

BUILDING CHRISTIAN LEADERS

DIVISION 1

CHURCH HISTORY

LESSON ONE

EARLY DOCTRINAL CORRUPTION

I. THE BEGINNING OF THE CHURCH

A. The great commission, Matthew 28:19-20.

The New Testament Church was commissioned by Jesus Christ following His crucifixion. It was established as His plan for reaching the world with the Gospel of Jesus Christ.

B. The beginning of the New Testament church.

1. John the Baptist prepared a people for the Lord. Luke 1:17. At the age of thirty Jesus began His public ministry, starting with the group of people that John the Baptist had prepared for Him. The church is the body of Christ, and Jesus Himself was the church during the time He was on the Earth. At the end of three and one-half years, He had twelve disciples (or followers) who were commissioned as apostles to carry out what He started. A good way to understand this is like a mother carrying a child within her until he is born. Christ carried the church within Himself until the day of its' birth, which was the day of Pentecost. Acts 2.

2. There has been an earthly identification with Christ in regard to the church from that time until now. Baptism by immersion was started by John the Baptist, showing an earthly identification with Christ. In the Bible there was always immediate baptism of those who accepted Christ, showing an earthly identification with Christ. The church is God's earthly representative and baptism is identifying with this earthly institution.

C. The "Universal Church" and the local church.

Since the time of Christ the church of the New Testament has been God's institution on the Earth to represent Jesus Christ.

1. Everyone who is saved will go to Heaven. However, not all of the saved have identified themselves with Jesus Christ. There are many movements and agencies today who claim to represent the universal church, but there is no such thing as a universal church. The church is a spiritual body which can be seen physically (earthly).
2. "John Doe" Christians. When a child is born he has the life of man in him and is identified by his family name. If he has no family, he is referred to as a "John Doe" until he identifies with a family and assumes that family name.

The church is much

the same. When a person is born again, he has the life of God dwelling within him, but he has no family identification until he identifies with a church. He then will be identified with that family.

II. ALL MODERN HERESY CAME FROM THREE INCORRECTLY TAUGHT DOCTRINES. All the heresies seen today were in existence at the time the New Testament was written. The writers warned of these heresies, the false teachers who would teach them, and the results of following those teachers.

II Peter 2:1-22, II Corinthians 11:13-15.

A. Salvation by earthly works.

The first thing the false teachers changed was salvation by grace to salvation by some form of earthly works, making man able to perform mystical or magical acts.

Romans 11:6, Galatians 2:16, Galatians 3:10,

Ephesians 2:8-9.

1. These early false teachers proclaimed that the conflict was between spirit and matter. Matter (product of the Earth) was considered the source of all evil. Sin was held to be the result of the union of man's spirit with an earthly body, and only by controlling the body could sin be overcome (mortifying the flesh). The only way a man could

have unification with God was by overcoming the body. This teaching produced celibacy of the holy clergy, penance, and the confessional. This belief that a person could completely overcome the Earth laid the foundation for exalting Mary above her Son.

2. Wealth was associated with this teaching. God will bless those who can control the body and give wealth (earthly gain) to him. With this teaching, materialism became the primary objective of some churches, and failure to produce material things was seen as rejection from God and, consequently, those who failed were condemned.

B. Baptism.

The second thing the false teachers changed was that baptism had some mystical or magical power connected to salvation. I Peter 3:21, John 3:5.

1. Substituting methods of baptizing. The early Christians stressed the importance of obeying Christ and baptism by immersion. It never occurred to them, as it did later, to choose some other mode of baptism that was more convenient. Obedience to Christ in the area of baptism later became based on convenience or taste rather than Biblical instructions. They chose ways of baptism that would be more accepted and convenient to those with

delicate sensibilities of culture and refinement, rather than following Christ. A document known as "The Teaching of the Twelve Apostles" was written around 120 A.D. In regard to baptism it says, "Now concerning baptism, thus baptize ye: having first uttered all these things, baptize into the name of the Father, and of the Son, and of the Holy Ghost, in running water. But if thou hast not running water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, into the name of the Father, and Son, and Holy Ghost. But before the baptism let the baptizer and the baptized fast, and whatsoever others can; but the baptized thou shalt command to fast for two or three days before." By 250 A.D., a Cyprian bishop of Africa wrote, "Sprinkling of water prevails equally with the washing of salvation."

2. Complications of adding mystical powers to baptism. If baptism was connected to salvation and required for entrance into Heaven, then what about the infants? Tertullian (150-220 A.D.) promoted infant baptism in his writings, implying that baptism was equal with salvation. Baptism was salvation and, therefore, was required for entrance into Heaven.

3. Baptism for salvation led to the necessity of the priesthood or papacy. If baptism was the act of salvation then someone qualified must perform this act and qualify the one being baptized. This also led to the acceptance of anyone (saved or lost) into the churches.
4. Baptism (which was immediately following salvation) became something that was obtained only after a process of teaching. Teaching was then brought in with the idea that men could be educated into salvation.

C. Communion or the Lord's Supper.

The third thing the false teachers changed was that the Lord's Supper had some mystical or magical power connecting the saved to the crucifixion. I Corinthians 11:19-30, Jude 10-13.

1. Relationship with Christ was based on works, not salvation. In I Corinthians 11:23-30 Paul explained the Lord's Supper and used the words "in remembrance of me." The Lord's Supper was a time of remembrance without connection to salvation. Because salvation had become based on earthly actions instead of spiritual ones, by as early as 200 A.D. communion was changed to Eucharist.

Transubstantiation (bread literally turned into the

body of Christ and wine into His literal blood) became a necessity because salvation was earthly.

2. If bread was to be turned into the literal body of Christ, then someone was needed to perform that act. This made the priesthood necessary because only a holy one has the power to accomplish this particular task.

HOMEWORK

Read Ezra and Nehemiah

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CHURCH HISTORY

LESSON TWO

CHURCH HISTORY

- I. THE NEW TESTAMENT CHURCH DURING THE TIME OF THE WRITING OF THE BIBLE.
 - A. The Church at Jerusalem.
 1. This first church "body" began on the day of Pentecost and grew amidst persecution from both the Jews and the pagan Roman Empire.
 2. In the first 100 years after its beginning this Church grew to exceed 25,000.
 - B. The churches in the Gentile countries.
 1. There was a tremendous growth in all the area from Jerusalem to Rome and even into Spain and all the known world.
 2. With this rapid growth there was also an invasion of false teaching and false prophets. There were false teachers and prophets present before the Bible was even completed. (See II Timothy and II Peter). Truth was, and still is, the issue. At this time, scholars injected their own beliefs into

the churches, ignoring the truth of the Word of God. Much of these false teachings have been passed down through the centuries, particularly through the Catholic Church and its descendants.

II. THE FIVE HUNDRED YEARS AFTER CHRIST.

A. The Roman Catholic Church started.

1. In 313 A.D. Constantine, the Emperor of the Roman Empire, called a council with the Christian churches or their representatives. Many of the churches came, but not all. A hierarchy was formed with Constantine temporarily at its head, instead of Christ. Constantine declared that Christianity was to be the religion of the whole world. This hierarchy developed into what is the Catholic, or "universal" church. The churches who did not choose to participate in this marriage of church and state, rejected the decree that all religions of the world become part of the Church of Rome. Consequently, these churches became the enemies of this universal church and, therefore, were afflicted with horrid persecutions. Until then, the Christians were persecuted by the Jews or pagans, but at this time it became "Christians" persecuting Christians.

2. Constantine had a problem with "baptismal regeneration" as ascribed to by the church leaders of this new hierarchy. He asked, "If I am saved from my sins by baptism, what is to become of my sins which I may commit after I am baptized?" He chose to wait until just before his death to be baptized (saved) so that all his sins would be washed away.
 3. Once the church of Rome was established in unity with the government, they began to legislate laws and execute its penalties. Probably the first law enacted was infant baptism in 416 A.D. This law violated two vital New Testament doctrines; believers' baptism and voluntary personal obedience in baptism. After a few years, the Church of Rome became filled with lost members, trusting only in their baptism. The results were evident. Ten years after the law of infant baptism was legislated, the awful period known as the "Dark Ages" began (426 A.D.) and lasted for 1200 years.
- B. Churches who did not join the Catholic Church.
1. In the first thousand years after Christ, many different groups rejected the false humanistic teachings that belonged to the Roman Catholic Church. Some of those were: Montanists,

Novatians, Donatists, Manichaeans, Paulicians, Arnoldists, Henricians, Cathari, Bogomils, and Albigenses. There have always been those who adhered to the Bible, teaching what they believed to be biblical. There is not much of their history because of the destruction and oppression at the hands of the Catholic Church.

2. These churches required a Christian experience and then baptism as the New Testament teaches. They would not accept the infant baptism of the Roman Catholic Church and refused to baptize their infants; consequently, they were called "Ana-Baptist" by the Catholic Church.

III. THE DARK AGES FROM AROUND 426 A.D. TO 1600 A.D.

- A. During these 1200 years, 50 million people were martyred by the Catholic Church because they would not submit and join the Catholic Church. These deaths by martyrdom break down to over 4.1 million every 100 years. This equals 41,500 every year, or 114 per day, or 10 every hour, or one every six minutes.
- B. In 869 A.D. there was a division in the Catholic Church. It divided into the Eastern Catholics (Greek Orthodox) and the Western Catholics (Roman Catholics).
- C. There was another division in the Catholic Church in 1534 and the Church of England was formed. This division was

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caused by England's king, Henry VIII, who wanted a divorce from Catherine of Spain but could only be granted a divorce by the Pope. He chose to start his own church which would grant him an easy divorce. At the time of the split, the Church of England did not change any doctrine from the Catholic Church, and King Henry VIII died in the Catholic faith.

- D. The following list shows the progression of Catholic Church doctrine and laws. This list does not include all the laws enacted--just a few to show the direction of Roman Catholicism.

416 A.D. Infant Baptism.

451 A.D. Mariolatry (worship of Mary).

App. 600 A.D. Sale of Indulgences (buying favor in Heaven).

App. 650 A.D. There is no salvation outside the "Church".

App. 650 A.D. Purgatory (a place of intermediate state between Heaven and Hell).

787 A.D. Image Worship and Saints Worship.

1123 A.D. Celibacy of Priests.

1215 A.D. Transubstantiation.

1215 A.D. Auricular confession.

1215 A.D. Inquisition (courts designed to try heresy).

1229 A.D. The Bible denied to all laymen.

E. The following are examples to show the continuous opposition during the Dark Ages to other church groups who would not submit to the Catholic Church:

1. In 1139 the Roman Church council met to condemn the Petro-Brussians and Arnoldists.
2. In 1179 the Roman Church council met to condemn the "Errors and Impieties" of the Waldenses and Albigense.

IV. PROTESTANT REFORMATION. These were all attempts by men from within the Catholic Church at reforming it and later trying to overcome it.

- A. John Wycliffe, 1320-1384: Many times in history, he is referred to as "The Morning Star of the Reformation." He lived in England and tried to reform the Catholic Church. He died of paralysis, but was so hated by the Catholic Church that later his bones were dug up and burned, and his ashes were scattered upon the waters.
- B. John Huss, 1373-1415: He followed England's "Morning Star" in Bohemia. He also tried to reform the Catholic Church and was burned at the stake for his efforts.
- C. Savoranola, 1452-1498: He was from Italy and was born 37 years after Huss was martyred but also tried to reform the Catholic Church from within. He succeeded in

- awakening some conscience and secured a considerable following. Because of his attempt at reformation against the Catholic Church, he also was burned at the stake.
- D. Zwingli, 1484-1531: The spirit of reformation was breaking out all over the Catholic Church. Zwingli from Switzerland spread this reformation as a fire in Europe. He died in battle.
- E. Martin Luther, 1483-1546: Luther is most noted because he realized that reformation within the Catholic Church was impossible. He was the first noted protestant to remove himself from the Catholic Church and seek reformation with a different religion, the Lutheran Church, in approximately 1530 A.D.
- F. John Calvin, 1509-1564: He was a Frenchman living in Switzerland and a contemporary of Martin Luther. He was 22 years old when Zwingli died. Calvin is credited with founding the Presbyterian Church. In 1541, just eleven years after the Lutheran Church was started, the Presbyterian Church came into existence.
- G. John Knox, a disciple of John Calvin: In 1560, he began the first Presbyterian Church in Scotland. Thirty-two years later it became the State Church of Scotland.

- H. In the early sixteen hundreds (probably 1602) many people, who did not agree with Lutheran or Calvin, left the Catholic Church as a result of the reformation. Many of these people came together and formed the Congregationalist Church. They chose to return to what they believed to be the New Testament ideas held by those who refused to enter the Catholic Church during the Dark Ages. They were bitterly persecuted by the Catholic, Lutheran, Presbyterian, and Church of England churches. The Congregationalist Church also retained some of the errors held by the Catholic Church, such as infant baptism and pouring or sprinkling for baptism. The following are some of the distinguishing doctrines of the Congregationalist Church:
- a. That Jesus Christ is the only head of the church and the Word of God is its only statute book.
 - b. That visible churches are distinct assemblies of godly men gathered out of the world for purely religious purposes and are not to be confounded with the world.
 - c. That these separated churches have full power to choose their own officers and to maintain discipline.
 - d. That in respect to their internal management they are each independent of all other churches and equally independent of state control.

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After seeking refuge in America, members of the Congregationalist Church also became very bitter persecutors to those who would not conform to their teachings.

HOMEWORK

Read Job

BUILDING CHRISTIAN LEADERS

DIVISION 1

CHURCH HISTORY

LESSON THREE

CHURCH HISTORY PART II

I. CHRISTIANITY IN THE UNITED STATES.

A. Three primary churches were established in the early American colonies. Each church established colonies with its respective religion and, for the most part, denied other religions to participate. They were following their mother church (Catholic) in their practices of rejection and persecution. These religions were:

1. Church of England (Episcopal). Primarily in Virginia, North and South Carolina.

In Virginia, the following event is recorded: "James Ireland was imprisoned for 'preaching the Gospel of the Son of God.' After imprisonment, his enemies tried to blow him up with gunpowder. That having failed, they next tried to smother him to death by burning sulphur under his windows at the jail. When this also was unsuccessful, they tried to arrange for a doctor to poison him, but this also failed. Through all of this, James Ireland continued to preach to the people from his prison windows. A

wall was then built around the jail so the people could not see in nor he see out, but even that difficulty was overcome. When the people gathered, a handkerchief was tied to a long stick, and then stuck up above the walls so Ireland could see when they were ready. The preaching continued."

Three other preachers, Lewis and Joseph Craig and Aaron Bledsoe, were later arrested on the same charge of "preaching the Gospel of the Son of God." Patrick Henry heard of their arrest and though he lived many miles away and was himself a member of the Church of England, volunteered his services and gave a great defense for these men. The preachers were freed.

In Virginia, a law was passed that allowed only one Baptist preacher per county, and he could only preach once every two months.

2. Presbyterian - New England

In a New England colony, the following incident occurred. "It was decided by authorities of the colony to build a Presbyterian meeting house in the Baptist settlement of their city. The way they chose to pay for this meeting house was to tax the Baptists. The Baptists recognized the positions of the Presbyterian leaders and knew they had the authority to levy this new and extra tax, but they made the following plea against the tax. At this time we have just started our settlement. Our little cabins have just been built, and our little gardens and patches have just been opened, and our fields have not been cleared. We have just been taxed to the limit to build a fort for protection against the Indians. We cannot possibly pay another tax now. Ignoring the people's pleas, the Presbyterians levied the tax. It could not possibly be paid at that time, so an auction was called and their property was

sold. Their cabins, gardens, cleared fields, and even their graveyards were sold, but not their unopened fields. The property sold for about one tenth of its value and much of it was bought by the Presbyterian preacher who was to start the new church. The settlement was left in ruins."

