. I am not unkind when I teach that sprinkling is not baptism (Rom. 6:3-4).

5. I am not unkind when I teach that one must observe the Lord's Supper every Sunday.

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CALVINISM

JAMES MEADOWS

Introduction.

1. There are several reasons why there is a tremendous need for a study of Calvinism.
 - a. There is a vast amount of ignorance about what John Calvin taught and how he arrived at his teachings.
 - (1) Calvinism is a term describing a system of theology made popular by John Calvin. "In 1618 fifty-four years after Calvin's death, the Synod of Dordt took the doctrines taught by Calvin and formulated them into an aggregate called Canons of Dordt. This system of doctrine became known as Calvinism."
 - (2) He was not the originator of the religious tenets of his times, but the coordinator of them.
 - (3) His great work was in codifying, systematizing major beliefs of the reformers and drafting a book entitled The Institutes.
 - b. It is impossible to fully understand many teachings of the religious world unless we understand Calvin's influence on them.
 - c. "No one man throughout the centuries since Satan's appearance in the Garden of Eden has had a greater adverse and devastating influence against truth than the late John Calvin. His insidious veil hovers over the whole religious world. There is no segment of the Christendom that has escaped his influence, including, for that matter, those of the glorious 'restoration movement.' Calvin's influence prevails today to one degree or another within the realm of all Christendom." (Spiritual Sword, *Rep Turner*)
 - d. Calvinistic doctrines have also invaded the church in many areas.
2. In this study I propose to study Calvinism under three general heads:
 - a. John Calvin's background and basic teachings.
 - b. Calvinistic influences in the religious world.
 - c. Calvinistic influences in the church.

Discussion.

I. JOHN CALVIN: HISTORICAL BACKGROUND.

A. Birth.

1. Born July 10, 1509, in Noyon, France, 58 miles northeast of Paris.
2. His mother was Jeanne Le Franc.
3. His father was Gerard Cavin (Calvin).
 - a. He was a registrar employed by the government of the city.
 - b. He was secretary of the bishop.
 - c. He was an agent of the county.
 - d. He was an attorney of the clergy connected with the cathedral.

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B. Education.

1. His early education was at a school called Capettes, where he was trained in Latin, writing, arithmetic, singing and religion.
2. In 1523 he left Noyon for Paris where he entered the university of the city.
 - a. He was 14 at the time, the age when university studies began.
 - b. The first two years were devoted to what we call high school courses.
 - c. Classes were from 5:00 A.M. to 8:00 P.M.
 - d. He studied Latin Grammar for one year under the elegant Cordier.
 - e. He advanced to another class where he studied philosophy and argumentation.
3. During his four years in Paris he stayed at a dormitory called the College of Montaigu, where he learned much about the Christian religion as expressed by Augustine and the church fathers.
4. At the aged of 1527 or early 1528 he ended his undergraduate studies at the University of Paris, where he probably received the Bachelor of Arts degree.
5. He then studied law one year at the University of Orleans.
6. He then went to the University of Bourges where he began a study of the Greek language and followed the course in law.
7. In 1531 and 1532 he was fascinated far more with humanism than with Protestantism, reading with pleasure the books of Erasmus, prince of the humanists.

C. Advantages.

1. He was an outstanding student.
2. He was famous for his extremely good memory. Theodore Beza wrote: ". . . his power of memory was almost incredible."
3. He made acquaintance early with the noble class, thus "he knew from childhood the ways of cultural and polite people."
4. He was able to secure a position of income in the cathedral, due to his father's connection with the clergy.
 - a. He was ordained a member of the clergy at this time (1521). He was 12.
 - b. In 1527 he was made pastor of the church of Saint Martin at Martheville.
 - c. He seemed destined to high places in the Catholic Church.
5. He later became a friend of William Cop, the leading physician to the king.
6. Nicholas Cop (1533) and Louis Tillet, exerted tremendous influence on Calvin toward Protestantism.
7. "It is possible that the talks with Lefevre, the spent leader of the non-Protestant Biblical movement, formed the occasion of his 'conversion', which set him definitely within the Protestant ranks." (Institutes, Vol. I, Intro. XXX.)

D. His writings.

1. Commentary on Seneca (Roman Philosopher), published in April, 1532, his first booklet contained very little religious literature.
2. Psychopanychia (1534), treated of the condition (sleep) of the soul at death. It was in reaction to the Anabaptists teaching that "the soul is without intelligence before the final judgment day; it remains asleep."
3. Calvin's Institutes of the Christian Religion.
 - a. The first edition consisted of 111 pages and was finished in August, 1535, and printed at Basel in March, 1536.
 - b. The second half was based upon a work by Luther called The Babylonian Captivity of the Church, and was written in 1535, published in 1539.
 - c. The final edition of 1559 was in Latin and divided into four books. It contained 514 pages.
 - d. "In this book we find the most comprehensive and orderly treatment of Protestant theology produced in the sixteenth century." (Albert Hyma, The Life of John Calvin, Grand Rapids: Eerdmans, 1943, p. 44-45.)
 - e. Professor Preserved Smith of Cornell University wrote: "In the Institutes Calvin succeeded in summing up the whole of Protestant doctrine and practice."

E. The Major teaching of John Calvin.

1. A study of Calvinism calls for an overall view of the Pelagian-Augustine controversy--a heated controversy of the fifth century, in which Augustine affirmed the doctrine of original sin.
 - a. Pelagius was a learned monk. He was even tempered and lived a good moral life. He, along with two associates maintained the following:
 - (1) "That liberty of will is plenary power, at all times and at every moment, of choosing between good and evil, and of being holy or unholy.
 - (2) That sin, therefore, consists only of the deliberate choice of evil.
 - (3) That sin pre-supposes knowledge of what is evil, as well as the full power of choosing and rejecting it.
 - (4) That there ~~can~~ be no such thing as original sin, of inherent corruption.
 - (5) That consequently Adam's sin injured only himself."
 - b. Augustine was a man of great intellectual powers, but he was also a man of enormous sexual excesses and irregularities of life. He was consecrated and became bishop of Hippo at the age of 41. His "Confessions" show that his efforts to live a celibate life was a great burning trial to him. He became convinced that "his moral weaknesses were congenial or inherited; and he concluded that all humanity is wantonly depraved from birth." He averred the following conclusions:
 - (1) "That inherent, heredity, depravity is the nature of sin, involving both guilt and corruption.

- (2) That the election to eternal life must be founded on the sovereign pleasure of God.
 - (3) That the sinner could neither effect the work of regeneration or cooperate in its production.
 - (4) That grace is certainly efficacious or irresistible.
 - (5) That regeneration, or effectual calling, is a supernatural act of the Holy Spirit, in which the soul is the subject and not the agent.
 - (6) That it is sovereignly granted, or withheld, according to the pleasure of God; and consequently is entirely out of grace."
2. Calvin's system of doctrine is now defined by a acrostic of the word "tulip", as follows:
- a. T----Total Depravity.
 - b. U----Unconditional predestination or election.
 - c. L----Limited atonement.
 - d. I----Irrestible grace.
 - e. P----Preseverance of the saints.
3. Most of the major points of Calvin's doctrine had already been taught by others, but seized upon by Calvin and developed in a "logical system," "logical system, which system is quite logical, if the doctrine of original sin be accepted."
- a. The doctrine of original sin.
 - (1) Tertullian (150-222 A.D.) introduced the doctrine of Traducianism (the "soul of the first man was the source of all other souls"). Soul of man was inherited (since Adam corrupted his soul, then man must inherit a corrupted soul).
 - (2) Crypian (200-258 A.D.) defended infant baptism on "the ground that the child 'by its descent from Adam' receives the infection of the old death."
 - (3) Origin (185-253 A.D.) taught that infants are polluted by sin "though the life be but the length of one day upon the earth."
 - (4) Augustine (354-430 A.D.) championed the doctrine of original sin.
 - (5) It was confirmed by the Council of Carthage in 418 A.D.
 - (6) There has been at least five councils (official decrees) against man's free will before Calvin.
 - b. Unconditional predestination.
 - (1) This has been a topic of debate as early as 800 A.D.
 - (2) Gottschalk, during the 9th century, taught "double predestination"-- that is, "eternal election to bless and eternal election to eternal damnation."

PREDESTINATION
ACCORDING TO JOHN CALVIN:

THE FIVE POINTS OF CALVINISM

Total depravity

Unconditional election

Limited atonement

Irresistible grace

Perseverance of the saints

THE FIVE POINTS OF CALVINISM EXPLAINED

Total depravity:

Everyone is born with the stain of Adam's sin; the doctrine of original sin. From birth man is depraved totally and can do nothing to help himself without a direct operation of the Holy Spirit.

Unconditional election:

Before birth God has determined who will be of the elect. Man has no choice in the matter. If not of the elect, man is condemned forever.

Limited atonement:

Christ died only for the elect, not for all men.

Irresistible grace:

The elect cannot resist God's grace and must be saved; the non-elect cannot accept God's grace even if they desire.

Perseverance of the saints:

The elect cannot be lost, cannot fall from grace, once saved always saved. The impossibility of apostasy.

THE FIVE POINTS OF CALVANISM REFUTED

Total depravity:

Infants, children, used as positive examples (Matthew 18:1-4; 19:13-15); my sins, not Adam's separate me from God (Ezek. 18:19,20; I John 3:4; Isa. 59:1,2).

Unconditional election:

God offers all equal opportunity to be saved (Matt. 11:28-30; Rev. 22:17; Matt. 28:19,20; Mark 16:15, 16). God has elected, predestinated, that all who receive and obey the gospel should be saved (Eph. 1:11-13; Rom. 16:25-27).

Limited atonement:

Christ died for all men (II Cor. 5:14,15; I Tim. 2:6; Rom. 5:6-8). God desires that all men be saved (II Peter 3:9; I Tim. 2:3,4).

Irresistible grace:

God's invitation (Matt. 11:28-30; Rev. 22:17) may be accepted or rejected because man is a free moral agent. Not all who hear the gospel will be saved, only obedient believers (Mark 16:15,16). A rejection of God's grace to save makes that grace in vain (II Cor. 6:1,2).

Perseverance of the saints:

The saved can fall from grace (Gal. 5:4). The Bible abounds with warnings of the possibility of apostasy (I Cor. 9:27; 10:12; 10:1-11, etc.).

IRRESISTIBLE GRACE

INTRODUCTION:

1. There are indications of the doctrine of irresistible grace before Augustine's time, but he is the first person of any note "that set forth the doctrine of irresistible grace (gratia irresistibilis). He is the first to use the word gratia to denote the supernatural agency of God in conversion. He held the agency to be in reality, miraculous, and therefore irresistible." (Isaac Errett, The Querists Drawer, Edit. Z.T. Sweeney. Nashville: Gospel Advocate Co., 1958, p. 101)
 - a. Augustine, early in life "abandoned himself to vicious excesses; being hurried away, to use a metaphor, by the violence of his appetites and passions." (Albert Taylor Bledsoe, A Theodicy; Or Vindication of the Divine Glory, New York: Nelson & Phillips, 1853, p. 176.)
 - b. But one day his feelings suddenly changed. He knew he could not do it by himself so it must have been God. "Holiness, according to him, consists of a feeling of love to God. He knows this is derived from the divine agency: and hence he concludes, that the whole work of conversion is due to God, and no part of it is performed by himself." (Theodicy, p. 177)
 - c. ". . . the passive side was help^d by Augustine, and hence he became a onesided and exclusive advocate of divine grace. . ." (Theodicy, p. 178)
2. From the first to the third century nothing is said about irresistible grace.
 - a. The first teachers affirmed on one side that man received assistance from divine grace, but on the other side, he still has freedom of actions.
 - b. Ireneus says, in many passages "that God compels no man; that we are free and can choose good or evil."
 - c. Clement of Alexandria says that "God indeed guides, but never binds, our free wills; and that hence to believe and to obey is in man's power."
 - d. Origen says we are "indebted for faith to God alone. He gave us the means of faith. From him came both the faculties which man has of doing right, and the preservation of these faculties. But the use of these faculties bestowed on us depends on ourselves."
 - e. Athanasius, Basilus the Great, Chrysostom and other Fathers of the Greek Church agree to the view above.
3. "Calvin's clarity of expression may at first lead the reader to suppose that his thought is easy to grasp. Actually, he lays heavy demands upon the mind, and some of those best versed in his writings have confessed the difficulty of explaining some elements of his thought. . . Calvin's treatment of the natural in relation to his doctrine of grace has been much controverted." (Introd. To Instit., liii)
4. Dr. Mosheim says, "the controversy about Calvinistic election, particular redemption, special calvanistic operations of the Spirit before faith, and in order to produce faith, total depravity and final perseverance were absolutely unknown in the first ages of the Christian church." (Mill. Harb. Vol. II, pp. 360)

DISCUSSION:

I. WHAT IS THE CALVANISTIC DEFINITION OF IRRESISTIBLE GRACE.

A. Webster's definition of the following terms ~~is~~ related to our study.

1. "Irresistible" means "impossible to successfully resist; superior to opposition."
2. "Grace" means "a free gift of God to man for his regeneration or sanctification."
3. "Prevenient grace" means "divine grace that is said to operate on the human will antecedent to its turning to God." "And, as I have already said, it is certain that the mind of man is not changed for the better except by God's prevenient grace." (Calvin: Institutes of the Christian Religion, Edited by John T. McNeill, Philadelphia: The Westminster Press, Vol. I, 8th Printing, 1977, p. 620)

B. How others have defined irresistible grace.

1. Augustine "described divine grace as efficax, sufficiens and irresistibilis. He conceived grace to be the direct operation of divine omnipotence, acting in a miraculous manner." (The Querists Drawer, p. 102) He further said, ". . . conversion was necessarily, miraculous, God's power in it being irresistible, and this power was exerted only on the elect." (M. M. Davis, How to be Saved, Dallas: Restoration Reprint Library, p. 127)
2. "He also moves directly upon the heart of the elect by an experience of grace which is wrought by the Holy Spirit, and that under such an influence the sinner is powerless to resist. It follows that if salvation is by unconditional election, the grace which God has chosen whereby He brings it about would be irresistible."
3. "God . . . enlightening their minds spiritually and savingly to understand the things of God . . . renewing their wills . . . effectually drawing them . . . they being made willing by his grace . . . (are) enabled to answer this call and to embrace the grace offered and conveyed in it." (Westminster Confession - 1645-49, X, 1,2)
4. "A man is not regenerated because he first believes in Christ, but he believes in Christ because he has been regenerated." (W. G. T. Shedd, Dogmatic Theology, p. 509)
5. "Therefore all men are conceived in sin, and are by nature children of wrath, incapable of saving good, prone to evil, dead in sin, and in bondage thereto; and without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God. . ." (Canons of Dort, Third and Fourth Heads of Doctrine, Quoted by Feenstra, p. 68)
6. "Thus the once dead sinner is drawn to Christ by the inward supernatural call of the Spirit who through regeneration makes him alive and creates within him faith and repentance.

