

A Glorious Institution: The Church in History

Stanford E. Murrell

Study Guide

Course GS3

&

Parts Three and Four
The Reformation and Its Aftermath
(1517 - 1648)

The Church in the Modern Age (1648 - 1900s)

Instructions for this course *(detailed instructions in Appendix)*

The *reading material* for this course consists of the book provided with this study guide: “A Glorious Institution: The Church in History; Parts Three and Four”.

Before each lesson: pray for God to give a teachable heart and understanding.

Begin the lesson by reading the related chapter in the book provided.

Answer the questions for the corresponding lesson in this study guide.

Use the required answer sheet format. Try to be as concise and clear as possible (sample after the table of contents).

Please do not rush! Meditate on what God wants you to learn.

Don't go to the next question until completing the current one.

If, and only if, you are taking the course as correspondence study (with grading by others):

After completing all lessons for Part Three, send the completed answer sheets to your course coordinator. Send again when finished with Part Four.

Only mail the answer sheets, not other materials.

All sent answer sheets are handled confidentially.

Label the envelope's lower left with: student, course, and lesson numbers.

Continue taking the course until all lessons are completed.

Four months are allotted for course completion. Extensions may be granted upon request.

Answer sheets are returned to you after grading.

Keep all materials and returned answer sheets together for future reference.

A Glorious Institution: The Church in History

Parts Three and Four

Stanford E. Murrell

Study Guide

Course GS3

This booklet is the Study Guide for parts three and four of the four part series: *A Glorious Institution: The Church in History*.

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A Glorious Institution: The Church in History

Study Guide

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Sample Answer Sheet

_____	_____	GS3	_____	_____
Your name	Student ID	Course	Lesson	Date
		number	number	

A Glorious Institution: The Church in History

Study Guide

Part Three

The Reformation and Its Aftermath

1517 - 1648

*part three of this course uses chapters 1 - 12 of the book entitled
“A Glorious Institution: The Church in History; Parts Three and Four”*

Please answer the questions below from the information given in the book. Each chapter in the book corresponds to the lesson you are doing. For example, the information you need to answer the questions from *lesson one* in this Study Guide, is found in *chapter one* in the book. Before you begin the questions, please read the book chapter for the lesson you are taking. Please read slowly enough so you understand what you read. It is also always good to pray before each lesson, asking the LORD for wisdom to apply what you learn to your life, and to enable you to love Him with all your mind, heart, soul, and strength... for this is the first commandment (Mark 12:30).

Response questions are intended to support a basic understanding of what was happening at this point in the development of the church. These questions are required as the core part of the study.

Reflection questions go much deeper to ask you to evaluate and integrate the information with the scriptures and with overall trends. These questions are important: please make your best effort to answer them, but please also realize there are no right or wrong answers. We are looking only for your best effort.

Making It Personal questions bring the biblical principles into practical application. The goal here is change in your own life toward godliness. Again, there are no right or wrong answers; we are looking only for your honesty with yourself in personal commitments.

Accountability questions are designed to encourage discipline and faithfulness in completing the lessons. Any sort of self-study requires a personal commitment a) to finish, and b) to be regular and thorough (not “cut corners”).

Lesson 1 The Reformation Begins

First please read chapter 1 in the book, and Appendix 1 in this Study Guide.

RESPONSE

1. On what date did God once begin to shake the world?
2. In what year was moveable type invented and by whom?
3. How did the Roman Catholic Church maintain a measure of control over the minds of multitudes, in the presence of social and political changes in the world?
4. List the seven sacraments according to Catholic doctrine.
5. Define:
 - a. Indulgence
 - b. Supererogation
6. Explain the place of good works in the Christian experience. Use Scripture from the book of James.
7. Identify John Tetzel. What was his significance in the life of Martin Luther?

8. What was Luther's basic area of concern in the *Ninety-five Theses*?

REFLECTION

9. How is it possible for a person to be as intensely religious as Luther was, and do so much good in the name of Christ, without being converted? (note: 2 Cor. 4:4).

10. How can a person discern if they are truly converted?

11. Martin Luther was one of the most educated men of his day, and still he did not know the way of salvation. What part does formal education play in the conversion experience? (study 1 Cor. 1:18-31).

