

Does it
matter which
church I'm a
part of?

Why are
there so
many
churches?



in search of
CHURCH

How Can I Know Which
Church is Right?

Which
church
is right?

CHAPTER 1: THE BEGINNING

but you shall receive power when the Holy Spirit has
Brethren, join in **following my example**, and observe
those who walk **according to the pattern you have in**
us

Philippians 3:17
1:2



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Exploring Common Questions
about the Church

CHAPTER 1: THE BEGINNING

CHAPTER 2: THE DEPARTURE

“People do not usually buy into false doctrines purposely. They err because of laziness, ineptness, carelessness, or foolishness in handling the Scriptures.”



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A.D.150 – Infant Baptism Practiced

A.D.250 – Sprinkling for baptism practiced

A.D.255 – Distinction between elders and bishops

A.D.430 – Worship of Mary

A.D.600 – Prayers to Mary and dead saints

A.D.660 – Instruments of Music

A.D.788 – Worship of Relics



CHAPTER 1: THE BEGINNING

CHAPTER 2: THE DEPARTURE

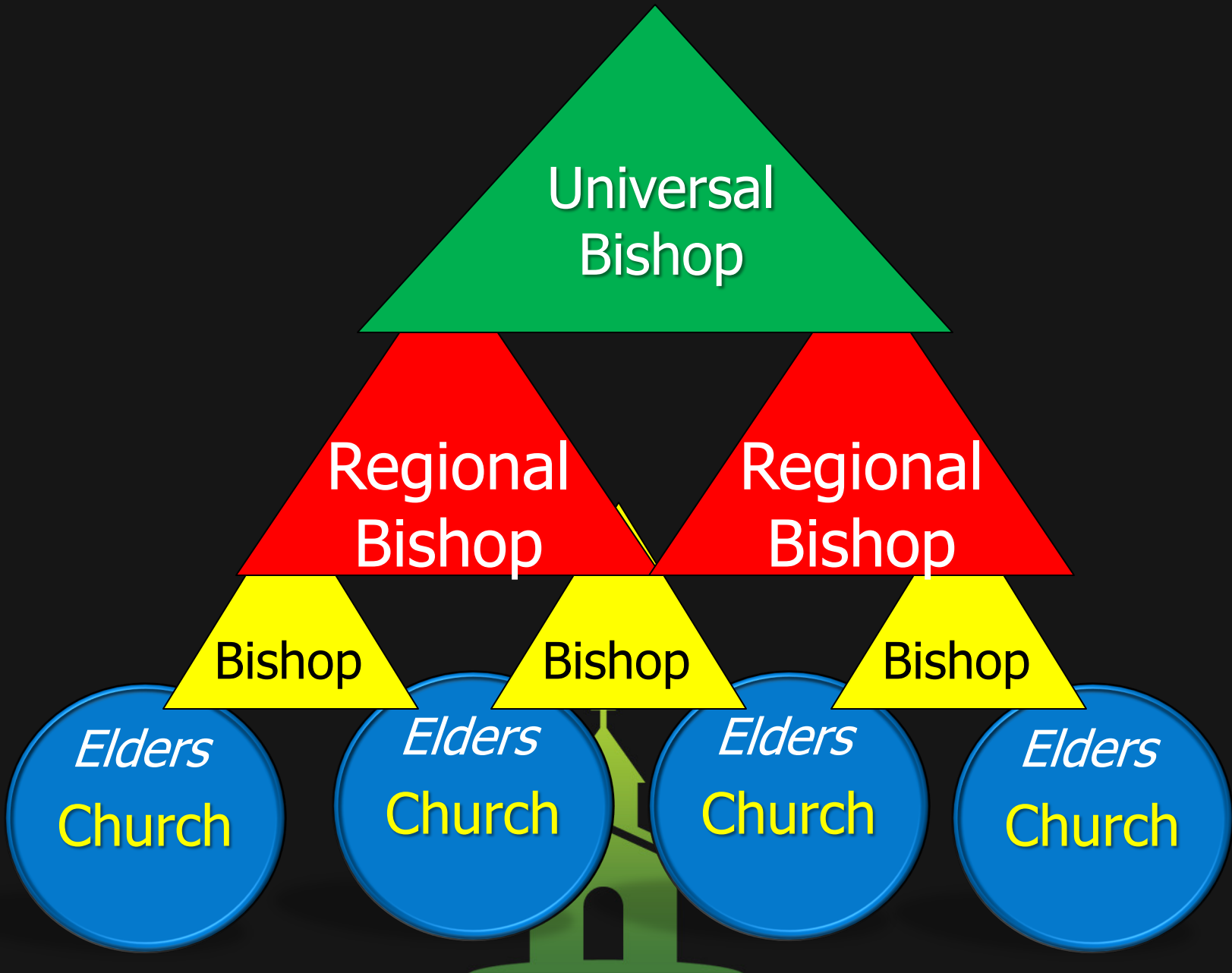
Therefore, I exhort the **elders among you**, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that **shepherd** **among you** of God **oversight**, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness, **not yet as loading** it over those allotted to your charge, but proving to be examples to