SUPER-NATURAL CALL

Although the general outward call of the gospel can be, and often is, rejected, the special inward call of the Spirit never fails to result in the conversion of those to whom it is made. This special call is not made to all sinners, but it is issued to the elect only! The Spirit is in no way dependent upon their help or cooperation for success in His work of bringing them to Christ. It is for this reason that Calvinists speak of the Spirit's call and of God's grace in saving sinners as being 'efficacious;'

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'invincible,' 'irresistible.' For the grace which the Holy Spirit extends to the elect cannot be thwarted or refused, it never fails to bring them to true faith in Christ." ("The Five Points of Calvinism," Steele and Thomas, p. 49, quoted by Feenstro, p. 36) (G. Feenstro, pp. 34,35)

7. "The word grace. . .denotes in general favor, pity. . . But in the most special sense is now here denoted the grace which makes the heart of the sinner its abode and working place, destroys there the power of sin, and entirely renews and restores him after the image of God. . ." This grace, given, not to all men alike, but to some men bountifully. . . Thus we speak in the spirit of Scripture when, in discussing the operation of grace, we think not indeed exclusively, but still primarily, of the operation of the Holy Ghost in illuminating, comforting, and sanctifying the sinner. . ." (J. J. Van Oosterzee, Christian Dogmatics; New York: Scribner, Armstrong & Co., 1874, Vol. II, Edited by H. B. Smith & P. Schaff, pp. 662-669.)
8. "Against the Remonstrants, who maintained that the mode of the operation of the grace of God was not irresistible, and in proof of this view appealed to Acts VII, 51, and many other passages, the Synod of Dordt maintained (Car. Dord., III, IV, Art. 8), that this is nothing less than to take away all the efficacy of the grace of God in conversion, and to subject to the will of man the operations of Almighty God.' . . .The operation, however, of the Holy Ghost is by no means solely an 'external, moral persuading,' to which man at every moment during his life may offer opposition, but a truly Divine power, which is absolutely in a condition, and therefore intended to overcome all opposition; not merely an external influence upon, but an internal one in man, which also gradually entirely subdues the little world, through which it penetrates. . ." (Dogmatics, pp. 683-84)

C. Calvin believed that we are "born wicked and depraved. . . corruption of our nature. . . the whole of man is corrupted--'mind and heart'--and to contend that only a part of the soul is corrupted is opposed to supernatural grace." (Institutes, Vol. I, pp. 246-253) In view of this, "irresistible grace" is defined by him in the following ways:

1. "If this be admitted, it will be indisputable that free will is not sufficient to enable man to do good works, unless he be helped by grace, indeed by special grace, which only the elect receive through regeneration." (Institutes, Vol. I, p. 262)
2. "The grace, therefore, which is secretly bestowed on human hearts, is not received by any hard heart. It is given for this purpose: that hardness of heart may first be taken away. . ." (Instit. Vol. II, pp. 965-66)
3. "But I assert that no mortal man approaches God unless God anticipates him. . . Indeed, unless the same God who urges all to repentance with his own voice also drew the elect to himself by the secret moving of the Spirit, Jeremiah would not have said: 'Convert me, O Lord, and I will be converted. . .'" (Instit. Vol. II, p. 984-85)
4. ". . .I certainly admit to them that faith is the proper and entire work of the Holy Spirit, illuminated by whom we recognize God and the treasures of his kindness, and without whose light our mind is so blinded that it can see nothing; so dull that it can sense nothing of spiritual things. Finally, he illumines our minds by the light of his Holy Spirit and opens our hearts for the Word and sacraments to enter in, which would otherwise only strike our ears and appear before our eyes, but not at all affect us

within. . . But the sacraments properly fulfill their office only when the Spirit, that inward teacher, comes to them, by whose power alone hearts are penetrated and affections moved and our souls opened for the sacraments to enter in. If the Spirit be lacking the sacraments can accomplish nothing more in our minds than the splendor of the sun shining upon blind eyes, or a voice sounding in deaf ears. . . Then both of these things follow: the sacraments profit not a whit without the power of the Holy Spirit, and nothing prevents them from strengthening and enlarging faith in hearts already taught by that Schoolmaster. There is only this difference: that our ears and eyes have naturally received the faculty of hearing and seeing; but Christ does the same thing in our hearts by special grace beyond the measure of nature." (Instit., Vol. II, pp. 1284-85)

5. ". . . But since this error arose from the fact that men thought it in their power to spurn or to accept the proffered grace of God, when the latter opinion is swept away the former idea also falls of itself. . ." (Institutes, Vol. I, p. 305)
6. ". . . Indeed God declares that he wills the conversion of all, and he directs exhortations to all in common. Yet the efficacy of this depends upon the Spirit of regeneration. For it would be easier for us to create men than for us of our own power to put on a more excellent nature. . . Whomsoever God wills to snatch from death, he quickens by the Spirit of regeneration." (Instit. Vol. I, p. 615)

D. Calvin did not believe in the free will of man unless it had been freed by God's illumination.

1. ". . . man, when he was created, received great powers of free will, but lost them by sinning. Therefore in another passage, after showing that free will is established through grace, he bitterly inveighs against those who claim it for themselves without grace. Why then. . . do miserable men dare to boast of free will before they have been freed, or of their powers, if they have already been freed?" (Instit. Vol. I, p. 265)
2. Calvin used Augustine's arguments against free-will and thus the need of irresistible grace.
 - a. He does not "hesitate to call it unfree." Elsewhere he is angry toward those who deny that the will is free.
 - b. ". . . without the Spirit man's will is not free, since it has been laid under by shackling and conquering desires."
 - c. Again, "what God's grace has not freed will ^{not} be free."

E. Calvin believed that the Word of God had no power in the lives of those who had not previously been illuminated.

1. Calvin believed that "this bare and external proof of the Word of God should have been amply sufficient to engender faith, did not our blindness and perversity prevent it. . . Accordingly, without the illumination of the Spirit, the Word can do nothing. . ." (Institutes, Vol. I, p. 580)
2. "Indeed, the Word of God is like the sun, shining upon all those to whom it is proclaimed, but with no effect among the blind. Now, all of us are blind by nature in this respect. Accordingly, it cannot penetrate into our minds unless the Spirit, as the inner teacher, through his illumination makes entry for it." (Institutes, Vol. I, p. 582)

- 3
3. ". . .Therefore our mind must be otherwise illumined and our heart strengthened, that the Word of God may obtain full faith among us. . ." (Institutes, Vol. I, p. 551)
 4. "For when the Scripture. . .it gives us commandments of which our mind is quite incapable unless our mind be previously emptied of its natural feeling." (Institutes, Vol. I, p. 693)
 5. Calvin, in his commentary on Romans shows how he really felt about the word of God and preaching.
 - a. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:14.
 - (1) "Moreover, faith arises from the Word of God. But wherever the Word of God is preached, it is only by the special providence and appointment of God (speciali Dei providentia et ordinatione). Faith, therefore exists where God is invoked; where there is faith, it has been preceded by the seed of the Word; and where there is preaching, there is the calling of God. . . For as the preaching of the Gospel is the cause of faith among them, so the mission of God, by which it pleased Him to provide for their salvation in this manner, is the cause of preaching. . ." (Calvin's N. T. Commentary, Romans & Thessalonians, Edit. David W. & Thomas E. Torrance, Translated by R. Mackenzie, Grand Rapids: Wm. B. Eerdmans Pub. Co., p. 260)
 - (2) "The point is that we are dumb until the promise of God opens our mouth to pray. . . The Word, accordingly, is required for a true knowledge of God. But it is the preached Word alone which Paul has here described, for this is the normal mode which the Lord has appointed for imparting His Word (ordinaria ratio dispensandi). If it is contended from this that God can instill a knowledge of Himself among men only by means of preaching, we shall deny that this was the meaning of the apostle. Paul was referring only to the ordinary dispensation of God (ordinarium Dei dispensandi), and had no desire to prescribe a law to his grace." (Commentary, p. 231)
 - b. "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" Rom. 10:16. "We now see why Isaiah admitted this objection in passing, i.e. to prevent anyone from supposing that faith necessarily follows where there is preaching. He does, however, point out the reason later when he adds, 'To whom hath the arm of the Lord been revealed?' By this he means that only when God shines in us by the light of His Spirit is there any profit from the Word. Thus the inward calling, which alone is effectual and peculiar to the elect, is distinguished from the outward voice of men. This clearly proves the stupidity of the argument of certain interpreters who maintain that all are elected without distinction, because the doctrine of salvation is universal, and because God invites all men to Himself without distinction (promiscue)." (Commentary, p. 232)
 - c. "So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. "We see from the conclusion what Paul had in view in framing his rhetorical climax, viz. to show that wherever faith exists, God has already afforded a sign of His election. . . This is a noteworthy passage on the efficacy of preaching, for Paul declares that faith is

produced by preaching. He has just stated that by itself preaching is profitless, but when the Lord is pleased to work, it is the instrument of His power. Certainly the human voice cannot of its own power penetrate into the soul. Too much honor would be paid to a mere mortal if it were said that he had power to regenerate us. The light of faith also is too exalted to be able to be conferred by men. But all these things do not prevent God from acting effectually by the voice of man, so as to create faith in us by his ministry." (Commentary, p. 233)

6. If two individuals hear the word of God--one receives, the other rejects--"the difference does not arise out of their malice and perseverance but the one accepts because his nature has been secretly corrected by God's grace." (Inst., Vol. II, p. 979)

F. Calvin believed that faith was a direct gift of God.

1. ". . .In both ways, therefore, faith is a singular gift of God, both in that the mind of man is purged so as to be able to taste the truth of God and in that his heart is established therein. . ." (Institutes, Vol. I, p. 581)
2. ". . .This is why Paul in another place commends faith to the elect (Titus 1:1) that no one may think that he acquires faith by his own effort but that his glory rests with God, freely to illumine whom he previously had chosen. . ." (Institutes, Vol. II, p. 945)
3. Commenting on Romans 11:34 Calvin wrote, "We must all, therefore, remember to our minds within this limit, lest in investigating predestination, we go beyond the oracles of God, while we learn that in this matter men can discern no more than a blind man in darkness. This however, has very little bearing on the undermining of our faith, which arises not from the acumen of the human intellect, but from the illumination of the Spirit alone. . ." (Commentary on Romans, p. 260)
4. Calvin defined faith as the illumination of the Spirit. ". . .it is faith--the illumination of God. . ." (Institu. Vol. II, p. 985)
5. Commenting on Romans 10:10 Calvin said, "Paul's desire was solely to show how God accomplishes our salvation, viz. by making faith, which He has put into our hearts, show itself by confession. . .and certainly those who are justified are already in possession of salvation." (Commentary on Romans, p. 228)
6. Commenting on Romans 10:17 Calvin wrote, "We see from the conclusion what Paul had in view in framing his rhetorical climax, viz. to show that wherever faith exists, God has already afforded a sign of his election!" (Commentary on Romans, p. 232-233)

G. Calvin believed all babies were depraved and their nature had to be changed.

1. Infants "bear with them an inborn corruption from their mother's womb. . . If they are born sinners as both David and Paul affirm (Eph. 2:3; Psa. 51:5). . ." (Institu., Vol. II, p. 1340) "Indeed, their whole nature is a seed of sin; hence it can only be hateful and abhorrent to God. . ." (Institu., Vol. I, p. 251)
2. Augustine "taught, that, because of the fall of Adam, all, even infants were so depraved as to destroy the human and leave them the helpless servants of sin." (Davis, op. cit., p. 127)
3. Calvin also believed that "they must be cleansed of it before they can be

admitted into God's kingdom, for nothing polluted or defiled may enter there. (Rev. 21:27)." (Insti., Vol. II, p. 1340)

4. "Now it is perfectly clear that those infants who are to be saved (as some are surely saved from that early age) are previously regenerated by the Lord. . ." (Inst., Vol. II, p. 1340) But this applied only to the elect infants (Inst., Vol. II, p. 1344).
5. ". . .Therefore if it please him, why may the Lord not shine with a tiny spark at the present time on those whom he will illumine in the future with the full splendor of his light. . ." (Inst., Vol. II, p. 1342)

H. Calvin believed that this irresistible grace continued to work in the elect after the initial illumination.

CHRISTIAN
CANNOT
SIN

1. "As Christ was raised to an incorruptible life, so you are regenerated by the grace of God, in order that you may lead the whole of your life in holiness and righteousness, since the power of the Holy Spirit by which you have been renewed, is eternal, and will flourish forever." (Commentary on Romans, p. 128)
2. ". . .Let us, however, understand that preaching is an instrument for effecting the salvation of believers. Although it can accomplish nothing without the Spirit of God, yet through the inward working of the Spirit it reveals His action most powerfully." (Commentary on Romans, p. 248)
3. Calvin wrote that "in the first forgiveness of sin only the grace of God operates" but after we become a Christian and fall it still works but "our work cooperates in obtaining the second pardon." (Instit., Vol. I, p. 653)
4. ". . .That through his Holy Spirit he dwells in us and by his power the lust of our flesh are each day more and more mortified. . ." (Instit., Vol. I, p. 776)

I. Calvin's definition of terms as relates to our study of irresistible grace.

1. Grace.

- a. "Likewise by the word grace we understand both parts of redemption, i.e. the forgiveness of sins by which God imputes righteousness to us, and the sanctification of the Spirit, by whom He forms us anew to good works." (Commentary on Romans, p. 131)
- b. "Hence it appears that God's grace, as this word is understood in discussing regeneration, is the rule of the Spirit to direct and regulate man's will." (Instit., Vol. I, p. 335)

2. Faith.

- a. ". . .Therefore, since God's mercy is offered to both sorts of men through the gospel, it is faith--the illumination of God--that distinguishes between pious and impious. . ." (Instit., Vol. II, p. 985)
- b. ". . .Now we shall possess a right definition of faith if we call it a firm and certain knowledge of God's benevolence toward us founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit." (Instit., Vol. I, p. 551)

- c. "Faith flows from regeneration "and is followed by newness of life and other gifts of the Holy Spirit." (Instit., Vol. I, p. 539)
3. Darkness. ". . . For when the Spirit calls men 'darkness' he at once denies them any ability of spiritual understanding. . ." (Instit., Vol. I, p. 278)
4. Justification. "Therefore, we explain justification simply as the acceptance with which God receives us into his favor as righteous men. And we say that it consists in the remission of sins and the imputation of Christ's righteousness." (Instit., Vol. I, p. 727)
5. New Birth. "Therefore, just as to baptize by the Holy Spirit and by fire is to confer the Holy Spirit, who in regeneration has the function and nature of fire, so to be reborn of water and Spirit is but to receive the power of the Spirit, which does in the soul what water does in the body." (Instit., Vol. II, p. 1348)
6. ~~Some of the different expressions used by Calvin in his Institutes and Commentary on Romans for "irresistible grace" or the miraculous operation on the sinner and saint are:~~
- 42 Different Expressions understanding*
- a. ". . . then that other inner knowledge was added, which alone quickens dead souls. . ." (Instit., Vol. I, p. 70-71)
- b. "The same Spirit. . . must penetrate into our hearts. . ." (Instit. Vol. I, p. 79)
- c. ". . . that those whom the Holy Spirit has inwardly taught truly rest upon Scripture. . ." (Instit., Vol. I, p. 80)
- d. ". . . the illumination of his Spirit. . ." (Instit., Vol. I, p. 96)
- e. ". . . supernatural grace." (Instit. Vol. I, p. 250, 253)
- f. ". . . unless he be helped by grace, indeed by special grace." (Instit. Vol. I, p. 262, 276)
- g. "... the assisting grace of God." (Instit., Vol. I, p. 263)
- h. ". . . illumined by the brightness of God's light." (Instit., Vol. I, p. 278)
- i. ". . . illumined by the Spirit of God." (Instit., Vol. I, p. 278, 279, 580, 581, 582, 583, 588, 618, 619)
- j. ". . . illumined by God's grace." (Instit., Vol. I, p. 281)
- k. ". . . the grace of illumination." (Instit., Vol. I, p. 285)
- l. ". . . the impulsion of the Holy Spirit." (Instit., Vol. I, p. 287)
- m. ". . . regenerated by the Spirit of God." (Instit., Vol., I, p. 288)
- n. ". . . bending, forming, and directing, our hearts to righteousness." (Instit., Vol. I, p. 297, 303)
- o. The leading of the Spirit. (Instit. Vol. I, p. 304)
- p. ". . . proffered grace of God." (Instit., Vol. I, p. 305)

- q. ". . .guided by God's prompting." (Instit., Vol. I, p. 315)
- r. ". . .only those whom it pleases the Lord to touch with his healing hand." (Instit., Vol. I, p. 320)
- s. ". . .with the Spirit acting within!" (Instit., Vol. I, p. 322)
- t. ". . .implore that this power be given us." (Instit., Vol. I, p. 324)
- u. ". . .when the Spirit enters into it to dispose their heart to obedience." (Instit., Vol. I, p. 326)
- v. ". . .the pure prompting of the Spirit." (Instit., Vol. I, p. 335; Vol. II, p. 856)
- w. ". . .the secret energy of the Spirit." (Instit., Vol. I, p. 537; Vol. II, p. 968)
- x. ". . .our souls are cleansed by the secret watering of the Spirit." (Instit., Vol. I, p. 538, 540)
- y. "Paul shows the Spirit to be the inner teacher." (Instit., Vol. I, p. 541, 582)
- z. "According, that we may become partakers of it 'he baptizes us in the Holy Spirit and fire.'" (Instit., Vol. I, p. 542)
- aa. ". . .receive the light of faith." (Instit., Vol. I, p. 555)
- bb. ". . .the eyes of our minds will illumined." (Instit., Vol. I, p. 562)
- cc. "And man's understanding, thus beamed by the light of the Holy Spirit." (Instit., Vol. I, p. 582)
- dd. "For the Spirit dispenses a power." (Instit., Vol. I, p. 603)
- ee. "Therefore, the Spirit, while he urges. . ." (Instit., Vol. I, p. 609)
- ff. "God's prevenient grace" (Instit., Vol. I, p. 620)
- gg. "Then God touches the sinner" (Instit., Vol. I, p. 746)
- hh. "God love has been poured into our hearts by the Holy Spirit." (Instit., Vol. I, p. 767)
- ii. "God by invisible grace through the Spirit" (Instit., Vol. II, p. 1294)
- jj. In regard to babies Calvin said God gave them "a tiny spark." (Instit., Vol. II, p. 1342)
- kk. ". . .the Spirit shines in our heart" (Com. on Romans, p. 27)
- ll. ". . .inwardly touch their heart" (Com. on Romans, p. 43)
- mm. "Holy Spirit takes control of the realm" (Com. on Romans, p. 126)
- nn. ". . .or breathes his own life in them by His secret power from Heaven" (Com. on Romans, p. 126)

oo. ". . .the inward calling" (Com. on Romans, p. 232)

pp. ". . .renewed with living water, which is the Spirit." (Instit., Vol. II, p. 1349)

J. Calvin had several regenerations in his system.

1. First, the nature of the sinner is regenerated when he receives the "irresistible grace" or "secret operation of the Spirit."
 - a. He sometimes seems to mean this regeneration does nothing but change our nature so we can obey the truth and be saved.
 - b. At other times he seems to mean complete forgiveness at this point. "In being renewed by the Spirit of God, however, we are at the same time also justified by a free pardon, so that the curse of sin may no longer lie upon us. The sentence, therefore, means the same as if Paul had said that the grace of regeneration is never separated from the imputation of righteousness." (Com. p. 157)
2. Second, one is regenerated by continuing to study the Word. ". . .that the doctrine of the gospel is an incorruptible seed (I Pet. 3:29) to regenerate us, if we are indeed fit to receive it. . ." (Instit., Vol. II, p. 1357)
3. Third, we are regenerated in baptism. "For as in baptism, God regenerates us. . ." (Instit., Vol. II, p. 1360)
4. Fourth, God regenerates infants (not the full illumination) when he places the "tiny spark" in them. (Instit., Vol. II, p. 1342)

II. SOME OF THE SCRIPTURES USED BY CALVIN TO PROVE HIS DOCTRINE OF IRRESISTIBLE GRACE AND ANSWERS TO THEM.

A. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5

1. Calvin's Comment: "Christ indicates here the way in which God regenerates us, namely, through water and the Spirit. . . I therefore simply understand 'water and Spirit' as 'Spirit, who is water'. . . Therefore, just as to baptize by the Holy Spirit and fire is to confer the Holy Spirit, who in regeneration has the function and nature of fire, so to be born of water and the Spirit, is but to receive that power of the Spirit. . . ." (Instit., Vol. II, p. 1348)

2. Answer:

- a. First, the verse does not say "Spirit, who is water" but "water and Spirit." Calvin changes it to suit his own preconceived idea.
- b. Second, Calvin insistence that this means God miraculously puts off man's old nature is not found in the verse.
- c. Third, Acts 2:1-47 is the best interpretation of what the Lord meant by the new birth.

