

JONES ROAD CHURCH OF CHRIST

Denominational and Cult Errors

Contend Earnestly for the Faith

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Why are there so many denominations today? What do they teach? Does it make any difference what we believe? This material is intended to provide some historical background and context to the current state of “Christendom,” but the emphasis is on using the Scriptures to discern between truth and error.

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Lesson One: Proper Attitudes toward the Study of Religious Differences

“But avoid foolish and ignorant disputes, knowing that they generate strife. And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.” 2 Timothy 2:23-26

1. Does Matt. 7:1 prohibit our questioning another’s religious beliefs and/or practices?
2. What was Stephen doing in Acts 6 when he was arrested?
3. What did Paul and Barnabas do when Judaizers came to Antioch? Acts 15:1, 2
4. Do not _____ every spirit, but _____ the spirits.... 1 John 4:1
5. What did Peter warn against in 2 Peter 2:1-3?
6. When faced with what they perceive to be religious error, people often make three mistakes.
 - a. Remain silent.
 - 1) Why do people sometimes remain silent despite the obvious errors of others?
 - 2) Using Ezekiel 33:1-8, explain why we must be willing to challenge the error of those around us.
 - b. Accept or show tolerance with the attitude that “everyone has the right to their own opinion.”
 - 1) List at least three passages/reasons this is unacceptable.
 - c. Use harshness that angers those with whom they differ. Prov. 15:1
- Keys to proper religious discussion.
7. Prayer.
 - a. Where are we promised wisdom if we ask for it?
 - b. What OT character prayed before asking the king’s permission to return to Jerusalem and rebuild its walls?
8. Self-examination.
 - a. What criticism was leveled against the Pharisees in Matt. 23:1-3?

- b. Do we have to live perfect lives before we can challenge or question the beliefs and practices of others?
 - c. What should we do if the one with whom we are having a discussion/study points out a fault in our lives?
9. Good Bible study.
- a. List at least three Scriptures showing the importance of Bible study.
10. Love.
- a. Why has our Father not yet destroyed the rebellious world? 2 Peter 3:9
 - b. Read 1 Cor. 13:1-3. How, if at all, do these verses relate to the study of religious differences?
11. Read carefully 2 Tim. 2:22-26.
- a. Note that all disputes are not foolish and ignorant, for Paul engaged in some (e.g. Acts 15:1, 2) and here he insisted that those in opposition to truth be corrected. 2:25
 - b. The NASB has “patient when wronged” in 2:24. List some practical tips that can be used to remain calm and patient in religious discussions.
 - c. The object of a discussion must not be the gain of a personal victory. Instead, we hope to do what? 2:25, 26
12. Understanding of the situation.
- a. Read Jude 22, 23 and 1 Thes. 5:14. While we are not to show partiality to anyone, are all people in error to be dealt with in the same way?
13. Commitment to glorifying God, not self. 1 Cor. 3:5-7

Lessons Two and Three: Overview of New Testament Teachings on the Church

“*There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.*”
Ephesians 4:4-6

1. Lessons two and three are intended to be brief overviews of what the New Testament teaches about the church. A more thorough study of this is available and would be helpful to you.
 - a. <http://www.pepperroadchurch.org/2012/01/24/the-new-testament-church/>
2. Defining church.
 - a. Translated from the Greek word *ekklesia*, the word means an assembly or gathering of people.
 - b. It is used in two different senses in the New Testament.
 - 1) *Church* can refer to all of the saved in the entire world. This is sometimes called the universal church.
 - 2) The word *church* is also used of a group of Christians in a specific geographic area that meet and work together as a body. See Rev. 2, 3.
3. The one universal church.
 - a. Matt. 16:18; Eph. 1:22, 23; 5:22-27 speak of the church in the singular. Jesus has only one church of the firstborn who are registered in heaven. Heb. 12:22, 23
 - b. How does one get into this one church?
 - 1) Jesus is the author of eternal salvation to all who _____ Him. Heb. 5:8, 9
 - 2) This one church is the body of Christ and we are _____ into Christ. Gal. 3:26-29; Rom. 6:3; cf. Eph. 5:25, 26
4. The many local churches.
 - a. Rev. 1:4, 11, 20 speak of the _____ of Asia.
 - b. Rom. 16:_____ mentions churches of Christ in the plural.
 - c. These multiple churches were not different denominations.
 - 1) The same things were taught in every church. 1 Cor. 4:17
 - 2) As churches were established in different cities they were guided by a common faith. Jude 3; Eph. 4:4-6
 - 3) The same organization was established in each church. Acts 14:23; Titus 1:5

- d. The nature of a nondenominational local church can be seen in Acts 11:19-26. The church at Antioch resulted from the Lord and His word being preached (Acts 11:19, 20). The preaching of the Lord resulted in a group of people who...
 - 1) _____ and _____ to the Lord. 11:21
 - 2) Were urged to _____ with the Lord. 11:23
 - 3) Were _____ to the Lord. 11:24
5. Local churches in the New Testament did the following:
 - a. Assembled regularly. Acts 2:42; Heb. _____:24, 25
 - b. In those assemblies they ate the Lord's Supper. Acts _____:7; 1 Cor. _____:17-34
 - c. Sang together. _____ 5:19; Col. _____:16
 - d. Prayed together. Acts 2:42; 1 Cor. 14:16, 17
 - e. Preached and taught God's word. Acts 20:7; 1 Cor. 14:3-5, 26
 - f. Took up a collection on the first day of the week. 1 Cor. _____:1, 2; Acts 4:32-35
 - g. Supported men who preached the gospel. 2 Cor. _____:8; Phil. 4:15, 16
 - h. Provided for the needs of destitute saints. Acts 4:34, 35; 11:27-30; Rom. _____:25, 26
 - i. Disciplined unruly members. 1 Cor. _____:1-13; 2 Thes. 3:6-15
 - j. Some would put edification on this list, but edification is actually the result of the church doing the works assigned to it. Eph. 4:11-16
6. It is imperative that in these local churches God be worshiped...
 - a. In _____ and _____. John 4:23, 24
 - b. With _____. Heb. 12:28, 29; cf. Abraham in Gen. 17:1-3.
 - c. _____ and in _____. 1 Cor. 14:40
7. In the assemblies of NT churches we find them engaged in...
 - a. Prayer. Acts 2:42; 1 Cor. 14:13-17
 - b. Singing. Eph. 5:19; Col. 3:_____; 1 Cor. 14:15
 - c. Teaching and learning God's word. Acts 2:42; _____:7; 1 Cor. 14:3-5
 - d. Contributing a free-will offering into a common treasury. 1 Cor. _____:1, 2
 - e. Eating the Lord's Supper. Acts 2:42; 20:7; 1 Cor. _____:17-34

8. Giving.
 - a. While giving may not be an act of worship in the same way that singing and praying are, it is to be done (1 Cor. 16:1, 2) and there are some elements of worship involved in it.
 - b. What can we learn from 2 Cor. 9:6, 7 about the way we should give?
 - c. When did the church take its collection? 1 Cor. 16:1, 2
9. Praying.
 - a. Define supplications, prayers, intercessions, and giving of thanks as used in 1 Tim. 2:1.
 - b. Men who pray should have _____ hands. 1 Tim. 2:8
10. Singing.
 - a. Are there any NT passages that speak of Christians worshiping God with musical instruments?
11. The Lord's Supper.
 - a. When did Jesus first give the apostles instructions about the Lord's Supper?
 - b. Did Jesus use leavened or unleavened bread for the first Lord's Supper?
 - c. Was the Lord's Supper intended to be eaten as a congregation or as individuals? Acts 2:42; 20:7; 1 Cor. 11:17-34
 - d. When did the disciples at Troas gather to eat the Lord's Supper? Name another passage which points to this day as a special day for Christians.
12. Preaching.
 - a. 1 Cor. 14 points to the teaching of God's word as an important element of NT assemblies and when Paul was at Troas he preached until midnight (Acts 20:7).
 - b. List at least three Scriptures that talk about the importance of God's word.
 - c. List some obligations a speaker has. Rom. 1:16; Acts 20:20, 26, 27; Gal. 1:8, 9; 2 Tim. 3:16—4:5
13. Elders.
 - a. Where do we read of Paul and Barnabas appointing elders in every church?
 - b. What other name is given to elders in Titus 1:5-7?
 - c. What responsibility was assigned to elders in Acts 20:28 and 1 Peter 5:1-4?
 - d. What flock were they to oversee?
14. Deacons.
 - a. Where in the New Testament do we read of deacons?
 - b. What is their role in a local church?

Lesson Four: Departure from the Faith

“Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons...” 1 Timothy 4:1

1. Prophecies:

- a. Paul warned that a _____ would take place before the return of Christ. 2 Thessalonians 2
- b. What did the Spirit state would happen in the “latter times?” 1 Timothy 4:1-3

Note: this lesson does not attempt to cover all the departures from the faith that took place in the centuries following the death of Jesus, but focuses on three major areas of departure from the faith.

2. Changes in organization.

- a. In the 2nd century some began to distinguish between bishops and elders (cf. Titus 1:5-7) and the name bishop came to be reserved for the head or lead elder.
 - 1) Ca. AD 112 Ignatius argued for a single bishop over the church and its elders.
 - 2) “There is no trace in the New Testament of government by a single bishop; the position of James at Jerusalem (Acts xv. 13, xxi. 18, Gal. ii. 9) was quite exceptional, and the result of his personal relationship to Christ; but influence is a different thing from office. Among the Apostolic Fathers, Ignatius is the only one who insists on monarchical episcopacy [one bishop/elder ruling—JRG], and even he never states that this is of divine institution—an argument which would have been decisive, if it had been available for him to use. Jerome, commenting on Titus i. 5, remarks that the supremacy of a single bishop arose ‘by custom rather than by the Lord’s actual appointment,’ as a means of preventing schisms in the Church.” *New Bible Dictionary*, p. 158
- b. Bishops in larger churches gradually began to exercise influence over smaller churches. In time, each bishop came to control a diocese.
 - 1) What is a diocese?
- c. By AD 251 Cyprian taught that bishops were the successors to the apostles.
 - 1) What was the mission of the apostles? John 14:26; 16:12, 13; Eph. 3:3-5; Mk. 16:15-20; Heb. 2:3, 4
 - 2) From Acts 1:2, 8, 22, explain why third century bishops could not have been genuine successors to the apostles?
- d. By A.D. 451 the bishops of Jerusalem, Rome, Constantinople, Antioch and Alexandria had come to be recognized as the five “*patriarchs*”.
 - 1) In A.D. 595 the bishop of Constantinople claimed the title of “Universal Bishop,” but was strongly opposed by Rome.

- 2) Ca. AD 606 the Roman bishop Boniface III laid claim to the title of Universal Bishop and in time came to be recognized as the head of the Catholic (i.e. universal) Church.
- e. Roman Catholicism evolved an organization in which the elders/bishops of the NT were replaced by priests, and the priests were subject to a hierarchy culminating in the absolute power of the Pope.
 - 1) Roman Catholicism contends that Simon Peter was the first Pope. List at least three scriptural refutations of that claim.

