

The
Danger
of False Doctrine



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Table of Contents

Post- or A-Millennialism	1
Repentance	10
The Home	19
The Rapture	29
Israel	42
Calvary	53
Baptism	61
The Church	71

The Danger of False Doctrine

#1: Post-Millennialism & A-Millennialism

1 Timothy 4:1-7

Series Introduction:

- A. Paul warned Timothy that the last days would be filled with people who buy into false doctrine. 1Ti 4:1
 - 1. These false doctrines are seductive.
 - 2. These false doctrines are demonic.
- B. Paul identifies those who perpetuate false doctrine. 1Ti 4:1-3
 - 1. They listen to the wrong voices. 1Ti 4:1 “...giving heed to seducing spirits...”
 - 2. They speak the wrong words. 1Ti 4:2 “...Speaking lies...”
 - 3. They damage their conscience. 1Ti 4:2 “...having their conscience seared with a hot iron...”
 - 4. They set up rules that God has not authorized. 1Ti 4:3 “...Forbidding...”
- C. Paul instructed Timothy concerning the proper manner by which to keep Bible doctrine pure.
 - 1. Recalling proper doctrine. 1Ti 4:6 “...put the brethren in remembrance of these things...”
 - 2. Rejecting profane and old wives’ fables. 1Ti 4:7 “...refuse profane and old wives' fables...”

- In keeping with these instructions, we will spend the next several weeks considering many false doctrines, and the terrible results that come from holding to such error.
- This week’s false doctrine: Post-millennialism & A-millennialism.

I. **The Statement (Definition) of Post-Millennialism & A-Millennialism.**

A. Post-millennialism.

1. They teach that the Millennial Kingdom is “the Church.”
 - Thus, the 1,000-year-reign of Christ is just a figurative statement. Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
2. They teach that through the preaching of the Gospel, man will usher in a golden utopian age.

B. A-millennialism.

1. Literally, “a-“ (no) and “mille” (1,000), meaning no 1,000-year reign of Christ.
2. A-millennialists interpret the thousand years symbolically to refer either to a temporary bliss of souls in heaven before the general

resurrection, or to the infinite bliss of the righteous after the general resurrection.

II. The Source of Post-Millennialism & A-Millennialism.

- Augustine's City of God set the stage for the development of both post- and a-millennialism.
 - A. Post-millennialism has its origins in the teaching of Augustine (354-430 A.D.).
 - B. A-millennialism is a doctrine of the Catholic church, yet it has found its way into many religious organizations today, making it the most popular interpretation of the millennium. Even some Independent Baptist churches have fallen for this false doctrine.
 1. The a-millennial doctrine was introduced into the Catholic Church by Origen (185-254 A.D.) via Augustine (354-430 A.D.).
 - a. Augustine got it from being associated with Manichaeism.
 - Manichaeism — a dualistic, gnostic-type belief system having two gods: God and Hyle (Satan), good and evil.
 - b. Origen may also have gotten it from contact with the teachings of Clement of Alexandria.

- 1) <https://www.tapatalk.com/groups/deeperwalk/the-origin-of-amillennialism-t4660953.html>
 - 2) Origen is known as “The Father of Corrupt Bibles.”
2. Origen’s view of Bible interpretation.
- a. “Whenever therefore grammatical interpretation produced a sense which in Origen’s opinion was irrational or impossible according to the philosophy which Origen had learnt at Alexandria, he then departed from the literal sense.” —W. N. Pickering, The Identity of the New Testament Text.
 - b. Origen said, “The scriptures are of little use to those who understand them as they are written.”
- Millennial doctrine was borne out of a desire to ignore the literal, historical, grammatical context to reach out for subjective, allegorical interpretation. They “spiritualize” Biblical truth. This always leads far from Biblical truth.

III. The Scripture Contradicts Post-Millennialism & A-Millennialism

- A. The Millennium is a literal 1,000-year kingdom.

1. The prophecy concerning Christ's first coming have been literally fulfilled to the letter.
 2. The prophecy concerning Christ's Second Coming must also be viewed in a literal, rather than figurative, manner.
 - This is especially true when we recognize that many of the prophecies concerning Christ's Second Coming are mixed in with prophecy concerning Christ's First Coming that has been literally fulfilled.
- B. The Millennial kingdom is earthly in nature.
- The everlasting covenants are earthly in nature.
 1. The Abrahamic Covenant (Gen 12:2-3) — This covenant primarily deals with the LAND and the SEED. It also promises a THRONE and SALVATION through the SEED of Abraham (Christ).
 2. The Palestinian Covenant (Deu 29:1-30:9) — This covenant amplifies the LAND aspect of the Abrahamic Covenant and set out conditions for Israel's occupation of the Promised Land.
 3. The Davidic Covenant (2Sa 7:4-16) — This covenant expands on the THRONE aspect of the Abrahamic Covenant.
- C. The Millennium cannot occur without the literal return of Christ to the earth. Rev 19:11-15

1. There can be NO peace without the Prince of Peace. Isa 9:6-7
2. The book of Zechariah teaches it.
 - Zechariah 14 lays out the premillennial return of Christ.
 - a. The Great Tribulation. Zec 14:2
 - b. The Revelation of Christ (verses 3-7). Zec 14:3-4
 - c. The Millennial Kingdom (verses 8-21). Zec 14:9
3. The book of Revelation teaches it.
 - The outline of the book of Revelation teaches the premillennial return of Christ to the earth.
 - a. Chapters 1-3 — the “Church Age.”
 - b. Chapters 4-5 — The catching up of believers into Glory.
 - c. Chapters 4-18 — The Tribulation Period on the earth.
 - d. Chapter 19 — The Revelation of Christ.
 - e. Chapter 20 — The Reign of Christ.

IV. The Sequel (Result) of Post-Millennialism & A-Millennialism.

- When one falls for the false teaching of Post- or A-Millennialism, there will be a distinct deviation from Biblical practice. This is why doctrine matters!
- A. Believing that believers are to “usher in the kingdom” will lead to two grave errors in thinking and practice regarding the Gospel.
1. Social Gospel.
 - a. Those who are seeking to “usher in the kingdom” have given themselves the task of “making the world a better place.” They feel that this is accomplished through social welfare programs: helping the poor, feeding the homeless, providing welfare for the needy, etc.
 - b. They fail to consider two Biblical truths concerning helping the poor.
 - 1) The initial “help” commanded for the poor is the preaching of the Gospel. Luk 4:18-19
 - The Great Commission, given to each New Testament church, contains no provision for “helping the poor.” Our task is spiritual in nature, rather than physical.
 - 2) The church’s command to help the poor is limited in focus.
 - a) Poor members within the church. Act 4:34-35

b) Widows indeed. 1Ti 5:3-4

2. Political Gospel.

- a. Those who wish to “usher in the kingdom” or believe that they currently live in the Millennium will seek to make a change in the political situation.
- b. They will accomplish this through protests, political actions groups, etc.
- c. They see the government as the enemy, rather than the enemies identified in Scripture. Eph 6:12

B. Believing that believers are “ushering in the kingdom,” living in the Millennium, or that the Millennium has already passed, will lead to two other grave errors in thinking and practice.

- 1. Failure to look for Jesus’ imminent return. Php 3:20
 - a. Jesus’ promised to return for His people. Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.
 - b. Peter preached Jesus’ eminent return. Act 3:19-21
 - c. Paul expounded on this return for His people. 1Th 4:16-17
- 2. Failure to prepare for Jesus’ return. 1Jn 3:1-3

Conclusion:

- A. It does make a difference what you believe!
- B. When we hold to doctrinal error, it will have affect our thinking and living.
- C. The Bible clearly teaches that we are ***looking ahead*** to the time when Jesus will sit on the throne of David, ruling the world with a rod of iron.

Invitation:

- A. Are you prepared for the coming of the Lord?
 - 1. Have you trusted Christ as your Saviour?
 - 2. Are you preparing yourself, as a believer, for His return?
- B. Are you believing and practicing what the Bible teaches?
 - 1. If not, you must repent (change your mind) about your error and accept what the Bible teaches.
 - 2. If so, you can rejoice in expectation of what we will soon experience with our Lord Jesus.

