

WQ 2020 Study Helps



A Personal Evangelism Study Guide Starter

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A Refutation of the Papacy

A. One of the challenges in studying with those of the Catholic faith is that they have another source of authority for their beliefs other than the Bible. In Catholicism the Pope is the earthly representation of Jesus and if he is speaking *ex cathedra*, his words carry more weight than the Bible.

B. The following is a list of scriptures which can be used in a discussion about the the role of the Pope in the Catholic faith. However, please do look at this list as a competition of who is more right, us or them. Instead we must love them the way God does. We must not to be rude in our conversations Please use this material as a way to open the door to their hearts (Col. 4:5-6).

- Luke 22:24-30 - Do not exercise authority over one another.
 - Why would Jesus give this command to His apostles & then set Peter up over the others?
- Jude 3 - The faith was once for all delivered.
 - If it has ONCE FOR ALL been delivered then wouldn't it stand to reason that there is not anything else that is needed today?
- John 14:26; 2 Pet. 1:3-4 - The apostles were taught all things.
 - If the apostles were taught ALL things by the Holy Spirit, then what was left out?
- John 16:12-13 - The apostles were guided into all truth.
 - If the apostles were guided into ALL truth, what new truths are left for the Pope to give today?
- Gal. 1:6-9 - Anyone who taught any other doctrine was to be condemned.
 - Has the Pope changed any doctrines from what the Bible teaches?
- 2 Tim. 3:16-17 - Scripture is sufficient to make one complete.
 - If the scripture is sufficient, why do I need the sacraments?

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A Refutation of Peter's Supremacy

A. Much of the doctrine of the supremacy of the Pope is based in the fact that they see Peter as superior to the other apostles, and as such they claim that Peter was the first Pope.

B. The following is a list of scriptures which can be used in a discussion about the the role of the idea of Peter's superiority in the Catholic faith. However, please do look at this list as a competition of who is more right, us or them. Remember that we must love them the way God does. We must not to be rude in our conversations Please use this material as a way to open the door to their hearts (Col. 4:5-6).

Catholic Argument:

Peter is listed first in the list of the apostles Matt. 10:2-4; Luke 6:14-16; Acts 1:12-13.

Answer:

- There is no significance in the order of the list. By the same argument one would have to say that the order of power carried all the way through the list.
- Paul is not listed with the twelve apostles yet he said, "For I consider myself not in the least inferior to the most eminent apostles" (2 Cor. 11:5). Notice that he refers to "the most eminent apostles" -- plural, not a certain eminent apostle.

Catholic Argument:

Peter is the rock upon which the church in built (Matt. 16:18)

Answer:

- One must look at the whole context (Matt. 16:13-19). Peter has just confessed that Christ is the son of God. This is the rock of which Christ is speaking. Jesus is actually making a play on words. Peter's name does mean "rock" ("Petros" - a small stone). The word "rock:" ("Petra") of which Jesus spoke was a massive rock. In the Greek language the word for "rock" for Peter is masculine ("os" ending) and the word "rock" which Jesus used is feminine ("a" ending).
- Jesus Christ is the foundation upon which the church is built (1 Cor. 3:11)
- All of the apostles, not just Peter, were part of that foundation in that they delivered the word Christ gave them (Eph. 2:19-22).

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Catholic Argument:

Peter was given special powers such as binding or loosing (Matt. 16:19)

Answer:

- Actually, the Greek text shows that they were not actually binding or loosing themselves but only revealing what had been bound and loosed. The Greek text literally says, "Shall have been bound" and "shall have been loosed".
- This same promise is given to all the apostles (Matt 18:18)- The KJV is clearer here because it uses "ye" which is the plural form in old English.
- All of the apostles were given power to forgive sins, not just Peter (John 20:23). They were given this power when the Holy Spirit came upon them to enable them to proclaim the message as to how one could have his sins forgiven (John 16:7-13; Acts 2:1-4,37 – 41
- Jesus taught that in the church (universal) no one would exercise authority over another (Matt. 20:25-27).

Catholic Argument:

Christ made a special appearance to Peter (Luke 24:33-34).