3. Roman Catholicism and the Bible.

- a. As the clergy developed, so did the belief that the Bible could not be understood by the average person (either the unconverted or the laity). Though Roman Catholic teachings on this subject have changed some through the years, most of the basic doctrines remain relatively unchanged.
 - 1) “No one shall dare to rely on his own judgment in matters of faith and morals...it is her (i.e. the Roman church’s—JRG) office to judge about the true sense of and interpretation of Sacred Scripture.” Council of Trent, ca. AD 1563
 - 2) The Scriptures “are not of themselves clear and intelligible even in matters of the highest importance.” *Faith of Our Fathers*, p. 73
- b. The Bible also came to be viewed as incomplete.
 - 1) “The Bible does not contain all the teachings of the Christian religion, nor does it formulate all the duties of its members.” *The Faith of Millions*, pp. 153, 154
- c. The Bible can be understood.
 - 1) Private interpretation in 2 Peter 1:20 refers to origin, not understanding. Read 1:19-21.
 - 2) “Do not be unwise, but _____ what the will of the Lord is.” Eph. 5:17
 - 3) Fill in the following blanks and ask yourself if a book not meant to be understood would say the following.
 - a) “Blessed is he who _____ and those who _____ the words of this prophecy, and _____ those things which are written in it.” Rev. 1:3
 - b) The inspired Scriptures are profitable for _____, _____, _____, and _____ in righteousness and will result in the man of God becoming _____. 2 Tim. 3:16, 17
 - c) “So then _____ comes by hearing, and hearing by the _____ of _____.” Rom. 10:17

- d. The Bible is God's final revelation and is complete.
 - 1) Could an incomplete book could do all the things the Bible claims to do? Luke 1:3, 4; John 20:30, 31; 1 Cor. 14:37; 1 Tim. 3:15; 2 Tim. 3:15-17; 1 John 1:3, 4; 2:1; 5:13; Rev. 1:3
 - 2) All truth was promised in John 16:12, 13.
 - a) To whom was Jesus speaking when He made this promise?
 - b) Are any of the recipients of that promise still alive?
 - 3) How is the faith for which the Christian is to contend described in Jude 3?
 - 4) What are we to do if an angel comes with a new revelation? Gal. 1:6-9
4. Roman Catholicism and Power.
 - a. Through the centuries the Roman Catholic popes claimed more and more power for themselves, including power over civil governments.
 - 1) Pope Innocent III: "The successor of St. Peter stands midway between God and man; below God, above man, judge of all, judged of none."
 - 2) A papal bull called *Unam Sanctam*, issued by Pope Boniface VIII in A.D. 1302, claimed that "it belongs to spiritual power to establish the terrestrial power and to pass judgment if it has not been good." In other words, the Pope had authority over kings.
 - 3) The same bull stated, "Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff."
 - b. The Great Schism.
 - 1) For centuries there was conflict between the patriarchs of Rome and Constantinople, with the patriarchs of Constantinople refusing to acknowledge the bishop of Rome as the Universal Bishop.
 - 2) In A.D. 1054 the patriarch of Constantinople was excommunicated by Rome and the "Church" was soon formally divided into the Roman Catholic (western) and Orthodox (eastern) branches.
 - c. Why were the other ten apostles displeased with James and John in Matt. 20? What makes for true greatness in God's kingdom?
 - d. Elders are to shepherd the flock, but they are not to be _____ over it. 1 Peter 5:1-4

Lesson Five: The Protestant Reformation; Denominational Beginnings

“Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment...Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?” 1 Corinthians 1:10, 13

Note: Due to the subject matter, this lesson has more comments and fewer questions than most. Note that questions are marked with an * so that they will be easier to spot.

1. From ca. A.D. 600 to 1520 Catholicism dominated religious thought in the western world, with the Orthodox Church holding sway in Greece and the eastern parts of the old Roman Empire. Through the years there had been dissenters, but it was Martin Luther who launched the Protestant Reformation and changed the world forever.
 - *a. Research: when did Martin Luther publish his *95 Theses*? (Tradition says he nailed them to the door of a Catholic Church in Wittenburg, Germany).
2. There were many factors that led both to the beginning and the success of the Reformation.
 - a. Corruption in the Catholic Church.
 - 1) Pope Alexander VI (1492-1503) had six children by two different women and was said to have bribed 25 cardinals to secure his election.
 - *2) Simony was widespread. What is simony?
 - b. The Renaissance had renewed interest in ancient writings, including the ancient Bible texts.
 - c. A rising sense of nationalism led many to oppose the power of Rome.
3. Martin Luther.
 - a. Was troubled by the Catholic Church’s emphasis on justifying works and little emphasis on grace and faith.
 - *1) Where is the following found? “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”
 - *b. Luther was greatly disturbed by the sale of indulgences. What were indulgences?
 - c. Some key ideas of Luther.
 - 1) Authority was said to reside in Scripture alone and not in the Church. 2 Tim. 3:16, 17
 - 2) Salvation by faith alone.
 - *a) Find at least two Scriptures that refute this idea.
 - 3) Priests/ministers should be allowed to marry.
 - *a) Where had Paul written that forbidding to marry would be a doctrine of demons?
 - 4) The priesthood of believers.
 - 5) View of how to interpret Scripture.
 - a) Of Luther it was said that “he determined to abide by what the Scriptures did not forbid, instead of by what they enjoined.”

- b) Another reformer, Ulrich Zwingli, argued that everything not expressly enjoined in Scripture should be rejected.
 - *c) Would you say Luther or Zwingli was more correct in how we should interpret the Scriptures? Give Scriptures to support your answer.
4. John Calvin was an important reformer whose work will be studied in later lessons.
5. Reformation came to England when Henry VIII sought a divorce from Catherine of Aragon, a divorce the Pope would not allow.
- a. When the Church of England was declared free from Rome (ca. 1534) it claimed it was not creating a new church, but only reasserting its traditional independence from foreign bishops.
 - b. In the years after the break with Rome, the Anglican Church wavered between becoming a true Protestant church and holding onto traditions as an “English Catholic Church.” Even today the Anglican Church is considered the most Catholic of all Protestant churches.
6. In the 500 years since Luther, the Protestant world has seen many denominations emerge.
- a. The Presbyterian Church was one of the first to emerge from the Reformation.
 - b. The origins of the Baptist churches are disputed, but a Puritan Separatist named John Smyth left England and went to Holland in 1606 and is considered by most historians to be the principal founder of the Baptist movement.
 - 1) Through the years the Baptists have divided many times.
 - c. The Methodist churches originated in the early 1700s with the work of John and Charles Wesley.
 - 1) Dissatisfied with what they perceived to be a decline of spirituality in the Church of England, the Wesleys promoted a “methodical” approach to study, prayer, diet, exercise, etc.
 - d. The Holiness movement of the 1800s led to the formation of the Free Holiness Church, Church of the Nazarene, Salvation Army, several groups known as Church of God, and other lesser known denominations.
 - e. The Pentecostal movement (Assemblies of God; United Pentecostal Church; et al) grew out of the Holiness movement in the late 1800s and early 1900s.
 - f. The Church of Jesus Christ of Latter-Day Saints (Mormons) originated in the 1820s.
 - g. The Jehovah’s Witnesses had their beginnings in the late 1800s.
 - h. Today there are thought to be more than 1,500 separate religious bodies in the United States.
- *7. “What’s in a name?” Explain the significance of the following denominational names. (I.e., what does the name tell about the group or why was the name given to them)?
- a. Pentecostal
 - b. Presbyterian
 - c. Episcopalian
 - d. Seventh-Day Adventist

Lesson Six: Calvinism...I

“For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.” 2 Corinthians 5:10

1. Who was John Calvin and why is he important?
 - a. John Calvin (1509-1564) was a French-born theologian who spent most of his adult life in Geneva, Switzerland.
 - b. Calvin is best known for his *Institutes of the Christian Religion*, a work in which he sought to systematically explain God’s dealings with man.
 - c. His teachings did not launch the Protestant Reformation, but had a tremendous impact on the Protestant world and his influence is still felt today.
 - d. Calvinism is most easily explained by the acronym TULIP. (Calvin himself did not use the acronym, but his followers did and it is a fair representation of his teachings).

Total Hereditary Depravity. Because of the sin of their “father” Adam, babies are born in sin. And not only are they born in sin, but their depravity is so complete that they cannot choose to respond to the gospel of their own “free-will.”

Unconditional Election. Calvin taught that God’s predestination involved the creation of a “master list” of the saved and the lost before creation and the names on the list were unchangeable. Before your birth God had decided if you would be saved or lost.

Limited Atonement. Christ did not die for all men, but only those whom God had already put on His list.

Irresistible Grace. Because men had a completely depraved nature, even those on the list to be saved could not choose to believe. Thus God would send the Holy Spirit to remove the depravity, create saving faith in the ones already chosen, and then guide the saved in their understanding and interpretation of Scripture.

Perseverance of the Saints. Those who were on the list to be saved would be saved and could not be lost for any reason. Once saved, always saved.

Sovereignty of God. Some Calvinists have said the TULIP is rooted in the Soil that is God’s sovereignty. Calvinists assert that if man has any part in his salvation, then God has been stripped of His sovereignty. This is also their answer to the charge that the doctrines of unconditional election and limited atonement seem unfair. They reply that God is the sovereign ruler and can do whatever He wants to do.

2. Original Sin.
 - a. An important concept in both Roman Catholicism and Calvinism is the doctrine of original sin.
 - b. “Adam’s sin was not confined to himself but was transmitted, with its long train of dire consequences, to all his posterity. It is called original sin because it is derived from our original progenitor.” *Handbook of Church Doctrines*
 - c. Though previously taught by others, Augustine made this view prominent by ca. A.D. 400. Augustine is viewed by many as the father of Roman Catholic theology, but he also had a great influence on the thinking of John Calvin, a Protestant reformer.
3. Original sin and infant baptism. The practice of infant baptism (usually by sprinkling or pouring) is directly connected to this doctrine.
4. Original sin and the *Immaculate Conception*.
 - a. A question for Catholics and Calvinistic Protestants is this: if sin is inherited, was Jesus born in sin? If not, why not?
 - b. Calvinists give varying answers, but Roman Catholicism developed the doctrine of the Immaculate Conception which taught that by a miracle Mary was spared the stain of original sin at the time of her conception.
 - 1) Pope Pius IX: “by authority of Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a special grace and privilege of the Almighty God, in view of the merits of Jesus Christ, the Savior of mankind, was preserved free from the stain of all original sin, has been revealed by God, and therefore is to be firmly and steadfastly believed by all faithful.” This doctrine had been around for centuries but was not made official dogma until 1854.
 - c. Roman Catholicism would go on to teach that Mary never committed any sin and received the Bodily Assumption (her body did not decay in the grave, but was carried into heaven immediately). Made official dogma in 1950.
5. How do the following passages refute the idea of original sin?
 - a. Ezekiel 18:20
 - b. 2 Cor. 5:10
 - c. 1 Peter 1:17
6. 1 John 3:4 defines sin as _____, not being born.
7. Does the Bible picture infants as sinners?
 - a. When a generation was sentenced to die in the wilderness, the children did not perish with their parents because the children had no knowledge of _____ and _____.
Deut. 1:39

- b. New Testament baptism was for those who...
 - 1) _____. Mark 16:16; Acts 8:12; 18:8
 - 2) _____. Acts 2:38
- c. Is Acts 16:33 an example of infant baptism? Are there any examples of infant baptism in the New Testament?

Lesson Seven: Calvinism...II

“Come to Me, all *you* who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke *is* easy and My burden is light.” Matthew 11:28-30

1. Review of John Calvin and why he is significant. (See Lesson Six).
 - a. John Calvin (1509-1564) is best known for his *Institutes of the Christian Religion*, a work which sought to systematically explain God’s dealings with man.
 - b. While Calvin did not launch the Protestant Reformation, his teachings had a tremendous impact on Protestant thought and that influence is still felt today.
 - c. Calvinism is most easily understood through the acronym TULIP. (Calvin himself did not use the acronym, but his followers did and it is a fair representation of his teachings).

Total Hereditary Depravity.

Unconditional Election.

Limited Atonement.

Irresistible Grace.

Perseverance of the Saints.

Sovereignty of God. Calvinists assert that if man has any part in his salvation, then God has been stripped of His sovereignty. They also respond to the charge that their doctrine makes God seem unfair by asserting that He is the sovereign ruler and can do whatever He wishes.