3. Congregationalists - Massachusetts, Connecticut, and New Hampshire.

They enacted a law especially directed at the Baptists in the Massachusetts Bay Colony which read, "It is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance...after due time and means of conviction every such person or persons shall be sentenced to banishment."

Roger Williams was one of those banished, but instead of being killed by the Indians he made friends with them and later saved the colony from being destroyed by this same tribe of Indians.

B. Roger Williams and other Christians banished from different colonies established a colony of their own in Rhode Island. It took them 25 years to secure a legal charter from England. The year was 1663. Upon receiving legal status they wrote their own constitution which attracted worldwide attention because it was the first declaration of "Religious Liberty."

1. Two Baptist Churches established in Rhode Island.

a. In 1639 Roger Williams established a Baptist Church in Providence.

This church lasted only a few months.

b. In 1638 John Clarke established a Baptist Church in Newport which

is still in existence today.

- C. Religious liberty was not legal in the United States until Rhode Island declared it in 1663. The second state to legislate religious liberty was Virginia in 1786, over one hundred years later. On December 15, 1791, the first amendment to the Constitution granted religious liberty to all citizens. Religious liberty in the United States was a difficult battle won only after great debates. There were several bills, each seeking a state church. Each of the three dominating churches had a bill seeking to make their church the state church. Patrick Henry offered a bill that favored "four churches (denominations) instead of one be established...the Episcopal, Congregationalist, Presbyterian, and the Baptist." This bill stated that each person taxed would have the right to say to which denomination his portion of the tax money should go. The Baptists fought against this bill led by Madison (later President), and on the third vote the bill was defeated. The Baptists almost became a denomination by law.

II. HISTORY OF THE BAPTISTS.

- A. We know very little about the Baptists until the reformation began. The Ana-Baptists, of which 50 million had already died martyrs' deaths, still existed in great numbers. They were hated by the Church of Rome, as was illustrated by the historical record of a thirty mile stretch of one European highway. There were stakes placed about every three feet with the skull of a martyred Ana-Baptist placed on each. This thirty mile stretch of road would have had over 55,000 skulls if they

were placed on just one side of the road. As early as the fourth century, those who refused to baptize infants, did not accept the doctrine of baptismal regeneration, and demanded that their converts be rebaptized were called "Ana-Baptists".

- B. In 1648 the "Peace of Westphalia", a peace pact between the Catholic, Lutheran, and Presbyterian churches, was agreed upon and persecution of one another ceased. However, all other Christians, especially the Ana-Baptists, continued to receive the same harsh treatment and persistent persecution. During the seventeenth century, persecutions for the Waldenses, Ana-Baptists and Baptists (in many places the "ana" was left off) continued to be desperately severe. The persecutions came from the Church of England in England, the Lutherans in Germany, the Church of Scotland (Presbyterian) in Scotland, and the Catholics in Italy and other European countries. One of the best examples of these persecutions was John Bunyan who wrote the book "Pilgrim's Progress" while in prison. He was a Baptist preacher and persecuted for his teachings.
- C. The name Baptist was a nickname, given by their enemies, and was short for Ana-Baptist. The Herzog Encyclopedia gives the history of the Baptists as follows. "The first appearance of Baptists was in Switzerland about 1523, where they were persecuted by Zwingli and the Romanist. They were found in the following years, 1525-1530 with large churches fully organized, in Southern Germany, Tyrol and in middle Germany. In all these places persecutions made their lives bitter. Moravia promised a home of greater freedom, and thither many Baptists migrated, only to find their hopes deceived. After 1534 they were numerous in Northern Germany, Holland, Belgium, and the Walloon provinces." The Baptists did not come out of the Catholics during the reformation. They were already in existence and had large

numbers of churches. Technically, the Baptist were not and still are not protestants.

III. OTHER CHURCHES AND THEIR BEGINNINGS.

A. Methodism.

1. History of Methodism.

Three men--John Wesley, Charles Wesley, and George Whitfield--tried to bring about reform in the Church of England (Episcopal) both in England and America. They were shut out from the existing Church of England, but continued to preach spiritual reformation in the open and in homes. Of these three men, Whitfield was unique in that he preached in other denominations' meeting houses and attracted great attention everywhere he went.

In 1784 the Methodist Episcopal Church was officially organized in America in Baltimore.

They brought with them some of the doctrines of the mother church, such as infant baptism and sprinkling for baptism. They also copied the Episcopacy (preacher-church) government that is still in effect today.

2. United Methodist

They kept and adhered to the twenty-five articles of religion that John Wesley took directly from the thirty-nine Articles of the Church of England.

He deleted the ones he considered less essential. He did not reject them, he just omitted them. Some of twenty-five he kept are:

a. Infant baptism - "The baptism of young children is to be retained in

the church."

- b. Unpardonable sin - "Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable".
This statement makes it clear that they believed that you could lose your salvation.

B. Christian Church.

- 1. The present Disciples of Christ, or Christian Church, owes its existence to a pulling out from the Presbyterian church by two separate Presbyterian preachers, Barton Stone and Thomas Campbell. Each of these men separately questioned the doctrines of election and limited atonement. They met in 1824 and saw their similar views. At this time they were associated with the Baptists but united and formed a new religious group under the name Christian or Disciples.

C. Pentecostal churches.

- 1. History of the Pentecostals.

The Pentecostal Movement arose in the early twentieth century. Pentecostalism began in Topeka, Kansas in 1901. Pentecostals claim to derive their beliefs directly and literally from the Bible, with little reference to the authority of Christian tradition. The crucial item found throughout the pentecostal statements is a belief in the baptism of the Holy Spirit. They state the baptism of the Holy Spirit is accompanied by the gift of speaking-in-tongues followed by the emergence of other gifts (such as healing or

prophecy).

The Holiness-Pentecostal Churches share a belief in three major experiences in the pilgrimage of the Christian life, each an action of the Holy Spirit. First, the sinner, by repentance of sin and faith in Christ, can be justified. Second, the Christian can be cleansed of inbred sin and made perfect in love, an experience termed sanctification. Third, the sanctified believer can then be baptized by the Holy Spirit and begin to manifest the gifts of the Spirit.

2. Assemblies of God.

The earliest doctrinal division of the Pentecostal Movement took place in 1914 in Los Angeles at Azusa Street Mission during a revival. The pastor of the mission, William Seymour, firmly held to the belief that a person must be saved and sanctified before they could receive the Holy Spirit. Pastor William Durham who was preaching the revival was an ex-Baptist pastor from Chicago, but professed to have received the baptism of the Holy Spirit and believed that Spirit baptism was immediately available to everyone who was a Christian.

Durham's position was that sanctification and justification were included in Christ's work on the cross--"finished work"--not in a separate later action. Those who followed Durham's position formed the General Council of the Assemblies of God and separated from the pentecostal movement.

Some of the false teachings of the Assemblies of God are as follows:

- a. The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues.

(Their text Acts 2:4)

- b. The loss of salvation for those who fail to follow Christ after salvation.

3. Church of God.

Church of God was started in Cleveland, Tennessee sometime around 1920.

They do not state the exact date but are part of the Pentecostal movement.

Some of their false teachings:

- a. Same sanctification as stated above under Pentecostals.
- b. Loss of salvation.

D. Holiness Family.

1. History of Holiness Churches.

After the Civil War the holiness churches emerged out of Methodism with a major emphasis on the doctrine of sanctification. They teach that after a person is justified (born again), God's Holy Spirit continues to work in the believer. The believer is said to grow in grace, and sanctification is experienced as a second act of grace. The "second blessing", as it is frequently termed, makes the person perfect in love. These churches were rejected by the Methodists because they believed that even after salvation no person becomes perfect.

In 1867 a National Camp Meeting Association for the Promotion of Holiness revival was held and formed a meeting ground between holiness

denominations and individuals who held to the holiness doctrine. Many

existing Methodist churches, that had previously rejected Methodism, joined this new group.

2. Christian and Missionary Alliance.

Founded by Albert Benjamin Simpson, a former Presbyterian minister, who had been healed at a holiness camp meeting. He developed a theology called the four-fold gospel based on Christ as the Savior, Sanctifier, Healer, and Coming King.

Some of its teachings:

- a. "The Church consists of all those who have believed on the Lord Jesus Christ, are washed in His blood, and have been born again of the Holy Spirit".
- b. "It is the will of God that each believer should be filled with the Holy Spirit and thus be sanctified wholly, being separated from sin and the world and fully consecrated to the will of God, thereby receiving power for holy living and effective service. This is recognized as an experience wrought in the life subsequent to conversion". (coming after)

3. Church of the Nazarene.

The Church of the Nazarene was begun as a single mission in Los Angeles pastored by a man who had already finished a lengthy and distinguished career as a Methodist minister, Phineas F. Bresee. This denomination uses

the statements "entire sanctification" and "healing" attempting to distinguish itself from Pentecostalism.

Some of its teachings:

- a. "We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is the demand of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life." (repentance a prerequisite to salvation).
- b. "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect."
- c. "We believe that baptism is the symbol of the New Testament; young children may be baptized upon request of parents or guardians who shall

give

 assurance for them of necessary Christian training."

4. Salvation Army.

William Booth founded the Salvation Army in 1878 in England and it came to the United States in 1880. It was noted for using musical instruments and supplemented by social service in reaching the poor and needy.

Some of its beliefs:

- a. "We believe that it is the privilege of all believers to be 'wholly sanctified'

and that their 'whole spirit and soul and body' may 'be preserved blameless unto the coming of our Lord Jesus Christ'".

- b. "We believe that continuance in a state of salvation depends upon continued obedient faith in Christ."
- c. "We believe that repentance toward God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to salvation."

E. United Church of Christ.

In 1913 at the annual meeting of the National Council of Congregational Churches a statement of faith was adopted which reflected the growing liberal Protestant theology. This new statement left out the Trinity and the authority of the Scriptures. This statement is what the United Church of Christ was founded upon and still follows today. It is printed in their hymnals along with the Apostles' and Nicene Creeds.

Some of its teachings:

- a. "We believe in the spiritual unity of all believers in Christ."
- b. The greatest false teaching in this church is what it does not teach.

HOMEWORK

Read Genesis Chapters 1-25

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CHURCH HISTORY

LESSON TWO

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A. The Roman Catholic Church started.

1. In 313 A.D. Constantine, the Emperor of the Roman Empire, called a council with the Christian churches or their representatives. Many of the churches came, but not all. A hierarchy was formed with Constantine temporarily at its head, instead of Christ. Constantine declared that Christianity was to be the religion of the whole world. This hierarchy developed into what is the Catholic, or "universal" church. The churches who did not choose to participate in this marriage of church and state, rejected the decree that all religions of the world become part of the Church of Rome. Consequently, these churches became the enemies of this universal church and, therefore, were afflicted with horrid persecutions. Until then, the Christians were persecuted by the Jews or pagans, but at this time it became "Christians" persecuting Christians.

2. Constantine had a problem with "baptismal regeneration" as ascribed to by the church leaders of this new hierarchy. He asked, "If I am saved from my sins by baptism, what is to become of my sins which I may commit after I am baptized?" He chose to wait until just before his death to be baptized (saved) so that all his sins would be washed away.
3. Once the church of Rome was established in unity with the government, they began to legislate laws and execute its penalties. Probably the first law enacted was infant baptism in 416 A.D. This law violated two vital New Testament doctrines; believers' baptism and voluntary personal obedience in baptism. After a few years, the Church of Rome became filled with lost members, trusting only in their baptism. The results were evident. Ten years after the law of infant baptism was legislated, the awful period known as the "Dark Ages" began (426 A.D.) and lasted for 1200 years.

B. Churches who did not join the Catholic Church.

1. In the first thousand years after Christ, many different groups rejected the false humanistic teachings that belonged to the Roman Catholic Church. Some of those were: Montanists,

Novatians, Donatists, Manichaeans, Paulicians, Arnoldists, Henricians, Cathari, Bogomils, and Albigenses. There have always been those who adhered to the Bible, teaching what they believed to be biblical. There is not much of their history because of the destruction and oppression at the hands of the Catholic Church.

2. These churches required a Christian experience and then baptism as the New Testament teaches. They would not accept the infant baptism of the Roman Catholic Church and refused to baptize their infants; consequently, they were called "Ana-Baptist" by the Catholic Church.

III. THE DARK AGES FROM AROUND 426 A.D. TO 1600 A.D.

- A. During these 1200 years, 50 million people were martyred by the Catholic Church because they would not submit and join the Catholic Church. These deaths by martyrdom break down to over 4.1 million every 100 years. This equals 41,500 every year, or 114 per day, or 10 every hour, or one every six minutes.
- B. In 869 A.D. there was a division in the Catholic Church. It divided into the Eastern Catholics (Greek Orthodox) and the Western Catholics (Roman Catholics).
- C. There was another division in the Catholic Church in 1534 and the Church of England was formed. This division was

caused by England's king, Henry VIII, who wanted a divorce from Catherine of Spain but could only be granted a divorce by the Pope. He chose to start his own church which would grant him an easy divorce. At the time of the split, the Church of England did not change any doctrine from the Catholic Church, and King Henry VIII died in the Catholic faith.

- D. The following list shows the progression of Catholic Church doctrine and laws. This list does not include all the laws enacted--just a few to show the direction of Roman Catholicism.

416 A.D. Infant Baptism.

451 A.D. Mariolatry (worship of Mary).

App. 600 A.D. Sale of Indulgences (buying favor in Heaven).

App. 650 A.D. There is no salvation outside the "Church".

App. 650 A.D. Purgatory (a place of intermediate state between Heaven and Hell).

787 A.D. Image Worship and Saints Worship.

1123 A.D. Celibacy of Priests.

1215 A.D. Transubstantiation.

1215 A.D. Auricular confession.

1215 A.D. Inquisition (courts designed to try heresy).

1229 A.D. The Bible denied to all laymen.

E. The following are examples to show the continuous opposition during the Dark Ages to other church groups who would not submit to the Catholic Church:

1. In 1139 the Roman Church council met to condemn the Petro-Brussians and Arnoldists.
2. In 1179 the Roman Church council met to condemn the "Errors and Impieties" of the Waldenses and Albigense.

IV. PROTESTANT REFORMATION. These were all attempts by men from within the Catholic Church at reforming it and later trying to overcome it.

- A. John Wycliffe, 1320-1384: Many times in history, he is referred to as "The Morning Star of the Reformation." He lived in England and tried to reform the Catholic Church. He died of paralysis, but was so hated by the Catholic Church that later his bones were dug up and burned, and his ashes were scattered upon the waters.
- B. John Huss, 1373-1415: He followed England's "Morning Star" in Bohemia. He also tried to reform the Catholic Church and was burned at the stake for his efforts.
- C. Savoranola, 1452-1498: He was from Italy and was born 37 years after Huss was martyred but also tried to reform the Catholic Church from within. He succeeded in

awakening some conscience and secured a considerable following. Because of his attempt at reformation against the Catholic Church, he also was burned at the stake.

- D. Zwingli, 1484-1531: The spirit of reformation was breaking out all over the Catholic Church. Zwingli from Switzerland spread this reformation as a fire in Europe. He died in battle.
- E. Martin Luther, 1483-1546: Luther is most noted because he realized that reformation within the Catholic Church was impossible. He was the first noted protestant to remove himself from the Catholic Church and seek reformation with a different religion, the Lutheran Church, in approximately 1530 A.D.
- F. John Calvin, 1509-1564: He was a Frenchman living in Switzerland and a contemporary of Martin Luther. He was 22 years old when Zwingli died. Calvin is credited with founding the Presbyterian Church. In 1541, just eleven years after the Lutheran Church was started, the Presbyterian Church came into existence.
- G. John Knox, a disciple of John Calvin: In 1560, he began the first Presbyterian Church in Scotland. Thirty-two years later it became the State Church of Scotland.