The Danger of False Doctrine

#2: Repentance

Luke 13:1-5

Introduction:

- A. False doctrine can affect our attempts to serve the Lord, as we saw last week.
 - 1. We can fall prey to the error of post- or a-millennialism.
 - 2. We will pursue the social or political gospel to “usher in the kingdom” or make the most of the kingdom in which we find ourselves.
 - 3. We will ignore or deny Biblical directives regarding our service for the Lord and preparation for His coming.
- B. False doctrine can also condemn the soul to the eternal Lake of Fire.
 - 1. When the individual relies on false doctrine as the method of salvation.
 - 2. Hell is full of those who held to false doctrine and found it wanting.
- C. Repentance has become a hot-button-issue in these Last Days.
 - 1. What is repentance?

- The real issue comes when repentance is defined according to man's opinions instead of Scripture. This is true of many false doctrines.
2. Is repentance a requirement for salvation?
- D. There are two extremes when it comes to repentance, neither of which is correct.
1. Repentance definers — preach that repentance is different than described in the Word of God; hard believism.
 2. Repentance deniers — preach that repentance is insignificant, non-existent, or unscriptural; easy believism.
 3. The truth concerning repentance lies in the Word of God rather than in the arguments of men.
 4. The constant arguments on both sides of this argument tend to turn the lost away from the Gospel of Christ. This makes it imperative to understand, preach, and practice Biblical repentance.

I. Hard Believism: Lordship Salvation.

- A. Definition.
 1. Lordship salvation defines repentance as the sinner turning from sin (cleaning up their life) as a prerequisite to salvation.

2. “**LS** can be overt (one must forsake all of his sins and follow Christ in obedience and discipleship in order to receive eternal life) or **VERY SUBTLE** (one’s behavior *will* change once he has received eternal life, **one must desire to get better** in order to receive eternal life, **one must want to have a relationship with Jesus** in order to receive eternal life, or **one must go beyond mere intellectual assent (*head faith vs. heart faith*)** in order to receive eternal life.” —<https://expreacherman.com/◆-lordship-salvation-defined/>

- This last definition obviously comes from a proponent of “easy-believism.” The author has included several different things under the definition of Lordship Salvation.

B. Difficulties.

1. The problem with Lordship salvation is that it makes repentance into a work that must be accomplished. Tit 3:5
2. The life has to be corrected **BEFORE** salvation can be obtained, according to this false doctrine.
 - a. The Law **CAN** lead to salvation. Gal 3:21
 - 1) The follower of the Law must continue in the Law to affect salvation. Gal 3:10
 - 2) The follower of the Law cannot deviate in any respect to affect salvation. Jas 2:10

- b. This is an impossibility for the lost sinner.
 - 1) Jeremiah teaches that this is impossible. Jer 13:23
 - 2) Paul, a believer and apostle, admitted his continuing struggle with sin. Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.
- c. The Law was given to prove that no one can be good enough to gain God's favour (grace).
Rom 3:19

C. Directions.

- 1. Do not expect the lost sinner to change their wicked ways to come hear the preaching of God's Word.
 - a. That will not happen — you are putting the cart before the horse.
 - b. The Word of God is needed to convict the lost soul of his need of salvation — by putting pressure on the lost sinner to act converted before being converted, you are succeeding in...
 - 1) Distracting the sinner from their need for the Saviour.

- 2) Pushing away the lost sinner from the Gospel.
2. Do not present salvation as coming after the lost sinner has proven their worthiness through “turning over a new leaf.”

II. Easy Believism: Repentance-less Salvation.

A. Definition.

- There are three types of definition identified with this stand. Each definition leads to the same end.
 1. That repentance is synonymous with faith.
 2. That repentance is turning from unbelief.
 3. That repentance applies only to the believer.

B. Design.

1. The design of “repentance-less” salvation is to produce more professions — the focus is numbers rather than reality.
2. The desire to see souls saved is commendable, but the grand ends never justify the erroneous means.

C. Denial.

- Claims regarding salvation without repentance do not line up with Biblical doctrine. The Scripture denies the doctrine of easy believism.
 1. Is repentance synonymous with faith?

- a. Repentance and faith are not used interchangeably in Scripture, nor are they defined the same.
 - b. Repentance and faith are mentioned together in Scripture — this would be unnecessary if they are synonymous words. Act 20:21
2. Is repentance simply turning from unbelief?
- a. What did Jesus say?
 - 1) He came to call sinners to repentance. Luk 5:32
 - 2) He linked repentance to sin. Luk 13:1-3
 - b. What Paul said about repentance makes no sense, if repentance is simply turning from unbelief. Act 20:21; 26:20; Rom 2:4; Heb 6:1
3. Does repentance apply only to the believer?
- a. The Bible speaks of God repenting. Gen 6:6
 - b. The Bible speaks of lost sinners repenting. Mat 12:41
 - c. The Bible speaks of believers repenting.
 - 1) As individuals. 2Ti 2:25
 - 2) As a church body. Rev 2:5

III. Biblical Believism: Genuine Salvation.

A. Definition.

1. Repentance — reversal of decision (Strong's).
 2. Repentance is a change of mind, or a conversion from sin to God (Webster's Dictionary 1828).
- B. Description.
- Are these definitions borne out in Scripture? Yes!
 1. Jesus says that Nineveh repented, but Jonah describes something else.
 - a. Jesus tells us what happened on the inside — the reality of repentance. Luk 11:32
 - b. Jonah tells us what happened on the outside — the result of repentance. Jon 3:6-10
 2. John the Baptist describes repentance as having fruit. Luk 3:7-8
 - a. This requires an inner change of mind.
 - b. This produces an outer change of living.
- C. Demanded.
1. Examples of this demand.
 - a. Jesus demanded repentance of lost sinners. Mar 1:14-15; Luk 5:32
 - b. Peter demanded repentance of lost sinners. Act 2:38; Act 3:19
 - c. Paul demanded repentance of lost sinners. Act 17:30
 2. Areas of this demand.

- Repentance is a reversal of decision, a change of mind. Of what must the lost sinner change his mind?
 - a. Sin. Luk 24:47
 - I am a sinner — guilty before God.
 - I deserve the wages of sin — death.
 - b. God. Act 20:21
 - God is right about the ugliness of my sin.
 - God is just to sentence the sinner to eternal death in the Lake of Fire.
 - God is not willing that any should perish, and will save all who come to Him by faith in Jesus Christ alone.
- 3. The blessing of this demand.
 - Repentance and faith will result in real salvation!
2Pe 3:9

IV. The Disturbing Truth.

- A. Hard Believism leads to a reliance upon the sinner's ability to live apart from sin.
 1. This is a misplaced faith.
 2. This causes great fear and discouragement in the heart.
 3. This will not result in real salvation.

- B. Easy believism leads to a reliance upon the sinner's prayer.
 - 1. This is misplaced faith.
 - 2. This causes the sinner to view the sinner's prayer as his "get-out-of-hell-free" card.
 - 3. This will not result in real salvation.
- C. Biblical believism leads to a reliance upon Christ alone.
 - 1. The mind no longer believes...
 - a. That the sinner isn't that bad.
 - b. That the Saviour will overlook his sin.
 - c. That his goodness will impress the Lord.
 - 2. The mind begs the heart to call on the Lord for salvation. Rom 10:13

Conclusion:

- A. What you believe regarding repentance can make an eternal difference to you!
- B. You cannot clean up your life to satisfy God.
- C. You cannot ignore your sinfulness and simply call on Jesus.
- D. You must recognize your hopelessness without the Gospel.

The Danger of False Doctrine

#3: The Home

Genesis 2:18-24

Introduction:

- A. False doctrine can affect our service for the Lord, as we saw two weeks ago.
 - 1. We can fall prey to the error of post- or a-millennialism.
 - 2. We will pursue the social or political gospel to “usher in the kingdom” or make the most of the kingdom in which we find ourselves.
 - 3. We will ignore or deny Biblical directives regarding our service for the Lord and preparation for His coming.
- B. False doctrine can also condemn the soul to the eternal Lake of Fire.
 - 1. When the individual relies on false doctrine as the method of salvation.
 - 2. Hell is full of those who held to false doctrine and found it wanting.
- C. False doctrine can find its way into our philosophy and practical applications of everyday living.
 - 1. When false doctrine is built on out-of-context Scripture.

2. When false doctrine is built on the culture of the day.
- D. One of the greatest points of attack by the world, the flesh, and the devil is the home.
- The world is busy redefining what constitutes the home.
 - The flesh is busy redefining the framework of the home.
 - The devil is busy dividing the home. Mar 3:25
1. The home is the bedrock of the church and the nation.
 2. When the home falls to ungodly attacks churches and nations crumble.
 - a. Military might will not preserve them.
 - b. Financial might will not preserve them.
 - c. Spiritual power is weakened.
 - d. Spiritual testimony is destroyed.
 3. These attacks on the home boil down to the issue of authority — who is in charge?
 - a. The world, the flesh, and the devil believe that they have the authority to do as they please.
 - b. The Lord God alone has the authority to declare what is a genuine home and what sets the framework for that home. Rom 3:4^a

- E. We must take to heart the teaching of God's Word and avoid the dangers of false doctrine!