the flock. 1 Peter 5:1-3



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Universal
Bishop

Regional
Bishop

Regional
Bishop

Bishop

Bishop

Bishop

Elders
Church

Elders
Church

Elders
Church

Elders
Church

CHAPTER 1: THE BEGINNING

Philip Schaff: “When controversies arose concerning the true meaning of the Scriptures, it became necessary to give formal expression of their true sense, to regulate the public teaching of the Church, and to guard it against error. In this way the creeds were gradually enlarged and multiplied, even to the improper extent of theological treatises and systems of divinity.”

(Creeds of Christendom, Vol. 1, pg. 6)

A.D. 325 – Council of Nicean

A.D. 431 – Council of Ephesus

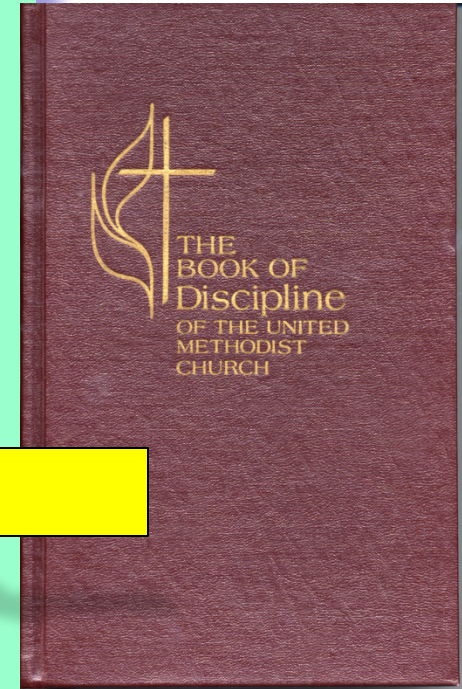
A.D. 896 – Council of Constantinople

A.D. 1229 – Council of Tolouse

But in vain do they worship Me, Teaching as doctrines the precepts of men.” Matthew 15:9



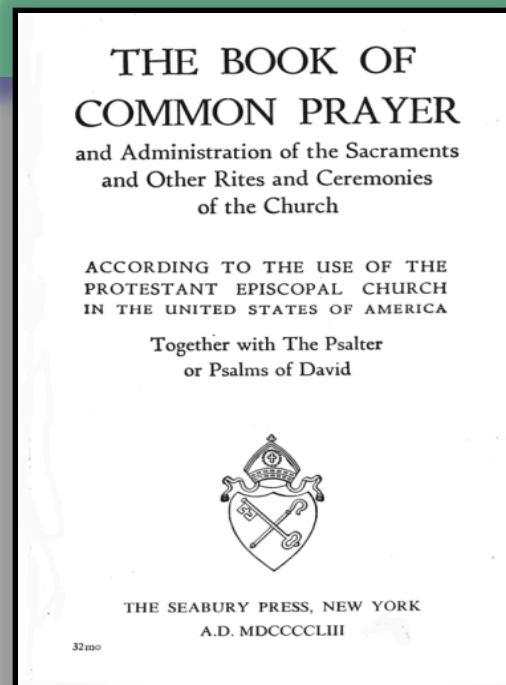
Methodist Church: “The Discipline is the book of law of the United Methodist Church. It is the product of many general conferences of historic religious bodies which now form the United Methodist Church. The Discipline as the instrument for setting forth the laws, plan, polity, and process by which United Methodists govern themselves remains constant. Each general conference modifies, elaborates, clarifies and adds its own contribution to the Discipline” (Discipline, pg. 5)