- H. In the early sixteenth century (probably 1602) many people, who did not agree with Lutheran or Calvin, left the Catholic Church as a result of the reformation. Many of these people came together and formed the Congregationalist Church. They chose to return to what they believed to be the New Testament ideas held by those who refused to enter the Catholic Church during the Dark Ages. They were bitterly persecuted by the Catholic, Lutheran, Presbyterian, and Church of England churches. The Congregationalist Church also retained some of the errors held by the Catholic Church, such as infant baptism and pouring or sprinkling for baptism. The following are some of the distinguishing doctrines of the Congregationalist Church:
- a. That Jesus Christ is the only head of the church and the Word of God is its only statute book.
 - b. That visible churches are distinct assemblies of godly men gathered out of the world for purely religious purposes and are not to be confounded with the world.
 - c. That these separated churches have full power to choose their own officers and to maintain discipline.
 - d. That in respect to their internal management they are each independent of all other churches and equally independent of state control.

After seeking refuge in America, members of the Congregationalist Church also became very bitter persecutors to those who would not conform to their teachings.

HOMEWORK

Read Job

BUILDING CHRISTIAN LEADERS

DIVISION 1

CHURCH HISTORY

LESSON FOUR

CULTS IN THE UNITED STATES

Introduction: A cult is a religion that professes to be Christian but denies that Jesus Christ is God. They recognize His earthly presence and His good life, but in some way deny that He was both God and man. Do not confuse occult (which is the worshiping of Satan) with cults. This lesson contains four of these cults.

I. JEHOVAH'S WITNESSES.

- A. Charles T. Russell founded the Jehovah's Witnesses in 1872 at the age of 20 near Pittsburgh, Pennsylvania and moved his headquarters to Brooklyn, N.Y. in 1909. Russell died in 1916 and J. F. Rutherford succeeded him in 1917. In 1931 they changed their name from the Watchtower Bible and Tract Society to Jehovah's Witnesses.
- B. In 1961 they produced their own translation of the Bible entitled "The New World Translation of the Holy Scriptures."
- C. Some of the beliefs of the Jehovah's Witnesses.
 - 1. Trinity - (Believe there is only one God, who's Son is not God and no Holy Spirit) They state about the Trinity, "The trinity doctrine was not

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conceived by Jesus or the early Christians. The plain truth is that this is another of Satan's attempts to keep the God-fearing people from learning the truth of Jehovah and His Son Christ Jesus."

2. Jesus Christ - (Jesus is the created son of God but not God) "Jesus, the Christ, is a created individual, and is the second greatest personage of the Universe. Jehovah God and Jesus together constitute the superior authorities." "He was a god, but not the Almighty God, who is Jehovah."
3. Holy Spirit - (No such person as the Holy Spirit) The Holy Spirit is not part of the Godhead. Both the personality and the deity of the Holy Spirit are denied.
4. Salvation - (Salvation by works) "They must be recovered from blindness as well as from death, that they, each for himself, may have a full chance to prove, by obedience or disobedience, their worthiness of life eternal." "All should by reason of faith in Jehovah God and in Christ Jesus dedicate themselves to do God's will and then faithfully carry out their dedication to be rewarded with everlasting life."

5. Authority - The Watchtower says about itself "The Watchtower is God's sole collective channel for the flow of biblical truth to men on Earth." Russell stated in his "Scripture Studies" that his writings are practically the Bible itself. "We find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the 'Scripture Studies' aside, and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the 'Scripture Studies' with their references and had not read a page of the Bible as such, he would be in the light at the end of two years, because he would have the light of the Scriptures."

II. UNITY.

- A. Was founded by Charles and Myrtle Fillmore. They were married in 1881 with many financial ups and downs until they finally established a real estate office in Kansas City, Missouri. Myrtle was stricken ill with tuberculosis and malaria and given six months to live.

In 1886 they attended a lecture where E. B. Weeks said, "I am a child of God and therefore I do not inherit sickness." Myrtle believed this statement and recited it over and over and eventually she was healed. They did an extensive study of the science of mind and Eastern religions, including Hinduism and Buddhism, trying to understand what had happened to her. Consequently, they founded a new religious system now called the Unity School of Christianity. The system went through several names; Modern Thought (1889), Christian Science Thought (1890), Thought (1891), and eventually took the name Unity in 1895. They incorporated much of Christian Science but under pressure from Mary Eddy (the founder of Christian Science) the Fillmores stopped using terms common to Christian Science. Myrtle died in 1931 and Charles in 1948. The leadership is now held by their two sons Lowell and Rickert.

- B. They believe the Bible is the "thought of God expressed in creative ideas and that these ideas are the original attributes of all enduring entities in the universe, visible and invisible". "We believe the Scriptures are the testimonials of men who have in a measure apprehended the divine God idea of Christ (which produced Jesus, the perfect man) but that their writings should not be taken as final."

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C. Some beliefs of Unity.

1. God - "God is it, neither male nor female, but principle. The Father is Principle, the Son is that Principle revealed in creative plan, the Holy Spirit is the executive power of both Father and Son carrying out the creative plan." "God is not loving...God does not love anybody or anything. God is the love in everybody and everything. God is love...God exercises none of His attributes except through the inner consciousness of the universe and man."
2. Jesus Christ - "The Bible says that God so loved the world that He gave His only begotten Son, but the Bible does not here refer to Jesus of Nazareth, the outer man; it refers to the Christ, the spiritual identity of Jesus, whom he acknowledged in all his ways, and brought forth into his outer self, until even the flesh of his body was lifted up, purified, spiritualized, and redeemed, thus he became Jesus Christ, the word made flesh." "We are to follow into this perfect state and become like Him, for in each of us is the Christ, the only begotten Son. We can, through Jesus Christ, our Redeemer and example, bring forth the Christ within us, the true self of all is perfect, as Jesus

Christ commanded his followers to be." It is evident they believe that the spirit of self is Christ.

3. Salvation - "There is no sin, sickness or death. The atonement is the union of man with God the Father, in Christ. Stating it in terms of mind, we should say that the Atonement is the Atonement or agreement of reconciliation of man's mind with Divine mind through the superconsciousness of Christ's mind."
4. Reincarnation - "We believe that the dissolution of spirit, soul, and body caused by death, is annulled by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving Father to the end that all may have opportunity to attain immortality through regeneration, as did Jesus. This corruptible must put on incorruption."

III. CHRISTIAN SCIENCE.

- A. The Christian Science religion was founded by Mary Ann Morse Baker Glover Patterson Eddy, born in Bow, New Hampshire in 1821. In 1866, while still married to her second husband, she discovered the principle of Christian

Science after physically falling. In 1875 her work "Science and Health" was published with the additional "Key to the Scriptures" added in 1883. She claimed divine revelation for this work. In 1879 the Church of Christ Scientist was organized and then changed in 1892 to the First Church of Christ Scientist. She died on December 3, 1910 even though she had taught that death was only an illusion.

B. The Bible - Mrs. Eddy claimed that she derived her teachings from the Bible, which she considered her final authority. However, in practice, she also claimed that her revelations were better and "higher" than the Bible. Where the Bible contradicted her beliefs, she felt free to dismiss its authority. In one of her writings the following was stated about the Bible, "The material record of the Bible, is no more important to our well-being than the history of Europe and America."

C. Some teachings of Christian Scientist.

1. God - Mrs. Eddy defined God as, "The great I Am, the all-knowing, all-seeing, all acting, all-wise, all-loving, and eternal; Principle; Mind; Soul: Spirit; Life; Truth; Love; all Substance; Intelligence."
2. Jesus Christ - "Christ is the ideal truth that comes to heal sickness and sin through Christian

Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God...Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ." They believe that Christ is God, but that Jesus Christ is not God.

3. Salvation - "To the Christian Scientist there is no such thing as sin; salvation in the biblical sense is totally unnecessary." According to Christian Science, Christ came to destroy the belief of sin. "Evil is but an illusion, and it has no real basis. Evil is a false belief; God is not its author."

III. MORMONISM, RLDS.

- A. The founder of the Church of Jesus Christ of Latter-Day Saints was Joseph Smith, Jr. He was born in Sharon, Vermont on December 23, 1805. In 1820 (at the age of 15) he allegedly received a vision that all organized religions were wrong and not of God. In 1823 (at the age of 18) he was allegedly given golden plates containing what later became the Book of Mormon. In 1844 he was arrested for burning the local newspaper in Nauvoo, Illinois, because it printed anti-Mormon material. He and his brother Hyrum were killed by a mob during an

attempted escape. The Mormons consider him a martyr for the cause. Upon his death there was a split and the two primary groups became what is today the L.D.S. and the R.L.D.S.

- B. Their beliefs in the Bible. "We believe the Bible to be the Word of God in so far as it is translated correctly." The Mormons put more trust in their other three books, the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. The Prophet is the primary source of authority.
- C. Some beliefs of the Church of Jesus Christ of Latter-Day Saints.

1. The Doctrine of God - They believe in many gods and teach that God himself was once a man. Mormon males have the possibility of attaining godhood. "God was once as we are now, and is an exalted man, and sits enthroned in yonder heavens." "God was once a man like us; yea, that God himself, the father of us all, dwelt on an earth, the same as Jesus Christ did." "You have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you."
2. Jesus Christ - They teach that Jesus was a pre-existent spirit like the rest of mankind. Even though all mankind are literally brothers and

sisters of Jesus, He is set apart from the rest of mankind by being the firstborn of God's spirit-children.

3. Salvation - They believe there is no Hell and that everyone will reach one of three levels of glory. They believe that a person must be a Mormon to reach the Heaven where God is. "Believe in God, believe in Jesus, and believe in Joseph his prophet, and Brigham his successor and confess with your mouth you shall be saved in the kingdom of God." "Every man and woman must have the certificate of Joseph Smith, Jr. as a passport to their entrance into the mansions where God and Christ are...where he (Joseph) reigns as supreme, a being in his sphere, capacity, calling, as God does in Heaven."

HOMEWORK

Read Genesis Chapters 26-50

BUILDING CHRISTIAN LEADERS

DIVISION I

CHURCH HISTORY

LESSON FIVE

SATAN, THE DEVIL, AND THE OCCULT

I. OCCULT AND THE DEVIL IN THE BIBLE.

A. The origin and person of Satan.

1. Ezekiel 28:11-19. The king of Tyre. Lucifer was the king of Tyre who was perfect in all his ways. He was the most beautiful, wise, and highest ranking celestial being.
2. Isaiah 14:12-14 The fall of Lucifer was a result of iniquity being found in him. He desired to exalt himself above the Most High. Five times he uses the words "I will" in this text.
 - a. I will ascend into heaven.
 - b. I will exalt my throne above the stars of God.
 - c. I will sit upon the mount of the congregation.
 - d. I will ascend above the heights of the clouds.
 - e. I will be like the Most High.

B. Christ's dealings with the devil and demons.

1. Matthew 4:1-11 The devil (Satan) tempted Christ and tried to get Christ to follow him by offering Christ his earthly possessions.
2. Luke 4:41 The devils (demons) knew that Jesus Christ was the Son of God.
3. Every time Christ dealt with devils (demons) they were subject to Him.
 - a. Matthew 8:16
 - b. Matthew 8:31
 - c. Matthew 9:32-34
 - d. Matthew 17:18
 - e. Mark 7:26-30
4. Luke 9:1, 10:17 Christ gave the apostles power over devils (demons).

C. The occult was forbidden in the Bible.

1. Deuteronomy 18:9-14 - Israel was forbidden from practicing any form of witchcraft or following of demons. There are nine things forbidden in this passage, including learning them.
 - a. Making the sons or daughters pass through the fire.
 - b. Divination. (The act or practice of trying to foretell the future or the unknown by occult means.)
 - c. Observer of times. (horoscopes) (astrology).
 - d. Enchanter. (A person who casts a spell over, as by magic; bewitch. To charm greatly; attract.)

- e. Witch. (A person who supposedly uses supernatural powers by a compact with the devil or evil spirits.) Witch is feminine and warlock is male.
 - f. A charmer. (One who by a word, formula, or form of words who supposedly has some magic power, influence or charm over another person.)
 - g. A consulter with familiar spirits. A medium. (A person through whom communications are supposedly sent to the living from spirits of the dead.)
 - h. A wizard. A spiritualist. (A person who believes that the dead survive as spirits which can communicate with the living, with the help of a medium.)
 - i. A necromancer. One who calls upon the dead.
2. Acts 19:13-19 After conversion, the Christians at Ephesus brought their articles of witchcraft and destroyed them.
 3. Acts 13:6-12 A false prophet named Bar-Jesus (son of Jesus) tried to keep Paul from proclaiming the gospel. Notice five things that the followers of the occult practice.
 - a. They are in league with Satan. Verse 10.
 - b. They are false prophets. Verse 6.
 - c. They seek to influence people (particularly political and religious leaders) Verses 6-7.

- d. They try to prevent the working of the gospel. They oppose the preachers. Verse 8.
- e. They attempt to divert prospective converts from the faith. Verse 8.

II. MODERN ACCEPTED (BY SOCIETY) OCCULT TEACHINGS.

- A. Parapsychology. (The branch of psychology that investigates psychic phenomena as telepathy.) Para - at the side of, alongside, or going beyond. Parapsychology is an attempt to give certain occultic practices scientific respectability. This often means assenting to their reality, yet having no explanation for their source, or the means by which they operate.
- B. Modern cults. Much of the teachings of the cults in the United States is without basis and, consequently, produces an atmosphere of accepting the unknown.
- C. Astrology. Astrology is an ancient practice assuming that the position of the stars and planets have a direct influence upon people and events. The charts used to determine your association with these events is known as a "horoscope."
- D. Modern day prophets or prophetess. Jean Dixon claims that her prophetic gift comes from God. Mrs. Dixon uses such things as a crystal ball, a deck of tarot cards, and other occult artifacts to receive her prophecies. Though most of her prophecies have not come true, she has been accepted as supernatural, causing many to accept the unknown.
- E. Ghosts and ghosts stories. Ghosts are said to be spirit apparitions through which the souls of dead people manifest themselves. There are thousands of people around the world who are convinced that ghosts not only exist, but they can and do

communicate with the living.

- F. Ouija Boards. It is considered by some as nothing more than a party game. Others see it as a tool that reveals the subconscious mind. The mystics see it as an instrument for communicating with the spirits of the dead. Some form of instruments that move under the hand of a medium date back to the sixth century before Christ.
- G. Rock music. The words of many of the "Hard Rock" songs that are listened to today are satanic in their wording.

III. SATANIC WORSHIPERS AND SOME OF THEIR STATEMENTS.

- A. The nine satanic statements. by Anton LaVey
 1. Satan represents indulgence instead of abstinence.
 2. Satan represents vital existence instead of spiritual pipedreams.
 3. Satan represents undefiled wisdom instead of hypocritical self-deceit.
 4. Satan represents kindness to those who deserve it instead of love wasted on ingrates (ungrateful, unpleasant).
 5. Satan represents vengeance instead of turning the other cheek.
 6. Satan represents responsibility to the responsible instead of concern for psychic vampires.
 7. Satan represents man as just another animal-sometimes better, more often worse, than those that walk on all fours-who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all.

8. Satan represents all of the so-called sins, as they all lead to physical, mental or emotional gratification.
9. Satan has been the best friend the Church has ever had, as he has kept it in business all these years.