12. Was Luther justified in writing the *Ninety-five Theses*?

MAKING IT PERSONAL

13. If you were living in 1517, would you have sided with Luther or Eck regarding the *Ninety-five Theses*?

ACCOUNTABILITY

14. Read carefully the *Ninety-five Theses* (Appendix 1) and all supporting Scriptures in the text. Indicate that you have done this on your work sheet.

RECOMMENDED READING

The Bondage of the Will - Martin Luther

The Gift of God - Martin Luther *b* *

The Method and Fruits of Justification - Martin Luther *b* *

Luther's Conversion - Horatius Bonar *t* *

(* - available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 2 Upheaval!

First please read chapter 2 in the book.

RESPONSE

1. Who was Frederick the Wise? What role did he play in the life of Luther?
2. Briefly identify the following:
 - a. Cajetan
 - b. Charles von Miltitz
 - c. Johann Eck
 - d. Canon(s)
 - e. Charles V
 - f. Diet of Speyer, 1529
 - g. Schmalkald League.
3. List three positive results of the debate at Leipzig in A.D. 1521.
4. What is the origin of the term “Protestant”?

REFLECTION

5. Do you think that Martin Luther should have publicly re-entered the theological debate, after privately having moved to be reconciled with Rome? Why or why not?
6. Luther used the historical process to support his position on certain theological and doctrinal issues. What weight should be given to historical documents, of either secular or Church origin, in discussing Scriptural and spiritual questions? Should not Christians be “a people of one Book”?

MAKING IT PERSONAL

7. In a day when there was no freedom of speech, Luther had reason to be tempted to be

fearful. What are some of the things you fear in life, and how do you deal with your fears?

RECOMMENDED READING

Roman Catholicism:

From Tradition to Truth - Richard P. Bennett b

The Best Priest in the World - W.S.W. t

Why I Am Not a Roman Catholic - LaFever t

(available from Mount Zion: b - booklet, t - tract)

Lesson 3 A New Way of Life for Luther and Lutherans

First please read chapter 3 in the book, and Appendix 3 in this Study Guide..

RESPONSE

1. Define:

- a. Transubstantiation
- b. Consubstantiation
- c. Laity
- d. Eucharist

2. What principle guided freedom of expression for those leaving Catholicism during the early days of the Reformation?

REFLECTION

3. It has been taught that since the days of Luther, Protestant churches do not have 'priests', but rather 'ministers of the Word of God'. Is this a valid distinction? Please

explain your answer. Include 1 Pet. 2:9; Rev. 1:6; 5:10; and 20:6 in your discussion.

4. What does it mean that ‘all believers are priests’ (see 1 Peter 2:9)? (Refer to *Appendix 3* in this study guide.)
5. In the act of taking communion, not all Christians use wine--grape juice is often substituted. Are there appropriate elements to receive in communion, or does it matter? Explain.

MAKING IT PERSONAL

6. What activities or practices in your own life are not appropriate, for one who is part of the New Testament priesthood of all believers in Christ?
7. What confidence should ‘being a priest’ give the believer, in having direct access to God? Is this true for you?
8. Would you ever consider leaving a school, a local assembly, or a denomination because of doctrinal error and/or moral impurity? Why or why not?

Lesson 4 The Reformation Reaches Beyond Germany

First please read chapter 4 in the book.

RESPONSE

1. List the five principles that guided the Reformation.
2. What role did Ulrich Zwingli play in the Reformation?
3. Who was William Farel?
4. List the three-fold division of Calvin’s life after he went to Geneva in secret in the summer of 1536.

5. Summarize Calvin's contributions to the world.

REFLECTION

6. To what extent should a pastor discern and comment on the lifestyle of the individual members in their congregation? How would your answer differ from that of the ministers in Calvin's Geneva?

7. Calvin defended his own part in the death of Michael Servetus by appealing to such passages as Deuteronomy 13:5-15; 17:2-5; Exodus 22:20 and Leviticus 24:16. Study these passages and then decide if you think Calvin was justified in his actions. Write down your thoughts. Incorporate into your answer any New Testament principles or passages that come to mind.

8. Read *Appendix 2*. What is your biblical understanding of predestination and election? Use Scripture to support your answer.

MAKING IT PERSONAL

9. Would you submit to Church leaders examining every facet of your life? If not, what boundaries would you establish on pastoral care?