Answer:

- If this were to prove anything it would prove that Paul was superior to Peter because Jesus made several special appearances to Paul (1 Cor. 15:1-8; Acts 9:1-6; 22:7-21; 26:1-19; Acts 18:10-11; GaL 1:11-20; 2 Cor. 12:1-6) among others.
- In fact Paul said that he was given a thorn in the flesh because he had received so many revelations (2 Cor. 12:7).
- A better argument could be made that Paul was special (Acts 9:15; 22:11-16)'

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Catholic Argument:

Peter took the lead in choosing another apostle to take the place of Judas (Acts 1:15-26).

Answer:

- It is true that he takes the lead but notice that "they" (the group) put forward two men" (v. 23).
- Notice also that neither Peter nor the group chose the one to take Judas' place. They prayed, "Thou Lord...show which one of these two Thou hast chosen" (v. 24) The Lord made the decision, not Peter or the others.
- Peter did not have anything to do with the selecting of Paul as an apostle (Gal. 1:10-24; Acts 9:15; 22:13-16).

Catholic Argument:

Peter was the one who was given the keys to the kingdom and the one who preached the gospel first to the Jews and then to the Gentiles (Matt. 16:19; Acts 2:10-11).

Answer:

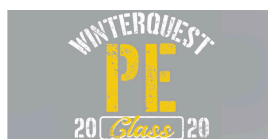
- The message Peter spoke in Jerusalem to the Jews was recorded but all of the apostles spoke the message (thus using the keys to the kingdom (gospel) (Acts 2:11 "them"; v.13 "these", v. 14 "with the eleven).
- Peter was the first to go to the Gentiles but Paul was the one specially chosen to go to the Gentiles (Acts 9:15; 22:15; 26:17; Gal. 2:9).
- There is no evidence that this was a special blessing which was continually passed on to others after the death of Peter or the other apostles.

Catholic Argument:

The supremacy of Peter is seen in the fact that even his shadow had power (Acts 5:15).

Answer:

- Paul also performed special miracles (Acts 19:11-12). The purpose of any miracle was not to exalt the one doing the miracle but to confirm the word that was being preached (Mark 16:20; Heb. 2:14).



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Catholic Argument:

Peter showed his supremacy by disciplining Ananias and Sapphira (Acts 6:1-11).

Answer:

- This does not prove Peter's supremacy because Paul demonstrated the same power when he disciplined Elymas (Acts 13:8-12).
- If anything, this would show Paul superior to Peter because Paul disciplined Peter (Gal. 2:11-16).

Other Ways to refute the Supremacy of Peter:

- No where does Peter claim supremacy (1 Peter 1:1; 5:1-2).
- There is nothing in the record of the early church to show that Peter held a superior position. In fact when the church in Antioch had a problem because of reports from the Jerusalem church, they decided to go to Jerusalem "to the apostles (not just Peter) and elders" (Acts 15:2).
- A good argument could be made for the supremacy of John since he is the one the Bible says he is the one "whom Jesus loved" (John 21:20-25).
- A good argument could be made for the supremacy of Paul since he was especially chosen by God, visited by Jesus, & since he wrote most of the New Testament.
- Paul does not give any indication in any of his writings that Peter was superior or the Pope in Rome. 1 Cor. 1:12; 9:5; 2 Cor. 11:5.
- Paul wrote a letter to Rome and sent greetings and yet did not send greetings to Peter. Why not if Peter were in Rome and the head of the church?
- Peter's actions were not the actions of a Pope. Peter was married (Matt. 8:14; 1 Cor. 9:5). Peter did not receive worship (Acts 10:26). Peter was rebuked because he sinned (Gal 2:11-16).
- The apostles chosen by Jesus were promised to be led into all truth (John 16:13). Therefore, no further revelations to popes were needed.
- The Bible declares that it is the final and complete revelation of Jesus and all that anyone (Jude 3; 2 Tim. 3:16-17; 2 Peter 1:3).