2. If the point on total depravity is scripturally accurate everything else does fit together logically. But if, despite Adam’s sin, men still have the power to choose good or evil, obedience or disobedience, the entire system crumbles.
 - a. Review Lesson 6 and the section on Original Sin.
 - b. Be able to explain how Ezek. 18:20 and 2 Cor. 5:10 disprove the idea of inherited guilt.
 - c. Read Matt. 11:28-30 and Rev. 22:17. Calvin says man is unable to accept invitations such as those extended in these two passages. What kind of cruel God would tantalize men with an invitation impossible for them to accept?
3. Understanding Unconditional Election.
 - a. “God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass....By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly

and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.” *The Confession of Faith of the Presbyterian Church, U.S.A.*

- b. In other words, God had chosen who was to be on the list of the saved (or elect) and if you were not on the list you could not be saved, you were predestinated to perish.
4. Limited Atonement.
 - a. “Christ’s redeeming work was intended to save the elect only....” *The Five Points of Calvinism*, David N. Steele and Curtis C. Thomas (quoted in *What Love Is This?* by Dave Hunt)
 - b. Calvinists have written that the blood of Christ was shed in vain if it was shed for all men.
 5. The atoning blood of Christ. For whom did Christ die?
 - a. John 3:16
 - b. 1 Tim. 2:3-7
 - c. Hebrews 2:9
 - d. 1 John 2:1, 2
 6. How do the following refute the Calvinistic doctrine of unconditional election?
 - a. Acts 10:34
 - b. 2 Peter 3:9
 - c. Mark 16:15, 16
 - d. Acts 17:30, 31
 7. Salvation is not based upon an unconditional election, but is determined by...
 - a. _____ . Heb. 5:8, 9
 - b. _____ . Mark 16:15, 16
 - c. _____ . Acts 10:35
 - d. _____ . James 2:24, 26
 8. The Biblical doctrine of predestination.
 - a. What was foreordained in 1 Peter 1:18-20?
 - b. Read Eph. 1:3-14.
 - 1) Every spiritual blessing is _____ . 1:3
 - 2) He chose us _____ . 1:4
 - 3) We were predestined to adoption as sons _____ . 1:5
 - c. While the Bible does not teach Calvinistic unconditional election, it does teach that God had foreordained that Jesus would die for the sins of the world. He had also determined that the elect, the saved, those adopted as sons, etc. would be those who put their faith in Jesus. God

predetermined that His spiritual blessings would be limited to those who would come to Christ (#7 above), but it is up to each individual to decide if they are coming to Christ. God chose to put salvation in Christ—we can now choose to be in Christ or we can choose to remain outside of Christ. The choice is ours. What will we do with that choice?

Lesson Eight: Calvinism...III

“For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: “A dog returns to his own vomit,” and, “a sow, having washed, to her wallowing in the mire.”” 2 Peter 2:20-22

1. Review Lessons 6 and 7 for the significance and meaning of Calvinism. What are the five main points of Calvinism, i.e. what is represented by the TULIP?

2. Defining Irresistible Grace.
 - a. Because Calvin went beyond just teaching that man inherited the guilt of Adam’s sin (in itself a false doctrine) and taught that man was born in total depravity, it stood to reason that man could not choose salvation for himself.
 - b. Calvin taught that God did the choosing (the unconditional election), and then sent the Holy Spirit to call those elect to conversion and salvation. The elect, when they are called, do not have the ability to reject God’s call, but must submit to it.
 - c. “The Spirit is in no way dependent upon their help or cooperation for success in His work of bringing them to Christ....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.” David N. Steele and Curtis C. Thomas, *The Five Points of Calvinism, Defined, Defended, Documented* (from www.bible.ca/cal-I-creeds.htm)

3. Examining how men are called and if God’s grace is irresistible.
 - a. What is God’s power to save? Rom. 1:16
 - b. What did Jesus instruct His apostles to do in Mark 16:15, 16?
 - c. How many of the recorded conversions in the book of Acts took place without a human being preaching the gospel to the lost?
 - d. Stephen told his audience, “You always resist the Holy Spirit; as your fathers did, so do you” (Acts 7:51-53). How did his audience resist the Holy Spirit? How had their fathers done that?
 - e. Where do we read that men are called by the gospel?
 - f. Faith comes by _____, and _____ by the word of God. Rom. 10:17
 - g. The sword of the Spirit is the _____ of God. Eph. 6:17
 - h. If the doctrines of unconditional election and the subsequent irresistible grace are true, God is guilty of mocking mankind with every invitation to come and accept His blessings. E.g. Matt. 11:28-30; John 3:16; Mark 16:16; Rev. 22:17.

4. Perseverance of the saints defined.
 - a. This is also known as eternal security and once saved—always saved.
 - b. It follows logically that if God predestined a specific individual to salvation, then God cannot allow that one to be lost.
 - c. The once saved—always saved position is not limited to Calvinists. E.g. most Baptists today believe that man has the power to choose when it comes to accepting Christ and they also believe the invitation is open to all, but follow Calvin in teaching that once you are saved you can never choose to be lost again.
 - d. There are significant differences among the advocates of this doctrine when it comes to dealing with sin in the life of a “believer.”
 - 1) Some believe that sin, or at least gross sin, is proof one was never really saved. True Calvinists often struggle with doubts about being among the elect because they know they continue to sin.
 - 2) Some have taught that the body continues to sin, but the spirit is pure and does not participate in the sin.
 - 3) It is commonly taught that the “Christian” who sins will miss out on some of the rewards of heaven, but will not lose his salvation.

5. Once saved—always saved is not a Bible doctrine.
 - a. Many passages promise blessedness to a child of God “if....” See Gal. 6:9; Heb. 3:6, 14; 2 Peter 1:8; et al
 - b. List two passages where we are commanded to restore the erring brother and/or the one overtaken in a trespass.
 - c. Can a Christian be guilty of the sins listed in 1 Cor. 6:9, 10?
 - d. Was Simon ever saved? (Acts 8:12, 13) Do the words of Acts 8:20-23 describe one who is still saved?
 - e. Study the following passages: Ezekiel 18:24; 1 Cor. 8:11; 9:27; 10:1-13; Gal. 5:1-4; Heb. 10:26-31; 2 Pet. 2:20-22; 3:17

6. The sovereignty of God.
 - a. Calvinism makes two arguments from the sovereignty of God.
 - 1) First, if man had the power to choose (i.e. possessed free will), God would no longer be the Almighty ruler.
 - 2) Second, while the doctrine of unconditional election might seem unfair to us, God is the Sovereign Ruler and man has no right to question Him (Rom. 9:20).
 - b. God as the Creator had the right to choose the nature of those He created. That He chose to give man the power to reject Him does not strip Him of His sovereignty, for He will one day hold all men accountable for their rejection of Him.
 - c. God’s sovereignty does not allow Him to contradict His own nature. What do the following say about God?
 - 1) Acts 10:34
 - 2) 1 Tim. 2:3, 4
 - 3) Titus 1:2
 - 4) 1 John 4:8

Lessons Nine and Ten: Saved by Faith Alone or Is Baptism Also Necessary?

“But do you want to know, O foolish man, that faith without works is dead?...You see then that a man is justified by works, and not by faith only...For as the body without the spirit is dead, so faith without works is dead also.” James 2:20, 24, 26

1. “Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.” (*Methodist Discipline*, paragraph 69)
 - a. Salvation by faith only is taught by most Protestant churches.
 - b. In older Baptist literature you will sometimes find an insistence on repentance accompanying faith, but that has largely been replaced by “a decision for Christ” and/or “the sinner’s prayer.”
 - c. The Assemblies of God teach that salvation results from repentance toward God and faith in Christ Jesus.
2. Teachings on baptism vary among the denominations, but some of the more common views are...
 - a. Baptists teach that baptism is “not essential for salvation,” and call it a “figure or symbol of salvation.” They teach that “every Christian should be baptized, not in order to be saved but because he is saved” (*Church Member’s Handbook*, pp. 22, 23 [Southern Baptist]). Most Baptist churches require one to have been immersed before being accepted into the membership of the church.
 - 1) The teachings of the Assemblies of God on baptism are very similar to those of Baptists.
 - b. Roman Catholicism teaches that baptism brings forgiveness of sins, cleansing one of both original sin and personal sins.
 - c. With many groups it is seen as a sign of the regeneration, i.e. one is “born again” by his acceptance of Jesus and is then baptized.
 - d. From the website of the Lutheran Church, Missouri Synod: “Baptism...is one of the miraculous means of grace...through which God creates the gift of faith in a person’s heart...we believe...that when an infant is baptized God creates saving faith in the heart of that infant. That faith cannot yet...be expressed or articulated, yet it is real and present all the same.”
 - e. From the website of the Presbyterian Church (USA): “The Baptism of children witnesses to the truth that God’s love claims people before they are able to respond in faith.”
 - f. “Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion.” *Discipline of the Methodist Church*, introduction to paragraph 1910.
3. Arguments for infant baptism.
 - a. Children are born in sin and need cleansing.

- b. Baptism has taken the place of circumcision.
- c. Households or families were baptized in the first century.
4. Common “proof-texts” for salvation by faith only.
 - a. John 3:16. Belief is all that is necessary.
 - b. Romans 3:28 “By faith apart from the deeds of the law.”
 - c. Romans 4:3 “Abraham believed God, and it was accounted to him for righteousness.”
 - d. Romans 10:9, 10 “...that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”
 - e. Ephesians 2:8, 9 Saved by grace, through faith, and not of works.
 - f. The thief on the cross and the Philippian jailer are often cited as examples of being saved without being baptized. See Luke 23:39-43; Acts 16:30, 31.
 - g. In Acts 2:38 the word **for** (Gr. *eis*) means **because of**.
5. The absolute necessity of faith cannot be scripturally denied, but the Bible does not promise salvation to those who “only believe.”
 - a. *Vine’s Complete Expository Dictionary of Old and New Testament Words* lists the following elements involved in faith in God.
 - 1) A firm conviction, producing a full acknowledgement of God’s revelation or truth.
 - 2) A personal surrender to Him.
 - 3) A conduct inspired by such surrender.
 - b. What did the faith of Noah lead him to do (Heb. 11:7)? Abraham (Heb. 11:8-10, 17)?
 - c. Where do we read that we are not justified by faith alone?
6. The Bible does not treat “acts of trusting obedience” as works of merit that cancel grace. While Ephesians 2:8, 9 clearly states that salvation cannot be earned by our deeds, what is required in...
 - a. Matt. 7:21?
 - b. Heb. 5:8, 9?
 - c. Phil. 2:12?
7. It is important in studying any subject that we assemble all the facts and not just those from a few passages such as the ones listed in #3. Besides faith, what do the following passages require for salvation (forgiveness of sins)?
 - a. Mark 16:16

- b. Acts 2:38
 - 1) If **for** means **because of** in Acts 2:38, what does the same expression mean in Matt. 26:28?
 - 2) Does one repent because he has already been forgiven?
 - c. Acts 22:16
 - d. Rom. 10:9, 10
 - e. 2 Peter 3:9
8. If salvation is not by “faith alone,” how would you respond to someone who brings up...
- a. The thief on the cross?
 - b. The Philippian jailer?
9. Infant baptism is not taught in the New Testament.
- a. See Lesson 6, question 7.
 - b. What accompanied baptism in Mark 16:16; Acts 2:38; 8:12; and 18:8?
 - 1) Do the above passages teach that baptism creates faith or follows faith?
 - 2) Faith comes from _____ the _____ of God. Rom. 10:17
 - c. Has infant baptism taken the place of circumcision?
 - 1) No passage teaches it.
 - 2) The Old Testament is not our authority today. Rom. 7:1-4
 - 3) By what authority would girls receive infant baptism?
 - 4) Does the description of those with whom God has made His new covenant fit infants? Hebrews 8:10, 11
10. Can baptism be sprinkling, pouring, or immersion? Read John 3:23; Acts 8:36-39; Rom. 6:4; Col. 2:12 and be able to explain the method used for baptism in the New Testament.
11. What about Holy Spirit baptism? Are all to receive this baptism?
- a. Who has the power to baptize with the Holy Spirit? John 1:29-34
 - b. To whom was Jesus speaking when Holy Spirit baptism was promised in Acts 1:4-8?

- c. Read Acts 10:44-48; 11:1-18.
 - 1) Who “administered” the Holy Spirit baptism to Cornelius?
 - 2) Peter compared the events at the house of Cornelius to that which had happened at the beginning (11:15). What beginning was he referring to?
 - 3) Why did Holy Spirit baptism take place at the house of Cornelius?
- d. Summary: no one was ever commanded to receive Holy Spirit baptism and man was never empowered to administer it. We only have two recorded examples of Holy Spirit baptism (Acts 2, 10) and nothing indicates that Holy Spirit baptism was experienced by every first century Christian.