I. *Redefining the Home.*

- A. The world attempts to redefine what makes up a home.
 - 1. Mixing the sexes — people marry those of the same sex.
 - 2. Mixing the species — people marry animals.
 - 3. Mixing realities — people marry themselves, ai, etc.
- B. This redefinition is a rejection...
 - 1. Of God's authority as the Creator. Mar 10:6
 - a. The intervention of evolution has caused great confusion to people; causing them to believe that humans are just higher animals, ever changing from one form to another.
 - b. This belief leads to much of the error we see today regarding the home.
 - 1) If we are merely animals, we can act like dogs in heat, running from one encounter to another, without loyalty to the one with whom God chooses to place us.

- 2) If we are continuously evolving, we can become something that God did not create us to be.
2. Of God's authority as Lord.
 - The declaration that "love is love" denies any authority God has to regulate the actions of mankind. It allows mankind an excuse to do as they choose, rather than surrender to the Lord's authority.
 - a. Regarding animals. Lev 18:23
 - b. Regarding same-sex. Lev 18:22
 - C. This rejection of God's authority as Creator and Lord became a legal position many years ago.
 1. When single mothers were rewarded for having children out of wedlock, the government denied what God has declared to be a home.
 2. When the government offered more benefits to an unwed couple living together than to a married couple living together, the government undermined what God has declared to be a home.
 - D. This rejection of God's authority as Creator and Lord has come out of the shadows to become a legal standard today.
 1. Bill C-6 — anti-conversion therapy — we cannot say that anything is wrong, even in prayer.

2. The government places itself in the place of God, determining right and wrong based on the basest elements of the flesh. Psa 2:1-3
3. Ultimately, this rejection of God's authority will not stand. Psa 2:6-11

II. Rearranging the Home.

- It can be a good thing to rearrange the furniture in the home, yet it is dangerous to rearrange the makeup of the home.
 - A. The highway of rearrangement.
 1. Charges of “toxic masculinity” have caused many men to abdicate the role God has given to them in the home.
 2. Challenges of feminism have caused many women to feel dissatisfied with the role God has given them in the home.
 3. Choices in child-rearing have caused many children to compete for a different role than God has given them in the home.
 - B. The history of rearrangement.
 1. Eve.
 - a. The serpent deceived Eve by telling her to think for herself. Gen 3:4-5

- b. Eve made a decision based on her senses and emotions rather than the godly instruction she had received from her husband. Gen 3:6
 - c. Eve caused Adam to wilfully follow her decision to fall into sin. Gen 3:6
 - d. The results of this rearrangement have affected every individual born into the world since that day.
 - 1) We are born into sin. Psa 51:5
 - 2) We are born with a sin nature. Jer 17:9
2. Sarah.
- a. Sarah believed the promises of God, yet believed she needed to help God bring it to fruition. Gen 16:1
 - b. Sarah told Abraham to follow the plan “God had revealed to her.” Gen 16:2
 - c. Abraham followed Sarah’s lead. Gen 16:3
 - d. Abraham and Sarah faced issues immediately. Gen 16:4
 - 1) Sarah blamed Abraham for following her demands. Gen 16:5
 - 2) Abraham wanted to wash his hands of the situation. Gen 16:6
 - e. The world faces issues today as a result of this rearranged home.

C. The harm of rearrangement.

1. When the man abdicates his role in the home, he fills the role of an infidel. 1Ti 5:8
2. When the woman is dissatisfied with her role in the home, the Word of God is blasphemed. Tit 2:3-5
3. When the children run the home, chaos reigns.

III. Reality of the Home.

A. The home is instituted by God. Gen 2:18-24

- Institute — To found; to originate and establish (Webster's Dictionary 1828).
 1. This makes God the Creator of the home, creating it according to His purpose and will.
 2. This makes God the Lord and Master of the home, designing it according to His desire.
- Error creeps in when God is ignored regarding the home.

B. The home is instituted for a three-fold purpose.

1. Companionship. Gen 2:18 "...*It is* not good that the man should be alone..."
2. Completion. Gen 2:18 "...I will make him an help meet for him."
 - a. When God said that He would make a "help meet" for Adam, he was saying that He would

make a help for Adam that was appropriate for him.

- b. The wife, then, completes the husband. Gen 2:24
3. Copying (reproduction).
 - a. Physical. Gen 1:27-28
 - b. Spiritual. Deu 6:6-7
 - Error creeps in when this three-fold purpose is ignored.
- C. The home is instituted with a clear chain of command. 1Co 11:3
1. God the Father. Joh 14:28
 2. Christ the Son. 1Co 3:23
 3. The Husband. Eph 5:23
 4. The Wife. Gen 3:16
 5. The Children. Col 3:20
- Error is rampant when the Biblical chain of command is ignored within the home.
- D. The home is instituted with a clear advantage over popular ideas.
1. The children are raised with a knowledge of the way of salvation. 2Ti 3:14-15
 2. The wife enjoys the praise of her husband and children. Pro 31:27-30

3. The husband enjoys the blessings of life.
 - a. From his wife. Pro 31:10-12
 - b. From his children. Pro 29:3
 - c. From His God. Pro 10:22

Conclusion:

- A. The world, the flesh, and the devil seek to fill our hearts and minds with many ideas regarding the home.
- B. The heart must be surrendered to the authority of God's Word in order to enjoy the blessings that come from a Biblical, Christ-centred home.

Invitation:

- A. Is your home a reflection of the kind of home God wants you to have?
 1. If so, thank God!
 2. If not...
 - a. Confess that failure to God.
 - b. Correct the errors in your own position in the home.
 - c. Carry the needs of your home to the throne of grace and allow God to align your home to His plan and purpose.

- B. Is your heart in a position to hear from God?
1. If so, thank God!
 2. If not, you can come today and find peace with God, which will place you in a position to hear from God and bring to Him your cares.

The Danger of False Doctrine

#4: The Rapture

1 Thessalonians 4:13-18

Introduction:

- A. False doctrine can affect our service for the Lord.
 - 1. We can fall prey to the error of post- or a-millennialism.
 - 2. We will pursue the social or political gospel to “usher in the kingdom” or make the most of the kingdom in which we find ourselves.
 - 3. We will ignore or deny Biblical directives regarding our service for the Lord and preparation for His coming.
- B. False doctrine can condemn the soul to the eternal Lake of Fire.
 - 1. When the individual relies on false doctrine as the method of salvation.
 - 2. Hell is full of those who held to false doctrine and found it wanting.
- C. False doctrine can find its way into our philosophy and practical applications of everyday living, even regarding the home.
 - 1. When false doctrine is built on out-of-context Scripture.

2. When false doctrine is built on the culture of the day.
- D. False doctrine can tarnish the hope that we have in Christ. Tit 2:13
1. This is manifest through the doctrine of the rapture.
 2. There are four different doctrinal positions regarding the rapture.
 - a. Split/Partial rapture (Split-Trib).
 - b. Mid-tribulation rapture (Mid-Trib).
 - c. Post-tribulation rapture (Post-Trib).
 - d. Pre-tribulation rapture (Pre-Trib).
 3. Error in this doctrine will lead to a tarnished view...
 - a. Of this world.
 - b. Of the Christian walk.
 - c. Of the Lord's goodness.

I. *Split/Partial Rapture.*

- A. Defined: Saints will be raptured as they reach a high enough level of spirituality. Usually taught that faithful saints will be raptured at the beginning of the Tribulation Period, while the rest will be raptured as they become more faithful or at the middle of the Tribulation.

B. Pros:

1. “We believe that the frequent exhorting in the Scripture to watch, to be faithful, to be ready for Christ’s coming, to live Spirit-filled lives, all suggest that *translation is a reward*.”
 2. “...The teaching is to watch and look for His coming: the idea being that those who fail to watch will not be ready when He comes.”
 3. “Escape is possible from these things which shall befall the whole world in the end time, if you watch.”
- While the Bible warns the believer to watch and be ready, it never tells us that the unprepared will be left behind. That conclusion has to be read into the Bible.