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Questions to Ask & Talking Points with Mormons

A. Dealing with the Mormon belief system is different than some others because they have multiple sources of authority for their teachings. How can we possibly teach them the truth when they have multiple sources of authority? The eighth article of faith in Mormonism teaches that the Bible is the Word of God as far as it is accurately translated. It is vital that we strip away all these sources of authority and get them in the Bible. The following questions & talking points are meant to help do just that.

B. However, please do look at this list as a competition of who is more right, us or them. Instead we must love them the way God does. We must not be rude in our conversations & telling them that they are in a cult or blind to truth won't help. Please use these questions & discussion points as a way to open the door to their hearts (Col. 4:5-6).

I. The “*Book of Mormon*” and “*Doctrine & Covenants*” versus the Bible

A. The following are points of contradiction between what they teach and the Bible. Use these as questions during your conversation with them.

- The Book of Mormon taught that Jesus was born in Jerusalem (Alma 7:10). The Bible says that Christ was born in Bethlehem (Micah 5:2; Matt. 2:1).
- The disciples were called Christians first in Antioch (Acts 11:26). The Book of Mormon has people called Christians in 73 B.C. (Alma 46:15).
- The Book of Mormon has many high priests at one time (Helaman 3:25). The Bible has one high priest at a time (Lev. 16:14; Heb. 9:7).
- Doctrine and Covenants (7:1-8) teaches that John the apostle is still alive. If he is a live then there was no apostasy then there was no need to restore the gospel (1 Nephi 13:26).
- An 1843 "revelation" known as Section 132 of the Doctrine and Covenants (ounces a form of marriage that is "a new and everlasting covenant," one that allows couples to be married not merely until "death do us part" but for "time and all eternity/" provided the marriage is "sealed unto them by the Holy Spirit of promise, by him who is anointed/" In such a marriage, the couple "shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths" (D&C 132:19). Jesus taught that there is no marriage in heaven (Matt. 22:23-30).

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- “God is unchangeable, and always the same-unchangeable from all eternity to all eternity” (Moroni 8:18). Yet they teach that God progressed from man to God. The Bible says that God doesn't change (Isa. 43:10; Psa. 90:2).
- Apostle Orson Pratt said that Jesus was conceived by the coming together in person of Mary and God the Father, "...the Holy Ghost gave her strength to abide presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus; and for this Jesus is called the only begotten of the Father" The Bible says, that Jesus was conceived by the Holy Spirit (Lu. 1:35). Also, the Bible teaches a virgin birth.
- The Book of Mormon was supposed to convince the Gentile, the Indians and the Jews that the Bible is true (1 Nephi 13:32-42). The book of Mormon has failed in its purpose.
- The Mormon Church claims both the Aaronic and Melchizedek Priesthoods. Aaronic priesthood was done away with (Heb. 7:11-12)- The Old Testament priests were mediators, but now Jesus is the only Mediator between men and (1 Tim. 2:5; Heb. 7:24-25; Jn. 14:6). Therefore, there is no need for this laconic priesthood authority today.
- Joseph Smith was married to thirty woman. Book of Mormon condemns polygamy (Jacob. 2-.27-28V Several of these women already had husbands. How could that be right in the eyes of God?

II. The Gospel According to the Bible

A. We need to teach the gospel to them. They have never heard the gospel according to the Bible. Their version of salvation has been distorted from the teachings of the New Testament.

- We are all sinners (Rom. 3:23).
- Our sin has come between us and our God (Isa. 59:2).
- If we die in our sin we will be eternally separated from God (2 Thess. 1:8-9).
- Jesus paid the penalty for our sins on the cross (Ro. 3:23-26).
- We're saved by grace through faith (Eph. 2:8-9):
 - “Grace” is what God did for us to save us (Tit. 3:5).
 - “Faith” is our response to what God did for us - believe, repent, confess, be baptized, live faithfully.



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A Study of Baptism

Introduction:

A. Baptism is one of the most important subjects in the Bible. Its importance can be seen by the emphasis the Bible puts on it.

B. The religious world as a whole sees baptism as a part of the Christian system. To my knowledge every "Christian" religion practices some form of baptism, except two (Salvation Army and Christian Science).