B. Methods of recruitment.

1. Parent, guardian or friend builds up a trust.
2. Violation (the majority of the time sexual) through this trust by acts, treats, violence, or a combination of these three. These acts are usually referred to as "the secret".
3. Destruction of heroes by usually turning them into evil beings that will harm the person if they "tell the secret".
4. Animals will be killed. The recruit will be forced to watch or even participate. Afterwards they will be reminded of the event by photographs, drawings, or illustrations. They are told that they are responsible for the animal's death and if they should "tell the secret" their families or friends will be told.
5. Psychological fears, such as being put into open graves, crematories, caskets, closets, and basements are used to force recruits not to divulge secrets. Through isolation their fears will be constantly reinforced.
6. Drugs are used to cause conformity and prevent participants from distinguishing between reality and fantasy. If the person does "tell the secret" and reveals that he has been on drugs, the authorities will believe the

secret was a hallucination.

7. Self-esteem is degraded through the forced ingestion of human and animal blood or body waste. Physical torture and unnatural sex acts are used to degrade and control.
8. Satan worshippers may go so far as to force the recruit to watch and participate in murders. They will then be told that they are responsible and will be turned in to the authorities if they "tell the secret".
9. The recruits are often photographed in sexual situations with children, animals, or undesirables. These photographs will be used against them to keep them from speaking out.

C. Significant dates.

- | | | |
|----|----------------|---------------------|
| 1. | February 2nd | Candlemas or Ormelc |
| 2. | March 21st | Equinoxes (1) |
| 3. | April 30th | *May Eve or Belzane |
| 4. | June 22nd | *Solstice (1) |
| 5. | August 1st | August or Lzmmas |
| 6. | September 21st | Equinoxes (2) |
| 7. | October 31st | *Halloween |
| 8. | December 22nd | *Solstice (2) |

*Four most significant.

D. A registered Satanic church in the Kansas City area.

Federation Church

C. O. Roger Lee Boltz

Route 1, Box 31

Lone Jack, Mo. 64070

HOMEWORK

Read Leviticus

BUILDING CHRISTIAN LEADERS

DIVISION II

CHURCH LEADERS

LESSON SIX

ALTAR WORK

- I. PUBLIC ACCLAMATION OF CHURCH MEMBERSHIP.
 - A. Ephesians 1:23. The local church is the earthly body of Christ.
 1. Church membership is a saved person's way of publicly declaring himself as a Christian.
 2. It is essential that each Christian identify with Jesus Christ and not deny his Lordship. Matthew 10:33.
 - B. God instructs the saved to not be ashamed.
 1. Mark 8:38, Luke 9:26 If a saved person is ashamed of Jesus Christ and His words, He will be ashamed of the saved person when He comes in glory to set up His kingdom.
 2. Romans 9:33, Romans 10:11 If a person believes on the Lord Jesus Christ he will not be ashamed.
 3. II Timothy 1:12 When a person knows who he believes in, he will not be

ashamed of Jesus.

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4. Romans 1:16 Paul declares that he was not ashamed of the gospel of Jesus Christ.

II. IMPORTANCE OF BEING A MEMBER OF A LOCAL NEW TESTAMENT CHURCH.

- A. God established local churches as his earthly bodies and He wants all of their parts in place and functioning. I Corinthians 12:12-27.
- B. The saved person is the Temple of God. Ephesians 2:20-22. God did not intend for a saved person to function separately or individually.

III. PROCEDURES FOR DEALING WITH SOMEONE WHO COMES FORWARD DURING AN INVITATION AT CHURCH.

- A. Determine why the person came forward.
 1. Ask them their name.
 2. Ask them why they came forward.
 3. Determine the need in the person's life and lead them to follow Christ.
- B. If they came for salvation.
 1. Show them how to be saved. Recommended verses to use.
 - a. Romans 3:23 "For all have sinned, and come short of the glory of God". Establish that the need for salvation comes from the sin that has been committed, not from an emotional

moving. Many who come forward for salvation are very emotional and will make an emotional decision. This is not salvation. When an emotional decision is made, the decision will only last as long as the emotion lasts in which the decision was made.

- b. Romans 6:23 "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Because the person has sinned he must die (be separated from God). Quote or make reference to Revelation 20:14. Separation from God means to be cast into the Lake of Fire for eternity.

"The gift of God is eternal life". Use the illustration of giving a GIFT and stress these two facts.

- (1) All gifts must be paid for. It is the giver that has to pay for a gift. It is God who gives the gift of eternal life and He paid for it with the death of Jesus Christ on the cross.
- (2) All gifts must be received or the gift never becomes the possession of the one to whom it is offered. It is the same with the gift of God; a person must take possession of the gift of God or it is never his.

- c. Romans 10:13 "For whosoever shall call upon the name of the Lord shall be saved." It is necessary for a person to call upon (ask) God to save him in order to receive the gift of God. If a person does not ask, he does not receive.
 - d. Romans 10:9-10 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The Bible makes it very clear that a person has to believe in his heart that Jesus is the Lord before he can call upon His name. It must be establish that the person believes and professes with his mouth that Jesus lived on this Earth, died on the cross for his sins, was buried and rose again from the dead. A person cannot be saved until he believes this.
2. Lead them in prayer. Pray a simple prayer and make sure the following is included:
- a. Make sure the prayer is addressed to the Lord Jesus Christ.
 - b. Make sure that sin is recognized.

- c. Make sure the person asks God to save him.
 - d. Make sure that in the prayer Jesus Christ is recognized as the Lord.
 - e. Make sure that God is thanked for saving them.
 - f. Make sure the prayer is ended "in Jesus name."
3. Explain baptism and church membership. This can be done after the altar card has been filled out and even after church has been dismissed.
- C. If they came for baptism.
1. Have them give a short testimony of salvation. Pay special attention to their salvation according to the above. If there are any concerns or questions about their salvation, have them explain more in depth their salvation experience, and if there is a problem, refer them to a pastor for counseling. If it appears that they not are saved, do not continue in presenting them to the church. Make sure there is peace from the Holy Spirit.
 2. Show them biblical truth concerning baptism and make sure they are not attaching baptism to salvation. If they desire to see biblical proof show them Acts 8:26-39.
 3. Pray with them. Include the following in the prayer:
 - a. Thank God for their salvation.
 - b. Thank God for sending them to this church.
 - c. Thank God for the privilege of working with them.

- D. If they came to transfer their letter of membership.
1. Ask them if they know for sure that they are saved and they have absolute assurance that they are going to Heaven. If there is not a clear, unconstrained, affirmative answer, question their salvation.
 2. Ask them if they have been baptized by immersion since they were saved. If they give you an affirmative answer, obtain more detail regarding their baptism.
 - a. Ask them in what church they were baptized. If the baptism took place in a sister church that holds the same doctrine about salvation, baptism, and local church, we will accept their baptism.
 - b. Ask them where their membership is currently. If their membership is in a church recognized as a sister church, the church office will send for a letter of transfer. If they are currently a member of a church not recognized as a sister church, the office will not send for a letter and they need to come by statement of faith. (Statement of faith is when we accept their own word of their scriptural salvation and baptism.)

- E. If they come by statement of faith.
1. Ask them if they know for sure that if they died they would go to Heaven.
 2. Determine why they need to come by statement. A Christian will be accepted by statement under the following conditions:
 - a. They were a member of a sister church that has dissolved.
 - b. They are currently a member of a church that is not accepted as a sister church, but they were baptized in a sister church.
 - c. They were a member of a sister church but were removed from the membership of that church due to lack of attendance. If they were removed from membership of that church due to any form of disciplinary action they can only be accepted with the senior pastor's approval.
 - d. They must have the approval of the pastor if they were not baptized in a sister church and desire to become a member without baptism. There are a few exceptions but only in extreme cases (unable to physically be baptized, etc.).
 3. Pray with them.
- F. If they come for prayer.
1. Ask them if they want someone to pray with them.

2. If they want to pray alone, let them. If they want someone to pray with them determine the prayer need and pray. You may choose to leave them to pray alone after you have prayed.

IV. THE FOLLOWING INSTRUCTION CARDS SHOULD BE GIVEN TO EACH PERSON WHO COMES FORWARD FOR CHURCH MEMBERSHIP.

A. Church membership by baptism

"The first step in the Christian life after you are saved is to be baptized. Baptism is the public confession of your personal acceptance of Jesus Christ as Savior. Baptism is not only identifying with Christ publicly, but signifying to the world that you are not ashamed to be a follower of Jesus Christ.

Baptism by immersion (putting completely under the water) is a picture of the death, burial, and resurrection of our Savior Jesus Christ. It is the same method by which Jesus Himself was baptized, as well as the other New Testament Christians. The Lee's Summit Baptist Temple baptizes by immersion as its means of public identification with Christ and does not recognize any other way.

We baptize periodically on Sunday nights at the beginning of our evening service. The dates of baptism are announced on Sunday mornings. You will be contacted

by someone from the church and baptism will be discussed with you. Please arrive at the baptistry by 6:15 to get dressed and prepared. There are dressing rooms for both men and women. Robes and towels are supplied. Attendants will be waiting to assist you and answer any questions you have at that time.

We encourage you to follow the Lord in baptism as soon as possible and begin your Christian life as God has instructed you (Acts 8:26-39)."

B. Church membership by transfer of letter

"The local New Testament Church is God's institution for the church age. Every saved person should be a member of a local church for studying the Word of God and participating in ministry. The church is referred to in I Corinthians 12:27 as the body of Christ and is compared to the human body as a functioning unit. The church is the body of believers called out by God to glorify Jesus Christ our Lord.

Transferring your letter from another Baptist or Bible church is simply moving your membership from one local church to another. When you came forward and presented yourself for membership, you immediately became a member of this church. A secretary will write to your previous church and request a letter of transfer. That church will send a letter in response transferring your

membership to the Lee's Summit Baptist Temple. If you did not know the address of your previous church when you went forward, if possible please contact the church office and give them the address.

Welcome to the Lee's Summit Baptist Temple and may God bless you through this local church. If you have any questions regarding your membership, feel free to contact your pastor or the church office."

C. Church membership by statement of faith

"The local New Testament Church is God's institution for the church age. Every saved person should be a member of a local church for studying the Word of God and participating in ministry. The church is referred to in I Corinthians 12:27 as the body of Christ and is compared to the human body as a functioning unit. The church is the body of believers called out by God to glorify Jesus Christ our Lord.

Becoming a member of the Lee's Summit Baptist Temple by statement of faith is stating to us that you have been scripturally saved and baptized by immersion in a Bible believing Baptist or Bible church. You were allowed to join by statement because we will not send for a letter of transfer, because you are not currently a member of a Baptist or Bible church. When you came forward and presented yourself for membership, you immediately became

a member of this church. You may wish to notify your previous church that you have become a member here and ask them to remove you from their membership.

Welcome to the Lee's Summit Baptist Temple and may God bless you through this local church. If you have any questions regarding your membership, feel free to contact your pastor at the church office."

HOMEWORK

Read Joshua

BUILDING CHRISTIAN LEADERS

DIVISION II

CHURCH LEADERS

LESSON SEVEN

LEADERSHIP AND AUTHORITY

I. THE DIFFERENCE BETWEEN LEADERSHIP AND AUTHORITY.

A. Leadership

1. Definition

- a. Webster: To show the way to, or direct the course of, by going before or along with.
- b. The ability to influence another in accomplishing a specific goal. A person once said that the way to know when a person is leading is simply to look for the followers.
- c. Leadership is an internal ability that comes from the assurance that a person knows where he is going. Another statement once said about leaders is that anyone who knows where he is going will automatically be a leader.

2. Developing leadership.

- a. Discipleship. All three of the first discipleship courses are designed

to develop leaders. As each Christian becomes more

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informed about what is biblically correct, the more assurance he will have that what he is doing and where he is going is right. Consequently, the matured Christian will automatically become a leader.

- b. John 10:1-5. The parable of the shepherd and how the sheep follow him. Every Christian should seek to become a leader, both male and female.
- c. Proverbs 16:29. Leaders are not just the good ones but also the bad or evil ones.
- d. Matthew 15:14 The Pharisees were referred to as the blind leading the blind.

B. Authority.

- 1. Webster: The power or right to give commands, enforce obedience, take action, or make final decisions; jurisdiction.
- 2. Leadership and authority are two different things. Leadership comes from an ability, and authority comes from a grant by a governmental structure or person of authority.
- 3. Appointing of authority.
 - a. Luke 7:6-9. The centurion who sent servants to Christ had authority and those under him had to follow his command.

- b. Jesus was given authority by God the Father.
 - (1) Luke 4:36. Spoke with authority.
 - (2) John 5:27. Given authority to execute judgment.
 - (3) Matthew 7:29. Taught as one having authority.
 - (4) Matthew 21:23-24. Chief priests challenged His authority.
 - (5) Mark 1:27. Hath authority over the unclean spirits.
- c. Acts 9:14. Paul was given authority by the chief priests.
- d. II Corinthians 10:8. Authority was given to Paul and the leaders to edify.
- e. Titus 2:15. The elders were given the authority to speak, exhort, and rebuke.
- f. I Timothy 2:12. Women are not given authority.
- g. Proverbs 29:2. When the righteous are in authority, the people rejoice.

II. IN THE BIBLE AUTHORITY IS GIVEN WITH THE OFFICE.

- A. Authority that goes with the office. Numbers 11:16.
 - 1. John 7:32, 45-46. Officers of the Temple.
 - 2. Romans 11:13. The office of apostle.

3. I Timothy 3:1. The office of a bishop.
4. Romans 12:4. We do not all have the same office.

- B. Authority in every organization comes from an appointment, not by a self-elevation. When a police officer receives his oath of office, he receives his authority no matter how young or inexperienced he is. A pastor or deacon receives the authority with the office even if he is young and inexperienced. The greatest area of dissension in any organization is from those who will not submit themselves to the authority. Hebrews 13:7, 17. Because of this authority, Christians should always be careful to follow biblical guidelines when appointing someone to authority.

III. OFFICES OF THE NEW TESTAMENT.

- A. Apostles - An ambassador of the Gospel. A messenger; he that is sent out. The English word "missionary" has the same meaning.
1. Luke 6:13. From His disciples Jesus chose twelve and named them to the office of apostle.
 2. Acts 1:2. Christ is the one who chose the twelve.
 3. Acts 1:25-26. They chose a replacement for Judas.
 4. Acts 2:42-43. They continued with many signs and wonders.
 5. Acts 15:1-23. The apostles made the final decision in regard to the Gentiles and the law.

6. I Corinthians 15:5-9. Paul was an apostle born out of due time.
 7. I Timothy 2:7. Ordained an apostle.
- B. Prophets - foreteller. "fore" - in front of, prior; "teller" - speak or say one's thoughts: an inspired speaker.
1. Acts 13:1. Certain prophets and teachers; as Barnabas and Simeon.
 2. Acts 15:32. Judas and Silas, being prophets.
 3. I Corinthians 14:29-32. The spirits of the prophets are subject to the prophets.
 4. I Corinthians 14:37-38. Paul said that, "If any man think himself to be a prophet, let him acknowledge that the things that I write unto you are the commandments of the Lord."
 5. Warnings against false prophets.
 - a. Matthew 7:15. They come in sheep's clothing.
 - b. Matthew 24:11. Shall deceive many.
 - c. Matthew 24:24. Shew great signs and wonders.
 - d. II Peter 2:1. Privily bring in damnable heresies.
 - e. I John 4:1. Try every spirit.
- C. Evangelists - One who announces the good news, preacher of the gospel.
1. Acts 21:8. Philip was an evangelist.
 2. Ephesians 4:11. God gave evangelists.