Lesson Eleven: Instrumental Music in Worship

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” Colossians 3:16

1. The testimony from history.
 - a. Right and wrong are established by Scripture and not history, but the history of instrumental music in “Christian” worship is interesting. (I will not cite sources, but this is not in dispute. A visit to a good library or a quick search of the Internet should verify these facts).
 - b. Christians writing in the 2nd through 5th centuries consistently speak of rejecting instrumental music.
 - c. Pope Vitalian is generally recognized as having introduced instrumental music to Roman Catholicism ca. A.D. 670.
 - d. It took several centuries for the organ to gain acceptance among the western (Roman) churches and it was generally rejected by the eastern churches. Even today the Orthodox Churches do not employ musical instruments in their worship.
 - e. Many Protestant churches initially rejected instrumental music, and it did not become widely accepted until the 18th and 19th centuries.
 - f. The term a cappella is taken from the Italian for “in the style of the chapel.”
2. Common argument: The Bible does not forbid the use of instrumental music.
 - a. According to John 4:23, 24, God is to be worshiped in _____ and _____.
 - b. Why were Nadab and Abihu killed in Lev. 10:1-3?
 - c. When God gives a specific command are we at liberty to do anything He has not forbidden?
 - 1) What wood was Noah commanded to use? Could he have used any that were not specifically forbidden? Gen. 6
 - 2) What kind of animal was to be used in preparing the water of purification? Num. 19
 - d. What kind of music has God commanded? Eph. 5:19; Col. 3:16
3. Common argument: Instruments were used in the Old Testament. 2 Chron. 29:25-31; Psalm 150
 - a. The Old Testament is not our authority.
 - 1) Dead to the _____ that they might be joined to Christ. Rom. 7:1-4

- 2) At the cross Jesus broke down the _____ of separation (partition) by abolishing the law of _____. Eph. 2:11-16
 - 3) See also Col. 2:11-17 and Heb. 8:7-13.
- b. List some things found in Old Testament worship that are never mentioned as part of New Testament worship.
4. Common argument: Instrumental music is simply an expediency.
- a. Some have argued that instrumental music is simply an aid to help the singing sound better. It is sometimes said that if a songbook can be used as an expedient to singing, instruments can be similarly used.
 - b. When used in the Old Testament, were instruments an expedient aid or an essential part of the worship? (See the passages listed above).
 - c. Songbooks aid us in fulfilling a command, but instruments add an entirely different kind of music to the worship.
5. Common arguments: Instrumental music is found in Eph. 5:19 and Col. 3:16.
- a. Through the years some have argued that the Greek word *psallo* meant to pluck and implied the use of an instrument.
 - 1) *Psallo* is found 5 times in the New Testament. It is never translated to pluck or play, but is translated **sing** in Rom. 15:9; 1 Cor. 14:15 (twice); **sing psalms** in James 5:13; **making melody** in Eph. 5:19.
 - 2) The making of melody in Eph. 5:19 is to be done in the _____.
 - 3) If *psallo* meant to play would it not require everyone to play?
 - b. In more recent times some have advanced the notion that psalms were originally performed to the accompaniment of instruments, so when psalms are mentioned in Col. 3:16 and Eph. 5:19 it is implied that they would be sung to the accompaniment of an instrument.
 - 1) The meaning of a word is determined by its usage and the key to psalms is to understand how the word is used in the New Testament.
 - 2) In Luke 20:42; 24:44; Acts 1:20; 13:33 the word psalm(s) has reference to what is written, not what is played.
 - 3) In Eph. 5:19 and Col. 3:16 the psalms (along with hymns and spiritual songs) are linked to singing, speaking, and teaching, but nothing about playing.

Lesson Twelve: Devotion to Mary

“And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, ‘Blessed *is* the womb that bore You, and *the* breasts which nursed You! But He said, ‘More than that, blessed *are* those who hear the word of God and keep it!’” Luke 11:27, 28

1. Roman Catholic exaltation of Mary.

- *. Note: Roman Catholicism contends that the “devotion to Mary” is on a lower level than the “adoration” of the Father, Son, and Spirit, but consider the following.
 - a. Highly honored.
 - 1) “Mary is at once our co-redemptrix, our mediatrix, our advocate, and our mother.” *Manual of Christian Doctrine*, p. 78 (*MCD* in later references)
 - 2) “Queen of angels and men.” “Queen of the universe.” *People’s Mass Book*, p. 583 (*PMB* in later references)
 - b. Sinless.
 - 1) “She never committed any sin, whether mortal or venial; she was always all fair and without spot.” *MCD*, p. 77
 - 2) See Lesson Six for a discussion of the doctrine of the Immaculate Conception.
 - c. Perpetual Virgin.
 - 1) “Mary was always a Virgin—before, during, and after childbirth.” *MCD*, p. 78
 - d. Bodily Assumption.
 - 1) Her sinless body was said to have been taken directly into heaven. While the Assumption of Mary is official dogma, Catholic scholars differ on whether she was taken into heaven without dying or after dying but before decay set in.
 - e. Full of Grace (Able to bestow God’s blessings on those who seek them through her).
 - 1) “Mary is called our advocate, because she is always interceding for us in heaven; our patron, because she constantly takes care of us.” *MCD*, pp. 78, 79
 - 2) “Be mindful, O Virgin Mother of God, when you stand in the sight of the Lord, to speak good things for us, and to turn away his wrath from us.” *PMB*, p. 340
 - 3) “What are the advantages of devotion to Mary? ‘1. Mary lavishes signal favors upon her servants; 2. She strengthens them in temptation; 3. She obtains for them the grace of perseverance; 4. She assists them in their last hour; 5. She introduces them into heaven.’” *MCD*, p. 79
 - 4) “Mary, plead for us, Intercede for us; Hope of sinners, O Mary! Thou art the portal to Life Immortal: Pray for us, O pray for us, O Mary.” *PMB*, p. 426 (song section)
 - f. Prayer is offered to Mary.
 - 1) It is sometimes said that prayers to Mary are simply requests that she pray with and for the one making the request, but that does not always appear to be the case.
 - a) She is seen as the patron who constantly takes care of those devoted to her.

- b) "I put all of my hope and my entire salvation in you." Alphonsus Liguori, "Doctor" of the Catholic Church (one of only about 33 men and women given the title of Doctor).
- 2) The Hail Mary (Ave Maria).
Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners now, and at the hour of death. Amen.
- 3) The Rosary is "a type of meditative prayer focused on the events in the life of our Lord and the Blessed Virgin."
 - a) It is most commonly recited using Rosary beads, but they are not required.
 - b) In a typical Rosary the Hail Mary is recited 53 times, but a full Rosary contains 253.
 - c) At the conclusion of the Rosary, the following is recited:
"Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, O clement, O loving, O sweet Virgin Mary!"

While all generations should call her blessed (Luke 1:48), how much honor should be given?

- 2. Miscellaneous observations.
 - a. Does the Bible ever use redemptrix, advocate, or Queen of the Universe in reference to Mary?
 - b. While Mary is blessed, read what the Lord said in Matt. 12:46-50 and Luke 11:27, 28.
 - c. Where do we find the last specific reference to Mary in the New Testament?
- 3. Was Mary sinless?
 - a. She was not born with Original Sin, for no one is. (See Lesson Six).
 - b. Do we ever read anything about Mary being the exception to Rom. 3:23 and 1 John 1:8-10?
- 4. Did Mary remain a virgin even after the birth of Christ? (Matt. 1:24, 25; 12:46-50; 13:55, 56)
 - a. Consider the implications of Heb. 13:4 and 1 Cor. 7:2-5 on the idea that Mary would have been "less holy" if she and her husband had enjoyed the normal sexual relationship of a married couple.
- 5. Did the physical body of Mary suffer the normal corruption of the grave?
- 6. Should Christians pray to Mary?
 - a. Are there any biblical examples of asking the dead to pray for us?
 - b. Do we read of New Testament Christians offering prayers and/or hymns to Mary?
 - c. Intercession:
 - 1) Heb. 7:25 says _____ makes intercession.

- 2) Rom. 8:26, 27 says the _____ makes intercession.
 - 3) _____ says Mary makes intercession?
7. Summary: the silence of the Scriptures provides a powerful testimony against the devotion to Mary seen in Roman Catholicism, Eastern Orthodox churches, and even to some extent in the Anglican churches.

Lesson Thirteen: Roman Catholicism—Apocrypha and Transubstantiation

“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; and when He had given thanks, He broke *it* and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’ In the same manner *He* also *took* the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.’” For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.
1 Corinthians 11:23-26

1. Roman Catholic Bibles contain seven books not found in the Bibles used by everyone else. In this lesson we will take a brief look at the history of these books known as the Apocrypha and why they should be rejected.
 - a. The Orthodox Church includes four books rejected by the Roman Catholic Church.
2. Some history of the Apocrypha.
 - a. The name is taken from a Greek word meaning hidden and is most commonly used of 15 pieces of literature written between 300 B.C. and ca. 30 B.C.
 - b. Three of the 15 have been rejected by Roman Catholicism (III Esdras; IV Esdras; and Prayer of Manasseh). Two were combined into one (Baruch and Letter of Jeremiah). Four were added to existing books (Additions to Esther; Prayer of Azariah; Susanna; Bel and the Dragon).
 - c. For more details on the Apocrypha I would recommend Steve Rudd’s website www.bible.ca/catholic-apocrypha.htm and *A General Introduction to the Bible* by Norman L. Geisler and William E. Nix.
3. The Apocrypha should be rejected because:
 - a. They do not claim inspiration.
 - b. Jews of the first century did not recognize them as canonical (i.e. authoritative and inspired). In fact, Josephus specifically notes that “because of the failure of the exact succession of the prophets” the history written between the time of Artaxerxes (i.e. the time of Ezra and Nehemiah) and the first century was not “deemed worthy of equal credit with the earlier records” (meaning the OT books as we know them).
 - c. The Apocryphal books are never quoted by Jesus or the apostles.
 - d. They did not gain widespread acceptance until the 5th century A.D. and were not officially canonized by Rome until A.D. 1546 by the Council of Trent.
 - e. Even 1 Maccabees acknowledges that no prophets existed in Israel at the time of the book’s writing. (See www.bible.ca/catholic-apocrypha.htm).

- f. They contain clear historical and chronological errors.
 - 1) E.g. Tobit is said to have been alive when Israel fell in 721 B.C., but was also alive when Jeroboam revolted ca. 930 B.C. Yet, he only lived 158 years.
 - g. They contain teachings that are contrary to the Bible.
 - 1) Praying for the dead is advocated in 2 Mac. 12:45, 46, but the Bible makes clear that death seals our fate. Heb. 9:27; 2 Cor. 5:10; Luke 16:22-26
 - h. Much more can be found at Rudd's website and the book by Geisler and Nix.
4. Transubstantiation.
- a. Roman Catholics have made the Lord's Supper into an elaborate ritual often called the Mass (from Latin for dismissal, since this was usually reserved for the last item of worship).
 - b. The Lord's Supper itself is called the Eucharist (from Greek to be thankful) and Roman Catholicism believes that in the Eucharist a miracle sometimes known as transubstantiation takes place.
 - 1) "When the priest pronounces the words of the form: 'This is My body, this is My blood;' Our Lord Jesus Christ becomes at that very instant really, truly, and substantially present under the appearances of bread and wine." *Manual of Christian Doctrine*, p. 417
 - 2) "Catholics believe that when Jesus said the words, 'This is my body....This is my blood,' he meant exactly what he said....So Jesus was saying over the bread and cup, 'This is myself,' and we believe that the bread and wine truly become the very person of Jesus." *"We Believe..." A Survey of the Catholic Faith*, Oscar Lukefahr, C.M.
 - *. At the conclusion of the Mass, any remaining bread and wine must be consumed, for the "body and blood" cannot simply be thrown out.
 - *. I once read of the elaborate ritual prescribed for the inadvertent dropping of a wafer. It had to be covered and was almost like a funeral.
 - c. Read carefully Matt. 26:26-30; Mark 14:22-26; Luke 22:19, 20; 1 Cor. 10:16-21; 11:23-34.
 - d. Where was the body of Jesus when He said, "This is My body"? (Matt. 26:26)
 - e. Where was the blood of Jesus when He said, "This is My blood"? (Matt. 26:28)
 - f. What did the Old Testament law forbid in regard to blood? Lev. 7:26, 27; 17:10-12
 - 1) In connection with this, think of Peter's attitude toward unclean foods in Acts 10:9-16.
 - g. What did Jesus mean when He said, "I am the door of the sheep?" (John 10:7) Did He mean what He said when He said, "I am the true vine?" John 15:1
 - h. There is no need for the repeated sacrifice of the Mass. Heb. 7:25-27; 10:10-14
 - i. What is the Lord's Supper? It is a memorial eaten in remembrance. 1 Cor. 11:23-26
 - 1) The Lincoln Memorial is an incredibly moving reminder of the man's greatness, but Lincoln himself is not there, only a memorial meant to remind us of him.