C. Cons:

1. It involves a very serious misunderstanding of the value of the atoning work of Christ on the Cross. Rom 5:9
 2. It denies the totality of the resurrection of the believers at the translation. 1Th 4:16-17
 3. Confuses salvation and reward.
 4. Makes the believer the recipient of the wrath of God for sin and unbelief. 1Th 5:9
- The Tribulation Period is a time when the wrath of God will be poured out on unbelievers. Rev

15:1

- a. On the Jew. Amo 8:2-3
- b. On the Gentile. Oba 15
 - The Day of the Lord is always associated with judgment.
5. Ignores the Biblical distinction between the Jewish people and New Testament believers. Rom 11:23-24
6. Rejects the Rapture as a result of our standing in Christ. 1Th 4:14-17

II. Mid-Tribulation Rapture.

- A. Defined: All saints will be Raptured in the middle of the Tribulation Period, before the beginning of the Great Tribulation. This doctrine teaches that all believers will endure 3.5 years of the 7-year Tribulation.
- B. Pros:
 1. They claim that the “last trump” of 1Co 15:51-52 and the 7 trumpets of Revelation are the same.
 2. They claim that the saints are promised to endure the Tribulation. Joh 16:33
 3. They claim that the seals, vials, and trumpets are not manifestations of Divine wrath but the program of Satan permitted by God.

- This idea has to be read into the Scripture because the Bible clearly teaches that these things are from heaven (God).
4. They claim that the two witnesses of the book of Revelation symbolize the dead and the living at Christ's coming. Rev 11
 5. They claim that the church is not a mystery but a continuation of Israel. Eph 5:32
 - *Mystery — New Testament truth that was either not mentioned or not taught clearly in the Old Testament.*
 6. They claim that the church is to be purified by the fire of testing in the Tribulation Period. *No Scripture teaches this.*
- C. Cons:
1. They deny the imminence of Christ's return. Rev 22:20
 2. They deny Christ's promise to secure believers from the wrath to come. 1Th 1:10

III. Post-Tribulation Rapture.

- A. Defined: All saints will endure the full 7-year Tribulation Period and be Raptured at the end of the Tribulation.
- B. Pros:

1. They claim a historical argument: New Testament saints have always suffered.
 - a. Scripture shows that believers have suffered.
Act 8:1-3
 - b. History shows that believers have suffered —
The Trail of Blood; Foxe’s Book of Martyrs;
Martyrs’ Mirror, Memorial of Baptist Martyrs,
etc.
 - c. They confuse suffering brought on by the
world with the judgment and wrath of God
poured out on earth during the Tribulation
Period.
2. They make an Ad hominem argument (an
argument or reaction directed against a person
rather than the position they maintain).
 - “You just want to escape suffering!”
3. They claim that the “First Resurrection” demands
that all saints must be raised at one and the same
time. Joh 11:24
 - The Rapture was a **mystery**, so no believer would
have understood this point until after the
ascension of Christ. 1Co 15:51-52
4. They claim that the Parable of the Wheat and the
Tares proves that the “good” will endure the
Tribulation Period.
5. They claim that the terminology of the Second

Coming requires one general Rapture at one point in time, as opposed to “second comings.”

C. Cons:

1. They deny the imminence of Christ’s return. Act 3:20
2. They deny the reality of dispensationalism (that God deals with people differently in different ages to accomplish His will and purpose).
 - a. This does not mean different avenues of salvation in each dispensation. Salvation has always been by faith. Heb 11:6
 - b. This does not mean that God failed and needed to change His plan. It simply means that He chose to do things differently and deal with different individuals, families, nations, or groups to further His purpose and to bring glory to Himself.
3. They deny the distinction between Israel and New Testament saints in Christ. 1Co 10:32
4. They deny the truth of Daniel’s 70th Week.
 - a. Each week represents a 7-year period.
 - b. 69 weeks have been fulfilled.
 - c. One week remains — the Tribulation week.
 - d. There is ***nothing*** Christian or Gentile about this prophecy.

IV. *Pre-Tribulation Rapture.*

- A. Defined: All saints (Old & New Testament believers) will be caught away before the time of Tribulation on earth.
- B. The Bible clearly teaches that the Second Coming of Christ encompasses two events.
 - 1. The Rapture — Christ coming *for* His saints.
 - 2. The Revelation — Christ coming *with* His saints.
 - The confusion of the two aspects of the Second Coming has led to the false teaching regarding the Rapture.
 - 3. There are similarities between these two events.
 - a. Both are sudden and generally unexpected events.
 - b. Both involve the personal, bodily, return of Christ.
 - 4. There are great differences between these two events.

The Rapture	The Revelation
Christ in the air — 1Th 4:17	Christ on the earth — Zec 14:4
Instant — 1Co 15:52	Evident — Rev 1:7
Time of comfort — 1Th 4:18	Time of gloom — Joe 2:2

The Rapture	The Revelation
Union with Christ — 1Th 4:17	Judgment by Christ — Joe 3:12-13
Always imminent.	Preceded by signs.
Reference to saints.	Reference to Israel.

- C. The Bible clearly teaches that the believer will not go through the Tribulation Period.
1. The Tribulation Period is taught in the context of the nation of Israel. Dan 12:1.
 2. The Bible promises to keep New Testament believers from this terrible period. 1Th 5:9; 2Pe 2:9
- D. Bible believers have **historically** stood for a Pre-Trib Rapture.
1. Proponents of other theories regarding the Rapture state that no one believed in a Pre-Trib Rapture until about 1830.
 2. Morgan Edwards (1722-1795).
 - a. He was the pastor of the Baptist church in Philadelphia and the founder of Brown University, the first Baptist college in America.
 - b. “The distance between the first and second resurrection will be somewhat more than a thousand years. I say, somewhat more; because the dead saints will be raised, and the living changed at Christ’s ‘appearing in the air’

(I Thes. iv. 17); and this will be about three years and a half before the millennium, as we shall see hereafter: but will he and they abide in the air all that time? No: they will ascend to paradise, or to some one of those many ‘mansions in the father's house’ (John xiv. 2), and disappear during the foresaid period of time.” —Edwards, *Two Academical Exercises on the Subjects Bearing the Following Titles; Millennium and Last-Novelties*, 1744

- c. Edwards believed the Tribulation would be only 3.5 years long, but he was definitely Pre-Trib!
3. Ephraem the Syrian (AD c. 303-373).
 - a. In the 1990s some of Ephraem’s writings were translated into English for the first time, one of these being *On the Last Times, the Antichrist, and the End of the World*, A.D. 373.
 - b. “For all the saints and Elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins” (Ephraem the Syrian, *On the Last Times*).
 4. Henry Thiessen says, “It is clear ... that *the Fathers held not only the pre-millennial view of Christ’s coming, but also regarded that coming as imminent. The Lord had taught them to expect His return at any*

moment, and so they looked for Him to come in their day. Not only so, but they also taught His personal return as being immediately, with the exception of the Alexandrian Fathers, who also rejected other fundamental doctrines” (Thiessen, *Introductory Lectures in Systematic Theology*, p. 477).

- E. The doctrine of the Pre-Trib Rapture bears sweet fruit.
 - 1. It gives us an urgency to reach the lost with the Gospel. 2Co 5:11
 - a. Knowing that they are lost without faith in Christ.
 - b. Knowing that we will give an account at the Judgment Seat of Christ. 2Co 5:10
 - 2. It gives us comfort...
 - a. At the loss of a believing loved one. 1Th 4:18
 - b. In the face of adversity. Tit 2:13
 - 3. It motivates us to live a holy life for the Lord. Tit 2:11-13; 1Jn 3:2-3
 - 4. It brings joy to our hearts. 1Pe 1:7-8

Conclusion:

- A. Having an incorrect view of the Rapture will result in...
 - 1. A lack of a literal interpretation of the Scripture.

2. A lack of urgency to reach the world, for fear and hatred of the persecution of the world.
 3. A lack of joy in the imminent return of Jesus.
 4. An aggressive outlook (having a chip on our shoulder), knowing that terrible persecution is coming.
- B. Having a correct view of the Rapture will result in...
1. Urgency to reach the lost.
 2. Comfort.
 3. Motivation to live a holy life.
 4. Joy unspeakable.
- C. This is a clear difference that exposes the danger in this false doctrine!

Invitation:

- A. Are you prepared for Jesus to come and catch away His people? Luk 18:8^b Nevertheless when the Son of man cometh, shall he find faith on the earth?
1. Will He find you trusting Him for salvation? —If not, you can come today to trust Him!
 2. Will He find you trusting Him for your daily direction and provision? —If not, you can confess that to Him today!
- B. Are you living like someone who is awaiting the Saviour, Who could appear at any moment?