C. It is sad that the religious world is divided over this subject. The Bible is very clear on this subject. In this study we want to learn what the Bible says about baptism.

I. There Is Only One Valid Baptism Today

A. Ephesians 4:5. This statement was written about 62 A.D.

B. There had been other baptisms authorized by God earlier.

- John's baptism John 1:6; 3:23
- Holy Spirit Baptism, Matthew 3:11; Acts 1:5

II. What Is Baptism?

A. "Baptism" is a word that many people use today but many use it differently. Let's look at how the Bible uses this word.

B. It is an act done in the name of God.

- Matthew 28:18-20; Acts 2:38; 10:48; 1 Corinthians 1:10, 15
- Meaning: By his authority, Colossians 3:17
- Even though it is to be done in the name of God, the Bible does not teach that there is something special that must be said by the one doing the baptizing at the time one is being baptized.
- As long as the person being baptized knows the scriptural reason for baptism and that it is being done by the authority of God, it is acceptable.

C. A burial

- Colossians 2:12; Romans 6:3-4
- Greek word *baptizo* means to dip, to plunge, or immerse.

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- Many passages imply that baptism is an immersion.
 - John was baptizing near Aenon because much water there, John 3:23.
 - Jesus' baptism, Matthew 3:16 (came up out of).
 - Ethiopia Eunuch's baptism, Acts 8:38 (went down into).

D. A burial in water, Acts 8:36, 38; 10:47-48; 1 Peter 3:20-21.

E. A reenactment of Christ's death, burial and resurrection Romans 6:16-18; 1 Corinthians 15:1-4; Romans 6:1-6.

F. A burial in water for the correct purpose.

- Acts 19:1-6 Show that purpose as well as method must be correct.
- Must realize that one is saved at that time.

III. What Is the Purpose of Baptism?

A. Sometimes I think many people don't have a complete understanding of what baptism does.

B. There are multiple purposes of baptism that the Bible gives:

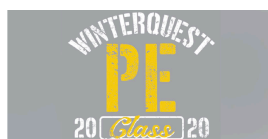
- Remission (forgiveness) of sin - Acts 2:38; 22:16.
- Cutting off of sin - Colossians 2:8-15.
- Calling upon Jesus - Acts 2:21; Matthew 7:21-23; Acts 22:16
- Putting on Christ - Galatians 3:26-27.
- Getting into Christ - Romans 6:3-4; Galatians 3:27.
- Reaching the blood of Christ - Hebrews 9:22; Revelation 1:5; 7:14 (Acts 22:16); 1 Peter 1:18-19; Romans 6:3-4 (into his death where the blood was shed John 19:34).
- To be saved - 1 Peter 3:21; Mark 16:15-16.
- To begin a new life - Romans 6:3-4, 16-18; II Corinthians 5:17.
- To enter the church - I Corinthians 12:13; Acts 2:41, 47.

IV. For Whom Is Baptism Designed?

A. Now that we have seen what baptism is from the Bible & understand what its purpose is, this shows us that baptism is not just for anyone. It is obvious that there are some expectations for those being baptized.

B. So then who is baptism for?

- Those who can be taught - Matthew 28:18-20; Mark 16:15; Acts 8:12.
- Those who can believe - Mark 16:16; Acts 2:36, 38.
- Those who can repent - Acts 2:38.
- Those who are sinners - (infants are not sinners, Matthew 18:2).



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V. When Should One Be Baptized?

A. Many people have been baptized at different points in their life.

B. When exactly did those in the Bible get get baptized?

- The same day one hears and is convicted - Acts 2:37, 41.
- The same hour of the night - Acts 16:33.
- When one knows that he/she is lost and what God expects him/her to do to be saved.

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A Study of Instrumental Music

Introduction:

A. Anything one does in worship must be authorized by God - Matthew 28:18-20; Colossians 3:17. The New Testament is our authority today, Hebrews 9:15-17; 1:1-3..

B. When something is done it is not the burden of others to prove that it is wrong but rather it is the obligation of those who do it to prove that it is right. This principle is true with regard to the use of instrumental music in worship. It is not the burden of those who do not use the instrument to prove that it is wrong but rather it is the burden of those who use it to prove that it is right.