Lesson Fourteen: Pentecostal and Charismatic Beliefs

“Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.” 1 Corinthians 13:8

1. Origins of Pentecostalism and the charismatic movement.
 - a. John Wesley taught that sanctification came by a Second Work of Grace which resulted from “the saved” praying for the Holy Spirit to sanctify them.
 - b. The Holiness movement came to see this Second Work as the baptism of the Holy Spirit and believed its initial evidence was speaking in “unknown tongues.”
 - 1) Some Holiness groups believed the speaking in tongues that accompanied the baptism of the Holy Spirit to be a one-time experience in the life of a Christian, while others believed it could occur again and again.
 - c. The name Pentecostal was taken from the claim to replicate the events of Pentecost. This movement emphasized the ongoing practice of speaking of tongues, along with miraculous divine healing.
 - 1) Some of the smaller Pentecostal groups would handle poisonous snakes during their worship services.
 - d. In the latter half of the twentieth century, the charismatic movement (from Gr. *charisma* meaning gift) placed more emphasis on tongues and conducted their worship assemblies in a little more subdued fashion than the traditional Pentecostals.
2. The following are from the website of the Assembly of God, but reflect the thinking of several similar groups.
 - a. “Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers. (Isa. 53:4,5; Matt. 8:16,17; James 5:14-16)”
 - b. “All believers are entitled to receive the baptism in the Holy Spirit, and therefore should expect and earnestly seek the promise of the Father, according to the command of our Lord Jesus Christ. This was the normal experience of all believers in the early Christian church. With the experience comes the provision of power for victorious Christian living and productive service. It also provides believers with specific spiritual gifts for more effective ministry. The baptism of Christians in the Holy Spirit is accompanied by the initial physical sign of speaking in other tongues (unlearned languages) as the Spirit of God gives them audible expression. (Luke 24:49; Acts 1:4,8; 2:4; 8:12-17; 10:44-46; 11:14-16; 15:7-9; 1 Cor. 12:1-31)
3. Is deliverance from sickness provided for in the atonement?
 - a. Are we taught to pray for the sick? Scripture?
 - b. Were all first century Christians healed of their sicknesses? Scripture?

- c. If “deliverance from sickness is provided for in the atonement, and is the privilege of all believers,” why are healers like Oral Roberts, Jimmy Swaggart, et al needed?
 - d. Study the healing of the lame man in Acts 3 and the raising of Dorcas in Acts 9. Can anyone today duplicate these miracles?
 - e. Cf. Isa. 53:5 with 1 Pet. 2:21-25. “That we having died to _____, might live for _____—by whose stripes you were _____.”
4. Tongues.
- a. Was Holy Spirit baptism “the normal experience of all believers in the early Christian church”? See Acts 10:44-48; 11:13-18 and the reference to “as upon us at the beginning.” (Also see Lesson Ten, question 11).
 - b. Were the tongues spoken on Pentecost “ecstatic utterances” or actual languages known to mankind? Acts 2:1-11
 - c. Did every first century Christian speak in tongues? 1 Cor. 12:28-31
 - d. Read 1 Cor. 14, esp. verses 26-40 and list the rules laid down for the use of tongues in the first century.
5. The gift of tongues was never intended to be permanent. 1 Cor. 13:8-13
- a. These gifts would end when the perfect (complete, margin NKJV) had come, while faith, hope, and love would continue.
 - b. Does the perfect refer to the return of Christ or the completion of the Spirit’s revelation of truth?
 - 1) The use of “that” rather than “he” suggests a thing, not a person.
 - 2) Will hope abide after the return of Christ? Rom. 8:23-25
 - 3) The complete is explained by the part. 1 Cor. 13:9 defines the partial as the incomplete knowledge of prophecy and divine teaching that would soon be complete. Cf. John 16:12, 13 where Jesus had promised all truth to the apostles.
 - c. W.E. Vine in his comments on tongues:
“There is no good evidence for the continuance of this gift after apostolic times nor indeed in the later times of the apostles themselves; this provides confirmation of the fulfillment in this way of 1 Cor. 13:8, that this gift would cease in the churches, just as would ‘prophecies’ and ‘knowledge’ in the sense of knowledge received by immediate supernatural power (cf. 14:6). The completion of the Holy Scriptures has provided the churches with all that is necessary for individual and collective guidance, instruction, and edification.” P. 636

Lessons Fifteen and Sixteen: The Sabbath

“So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.” Colossians 2:15, 17

1. Two erroneous views of the Sabbath today.
 - a. Sunday is now the “Christian Sabbath.”
 - 1) However, most who refer to Sunday as the Christian Sabbath do not believe it is to be observed as a day of rest.
 - b. Some insist that the 7th day should still be kept as the Lord’s Sabbath.
 - 1) Best known for this are the Seventh-day Adventists, but there are also 7th Day Baptists, and other smaller groups who contend for the observance of the Sabbath today.
2. Arguments in favor of the 7th day Sabbath. (Not everyone who keeps the Sabbath would make all of these arguments, but these are some we might encounter).
 - a. God never authorized the switching or transfer of the Sabbath to Sunday.
 - b. The Sabbath was observed from the time of creation.
 - c. Jesus and His apostles observed the Sabbath.
 - d. The Old Testament ceremonial law (Law of Moses) was taken out of the way, but the Old Testament moral Law (Law of God/Ten Commandments) was never changed.
 - e. The Roman Catholic Church, and specifically the pope, changed the Sabbath to Sunday.
 - f. In A.D. 321 Emperor Constantine changed the day of rest from Saturday to Sunday.
 - g. Some have labeled Sunday worship as the mark of the beast. Cf. Rev. 13:16-18.
 - h. Worship on Sunday is connected to the ancient pagan custom of honoring the sun.
3. Did the pope change the Sabbath to Sunday?
 - a. I know of no historical claim to such.
 - b. If the Roman Catholic Church did make this claim, would claiming it make it so? Can you think of at least three things the Catholic Church claims that the 7th-day Adventists refuse to believe?
 - 1) E.g. the Roman Catholic Church contends that the Pope is infallible when he speaks *ex cathedra*, but 7th-day Adventists reject that claim.

4. The Edict of Constantine.
 - a. Ca. A.D. 320 Constantine, emperor of Rome, was “converted” to Christianity.
 - 1) Doubts have been raised about the sincerity and legitimacy of his conversion, but that is immaterial to this point.
 - b. Constantine then legalized Christianity and made the first day of the week a legal day of rest.
 - c. The emperor’s actions did not make Sunday the day of worship, but only gave legal status to a practice that had existed for almost 300 years.

5. The Bible and the Sabbath.
 - a. The word Sabbath is taken from a Hebrew word meaning to rest, cease, desist, etc.
 - b. Where do we find the first recorded example of people keeping the 7th day Sabbath?
 - c. What reason did the Lord give for Israel keeping the Sabbath in Deut. 5:12-15?
 - d. The Sabbath was to be a sign between _____ and the _____ of _____ . Ex. 31:12-17
 - e. According to Nehemiah 9:13, 14, when did the Lord make the Sabbath known to Israel?

6. The Law was ended at the cross.
 - a. What Old Testament prophet is quoted in Heb. 8:6-13 regarding the making of a new covenant?
 - b. When was the old covenant established?
 - c. The new covenant/testament required the _____ of Jesus. Heb. 9:10-17
 - d. The law of commandments was described as a _____ of _____ between Jews and Gentiles. Eph. 2:11-17
 - e. In order to be “married” to Christ, one had to be _____ to the _____. Rom. 7:1-4
 - f. What purpose did the law serve according to Gal. 3:23-25?

7. But were the Ten Commandments included in the covenant and law abolished at the cross?
 - a. What was written on the tablets of stone? Ex. 34:27, 28
 - b. Cf. Rom. 7:4 and Rom. 7:7. What law was under discussion?
 - c. The Sabbaths were part of the _____ of things to come. Col. 2:14-17

8. The first day of the week.
 - a. Find two passages that show the 1st day of the week had special significance to 1st century Christians.
 - b. When was Jesus raised from the dead? Mark 16:9; Luke 24:1, 5-7, 13, 21, 46

9. How would you answer the following objections?
 - a. If the 10 Commandments have been abolished, does that make adultery and murder acceptable?
 - b. Jesus kept the Sabbath. (Hint: Gal. 4:4)
 - c. Paul kept the Sabbath. Acts 13:14-16 is cited as proof.
 - d. The Sabbath was to be a perpetual covenant to be kept forever. Ex. 31:16, 17 (Hint: see Ex. 29:9; 30:8; Lev. 24:5-9; 25:33, 34; Heb. 7:11, 12; Num. 19:20, 21).
 - e. The Sabbath was to continue after Christ's death. Matt. 24:20 is offered as proof.
 - f. Only the ceremonial law was done away, not the moral law. (Sometimes distinguished by calling the former the Law of Moses and the latter the Law of God).
 - 1) Study the different ways the same law is described in Neh. 8:1, 3, 7, 8, 14.
 - 2) Jer. 31:32; 1 Kings 8:9, 21
 - 3) Rom. 7:4, 7
 - 4) Cf. Matt. 15:4 and Mark 7:10.
 - 5) Luke 2:22-24
 - 6) What were the two greatest commandments? Matt. 22:34-40

Lessons Seventeen and Eighteen: Jehovah's Witnesses...I and II

“But when He again brings the firstborn into the world, He says: ‘Let all the angels of God worship Him.’ And of the angels He says: ‘Who makes His angels spirits And His ministers a flame of fire.’ But to the Son *He says*: ‘Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your kingdom.’” Hebrews 1:6-8

1. Brief history of the Jehovah's Witnesses.
 - a. Charles Taze Russell (1852-1916) became a skeptic at about age 16, but at 18 became involved with Second Adventists. They helped restore his faith in the Bible, but they were also a key influence in his rejection of the idea of eternal punishment and his development of a great interest in Bible chronology and things related to the end of time.
 - b. In 1879 he began to publish the Watch Tower magazine and in 1881 formed Zion's Watch Tower Tract Society. (The two words Watch Tower would later become just one word).
 - c. Russell, a prolific writer and well-liked by people despite several scandals in his personal life, was able to build a small, but dedicated following.
 - d. After Russell's death Joseph Franklin Rutherford (1869-1942), usually known as Judge Rutherford, took the reins of the Watchtower Society and began to build the numbers.
 - e. Under Russell the congregations of “Bible Students” were relatively autonomous, but Judge Rutherford imposed rigid controls on the local congregations.
 - f. The name Jehovah's Witnesses was adopted in 1931.
 - g. From 1950 to 1961 the New World Translation was progressively released. This translation was most noted for the insertion of the name Jehovah into the New Testament despite a lack of any textual support for it.
 - h. Through the years the Watchtower has been noted for setting dates and then having to explain away the failure of the prediction.
 - 1) Russell set 1914 as the time of Armageddon, then revised his prophecy to say that Christ did come but it was an invisible presence.
 - 2) Rutherford set 1925 as the date and the Society suffered a huge drop in numbers for a few years after that.
 - 3) Later, Watchtower writings pointed to 1975 as the end.
 - 4) Since 1975 the Watchtower has been more cautious, but a 1990 edition of *Awake* does say: “this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away.”
 - i. Today the membership numbers more than 7,000,000 worldwide.

2. Doctrinal beliefs.

a. Rejection of the “Trinity.”

- 1) There is only one “Person” in the Godhead, i.e. God the Father, and He is known by the name Jehovah.
- 2) The Deity of Jesus is denied.
 - a) Jesus is a created being who is not to be worshiped. Jesus is also identified with Michael the archangel.
 - b) He was not put to death on a cross, but an upright stake.
 - c) Jesus was not raised from the dead with a physical body.
- 3) The Holy Spirit is not a Being or Personality, but “God’s active force” and “God’s power in action.” (Phrases taken from the Witnesses official website).

b. Man does not have a soul, but is a soul.