1. If so, ask the Lord to keep you looking for His coming!
2. If not, confess your failure to Him and look up; your Lord is coming!

The Danger of False Doctrine

#5: Israel

Matthew 9:14-17

Introduction:

- A. False doctrine can affect our service for the Lord, as when one falls prey to the error of post- or a-millennialism.
- B. False doctrine can also condemn the soul to the eternal Lake of Fire, as when one follows error regarding repentance: hard-believism (Lordship Salvation) or easy-believism (no repentance)
- C. False doctrine can find its way into our philosophy and practical applications of everyday living, even regarding the home.
- D. False doctrine can tarnish the hope that we have in Christ, causing us to ignore the imminent return of Christ at the rapture.
- E. False doctrine can tint the believer's view of the Bible and how it applies to himself.
 - This is evident when considering people's view concerning the Old Testament and especially Israel.
 1. Some look back into the Old Testament and see prophecies and promises regarding the Church.
 2. Some look back into the Old Testament and see God's plan for the life and worship of New Testament Christians.

3. Some look back into the Old Testament and see God's gracious plan for Israel, which remains unfulfilled to this day.
- F. Our text teaches us that...
1. Jesus did not come to continue what was going on in Old Testament worship and living.
 2. Jesus did not come to reform what was going on in Old Testament worship and living.
 3. Jesus did come to accomplish something different...
 - a. Through the Cross.
 - b. Through the Church.
- G. Using the knowledge we receive from our text, let us beware of the false doctrine regarding the Old Testament, and especially Israel.

I. The Old Testament Becomes the Basis for New Testament Worship and Living.

- A. Worship of Catholicism.
1. Catholicism looks into the Old Testament for its worship.
 - a. Priesthood.
 - 1) The fact of a priesthood. Exo 40:15
 - 2) The dress of the priesthood. Exo 28:40

- b. Sacrifice — the Mass/Eucharist.
 - 1) Catholicism teaches that Jesus is continually sacrificed by the priest during the Mass.
 - 2) The passover, and other Old Testament sacrifices, is the basis for this teaching. Num 9:1-3
 - 2. The New Testament contradicts this kind of application of Scripture.
 - a. The New Testament teaches the priesthood of every born again believer. 1Pe 2:9
 - b. The New Testament teaches that Jesus, our Passover, was offered “once for all,” meaning that his one sacrifice at Calvary is sufficient for all sins, for all men, for all time! 1Co 5:7; Heb 10:10-12
- B. Living of Messianic Christianity.
- 1. Defined.
 - a. Messianic Christianity sees Jesus as the promised Messiah, Who came to die for the sins of the world, so that man could live the rest of his days under to the Law.
 - b. Messianic Christianity sees itself as becoming a part of Israel when they trust Christ (rather than a replacement of Israel), thus under the covenants and dictates of the Old Testament Law.

- c. Specifically, Messianic Christianity bases its faith and practice on living out the directives of the Pentateuch (Genesis — Deuteronomy).
2. Delineated.
 - a. Messianic Christians will emphasize the need to follow the Sabbath.
 - b. Messianic Christians will emphasize the need to follow the feast days.
 3. Denied.
 - a. The apostles and churches of the New Testament never emphasized the Sabbath.
 - 1) In response to Judaism creeping into churches, the church at Jerusalem made a bold statement. Act 15:5, 23-29
 - 2) The apostle Paul made several bold statements regarding the Law. Rom 6:14-15; Col 2:16-17
 - b. The Lord Jesus, in our text, made it clear that He was doing something different, outside of the understood framework of Old Testament worship and practice. In other words, it was a mystery — something that was unknown or not understood in the Old Testament.

II. The Old Testament Becomes the Mirror for the “New Testament Church.”

- This is evident in the camps of Replacement Theology and Covenant Theology.

A. Defined.

Supersessionism, also called **replacement theology**, is a Christian theology which asserts that the New Covenant through Jesus Christ has superseded or replaced the Mosaic covenant exclusive to the Jews. Supersessionist theology also holds that the universal Christian Church has succeeded ancient Israel as God's true Israel and that Christians have succeeded the ancient Israelites as the people of God...

Most historic Christian Churches, including the Roman Catholic Church, Methodist Churches and Reformed Churches, hold that the Old Covenant has three components: ceremonial, moral, and civil (cf. **covenant theology**). They teach that while the ceremonial and civil (judicial) laws have been fulfilled, the moral law of the Ten Commandments continues to bind Christian believers.

—<https://en.wikipedia.org/wiki/Supersessionism>

- B. Both Replacement Theology and Covenant Theology view New Testament believers as inheritors of Old Testament promises regarding Israel.
1. Both are guilty of spiritualizing the Scripture — applying Scripture out of context.
 - a. Replacement Theology.

- 1) The premise of Replacement Theology is that since the Jews rejected Jesus as the Messiah and have continued in unbelief and disobedience to God and since Judaism today is not based on the Bible but on the Talmud, Israel today is not the true Israel. She has been rejected by God and replaced with “the church.”
 - “It’s those of us who believe in Jesus Christ that are Israel. ... We Christians are the true people of God. We are the true Israel. And we are marching to Zion” (Anderson, *Marching to Zion*).
- 2) This premise is partly correct.
 - a) Judaism is a false religion based on the Talmud.
 - b) Israel today is indeed rebellious and lost, as Paul said (Romans 10:1).
- 3) This premise ignores Scripture.
 - a) Without the modern nation of Israel, there could be no fulfilment of Daniel’s 70th week. Antichrist could not make a covenant with an ethnic group, but with a nation. Dan 9:24-27
 - b) Rather than rant against and condemn the Jew, Christians should follow the

apostle Paul's example toward the Jews in their spiritually blind condition.

- i. He loved the Jews and wanted to see them saved. Rom 10:1
- ii. He preached the Gospel to the Jew "first." Rom 1:16

b. Covenant Theology.

- Covenant Theology and Replacement Theology are usually found together.
- Covenant Theology is always found as a part of Calvinism.

- 1) Circumcision was a sign of the covenant between God and Abraham. Covenant Theology teaches that circumcision is replaced by baptism. There is no Scripture that indicates this to be the case.
- 2) Baptism is seen as placing the infant/candidate under the "Covenant" just as circumcision was a sign of being a partaker of the Abrahamic Covenant.
- 3) Being under the covenant is more important than being truly born again, for all those under the covenant are safe.

2. A literal-historical-grammatical interpretation of the Scripture will never support either Replacement Theology or Covenant Theology.

The Scripture must be interpreted allegorically (spiritually) to produce these false doctrines.

III. The Old Testament Becomes the Springboard for God's Future Dealings with Israel.

- We must consider the truth of the Scripture regarding Israel, to understand whether it is to be interpreted literally or allegorically. For the sake of time, we will consider the Abrahamic Covenant, which clearly states that God is not yet finished with Israel. Gen 12:1-3
- A. Three blessings are associated with this covenant.
1. Personal blessings. "...I will bless thee, and make thy name great..."
 - Abraham is one of the most important men in human history. He is mentioned 250 times in the Bible. He was blessed by wealth even in his lifetime (Gen 24:35). Through Isaac, Abraham is the father of the Jews and the Christians, and through Ishmael, he is the father of the Arabs. Paradise is named after him (Luk 16:22).
 2. National blessings. "...I will make of thee a great nation..."
 - To national Israel belongs the land that was promised to Abraham. Compare Gen 12:7; 13:14-17; 15:7. In 1 Chronicles 16:13-16 David affirmed that Abraham's covenant passed through Isaac and Jacob to Jacob's children, the nation

Israel, and that the promise includes the inheritance of the land.

3. Universal blessings. "... in thee shall all families of the earth be blessed."
 - The universal blessings of the Abrahamic Covenant are enjoyed by all believers through Abraham's greater Seed, Jesus Christ. Those who receive Christ become Abraham's seed (Gal 3:6-9, 29).

B. The seed of Abraham.

- Abraham was promised a seed. This is mentioned at least 24 times in Genesis.
- There are two types of seed mentioned in the Scripture.
 1. A national and physical seed.
 - Abraham's seed is the physical nation of Israel which shall inherit the physical land. Gen 15:13-21
 2. A spiritual seed through Christ. Gal 3:16
 - a. The apostle Paul taught that those who trust in Christ are counted as the lineage of Abraham. Gal 3:7
 - b. The apostle Paul also taught that those who are physical (ethnic) Jews are the physical people of God and seed of Abraham, though

not the spiritual children of God (by faith).