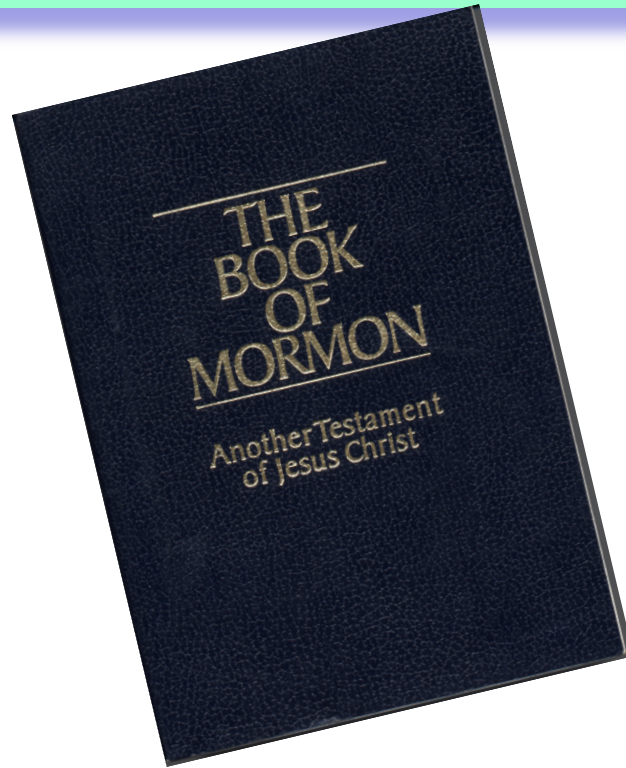
Nazarene Church: “We do hereby ordain, adopt, and set forth, as the fundamental law or constitution of the Church of the Nazarene, the Articles of Faith, the General rule, and the Articles of Organization and Government”
(Preamble of Constitution of Church of Nazarene)



Episcopalian Church: "Laws enacted at the tri-annual General Convention of Bishops are Canon Law and define the rules and procedures by which the church and its members are to live" (A New Dictionary for Episcopalians, pg. 34)



Mormon Church: “Revelation for the direction of the entire Church comes from God to the President of the Church” (Global Media Guide)