John 3:27. "John answered and said, A man can receive nothing, except it be given him from heaven." John 3:27

1. Calvin's Comment: "That he (John) understands by 'gift' a special illumina-

nation, not a common endowment of nature, is evident from his complaint that the very words with which he commended Christ to his disciples availed him not. 'I see' he says 'that my words have no power to imbue men's minds with divine matters, unless the Lord through his Spirit gives understanding.' (Instit., Vol. I, p. 278-79)

2. Answer:

- a. First, John is not talking about their ability to understand what he is saying.
- b. Second, he is talking about the work he is doing in preparing the way for Christ. God gave him this responsibility. Cf. Jn. 1:31-34.

C. ~~"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44~~

- Jn. 6:44
1. Calvin's Comment: "Why? Is he not himself the living image of the Father (Cf. Col. 1:15), wherein the whole splendor of his glory is revealed (Cf. Heb. 1:3a). ~~Therefore, he could characterize our capacity to know God in no better way than by denying that we have eyes to see his image even when it is openly exhibited before us. . . . But nothing is accomplished by preaching him if the Spirit, as our inner teacher, does not show our minds the way. Only those men, therefore, who have heard and have been taught by the Father come to him. What kind of learning and hearing is this? Surely, where the Spirit by a wonderful and singular power forms our ears to hear and our minds to understand.~~" (Institutes, Vol. I, p. 279)

2. Answer:

- a. First, it is an assumption on Calvin's part that the drawing is a miraculous operation.
- b. Second, verse 45 explains how God does the drawing and it is not miraculous.
 - (1) It is written that one must be taught.
 - (2) One has to hear.
 - (3) One has to learn.
- c. Third, no man comes to God except God draws him, but those that been taught and learn come, thus the way God draws men is through teaching.
- d. Fourth, why did our Lord invite men to come to him if he knew they couldn't come. Matt. 11:28.

Jn. 16:7, 13

D. ~~"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."~~ John 16:7, 13.

1. Calvin's Comment. "Therefore, he declares that we are to expect nothing more from his Spirit than that he will illumine our minds to perceive the truth of his teaching." (Institutes, Vol. II, pp. 1162-63)

2. Answer:

- a. First, our Lord was talking to the apostles, not all believers, when he made these promises.
- b. Second, the Lord was not promising them the power to understand the truth, but the power to reveal the truth.

E. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Acts 16:14.

ACTS
16:14

1. Calvin's Comments. ". . . Indeed, it does not so stand in man's own impulse, and consequently even the pious and those who fear God still have need of the especial prompting of the Spirit. Lydia, the seller of purple, feared God, yet her heart had to be opened to receive Paul's teaching (Acts 16:14) and to profit by it. This was said not of one woman only but to teach us that the advancement of every man in godliness is the secret work of the Spirit." (Instit., Vol. II, pp. 979-980)

2. Answer:

a. First, Calvin's admission that Lydia feared God before God opened her heart destroys his teaching of total depravity.

- (1) Since fearing God and keeping his commandments is the whole duty of man (Eccle. 12:13) then fearing God must be a good thing.
- (2) Yet, according to Calvin, one can not be inclined to good before the secret operation of the Spirit on the heart.
- (3) Yet, he admits Lydia did.

b. Second, it is an assumption that God opened her heart by an immediate influence of the Spirit. The text does not so state.

c. Third, the term open is evidently used metaphorically--to open is to expand or broaden the mind.

d. Fourth, "the impulse awakened in Lydia's heart was not such a disposition that she listened favorably to what Paul said, but, 'that she attended to things' which he spoke."

e. Fifth, the facts in the order in which they are spoken are:

- (1) We "spake unto the women which resorted thither." (Acts 16:13)
- (2) Lydia "heard us." (KJV, Acts 16:14a)
- (3) "whose heart the Lord opened" (Acts 16:14b)
- (4) "that she attended unto the things which were spoken of Paul" (Acts 16:14c)
- (5) "The fourth fact is declared to be the result of the third. It was after she "heard" that God opened her heart, and after her heart was opened, and because of this opening, that she attended to what she had heard." (J. W. McGarvey, A Commentary On Acts of Apostles, 1863, 4th Edit., Reprinted by B. C. Goodpasture, 1958, p. 202)

f. Sixth, "the assumption, therefore, that her heart was opened by an abstract influence of the Spirit, is entirely gratuitous and illogical, while the real cause is patent upon the face of the narrative in the preaching done by Paul." (McGarvey, op. cit., p. 203)

g. In Luke 24:45 Jesus "opened the understanding of his apostles, not by a direct operation of the Holy Spirit, but by explaining the scriptures to them."

F. "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." Rom. 10:16, 17.

Rom
10:16, 17

THE
INWARD
CALLING

1. Calvin's Comment: "To whom hath the arm of the Lord been revealed. . . By this, he means that only when God shines in us by the light of His Spirit is there any profit from the word. Thus the inward calling, which alone is effectual and peculiar to the elect is distinguished from the outward voice of men. . ." (Commentary on Romans, p. 232)

a. It is true faith comes by hearing the word of God.

b. But where faith is, this is a sign of God's election.

c. Because the word of God could only produce this faith in a heart of one already illumined by the Spirit of God.

2. Answer:

a. First, Calvin starting out with this doctrine of total depravity, insists that ^{they} did not believe because they could not believe--the text does not so state.

b. Second, if one must be regenerated before he can hear, then he is regenerated before he has faith and this contradicts many other Bible verses.

c. Third, personal responsibility is definitely set forth here--if anyone does not believe, it's because he does not hearken to the message preached, not because of inherited depravity.

Stop
Quota

G. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

1 Cor
2:14

1. Calvin's Comments: "Whom does he call 'natural'? The man who depends upon the light of nature. He, I say, comprehends nothing of God's spiritual mysteries. Why is this? Is it because he neglects them out of laziness? No, even though he try, he can do nothing, for they are 'spiritually discerned.' What does this mean? Because these mysteries are deeply hidden from human insight, they are disclosed solely by the revelation of the Spirit. Hence, where the Spirit of God does not illumine them, they are considered folly. Previously, however Paul had extolled above the capacity of eye, ear, and mind 'what God has prepared for those who love him' (I Cor. 2:9). Indeed, he had likened human wisdom to a veil that hinders the mind from seeing God. What then? The Apostle declares, 'God has made foolish the wisdom of this world' (I Cor. 1:20). Shall we then attribute it to the keen insight by which man can penetrate to God and to the secret places of the Kingdom of Heaven? Away with such madness!" (Instit., Vol. I, p. 280)

2. Answer:

- a. First, the context (I Cor. 2:7-13) of Paul's "natural man" is the revelation of the truth to the apostles, not the ability to understand it. Paul declares:
- (1) He spoke the wisdom of God. (verse 7)
 - (2) He spoke those things which had not previously been revealed unto man. (verses 8,9)
 - (3) He spoke these things as they were revealed unto him by the Spirit. (verse 10a)
 - (4) He declares that just as the spirit of man is the only one that really knows him (unless he reveals his heart), the only one that knew the mind of God was the Spirit of God. (verses 10b, 11)
 - (5) Since the apostles received the Spirit of God who knew the mind of God, then the apostles knew the mind of God. (verse 12)
 - (6) He also declared that the Holy Spirit not only revealed these things to them, but chose the words with which to express them.
- b. Second, it was the inspired man (the apostles) who received and revealed God's message, but, in contrast, the "natural man" (the uninspired man) "receiveth not the things of the Spirit of God."
- c. Third, Paul is talking about an uninspired man, not an unconverted man.

H. ~~"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,"~~
Eph. 1:17,18.

1. Calvin's Comment: "Accordingly, what Paul here denies to men, elsewhere, in prayer, he ascribes to God alone. 'May God. . .and the Father give to you the Spirit of wisdom and revelation' (Eph. 1:17). Now you hear that all wisdom and revelation are God's gift. What else does he say? 'Having the eyes of your mind enlightened.' (Eph. 1:18a) Surely, if they need a new revelation, they are blinded of themselves. There follows: 'That you may know the hope to which he has called you.' Etc. (Eph. 1:18b) . . . men's minds are incapable of sufficient understanding to know their own calling."

2. Answer:

- a. First, "may give unto you a spirit of wisdom and revelation in the knowledge of him;" (ASV) "will give you spiritual wisdom and the insight (Phil.)
- (1) "While the reference is not actually to the personal Spirit of God here, yet such a spirit of wisdom and revelation cannot be possessed apart from Him who is 'the Spirit of wisdom and understanding, the Spirit of counsel and might. . .'" (Isa. 11:2)
 - (2) Paul was not praying that God:
 - (a) Give them miraculous wisdom and revelation.

(b) The mystery had already been made known to Paul by revelation and which he was writing unto them. 3:1-3.

(c) He wanted them (and all Christians) to fully understand and grasp the meaning of what he said and God's purpose.

(3) The parallel passage in Col. 1:9 has ". . .that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Observe some parallels:

Eph. 1:17	Col. 1:9	Phil. 1:9
wisdom	wisdom	
Revelation	spiritual understanding	judgment (sense-margin
knowledge of him	knowledge of his will	knowledge

(4) "spirit of wisdom and revelation in the knowledge of him"

(a) "Wisdom" means "accumulated knowledge. . .accumulated lore or instinctive adaptation. . .the intelligent application of learning: ability to discern inner qualities and essential relationships." (Webster)

(b) "Sophia" is used with reference to (a) God, Rom. 11:33; I Cor. 1:21. . . (b) Christ, Mt. 13:54. . . (c) wisdom personified, Mt. 11:19. . . (d) human wisdom Eph. 1:8,17. . ." (Vine, p. 221) "While sophia is the insight into the true nature of things, phronesis is the ability to discern modes of action with a view to their results; while sophia is theoretical, phronesis is practical." (Lightfoot)

(c) "Revelation" means "an act of revealing or communicating divine truth. . .an act of revealing or opening to view. . ." (Webster)

(d) "The word he uses for wisdom is sophia, and we have already seen that sophia is the word for wisdom of the deep things of God. He prays that the church may be led deeper and deeper into the knowledge of the eternal truths." (Barclay, p. 104)

(e) "The apostles did not pray that God would give to all the Ephesians the knowledge of the doctrines of the Gospel by an immediate revelation made to themselves. But that he would enable them to understand the revelation of these doctrines which was made to the apostles, and which they preached to the world." (Macknight)

b. Second, "having the eyes of your heart enlightened" (ASV). "I pray also that the eyes of your heart may be enlightened" (NIV).

(1) The word "eyes" is quite often used in the Bible to mean the spiritual eyes.

(a) Paul was called to open the eyes of the Gentiles. Acts 26:16-18.

(b) Jesus blessed His disciples because their eyes were able to see. Mt. 13:16; cf. Acts 28:27.

(c) Some have closed their eyes. Mt. 13:15.

- (d) "metaphorically, of mental vision, Mt. 13:15; Jn. 12:40; Rom. 11:8. . ." (Vine, p. 64)
- (2) The "heart" of man means:
- (a) The affections of the mind. 2 Sam. 15:6; 1 Kgs. 11:1-10; Mt. 6:20,21.
- (b) The reason, the understanding, the mind. Dan. 4:16,34,36; Hos. 7:11; Lk. 24:38; Acts 8:22; Heb. 8:10; 10:16.
- (3) "enlightened" means ". . .used transitively, to enlighten, illumine, is rendered 'enlighten' in Eph. 1:18, metaphorically of spiritual enlightenment. . ." (Vine, p. 31) "to supply with spiritual insight" (Webster). The Psalmist said "the commandment of the Lord is pure, enlightening the eyes." (Psa. 19:8). The same Greek word "photizo" is used for "illuminate" in Heb. 10:32.
- (4) "Thus Philo says, 'What the eyes is to the body, that is the mind to the soul;' comp. Mt. 6:22. The eye is the instrument by which we see; and in like manner the understanding is that by which we perceive truth." (Barnes, p. 31)
- (5) ". . .that inner eye of the heart, through which light is poured in or its own purposes and matures, and it looks out on, and perceives, and judges things spiritual. . ." (Alford, Vol. 3, p. 83)

III. FURTHER THOUGHTS ON CALVIN'S DOCTRINE OF IRRESISTIBLE GRACE, GRACE AS IT IS ACTUALLY TAUGHT IN THE BIBLE, AND THE POWER OF THE WORD OF GOD.

- A. First, Calvin's doctrine of election and irresistible grace makes God a cruel and unloving God.
1. He admits that the elect and reprobate sometimes have almost the same feeling.
 - a. So the apostle attributes to them a taste of the heavenly gift and faith for a while (Heb. 6:4-6).
 - b. They have this feeling because the Lord "to render them more convicted and inexcusable, steals into their minds to the extent that his goodness may be tasted without the Spirit of adoption." (Instit., Vol. I, p.555)
 - c. This is what Calvin calls "that lower working of the Spirit" in the reprobate. (Instit., Vol. I, p. 555)
 2. God illumines them enough to recognize his grace (Instit., Vol. I, p. 556) and "a desire to love one another" (Instit., Vol. I, p. 557) but then he quickly extinguishes it. What a cruel God!
 3. Calvin taught that the word of God was to be preached to both the elect and non-elect but the results would be different.
 - a. God operates on the heart of the elect "within--through the Spirit, illuminating their minds" and without--through the Word to arouse desire
 - b. When the word is addressed to the reprobate (1) it is not to correct them, (2) it is to press them with witness of conscience, (3) it is to render them inexcusable in the judgment day. "Paul points out that

teaching is not useless among the reprobate, because it is to them a fragrance from death to death' (II Cor. 2:16), yet 'a sweet fragrance to God (II Cor. 2:15)." (Instit., Vol. I, p. 323)

c. What a cruel way to tease the reprobate!

4. God tantalized all men with the offer of salvation, but fails to exert the power necessary to enable them to enjoy it.