3. II Timothy 4:5. Do the work of an evangelist.
- D. Pastors and teachers - pastor is the same word as shepherd - Webster: the minister of a congregation. Teacher - an instructor, doctor, master.
1. Matthew 25:32. A shepherd divides his sheep from the goats.
 2. Mark 6:34. Jesus was moved with compassion because they were as sheep not having a shepherd.
 3. John 10:11-14. Jesus is the good shepherd.
 4. I Peter 2:25. You were sheep going astray; but are now returned unto the Shepherd.
 5. I Corinthians 12:28. First apostles, secondly prophets, thirdly teachers.
 6. Hebrews 5:12. Ye ought to be teachers.
 7. I Timothy 2:7. I am ordained a teacher of the Gentiles.
 8. II Timothy 1:11. I am appointed a teacher.
- E. Deacons - to be an attendant, minister.
1. I Timothy 3:10. Let these first be proved, then let them use the office of a deacon.
 2. I Timothy 3:13. For they that have used the office of a deacon well purchase to themselves a good degree.

HOMEWORK

Read Numbers

BUILDING CHRISTIAN LEADERS

DIVISION II

CHURCH LEADERS

LESSON EIGHT

CHURCH DISCIPLINE

INTRODUCTION

Discipline is the act of correcting a wrong action. The objective of discipline is not destruction but to correct a person's wrongdoing. The Bible informs the Christian that God chastises His own children. Hebrews 12:5-11. There are times when a family has to remove one of its members for the protection of the family itself. The same is true with the family of God. God's earthly family is organized in specific families called churches. The Bible tells us that the church is the body (flesh and bones) of Jesus Christ. When a member of God's family is expelled for his sin against the family, it is referred to as church discipline. If every Christian would maintain his personal relationship with God and follow His designated authorities, there would never be a need for church discipline. There are times when proper attempts are made to restore a family member, but these attempts fail because the Christian chooses his own way instead of God's way. Therefore, the offender must be removed for the sake of the family itself. A church experiences the same hurt and damage that a family experiences when it has to disown one of its members.

Church discipline is a very serious action and should be avoided whenever possible. A

church should not administer church discipline unless it is absolutely necessary to protect itself from

destruction or damage. When a church member sins, the church should always seek to restore him to a life submitted to Christ. Church discipline should not be administered for an act of sin itself, but for the act of rebellion. This happens when a saved person rejects God's authority and instruction and justifies his action adhering to his sin. Rebellion is condemned in the Bible and compared to the sin of witchcraft in I Samuel 15:23. When a person commits a sin that directly affects a church and defies that church, its authority, and the Word of God, that person is saying he does not care about God's way. He is not just sinning against the church, he is sinning against God, and God said it is as the sin of witchcraft.

I. GOD'S INSTRUCTIONS TO ADMINISTER CHURCH DISCIPLINE.

A. Old Testament instructions to remove a person.

1. Numbers 16:1-35. There were three Levites--Korah, Dathan, and Abiram-- who chose to exalt their offices above Moses and Aaron. There was a challenge issued through Moses by God to remove them. The Earth opened and two hundred-fifty men and their families were sent straight to the "pit" or Hell.
2. Leviticus 24:10-16, 23. A man whose mother was a Jew and father an Egyptian cursed God, and the nation of Israel did not know what to do with him. God instructed them to cast him out of the camp and stone him to death. God specifically wanted him removed from the children of God.

3. Proverbs 22:10. When a scorner is cast out, it will remove the contention and strife that comes from a rebellious person caring more for himself than for the work of God.

B. New Testament instructions to remove a person.

1. I Corinthians 5:1-13. There was a man in the church at Corinth that was committing fornication with his father's wife. In verse thirteen they were specifically instructed to put away the man from their church because of the sin present in the church. It is interesting that the term "put away" is the same term that is used for divorce in the Bible.
2. Matthew 5:13. When a person has lost his savor (value) he is good for nothing except to be cast out and trodden under the feet of men.
3. Matthew 18:15-17. When a Christian has committed sin against another Christian and will not hear the church, the church is instructed to declare him to be a heathen (lost person) and a publican. The church is to remove all of his authority as a Christian and is to cast him from the church.

II. METHODS OF ADMINISTERING CHURCH DISCIPLINE. There is not just one simple way to administer church discipline. Each time church discipline is administered in the Bible it is handled in different ways.

- A. Matthew 18:15-20. The most well-known method of administering church discipline is found in Matthew eighteen, but this only applies when one Christian sins against another Christian. In I Corinthians 6:1-10 the Bible is very pointed about a Christian using the church to settle wrongdoing between two of its

members. When one member of a church sins against another member of the same church, he should follow the procedure in Matthew eighteen.

1. Verse 15. Go to the brother who has sinned and tell him his fault, alone. If he will hear the person he sinned against, the brother relationship is restored and Christ is glorified.
2. Verse 16. If the person who sinned will not hear the one he sinned against, then he should take one or two witnesses and go again. This is to establish the statements of the person who committed the sin.
3. Verse 17. If the person who sinned will not hear the witnesses, then it should be taken to the church. If the person who sinned will not hear the church, then the church is to declare him to be as a heathen and a publican.

B. I Corinthians 5:1-13. In this situation a man has brought open sin into the church. There is no instruction in this passage to hold a procedural hearing, but to simply put him out of the church. The situation is dealt with harshly and completely because of the nature of the sin.

1. Verse 11. The church members are instructed not to keep company with any brother who is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner. They are instructed not to even eat with a brother who is committing these sins.
2. Verse 13. This verse states that God will judge those outside the church and that the church should put the sinning person away from them so that God can judge him.
3. Verse 5. The sinning person is turned over to Satan for the destruction of

the flesh.

- C. I Timothy 1:18-20. In these verses two men, Alexander and Hymenaeus, have blasphemed the work of God. Paul himself turned them over to Satan and reports the event to Timothy. They made their faith shipwreck and Paul disciplined them to protect the teachings already given by Paul. Paul instructs Timothy to war a good warfare and adhere to the prophecies that he has been taught. In this instance, Paul administered church discipline himself because of his authority as an apostle.
- D. Romans 16:17-18. The church at Rome was instructed to mark those who cause divisions in the church. In this passage there is no instruction or process to follow in determining guilt and offering restoration. It was simply an act of marking and avoiding them.

III. EVENTS RECORDED IN THE BIBLE FOR WHICH CHURCH DISCIPLINE IS TO BE ADMINISTERED.

- A. Matthew 18:15. If a brother trespasses against another brother. Church discipline is to be administered only if the sinner will not correct the sin.
- B. I Corinthians 5:1-5. When a brother brings open sin into the church. If a church member publicizes his sin without remorse or shame and brings it into the church, there is no option but to take action to remove the sin and the sinner from the church.
- C. I Timothy 1:19-20. When one brother shipwrecks another's faith. If a brother blasphemes God to justify his own sin, it becomes necessary to remove him to prevent others from being destroyed by following him.

- D. I John 5:16. When a brother sees another brother sin. Instead of simply condemning a brother who sins, the Christian should try to restore his brother before pronouncing judgement.
- E. Romans 16:17-18. When a brother causes division. There will always be those who come into a church and try to disrupt or destroy the work of God. They are to be removed, marked, and avoided.
- F. Galatians 5:1-12. When a brother places a yoke of bondage (the law) upon others. There will be some who try to destroy the work of God by placing the saved under the yoke of legalism. They should be cut off.

IV. THE CONSEQUENCES OF CHURCH DISCIPLINE.

- A. I Corinthians 5:1-5. They are turned over to Satan for the destruction of the flesh even though their spirits are saved. Every Christian should understand the seriousness of church discipline. The most serious matter a church will ever undertake is when it turns a saved person over to Satan. A person being disciplined should understand the magnitude of this event and avoid it at all cost. If a person allows proper church discipline to remove them from a church, they are, in essence, slapping Jesus Christ in the face and making a mockery of their salvation.
- B. Romans 16:17. Mark them. When a person is disciplined by a church, they are marked and classified as a lost person. This mark should be accepted by any other local New Testament church.
- C. Romans 16:17. Avoid them. The saved should realize the pronouncement of God upon that person and avoid them. It is evident that God will judge them

here on Earth as a lost person and the saved should avoid them and their judgement.

- D. Matthew 18:18. What is bound on Earth is bound in Heaven. God specifically stated that He would bind in Heaven what the church binds on Earth. A person being disciplined should realize that they have lost all their rights with God. There is no greater pronouncement on a person in the Bible than that of church discipline.

V. THE ACTION TO FOLLOW IF THE PERSON WHO HAS RECEIVED CHURCH DISCIPLINE REPENTS AND TURNS BACK TO GOD.

- A. III John 9-11. Christianity should not recognize any non-biblical church discipline. In this passage there is a church leader named Diotrephes who is evil and not representing the Bible. He is removing people from the church who are true to the faith. John said he would deal with Diotrephes when he came to the church.
- B. II Corinthians 2:1-9. Accept him back, forgive him and love him. A person to whom church discipline has been administered has to come back on his own. If he repents and comes back, a church should accept him and give him the love of God. He should be allowed to apologize and give a public commitment to Jesus Christ.
- C. Matthew 18:18. What is loosed on Earth is loosed in Heaven. God said that what is bound on Earth is bound in Heaven, but He also said that He would loose what the church loses. God recognizes the repentance of the disciplined church member but leaves the loosing to the church.

HOMEWORK

Read Esther

BUILDING CHRISTIAN LEADERS

DIVISION II

CHURCH LEADERS

LESSON NINE

QUALIFICATIONS OF LEADERS

PART ONE

I. A LIFE IN ACCORDANCE TO BIBLICAL QUALIFICATIONS. There are twenty-three qualifications for leadership listed in I Timothy and Titus that should be in every Christian's life. Leadership development should include instilling these twenty-three qualities in the life of a Christian and authority should not be given to the Christian until all of them are evident. Every Christian should set goals to reach these qualities.

A. Blameless. I Timothy 3:2, 10; Titus 1:6-7.

1. Definition: When others cannot accuse a Christian leader of wrong doing. This does not mean he is sinless. A saved person should live his life before others just like living it before God. Christian leaders should not give others reasons to

accuse him of wrong doing toward them or anyone they know.

2. Colossians 1:22-23; I Thessalonians 5:23. The one who matters the most is God Himself, and to Him the Christian leader should live a blameless life.
3. I Thessalonians 2:10; II Corinthians 8:20-21. Christian leaders are not only to be blameless before God but also before other Christians.
4. Philippians 2:14-16. Christian leaders are to be blameless before those in the world. There will be people who wrongly accuse the leader because of his Christian walk, but that is not the issue. Jesus was falsely accused of wrong doing even though He is God Himself.

B. The husband of one wife. I Timothy 3:2; Titus 1:6.

1. Definition: Total devotion to one mate. This can apply to both male and female. There is no application of losing a spouse by death (Romans 7:1-3) or losing a spouse by divorce (I Corinthians 7:12-15).
2. Ephesians 5:25-28. The husband should love and be devoted to his wife as Christ is the church. The female is the weaker vessel (body) and should be treated accordingly. I Peter 3:7. She may be as spiritual or intellectual as her husband, but physically she is weaker.

C. Vigilant. I Timothy 3:2.

1. Definition: To be continuous in watching; watchful. A Christian leader does not have the privilege of "letting go" for a short period of time. He must be conscious of his actions and how they relate to God twenty-four hours a day.
2. I Peter 5:8. The devil, the adversary of Christians, is always seeking to devalue the Christian leader's ministry and destroy the work of the Lord.

D. Sober. I Timothy 3:2, Titus 1:8.

1. Definition: A Christian leader is to be in control of his mind and senses; sensible. Sober is used most often in regard to alcohol. Being sober usually refers to when the person is in control and not under the control of alcohol.
2. I Timothy 3:11. The wives of Christian leaders are told to be sober as well as their husbands. A leader whose wife is not sober is disqualified by his wife.
3. I Thessalonians 5:6-10. The Bible shows the Christian that those who live in the light are sober, and those who live in darkness are drunk.
4. Romans 12:3. The Bible instructs the Christian to think soberly, not allowing their minds to be wild and uncontrollable by dreams and desires.

E. Of good behavior. I Timothy 3:2.

1. Definition: Good is from God, and behavior is a person's actions in life. Good behavior or good actions should be measured by the degree of accomplishment as well as his morality.
2. II Thessalonians 3:6-13. According to this passage, being productive is the way good behavior is determined. Those who fail to produce good actions are not considered of good behavior, no matter how good their morals may be.
3. I Peter 2:12-15. A Christian's behavior should reflect Christ to those who are not saved, as well as those who are saved. This applies to their work ethics as well as morals. Laziness and poor work from those who claim to be Christian has given Christianity a bad reputation in the world today.
4. I Corinthians 15:33. Wrong or evil communication corrupts and destroys the good works or good manners that a Christian tries to accomplish.

F. Given to hospitality. I Timothy 3:2; Titus 1:8.

1. Definition: Taken from the word "hospital". A Christian leader is to use whatever God has given him to help others. A Christian leader should care about others, be sensitive to their needs and by his action of hospitality show his care, not just have good intentions.

2. Romans 12:10-13. A Christian leader should take care of the needs of other Christians, being careful not to interfere with the chastising hand of God. Hospitality should always be an act of godliness, not a reward for bad behavior, sin, or neglecting the instructions of God.
 3. I Peter 4:9. Hospitality should be an action that comes from the heart, not a forced, legalistic action.
- G. Apt to teach. I Timothy 3:2; Titus 1:9.
1. Definition: Inclined or prone to impart knowledge or educate others. A person who is "apt to teach" is one who will teach the things of the Bible to those in which they come in contact.
 2. Matthew 28:18-20. The great commission is to teach others, including leading them to Jesus Christ.
 3. II Timothy 2:2. Teach faithful men that they may teach others. When a Christian leader teaches others, discipleship will be completed. Discipleship will fail if those who are taught do not teach others.
- H. Not given to wine. I Timothy 3:3, 8; Titus 1:7.
1. Definition: To be under the control of wine, drunkenness. A Christian leader should never give up the control of his actions to any substance or

emotion. If a Christian is going to become a godly leader, he must be controlled by the Holy Spirit at all times.

2. I Timothy 5:23. The Bible makes allowances for intoxicants when used for medical purposes.
3. Romans 13:12-13. Walk honestly as a child of light, not as a child of darkness by rioting and drunkenness.

I. No Striker. I Timothy 3:3; Titus 1:7.

1. Definition: To hit or buffet another; physical violence. When a Christian is prone to fighting or hurting others, whether physically or emotionally, he becomes one who tears down or destroys instead of one who builds. "No striker" follows giving oneself to wine because when a person becomes intoxicated it usually leads to hurting others.
2. Hebrews 12:14. Follow peace with all men because without it no man will see the Lord.

J. Not greedy of filthy lucre. I Timothy 3:3; Titus 1:7.

1. Definition: Financial gain through improper methods; crooked. It is not wrong to make money, but a Christian leader should never use deception to make money.
2. Proverbs 13:11. Wealth gained by vanity diminishes. Christian leaders are to work for

their money. There are no 'get rich' schemes that God will use to make a Christian rich.

3. I Timothy 6:6-11. A Christian leader should be content with the gain he has from his work actions, and not seek additional wealth. A Christian leader is to be content with what he has; he shouldn't try to "keep up with the Jones".
4. I Peter 5:2. A Christian leader is not to minister because of pay or financial gain. This includes pastors. It is a privilege to minister, so don't ever attach it to money. At the same time, the Bible teaches that the church should pay pastors for preaching the gospel. I Corinthians 9:14. In I Timothy 5:17 it instructs Christians to give double honor to the elders which rule well.

K. Patient. I Timothy 3:3.

1. Definition: Long-suffering; the ability to handle adversity without complaint. There are many adversities that come into every person's life, and a Christian leader must be able to deal with them without complaining and quitting.
2. James 1:2-4. The trials that come into the Christian's life produces patience, and without the trials, the Christian will never know who he really is.

3. II Corinthians 6:4-10. A Christian should approve his leadership by glorifying Christ in everything that comes into his life--both negative and positive.