- 1) They mean by this that man does not have a soul or spirit that exists separate from the body. To Witnesses, the soul is simply the life-force of the body.
- 2) When the body dies all life has ceased until the body is raised.

c. The Last Times.

- 1) Jesus returned in 1914 to establish His kingdom. It was at that time that Satan and his angels were expelled from heaven and cast to the earth.
- 2) The coming of Jesus in 1914 was invisible, but His “presence” is still here.
- 3) Armageddon is imminent.
 - a) Because 1914 marked the beginning of the end, the Watchtower contended for years that Armageddon had to come before all those living in 1914 have died.
 - b) In recent years they have dropped the references to those living in 1914, but they still teach it as imminent.
- 4) Following Armageddon there will be a 1,000 year period in which people will be given the opportunity to prove themselves worthy of eternal life.
 - a) Most people will be raised from the dead and given a second chance during the millennium.
 - b) Apostate Witnesses, those who battle against Christ at Armageddon, and those who died as a judgment from God (as in the flood or at Sodom) are exceptions to the second chance.
- 5) Only 144,000 anointed will be spirit beings dwelling in heaven; eternal life for everyone else will be in a physical body on the renewed earth.
- 6) The wicked will not suffer eternal torment, but will cease to exist (annihilation).

d. Satan.

- 1) Was once a perfect “son of God,” but sought his own glory.

- 2) He persuaded Adam and Eve to obey him and thus set in motion the great issue of the ages; viz. to whom does true sovereignty belong?
- 3) The “vindication of Jehovah” is a key theme of Jehovah Witness theology.
- e. The Bibles commonly used are corrupt translations and only the New World Translation (NWT) can be relied on.
- f. Blood transfusions are sinful.
 - 1) In recent years there have been some allowances made for the medical use of blood, but standard transfusions of whole blood, plasma, and/or platelets are still forbidden.
- g. All holidays are to be shunned.
 - 1) Christmas, Easter, etc. are considered religious perversions.
 - 2) National holidays are a violation of their “neutrality.”
 - 3) Birthdays are also off-limits.
- h. Relationship to civil governments.
 - 1) Members are taught to obey the laws of the land in which they live.
 - 2) However, they are to remain completely neutral in the political affairs of this world, thus they will not vote, serve in the military, etc.
 - 3) They will not pledge allegiance to the flag. To pledge allegiance to the country is to violate their neutrality and to salute the flag is to participate in idolatry.
3. Jesus is not a created being, but is Eternal and is Deity.
 - a. Note: the KJV, NKJV, and NASB render the Hebrew Tetragrammaton (i.e. the word YHWH) as LORD, while the NWT has Jehovah. The Witnesses insist that the word LORD (all capitals) or Jehovah can only be used of the Father and never of Jesus. Their NWT refers to Jesus in John 1:1 as “a god,” i.e. a mighty one, but not God, in the sense of an eternal Almighty One.
 - b. List the prophetic names given Him in Isa. 9:6, 7. Who is the mighty God of Isa. 10:20, 21?
 - c. Who is a stone of stumbling and rock of offense in Isa. 8:13, 14? 1 Peter 2:8?
 - d. How many Gods were formed before and after the LORD? Isa. 43:10; cf. John 1:1.
 - e. Who is the Savior? Isa. 43:11; Luke 2:11; Titus 2:13; Phil. 3:20
 - f. Who is the first and the last? Isa. 44:6; Rev. 1:17
 - g. “But to the _____ He says, ‘Your throne, _____, is forever and ever.’” Heb. 1:8
 - h. To whom is every knee to bow in Rom. 14:11? In Phil. 2:10, 11?
 - i. Why did the Jews take up stones to kill Jesus in John 8:59? Cf. Exodus 3:13, 14.

4. Is Jesus to be worshiped?
 - a. Twice John was warned not to worship an angel. Rev. 19:10; 22:8, 9
 - b. To whom was worship given in Rev. 5:8-14?
 - c. Was anyone ever rebuked for worshiping Jesus in the following passages? Matt. 2:2, 8, 11; 8:2; 9:18; 14:33; 15:25; 28:9, 17; Mark 5:6; Luke 24:52; John 9:38
 - d. Heb. 1:6 exhorts the angels to worship Jesus and even the NWT rendered it this way until 1971 when they changed it “do obeisance.”
5. Use a concordance and look up the words witness and witnesses in the book of Acts. How many times are the words used of witnesses of Jesus? How many times of witnesses of the Father?
 - a. Remember that to the Jehovah’s Witnesses only the Father can be called Jehovah.
6. What is the one name in which salvation is found? Acts 4:10-12
7. Who will be saved according to Acts 2:21? Baptism for the remission of sins is in whose name? Acts 2:38
8. Study Rom. 10:13 and the surrounding context. Who is the Lord (Jehovah in NWT) whom we are to call upon?

Lessons Nineteen and Twenty: Jehovah's Witnesses...III and IV

“And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.” Matthew 10:28

1. The Holy Spirit is a divine being.
 - a. The Watchtower says, “...it is logical to conclude that the holy spirit is the active force of God. It is not a person but is a powerful force that God causes to emanate from himself to accomplish his holy will.” *Reasoning from the Scriptures*, p. 381
 - b. While the Witnesses seek to explain away all of the following references as the personification of a “thing,” the Scriptures (even their own biased *New World Translation*) clearly demonstrate the personality of the Spirit.
 - c. To whom did Ananias lie in Acts 5:3, 4?
 - d. What characteristics of personality or being is the Holy Spirit said to have in the following?
 - 1) Rom. 15:30 (*Sample answer*: love. Things don't love, but a divine being can love).
 - 2) 1 Cor. 2:10, 11
 - 3) 1 Cor. 12:11
 - 4) Eph. 4:30
 - 5) 1 Tim. 4:1
 - e. John 14-16 contains reference after reference to the Holy Spirit as One who possesses the characteristics of personality (existence as a distinct being and not simply a force).
 - 1) John 14:16, 17, 26
 - 2) John 15:26
 - 3) John 16:7-14
2. Does man possess a soul or is he a soul?
 - a. The Watchtower describes man as a soul (Heb. *nephesh* and Gr. *psuche*) and defines it simply as being a living being. Man does not have a soul, but is a soul.
 - 1) They define the spirit (Heb. *ruach* and Gr. *pneuma*) of man as the breath or life-force within him.
 - 2) When Jesus committed His spirit to God, Witnesses contend that He was simply acknowledging that God had the power to make Him breathe again.
 - b. Defining soul and spirit.
 - 1) The Witnesses are correct in stating that the word soul sometimes means no more than a person and the word *pneuma* can refer to the breath.
 - 2) However, they err greatly when they fail to acknowledge that words can various meanings depending upon the context in which they are used.

- 3) *Merriam Webster's Collegiate Dictionary, Tenth Edition* (1993) lists 8 definitions for soul and 14 for spirit.
 - c. Soul sometimes means more than being alive.
 - 1) Acts 2:27 distinguishes between the soul and body of Jesus.
 - 2) According to Matt. 10:28, the _____ can be killed without killing the _____.
 - 3) What will turning a sinner from the error of his way do for him? James 5:20
 - d. Study 2 Cor. 4:16—5:8.
 - 1) What is the earthly house of this passage?
 - 2) One must be absent from the _____ to be _____ with the Lord.
 - e. Peter referred to his body as a _____ that must soon be put off. 2 Pet. 1:12-15
 - 1) Did Peter not see himself as having an existence separate and apart from his body?
3. Life after death?
- a. Jehovah's Witnesses contend that when the body breathes its last all life ceases until God reanimates the body with breath (spirit) and he is again a living soul.
 - 1) See #2, d, e above. Death was not viewed as the end of all existence by the apostles.
 - b. The Watchtower goes on to say that at the final judgment the wicked will be cut off forever, but there will be no conscious eternal torment, instead, the wicked will cease to exist.
 - 1) Witnesses use the analogy of a father with his children and say that since no father would "torture" his children, how can we think that a God who is love would torture His children?
 - 2) While that may be a legitimate question, the Witnesses themselves acknowledge that the God who is love has drowned some of His children (the Flood), rained burning sulfur on some (Sodom), struck dead others (Uzzah), and will cut off forever the rebellious.
 - c. The argument is that when words such as destroy, destruction, perish, etc. are used of sinners it means a complete loss of existence.
 - 1) Vine says of the Greek word *apollumi* that "the idea is not extinction but ruin, loss, not of being, but of well-being. This is clear from its use, e.g. of the marring of the wine skins, Luke 5:37." p. 164
 - 2) The idea of loss of well-being is seen in Matt. 10:6; 15:24; Luke 15:4, 24, 32 where it is translated lost; Luke 15:17 where it is rendered perish; and Rom. 14:15 where it is given as destroy.
 - 3) If the word does not necessitate loss of complete existence in those passages, why is it the required meaning in Matt. 10:28; John 3:16; and 1 Cor. 1:18?
 - d. How is the punishment of sinners described in the following:
 - 1) Matt. 8:12?
 - 2) Matt. 13:41, 42, 49, 50?

- 3) Matt. 25:41, 46?
 - 4) Mark 9:47, 48?
 - 5) Luke 16:23, 24, 28?
 - 6) Heb. 10:28, 29?
 - 7) Rev. 14:9-11?
 - 8) Rev. 21:8?
 - e. Will there be a “second chance resurrection?” Study the following passages and be prepared to explain what, if any, relevance they have to this question.
 - 1) Luke 16:19-31
 - 2) John 5:28, 29
 - 3) 2 Cor. 5:9, 10
 - 4) Heb. 9:27
4. One hope or two? Eph. 4:4
- a. Jehovah’s Witnesses teach two very different hopes for two classes of people.
 - 1) The 144,000 anointed ones will spend eternity in heaven as spiritual beings.
 - 2) All other righteous people (the Great Multitude) will spend eternity on the renovated earth.
 - b. Proof texts for the 144,000.
 - 1) Rev. 7:4-8
 - a) If this number is to be taken literally, what nationality do all of these come from?
 - b) Where are the 144,000 in 7:1-4?
 - c) Where is the great multitude in Rev. 7:9-12?
 - 2) Rev. 14:1-5
 - a) Where are the 144,000 in this chapter?
 - b) If taken literally, these must be unmarried _____.
 - c. How is the character of God described in Acts 10:34?
 - d. Where is the hope of the Christian? Col. 1:5; 1 Pet. 1:3-5
 - e. What did Abraham and the other patriarchs seek? Heb. 11:13-16; 12:22-24
 - f. Those who have done good will come forth to the resurrection of _____. John 5:28, 29
 - g. Read Matt. 25:31-46. Do some of the righteous receive a heavenly reward and others an earthly one or do all of the righteous receive the same blessing?

- h. Eph. 4:4-6
5. Is it a sin to receive a blood transfusion?
- a. Proof-texts used by Jehovah's Witnesses. Lev. 17:10-14; Acts 15:19, 20, 28, 29
 - b. Blood is called the _____ of the flesh in Leviticus.
 - c. Is there not a vast difference between eating the blood of one who has been killed (given up their life blood) and receiving a transfusion from a living person who has only donated a portion of their blood, but has not surrendered their life blood?
 - d. While some nourishment can be given intravenously, blood transfusions are not for the purpose of nourishment/nutrition, but to replace that which flows through the veins and arteries.
6. Is it wrong to celebrate birthdays?
- a. The Watchtower's "proof" is that the only two birthdays mentioned in the Bible were those of wicked men. Gen. 40:20; Mark 6:21
 - b. Do these two passages establish that birthday celebrations are wrong? Be able to explain and defend your answer.
7. How would you respond to the contention that it is wrong to pledge allegiance to the flag?
8. While the Witnesses have some unique twists on the end times, an understanding of dispensational premillennialism will prepare you for most of the end-time teachings of the Watchtower. This material will not deal extensively with the errors of premillennialism, but these notes from another study should be helpful. #2, 4 should be especially relevant to the teachings of the Watchtower.
1. Some facts about premillennialism.
- a. Premillennial means "before the millennium," so premillennialism reflects the belief of many that we are living in the days leading up to the time when Jesus will return to establish His kingdom and reign for 1,000 years on this earth.
 - b. Premillennialism takes many different forms, but the one most prevalent today is dispensational premillennialism. (Unless noted, it is this type being discussed).
 - c. Basic tenets of dispensational premillennialism.
 - 1) The church is not the kingdom of OT prophecy. The church was established when the Jews rejected Jesus as their King and crucified Him.
 - 2) When Jesus returns He will establish the kingdom of prophecy and reign on this earth for 1,000 years.
 - 3) At the end of the millennial reign, Satan will be loosed for a short time before his final defeat and the final judgment of all men.
 - a) The righteous dead are resurrected at the time of the Rapture and the wicked are raised for judgment at the end of the millennial reign of Jesus.
 - 4) Just before the return of Jesus to establish His kingdom there will be a Great Tribulation that lasts 7 years. During that 7-year period the Jews will be converted to Christ and the Jews will then convert many more to Christ.
 - a) Most premillennialists believe the nation of Israel remains a vital part of God's plan.