5. Calvin argues: "God is said to have ordained from eternity those whom he wills to embrace in love, and those upon whom he wills to vent his wrath."

a. "Yet he announces salvation to all men indiscriminately.

b. He merely means God's mercy is extended to all provided they seek after and implore it.

c. But only those whom God has illumined do this.

d. And he illumines those who have been predestined to salvation."
(Instit., Vol. II, p. 985)

ORDAINE FROM ETERNITY
OBSERVE
B. In commenting on Romans 10:17, Calvin admits that when Paul makes "hearing the beginning of faith he is describing only the ordinary arrangement and dispensation of the Lord which he commonly uses in calling his people--not, indeed, prescribing for him an unvarying rule so that he may use no other way."
(Instit., Vol. II, p. 1342)

1. He is talking about one who has not yet been regenerated.

2. He admits that Paul is describing a means God "commonly used in calling his people."

3. He denies this is "an unvarying rule" so that God can use no other way.

4. After making this admission he then says, "He has certainly used another way in calling many, giving them true knowledge of himself by inward means, that is, by the illumination of the Spirit apart from the medium of preaching." (Instit., Vol. II, p. 1342)

5. This destroys his doctrine of total depravity and, therefore, the need of irresistible grace.

C. He argues that man's nature is totally depraved yet he says "when man has been taught that no good thing remains in his power, and that he is hedged about on all sides by most miserable necessity, in spite of this he should nevertheless be instructed to aspire to a good of which he is empty, to a freedom of which he has been deprived." (Instit., Vol. I, p. 255)

1. Is the "good of which he is empty," and "the freedom of which he has been deprived" good?

2. Then is it not good for man to aspire after this?

3. But how can he do this if he's totally depraved and must receive irresistible grace?

D. Calvanists teach that " . . . only by the direct operation of the Holy Spirit can eternal life be brought to a dead sinner. . ." (Bradley, pp. 9,10) whereas the Bible teaches:

- 1. The gospel is God's power. Rom. 1:16.
- 2. Called by the gospel II Thess. 2:13,14.
- 3. One must save himself by receiving the gospel. Acts 2:40,41.
- 4. There is no scripture that teaches an immediate (without medium) contact of the Holy Spirit upon the heart of the sinner in conversion but rather we are begotten by the Holy Spirit through the Word which the Spirit has revealed. I Cor. 4:15; I Pet. 1:22-25.
- 5. If grace is irresistible, all will be saved, for God's grace has appeared to all. Tit. 2:11.
- 6. Any doctrine that turns attention away from the gospel is false.
- E. ~~Paul entreated the Corinthians that they not receive the grace of God in vain. II Cor. 6:1--A strange warning if grace is irresistible for the limited elect.~~
- F. ~~It turns Paul's doctrine of the justification of the ungodly into justification of the reborn. Rom. 4:5.~~
- G. ~~John 5:24 teaches that one has life when he hears and believes, whereas Calvin teaches life before this.~~
- H. ~~John 5:25 clearly teaches that the spiritually dead can hear the voice of the Son of God and live, whereas Calvin teaches that one must be regenerated first.~~

000

- I. ~~"All men hear the gospel, but all men are not saved; hence miraculous power is exerted in behalf of some, and withheld from others."~~ CALVIN'S ARGUMENT
 - 1. The parable of the soils fully explains this. Mt. 13:1-23.
 - a. The seed fell on different kinds of soils.
 - b. There was a difference in ~~first~~ ^{part} ~~borne~~.
 - 2. The difference was not because miraculous power was sometimes exerted and sometimes withheld, but because of variety in soil and circumstances.
 - 3. The seed, the word of God (Lk. 8:11) was the same in each case, but the soil which is the human heart was different.
 - 4. If the word of God is ineffective in producing conviction and conversion of sinners then Satan's action in stealing it out of their heart lest they believe is hard to explain (Lk. 8:11,12).
- J. ~~"Sinners are dead in sin, and, being dead, it requires miraculous power to bring them back to life."~~
 - 1. "How shall we that are dead to sin, live any longer therein?" (Rom. 6:2)
 - a. "Dead" and "live" applied to the same individual showing he was dead in one sense, and alive in another.
 - b. "If, then, when Christians are dead 'to' sin, they are able still to do wrong, sinners, when dead 'in' sin, are able to do right.
 - 2. One is never so dead but what he can hear and understand. Eph. 5:14; Jn. 5:25.

3. God makes alive the dead. Eph. 2:1,5.
 - a. With the circumcision made without hands. Col. 2:11.
 - b. When baptized he forgives our sins--he quickens us. Col. 2:12,13.
- K. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." I Pet. 1:23.
1. The word of God is the seed by which we are born again or renewed in life and heart.
 2. In the vegetable kingdom where there is no seed there is no fruit.
 3. "And, as certain as it is that when the Word of God is not first sown in the heart, there can be no regeneration, or renewal of the Spirit, and, consequently, no fruit brought forth unto eternal life." (Campbell, p. 664)
 4. Begotten by the word of truth. Jas. 1:18.
 5. Begotten through the gospel. I Cor. 4:15.
- L. "And put no difference between us and them, purifying their hearts by faith." Acts 15:9.
1. God purified the heart of the Gentiles by faith--Calvanists have the heart purified before faith.
 2. "Why do we preach the gos pel to convert men, if, before they believe the gospel, and without the gospel, men are renewed and regenerated by the direct and immediate influence of God's Spirit." (Campbell, Rice Debate, p. 689)
- M. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:16-18.
1. Calvin taught that "darkness" referred to man's depraved condition and that God has to operate directly to change it.
 2. Paul was to preach the gospel to the Gentiles to "open their eyes, to turn them from darkness to light, and from the power of Satan to God. . ."
- N. Deut. 30:15 - 19.
1. God set life and death before the Jews.
 2. He said, "therefore choose life" which shows they had the power to do so.
 3. But according to Calvinism one must sit still till he is "divinely illuminated" or "specially called by divine grace."
- O. Joshua 24:15--"Choose you this day whom ye will serve."
1. They had the power to choose what gods they would serve.

2. Calvinists would say but these were God's people, already illuminated, those able to choose.
 3. ~~But many of these same people fell in the wilderness (I Cor. 10:1-11) which Calvinists deny could happen to the elect.~~ *cf. Joshua 24:19, 20*
- P. ~~"The New Testament records that the action performed by the Holy Spirit is also said to have been accomplished by the word of God."~~ (Noel Meredith, The Five Points of Calvinism, Gospel Advocate, Dec. 1, 1977, p. 757)
1. The Holy Spirit gives life through the word of God. (II Cor. 3:6; Jas. 1:18).
 2. We are born of the Spirit through the word of God. (Jn. 3:3-8; I Pet. 1:23-25; I Cor. 4:15)
 3. We are saved by the Spirit through the word. (Tit. 3:5; Jas. 1:21)
 4. We are sanctified (I Cor. 6:11), led (Rom. 15:13), comforted (Acts 9:31), made alive (Jn. 6:63) by the Spirit through the word.
 5. A careful study of the book of Acts shows that the early Christians depended upon the word of God to change the hearts of sinners.
 - a. 2:43---". . .And they continued stedfastly in the apostles' doctrine. . ."
 - b. 4:4 ---"Howbeit many of them that heard the word believed. . ."
 - c. 4:29---"Go, stand and speak. . .all the words of life. . ."
 - d. 5:42---". . .ceased not to teach and preach Jesus Christ."
 - e. 6:2 ---". . .not reason that we should leave the word of God. . ."
 - f. 6:4 ---". . .give ourselves continually. . .to the ministry of the word." word."
 - g. 8:4 ---". . .went everywhere preaching the word."
 - h. 8:5 ---"Philip. . .preached Christ unto them."
 - i. 8:12---"Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ. . ."
 - j. 8:14---"apostles. . .heard that Samaria had received the word of God. . ."
 - k. 8:25---"And they, when they had testified and preached the word of the Lord. . ."
 - l. 8:25---". . .and preached the gospel in many villages of the Samaritans."
 - m. 8:35---"Then Philip. . .preached unto him Jesus."
 - n. 9:20---"And straightway he preached Christ in the synagogues. . ."
 - o. 10:44---". . .the Holy Ghost fell on them which heard the word."
 - p. 11:1 ---". . .heard that the Gentiles had also received the word of God."
 - q. 11:19---". . .preaching the word to none but unto the Jews only."
 - r. 11:20---". . .when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."
 - s. 12:24---"But the word of God grew and multiplied."
 - t. 13:5 ---". . .they preached the word of God in the synagogues of the Jews. . ."
 - u. 13:7 ---". . .and desired to hear the word of God."
 - v. 13:8 ---"But Elymas. . .seek to turn away the deputy from the faith."
 - w. 13:11---"wilt thou not cease to pervert the right ways of the Lord?"
 - x. 13:12---". . .believed, being astonished at the doctrine of the Lord."
 - y. 13:26---"Men, and brethren, children of the stock of Abraham, . . .to you is the word of this salvation sent."
 - z. 13:42---". . .Gentiles besought that these words might be preached to them the next Sabbath."
 - aa. 13:43---". . .persuaded them to continue in the grace of God."
 - bb. 13:44---"And the next Sabbath day came also the whole city together to hear the word of God."

- cc. 13:46---". . .it was necessary that the word of God should first have been spoken to you. . ."
- dd. 13:48---". . .and glorified the word of the Lord. . ."
- ee. 13:49---"And the word of the Lord was published through all the region."
- ff. 14:3 ---". . .which gave testimony unto the word of his grace. . ."
- gg. 14:7 ---"And there they preached the gospel."
- hh. 14:21---"And when they had preached the gospel to that city. . ."
- ii. 14:22---". . .exhorting them to continue in the faith. . ."
- jj. 14:25---"And they had preached the word in Perga. . ."
- kk. 15:7 ---". . .that the Gentiles by my mouth should hear the word of the gospel, and believe."
- ll. 15:35---". . .continued in Antioch, teaching and preaching the word of the Lord. . ."
- mm. 15:36---"In every city where we have preached the word of the Lord. . ."
- nn. 16:6 ---". . .and were forbidden of the Holy Ghost to preach the word in Asia."
- oo. 16:10---"Assuredly gathering that the Lord had called us to preach the gospel unto them."
- pp. 16:14---". . .attended unto the things which were spoken of Paul."
- qq. 16:32---"And they spake unto him the word of the Lord. . ."
- rr. 17:11---". . .in that they received the word with all readiness of mind. . ."
- ss. 17:13---"But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea. . ."
- tt. 17:18---". . .because he preached unto them Jesus, and the resurrection."
- uu. 17:19---"May we know what this new doctrine, whereof thou speakest, is?"
- vv. 18:5 ---"And testified to the Jews that Jesus was Christ."
- ww. 18:11---"And he continued there a year and six months, teaching the word of God among them."
- xx. 18:26---"And expounded unto him the way of God more perfectly."
- yy. 19:8 ---". . .disputing and persuading the things concerning the kingdom of God."
- zz. 19:10---"And this continued by the space of two years. . .heard the word of the Lord Jesus."
- aaa. 19:20---"So mightily grew the word of God and prevailed."
- bbb. 20:24---". . .to testify the gospel of the grace of God."
- ccc. 20:25---". . .among whom I have gone preaching the kingdom of God."
- ddd. 20:27---"For I have not shunned to declare unto you all the counsel of God."
- eee. 20:32---"I commend you to God, and to the word of his grace. . ."
- fff. 24:24---". . .and heard him concerning the faith in Christ."
- ggg. 26:22-23---"Witnessing. . .saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead. . ."
- hhh. 26:25---". . .but speak forth the words of truth and soberness."
- iii. 28:23---". . .to whom he expounded and testified the kingdom of God. . ."
- jjj. 28:31---"Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. . ."
0. The Bible has much to say about the grace of God, but none of it sounds like the "irresistible grace" of John Calvin.
1. There are 155 references to grace in the New Testament--130 in the writings of Paul.
- a. Barnabas saw the grace of God. Acts 11:23. (He saw the effects in the lives of the people.)
- b. The "word of his grace"--Acts 14:3. Here the word of God is called the grace of God.

- c. The work that Paul and Barnabas did was called a recommendation "to the grace of God." Acts 14:26.
- d. One believes through grace. Acts 18:27.
- e. Paul testified "the gospel of the grace of God." Acts 20:24.
- f. Paul commended the elders from Ephesus "to the word of his grace." Acts 20:32.
 - (1) Grace and truth come by Jesus Christ--Jn. 1:17.
 - (2) The words that Christ spoke are truth, words of grace.
 - (3) Men are sanctified by the truth (Jn. 17:17) thus sanctified by grace.
- g. Christ is the gift of God's grace--Rom. 5:12-15.
- h. Paul considered his ministering to the Gentiles and preaching the gospel the grace of God--Rom. 15:15,16.
- i. The gifts bestowed on the church at Corinth was "the grace of God"--I Cor. 1:4.
- j. Paul considered his apostleship the grace of God--I Cor. 3:10; Gal. 2:9; Eph. 3:2,7,8.
- k. Paul was what he was by the grace of God--I Cor. 15:10.
- l. Paul said the opportunity the churches of Macedonia had to give was the grace (favor) of God--II Cor. 8:1.
- m. II Cor. 8:9--"The grace of our Lord Jesus Christ" refers to the goodness, kindness and mercy manifested to man.
- n. II Cor. 9:8--"God is able to make all grace abound"--"all grace" here refers to the temporal blessings that God will bestow on us if we give to him.
- o. When Paul had a thorn in the flesh and besought the Lord to remove it the Lord said "My grace is sufficient for thee: for my strength." God's grace was the strength and help he bestowe on Paul--II Cor. 12:9.
- p. Paul was called by God's grace--Gal. 1:15. He was also called by the gospel. II Thess. 2:14.
- q. God manifested the riches of his grace in the blood of Christ and making known unto us his will--Eph. 1:7-9.
- r. The Ephesians were saved by "grace. . .through faith." Eph. 2:8,9.
 - (1) But look how they were saved by grace. Acts 19:1-6.
 - (2) They heard and believed the gospel. Eph. 1:12,13.
 - (3) This is how one is saved by grace.
- s. The dispensation of the grace given to Paul included the church. Eph. 3:1-6.

- t. The free grace of God was expressed by his sending his son to earth to die. II Tim. 1:9,10.
- u. The grace of God bringeth salvation. Tit. 2:11. (Grace of God teaches us.)

CONCLUSION:

Campbell wrote "The whole system of Calvinism. . .is crazy just at this point. . . They have not one clear idea on the subject of regeneration. It is to them a mystic mystery--a cabalistic word--a mere shibboleth. The philosophy of mind is converted into a heap of ruins. They have the Spirit of God operating without testimony--without apprehension and comprehension--without sense, susceptibility, or feeling: and all this for the sake of an incomprehensible, unintelligible, and worse than useless theory. I, therefore, ex animo, repudiate their whole theory of mystic influence, and metaphysical regeneration, as a vision of visions, a dream of dreams, at war with philosophy, with the philosophy of mind, with the Bible, with reason, with common sense, and with all Christian experience." (Campbell--Rice Debate, p. 619)

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LESSON 1

A STUDY OF THE MISSIONARY BAPTIST CHURCH

JAMES MEADOWS

INTRODUCTION

1. We have both friends and relatives who are members of the Baptist Church. The urgency to have this study of the Baptist Churches is thus felt more keenly. Although there are possibly 50 different divisions of the Baptist Churches, with doctrines alike on several points, the primary emphasis in this lesson will be on the Missionary Baptist Church.
2. Many times, prejudices arise due to misunderstandings.
 - a. Some think we believe in salvation by works of human merit, which is incorrect.
 - b. We believe Christ is our Savior and must be obeyed (Heb. 5:9).
 - c. We believe there are good (clean morals and habits) persons in all churches, but it takes more than *human goodness, sincerity, and being religious to be saved*.
 - (1) God's will must be done (Mat. 7:17-27).
 - (2) The gospel must be obeyed (2 Thess. 1:7-9).
 - (3) Faithfulness to the end must be maintained (Rev. 2:10).
3. In this study, let us observe:

DISCUSSION

I. THE ORIGIN AND GROWTH OF THE BAPTIST CHURCH

- A. Although the Baptists claim to have no founder but Christ and to follow the teaching and preaching of John the Baptist, the Reformation set the stage in the 16th century.
- B. We find the name Baptist in various forms in Germany and Switzerland in the 16th and 17th centuries.
 1. "Pedobaptists, among who, however, there were no 'Baptists in the modern sense, inasmuch as they baptized infants and children.'" (*Handbook of Denominations*, Meade, p. 26.)
 2. "Anti-Pedobaptists, who opposed infant baptism." (*Ibid.*, p. 26.)
 3. "Anabaptists, who rebaptized adults once baptized as children." (*Ibid.*, pp. 26-27.)
- C. Due to persecution, some of these immigrants fled to Norway, Italy, Poland, Holland, and England.
 1. In Holland, a remnant came under the influence of Menno Simons, who put the word "Mennonite" in the vocabulary of religion.
 2. A number of the immigrants under the leadership of John Smythe, a Separatist minister and a former clergyman of the Church of England, organized Baptist Churches in Holland and England.

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- a. These first two churches were General Baptist Churches “believing in a general atonement for all men.”
 - b. There arose a Particular (British) Baptist Church in 1638, which held the predestinarian teachings of John Calvin and limited atonement.
 - c. In 1644, a third body known as Immersion Baptists, broke away and wrote a confession of faith still held by many modern Baptists. “It was this confession that stamped these people popularly for the first time as Baptists.”
- D. Roger Williams, a Separatist Minister came to America in 1631. He organized a Baptist Church at Providence, Rhode Island, and John Clarke established another at Newport, Rhode Island. It is not definite which one came first, but 1639 (Williams) and 1644 (Clark) are the years. (*Baptist Church Manual*, American Baptist Publishing Society, pp. 24-26.)
1. The *Baptist Encyclopedia* says that Roger Williams was publicly baptized – immersed – some time in the month of March, 1639, thus what is commonly regarded as the oldest Baptist Church in America was founded at this time. (*Baptist Encyclopedia*, Vol. II, p. 1252.)
 2. Benedict says Holliman, a layman, was selected to do the first baptizing. (*Benedict’s History of Baptist*, pp. 441-442.)
- E. The name Baptist was not at first adopted by them.
1. They preferred to call themselves Brethren, Disciples of Christ, Christians, Believers, etc. (A.H. Newman, *History of Baptist Churches in the United States*, p. 1, Introduction.)
 2. The name Baptist was first claimed in 1644 and has been claimed ever since. (W.H. Whitsitt, *A Question in Baptist History*, p. 93.)
- F. In 1845, a great division over slavery developed, which brought about:
1. The Southern Baptist Convention “in order to carry on more effectively the work of the Southern Baptist Churches.”
 2. From this point on, there also was the Northern Baptist Convention, now called the American.
- G. The overall doctrines of the Baptist Churches are incorporated in two important confessions of faith.
1. The Baptist Churches of London wrote a Philadelphia Confession in the year 1689 “and it was enlarged by the Philadelphia Association in 1742.”
 2. The New Hampshire State Baptist Convention drew up another famous confession in 1832 and is the most popular one among Baptists as it is less Calvinistic in its contents.
- H. There are 50 Baptist Denominations in the United States, reporting a membership of 17,709,921 in 1953.
- I. In general, Baptists agree upon these principles of faith:

1. The inspiration and trustworthiness of the Bible as the sole rule of life.
2. The Lordship of Jesus Christ.
3. The inherent freedom of the individual to approach God for himself.
4. The granting of salvation through faith by way of grace and contact with the Holy Spirit.
5. Two ordinances – the Lord’s Supper and baptism of believers by immersion – the independence of the local church.
6. The Church as a group of regenerated believers baptized upon confession of faith.
7. Infant baptism is unscriptural and not to be practiced.
8. Complete separation of church and state.
9. The immortality of the soul.
10. The brotherhood of man.
11. The royal law of God.
12. The need of redemption from sin.
13. The ultimate triumph of God’s kingdom.