L. Not a brawler. I Timothy 3:3.

1. Definition: A person who actively seeks a confrontation; a fighter. A Christian leader is not to seek confrontations. There are many pastors and ministers today that are biblically disqualified because all they want to do is fight.

2. Romans 12:18. As much as possible, live peacefully with all men, whether they are saved or lost.

3. I Peter 3:8-13. A Christian leader is not to seek vengeance against those who do him wrong. Instead he is to show the action of God at all times to prevent fights.

4. II Timothy 2:23-26. Avoid foolish and unlearned questions because they cause strife which leads to brawling and divisions. When a Christian leader is seeking to lead someone to Christ, the leader should avoid his questions because they are usually foolish or unlearned.

M. Not covetous. I Timothy 3:3.

1. Definition: Craving or desiring what belongs to someone else. Wanting what belongs to someone else

can range from a person's spouse to a material possession. Covetousness is when a person is not satisfied with what God has given him and seeks to take what belongs to someone else.

2. Colossians 3:5. Covetousness is idolatry because the Christian is placing something above God. When a Christian's life becomes consumed with earthly gain instead of a Christ-centered life, it is idolatry.
3. Ephesians 5:3-7. Covetousness should be so foreign to a Christian leader that it is never mentioned among the brethren.
4. II Peter 2:1-3. One of the primary marks of a false teacher is covetousness.

HOMEWORK

Read Judges

BUILDING CHRISTIAN LEADERS

DIVISION II

CHURCH LEADERS

LESSON TEN

QUALIFICATIONS OF LEADERS

PART TWO

I. A LIFE IN ACCORDANCE TO BIBLICAL QUALIFICATIONS. There are twenty-three qualifications of leadership listed in I Timothy and Titus that should be in every Christian's life. Leadership development should include instilling these twenty-three qualities in the life of Christians and authority should never be given to him until all are evident. Every Christian should strive to reach these qualities. This lesson is a continuation of the twenty-three qualifications started in Lesson Eight.

N. Rules well his own house. I Timothy 3:4-5, 12; Titus 1:6.

1. Definition. Having correct government of one's dwelling place. A person who cannot properly administer finances, material possessions and supervise workers will never be able to properly govern the house of God. The finances, appearance, and general upkeep of a person's house shows how he will take care of the things of God.

2. Luke 6:47-49. A wise man is one who builds his house upon the foundation of Jesus Christ. If a Christian leader is going to have a house with the correct government, it must be built upon Christ, the Rock.
 3. Matthew 12:25. A house that is divided will not stand; a Christian leader has to be consistent in his government.
 4. Matthew 12:29. A strong man's house cannot be entered and destroyed until the strong man is bound.
 5. Matthew 5:14-16. A man that is a light of God will give light unto all that is in his house.
- O. Not a novice. I Timothy 3:6.
1. Definition: An amateur; an apprentice; one who has not gained experience. If a person has not qualified himself by performance and production in biblical ministries, he should not be given an office or leadership position. Those who are inexperienced should continue to learn and grow so that they can become leaders. Inexperienced Christians tend to make vain and worldly decisions.
 2. This is the only time the word 'novice' appears in the Bible, but the principle can be found in other references.

- a. I Corinthians 3:1-3. They were weak and could not be given meat.
 - b. Hebrews 5:12. When the time had come for the Christians to be teaching others they had to be taught again.
- P. Of a good report of them which are without. I Timothy 3:7.
- 1. Definition: A good description of a person's actions by those who are lost. It is important that the saved give a good report of a Christian leader's life, but it is necessary that the lost give a good report as well. In the business world a Christian should be known as a person of integrity and sound business principles.
 - 2. I Corinthians 10:31-33. Many times the lost come to Christ because they respect the way Christians conduct business.
 - 3. I Peter 2:12. Even when the lost world speaks of Christians as evildoers, they will respect their good works.
 - 4. Colossians 4:5-6. Walk in wisdom toward them that are lost; leading them to Christ is a crucial issue.
 - 5. I Peter 3:13-17. A Christian leader should have a clean conscience in regard to how he deals with the lost world.

Q. Not self-willed. Titus 1:7.

1. Definition: Not to desire or want only what is best for the individual; selfish. When a person becomes a Christian leader it is imperative that he thinks of what is best for the whole group and not just himself. When he cares only about himself, then what God wants is left out of his life.
2. II Peter 2:10. Those who walk after the flesh are self-willed.
3. Philippians 2:21. People seek their own way, but a Christian leader must seek the things of the Lord Jesus Christ.

R. Not soon angry. Titus 1:7.

1. Definition: Not easily enraged; not quick in becoming mad. Anger is not always a sin. A Christian leader should only become angry when there is a just cause, and then only with a controlled state of behavior.
2. Ephesians 4:26-27. There are times a Christian should be angry, but he should never allow his anger to cause him to sin. Also, a Christian should never allow his anger to last, specifically more than one day. When a Christian allows anger to remain in his life he is giving place to the devil.

3. Proverbs 22:24-25. A Christian leader should not be friends with an angry person because the Christian will learn the angry person's ways and cause his soul to become ensnared in the angry person's sins.
- S. Lover of good men. Titus 1:8.
1. Definition: Admire or adore the men of God. Christian leaders should pattern their lives after the men of God. A Christian should love the actions and attributes of those who are following the biblical instructions given to men of God.
 2. Matthew 12:35. A good man is one who has a heart that is right and, consequently, his actions are a product of his heart.
- T. Just. Titus 1:8.
1. Definition: Proper discernment in regard to right and wrong actions. A Christian leader has to be able to discern what is right, or by his wrong actions he will lead others into sin with its resulting consequences. A Christian should always lead others into God's blessings, not His chastisement.
 2. I Corinthians 6:1-5. Church matters should be judged by the just Christians and should not have to be taken to the courts of the land.

3. Romans 1:17. A just person is one who lives his life by faith in the Lord Jesus Christ.
4. Galatians 3:11. No man's actions are justified by the law, but by faith.

U. Holy. Titus 1:8.

1. Definition: A godly lifestyle acceptable to God; sanctified. A Christian leader should be a person who lives his life in accordance with God's instructions and who is recognized by others as a godly individual. It is impossible to live a sinless life, but it is possible to live a godly life.
2. Romans 12:1-2. The bodies of Christians should be presented to God, holy, which is acceptable unto God.
3. I Peter 1:15-16. A Christian leader should be holy in all manner of conversation as he patterns his life after the life of Christ.
4. Ephesians 4:17-32. A Christian leader's holy life is a result of learning God's way and applying it to his daily life.

V. Temperate. Titus 1:8.

1. Definition: Moderate; conservative; not going to excess in any area of life.
A Christian leader

should never go off on wild schemes or ideas. He should not let one area of his life or one doctrine of the Word of God become a consuming or controlling action. He should teach the whole Word.

2. Galatians 5:23. Temperance is part of the fruit of the Spirit and given to the Christian from God.
3. II Peter 1:4-8. Temperance is one of the things in the list that needs to be in the life of a Christian if he is going to partake of the divine nature of God.
4. I Corinthians 9:25-27. If a person strives for the mastery he must be temperate.

W. Holding fast the faithful word. Titus 1:9.

1. Definition: Grasping securely and not wavering from the consistent statements of God. A Christian leader must believe, live his life by, and never depart from the Word of God. The Bible should be everything that is needed in the life of a Christian. The Bible should also be the guide in determining all his morals.
2. II Timothy 3:16-17. The Word of God will thoroughly furnish the man of God with what he needs for all good works.

3. Philippians 2:16. When the Christian leader holds to the Word of God he will know that his work is not in vain.

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4. II Timothy 2:15. A Christian leader should study the Word of God to show himself approved as a workman of God.

II. FILLED WITH THE HOLY SPIRIT.

- A. Acts 6:3. When the apostles chose the first deacons they were instructed to seek out seven men filled with the Holy Ghost, of good report, and full of wisdom. Any time a Christian leader is needed in the church, the first qualification should be that they be filled with the Holy Ghost.
- B. Evidences of being filled with the Holy Ghost.
 1. Salvation. Romans 10:13. The first evidence of being filled with the Spirit is the absolute knowledge of personal salvation. There are many who claim to be filled by the Spirit who don't even have assurance of salvation.
 2. Power in ministry. Acts 1:8. After a Christian receives the power of the Holy Spirit he will be a witness. A person who never witnesses is not showing the filling of the Holy Spirit. In Acts 11:22-24, Barnabas was referred to as a good man and full of the Holy Ghost because of his exhortation, or act of ministry.

3. Fruit of the Spirit. Galatians 5:22-23. A person who is filled with the Holy Spirit will show evidence by displaying the fruit in his life.
4. Gifts of the Spirit. Romans 12:6-8, I Corinthians 12:1-11. God gives the gifts of the Holy Spirit for the purpose of ministering to others, and if a person is filled with the Spirit he will show evidence by ministering to others.

III. GOD WILL CALL CHRISTIAN LEADERS INTO THE SPECIFIC MINISTRY HE WANTS THEM IN.

A. Romans 8:28-30. The progression of the calling into ministry.

1. Verse 28. To them who are the called. Those who are the called are the ones who accepted Jesus Christ as their Savior when God called them.
2. Verse 29. Those who answered His call to salvation were predestinated to be conformed to the image of His Son.
3. Verse 30. Those who followed his predestination and conformed to the image of Christ, them he also called. (This is the calling to ministry.)
4. Verse 30. Those whom he called into ministry, He also justified.

5. Verse 30. Those he justified, He also glorified.
- B. II Timothy 1:9. God calls those who are saved with a holy calling, according to His own purpose. It is not just a matter of what a saved person wants to do with his life. God, who knows all the circumstances, will call those He wants to carry out His purpose. A Christian should never question God's calling because it is for His purpose that He calls Christians to ministry. There is nothing wrong with desiring a specific call, as long as the Christian remembers God will place him where He wants him, to accomplish what He wants.
- C. After a Christian is called to a specific ministry, he should carry it out to the best of his ability.
1. I Thessalonians 2:12. Walk worthy of God who called the sinner into salvation.
 2. Philippians 3:14. Press toward the mark (goal) of the high calling of God in Christ Jesus.
 3. Ephesians 4:1-4. Walk worthy of the vocation wherewith ye are called.

HOMEWORK

Read Exodus

BUILDING CHRISTIAN LEADERS

DIVISION III

CHURCH MINISTRIES

LESSON ELEVEN

PHILOSOPHY OF DISCIPLESHIP

I. FIVE PRIMARY GOALS OF DISCIPLESHIP.

A. Evangelism.

1. Romans 10:13-15. "How shall they call upon Him in whom they have not heard." One of the first things that will happen as new Christians grow is that they will tell others about their Savior, Jesus Christ.
2. II Peter 3:9. God is willing that all repent and come to Christ. The only way all will hear about Christ is if every saved person will get involved in telling others about the Lord Jesus Christ.

B. Establishing churches.

1. Ephesians 1:22-23. Each church is a body of Christ and in order to reach the world there must be a multiplication of churches.
2. I Thessalonians 2:11-14. They became followers of the churches of God after receiving and applying the Word of God.

C. Making disciples. (followers of Christ.)

1. Ephesians 4:11-16. The purpose of each New Testament church is to make disciples. A church has not accomplished its purpose unless it is producing disciples of Christ.
2. II Timothy 2:2. Teach those who will teach others. Multiplication is the result when everyone gets involved in teaching others.

D. Lives conformed to the image of Christ.

1. Colossians 1:25-29. The Bible tells us that Christians are to preach and teach to mature the saints that they may be presented perfect in Christ Jesus. Most new Christians have no idea what they are to do with their lives; they must be taught.
2. Colossians 3:1-14. After salvation it is necessary to change from earthly to heavenly. When an individual is saved he is only aware of the earthly things he has experienced in the past. After a person is saved, it is necessary that someone teach him the things of Heaven so his life will be like Christ.

E. Bringing glory to God.

1. I Corinthians 10:31. Everything a Christian does should be to glorify God.
2. Ephesians 3:20-21. The power that works in a Christian is for the purpose of glorifying God.

3. Romans 11:36. All things are of Him, through Him, and to Him, to whom be glory forever.

II. HINDRANCES TO DISCIPLESHIP.

A. The one being discipled fails to follow the person doing the discipling.

1. I Corinthians 3:1-10. Paul referred to himself as a master builder. There are some who divide Christianity into "clergy" and "laity" and will not allow another "lay" person to lead them in following Christ.
2. II Timothy 2:2. Faithful men are to teach other men to complete the cycle of discipleship. There must be submission to the leader, or teacher, in order to learn and be developed.

B. Intellectual skepticism.

1. Colossians 2:8. There are those who follow the philosophy and deceit of the world and do not see the need to be discipled. I Corinthians 3:19. Skeptics will always attack the truth because they refuse to believe it or refuse to understand it.
2. I Peter 2:15. By well doing you will put to silence the ignorance of foolish men. A leader must continue to do right even when those who are recognized by the world as "learned men" condemn him, knowing he is doing what God wants him to do.

C. Charismatic concepts.

1. II Timothy 3:16. All scripture is profitable for doctrine, reproof, and instruction in righteousness. There are many today who believe that some day they will receive a special "zapping" from God and at that instance will receive all godliness. The Bible teaches that a process of instruction and learning with application produces godly Christians.
2. II Peter 2:18-19. When a man is overcome he is placed in bondage to that which overcame him. Once a person is overcome by some "supernatural" action he is in bondage to that action and sees no need for discipleship.

D. Legalism.

1. Galatians 5:4,13-14. Legalism is going back to man's rules and regulations for the purpose of control. Internal growth is what establishes each individual and makes him responsible for his own actions. Legalism is the easy way for most Christians because they let someone else do the work for them. All they have to do is just follow the rules.
2. James 2:8-12. Christians will be judged by the law of liberty, so they should live their lives

accordingly. When a Christian goes back to legalism he has no need for discipleship.

E. Establishment of a priesthood.

1. I Peter 2:9-10. The saved are a royal priesthood with direct access to God. When a Christian places himself under another person who intervenes for him, he gives up his relationship with God and will have no need for discipleship. Someone else is doing his work for him. The priesthood may be an organized part of religion or it may be the act of one individual to another, such as wives making their husbands their priests.
2. Hebrews 7:23-26. There is only one true priest today and He is Jesus Christ. In many churches the people place their pastor in the position of a priest and leave all the work and training to him.

III. RESULTS OF ESTABLISHING DISCIPLESHIP AS A MINISTRY.

- A. Multiplied Christians.
- B. Multiplied ministers.
- C. Multiplied ministries.
- D. Multiplied churches.

IV. OVERVIEW OF DISCIPLESHIP ONE.

It is essential that each leader understands discipleship and how it works. It has been established that discipleship is God's plan for multiplying Christians and establishing churches. Discipleship outside the local church will only lead to intellectual Christianity with little or no application. Every leader should understand the folly of trying to produce Christians any other way than God's way. It is important to know that any time a person wants the church to invest its ministry time and finances just to give them knowledge, his request will be rejected. Many times friends or family members will ask to be discipled, when in reality they only seek knowledge. If a person is not willing to follow Christ with his life, the church will not participate in discipling them.

Make sure each person being discipled understands each lesson and gives a clear answer to the exhortation at the end of the lesson. The exhortation is how the discipler should verify the application of each lesson into the life of the person being discipled. Remember the church is not in the business of just teaching discipleship but to following God's instructions to make disciples. If the person being discipled refuses, at any time, to complete the homework or cannot comply with the lesson, do not continue.

- A. **Step One - God's Joy.** The greatest joy there is in Christianity comes from knowing that God recognizes each individual and has a personal relationship with him.

Lesson 1. Salvation Provided By God.

Each person being disciplined must know that Jesus paid the price for his sin, and upon accepting Christ as his personal Savior was given total salvation from Hell.