10. Would you teach openly the doctrines of predestination and election? Why or why not?

RECOMMENDED READING

Book of Martyrs - John Foxe

Christian Martyrs of the World - John Foxe

The Institutes of the Christian Religion - John Calvin

Lesson 5 Blood and Violence in the Body of Christ

First please read chapter 5 in the book.

RESPONSE

1. What religious and social causes led to the Peasants' War of 1524?
2. List five distinctive doctrines of the Anabaptist movement.
3. Identify:
 - a. Thomas Munzer
 - b. Conrad Grebel
 - c. Felix Manz
 - d. Hans Denck
 - e. Menno Simon
4. List five modern groups which claim to be descendants of the Anabaptist movement.

REFLECTION

5. What is your reaction when you discover the tremendous amount of bloodshed and violence that has been done in the name of Christ?
6. Comment on Luther's strong reaction to the Peasant's War. Would you be more likely to agree or disagree with Luther's position?
7. Write out what you believe is a biblical belief regarding the meaning of baptism. Comment as well on the biblical basis for the 'form' to be used (ie, how it is to be done: sprinkling, immersion, etc.). Be sure to use Scripture to support your response.

ACCOUNTABILITY

8. Have you ever been baptized? If so, when, and where, and how? If not, why not?

RECOMMENDED READING

Baptism:

Baptism: A Burial - Charles Spurgeon *b*

Baptismal Regeneration - Charles Spurgeon *b*

Baptism, the Heaven-drawn Picture - Masters *b*

Infant Baptism - Pettigill *t*

Suffering:

It Is Well - Hill *b*

Sorrow in Christian Homes - Miller, J.R. *t*

The Problem of the Suffering Christian - Pink *t*

Beloved, and Yet Afflicted - Spurgeon *t*

(available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 6 Reformation Faith Is Found in France

First please read chapter 6 in the book.

RESPONSE

1. Briefly identify:

a. “Babylonian Captivity”

b. Great Schism

c. Albigenses

d. Waldenses

e. Jacques Lefevre

f. *Gallic Confession*

g. *Heidelberg Catechism*

2. What attracted people to some of the “radical” movements?

REFLECTION

3. Today the Church of Jesus Christ faces a real challenge from radical movements identified as “cults.” Why do you think the cults are successful in attracting people from mainline denominations?
4. While the Protestants did suffer at the hands of the Catholics, they sometimes were known to provoke confrontations. What do you think is God’s attitude towards the Christian when confrontation is provoked? Include in your answer Matthew 5:10 and 1 Peter 2:20.

MAKING IT PERSONAL

5. Have you ever provoked a religious “discussion,” knowing full well that a hostile reaction would ensue? If so, how did you feel afterward? What has the Lord taught you about such conversations?

RECOMMENDED READING

Holiness and Humility - Murray, A. *t*

The Sin of Pride - Shelton, Jr. *b*

(available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 7 John Knox and the Scottish Reformation

First please read chapter 7 in the book.

RESPONSE

1. In what ways can it be said that reformation in Scotland pre-dated the Reformation that broke out in Germany in October of 1517?
2. Identify:
 - a. George Wishart

- b. Cardinal Beaton
- c. Castilians
- d. Mrs. Elizabeth Bowes
- e. “Black Rubric”
- f. Mary Tudor
- g. November 14, 1572

3. What was the worst political mistake made by John Knox? Why did he consider it a mistake?
4. What was Mary Tudor’s position towards the Protestant community?

REFLECTION

5. John Knox appears in history as a ‘passionate’ man. What part does anger play in the Christian life? Comment on the difference between righteous and unrighteous anger.
6. What should Christians do when their religious convictions conflict with the beliefs of the ruling authorities?
7. What should Christians do if civil authorities persecute them?
8. Do you agree or disagree with Knox, that God uses individuals as instruments of His wrath, and therefore some people deserve to be killed? Explain.
9. Would you agree or disagree with the position that Knox took regarding women as rulers? Support your answer with biblical illustrations and principles.
10. Should Christians be involved in politics and government?

MAKING IT PERSONAL

11. Do you think that others consider you to be a harsh and critical person? If so, what steps are you taking to be different?

Lesson 8 The Reformation Comes to England

First please read chapter 8 in the book.