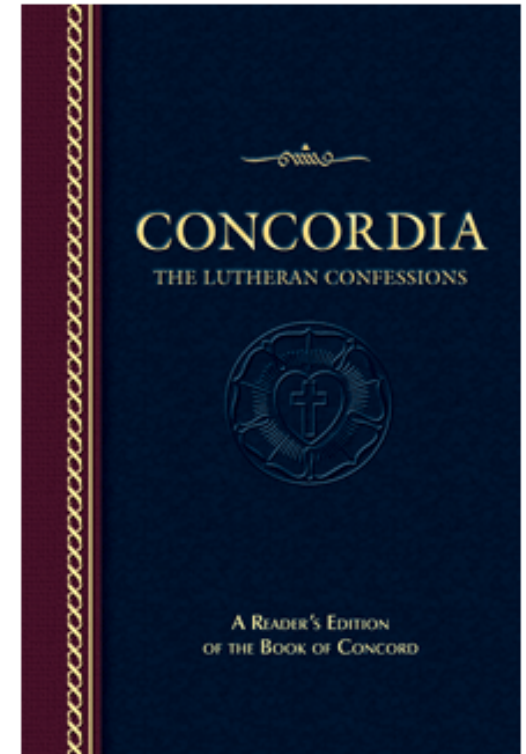


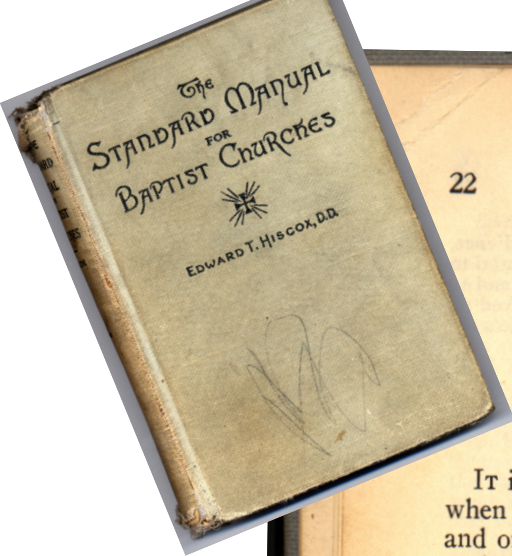
Catholic Church: “When either the Roman Pontiff or the body of bishops together with him defines a judgment, they pronounce it in accord with revelation itself. All are obliged to maintain and be ruled by this revelation”
(Vatican II, Dogmatic Constitution, pg. 22)



Lutheran Church: “The cementing force in American Lutheranism must be sought in a loyalty to the Lutheran Confessions” (Our Church and Others, pg. 24)

“If someone asks a Lutheran: ‘What does the Lutheran church teach?’, or ‘What do you as Lutherans believe?’ He can direct the inquirer to the Lutheran confessions.” (Ibid, pg. 25)





CHAPTER IV

CHURCH-MEMBERSHIP

It is most likely that in the Apostolic age when there was but "one Lord, one faith, and one baptism," and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, "baptism was the door into the church." Now, it is different; and while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. The churches therefore have candidates come before them, make their statement, give their "experience," and then their reception is decided by a vote of the members. And while they cannot become members without baptism, yet it is the vote of the body which admits them to its fellowship on receiving baptism.

There are *three classes* of candidates, and modes of reception to membership.

1. *By baptism.*—The church having listened to the religious experience of the candidate, and being satisfied with the same, and with his Christian deportment, votes to receive him to its fellowship, "on being baptized."

2. *By letter.*—The candidate presents a letter of dismission and recommendation from some other Baptist church with which he has been connected, for the purpose of transferring his membership to this. The church, being satisfied, votes to receive him into fellowship.

3. *By experience.*—Persons having been baptized, but for some reason being without membership in any church, wish to be received. They, giving satisfactory evidence of Christian character, and substantial agreement in matters of faith and practise, are received by vote, as in other cases.

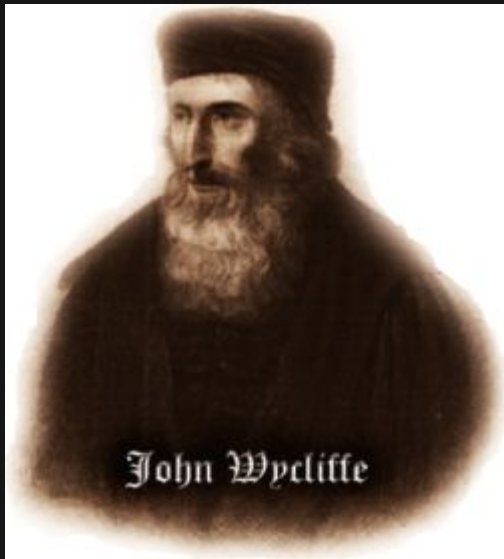
NOTE 1.—Persons cannot be received to membership on the credit of letters from other denominations. Such letters are, however, accepted, as certificates of Christian character, and of church standing.