Rom 11:1

- C. This understanding helps us realize three important truths about Israel.
 - 1. That Israel is still the chosen people of God, although living in rebellion and sin. Lev 26:44-45
 - 2. That Israel has been sidelined until the fulness of the Gentiles is come. Rom 11:25
 - 3. That Israel is still part of God's prophetic plan. Rom 11:25-26

Conclusion:

- A. Jesus did not come to reform the religion of Judaism, but to establish a New Testament church.
- B. Jesus did not come to deny or destroy Israel, but to be her Saviour-Messiah.
- C. Jesus is not working through the nation or people of Israel today due to their unbelief and rebellion against God. Today Jesus is working through New Testament churches.
- D. Jesus is not finished with the nation and people of Israel, but will graciously redeem them when He returns to the earth to set up His millennial kingdom.

Invitation:

- A. Have you been confused by these false doctrines?
 - 1. If so, repent and ask the Lord to give you greater understanding of His Word.
 - 2. If not, do not allow that lack of confusion to become a seed of pride.

- B. Have you come to Christ by faith?
 - 1. It does not matter from where your bloodlines come.
 - 2. It doesn't matter what religious ceremony you have undergone.
 - 3. It only matters whether you have placed your faith fully in the finished work of Jesus Christ!

The Danger of False Doctrine

#6: Calvary

Colossians 1:19-23

Introduction:

- A. False doctrine can affect our service for the Lord, as when one falls prey to the error of post- or a-millennialism.
- B. False doctrine can also condemn the soul to the eternal Lake of Fire, as when one follows error regarding repentance: hard-believism (Lordship Salvation) or easy-believism (downplay or deny repentance)
- C. False doctrine can find its way into our philosophy and practical applications of everyday living, even regarding the home.
- D. False doctrine can tarnish the hope that we have in Christ, causing us to ignore the imminent return of Christ at the rapture.
- E. False doctrine can tint the believer's view of the Bible and how it applies to himself, especially how we view Israel.
- F. False doctrine can turn away our attention from what Christ accomplished on the cross...
 - 1. Making it seem to be of no importance.
 - 2. Making it seem to be of little effect.

- G. There are at least four separate teachings concerning the Cross of Calvary and its effect on man and his sin.
1. The death of Christ alone that is important; the blood of Christ makes no difference to salvation.
 2. The death and shed blood of Christ are insufficient to forgive sins without Christ burning in hell and rising again.
 3. The death and shed blood of Christ are sufficient to save all who will place their faith in Christ.

I. *A Bloodless Sacrifice.*

- A. The greatest and most widely known promoter of this false doctrine is John MacArthur.
1. He “is an American Reformed Baptist pastor and author known for his internationally syndicated Christian teaching radio and television program *Grace to You.*” —Wikipedia
 2. He is senior pastor of Grace Community Church (a non-denominational church) in Sun Valley, CA.
 3. He has written or edited over 150 books.
 4. The April 1986 edition of *Faith For The Family* quotes him (John MacArthur) as saying in a 1976 article entitled, “Not His Bleeding But His Dying:” “It was His death that was efficacious...not His

blood...Christ did not bleed to death. The shedding of blood had nothing to do with bleeding...it simply means death...Nothing in His human blood saves...It is not His blood that I love...it is Him. It is not His bleeding that saved me, but His dying.”

- B. There is some semblance of truth in this stance.
 - 1. Jesus DID have to die for our sins. 2Co 5:15
 - 2. Jesus' death IS the first aspect of the Gospel. 1Co 15:3
- C. This false teaching ignores much of the Scripture.
 - 1. Christ is our Passover. 1Co 5:7
 - a. To recognize the importance of this statement, we have to go back to the introduction of the Passover. Exo 12:1-13
 - b. The giving of the Passover teaches us two important things regarding the death of Christ.
 - 1) The death of the Passover lamb was essential.
 - 2) The blood was irreplaceable.
 - 2. Remission (forgiveness) of sins requires blood to be shed. Heb 9:22; Eph 1:7; Col 1:14
 - 3. Repentant sinners place their faith in His shed blood. Rom 3:25

4. Repentant sinners are washed in the blood of Jesus.
 - a. At salvation. Rev 1:5^b
 - b. After salvation. 1Jn 1:7
 5. Peace is obtained through His shed blood. Col 1:20
 6. Access to the Father is possible through the blood. Heb 10:19
- D. This false doctrine is dangerous.
1. It cheapens the sacrifice of Christ, Who gave Himself without reserve for our sins.
 2. It brings the judgment of God. Heb 10:28-29

II. An Incomplete Sacrifice.

- A. This false doctrine teaches that Jesus' death and shed blood are insufficient to save the sinner.
 1. They add Jesus burning in Hell for three days as a part of Christ's suffering for our sins.
 2. They add Jesus' resurrection as necessary for the forgiveness of sins.
- B. This false doctrine denies the words of the Lord Jesus. Joh 19:30
 1. This false doctrine claims that this verse presents Jesus speaking of an ending of the "dying" aspect of redemption.

2. There is no other Scripture (in context) that would support this interpretation.
- C. This false doctrine denies what the Scripture teaches regarding Jesus' activities while His body lay in the tomb.
1. This false doctrine claims that Jesus was required to burn in hell in the place of every lost sinner — something the Scripture never teaches.
 - a. The second death, the Lake of Fire, is the final destination of all who have failed to trust Christ. This “death” is the separation of man from God for all eternity.
 - b. Jesus already endured separation from God the Father as He hung on the Cross of Calvary.
Mat 27:46
 2. The Scripture does not teach that Jesus suffered the torments of Hell, but that He continued His preaching ministry. 1Pe 3:18-19
 - a. If Jesus HAD suffered the torments of Hell, Peter had a perfect opportunity to state that fact.
 - b. The Holy Spirit directed Peter to state what actually happened during those three days and three nights that His body lay in the tomb.

III. A Comprehensive Sacrifice.

- A. Jesus was the physical manifestation of the Godhead. Col 1:19; 2:9
 1. Jesus is God. Joh 1:1
 2. Jesus is God in the flesh. 1Ti 3:16
- B. Jesus was given a physical body for the purpose of dying and shedding His blood. Heb 10:5-6; Heb 10:10
- C. Jesus accomplished a great work on the Cross of Calvary. Col 1:20-22
 1. Peace.
 - Pacifying the just wrath of God against our sin and unbelief. Rom 4:25
 2. Reconciliation.
 - a. Ending the separation we have from God. Eph 2:13
 - b. Ending the malevolence we have toward God, His Person, and His commandments.
 3. Regeneration.
 - a. Holy — Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections (Webster's Dictionary 1828).
 - b. Unblameable — unblemished; without blame or fault.

- c. Unreproveable — unaccused; Not doing anything wrong that might attract reproof (Wiktionary).
- D. Jesus provides the benefit of this great work to all who will come to Him by faith. Col 1:23
 - 1. This great work is preached through the Gospel.
 - 2. This great work is received by faith.
 - a. Not mere mental assent.
 - b. An abiding faith that does not waver.

Conclusion:

- A. We must not fall for the false doctrine that belittles the shed blood of our Saviour.
- B. We must not fall for the false doctrine that belittles the great work that Jesus accomplished on the Cross.
- C. We must place our faith in the finished work of Calvary so that we may find peace and reconciliation with God.

Invitation:

- A. Have you fallen prey to false teaching concerning Calvary?
 - 1. Beware of supporting a position that is not supported by Scripture.

2. Be settled on what the Word of God says, rather than what others have read into the Scripture.
- B. Have you trusted the work that Jesus finished on Calvary to wash away your sins and reconcile you with a holy God?
1. Today is the day that you can do so.
 2. Today you can rejoice in what Jesus accomplished for you on the Calvary.

The Danger of False Doctrine

#7: Baptism

Acts 2:41

Introduction:

- There is always a danger in false doctrine. 2Ti 2:16-18
 - It is a danger to yourself.
 - It is a danger to others.
- A. False doctrine can affect our service for the Lord, as when one falls prey to the error of post- or a-millennialism.
- B. False doctrine can also condemn the soul to the eternal Lake of Fire, as when one follows error regarding repentance: hard-believism (Lordship Salvation) or easy-believism (downplay or deny repentance)
- C. False doctrine can find its way into our philosophy and practical applications of everyday living, even regarding the home.
- D. False doctrine can tarnish the hope that we have in Christ, causing us to ignore the imminent return of Christ at the rapture.
- E. False doctrine can tint the believer's view of the Bible and how it applies to himself, especially how we view Israel.
- F. False doctrine can turn away our attention from what Christ finished on the cross of Calvary.