Lesson 2. God's Relationship Continues.

Each person being disciplined must know that his salvation is in the hands of God and that he will never have to fear losing it.

- B. **Step Two - God's Way.** There are many ways in the world through which man tries to find joy and peace in his relationship with God. God has only one way and that is the biblical way.

Lesson 3. God Communicates With The Saved.

Each person being disciplined must know that God communicates with him and does it through three means--the Bible, the spoken Word, and the Holy Spirit.

Lesson 4. God Instituted The Church.

Each person being disciplined must be baptized and become an active member in a local New Testament church. A member of another church

can be disciplined provided he is an active member of that church and it is a Bible believing church.

- C. **Step Three - God's Word.** It is essential that each Christian know that God's word is infallible and His word is the authority upon which his life is to be built.

Lesson 5. The Bible Is The Word Of God.

Each person being disciplined must know that the Bible is the Word of God and not just a book written by man.

Lesson 6. God's Holy Spirit In The Christian.

Each person being disciplined must know that God gave him His Holy Spirit at the point of salvation and established a continuous communication between God and the Christian.

- D. **Step Four - God's Relationship.** God not only saved the Christian from Hell but He also established an ongoing personal relationship with him as his Heavenly Father.

Lesson 7. Prayer Is Communicating With God.

Each person being disciplined must communicate with God as he would his earthly father, without hindrance or "hang-ups".

Lesson 8. Following The Will Of God.

Each person being disciplined must be in the will of God and actively seeking God's plan for his life.

- E. **Step Five - God's Life.** The Christian's life is no longer an independent life but is a new life connected to Christ. Every action he now takes represents Christ, whether good or bad.

Lesson 9. Dealing With Personal Sin.

Each person being discipled must know how to deal with each sin that he commits in order to maintain a continuous Christ-glorifying life.

Lesson 10. Freedom As A Child Of God.

Each person being discipled must know that God has given the Christian the freedom to make choices about everything in his life, but the choices a Christian makes should be glorifying to Christ.

- F. **Step Six - God's Desire.** When a person takes the name "Christian" he represent Christ from that time forward. It is God's desire that each person with His name represent Him as He really is.

Lesson 11. Jesus On Earth Today.

Each person being discipled must know that he is representing Jesus Christ at all times and the only way the lost will ever see Christ is through the Christian's life.

Lesson 12. Leading Others To Christ.

Each person being disciplined must know how to lead a lost person to Christ and be willing to do so at any time as called upon by God.

- G. **Step Seven - God's Ministry.** If a Christian fulfills the objectives God has laid down for his life, it is imperative that he commit himself to ministry.

Lesson 13. Stewardship Not Ownership.

Each person being disciplined must know that everything he has belongs to God, not just ten percent, and that he will answer to God for his stewardship.

Lesson 14. God's Recognition Of Life.

Each person being disciplined must know that, at the time of judgment, God is going to recognize every action of his life since the time of his salvation.

HOMEWORK

Read I Samuel

BUILDING CHRISTIAN LEADERS

DIVISION III

CHURCH MINISTRIES

LESSON TWELVE

PREACHING

- I. BIBLICAL TEACHING AND EXPLANATION ABOUT PREACHING.
 - A. Definition.
 1. Three primary Greek words translated preach.
 - a. Euangelizo - to announce good news.
 - b. Logos - something said including the thought.
 - C. Kataggello - to proclaim.
 2. Webster
 - a. To proclaim, declare in public.
 - b. To speak in public on religious matters; give a sermon.
 - c. To advocate by or as by preaching; urge strongly or persistently. (to speak or write in support of; be in favor of.)

- B. The word preach is a verb and should always be qualified with a subject. There are several specific subjects

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referred to in the Bible that Christian leaders should preach.

1. Preach the gospel (good news.) Matthew 11:5, Mark 16:15, Luke 4:18, Luke 7:22, Luke 20:1, Acts 8:25, Acts 14:7, Acts 14:21, Acts 16:10, Romans 1:15, Romans 10:15, Romans 15:19-20, I Corinthians 1:17, I Corinthians 9:14, I Corinthians 9:16, I Corinthians 9:18, I Corinthians 15:1, II Corinthians 2:12, II Corinthians 10:16, II Corinthians 11:7, Galatians 1:8, Galatians 1:11, Galatians 2:2, Galatians 4:13, Colossians 1:23, I Thessalonians 2:9, I Peter 1:12, I Peter 1:25, I Peter 4:6.
2. Preach the Kingdom of God. Luke 4:43, Luke 8:1, Luke 9:2, Luke 9:60, Luke 16:16, Mark 1:14, Acts 8:12, Acts 20:25, Acts 28:31.
3. Preach repentance. Matthew 4:17, Mark 1:4, Mark 6:12, Luke 3:3, Luke 24:47, Acts 13:24.
4. Preach the Word. Mark 2:2, Acts 8:4, Acts 8:25, Acts 11:19, Acts 13:5, Acts 14:25, Acts 15:35-36, Acts 17:13, Hebrews 4:2, I Peter 1:25, II Timothy 4:2.
5. Preach peace. Acts 10:36, Romans 10:15, Ephesians 2:17.

6. Preach Jesus. Acts 3:20, Acts 5:42, Acts 8:35 Acts 17:3, Acts 17:18, II Corinthians 1:19 II Corinthians 4:5.
 7. Preach forgiveness of sins. Acts 13:38
 8. Preach that a man should not steal. Romans 2:21.
 9. Preach the cross. I Corinthians 1:17-18, I Corinthians 1:23.
 10. Preach that Christ rose from the dead. I Corinthians 15:11-14.
 11. Preach the faith. Galatians 1:23.
 12. Preach the unsearchable riches of Christ. Ephesians 3:8.
- C. Everyone preaches. Once a person understands what preaching really is and he realizes that everyone preaches, the issue is not who preaches but the message that is preached.

II. PREACHING THE BIBLE.

- A. Within its text. Example - a pyramid.
 1. Before a preacher determines the text he is going to preach from, he should understand what is being referred to as a text. The Bible itself is referred to as the text taken from the Latin word textus meaning something woven into the entire web of discourse. A Christian should never take any

part of the Bible and use it without applying it to the whole Bible.

2. The text should be placed within its history and proper division of the Scriptures. Should the text be applied to the Jews, the Church, or prophecy? Many times the word "dispensation" is used instead of historical divisions, but it means the same.
 3. The text should contain the theme of the message that the preacher plans to preach. Many times a verse is used out of its context (framework) and often misused. When a preacher uses a cross- reference, he should make sure he does not make it say what he wants it to say, but what it truly means within its context.
- B. Form the message with a specific purpose. Purpose is divided into three categories.
1. Textual. When the prominent words of the text become the points of the message and follows the theme of the passage. Simply stated, a textual sermon is one that closely follows the words of the text.
 - a. Textual-topical sermon. First, the preacher should analyze the passage with its precise meaning, then take the topic of the passage and expound upon the text with cross- references.

- b. Textual-inferential sermon. This is when the preacher first teaches the passage with its theme, and then draws upon the natural inferences (the deriving of a logical conclusion by either induction or deduction) found in the passage.
2. Topical. When the theme of the passage is preached and not its wording. Much care should be used when a topic is chosen and then the preacher should make sure the Bible is used to substantiate his topic.
- a. A preacher finds a specific passage that explains the topic he is going to preach and forms his message from this passage, not from his theory. This is the main reason a preacher should have a text or primary passage to start each message with.
 - b. A preacher should make sure his message originates from the Word of God, not other writings or teachings.
3. Expository. (A setting forth of facts or ideas with detailed explanations). The preaching of the Bible based on words and phrases. This is when a preacher picks one word and traces the word through the Bible and preaches on the text of the word in

various places. A phrase can also be traced and proves to be a much stronger exposition of the text.

- a. To preach expository requires a knowledge of the Scriptures with a sound faith in the inspiration of the Bible. A preacher must be able to choose which expositions to include and those to exclude. He must train himself to follow a logical process.
- b. A preacher has to be careful to show results rather than processes. There is a temptation, which comes from the flesh, for the preacher to show his abilities rather than imputing the Scripture into the minds and hearts of those to whom he is preaching.

III. PARTS OF A SERMON.

A. Passage.

1. As discussed before, a message must always have a specific text that forms the proof text of the message.
2. The message should always show forth the theme of the passage and follow the guidelines dictated by the passage.

B. Introduction.

1. Why did the preacher pick this specific message.

There should always be an application for the message and should be revealed in the introduction.

2. The intent of the message should be understood and stated in the introduction. Illustrations are often used in the introduction to show practical application of the message to the audience.

C. Body.

1. The body of the message shows the biblical theme of the message and gives the points of the message with practical understanding and application of each part of the message.
2. Every point the preacher makes should be Bible-based and substantiated by the Scriptures to insure that the preacher is teaching what God said, not the preacher's personal preferences or opinions. If he cannot clearly show from the Bible his points, he shouldn't preach them.

D. Conclusion.

1. The conclusion should be clearly understood by the preacher prior to starting the message, or he will never know if he accomplished his intent with the message.

2. The conclusion is when the preacher draws the message to a close, challenges, and encourages the audience to take action on the message. If there is no effect on the audience, then the preacher did not accomplish the intent.

HOMEWORK

Read II Samuel

BUILDING CHRISTIAN LEADERS

DIVISION III

CHURCH MINISTRIES

LESSON THIRTEEN

PHILE0 - PASTORING

(FIRST LINE PASTORING)

INTRODUCTION

A small child was awakened in the middle of the night by the unexpected noise of a passing truck. The child was terrified with the unexpected noises and began to cry out to his mother asking for her care because he was afraid. His mother hurried into the room, calmed the child and explained to him that any time he was afraid he could call upon Jesus who loved him and He would give him courage. The child responded that he knew God loved him, but at a time like this he needed love from someone he could see and touch.

Every person has times in his life when there is a need for love that can be seen and touched. Each Christian faces terrors and fears when unexpected events come into his life that cannot be changed or eliminated. The primary need a Christian experiences during these times is for someone to show they care. Even though a Christian knows that God loves him, there are times he needs other Christians to appear and comfort him. The primary

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responsibility of all pastors is to provide the love of God from a tangible source. When a Christian has a pastor whom he trusts, he wants his pastor to be present in times of need and feels secure if his pastor is present. This feeling of security is appropriate, but many times his pastor is unable to be present due to the limitations on his time that comes from ministering to numerous people. In addition to ministering to people there are all the other responsibilities that a pastor must complete.

Because of this time limitation, there is a deficiency of pastoring in most churches which restricts the church's growth. For a church to grow and become everything God intended, it requires a multiple-pastor system. The Phileo Ministry is a care ministry that helps distribute pastoring to others in the church, giving every church member access to a pastor. This ministry is a multiple-pastor ministry with Phileo Pastors assuming part of the pastoral responsibility by pastoring small groups of people. There is a great need for Christians to get actively involved in small group pastoring.

I. WHAT IS PASTORING?

- A. The word "pastor" literally means shepherd. A shepherd is one who takes care of a flock of sheep. There are two applications of pastoring for each church member. A person needs a personal pastor who works and cares for them individually, and the church as a whole needs a

pastor. Pastoring is the action of caring for a single person or group of people. Pastor is also the name of an office in a church indicating the first or top officer of that church.

1. Mark 6:34. Jesus had compassion upon the people because they were like sheep without a shepherd. Many Christians today are like those Christ looked upon because they have no shepherd.
2. Psalms 23. Christians always have Christ as their shepherd, as seen in the twenty-third Psalm, but do they have shepherds they can see and touch?
3. Psalms 142:4. The psalmist stated that no man cared for his soul. Many Christians are like the psalmist and have no one who will care for them when the storms of life come. Every Christian should immediately be able to answer that he has a pastor and be able to name him.
4. Jeremiah 3:15. The Bible says that God will give his children pastors to feed them with knowledge and understanding. The question most commonly asked by a Christian centers on understanding why a particular event took place in his life. A pastor is one who shares wisdom in regard to the specific event that is taking place in a Christian's life.

- B. Ephesians 4:11. The Bible says that God gave some pastors and teachers. It is clear in the New Testament that there are different capacities of pastors and not all are ordained as the church leaders.
1. I Corinthians 12. It is understood that all the parts of the body (church) are to function as a single unit, and that requires many who pastor.
 2. I Peter 5:1-2. The elders are instructed to oversee the flock of God, which is pastoring.
 3. Matthew 18:14. God is not willing that one of His little ones (saved) should perish. God wants each of His children taken care of and when there are people doing this, they are pastoring whether they realize it or not.
- C. I Corinthians 9:22. Pastoring is giving one's self to care for another. To establish the relationship of pastoring a pastor must care, not just when a person is in need, but on a continual basis. Phileo Pastors are Christian leaders who cares for others and shepherds them. They are pastors, not just people who fill in for the pastor.

II. PASTORAL RESPONSIBILITIES.

Ephesians 4:11-16 is the key portion of the Bible where pastoring is described. There are seven objectives found in this passage that pastors should accomplish.

- A. Maturing the Church. Verse 12. "For the perfecting of the body of Christ." The word "perfecting" means to mature or bring to completion or adulthood. The responsibility of pastors is to bring saints to maturity. When this happens, the saints will become actively involved in the "work of the ministry" and increase the number of saints involved in the "edifying of the body of Christ." The first purpose in pastoring is to strengthen the entire body of Christ, and when the church is strong then it can do the ministry as Christ instructed.
- B. Unity of members. Verse 13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God." When proper pastoring takes place, unity will take place.
- a. Proverbs 6:19. God is very adamant regarding those who cause division among the brethren. God hates the one that "soweth discord among brethren." Unity should be built by teaching about the Son of God and not based upon earthly things or principles. The only way churches will ever experience true unity is when they are Christ-centered.
- b. Ephesians 4:1-6. There is only one Spirit, one Lord, one faith, one baptism, one God and Father, and one hope.

- C. Maturity of each member. Verse 13. "Unto a perfect man, unto the measure of the stature of the fullness of Christ." The maturity of each individual should always be an objective of pastors. The maturity of the church will not take place until individual maturity takes place. A pastor should spend his life maturing each individual God gives him.
- D. Stability of each member. Verse 14. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." Stability takes place when the Christian grows up and no longer has to be taken care of by others. An adult Christian should be able to take care of himself and young Christians at the same time.
- a. Hebrews 5:12. An adult Christian no longer feeds on milk but is a teacher of others. Sometimes the Christian has to be taught again and again (given milk) even when enough time has passed for him to be an adult.
 - b. Colossians 2:7. An adult Christian is rooted and built up in Christ and established in the faith. When a Christian is established, he will endure hard times and will know how to help others.

- E. Speak the truth. Verse 15. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." It is essential that pastors speak the truth of the Word of God and not what someone may want to hear. Speaking the truth is the act of prophesying, which is preaching. Some people think that preaching is only done from the pulpit of a church, but preaching is a continual lifestyle of telling the truth of the Word of God to others.
- F. Speak in love. Verse 15. "But speaking the truth in love." When a pastor speaks in love he should always speak the truth. There is a great temptation to compromise and not tell others what the Bible says, thinking they cannot handle the truth. A pastor should always give the truth, and not what he might think is best.
- G. Inter-dependency on each other. Verse 16. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The church members need the pastor and the pastor needs the church members. It is not God's plan that Christians isolate themselves from other Christians, but that they function as a single body, taking care of each other. Pastors need the members of the church even more than the members need him.

III. PASTORAL ACTION.

There are numerous responsibilities and ministries that a pastor must do, but there are four character traits a pastor should possess to form the foundation for good pastoring.