- 5) The Tribulation will end with the Battle of Armageddon, a physical battle fought in Palestine, in which Satan and his forces will be defeated.
 - 6) Just before the Tribulation Jesus will silently and secretly return to Rapture the faithful. Without warning, all the righteous will suddenly disappear from the earth. Then, after the Tribulation, they will return to the earth with Jesus for the millennial reign. (This is the most commonly taught variation, though some place the Rapture in the middle of the Tribulation and others near the end).
 - 7) Note on historic premillennialism. Found in many older Protestant writings, historic premillennialism teaches that Jesus will return to the earth to establish an earthly kingdom, but does not include the doctrines of the Rapture and Tribulation. With the influence of the Scofield Bible, Dallas Theological Seminary, Jerry Falwell, Pat Robertson, Tim LaHaye, et al, the dispensational view of premillennialism has become far more widespread than the older historic premillennial position.
2. Has the kingdom of prophecy been established?
- a. Read Daniel 2:31-45.
 - 1) When was God going to set up His kingdom?
 - b. What did both John and Jesus say about the kingdom of heaven? Matt. 3:1, 2; 4:17; Mark 9:1
 - c. Peter linked the promise that the Christ would sit on David's throne to the _____ of the Christ. Acts 2:29-36
 - d. Jesus promised to build His _____ and give Peter the keys of the _____ of _____. Matt. 16:18, 19
 - e. Read Acts 3:22-26. Of what time period had all the prophets spoken?
 - f. Read Psalm 110:1-4. Find at least two NT quotations from this psalm. The Messiah would rule in the midst of His _____.
 - g. The Colossians had been delivered from the power of _____ and conveyed (translated, transferred) into the _____ of God's Son. Col. 1:12, 13
3. The Rapture.
- a. How many times is the word Rapture found in the New Testament?
 - b. 1 Thes. 4:13-18 does not teach it.
 - 1) What sounds are associated with the return of Jesus in this section?
 - 2) Premillennialists argue that this is the Rapture because it does not mention the resurrection of the wicked. Why do you think the wicked are not mentioned in 1 Thes. 4:13-18?
 - 3) Remember that chapter divisions came long after the writing of 1 Thessalonians. In ch. 5 where the discussion continues, Paul tells us that the Day of the Lord will mean sudden destruction for some and salvation for others. 1 Thes. 5:3, 9-11

c. 2 Thessalonians 1

- 1) The return of the Lord will mean _____ for the righteous (2 Thes. 1:7) and vengeance for those who do not _____ the gospel and who do not _____ God. 2 Thes. 1:8
- 2) Cf. 1 Thes. 1:9, 10 with 2 Thes. 1:7-12. That for which the faithful were longing would be destructive to the wicked.

d. John 5:28, 29

- 1) The _____ is coming when _____ in the graves will hear the voice of Jesus and come forth. While some will partake of the resurrection of life and others the resurrection of condemnation, all will come forth at the same time.

4. Matthew 24

- a. Many believe Matt. 24 depicts the Rapture and the Great Tribulation. 24:6-8, 21, 27, 29-31, 40, 41
- b. Read Matt. 23:29—24:2. All these things will come upon this _____ (23:36). What does *all things* refer to in this verse?
- c. Matt. 24:1, 2 foretold the complete destruction of what?
- d. What time limit did Jesus put on His words? Matt. 24:34
- e. Matt. 24 was a prophecy (promise) that Jerusalem would be destroyed. This prophecy was fulfilled in A.D. 70 by the Roman armies.
- f. Cf. the language used in Matt. 24:29-31 with the language used by Isaiah to depict the downfall of Babylon. Isa. 13:1, 6, 9, 10, 13-19

Lesson Twenty-one: The Church of Jesus Christ of Latter-day Saints (Mormons)...I

“But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.” Galatians 1:8, 9

1. Brief History.
 - a. Joseph Smith, Jr. (1805-1844) founded the Church in 1830 in Palmyra, NY.
 - b. Smith saw his First Vision in 1820 in which he was told not to join any of the churches because they were all corrupt. (I will not always insert words such as *alleged* in reference to the claims of Smith every time I feel they would be justified, but will simply relate the history as he claimed it happened. JRG)
 - c. In 1823 Smith was shown some golden plates by the angel Moroni.
 - d. In 1827 he began to translate the golden plates and in 1830 published *The Book of Mormon*.
 - e. The church moved to Kirtland, OH in 1831 and built their first temple there in 1836.
 - f. In 1837 the Mormons moved to Missouri where they would remain until 1839.
 - g. From 1840 until 1846 the Mormons would be headquartered in Nauvoo, IL. By 1840 they claimed 30,000 members.
 - h. In 1843 Smith publicly declared that he had received a revelation authorizing plural marriages. In Section 132 of *Doctrines and Covenants* this revelation regarding multiple spouses is referred to as a “new and everlasting covenant.”
 - 1) *Doctrines and Covenants* now has the following in its introduction to Section 132: “it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831.”
 - 2) In other words, historical records have established that Smith was practicing polygamy long before the revelation. This is despite the word *new* being used in the revelation.
 - 3) Section 132 also teaches that marriages that are sealed on earth will continue in heaven.
 - 4) The *everlasting covenant* of plural marriages had to be rescinded in 1890 under pressure from the United States government.
 - i. Because of an attack on a newspaper office in Nauvoo, Smith was jailed in 1844 and while awaiting trial was killed in a gun battle when a mob stormed the jail.
 - j. In 1846 the Mormons left Illinois and in 1847 founded Salt Lake City in what was then Mexico, but would soon become a US territory.

- k. After a power struggle following the death of the Prophet, the Reorganized Church of Jesus Christ of Latter-day Saints was founded in 1860 with Joseph Smith III as President and Prophet. (This group changed its name in 2001 to the Community of Christ).
 - l. In 1890 LDS President Wilford Woodruff issued a *Manifesto* instructing Mormons to obey anti-polygamy laws. This cleared the way for Utah's statehood in 1896.
 - m. In 1978 black males were admitted to the priesthood for the first time.
 - 1) The Book of Abraham (part of the *Pearl of Great Price*) had stated that those of the lineage of Ham were not qualified for the priesthood.
 - 2) Historically Mormon leaders affirmed that black skin was the mark put on Cain and was preserved through the flood by Ham's wife Egyptus (a descendant of Cain). They also taught that to be born black was evidence of being less worthy in one's pre-existence.
 - 3) It is commendable that the LDS has changed these racist views, but don't forget that their previous racism and racist statements came directly from "apostles and prophets."
 - n. Today the LDS numbers about 13,000,000 worldwide, with about 6,000,000 of those in the United States, and is headed by President Thomas Monson.
2. Basic doctrines of Mormonism.
- a. **Continuing revelation** is necessary for a Church to properly function.
 - 1) They believe Joseph Smith, Jr. was the first prophet and was charged with the restoration of the true church.
 - 2) They believe Smith was succeeded as Prophet by Brigham Young and the line of succession continues until this day with President Monson.
 - 3) Also insist that "living apostles" are necessary to be a Scriptural church. Eph. 2:19-22
 - b. **Mormons consider four books as Scripture:** the Bible, *The Book of Mormon*, *Doctrines and Covenants*, and the *Pearl of Great Price*.
 - 1) They usually qualify their statements about the Bible with, "as far it is correctly translated." 1 Nephi 13 refers to "plain and precious" things that have been removed from the Bible.
 - 2) The "discovery" of *The Book of Mormon* is most important to the justification of the LDS, but most of the unique Mormon teaching is actually found in *Doctrines and Covenants*.
 - c. **God.**
 - 1) The LDS Church teaches that God was once a man who has now been exalted.
 - 2) God (Elohim) has a body of flesh and is married. In fact, all people existed first as God's spirit children before receiving a human body.

- 3) Jesus Christ (Jehovah) was the firstborn of God. Past Mormon Prophets have stated that Jesus was the Son of God on earth because God was His father in the same way that any other man would become the father of a child.
- 4) Brigham Young taught that Adam was God, but his Adam-God teaching is rejected today.

d. **Marriage.**

- 1) Marriages sealed in the Temple will continue in heaven.
- 2) The practice of polygamy has been discontinued here on earth, but if a widower, who was sealed to his first wife, remarries, he is allowed to be sealed again and will be able to practice polygamy in heaven.

e. **Priesthood.**

- 1) Male members receive two orders of the priesthood, i.e. that of Aaron and Melchizedek.
- 2) At 12 one can become a deacon and at 19 he can become an elder. Cf. 1 Tim. 3:1-13; Titus 1:5-9.

f. **Nature of man.**

- 1) Enjoyed a pre-existent state with God.
- 2) Can one day be a God having rule over his own world/creation.
 - a) “As man now is, God once was; as God now is, man may be.” Lorenzo Snow, 5th President
- 3) Important note: LDS leadership has sought to distance itself in the general public’s eye from the doctrine of God having been a man and man becoming a God, but the doctrine is still taught to the “mature” Mormons.

g. **Heaven is comprised of three parts.**

- 1) The celestial kingdom, the highest and best, is reserved for faithful LDS adherents.
- 2) The terrestrial kingdom is for the “good” people who were religiously wrong.
- 3) The telestial kingdom is for almost everyone else.
- 4) Only the worst of the worst actually spend eternity in torment.

h. **Baptism for the dead.**

- 1) Elijah is said to have appeared to Smith and revealed this doctrine.
- 2) Mormons believe they can be baptized on behalf of dead people and gain the remission of sins for them, if the dead person is willing to accept it.

i. **The Word of Wisdom.**

- 1) Section 89 of *Doctrines and Covenants* is commonly known as the Word of Wisdom and restricts Mormons from the use of tobacco, alcoholic beverages, coffee, and colas.

- 2) The actual language forbids “hot drinks,” but that is interpreted today to mean drinks with caffeine. Thus coffee and tea are forbidden, whether iced or hot, but hot chocolate is allowed even though it is both hot and contains some caffeine.
 - 3) The Word of Wisdom also exhorts that meat be eaten sparingly, but the LDS puts little, if any, emphasis on this today.
3. *The Book of Mormon.*
- a. This book, now subtitled *Another Testament of Jesus Christ*, is alleged to be the history of two groups of immigrants to the Americas.
 - 1) The first group, the Jaredites, emigrated from the Old World at the time of the Tower of Babel. They built up a great civilization before destroying themselves ca. 600 B.C.
 - 2) The second and more important group left Jerusalem ca. 600 B.C. From the tribe of Manasseh they eventually split into two groups. The Nephites, the righteous branch, were eventually destroyed by their kinsmen the Lamanites (cursed with dark skin because of their wickedness).
 - a) American Indians are Lamanites.
 - 3) A third group left Jerusalem ca. 588 B.C. and eventually joined up with the Nephites.
 - 4) Jesus made a post-resurrection appearance to the inhabitants of the Americas.
 - 5) The golden plates from which Smith translated the Book of Mormon were hidden by Moroni, son of Mormon, the last of the Nephites who perished ca. A.D. 421.
 - b. Almost the entire *Book of Mormon* is factually and historically inaccurate.
 - 1) It portrays the pre-Columbian New World as a place of elephants, horses, cattle, swine, wheat, barley, silk, steel and other things for which no archaeological evidence exists.
 - c. The stories of the barges in Ether 2 and the headless man in Ether 15 who raises up on his hands and struggles for breath are obviously fictional.
 - d. It condemns polygamy. Jacob 1:15; 2:23, 24
 - e. A book that was supposedly written in “Reformed Egyptian” (a language no linguist has ever found preserved in history) contains numerous quotations from the KJV of the Bible.
 - 1) In 3 Nephi 20:23-26 a quotation from Moses is made, but Smith, rather than to go to Deut. 18 for the original reference, quoted from Peter’s words in Acts 3:22-26. This presents a problem, for, as the story goes, the Nephites had left Jerusalem 600 years before Peter added his own comments to the quotation from Deut. 18.