C. In this lesson we shall present:

- What the Bible teaches about musical worship.
- Then we shall present the arguments that are made in support of the use of mechanical musical instruments in worship.
- We shall also show biblical answers for these arguments.

I. The New Testament Authorizes Worship Through Singing

A. Principle of God dealing with man: When God tells man that a certain thing is to be done and how to do it, man is required to do that thing and to do it in the way God has directed.

1. This principle is illustrated in regard to the flood, Genesis 6-9.

- The condition of the world called for a flood, Genesis 6:5.
- Noah was told to build an ark, Genesis 6:14.
 - (1) To build an ark -- no right to change that command.
 - (2) To use gopher wood -- no right to change the kind of wood.
 - (3) To have rooms in the ark -- no right to change it.
 - (4) To pitch it within and without -- no right to change it.
- Noah did as God commanded him - Genesis 6:22.

2. This principle is illustrated in the preparation of the water of separation - Numbers 19:1-10.

- Certain diseases being communicable, when one touched an unclean body he was himself unclean seven days and the waters of separation had to be used in his cleansing.



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- Specific requirements, Numbers 19:1-10.
 - (1) Certain kind of animal - vs. 1-2.
 - (2) Certain procedures in preparing the animal - vs. 3-10.
 - (3) Certain procedures in using it - vs. 11-22.

- These commands could not be changed.

3. The principle is illustrated in the Lord's Supper - Matthew 26:27-29.

- Two emblems were used.
 - (1) Unleavened bread.
 - (2) Fruit of the vine.
- We could not leave off, take away from or change any of the emblems and it be acceptable to God.

4. Summary:

- Generic laws tell us what to do but not how to do --example: Command to go -- teach Matthew 28:18-20 -- how to go -- how to teach not told.
- Specific laws tell us what to do and how to do them.
 - (1) Build an ark of gopher wood (specific command).
 - (2) Lord's Supper -- unleavened bread and fruit of the vine.
- The law of exclusion.
 - (1) When something is specifically stated it automatically excludes anything else.
 - (2) Illustrations:
 - (a) Noah was told to use gopher wood -- this excluded any other kind of wood.
 - (b) When one orders a washing machine from Sears, this automatically excludes anything else being delivered even though a dryer would go well with a washer.

B. Every example and command for music in worship in the New Testament is singing: (Matthew 26:30; Mark 14:26; Acts 16:25; Romans 15:9; I Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 2:12; James 5:13; Revelation 5:9; 14:3; 15:3).

1. There are two kinds of music: Instrumental & Vocal.

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2. Application of the principles.

- There is no example or command for instrumental music being used.
- Singing is commanded, Ephesians 5:19. Since singing is commanded it excludes any other kind of music.
- If God had said, "make music" we could have chosen which kind we wanted.

II. Arguments and Answers for Instrumental Music in Worship

A. Here are some common reasons/arguments that you will hear for why this is ok & some responses you can give in an effort to help them understand the truth about this issue. Please use this information with love & grace.

Argument:

It was used in the Old Testament therefore we can use it today - 2 Chronicles 29:25; Psalm 150:3-4.

Answer:

1. We are not under the Old Testament - Hebrews 9:15-17; Colossians 2:14-17; Ephesians 2:15.
2. We do not use other parts of Old Testament worship
 - They also offered animal sacrifices (Leviticus 16) but we are not to do that.
 - Males had to go to Jerusalem three times a year to keep special feast (Lev. 23) but we do not have to do that.

Argument:

It appears in the book of Revelation therefore it is acceptable today - Revelation 5:9; 14:1-3; 15:1-3.

Answer:

1. Revelation is a book of symbols, Revelation 1:1.
2. It is an assumption to say that worship on earth is to be like that in heaven.

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Argument:

The instrument aids us in worshipping like a microphone or song books.