J. It shall be our purpose in this particular study to notice:

II. THE MAJOR CLAIMS AND BELIEFS OF THE MISSIONARY BAPTIST CHURCH

- A. Baptists say, “We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and, therefore is, and shall remain to the end of the world, the true basis of all Christian union, *and the supreme standard by which all human conduct, creeds, and opinions shall be tried.*” (*What Baptists Believe and Why They Believe It*, by J.G. Bow, D.P., p. 3.) “We accept the Bible as God’s Word. What it teaches is right, what it explains we must do, what it prohibits we must not do...” (*Ibid.*, p.4.) “All who are true Baptists believe in the absolute, supreme, unchangeable authority of the inspired Scriptures. (*Ibid.*, p. 5.)
- B. “Baptists believe that a man is dead, depraved (‘wicked, corrupted, vitiated’), blind, guilty, condemned, lost and helpless, and, but for the grace of God in Christ Jesus, hopelessly so...” (*Ibid.*, p. 7.) “We believe that man was created in holiness under the law of his Maker; by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, *not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil;* and therefore under just condemnation to eternal ruin, without defense or excuse.” (Pendleton, *Baptist Church Manual*, 1966, p. 46.) As a result of this, they believe:
- C. Baptists believe *in a direct operation of the Holy Spirit.* “...That regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension, by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel...” (*Ibid.*, p. 9.)

- D. Baptists believe *salvation is “wholly of grace,” (Ibid., p. 8) and by “faith only.”* (Pendleton, *Baptist Church Manual*, p. 48, 1966.)
1. Answers to these points:
 - a. Man is not depraved. If so, he received it from God. (Acts 17:28, 29; Heb. 12:7; Ezek. 18:20; Zech. 12:1)
 - b. The Holy Spirit does not operate directly on the sinner’s heart. God speaks through a medium. (Neh. 9:30; cf. Acts 8:25ff).
 - c. Salvation is by the grace of God through faith, but not faith only (Rom. 5:2; Jas. 2:24; cf. Jn. 1:11, 12; Eph. 2:8-9).
- E. Baptists believe that “Jesus, the head and founder of the Church, was a Baptist,” (*Why We Are Baptists*, W.K. Wood, p. 3), that the material out of which he built the Church was Baptist material and therefore the Church was Baptist Church.
1. How did Jesus become a Baptist and the material, Baptist material?
 - a. He came to John the Baptist who baptized him and therefore he was a Baptist. (*Ibid.*, p. 3.)
 - b. John the Baptist prepared the material out of which the church was built and therefore it was Baptist material. (*Ibid.*, p. 4.)
 2. Answers to their arguments:
 - a. Baptist was not a part of John’s name but he was so called because he was baptized.
 - (1) John was his name (Luke 1:63).
 - (2) The American Bible Union put out a translation (first edition in 1864 and the second edition in 1865). It was the work of Baptist scholars Dr. H.B. Hackett, A.C. Kendrick, and J.C. Conant. John the Baptist became John the Immerser; baptize became immerse, and baptized became immersed.
 - b. *John was not a Baptist because he did not preach Baptist Doctrine.*
 - (1) He baptized for remission of sins (Mark 1:4, 5).
 - (2) He baptized people who confessed their sins (Mat. 3:6) while Baptists baptize only those who confess they have no sin.
 - c. *John the Baptist was never in the church or kingdom built by the Lord.* Baptists admit “There was no such organization as the church of Christ until Christ built it.” (*What Baptists Believe and Why.*)
 - (1) John was already dead at the time Christ promised to build his church (Matt. 14:1-9, 16:18).
 - (2) Every reference to the church or kingdom before Acts 2:47 always points to the future.
- F. Baptists believe the following about baptism:
1. Baptism is the dipping, immersion in water. They deny sprinkling and pouring to be baptism.
 2. Baptism is not essential to salvation.
 - a. “Baptism is not essential to salvation, for our churches utterly repudiate the dogma of ‘baptismal regeneration,’ but it is essential to obedience since Christ commanded it.” (*Hiscox Baptist Manual*, pp. 20, 21.)

- b. “Baptists believe that no one is a scriptural subject for baptism until he is already saved. All well-informed people know we teach this: then upon what ground can they say we believe baptism is essential to salvation.” (*What Baptists Believe*, p. 37.)
 - c. “Baptists do not baptize in order to take away sin.” (*Why We Are Baptist*, W.K. Wood, p. 16.)
3. Answers to these points:
- a. Every verse in the Bible that mentions baptism and salvation together always mentions salvation after baptism (Mark 1:4, 5; Luke 3:3; Acts 2:38; 22:16; I Pet. 3:21).
 - b. Baptism is “for the remission of sins” (Acts 2:38; cf. Mat. 26:28).

G. Baptists believe there are three ways of receiving members into a church.

1. By experience and baptism. Persons wishing to unite with a Baptist Church “give an account of the dealings of God with their souls...whereupon, if, in the judgment of the church they “have passed from death unto life,” *they are by vote of the church recognized as candidates for baptism*, with the understanding that when baptized they are entitled to all the rights and privileges of membership.” (Pendleton, *Baptist Church Manual*, p. 18.)
2. By presenting letters of Dismission from sister churches – “churches of similar faith and order.” “...the one of which he is a member gives him a letter of commendation and dismission, by which his membership may be transferred to the other...if satisfied, he is received by vote of the church.” (Hiscox, *Standard Bible Manual*, p. 37.)
3. By experience. “It sometimes happens that persons who have been baptized but by some means have lost their membership, desire to unite with a church. They bring no letters, nor are they rebaptized, but give an account of their conversion and Christian life. They are then received by vote on their confession.” (Hiscox, *Standard Baptist Manual* p. 37.)
4. The Bible teaches:
 - a. God forgives one’s sin and adds to the church at the same time (Acts 2:38, 47).
 - b. Who voted on the eunuch? (Acts 8:35 ff)

H. Baptists believe that once saved one cannot fall from grace.

1. “We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.” (*Ibid.*, p. 54.)
2. “A person saved can never be lost.” (*The Doctrine of Security*, Norman Culpepper.)
3. The Bible teaches that a child of God can fall from grace and be lost.
 - a. “...Ye are fallen from grace.” (Gal. 5:4).
 - b. “Looking diligently lest any man fail (“fall from,” margin) of the grace of God...” (Heb. 12:15).

- c. Hymenaeus and Alexander were made “shipwreck” of their faith (I Tim. 1:19, 20).
- d. Some went back into the way of the world (II Pet. 2:19-21).
- e. “*Life in the Son*,” written by Robert Shank, a former Baptist professor, takes all verses ever used by Baptists to prove the “impossibility of apostasy,” and shows they have been misused.
- f. It will not do for them to say that if they do fall they never were saved, because they thought they were at the time they voted and baptized them into the Baptist Church.

I. Baptists admit that they do not follow the Bible.

1. “It is most likely that in the Apostolic age when there was but ‘one lord, one faith, and one baptism,’ and no differing denominations existed, the baptism of a convert by that one act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense ‘baptism was a door into the church.’ *Now it is different*: (emphasis mine, J.M.) and while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. The churches therefore have candidates come before them, make their statement, give their ‘experience’ and then their reception is decided by a vote of the members. And while they cannot become a member without baptism, yet it is the vote of the body which admits them to its fellowship on receiving baptism.” (*The Standard Manual for Baptist Churches*, Edward T. Hiscox, D.D., The American Baptist Publ. Society, Philadelphia et al. 1936, p. 22.)
2. Some questions:
 - a. If “now it is different,” who made it different?
 - b. Since they do not follow apostolic practice, and since they require an “experience” and receive them on “the vote of the body,” then is this not an admission that such they have added?

III. BAPTIST DOCTRINE IS NOT BIBLE DOCTRINE

The Bible Teaches

1. Name of church, “churches of Christ.”
Matt. 16:18; Rom 16:16
2. Members called “Christians.” Acts 11:26;
I Pet. 4:16
3. Belief and baptism equals salvation. Mark
16:16; Acts 2:38

The Baptist Church Teaches

(Fill in the blanks with sustaining references if you believe the following doctrine.)

1. Name of church “Baptist Churches.”

2. Members called “Baptists.”

3. Belief **ONLY** equals salvation, and then baptism.

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|---|---|
| 4. Repent and be baptized FOR remission of sins. Acts. 2:38 | 4. Repent and be baptized “ BECAUSE OF remission of sins.
<hr/> |
| 5. “Baptized INTO Christ.” Rom. 6:3; Gal. 3:27 | 5. Already IN Christ, then be baptized.
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| 6. “Baptism DOTH also NOW save us.” I Pet. 3:21 | 6. Baptism DOES NOT save us.
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| 7. Baptized to wash away sins. Acts 22:16 | 7. Baptized with no sins to wash away.
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| 8. Baptized upon confession of faith. Acts 8:37; Rom. 10:9-10 | 8. Baptized upon “experience” of feelings.
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| 9. Baptized by the authority of Christ. Matt. 28:8-19; Mk. 16:15, 16 | 9. Baptized by the authority of the Baptist Church after voted on.
<hr/> |
| 10. Not justified by faithology. James 2:17, 20, 24 | 10. Justified “solely through faith in Christ.”
<hr/> |
| 11. The Gospel is God’s power to save. Rom. 1:16; I Cor. 15:1-2. | 11. Direct operation of the Holy Spirit God’s power to save.
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| 12. The new birth is “of WATER and of the SPIRIT .” John 3:3-5. | 12. The new birth is of the SPIRIT , but NOT of WATER .
<hr/> |
| 13. We receive the “gift of the Holy Spirit” after we become Children of God. Acts 2:38; Gal. 6:4 | 13. We receive the “Gift of the Holy Spirit” before we become Children of God.
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| 14. Only in the name of Jesus Christ is there salvation. Acts 4:9-12. | 14. There is nothing in a name. One name is as good as another.
<hr/> |
| 15. God’s “whole family in heaven and earth is named” after Christ. Eph. 3:14-15 | 15. Some members of God’s family are named Baptist, Methodist, etc.
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| 16. Lord's Supper to be observed on the first day of the week. Acts 20:7 | 16. Lord's Supper to be observed once a year, twice a year. |
| 17. Sing, making melody in your heart. Eph. 5:19; Col. 3:16 | 17. Sing, play, making melody on a mechanical instrument. |
| 18. Only Christians commanded to pray. I Thess. 5:17-18; I Pet. 3:12; John 9:3 | 18. Alien sinners should pray for salvation. |
| 19. The Lord adds the saved to the church. Acts 2:47 | 19. The saved should join the church, if they can be voted in. |
| 20. Christ is the Saviour of the church. Eph. 5:32; Body is the church; Col. 1:18 | 20. Christ is the Saviour of those outside of the church. |
| 21. Faith comes by hearing the word of God. John 20:30-31; Rom. 10:17 | 21. Faith is "wrought in the soul by the regenerating Spirit of God." |
| 22. We must do the will of God to be saved. Matt. 7:21; Heb. 5:9 | 22. Just trust in the Lord and He will save you. |
| 23. Saved people can fall from the grace of God. I Cor. 10:8, 12; Gal. 5:4 | 23. Saved people CANNOT fall from grace. |
| 24. Man can make shipwreck of his faith and be lost. I Tim. 1:19, 20 | 24. Man CANNOT make shipwreck of his faith and be lost. |
| 25. Man's salvation is dependent upon his obedience to God's word. Heb. 5:9; I Pet. 1:22; II Thess. 1:7-9 | 25. Man's salvation DOES NOT depend upon his obedience to God's word; it is "wholly of grace." |

CONCLUSION

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|------------------------|--|
| 1. II Timothy 2:15 | "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." |
| 2. II Timothy 3:16, 17 | "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in |

righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

3. Let all that we say and do in religion be governed by the word of God.

DISCUSSION AND THOUGHT QUESTIONS

1. What are some names by which Baptists were at first called?

2. Who organized Baptist churches in Holland and England?

3. Who organized the first Baptist church in America? _____
Where? _____ About what year? _____
4. What do Baptists believe about total depravity?

Why, then, do they believe a direct operation of the Holy Spirit on the sinner is necessary?

5. How do Acts 17:28-29, Hebrews 12:7, and Ezekiel 18:20 prove that if man is born depraved, he received it from God, not Adam?

6. What argument do Baptists make to prove that the church Jesus built was a Baptist Church?

7. Prove this is not true. _____
8. Baptists believe that a man is not a scriptural subject for baptism *until he is already saved*. Prove by the Bible that this is false.

9. What do Baptists mean by "eternal security?"

Prove this to be false. _____
10. What do Baptists admit was true about baptism in the Apostolic age?

11. Study carefully the list of some differences between what the Bible teaches and what the Baptist Church teaches.

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Baptist Megachurch Makes History Electing Woman to Pulpit

Julie Pennington-Russell was voted on Sunday to become senior pastor of an Atlanta-area megachurch. The historic decision that went without dispute makes the congregation the largest church of Southern Baptist heritage to be led by a woman.

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~~Julie Pennington-Russell was voted on Sunday to become senior pastor of an Atlanta-area megachurch. The historic decision that went without dispute makes the congregation the largest church of Southern Baptist heritage to be led by a woman.~~

~~"Without a doubt, this is a major development," commented the Rev. R. Albert Mohler Jr., president of the Southern Baptist Theological Seminary and one of America's pre-eminent Evangelical leaders, in a blog post when initial reports about Pennington-Russell's near-confirmation as head of First Baptist Church of Decatur, Ga., came out.~~

~~In a closed session on Sunday after morning worship, some 500 members elected the married mother of two to lead the nearly 2,700-member church, according to The Waco Tribune-Herald. Only five hands of dissent were visible at most, said First Baptist's interim pastor, Deek Hollingsworth.~~

~~Pennington-Russell, 46, currently pastors Calvary Baptist Church in Waco, Texas. According to the female pastor, Calvary was the first Baptist church in Texas to call a woman as a senior pastor in 1998.~~

"They were writing that chapter, a fresh chapter for Baptists," Pennington-Russell told Tribune-Herald. "They were scared. I was scared. But we just discerned together this was a leap God meant for us to take."

Some 70 congregants left but the Waco congregation has grown under her leadership, according to a number of Calvary accounts.

The Southern Baptist Convention's current Baptist Faith and Message (BF&M) – the denomination's confession of faith – adopted and revised in 2000, limits the office of pastor to men "as qualified by Scripture."

But as stated on their website, FBC Decatur is different from many Baptist churches. For one thing, "We accept women and men as equally called of God for ministry as laity and clergy."

Pennington-Russell expressed strong disagreement when Southern Baptists adopted the revised BF&M in 2000. While top church officials oppose female pastors, the wording in the SBC confession does not prohibit women from leading individual churches if their local congregation so chooses.

"In Baptist tradition, the local congregation is where it all happens," she said at the time, according to CNN. "As long as there are congregations out there with the courage to follow the spirit of God ... then women will always find a place."

Although calling Pennington-Russell as senior pastor was "definitely not about 'making a statement,'" one church leader said, according to the Associated Baptist Press, Mohler believes the church is making a statement, considering the wide news coverage.

The issue, Mohler argues, is gender.

"For those who believe that the Bible is clear that only men should be pastors, this singular concern is non-negotiable," he wrote.

"A look at Julie Pennington-Russell's education, experience, and related qualifications would appear to qualify her for a major pulpit ... except for the fact that she is a woman. On that point both sides in the controversy over women in ministry should agree," he explained. "Those opposed to the service of women in the pastorate are not arguing that women are less articulate, less bright, less winsome, less caring, or less educated. Gender is the issue."

Pennington-Russell's election to head one of the area's most historic Baptist churches "undeniably" makes history, Mohler indicated. Not only does it set a precedent for women in major pulpits but the church itself is in the heart of the South and has "a proud place in the history of the Southern Baptist Convention," said Mohler.

Mohler predicts the new FBC Decatur pastor will quickly become one of the most prominent leaders among moderate and liberal Baptists. Pennington-Russell is scheduled as one of the main speakers for the New Baptist Covenant – an initiative of former president Jimmy Carter and the North American Baptist Fellowship – meeting in January. The initiative to unite Baptists and create a more positive Baptist image is said to resonate more with more moderate Baptists.

Pennington-Russell told the Tribune-Herald that she is "for anything that brings people together rather than divides them."

"Sometimes I think you have to choose to set some of the divisiveness aside and lean into the worthy part of the event," she said.