Lesson Twenty-two: The Church of Jesus Christ of Latter-day Saints (Mormons)...II

“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was **once for all delivered** to the saints.” Jude 3

1. “We need no more Bible.”
 - a. Roman Catholicism and Mormonism share a similar foundation in that both are built upon a belief that the Bible is inadequate and the Church must be guided by continuing revelation.
 - 1) “The Bible does not contain all the teachings of the Christian religion, nor does it formulate all the duties of its members.” *The Faith of Millions*, pp. 153, 154
 - 2) “Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written” (2 Nephi 29:6, 10).
 - 3) “...but if we had no Bible, we would still have all the needed direction and information through the revelations of the Lord to his servants the prophets in these latter days.” *A Marvelous Work and a Wonder*, p. 40
 - b. Misapplied Scripture.
 - 1) The LDS contend that Ezek. 37:15-17 is a prophecy of *The Book of Mormon*. The two sticks are explained as those on which a scroll would be wound, with the stick of Judah representing the Bible and the stick of Ephraim *The Book of Mormon*.
 - 2) Does Ezek. 37:15-28 ever mention two scrolls?
 - 3) Rather than two scrolls being joined as one, the Lord was speaking of a time when the two _____ would again be one.
 - c. The Scriptures are complete.
 - 1) In John 16:12, 13, what did Jesus promise the Holy Spirit would do for the apostles?
 - 2) What should our attitude be toward any preaching a different gospel from that preached by the apostles and prophets in the first century? Gal. 1:6-9
 - 3) The inspired Scriptures could make the man of God _____ and thoroughly equipped for _____ good work. 2 Tim. 3:16, 17
 - 4) We are to contend for the faith _____ delivered. Jude 3
 - d. The gift of prophecy was never intended to be permanent. 1 Cor. 13:8-13 (Cf. Lesson 14).
 - 1) The various gifts present in the first century, including prophecy, would end when the perfect (complete, *margin NKJV*) had come, while faith, hope, and love would continue.

- 2) The perfect refers to the completion of the Spirit's revelation of truth, not the return of Christ.
 - a) The complete is explained by the part. 1 Cor. 13:9 defines the partial as the incomplete knowledge of prophecy and divine teaching that would soon be complete. Cf. John 16:12, 13 where Jesus had promised all truth to the apostles.
 - 3) Consider W.E. Vine's comments on tongues:

"There is no good evidence for the continuance of this gift after apostolic times nor indeed in the later times of the apostles themselves; this provides confirmation of the fulfillment in this way of 1 Cor. 13:8, that this gift would cease in the churches, just as would 'prophecies' and 'knowledge' in the sense of knowledge received by immediate supernatural power (cf. 14:6). The completion of the Holy Scriptures has provided the churches with all that is necessary for individual and collective guidance, instruction, and edification."

Complete Expository Dictionary of Old and New Testament Words, p. 636
2. Joseph Smith, Jr. was not a prophet.
 - a. His character.
 - 1) In 1826, six years after he allegedly had his First Vision and three years after being shown the golden plates, he was convicted of disorderly conduct. In 1971 the original court document was found in which Smith was called "the glass looker."
 - a) He had a "peep stone" with which he claimed he could locate buried treasure.
 - 2) When he received the "new" revelation regarding polygamy (Section 132 of *Doctrines and Covenants*) he was already practicing polygamy.
 - b. What is the test of a true prophet? Deut. 18:21, 22
 - c. In 1832 Smith prophesied that the temple would be built in Independence, MO within that generation. *D & C*, S. 84:1-5
 - d. Mormons like to offer his Civil War prophecy (*D & C*, S. 87) of 1832 as proof of his prophetic gift, but a careful reading of the complete section shows the very opposite.
 - 1) Emphasis is placed on his naming South Carolina as the beginning point of the rebellion, but the month before South Carolina had passed the Nullification Act leading many to expect war.
 - 2) Smith spoke "concerning the wars that will shortly come to pass," but it was 18 more years before the first shots were fired at Ft. Sumter.
 - 3) He also prophesied that the Civil War would spill over to all nations; Great Britain would be involved in the fighting; slaves would rise against masters; the remnants (Indians) would fight; and the full end of the nations would come quickly.

Lesson Twenty-three: The Church of Jesus Christ of Latter-day Saints (Mormons)...III

“Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: ‘I am the First and I am the Last; besides Me there is no God.’” Isaiah 44:6

1. God.
 - a. Mormon teachings on God.
 - 1) A flesh and bones body. *D & C* 130:22
 - 2) An exalted man: “Mormon prophets have continuously taught the sublime truth that God the Eternal Father was once a mortal man who passed through a school of earth life similar to that through which we are now passing....He became God—an exalted being—through obedience to the same eternal Gospel truths that we are given opportunity today to obey.” *The Gospel Through the Ages*, p. 104, Milton R. Hunter
 - b. The Biblical revelation of God.
 - 1) How is God described in John 4:23, 24? cf. Luke 24:39.
 - 2) While the Bible does sometimes speak of “body parts” as it relates God to us, with what “parts of His body” did God promise to protect His people in Psalm 91:4?
 - 3) When Moses asked His name, God responded, “You shall say to the children of Israel, ‘_____ has sent me to you.’” Ex. 3:14, 15
 - 4) The Lord made the claim that there was no _____ formed before Him and there would be none after Him.” Isa. 43:10
 - 5) “I am the _____ and I am the _____; besides Me there is no God.” Isa. 44:6
2. Polygamy.
 - a. See p. 45, 1. h. for more on multiple marriages.
 - b. Though Mormons are now told to obey the law of the land and avoid polygamy, a man may plan for multiple wives in heaven. (p. 47, 2. d.)
 - c. God’s plan from the beginning was that the “_____ shall become _____ flesh.” Matt. 19:4, 5
 - d. How many wives is an elder (bishop) allowed? 1 Tim. 3:1-7; Titus 1:5-9
 - e. The objection is raised that righteous men of old had multiple wives.
 - 1) *D & C*, Sec. 132:34 says that Abraham took Hagar at God’s command. According to Gen. 16:1-3, whose idea was this?
 - 2) Matt. 19:8 and Mark 10:3-5 may help us understand why David and other good men of old were not condemned for multiple wives.

- f. Interestingly enough, *The Book of Mormon* contains a strong denunciation of polygamy in Jacob 1:15; 2:23, 24, 27; 3:5 and includes the following:
“...for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.”
Jacob 2:23, 24
 - g. What was the response of Jesus when asked, “Therefore, in the resurrection, whose wife of the seven will she be?” Matt. 22:23-33
3. The Word of Wisdom. *D & C*, Sec. 89
- a. Mormons sometimes point to this “revelation” as proof of Joseph’s Smith’s divine guidance.
 - b. A careful examination of history shows that the Temperance Movement was already strong in some places, and while tobacco was not yet linked to cancer, it was condemned in many quarters.
 - c. For most people, avoiding alcohol and tobacco will lead to an increased lifespan, but Joseph Smith was not the first to learn that.
 - 1) *The Brigham Young University Studies*, Winter 1959, pp. 39-40 references an article from the *Philadelphia ‘Journal of Health’* that was quoted in the June, 1830 *Millennial Harbinger*. The article strongly condemned the use of alcohol, tobacco, the eating intemperately of meats...” <http://www.utlm.org/onlinebooks/changech18.htm>
 - d. There is abundant historical evidence that both Joseph Smith and Brigham Young often violated the Word of Wisdom. See *Mormonism—Shadow or Reality?* or www.utlm.org.
 - e. The Word of Wisdom counseled that flesh should “be used sparingly.” In fact, “they should not be used, only in times of winter, or of cold, or famine.” Mormons today put no emphasis on this part of the Word of Wisdom.
 - f. Strong drink is wrong (Prov. 20:1; 23:29-35; 1 Pet. 4:1-4), and the temple of the Holy Spirit (1 Cor. 6:19, 20) should be treated with respect, but Smith was no prophet.
4. Praying about The Book of Mormon.
- a. Missionary elders often seek to persuade people to heed the words of Moroni 10:3-5 and in prayer ask God if the Book of Mormon is the word of God. They may even reference James 1:5.
 - b. What did the people of Berea do when presented with new teaching? Acts 17:10, 11
 - c. What warning do we find in Prov. 14:12 and 16:25?

“But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.” Galatians 1:8, 9

Lesson Twenty-four: Review

“Now the Spirit expressly says that in latter times some will depart from the faith...”
1 Timothy 4:1

1. Does Matt. 7:1 prohibit our questioning another’s religious beliefs and/or practices?
2. What did Paul and Barnabas do when Judaizers came to Antioch? Acts 15:1, 2
3. From Lesson One, list four keys to a righteous discussion of religious differences. (Feel free to add any Scriptural principles not found in Lesson One).
4. How do we know New Testament Christians were not divided into different denominations like those we see today?
5. How can we know that in the New Testament bishops and elders referred to the same men?
6. Was Peter the first Pope? Prove your answer.
7. Elders are to shepherd the flock, but are not to be _____ over it. 1 Peter 5:1-4
8. When did Martin Luther publish his *95 Theses* and launch the Protestant Reformation?
9. What do each of the letters in Calvinism’s TULIP represent?
10. List at least two passages that refute the idea of original sin (inherited guilt).
11. For whom did Christ die? John 3:16; 1 Tim. 2:3-7; Hebrews 2:9; 1 John 2:1, 2
12. List three Scriptures that refute the Calvinistic doctrine of unconditional election.
13. Where do we read that...
 - a. The gospel is God’s power to save?
 - b. We are called by the gospel?
14. List three passages that help disprove the doctrine of once saved—always saved.
15. Heb. 5:8, 9 tells us that Jesus is the author of eternal salvation to those who do what?
16. List the Scripture that connects baptism to...
 - a. The remission of sins.
 - b. Being saved.
 - c. The death of Christ.
 - d. The washing away of sins.

17. How would you answer someone who says, “I don’t have to be baptized. I can be saved like the thief on the cross”?
18. According to John 4:23, 24, God is to be worshiped in _____ and _____.
19. Does the use of instrumental music in OT worship justify its use today? Why or why not?
20. Where do we find the last specific reference to Mary in the New Testament?
21. How many times did Jesus quote from 1 and 2 Maccabees?
22. Did Jesus command His disciples to drink His literal blood or did He mean that the fruit of the vine symbolized His blood? Be able to explain and defend your answer.
23. Did every first century Christian speak in tongues? 1 Cor. 12:28-31
24. When were tongues to cease? 1 Cor. 13
25. Where do we find the first recorded example of people keeping the 7th day Sabbath?
26. The Sabbaths were part of the _____ of things to come. Col. 2:14-17
27. Find two passages that show the 1st day of the week had special significance to 1st century Christians.
28. Who founded the Watchtower Bible and Tract Society (Jehovah’s Witnesses)?
29. To whom is every knee to bow in Rom. 14:11? In Phil. 2:10, 11?
30. To whom was worship given in Rev. 5:8-14?
31. According to Matt. 10:28, the _____ can be killed without killing the _____.
32. How is the punishment of sinners described in the following:
 - a. Matt. 13:41, 42, 49, 50?
 - b. Mark 9:47, 48?
 - c. Heb. 10:28, 29?
33. Rather than two scrolls being joined as one, in Ezek. 37 the Lord was speaking of a time when the two _____ would again be one.
34. The Lord made the claim that there was no _____ formed before Him and there would be none after Him.” Isa. 43:10
35. What is the test of a true prophet? Deut. 18:21, 22
36. How many wives is an elder (bishop) allowed? 1 Tim. 3:1-7; Titus 1:5-9