- G. False doctrine can effect our attitude toward baptism.
 - 1. Thinking baptism has magical cleansing power.
 - 2. Thinking baptism is something we can accomplish at home, without the participation of a New Testament church.
 - 3. Thinking baptism is not a necessity for the New Testament believer.
- H. Rather than simply trusting our opinion as the final authority, we must search the Scripture and allow God to have the final word on the matter of baptism.

I. “Cleansing” Baptism.

- A. Its background.
 - 1. Baptism was originally practiced by immersing in water all who had publicly professed their faith in Christ.
 - 2. Baptism was adapted for the benefit of those who were too weak or sickly to be immersed — pouring (effusion) was the outcome of this “clinic” baptism. Sprinkling (aspersion) came to be an acceptable form of baptism in later years.
 - 3. “Another vital change which seems from history to have had its beginning before the close of the second century was on the great doctrine of

Salvation itself. The Jews as well as the Pagans, had for many generations, been trained to lay great stress on Ceremonials. They had come to look upon types as anti-types, shadows as real substances, and ceremonials as real saving agencies. How easy to come thus to look upon baptism. They reasoned thus: The Bible has much to say concerning baptism. Much stress is laid upon the ordinance and one's duty concerning it. Surely it must have something to do with one's salvation. So that it was in this period that the idea of 'Baptismal Regeneration' began to get a fixed hold in some of the churches." —The Trail of Blood, J. M. Carroll

4. Baptism of infants began to be promoted about the 2nd century, and became compulsory under Catholic edict in A.D. 416.
 - "Since baptism has been declared to be an agency or means to salvation by some erring churches, then the sooner baptism takes place the better. Hence arose 'infant baptism.'" —The Trail of Blood, J. M. Carroll
5. It is evident that this theory regarding baptism came about slowly over time.
 - a. It did not have its basis in the preaching of John the Baptist, Jesus, Peter, Paul, or any other New Testament preaching.

- b. It did not have its basis in the practice of New Testament believers, as we will see later.
- c. It came about by the deceptive work of Satan, whereby he seeks to blind the minds of the lost to the light of the Gospel of Christ. 2Co 4:3-4

B. Its brainwashing.

- The following quotes shows what is taught about baptism in the Catholic catechism. Catechism is taught to children 6-8 years old, before their confirmation and first communion.
 1. “Q.- What did Baptism do to you? A.- Baptism removed original sin by giving me the life of grace. It made me God's child and a member of His Church.
 2. “Q.-Why was baptism a new birth for me? A.- Baptism was a new birth because it gave me a share in the life of Christ.” —The Australian Hierarchy, Catholic Catechism. Book Two. Sydney, Australia: E. J. Dwyer, 1963: pg. 147.
- When we look at baptism from a Biblical standpoint, it is obvious that error, and even heresy, is being spoon-fed to every child going through catechism.

C. Its invalidation.

1. History shows us that this belief developed over time by the teaching and reasoning of man, rather than by the teaching of Scripture. Psa 119:59-60

2. Scripture teaches us that salvation and baptism are not one and the same thing. Act 2:38-41
 - a. Salvation is not obtained through religious works we perform. Eph 2:8-9
 - b. Salvation is obtained by the operation of God Himself. Eph 2:1; Joh 3:5-8

II. “Christian” Baptism.

- A. False doctrine generally belittles God’s plan and order.
 1. False doctrine concerning the home denies God’s order for the home. 1Co 11:3
 2. False doctrine concerning Calvary belittles God’s plan for Christ to be crucified and shed His blood. Col 1:14
 3. False doctrine concerning baptism belittle God’s plan and order.
 - a. Making baptism the “key” to washing away sins instead of the blood of Jesus. Rev 1:5^b
 - b. Making a New Testament church unimportant.
 - 1) The Scripture calls a New Testament church the pillar and ground of the truth. 1Ti 3:15
 - 2) The Scripture calls a New Testament church the place to find the fulness of God. Eph 3:17-19

- B. The false doctrine of “Christian” baptism accepts certain Scriptural truths regarding baptism.
 - 1. That it is not essential to salvation, but occurs following salvation. Act 2:41
 - 2. That it identifies the believer with Christ and His completed work. Rom 6:3
- C. The false doctrine of “Christian” baptism refuses to submit to other Scriptural truths regarding baptism.
 - 1. Authority of baptism.
 - a. This false doctrine teaches that an individual may baptize himself, if he so chooses. He may also ask a “Christian” friend to immerse him, if he so desires. He refuses to accept that Scriptural baptism must have proper authority behind it to make it valid.
 - b. This rejection of authority relies heavily upon another false doctrine: the universal, invisible “church.”
 - 2. Introduction of baptism. Act 2:41
 - a. This false doctrine rejects the idea that a baptized believer is placed within the membership of a New Testament church.
 - b. This false doctrine rejects the idea that a baptized believer is now accountable to a New Testament church. 1Co 5:1-5

- 1) These verses show that this believer was a member of the church at Corinth.
 - 2) These verses show that this believer was accountable to the church at Corinth.
- D. A proper understanding of the Bible doctrine of baptism clears up all the confusion.

III. Correct Baptism.

- There are not many baptisms from which we may choose. There is only one Scriptural baptism. Eph 4:5
- A. Has a plan.
1. Who it is for — the candidate. Act 2:41
 - a. It is only for those who have gladly received the Word of the Gospel. Rom 10:9-11
 - b. It is for those willing to publicly profess their faith in Christ. Act 8:36-37
 - The infant can neither receive the Word nor publicly profess faith in Christ.
 2. Who it is from — the authority.
 - a. Scriptural baptism is an authorized baptism.
 - 1) John the Baptist was sent by God to baptize. Joh 1:33
 - 2) Jesus gave authority to baptize. Mat 28:19

- a) Not to the apostles alone, for the work of the Great Commission was not completed by the apostles.
 - b) Not to all believers, for no believer can do all that is commanded in the Great Commission.
 - c) To all **New Testament** churches, for they can complete the work of the Great Commission.
 - This understanding makes it important for us to recognize what is a true, New Testament church.
3. How it is done — immersion in water.
- a. The Greek word translated “baptize” means “to dip; to submerge.”
 - b. The examples of Scripture point to this fact.
 - 1) John the Baptist baptized where there was “much water.” Joh 3:23
 - 2) Baptism was performed by going “into the water” and coming up “out of the water.” Act 8:38; Mat 3:16
- B. Has a purpose.
- 1. Who it identifies — Christ. Rom 6:3
 - 2. What it identifies — the Gospel. Rom 6:4

3. What is accomplished — church membership. Act 2:41; 1Co 12:13

Conclusion:

- A. Baptism cannot produce grace or forgiveness, nor can it make the candidate a part of the family of God.
- B. Baptism cannot be accomplished by any means or manner which pleases us, but by surrender to the clear teaching of Scripture.
- C. Baptism is the public profession of faith in Christ, by which the believer is placed within the membership of the New Testament church which authorized the baptism.

Invitation:

- A. Have you trusted your baptism to bring salvation to you?
 1. You must repent of this error and trust Christ alone!
 2. You must trust Him today!
- B. Have you thought that baptism is merely a “Christian” act, without the authority of a New Testament church?
 1. You must surrender to the teaching of Scripture.

2. You may present yourself today to receive Scriptural baptism and become a member of this church.

The Danger of False Doctrine

#8: The Church

Colossians 1:16-18

Introduction:

- There is always a danger in false doctrine. 1Ti 4:16
Take heed unto thyself, and unto the doctrine;
continue in them: for in doing this thou shalt both save
thyself, and them that hear thee..
 - It is a danger to yourself.
 - It is a danger to others.
- A. Since the beginning of this series, we have seen the
danger of false doctrine in many areas.
 1. We have considered the danger of post- and a-
millennialism.
 2. We have considered the danger of false doctrine
regarding repentance: hard-believism and easy-
believism.
 3. We have considered the danger of false doctrine
and practice concerning the home.
 4. We have considered false doctrine concerning the
rapture and the imminent return of Christ.
 5. We have considered false doctrine concerning
Israel, which skews our view of prophecy and the
Old Testament.