Pennington-Russell will begin her ministry with First Baptist on Aug. 19. The Decatur congregation is affiliated with the Cooperative Baptist Fellowship, a moderate body, but also maintains a relationship with the more conservative SBC.

Audrey Barrick
Christian Post Reporter

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Baptists - Missionary Baptist Doctrine

Expert: Cooper P. Abrams III - 6/11/2006

Question

what is the Missionary Baptist church doctrine? I hear them say they are independent yet in association with a certain fellowship. I hear them say they are fundamental, but to what extent?

Answer

Hi David,

Most churches that identify themselves as "missionary Baptists" are Southern Baptists. In truth they are independent churches and the Southern Baptist Convention does not decree to them what they are to do. There is a great deal of diversity within SB churches, yet they remain in the convention. As an independent church the Convention cannot force doctrine or practice on them.

However, many SBC churches conform generally to the votes and positions of the Convention. They do not have too, but willingly accept what the Convention as a whole passes.

So, on one hand they are independent and can follow their own desires, but on the other most will accept what comes out of the Convention. There is a lot of pressure to confront to what the convention's position is.

As being fundamental, as the Independent Fundamental Baptists churches identify themselves as, they are not fundamentalists, and rarely refer to themselves as such. They use the word "Conservative" which is term that denotes a lesser stand on the Bible and doctrine than the true fundamentalists does. Let me also say there are non Baptist churches that use the term "fundamentalist" who are not true Bible believing people. The news media often mistakenly calls churches such as the Pentecostals and Charimatics "fundamentalists."

One main difference and fault of SBC churches is they do not practice biblical separation as does most IFB churches. They will work jointly with church in doctrinal error in evangelistic endeavors, such as city wide campaigns. Billy Graham, the leading SBC evangelist, is a prime example. He will have workers and churches "counseling" those who come forward in his invitations who are doctrinally unsound. For example, if a person comes forward they are ask what is their denominational affiliation. If they say Roman Catholic they are sent to Roman Catholic workers. The Billy Graham crusades accept all denominations on an equal basis.

No IFB would ever work in an evangelistic campaign with churches, or individuals who are in doctrinal error. We would never work with Catholics, Protestants, and Pentecostals who believe and practice false doctrine. Most SBC churches would. IFB believe and practice (most of them) God's word "Be ye not unequally yoked together with

unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' (2 Corinthians 6:14)

In the SBC doctrinal statements you will find very little difference between theirs and an IFB. They have the truth and they preach the Gospel and seek to get people saved.

Their doctrinal statements are sound and biblical. The main problem is they for many years have drifted away from their biblical roots and have a tendency to compromise and water down the word of God. Of course that does not apply to all SBC churches, but it does typify most of them. This is the main reason I left the SBC and became a fundamentalist.

Hope this helps...thanks for writing. Many have asked this same question.
Cooper Abrams What We Believe

Salvation Statement

In order to obtain true salvation there first must be a sense of trouble, conviction, and condemnation set up by God in the heart of the unsaved person. They must pray and seek God and repent of their sins until they know for themselves that God has forgiven and saved them. Man does not convict them and man cannot tell them when God forgives and saves them.

God is all powerful and can save the soul of one seeking Him any place, any time when God's conditions are met. However, we give opportunity for those desiring to seek and find God to come to the front for prayer. The pew sitting in the front facing the congregation is referred to as the "mourner's bench".

The unsaved person does not obtain salvation simply by "accepting", "believing", "making a decision for Christ", or "being baptized" as many teach today.

It is true that a person must "accept" and "believe" that Christ is who the Bible teaches He is. One must also believe that he is the rewarder of those that diligently seek him. This is a historical belief and is definitely required by one seeking God. When one is saved, he/she receives a new, regenerated soul as stated by Jesus in John chapter 3 and must be under those terms stated to Nicodemus by Jesus Christ, (born again). It is true that a person must "decide" to seek Christ; he/she must be determined to seek until he/she finds Him.

We do not believe in using "Repeat after me" prayers nor in reading scripture passages to them to convince them they have prayed, trusted, or believed. We condemn the practice known as "The Roman Road" and all other "easy believism" practices. These practices substitute a historical belief for a belief from the heart.

We do pray with the person seeking God and we do believe in encouraging them according to the leadership of the Holy Spirit. When God saves the individual, the individual knows, without anyone telling them - including the preacher, loved ones, or any friend.

Articles of Faith

ARTICLE I. OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

ARTICLE II. OF THE TRUE GOD

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

ARTICLE III. OF THE FALL OF MAN

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

ARTICLE IV. OF THE WAY OF SALVATION

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that by having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

ARTICLE V. OF JUSTIFICATION

We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every

other blessing needful for time and eternity.

ARTICLE VI. OF THE FREENESS OF SALVATION

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

ARTICLE VII. OF GRACE IN REGENERATION

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

ARTICLE VIII. OF REPENTANCE AND FAITH

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all sufficient Savior.

ARTICLE IX OF GOD'S PURPOSE OF GRACE

We believe that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means to the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

ARTICLE X. OF SANCTIFICATION

We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means especially, the word of God, self examination, self denial, watchfulness, and

prayer.

ARTICLE XI. OF THE PERSEVERANCE OF SAINTS

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

ARTICLE XII OF THE HARMONY OF THE LAW AND THE GOSPEL

We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribes to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

ARTICLE XIII. OF A GOSPEL CHURCH

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by his laws; and exercising the gifts, rights, and privileges invested in them by his work; that its only scriptural officers are bishops or pastors and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

ARTICLE XIV. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, Son, and Holy Ghost; to show forth in solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is a prerequisite to the privileges of a church relation; and to the Lord's supper, in which the members of the church by the sacred use of unleavened bread and the fruit of the vine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

ARTICLE XV OF THE CHRISTIAN SABBATH

We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public; and by preparation for the rest that remaineth for the people of God.

ARTICLE XVI. OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment, for the interests and

good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

ARTICLE XVII OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

ARTICLE XVIII OF THE WORLD TO COME

We believe that the end of this world is approaching; that at the Last Day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven and hell, on principles of righteousness.

Church Covenant

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness, and comfort; to promote its prosperity and spirituality to sustain its worship, ordinances, discipline, and doctrine; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagement, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word.

Old Time Missionary Baptist

Variously known as **Old Time Missionary Baptist** and just **Missionary Baptist**, **Old Time Missionary Baptist** churches Old Time Missionary Baptists have a stated purpose to keep the original doctrines and beliefs held by the original Christian Church of the Bible, the Church in Jerusalem set up by Jesus Christ.^{[1][2][3]}

Old Time Missionary Baptist Churches tend to be small, rarely gaining a regular attendance over 50-200 people.^[1] Old Time Missionary Baptists are set up as a direct democracy, using an informal structure for their services. Members are encouraged to "follow the Holy Spirit," and they are encouraged to speak or act upon the Spirit at any time during the service.^[2]

Old Time Missionary Baptist Churches were at one point associated with several other kinds of churches, including the Southern Baptist Convention (SBC). They have since stopped fraternizing with these churches, mainly due to Doctrinal Shifts in those churches.^{[1][2]}

- 1 History
- 2 Fundamental Doctrines
- 3 Characteristics
- 4 Individual Church Structure
- 5 Associations
- 6 Statistics
- 7 Sources
- 8 Notes
- 9 External links

History

The roots of the name *Old Time Missionary Baptist* can be found in the United Baptists, a turn of the 19th century merger of Regular Baptists and Separate Baptists. A number of the existing "Old Time Missionary Baptist" Associations were at least nominally a part of the SBC. Some dropped out of the SBC in the latter part of the 19th century and some as late as the middle of the 20th century. Modern changes brought into Evangelism by the SBC and other kinds of Baptists were rejected. Old Time Missionary Baptists feel these lead to an incomplete experience of salvation, with people acting, "from the head instead of the heart."^[2] This belief has continued to be a major factor separating them from other Landmark churches.^[4] Some Old Time Missionary Baptists are engaged in fellowship

with certain United Baptist churches, which are considered of like faith and order (Meaning that they hold the same principles, just haven't changed their name).^[2]

The roots of the doctrines and beliefs held by this group are considered to be derived exclusively from the New Testament.^[3]

Fundamental Doctrines

Based on the research of Dr. J.M. Carroll, and according to the Bible, the doctrines of a sound Church are these:

1. A spiritual Church, Jesus Christ it's only founder, head, and law-giver.
2. Its Ordinances, only two: Baptism and the Lord's Supper. They are typical and memorial, not a prerequisite for salvation, rather only for members of that church.
3. Its officers, only two: Bishops (Pastors), and Deacons; They are servants of the Church.
4. Its Government, a pure Democracy, and that executive only, never legislative.
5. Its laws and doctrines: The New Testament, and only the New Testament.
6. Its members, Believers only, they saved by grace, not works, through the regenerating power of the Holy Spirit.
7. Its requirements, Believers on entering the church to be baptized, that by submersion, then obedience and loyalty to all New Testament laws.
8. The various Churches--separate and independent in their execution of laws and discipline and in their responsibilities to God--but cooperative in work.
9. Complete Separation of Church and State.
10. Absolute Religious Liberty for all.^{[4][3]}

Characteristics

Some researchers classify this group among the "primitivistic" sects of Baptists, because of their rejection of the missionary, benevolent and educational institutions accepted by other Baptists. They share as much in common with their more "progressive" Missionary Baptist brethren as they do with primitivistic groups, such as Primitive Baptists, Old Regular Baptists and Two-Seed-in-the-Spirit Predestinarian Baptists. The Old Time Missionary Baptist churches share in common with the larger Landmark movement views on local church, Baptist church perpetuity, baptism, communion; place a strong emphasis on a definite salvation experience and usually have a mourner's bench in front

of the pulpit. Singing is accompanied by a piano, and most of the churches have Sunday Schools. Some churches practice foot washing, but most do not.^{[1][2]}

However, Old Time Missionary Baptists also differ in many ways. They follow only the New Testament; they do not create new laws. They are completely autonomous, not being ruled by Conventions and Associations. They have held the same doctrine for centuries, being able to trace not only their doctrines, rules, and beliefs back to the church that Jesus set up, but also their very existence.^{[1][2][4][3]}

Preachers are not chosen by members, or other ministers, but come forward after being called by the Lord. They are encouraged to let the Lord guide them in their education and studies of the Bible, rather than being taught by men. Women are not eligible for the positions of Pastor or Deacon, but are not excluded from any other parts of the church (I Timothy 3:1-16). They promote, but do not require, the use of the King James (or Authorized) Version of the Bible, considering it the most pure version of the Scripture. They follow the guidance of the Spirit in all things. Sinners, upon feeling conviction of the Lord, are expected to seek the Lord. "Decisional regeneration," or choosing to accept Jesus as your personal savior, is rejected as not biblically sound. Normally, after a sermon, the minister yields the floor for anyone, usually to stand and testify as the Lord would lead them. Everyone is welcome to speak. Most often, a person will stand and ask for prayers, or will offer thanks to God for various things, and sometimes a person will ask to join the church. Anyone can join at any time, provided they can give a specific experience of salvation. Once a person can testify to a time and place that God made a change in their heart, he or she may then express a desire if they are led by the Lord to become a member of the church.^{[1][3]}

According to *History of the Polk County Missionary Baptist Association*^{[1][2]}, there are three ways someone can join the church.

1. Baptism. Anyone who has not been previously baptized into a church of like faith and order is a candidate for baptism. Most call this rebaptizing, but this will be the first time that they are baptized into the Church, so it is just a different type of baptism (Acts 19:1-7)^[3]. Baptisms usually occur in a public river, available for all to witness, unless river baptisms are prohibited by law. Such is the case in Indiana.
2. Letter. Any member of a church of like faith and order can request to join, and a letter will be sent to their "current" church, and, if the candidate in question is a member in good standing, most often the letter will be granted. (There are outstanding cases, but these are rare, almost never occurring.)
3. Relations. Any person that has already been baptized into a church of like faith and order, but said church no longer exists, if it can be proven that the church was, at the time of baptism, sound, they will be granted membership.

Typically when a child enters the beginning of his or her teens, church members put a slight focus on him or her because this is the age when a child usually begins to feel a draw by the Holy Spirit, and recognizes that he or she must seek salvation from sin. However, a person can feel this draw at a much younger or older age. The teen or person is never pressured into seeking salvation. Every so often, usually once a year, churches undergo a revival service in which members meet nightly for a week. The revivals usually last a two weeks in length, but may be less or more, depending upon the spirit of the Lord. Missionary Baptists believe that all people, no matter what their history, are capable of salvation, but they have to first bring themselves before Christ. They believe that salvation is not automatic, but must be sought. They believe that once someone is saved, they are saved permanently, regardless of their actions after salvation. The only prerequisite for communion is membership in that particular church. Churches engage in home and even foreign mission work through direct church effort, rejecting the authority of missionary boards and conventions. No organization is developed beyond the local association, but even it is only an advisory council.^{[1][2]}

Individual Church Structure

Each individual church is set up along the same basic structure, but all have different specific structures. All churches have one specific ordained minister, called a Pastor. He is, for lack of a better word, the CEO of the church, but he has no specific authority over the decisions made by the members, or the members themselves. All churches have a set time for business meetings, where the church decides what to spend money on, who to choose for specific positions throughout the church, etc., etc. The Pastor serves as moderator of business meetings. Churches also have an indefinite amount of deacons. These men are chosen according to the specifications set forth in the Bible (I Timothy 3:8-13). Usually the number of deacons is seven, but the number differs according to the wishes of each specific church. Some of the positions that are voted on include Secretary, Songleader, Piano Player, Sunday School Superintendent, and various other positions. These are nominated and voted on during a specific yearly business meeting. This business meeting is also when the Pastor is chosen. The Church Clerk is in charge of communication to and from his/her church. Associations are set up in a slightly different way, usually only having a Moderator (Not called a Pastor, but is usually a pastor somewhere as well), and a Clerk. Each individual Church elects a Board Member to represent their church at monthly Board Meetings. Usually there is a large annual Association Fellowship Meeting that generally lasts a couple of days.^{[1][2]}

Associations

- "Middle Tennessee" Correspondence - 199 churches, ca. 22,000 members
 - Baptist Old Path (MO)
 - Bethel (IN)
 - Big Bear Creek (AL)
 - Cane Creek (MO)
 - Cedar County (MO)

- County Line (MO)
- Dallas County (MO)
- Enon (TN)
- Old Time Camden County (MO)
- Polk County (MO)
- Siloam (KY)
- Southwestern District (TN)
- St. Clair County (MO)
- Wiseman (TN)
- Other Associations - 102 churches, ca. 15,650 members
 - Barren River (KY)
 - Edmonson (KY)
 - Mount Carmel (AL)
 - Mulberry Gap (TN)
 - Original Smyrna (GA)
 - Pine Mountain (KY)
 - Pleasant Grove (GA)
 - Second North Concord (KY)
 - Wayne Trail (OH)

Statistics

The "Middle Tennessee" correspondence includes 14 local missionary Baptist associations involved in a chain of correspondence which "revolves" around a core of 3 associations located in middle Tennessee and middle south Kentucky - Enon, Siloam, and Wiseman. In 1995, *Baptists Around the World* reported 73 churches with 13,093 members in these three associations. The other 8 associations are similar in belief and practice, but are not in correspondence with the "Middle Tennessee" associations, though Barren River, Edmonson and Second North Concord have minor connections. The Edmonson Association only corresponds directly with one United Baptist Association in Kentucky. Pine Mountain and Wayne Trail are in fellowship with one another, and there is some visitation between Original Smyrna and Pleasant Grove. Mount Carmel only corresponds with a United Baptist association in Alabama. The *Religious Congregations Membership Study, 2000* found 40,200 "Old Missionary Baptists" in 302 churches. *Sub-groups Within the Baptist Denomination (in the United States)* estimated a membership of 37,650 in the 301 churches of the 22 "old time missionary Baptist" associations. Additional independent churches not affiliated with any of these 22 associations exist with about 18,000 members in 171 churches, bringing the total known strength of this type of Baptist to almost 60,000 members in some 473 churches.

Sources

- *Holy Bible*, King James (Authorized) Version
- *History of the Polk County Missionary Baptist Association, 1840-1969*, by J. W. Haines

- *History of The Polk County Missionary Baptist Association*, a pamphlet distributed by the Polk County Missionary Baptist Association
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- *Appalachian Mountain Religion: A History*, by Deborah Vansau McCauley
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- *Sub-groups Within the Baptist Denomination (in the United States)*, by R. L. Vaughn
- *Unaffiliated Landmark Baptist Church Survey*, by R. L. Vaughn

Notes

1. [^] ^a ^b ^c ^d ^e ^f ^g ^h ⁱ History of the Polk County Missionary Baptist Association (2008)
2. [^] ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ⁱ History of the Polk County Missionary Baptist Association, 1840-1969
3. [^] ^a ^b ^c ^d ^e ^f Holy Bible, KJV
4. [^] ^a ^b ^c The Trail Of Blood

From Wikipedia, the free encyclopedia

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

Chapter Fifteen
Bob Rutherford
The Baptist Church

Introduction:

1. The largest Protestant body in the United States is the Southern Baptist Convention.
2. There is not just **one** Baptist Church, but dozens of Baptist denominations and independent groups in the United States and around the world.
3. It is likely that more Baptists have become members of the Lord's church than those of any other denominational affiliation.