NOTE 2.—While the churches do not require candidates to sign any creed, confession, or articles of faith, yet they do expect a substantial agreement in

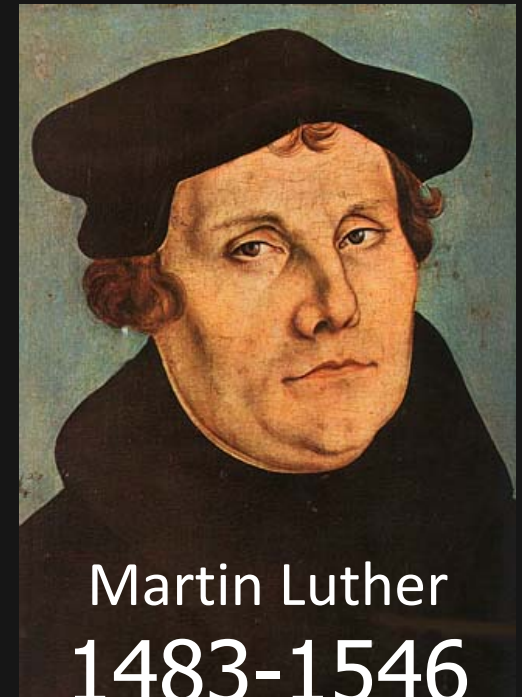
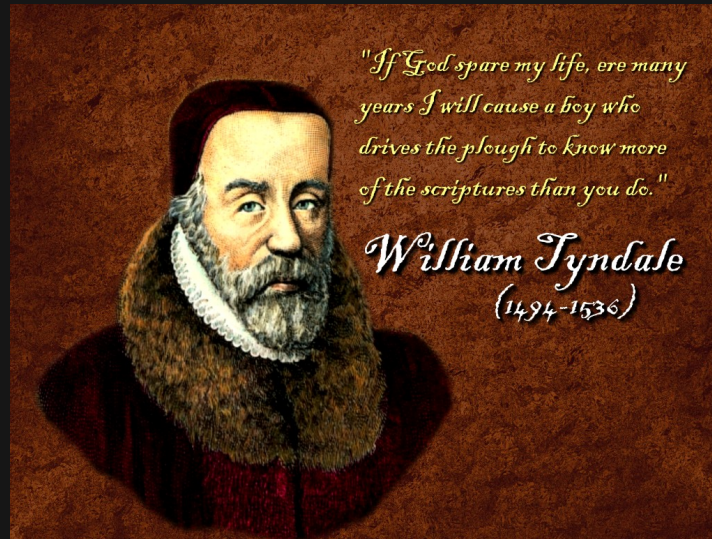
Hiscox, Standard Manual for Baptist Churches

CHAPTER 1: THE BEGINNING

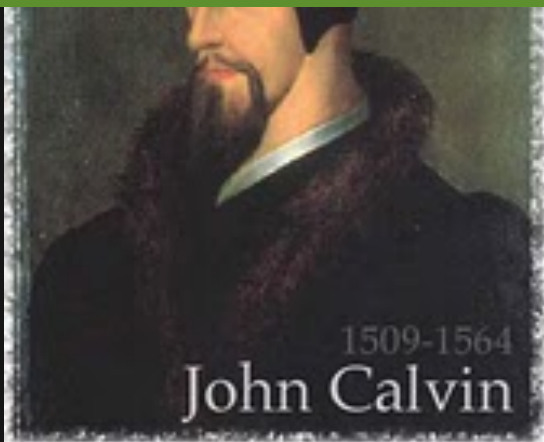
Indulgences are the most precious and most noble of God's gifts...come and I will give you letters, all properly sealed, by which even the sins you intend to commit may be pardoned. I would not change my privileges for those of Saint Peter in Heaven, for I have saved more souls by my indulgences than the apostle by his sermons. There is no sin so great that an indulgence can not remit...at the very instant that the money rattles in the bottom of the chest the soul escapes from purgatory and flies liberated to heaven.” – John Tetzel



1328-1384



What is **crooked cannot be straightened**, and what is lacking cannot be counted. Ecclesiastes 1:15



CHAPTER 1: THE BEGINNING

CHAPTER 2: THE DEPARTURE

CHAPTER 3: THE REFORMATION

CHAPTER 4: THE RESTORATION



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Exploring Common Questions
about the Church

Abner Jones

Thomas Campbell



Alexander Campbell

Barton Stone

James O' Kelly

Does it
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part of?

and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the church, and taught considerable numbers; and **the disciples were first called**

Christians in Antioch. Acts 11:26

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The things you have **learned** and **received** and **heard** and **seen in me, practice these things**; and the God of peace shall be with you. Philippians 4:9





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