Answer:

1. If something helps obey a command it is an aid (song books, pews, buildings, microphones)
2. If something adds something of the same kind it becomes an addition rather than an aid.
3. An example: Putting peanut butter on the unleavened bread on the Lord's table could be called an aid. But, it really is an addition because it adds something of the same kind (another food item) to the Lord's table.
4. Instrumental music is an addition because it adds another kind of music to the worship.
5. When instruments were used in the Old Testament they were not aids but part of worship - 2 Chronicles 5:12, 13; 7:6; Psalm 150.

Argument:

The Greek word *psallo* means to pluck on an instrument therefore we can have instrumental music in worship.

Answer:

1. The root meaning of "*psallo*" does mean to pluck but the instrument to be plucked does not adhere in the word -- the instrument which is to be plucked always follows "*psallo*." Ephesians 5:19 tells the instrument that is to be plucked -- the heart.
2. Also, if the Greek word means to pluck a mechanical instrument then everyone would have to play a mechanical instrument because everyone is told to "*psallo*."

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Argument: Silence gives consent -- we can use a mechanical instrument in worship because the Bible did not say not to use one.

Answer:

1. The Bible is positive not negative in its approach to giving authority. There are many things that Christians are not to engage in which are not specifically stated "not to do" (i.e. abuse your spouse)
2. The law of exclusion (see above) would prohibit the use of the instrument - 1 Corinthians 4:6; Leviticus 10:1-2; Hebrews 7:14.

Argument: We can use mechanical instruments of music in worship because they help us sing better.

Answer:

1. It is a matter of opinion as to whether or not it makes the singing better.
2. The only way we can know what God likes is by doing what God teaches in the Bible.

Argument: Whether or not we use an instrument is a little thing and therefore does not matter.

Answer:

1. Who determines when a sin is big or little?
2. Seemingly little things have played an important part in Bible events.
 - Adam and Even only ate of the forbidden fruit one time, Genesis 3.
 - Nadab and Abihu only offered up the wrong kind of fire, Leviticus 10:1-2.
 - Lot's wife only turned around to look back one time, Genesis 19:26.

Argument:

It is a non-issue because the Bible does not discuss it. It is just like a church building which is a non-issue because God did not discuss them.

Answer:

1. How does one determine when an issue does matter and an issue doesn't matter?

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2. God does discuss this issue when He discusses singing.
3. Mechanical instruments of music are not necessary to carry out the command to sing.

III. Look What Others Have Said About Instrumental Music

A. The idea of not using instruments in worship is acknowledged or practiced by scholars & founding leaders of many Christian groups.

1. Martin Luther -- Lutheran Church - "The organ in the worship is an ensign of Baal."
2. John Calvin -- Presbyterian Church - "It is no more suitable than the burning of incense, the lighting up of tapers or revival of the other shadows of the law." (Commentary on Psalm 23).
3. John Wesley -- Methodist Church - "I have no objection to instruments of music in our chapels, provided they are neither heard nor seen." Adam Clark's Commentary Amos 6:5
4. Adam Clark -- Methodist Church
 - "Could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No: the whole spirit, soul, and genius of the Christian religion are against this: and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires his followers to worship him in spirit and in truth, for to no such worship are those instruments friendly." (Commentary on II Chronicles 29:25).
 - "I am an old man and an old minister, and I here declare that I have never known instrumental music to be productive of any good in the worship of God, and have reason to believe that they were productive of much evil. Music as a science I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of the Author of Christianity." Adam Clark's Commentary on Amos 6:5

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5. Charles Spurgeon -- Baptist Church - "I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I Corinthians 14:15). I would as soon pray to God with machinery as to sing to God with machinery."

6. James W. McKinnon --Roman Catholic Scholar - wrote his Ph. D. dissertation in 1965 at Columbia University on the subject, "The Church Fathers and Musical Instruments." Although McKinnon is apparently Catholic, he did not write from a religious perspective. His dissertation is a scholarly historical treatise on the attitude of the church "fathers" in the early centuries after Christ. He points out that not only did early writers oppose the use of instruments, but also the simple fact is "they were not used in the patristic period." *The Church Fathers and Musical Instruments* Columbia University, Ph. D., p1965, p. 268