Discussion:

I. Origin and History of the Baptists:

- A. Many Baptists claim Christ is their founder and that they began in the days of John the Baptist.
- B. The left wing of the 16th century Protestant Reformation was the Anabaptist

movement.

1. They opposed infant baptism and were baptized again as adults.
 2. Early Anabaptists sprinkled; later ones immersed.
 3. They were often opposed to capital punishment, serving in the armed forces, taking oaths, and paying taxes.
 4. They also believed in the complete separation of church and state.
 5. The Mennonites (followers of Menno Simons) came out of the Anabaptist movement.
 6. The roots of the various Baptist denominations today are in the Anabaptist movement.
- C. A group of English separatists, led by John Smythe and Thomas Helwys, fled to Holland to escape persecution.
1. They came in contact with the Mennonites and were deeply influenced by them.
 2. John Smythe “baptized” himself and several others, and began a Baptist church.
 3. The date of the founding of this first Baptist church varies from 1607 to 1609 to 1611, depending upon which history one is using.
- D. The first Baptist church in America was founded by Roger Williams in Providence, Rhode Island, in 1639.
1. Divisions soon began to occur between Calvinists and Arminians.
 2. In 1814, the “General Missionary Convention of the Baptist Denomination in the United States” was formed.
- E. Conflicts later arose between Northerners and Southerners over slavery and over various organizations.
1. In 1845, Southerners seceded to form the Southern Baptist Convention.
 2. The Southern Baptist Convention today is more conservative doctrinally than its Northern counterpart.
 3. The Northern Baptists changed their name to the American Baptist Convention in 1950.
- F. The Baptist World Alliance was formed in 1905.
1. Dozens of Baptists denominations belong to it.

2. It functions purely as an advisory and fellowship organization.

II. Baptists Generally Hold to Many Bible Truths:

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

III. Baptists also Teach Many Contrary Things to the Bible:

- A. Grover Stevens, a former Baptist, estimated that 85 to 90% of Baptists do not really know what the Baptist Church teaches (Why I Left, p. 59).
- B. Some Baptists teach that the church was founded in the days of John the baptist.
 1. John came to prepare the way for the Lord (Jno. 1:19-27).
 2. John was not in the kingdom (Matt. 11:11).
 3. After the death of John, Jesus promised, "I will build my church" (Matt. 14:10; Matt. 16:18).
 4. The church began on Pentecost (Isa. 2; Joel 2; Dan. 2; Acts 2).
 5. John baptized "for the remission of sins" but modern Baptists baptize "because their sins have been remitted" (Mark 1:4).
- C. Baptists teach that the church is **not** essential to salvation.
 1. They believe that one is saved and then joins the church.
 2. One can be saved and not be a member of the Baptist Church by their admission; therefore, the Baptist Church is not necessary to salvation.
 3. The Bible teaches that the church is a part of God's eternal purpose, that it was purchased by Christ's blood, and that He saves it (Eph. 3:8-11; Acts 20:28; Eph. 5:23).
 4. The Bible teaches that to be in Christ where all spiritual blessings are is to be in His church; that which puts one into Christ puts one

into the church (Eph. 1:3; 2:16; I Cor. 12:13; Gal. 3:27).

D. Baptists teach a plan of salvation **not** found in the Bible.

1. They generally teach that one is saved by faith only, but the Bible says we are saved by “works and not by faith alone” (Jas. 2:24). [See Hiscox Manual, p. 62].
2. They teach that repentance comes before faith based on Mark 1:15; but sometimes expressions are used without regard to chronology as in Acts 5:3; if a person repents before he believes the Gospel, repentance could not be a part of the Gospel because it comes before one hears the Gospel (Rom. 10:17); how can one know he must repent if he does not know or believe that God commands him to repent?
3. Some Baptists teach a wrong confession-- “I believe that God for Christ’s sake has pardoned my sins.”
 - a. This is not found in the Bible.
 - b. It expresses a false doctrine -- that one is saved before and without baptism, for it is made before baptism.
 - c. It is not the simple confession of faith in Christ as God’s Son found in the Bible (Acts 8:37; cf. Rev. 22:18,19).
4. Some Baptists “vote” on whether one has been saved and can be accepted as a member, a practice completely foreign to the Word of God (Rev. 22:18,19; Gal. 1:6-9).
 - a. “. . . while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. The churches therefore have candidates come before them, make their statement, give their experience, and then their reception is decided by a vote of the members. And while they cannot become members without baptism, yet it is the vote of the body which admits them to its fellowship on receiving baptism” (Hiscox Manual , p. 22).
 - b. Can you imagine Peter calling for a vote on Pentecost day? Where in any New Testament example of conversion is such found (Matt. 15:9)?
5. **All** Baptists teach that baptism is **not** essential to salvation, the very opposite of that which the Bible teaches: “It is most likely that in the Apostolic Age when there was but ‘one Lord, one faith, and one baptism,’ and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, ‘baptism was the door into the church.’ **Now it is different. . . .**” (Hiscox Manual, p. 22).

6. What does the Bible say?
 - a. Baptism saves us (Mark 16:16; I Pet. 3:21).
 - b. Baptism is for remission of sins (Matt. 26:28; Acts 2:38).
 - c. Baptism washes away sins (Acts 22:16; Rev. 1:5).
 - d. Baptism puts us into Christ where all spiritual blessings are (Eph 1:3; Gal. 3:27).
 - e. One never reads of anyone being saved before or without baptism in the New Testament from Pentecost onward.
 - f. Baptism is not "a duty" as Baptists contend for duties are performed over and over; Bible baptism is done only once.

E. Baptists teach "once saved, always saved."

1. One can believe and fall away (Luke 8:13).
2. One can fall from grace (Gal. 5:4).
3. Paul feared he could fall (I Cor. 9:27).
4. We are warned to "take heed lest we fall" (I Cor. 10:12).
5. Willful sin causes one to fall (Heb. 10:26, 27).
6. Simon obeyed, and then fell away (Acts 8:13-22).
7. James taught that one could err from the truth, be converted, and saved from death (Jas. 5:19, 20).
8. Paul taught that "some shall depart from the faith" (I Tim. 4:1).
9. Peter taught that if one is "enlightened" and then falls away, the "last state is worse than the first" (2 Pet. 2:20-22).
10. The doctrine of the impossibility of apostasy was first taught by the Devil in Eden (Gen. 3:4).

Conclusion:

1. Baptists (except for Primitive Baptists) err by using instrumental music in worship (Eph. 5:19; Col. 3:16).
2. Baptists (except for Primitive Baptists) err in not having the Lord's supper every first day of the week (Acts 20:7).
3. Baptists err in the name they wear (Isa. 62:2; Acts 4:12; 11:26; Rom. 16:16).

REVIEW OF THE TRACT "HOW TO BE BORN AGAIN" BY R.A. TORREY

By JAMES MEADOWS

INTRODUCTION

Many years ago R. A. Torrey wrote a tract entitled, "How To Be Born Again." In this tract he proposes to explain the new birth, but fails to use Bible verses that actually explain the new birth. He contends that one is a child of God the very moment or instant one believes, or gives mental assent to the fact that Christ is the Son of God. Since the tract is being widely distributed as setting forth the truth, this review points out the error in the tract and sets forth what the Bible actually teaches.

I. STATEMENT: *"No one can be saved unless he is born again by the power of God's Spirit. Christ says, in John 3:7 : 'Ye must be born again.' The necessity is absolute - ye must be born again. Nothing will take the place of the new birth."*

ANSWER:

A. It is agreed that no one can be saved unless he is born again.

B. It is also agreed that one must be born again by the power of God's Spirit, but what do you mean "by the power of God's Spirit"?

1. John Calvin wrote, "Therefore, just as to baptize by the Holy Spirit and by fire is to confer the Holy Spirit, who in regeneration has the function and nature of fire, so to be reborn of water and Spirit is but to receive the power of the Spirit, which does in the soul what water does in the body."
(Instit. Vol. II, p. 1348)

a. Is this what you mean; if so, its wrong because it leaves the water out completely.

b. It also indicates a direct receiving of the Spirit's power.

2. Do you mean the word as the power of God's Spirit?

C. It is also agreed that nothing will take the place of the new birth, but what is the new birth?

II. STATEMENT: *"Baptism will not take the place of the new birth. Confirmation will not take the place of the new birth. Simon Magus was baptized (Acts 8:13), but when Peter and John perceived his character, Peter said unto him, 'Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God...For I perceive that thou art in the gall of bitterness and in the bond of iniquity.' - a baptized, lost sinner."*

ANSWER:

A. The first part of the statement about baptism shows a total ignorance of what

he told Nicodemus that unless a person is born of water and the Spirit, he cannot enter into the kingdom of God.

- B. The second part of the statement that Simon Magus was "a baptized, lost sinner" implies that the fact that Simon sinned, after baptism, proves he was not a Christian - thus not born again.
1. Albert Barnes wrote that "Simon was not a Christian...that Simon was at this time an unconverted sinner...These expressions show conclusively that Simon was a stranger to religion..." ("Acts," pp. 142-144)
 2. Several facts show that Simon was a genuine convert and that all claims to the contrary are false. First, those who make this claim believe in the impossibility of apostasy. Simon did fall, so the advocates of this doctrine have to argue that he never was saved, or they have the example of a saved man falling. The latter won't fit their doctrine. Second, if Simon was not saved, then the Samaritans were not saved. The divine record states that they all did the same things, namely, heard, believed, and were baptized. (Acts 8:12,13) Third, one who declares that Simon was not saved takes issue with the Lord. He declared that "he that believeth and is baptized shall be saved." (Mark 16:16) Luke says Simon believed and was baptized (Acts 8:13) Fourth, if conversion means that one can never again be influenced by his old habits, then Simon was not a genuine convert. But both Scripture (1 John 1:7-9) and common sense show that old habits can and do lead us into sin on occasions. Fifth, if Simon was an alien sinner why didn't Peter tell him to repent and be baptized like he did the Jews on Pentecost? He didn't tell him to repent and pray for all the sins he had ever committed, but to repent and pray about "this thy wickedness" and "the thought of thy heart." Sixth, if Simon was not already converted then he passed the inspection of inspired men three times. Philip was "full of the Spirit and of wisdom" (Acts 6:3) but he never accused Simon of hypocrisy. Peter was baptized in the Holy Spirit and he never pointed Simon out as a pretender. "Finally, and if possible, more convincingly, Luke, the inspired historian, with all the facts before him; namely, the faith, baptism, amazement, and defection of Simon records for all ages and generations, 'And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.' If Simon did not really believe, Luke knew it; but he says nothing about it." (Goodpasture) Seventh, if Philip baptized one that later fell short, then we should not be discouraged if some of our converts do the same.

III. It is agreed that no performance of religious rites, no recital or acceptance of any kind of creed, and culture, refinement, etc., will take the place of the new birth.

heart is opened through teaching. (Luke 24:44,45) The Lord opened Lydia's heart through the teaching that Paul did. (Acts 16:14a) She "attended unto the things" or did the things Paul commanded which included baptism. (Acts 16:14b,15)

B. We are transformed by the renewing of our mind.(Rom. 12:1,2) The Corinthians were new creatures. Paul said, "therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17) How did they become new creatures? "...and many of the Corinthians hearing believed, and were baptized." (Acts 18:8) We let Christ rule and reign in our lives when we submit to his commands.

Review and Expositor – Vol. 54, No. 1 – Jan. 57

Article on Water Baptism by J. Walter Carpenter

John 3:3-5 – His comments –

John command baptism, an immersion in water, “but” it was to demonstrate the fact of repentance on the part of the individual. Christian baptism was not commanded until Pentecost. This baptism of a penitent believer was to demonstrate faith in the death, burial and resurrection of our Lord. When our Lord, therefore, spoke of being “born of water He had no reference to Christian baptism.” P. 60

- “born of water refers to a natural physical birth Jesus emphasizes this in verse six by saying “that which is born of the flesh is flesh,” i.e., the physical water birth which gives every baby physical life. In addition to physical birth our Lord shows that one must be “born again” through faith in Christ by being “born of the Spirit.” Both births are essential to entering into the kingdom of God.” P. 60

Acts 2:38 – His comments –

This Scripture bothered me more than any other. Was this not Pentecost and did not Peter speak in direct answers to the question, “What shall we do?” And yet I know that baptism “for” the remission of sins was a work and thus in direct conflict with the great mass of Scripture which teaches so clearly that salvation is “by grace” on God’s part, “through faith” on man’s part; and definitely “not of works, lest any man should boast.” p. 61

- The word “for” is the Greek preposition eis (“into”) “although this idea of “into” is a very common use of eis in the Greek N.T., yet the N.T. Greek gives many examples of the (static) use of eis. This construction causes eis to be translated as though it were the old form of the preposition en (“in”).

“Since the Greek preposition en and eis were not were not stabilized so as always to mean “in” or “into” respectively in the New Testament or Koine period, it is suicidal to “build a doctrine” on an arbitrary translation of one passage.”

- “If the New Testament taught salvation by works instead of “by grace through faith” we would accept the English translation of Acts 2:38 “repent and be baptized . . . for (i.e. into) the remission of sins.” . . . But since the idea of “baptism for (i.e. into) the remission of sins” is contrary to the clear and express teaching of the bulk of Scripture.”

- “In Luke 11:32 we have identical Greek to the controversial “baptized for the remission of sins” in Acts 2:38 – Luke 11:32 . . . “They repented at (eis) the preaching of Jonah.” Here clearly is the “static” grammatical use of eis. The context does not permit the translation, “They repented into the preaching of Jonah.” This makes no sense. But

clearly the static use of eis gives meaning “They repented “in” (i.e. in the presence of) the preaching of Johan.” . . . they repented in (or “on the basis of”) the preaching of Jonah.” . . . Acts 2:38 may correctly be translated “repent and be baptized in (or on the basis) the remission of sins. Repentance is clearly demanded as the first step. Then, as those who believed responded, they were commanded to be baptized in (the state of, or on the basis of) the remission of sins.

- Acts 22:16 –

- “For year I had been taught to connect “be baptized” with “and wash away they sins. . . . But one day, several the phrase” and wash away thy sins” logically went with the phrase which followed “calling on His name.”

Acts 22:16 –

“Does not the Scripture tell us, “whosoever shall call upon the name of the Lord, shall be saved? Yes, the Greek participle in Acts 22:16 – epi- kalesamenos is a _____ participle of means. Clearly now the Scripture reads, “and wash away thy sins (by means of) calling on His name.” Paul was saved when he called on the Lord on the road to Damascus, . . . Ananias’ command is clear to Saul. First, “Be Baptized” in obedience to your Saviour and Lord. Show publically that you are committed to the death, burial and resurrection of Jesus for you. This public obedience would let all know that Saul had genuinely become a child of God “by means of calling on His name.”

I Peter 3:19-21 –

“But an impartial examination of the context speaks of “eight souls” being “saved” not by immersion, but by **riding** on top of the water. Also their salvation was a physical escape from death, not a salvation from sin. The ark today is Christ, not water baptism.” . . . Thus, water baptism is clearly not the “putting away of the flesh of the flesh” as the doctrine of baptismal regeneration proclaims. Instead, water baptism is an obedience to the Saviour, essential to a “good conscience toward God.” I do not see how anyone can maintain a “good conscience toward God” who is not baptized, as the Great Commission of our Lord so clearly commands.

Mark 16:16 –

Throughout my undergraduate years and studying for the doctorate, majoring in the Greek N.T., I was constantly on the alert for grammar or syntax that would “explain” the “proof texts” of the doctrine of baptismal regeneration. These years of study have been richly rewarding in that now I am convinced from the Scripture not only that the doctrine of water baptism being essential to salvation is not taught in Scriptures, but that it is a heresy which robs many Christians of the joy of their salvation.

Five proof tests are the ammunition used over and over by those who hold that water baptism is essential to salvation.

Answers to Argument Against Baptists –

1. John's baptism was not to demonstrate the fact of repentance on the part of the individual but, it was for remission of sins." Mark 1:4.
2. John baptized those who confessed their sins (Mark 1:5); Matthew 3:6) but Mr. Carpenter and the group with which he is now associated, baptize people who confess they have no sins and preach a baptism because of the remission of sins.
3. Mr. Carpenter says that our Lord "had no reference to Christian baptism" in John 3:5. He was referring to a "physical water birth." Our Lord was talking to "Nicodemus, a ruler of the Jews." John 3:1. If water here, refers to a physical birth, then we have one Lord telling an intelligent man that one had to be born into the world to enter the kingdom. Didn't Nicodemus have enough sense to know that one would have to be born (physically) before it would be possible to enter the kingdom? Didn't a ruler of the Jews have sense enough to know that if one was never born (physically) he wouldn't need to enter the kingdom?

Nicodemus concluded that our Lord was talking about a natural birth when he said, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Our Lord, in answer to this questions said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Our Lord's answer to Nicodemus question shows that he was not referring to a physical birth but, to a birth whereby one enter the kingdom. Our Lord does not refer to two births in John 3:5. He is talking about one birth but, there are two elements to this birth – water and the Spirit. They both have a part in the one birth.