- A. A man of prayer. Philippians 1:9, Colossians 1:9. A pastor should pray for each person under his pastorate daily. There is nothing greater in the life of a pastor than presenting God with the needs of those he pastors.
- B. A man of endurance. I Corinthians 15:58. A pastor should be consistent in laboring for the Lord. Pastoring is not just leading a meeting, but a twenty-four hour a day responsibility.
- C. A man of affection. I Peter 5:14, I Corinthians 16:20, I Corinthians 13:12, I Thessalonians 5:26. A pastor should have regular contact with those he is pastoring. It is not enough to just expect a Christian to do what God wants him to do; he needs encouragement and assistance. If a pastor does not genuinely care for those he is pastoring, he should not be pastoring.
- D. A man that is an ensample. I Peter 5:3, Philippians 3:17. The word ensample means to die cast or mold. A pastor is one who lives a life that others can pattern their life after, especially those who are in his ministry.

IV. COMMITMENTS TO PASTORING

It is essential that pastors commit their lives to ministering to others. A pastor will never accomplish anything for Christ until he first commits his life to pastoring. The objectives that are accomplished in the ministry are those that are planned for and committed to. Major failures take place in churches because pastors fail to fully commit to the ministry. The following seven commitments are essential in the life of a pastor.

- A. Psalms 37:5. Commitment to Jesus Christ. A personal heart and life commitment to Christ and His way has to be the first commitment in any Christian's life, especially a pastor.
- B. I Timothy 6:20. Commitment to pastoring. A caring heart with an attitude of commitment toward others is necessary for pastoring. If a man is not willing to commit himself to the ministry of pastoring, he should get his heart and soul right with God. This does not mean that God will use every man in a pastoring position.
- C. Proverbs 16:3. Commitment of time and energy. Pastoring is a seven day a week responsibility. A pastor must be willing to give his life to ministry.
- D. I Timothy 1:18-19. Commitment of longevity. The commitment to pastoring should be a lifetime commitment.

God may choose to move a pastor to another area of

ministry but until God moves a pastor he should commit to pastoring for life. A Christian should not start pastoring if he intends to quit the first time things don't go his way.

- E. Hebrews 13:17. Commitment to the church and its leaders. Loyalty is one of the greatest assets any person has. If a person cannot commit to the leadership in his church, then he should not get involved in pastoring. When a pastor quits, those under his pastorate will suffer the greatest. II Timothy 2:2.
- F. II Timothy 1:11-14. Commitment to submission and accountability. Submission comes from the heart and is the action of choosing to be under another person's leadership. If a pastor is not submitted to the authority of the church leaders but acting out of obedience (have to), then when he is held accountable for his actions by the leadership, he will resent the leaders' actions instead of thanking them. I Thessalonians 5:12.
- G. Luke 16:10-13. Commitment to advancing personal spiritual growth. One of the greatest dangers in any Christian's life is complacency which comes from being satisfied. A pastor needs to commit to spiritual growth more than ever, or he will switch his spiritual development to doing the work of the ministry, and he will disqualify himself from pastoring.

V. BEING A PASTOR.

The thing a person needs most in preparing to pastor is to simply, "be real". Pastoring is ninety percent being and ten percent doing. When a pastor is real then being is natural and he will minister to others through Christian actions. The following is a list of characteristics a person needs to have in order to qualify himself for pastoring others:

- A. A pastor should be himself. I Corinthians 12:15-18, I Corinthians 15:10. He should not try to be superpastor or act like someone else. He should simply be the person God made him to be.
- B. A pastor should be human. Romans 7:14, II Peter 1:13. He is not an angel nor a perfect being. A pastor has limitations and problems and shouldn't pretend he doesn't.
- C. A pastor should represent Christ. Galatians 2:20, Ephesians 6:20. He will be given the authority to represent the church as well as the Lord Jesus Christ. He should do the things he is assigned and show evidence of pastoring by representing Christ to others.
- D. A pastor should be a hard worker. Ecclesiastes 9:10. Of all the abilities that is needed to pastor others, dependability is the greatest. A pastor should be consistent in doing his work and diligent in completing what he starts.

- E. A pastor should be conscientious. Philippians 2:13-14, II Thessalonians 3:4. There will be times of emergency in peoples' lives when they need immediate love. A pastor should not complain and argue about the work God will do through him at times like these.
- F. A pastor should be forgiving. Luke 6:37. A pastor will make mistakes and others will need to forgive him. People tend to forgive those who have a forgiving heart. If a pastor cannot forgive others, others will not forgive him.
- G. A pastor should be responsive. Luke 6:30. Many times people will stop and visit with their pastor and he wonders what they want. Many times they don't want anything except to be with their pastor. A pastor should respond as one who cares, not an irritated, busy, or unconcerned person.

VI. DIFFICULTIES IN PASTORING.

There are many difficulties associated with pastoring and may cause defeat unless the pastor is equipped to handle them. The greatest help in handling problems is to identify them and be aware that they are going to come. Here are some of the difficulties a pastor can expect in his ministry.

- A. Some Christians do not think they need a pastor. There are always some who do not understand God's way and seek

to do it their own way. A pastor should know and be secure in pastoring God's way and be a pastor to Christians even when they do not recognize he is pastoring them.

- B. People are busy. The world seems to be moving faster and faster every day. Sometimes it is very difficult to keep consistent contact with people because they are busy. Don't QUIT.
- C. The pastor is busy. There are times in the life of a pastor when everything happens at once and he will feel that he doesn't have time to pastor others. This is the greatest time in his life when he needs to pastor because he is in danger of becoming selfish.
- D. People have problems a pastor cannot solve. There will be times when a Phileo Pastor will need to refer a person to another pastor in the church who has more experience and training in a specific area of counseling. The person with the problem is the issue, not the Phileo Pastor, and the Phileo Pastor has not failed unless God loses the person's life.

A pastor should do what the Bible tells him to do knowing that he will answer to God for his actions. Romans 12:10, I Thessalonians 4:9, Hebrews 13:1.

CONCLUSION

What is expected of pastors? There are three things expected from a pastor and must be a part of his life.

First is commitment. If a person is not willing to commit his life to ministering to others, then he should not be expected to participate as a pastor. It is an individual's choice to get involved and a person should never be forced into ministry. Second he must be responsible. With the position of pastoring comes the responsibility of caring for others. Pastoring is the responsibility, not the title. Phileo Pastoring is not just a position but a ministry. If a person is not willing to do the work of pastoring, for whatever reason, he should not get involved. Third is accountability. There is a system of accountability in every church and pastors will be accountable for their actions. Accountability helps the pastor accomplish what God directs for the church. The church functions as a body and every part must be accountable to the head. The senior pastor of the church has to give account to God for the entire church and everyone who ministers in the church must be accountable to the senior pastor. This can be direct or through a ministry leader. The senior pastor must hold each ministry leader responsible for the actions of those in his area of ministry. As a minister, each individual must be willing to give account for his actions, understanding that God will hold the whole church accountable for his actions. No one should function as an independent member if he is a part of a local church body.

HOMEWORK

Read Deuteronomy

BUILDING CHRISTIAN LEADERS

DIVISION III

CHURCH MINISTRIES

LESSON FOURTEEN

MISSIONS

INTRODUCTION

To understand missions, a person must first understand what the word mission means. A mission is "an assigned task, the act or an instance of sending". Before a person can determine who a missionary is, the mission must be established. A 'missionary' is the one who is sent on the task and 'missions' is the process of sending. Jesus is the example to follow in establishing missions.

I. JESUS WAS SENT ON A MISSION.

Jesus Christ Himself was the greatest missionary in the history of mankind. Christians very seldom think of Jesus as a missionary, but He was sent out from Heaven on an assigned task, making Him THE MISSIONARY with THE MISSION. When God sent Jesus out from Heaven, what was the mission He was sent to accomplish?

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A. Jesus the sent one.

1. John 3:13; 6:38-41,51,58. Jesus came down from Heaven. Jesus was in Heaven when God created the Earth and He left His home to come to this foreign and sinful world.
2. John 3:19. Jesus is the Light and came to bring the Light of Heaven to Earth. Jesus is referred to in John chapter one as the Light. He was not a light, but the light. He brought the light of Heaven to Earth that all mankind might see.
3. John 8:42. Jesus was sent by God the Father. Jesus was sent from Heaven by God the Father to show people on Earth God's life, making Jesus a missionary. Jesus came to fulfill what His Father had given Him to do. Our best example of missions is the Father sending the Son.
4. John 13:3; John 16:27-28. Jesus knew that he had come from God. Jesus knew that He was sent from God the Father, and during His life here on the Earth He stayed faithful to the task He was sent to accomplish. He did not quit even when He was rejected, despised, and mocked by men. Jesus finished the task assigned to Him and then returned to His Father.

5. John 5:43. Jesus came in His Father's name. As a missionary, Jesus did not represent Himself but the one who sent Him. When a person is sent on a mission, he is to represent the sending agency or person, not himself.
6. John 1:11. Jesus came to His own. The first people to whom Jesus came were the Jews, God's chosen people. They already spoke His language, had His Book, knew about His Father, and expected Him to come, but they still rejected Him. After they rejected Him, the Light of Heaven was sent to the whole world and became the missionary to all who would receive Him.

B. The purpose of Jesus' mission.

1. Matthew 5:17, Mark 2:17. Jesus came to fulfill the law. Mankind was condemned by the law and, consequently, separated from God. In order for man to be reconciled with God, the penalty of sin had to be eliminated. The death of Jesus Christ brought the New Testament and with His death, the law was fulfilled.
2. Matthew 9:13, Luke 5:32. Jesus came to call sinners to repentance. Repentance is to change direction and go the opposite way. Sinners are lost and the direction they are going leads to Hell. Jesus came and asked them to follow Him to Heaven. He called them to repentance.

3. Matthew 18:11, Luke 19:10. Jesus came to seek and to save that which was lost. He did not come to seek and to save the righteous, but to seek those who were separated from God because of their sin. Jesus wanted reconciliation to take place for all those who were lost.
4. Matthew 20:28, Mark 10:45. Jesus came to minister and to give his life a ransom for many. Jesus, who is God, did not come to be ministered to but to minister. One of the greatest downfalls of modern missions is that missionaries try to minister to Jesus, instead of letting Jesus minister through them. He also came to give his life as a ransom. A ransom is the price that must be paid to set a captive free. Jesus knew that the price of freedom was death, but he still came to pay the price.
5. John 10:10. Jesus came to bring life. The world was dead in trespasses and sin with no chance of life. In the beginning, life came from God but man chose to die. It was necessary for God once again to send life to give the dead new life. Jesus brought that life from God to this world.

6. John 12:46. Jesus came to give light to the world. God created the world in light and separated it from darkness. Man chose darkness and, consequently, was encompassed in darkness. Jesus brought the light of God into the world and that light still shines today.
7. John 18:37. Jesus came to bear witness of the truth. The truth of the love of God had been expressed throughout the Old Testament, but a witness from God needed to come to show evidence of God's statements. The qualification of a witness is that the one doing the testifying must have seen the event he is giving witness to. Jesus came to bear witness of the truth of God. Because of this witness we know that God's promises are true, because Jesus had seen them and proclaimed them to mankind.

C. The things Jesus did not come to do.

1. Matthew 10:34-35, Luke 12:49-51. Did not come to bring peace on Earth. Many times missions get involved in government and try to change the earthly problems instead of doing what Jesus came to Earth to do. When Christ is brought into a

culture that is earthly and sinful, He will cause division and fighting--not peace.

2. Luke 9:56, John 12:47. Jesus did not come to destroy. When Jesus came to the Earth it was filled with sin and carnality and without respect for God. Even the Jews, God's chosen people, did not respect or follow God. They were consumed with their own laws and self-righteousness and were not concerned with what God wanted. With all this sin and disrespect, Jesus did not come to destroy them but to save them. Missions should never have destruction as any part of its motive, but missions should seek to save sinners out of the muck and mire of this world's system.

II. JESUS SENDS MISSIONARIES JUST LIKE THE FATHER SENT HIM.

Every saved person is a missionary of the Lord Jesus Christ, and commissioned by Him to take the gospel to the lost and dying. Christians are to seek those who are lost and lead them to the saving knowledge of Jesus Christ. The church also sends out missionaries to go to other locations to seek and save the lost and establish other local churches. Just as evangelization gives new life to a dead person, a missionary

gives new life to a community in the form of a church (a body of Christ). God has given missionaries the same responsibility He gave Jesus Christ.

A. Jesus was the sent one and missionaries are the sent ones.

1. John 13:20. Jesus came down from Heaven, and said that whosoever receives Him receives the one who sent Him. He was from Heaven and Christians are from Jesus.
2. John 8:12, John 12:36. Jesus is the Light and came to bring the Light of Heaven to Earth. Also, Jesus gave His light to His disciples and expected them to take this light to the world.
3. John 20:21. Jesus was sent by God the Father, and Jesus told his disciples that just as the Father had sent Him, He was sending them. A missionary is one who is sent on a task to represent God through Jesus Christ.
4. II Timothy 1:12. Jesus knew that He was from God, and Christians know they are from Christ. Just as Jesus knew He was from God the Father, a missionary must know that he is from Jesus Christ.

5. John 14:13. Jesus came in His Father's name and told the people that what they received from Him, they received from God the Father. When a missionary is completing the task Jesus has assigned him to do, he is also representing God the Father.
6. Matthew 10:5-7; Acts 1:8. Jesus came to His own, the Jews, and the apostles were also sent to the Jews. After Christ was rejected by the Jews, He personally took the gospel to the Gentiles. After the Jews rejected the gospel preached by the apostles, God sent His gospel to the Gentiles.

- B. Jesus had a specific purpose for his mission and missionaries have a specific purpose for their missions.
1. Romans 8:4; Romans 13:8-10; Galatians 5:14. Jesus came to fulfill the law and Christians also fulfill the law when they walk in newness of life. All of the law is fulfilled when Christians love their neighbors.
 2. John 15:16; II Peter 3:9; Acts 20:20. Jesus came to call sinners to repentance and Christians still have that same responsibility. When a missionary goes to do his task he is to call sinners to repentance, which is turning from sin to Jesus Christ.

3. Luke 14:16-24, Matthew 22:1-14. Jesus came to seek and to save those who are lost, and in this parable He instructs the Christians to go and seek those who are not part of those originally called. Missionaries are to go into the highways and byways and seek those to bring to God's marriage feast so His table will be full.
4. Matthew 9:38; Luke 10:2. Jesus came to minister and instructed Christians to pray that the Lord would send laborers into the harvest to gather the crop. Missionaries are laborers sent to do the ministry of the Lord.
5. II Corinthians 2:16; II Corinthians 4:10, Romans 5:10. Jesus came to bring life, and Christians carry the life of Christ in their bodies. There are millions around the world who have never seen the life of God. Missionaries are those who take the life of Christ to the dead.
6. Matthew 5:14-16. Jesus came to bring light into the world, and Christians carry the light into the world today. The world is in darkness and cannot see God. Missionaries are those who show the light of God (which is in them) to those who walk in darkness.
7. Romans 2:2; II Corinthians 4:2. Jesus came to bear witness of the truth and Christians have the truth

in them. By the lives of Christians the truth of God is shown to others.

Missionaries represent the truth to those in which they are sent.

- C. There are things that Jesus did not come to do and still today should not be attempted.
1. John 15:18; I John 3:13. Jesus did not come to bring peace on Earth, and the world still hates Him. If the world hated Him it will also hate those who represent Him today. Missionaries should not expect the world to want them nor help them. Beware when the world system becomes a part of missions because the world system will seek peace--not salvation. Example: Salvation Army.
 2. Romans 14:19; Romans 15:2; I Corinthians 8:1; I Corinthians 14:26. Jesus did not come to destroy and Christians should not seek to destroy. Christian ministers are instructed to edify or build, not to tear down or destroy. Missionaries should seek to build Christians for the glory of Jesus Christ our Lord and Savior.