6. We have considered false doctrine concerning Calvary, which is of eternal consequence.
 7. We have considered false doctrine concerning baptism, which belittle the ordinance or over-emphasizes the ordinance.
- B. Finally, we must learn that false doctrine can derange our thoughts regarding personal growth and service for the Lord depending on the attitude toward the doctrine of the church.
- C. When considering false doctrine concerning the church, we are met with two areas of error.
1. Doctrinal error.
 - Believing the Bible teaches something that it does not teach.
 2. Practical error.
 - Doing something erroneous based on an error in doctrine.
 - This is a dangerous combination in which to find ourselves; therefore, we must check that our faith is based solidly on the teaching of Scripture.

I. Believing the Error.

- A. The teaching of the universal, invisible church theory.

- Believers are baptized by the Holy Ghost into the universal, invisible church of which every believer is a part. This is their main proof text: 1Co 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.
- B. The history of the universal, invisible church theory.
1. Cyprian (A.D. 200-259) appealed to the Old Testament to justify the rise of a hierarchal system among the churches. He did this to oppose the Novations (Baptists/Anabaptists) who were calling out the error within many churches.
 - a. This appeal to the Old Testament included a national religion, of which all adherers were a part.
 - b. This appeal to the Old Testament included the incorporation of a Levitical-style priesthood.
 2. Augustine of Hippo (A.D. 354-430) was a chief antagonist against the Donatists (Baptists/Anabaptists) of his day. In his book “City of God,” Augustine was instrumental in establishing the false doctrine of the Catholic (universal) church.
 - At this point, this false teaching spoke of a universal, **visible** church, which was the Catholic church.

3. The Reformers found themselves confronted by a problem.
 - a. They had sought to reform the Catholic church, but found themselves excommunicated (kicked out).
 - b. The Reformers established new denominations but what were they to do with the doctrine of the universal (Catholic), **visible** church of which they were no longer a part?
 - c. Martin Luther was the first to espouse the idea of an **invisible**, universal church, to which he coupled a visible manifestation.
 - d. Some try to play word games with this doctrine by claiming to believe in a local church and a universal body of Christ.
 - 1) Their practice is no different than anyone who believes in the universal church.
 - 2) Their doctrine is inconsistent with the Scripture. Eph 1:22-23 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, ²³Which is his body, the fulness of him that filleth all in all.
- C. The confusion of the universal, invisible church theory.

1. The false doctrine of the universal church confuses the family of God and the church of Christ.
2. There are many differences between these two.

The Church of Christ	The Family of God
Christ is her Head	God is its Head
Select believers. Act 2:41	All believers. Ephesians 3:15 Of whom the whole family in heaven and earth is named,
Baptism to enter.	Salvation to enter.
Member. 1Co 12:27	Child. Joh 1:12
Gathered. 1Co 11:17-18	Scattered.
Assembles regularly. Heb 10:25	Does not assemble together.
The Great Commission.	No function.
Ordered. 1Ti 3:15	No order.
Can be offended. 1Co	Cannot be offended.
Can lose its recognition. Rev 2:5	Cannot lose its recognition.
Gives account to God. 1Co 3:11-15	Does not give account to God.
Members know and care for one another.	Family cannot all be known.

- D. The conclusion of the universal, invisible church theory.
1. It promotes ecumenism — you must down-play Bible doctrine because “we are the church and we must have unity.”
 2. It leads to alien immersion — accepting invalid baptism as valid.
 3. It short-circuits faithful church attendance. Heb 10:25
 4. It robs God of the tithe — you keep it for yourself because you are the church/you send your tithe to a radio/TV/internet preacher instead of a New Testament church. Mal 3:10
 5. It has no missionaries.
 6. It disparages a true New Testament church — this leads to church-hopping and a lack of commitment.

II. Practicing the Error.

- The vast majority of “Christendom” believe in the universal, invisible church.
 - With the doctrinal error of the universal, invisible church comes practical error concerning the church.
- A. “Home” church.
1. This is a “church” where Dad is the “pastor” and the sons are the “deacons,” or they all call

themselves “elders.” This “church” is made up of the family living in the home where they meet, and seldom, if ever, hosts any other individual in their meetings.

2. This has become a popular movement among some who are disillusioned by sin and abuse in many churches.
 - a. The belief that “we are the church” gives these families all the authority they need to start a “home” church.
 - b. The brief that “where two or three are gathered together in my name” gives these families all the justification they need to start a “home” church.
3. This whole movement fails to understand what is a New Testament church.
 - a. They misunderstand the Biblical organization of a New Testament church.
 - 1) A New Testament church is more than a gathering of individual believers.
 - 2) A New Testament church is a purposed gathering. Mat 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

- 3) A New Testament church is an authorized gathering. Mat 18:20 For where two or three are gathered together in my name, there am I in the midst of them.
- b. They misunderstand the Biblical need for proper leadership of a New Testament church.
- 1) Properly trained leadership. 2Ti 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
 - 2) Properly qualified leadership. 1Ti 3:1-13; Tit 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: ⁶If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. ⁷For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; ⁸But a lover of hospitality, a lover of good men, sober, just, holy, temperate; ⁹Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

B. Bible studies.

1. There are many believers who attend “Bible studies” together to further their knowledge of the Scripture.
 - a. These are loose-knit gatherings, with no organization or leadership.
 - b. These meetings may follow a book by a popular Christian author or it may simply read through the Bible.
 - c. These meetings are characterized by their discussion, where each individual in attendance will share what they believe the Bible is teaching.
 - 1) This follows the pattern of the heathen. Act 17:21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)
 - 2) This leads to self-satisfaction and strife rather than real spiritual growth.
2. They ignore the example of Scripture.
 - a. The New Testament church is the place to study the Bible. Act 2:42-46 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. ⁴³And fear came upon every soul: and many wonders and signs were done by the apostles. ⁴⁴And all that believed were

together, and had all things common; ⁴⁵And sold their possessions and goods, and parted them to all *men*, as every man had need. ⁴⁶And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

- b. The New Testament church is the place to seek edification. 1Th 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

III. Ditching the Error.

- A. There are four reasons why we know a New Testament church is local and visible rather than universal and invisible.
 - 1. The definition of *ekklesia*, from which the word “church” is translated.
 - a. It means a called out assembly.
 - b. It is translated “church(es)” 115 times and “assembly” 3 times.
 - 2. The history and use of *ekklesia*, from which the word “church” is translated.
 - a. In the Greek city states of the past, the word *ekklesia* was used to describe a group of people called out by a town crier or trumpeter to

assemble for the purpose of carrying out city business.

- b. There is an example of such an assembly (*ekklesia*) in Acts 19:32-39. Act 19:32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.
3. The Scripture's use of the word "church" describes a local, visible, organized assembly of Scripturally baptized believers. 1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Gal 1:2 And all the brethren which are with me, unto the churches of Galatia: 1Th 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.
4. The Scripture's use of the word "church" in a generic sense.
 - a. There are a handful of times in which the word "church" is used to refer to no particular church, yet the truth can be applied to every

New Testament church. This is using the word in a generic, or institutional, sense.

- b. This is easily explained by considering what the apostle Paul taught concerning the church. Eph 5:24 Therefore as **the church** is subject unto Christ, so *let* **the wives** *be* to their own husbands in every thing.
- B. There are two reasons why we know that there is not a local church and a universal body of Christ.
1. Logic: a scattered body is no longer a body, but body parts.
 2. Scripture.
 - a. There is only one type of body of Christ. Eph 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;
 - b. That one type of body is a New Testament church. Col 1:18
- C. Thus, a New Testament church is a Scripturally-organized assembly of baptized believers, called together to accomplish the commandments of Christ.
1. The Commission of a New Testament church. Mat 28:19-20
 2. The practice of a New Testament church. Act 2:41-46 Then they that gladly received his word were baptized: and the same day there were

added *unto them* about three thousand souls. ⁴²And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. ⁴³And fear came upon every soul: and many wonders and signs were done by the apostles. ⁴⁴And all that believed were together, and had all things common; ⁴⁵And sold their possessions and goods, and parted them to all *men*, as every man had need. ⁴⁶And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

- Broadcasting salvation.
- Baptizing converts.
- Building up believers to spiritual maturity.

Conclusion:

- A. Chanting “we are the church” does not make it so. There is no Scriptural basis for a universal, invisible church.
- B. Seeking to create your personal “home” church or trying to find edification in a loose-knit Bible study is a repudiation of the Bible’s teaching regarding a New Testament church.
- C. Seeing the purpose of a New Testament church should compel us to commit to faithful attendance

and service to the Lord through the New Testament church to which God has led us.