John R. Graves, a distinguished Baptist preacher and editor said in his paper, The Tennessee Baptist, May 17, 1884; "The consensus of all scholars, in all ages, establishes the fact that baptism is the set referred to by the phrase, born of water - - - and it is a Baptist doctrine." In the Tennessee Baptist, p. 5, October30, 1886, Dr. Graves says: "If Brother Vaughn convinced us that "born of water refers to anything but the baptism of one previously born of the Spirit, we never knew it and we would have to _____ him and to our readers. It means nothing else, and no Baptist that we ever heard or read of ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages."

(James R. ~~C~~ape – Debate Note on Missionary Baptist Doctrine – p. 18)

A. The Kingdom of Heaven

1. “Basileia”, with Greeks, denoted either Reign or Kingdom – thus “the Reign of Heaven approaches.”
2. The mere approach of this reign and the peculiarities are spoken of more than 40 times by Matthew and about 100 times in the historic books.
3. The term kingdom’:
 - a. O.T. 229 times.
 - b. N.T. 149 times.
4. Different Uses:
 - a. Earthly kingdom of Israel – Most of time.
 - b. Spiritual Kingdom Prophesied:
 - (1) Daniel 2:44, 45; 4:3, 34; 7:14, 18, 22, 27 –
 - (2) II Samuel 7:12 -16; I Chronicles 17:11-14; 22:10, 11 –
 - (3) Psalms 45:6; 103:19; 145:11, 12, 13 –
 - (4) Isaiah 2:2, 3; 9:6, 7
5. New Testament Usages
 - a. Kingdoms of world – Matthew 4:8; Mark 6:23; 13:8; Luke 4:5; 21:10; Hebrews 11:33; Revelation 11:15; 17:12, 17.
 - b. Kingdom of Satan – Matthew 12:26.
 - c. Every kingdom (General) – Matthew 12:25; Mark 3:24; Luke 11:17.
 - d. Eternal Kingdom – Matthew 5:3; 7:21; 8:11; 13:43; 25:34; Luke 13:29; I Corinthians 6:9; 15:50; Galatians 5:21; Ephesians 5:5; II Thessalonians 1:5; II Timothy 4:1, 18; James 2:5; II Peter 1:11
6. Nature of the present kingdom
 - a. My kingdom is not of this world – John 18:36 –
 - (1) Different nature from earthly kingdom –
 - (2) Didn’t say it wasn’t on earth –

B. Christ Received The Kingdom – Luke 19:11-27

1. He was invested with authority to become a reigning king.
 - a. The Jews expected him to do this in restoring the temporal kingdom.
 - b. In no other sense could he have received the kingdom if Israel.
2. But He could not receive his kingdom until the Jewish kingdom had been abolished on account of their killing Him. Matthew 21:38-43.

3. In the change of kingdoms, God's government passed from national to spiritual.
4. God's Jews today are Christians –
5. God's Israel is the church. Romans 2:28, 29; Galatians 6:16.

C. Questions

1. What does it take to make a kingdom?
2. Explain how a kingdom made up of people can exist and not be seen?

D. Children of The Kingdom Cast Out

1. Matthew 8:10-12
2. Matthew 21:42, 43

E. Those In Kingdom of O.T. not in kingdom of N.T..

1. John 3:1-5

F. Invisible – “Incapable of being seen through lack of physical substance – not perceptible...” (Webster)

G. Uses term invisible in Bible

1. “the invisible things” - Romans 1:20
2. “the image of the invisible God” - Colossians 1:15, 16
3. “the king...invisible” - I Timothy 1:17
4. “Seeing him who is invisible” - Hebrews 11:27

H. Church and Kingdom on Earth

1. Kingdom suffered violence during days of John the Baptist – Matthew 11:12. How?
2. Church persecuted by Saul - Acts 8:1-4 How?

I. Christ Became King

1. Psalms 24:7-10 – It pictures Him as King.
 - a. He is king as he enters heaven?
 - b. When did he enter heaven?
2. Daniel 7:13, 14 – When did He receive a kingdom?
 - a. He received it at the ascension.
 - b. Parable of nobleman – Luke 19:11-15.
 - c. Prophecy and parable show when received.

J. Discussion With Baptist

1. Study Daniel 7:13, 14 – He says it refers to 2nd coming and judgment.
2. Study Ephesians 2:8, 9 –
3. Study verses that have to do with salvation and grace.

K. When did the church come?

1. You say it came before Pentecost.
2. Who is head of the church – his spiritual body? - Ephesians 1:22, 23.
3. When was Christ given all authority? – Matthew 28:18; I Peter 3:22; Acts 2:36.
4. If the church was established before he ascended then one has a head without authority.

L. Questions About Kingdom of Daniel:

1. Did John preach the same kingdom that Daniel prophesied? - Matthew 3:1,12.
2. Did Christ preach the same kingdom? - Matthew 4:17.
3. Did the twelve preach the same kingdom? - Matthew 5:7-9.
4. Did the 70 preach the same kingdom? - Luke 10:9, 10.
5. If they did then when did this kingdom come which they preached?
 - a. It came with power - Mark 9:1.
 - b. The power came with the Holy Spirit - Acts 1:8.
 - c. The Holy Spirit came on Pentecost - Acts 2:1-4.

M. Figures of Speech which put the past for the whole Salvation Conditioned Upon:

1. Faith – Romans 5:1. This verse says nothing about repentance, confession, etc.
2. Repentance – Acts 11:18. This verse says nothing about faith.
3. Confession – I John 2:23, Romans 10: 9, 10
4. Baptism – I Peter 3:21.

N.

1. What is the first act of faith?
2. Where does the Bible teach that one “believes into Christ?”
3. What is the “washing of regeneration” of - Titus 3:5?

O. eis – 795 in gospels

1. Translated 372 times – into
2. Translated more than 100 times – to
3. Translated 273 times – unto

P. Justification

1. By faith – Romans 5:1; Galatians 2:16; 3:24.
2. By Grace – Romans 3:24; Titus 3:7.
3. By blood – Romans 5:9.
4. By works – James 2:21, 24, 25.
5. In or by the name of the Lord Jesus – I Corinthians 6:1.
6. By Christ – Galatians 2:16.
7. Knowledge – Isaiah 53:11.

8. “We have the grace of God for the moving cause, Jesus Christ for the efficient cause, his blood the procuring cause, knowledge the disposing cause, the name of the Lord the immediate cause, faith the formal cause, and works for the concerning cause.” (Campbell, Christian System, p. 258).

R. Isaiah 2:4 – Objection: “...the kingdom is not here because we still have war in the world.”

1. Isaiah didn’t think there would be a time when there would be no war – There will always be war as long as the devil exists.
2. He said that when the kingdom was established God would separate the church and the state.
 - (1) Under the law of Moses God’s church used a sword to drive out people and protect their borders.
 - (2) But in the new kingdom God takes away the sword.

S. Isaiah 21-4 –

When? In the last days
The extent? All nations
The place? Jerusalem
The Nations – v. 4ff

LESSON 2

A STUDY OF METHODISM

INTRODUCTION

1. Christians are instructed to study carefully the word of God (Matt. 5:6; II Tim. 2:15; I Pet. 2:1, 2; II Pet. 3:18.)
2. Christians are to strive to instruct those that are in error that they may acknowledge the truth (II Tim. 2:24-26.)
 - a. Jesus said the Pharisees taught for doctrine the commandments of men (Matt. 15:9.)
 - b. Peter said there would be false teachers, even in the church (II. Pet. 2:1.)
 - c. Believing that the Bible is the word of God (I Thess. 2:13), that is the truth (John 17:17); and that it is perfect (II Tim 3:16, 17) we must examine all teachings in the light of God's word.

DISCUSSION

I. SOME ESSENTIAL FACTS ABOUT METHODISM

A.

1. John and his brother Charles were called "Methodists" by their fellow students in derision.
2. The Wesley Brothers came to America in 1735, but returned to England in two years.
3. John was saturated in his knowledge of the Bible and had an analytical and scholarly mind.
4. He summed up practical Christianity in his Four Alls.
 - a. All need to be saved.
 - b. All can be saved.
 - c. All can know they are saved.
 - d. All can be saved completely.

B. The origin of the Methodist Church.

1. "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." (*Discipline*, p. 3, 1952.)
2. "Its founder was John Wesley. . ."
 - a. He was born June 14, 1703, in a parish of Epworth Lincolnshire.
 - b. He was a clergyman in the Church of England.
 - c. He died in 1791.
3. It was born in the University of Oxford, England.

4. Its history actually began in the year 1729, although the real turning point in Wesley's life came at a prayer meeting on May 24, 1738, when he "heard the preacher read Luther's preface to the Epistle to the Romans and felt his heart strangely warmed as the meaning of the reformer's doctrine of 'justification by faith' sank into his soul." (*Handbook of Denominations*, Meade, p. 147.)
5. The first Methodist Society was attached to a Moravian congregation in 1739.
6. The first Methodist Society in America was organized in 1766 by Philip Embury.
7. The first Methodist Church was built on John Street in New York in 1768.
8. The first Annual Conference was held in 1773.
9. Aldergate Street in London.

C. The official organization and *law-making body of the Methodist Church*

1. "The general conference is the law-making body of the Methodist Church; it consists of not less than 600 and not more than 800 delegates, half laymen and half ministers elected on a proportional basis by the annual." (*Handbook of Denominations*, Meade, p. 150; *Discipline*, p. 1 1952.)
2. A Judicial Council has been created to determine the constitutionality of any act of the general conference, made up of five ministerial and four lay members. It has become so important that it is called "the Supreme Court of the Methodist Church" as its decisions are final.
3. The Bishops who are elected for life with retirement at 72 constitute the council of bishops and meet once, sometimes twice a year, "for the general oversight and promotion of the temporal and spiritual affairs of the church." This is the chief executive body of the Methodist Church.
4. There are 35 separate Methodist bodies in the United States. There are over 11,000,000 members in the United States.

II. THE OFFICIAL TEACHINGS OF THE METHODIST CHURCH COMPARED WITH THE BIBLE

A. What do they teach about the Bible?

1. "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proven thereby, is not to be required as an article of faith, or be thought required or necessary to salvation..." (*Discipline*, Articles of Faith, V., p. 26.)
 - a. "The Scriptures contain all things necessary to salvation..." Why the *Discipline*, then?
 - b. "So that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." By their own statement then, whatever is not according to the scripture in this book does not need to be accepted.
2. In the Episcopal Greetings of the *Discipline*, we read, "In such a process of adjustment, the *Discipline* became not a book of definite rules, nor yet a formal code, but rather a record of successive stages of spiritual insight by Methodists

under the grace of Christ. We have therefore expected that the *Discipline* would be administered, not merely as a legal document, but a revelation of the Holy Spirit working in and through our people.” (*Discipline*, 1952, p. 1.)

- a. They claim that the *Discipline* is “a record of successive stages of spiritual insight by Methodists.”
- b. They claim the *Discipline* is a “revelation of the Holy Spirit...”
- c. They make the same claim for the *Discipline* that the Bible makes for itself (II Tim. 3:16, 17; II Pet. 1:20, 21.)

B. What do they teach about reconciliation to God?

1. “...Whereof is one Christ..., who truly suffered, was crucified, died, and buried, to reconcile his Father unto us (emphasis mine, J.M.) and to be a sacrifice not only for original guilt, but also for the actual sins of men.” (*Discipline*, 1952, article II, p. 26.)
2. The Bible teaches that Christ died to reconcile us to God (II Cor. 5:19.)

C. What do they teach about sin?

1. “Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually.” (*Ibid.*, 1952, p. 27.)
2. The Bible teaches:
 - a. “The son shall not bear the iniquity of the Father...” (Ezek. 18:20.)
 - b. *Sin* is transgression of God’s law, not something inherited (I John 3:4.)
 - c. We are the offspring of God and therefore could not have a corrupted nature by birth (Acts 17:28, 29; cf. Matt. 18:3; Heb. 12:9.)

D. What do they teach about the free-will of man?

1. “The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore, we have no power to do good works...without the grace of God by Christ preventing (going before and helping, J.M.)...” (*Ibid.*, 1952, Article VIII, p. 27.)
2. The Bible teaches:
 - a. That man does have the power to repent without any direct intervention of the Holy Spirit (Acts 2:38; 26:20.)
 - b. In the parable of the sower Jesus said, “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.” (Luke 8:15.) Why did he not say those whose heart is good and honest because already prepared by the Holy Spirit can receive the word?

E. What do they teach about God, Christ, and the Holy Spirit? Articles of Faith I, II, III, IV seem to teach the truth about all three as far as their nature and unity.

- F. What do they teach about admission into the Methodist Church?
1. "Anyone presenting himself seeking to be saved and desiring to be Christian in practice shall be instructed in Methodist history, baptismal and membership vows, receive the rite of baptism, have vow administered, and received and duly enrolled in the membership." (*Ibid.*, pp. 38, 39.)
 2. "A member in good standing in any Christian denomination who has been baptized and who desires to unite, with the Methodist Church may be received into membership by a proper certificate of transfer from his former church, or by his own declaration of Christian faith..." (*Ibid.*, p. 39.)
 3. The Bible teaches that the Lord adds to his church (Acts 2:47) those that obey (Acts 2:41).
- G. What do they teach about justification?
1. "...Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." (*Ibid.*, 1952, Article IX, p. 28.)
 2. The Bible says, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24.)
- H. What do they teach about baptism? (Article XVII, 1952.)
1. Full immersion is a vivid representation of our dying and being raised with Christ.
 2. Pouring water over the head, reminds us of how our sins were forgiven.
 3. And a handful of water on the head represents our anointing ("Christ"-ing) as a royal priesthood.
 4. "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized..."
 - a. The Bible nowhere speaks of baptism as a profession or mark.
 - b. The Bible teaches that baptism is the final act in becoming a Christian, not something one does as a Christian (Mark 16:16; Gal. 3:26, 27.)
 5. Baptism "is also a sign of regeneration or the new birth."
 - a. The Bible teaches that baptism is a part of the new birth (John 3:5.)
 - b. The Bible nowhere teaches that one is regenerated and then baptized but it does speak of "the washing of regeneration" (Titus 3:5.)
 6. "The baptism of young children is to be retained in the church."
 - a. This is assuming what cannot be proven – that such was ever in the church.
 - b. Penitent believers are subjects of baptism (Mark 16:16; Acts 2:38).
 7. "Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion." (*Discipline*, 1952, p. 519.)
 - a. God gives man a choice – to obey or disobey – but not a choice as to what he will obey.
 - b. Baptism is a burial (Rom. 6:3, 4; Acts 8:38, 39; Col 2:12.)
- I. They believe that a sacrament is a "visible sign of an outward and spirited grace." They observe two sacraments – Baptism and the Lord's Supper.

J. Methodists ordain women because of scriptural examples of women deacons and “co-apostles” who worked with Paul (Acts 18:26; Rom. 16:1; I Cor. 16:19.)

K. They do teach some truths.

1. They teach that Christ died for all-men.
2. They teach a saved person can fall from grace.
3. They teach personal holiness and personal responsibility to God.
4. In the past they believed the Bible much more strongly than they do today.

METHODISTS

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United Methodist Beliefs

Scripture

The Holy Bible is our primary source for Christian doctrine. Biblical authors testify to God's self-disclosure in the life, death, and resurrection of Jesus Christ as well as in God's work of creation, in the pilgrimage of Israel, and in the Holy Spirit's ongoing activity in human history.

Tradition

Our attempt to understand God does not start anew with each generation or each person. Our faith also does not leap from New Testament time to the present as though nothing could be learned from all Christian thinkers and preachers in between. We learn from traditions found in many cultures, but Scripture remains the norm by which all traditions are judged.

Experience

In our theological task, we examine experience, both personal and church-wide, to confirm the realities of God's grace attested in the Scripture. Experience is the personal appropriation of God's forgiving and empowering grace. Experience authenticates in our own lives the truths revealed in Scripture and illumined in tradition.

Reason

Although we recognize that God's revelation and our experiences of God's grace continually surpass the scope of reason, we also believe that disciplined theological work calls for the careful use of reason. By reason we read and interpret Scripture. By reason we determine whether our Christian witness is clear. By reason we ask questions of faith and seek to understand God's action and will.

✓ The following information was prepared by Mitchell Williams, Senior Pastor of Aldersgate United Methodist Church in Huntsville. He has graciously consented to its use on this web page.

"Here is a summary of United Methodist Beliefs as I see them:

WE BELIEVE IN the Living God. Christianity is not merely a set of doctrines, a list of do's and don'ts, or even profound emotions. The faith is first a vital relationship with God through Christ made real in us by the Holy Spirit. This relationship of love transforms us and make us know that we are worth something.

WE BELIEVE IN God's love - first as a gift that is free rather than a wage that is earned by being good;" then as a demand to respond to God's love with love toward God and everyone else; and finally as a power to become more like Jesus.

WE BELIEVE IN Jesus Christ as Savior and Lord. Christ not only saves us from anything that would enslave or destroy our inmost selves, he is also our "boss," the one we report to and the one we want to please.

WE BELIEVE IN a balance of heart and head. The love of God does touch us deeply and move us emotionally. At the same time, we do not accept everything that "feels" right, nor are we