RESPONSE

1. List the dates of the reigns of Henry VIII, Edward VI, Mary, and Elizabeth I.
2. Who is known as “The Morning Star” of the Reformation?
3. What prayer did William Tyndale pray?
4. Briefly identify the following:
 - a. Arthur
 - b. Thomas Wolsey
 - c. Catherine of Aragon
 - d. Anne Boleyn
 - e. *The Act of Supremacy*

REFLECTION

5. How did God use the sinful behavior of Henry VIII to accomplish His own purposes of preserving the truth and of advancing the kingdom of His Son?
6. Was the marriage of Henry VIII to Catherine a biblical or an unbiblical marriage? Compare the teaching of Leviticus 20:21 with Deuteronomy 25:5.

7. Comment on the progressive nature of sin. Use a biblical or secular historical person to illustrate your answer.

MAKING IT PERSONAL

8. What is your reaction to the concept of a political figure being the head of the visible Church?

9. If you had lived during the reign of Elizabeth I, would you have been a part of any emerging group to oppose the policies of the Queen? If so which group or groups would you have identified with?

ACCOUNTABILITY

10. What is your method for reading the Bible? How faithful are you in implementing your own method?

RECOMMENDED READING

Compromise:

Little Sins - Spurgeon *b*

No Compromise - Spurgeon *b*

Little Foxes - Nazarian *t*

When the Salt Loses Its Savor - Roberts *t*

(available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 9 Counter-Reformation and Continuing Conflict

First please read chapter 9 in the book.

RESPONSE

1. Who was Ximenes?

2. What made the Protestant Reformation necessary despite the attempts at change within the Catholic Church prior to the Reformation?

3. a. During which years did the Council of Trent meet? b. What were some of the results of the council? c. What were some of the things left intact, to which Protestants would continue to object?
4. Briefly describe the Inquisition.
5. Briefly summarize the contributions of Teresa, Loyola, and Xavier to the Catholic Church.
6. List at least seven reasons why the Protestant movement fragmented.

REFLECTION

7. In the search for truth, in the telling of the story of the Church, do you think that the sins of the saints should be told as well as the successes of the same? Where should the emphasis be in the narrative of Church history?
8. Should censorship be part of the Christian mindset? (note Acts 19:19). If so, what would be some things that the Church should officially and/or unofficially censor? Please be specific by way of illustration.
9. What are some of the reasons today why the Christian community is still not united?
10. Study the prayer of Jesus for the Church in John 17. How can the prayer of Christ for Church unity be accomplished?

MAKING IT PERSONAL

11. What are your thoughts when you read, or hear, of people having visions of God, angels, and the saints?
12. In the pursuit of personal religious reform, in pursuit of personal holiness, are there certain books you will not read, movies you will not watch, plays you will not attend, etc.? If so, please explain what some of your own standards are and why you hold to them.

13. What have you been able to do in your Christian experience to bring unity to the body of Christ, promote peace among the saints, and build up the body of Christ?

ACCOUNTABILITY

14. If you have not witnessed to someone about Christ recently, would you commit yourself to doing that at this time? Why not ask the Lord to give you a specific opportunity to share the Gospel this week?

RECOMMENDED READING

Follow the Lamb - Bonar *b*

In the Footprints of the Lamb - Steinberger *b*

- also available as a study course - see back cover.

(available from Mount Zion: b - booklet)

Lesson 10 The Reformation in England Continues

*First please read chapter 10 in the book, and
Appendix 4 in this Study Guide..*

RESPONSE

1. What specific reforms did the Puritans wish to bring to the Church of England?
2. Why were these reforms considered important?
3. Distinguish between the Puritans and the Separatists.
4. Charles I believed in the “divine right of kings.” What did this mean?
5. Briefly identify:
 - a. Cavaliers

- b. Roundheads
- c. Long Parliament
- d. Lord Protector
- e. *The Westminster Confession*
- f. The Restoration
- g. John Bunyan
- h. John Milton
- i. William and Mary
- j. *Thirty-nine Articles*
- k. Thomas Goodwin
- l. John Owen

REFLECTION

- 6. Were the changes the Puritans desired in the Church of England justified?
- 7. What specific changes would you like to see in the Church today?
- 8. Is the concept of “divine rights of kings” biblical? Include in your answer the relationship of the Lord to Saul, David, and Solomon.
- 9. The *Thirty-nine Articles* were designed to bring uniformity to the Church. In your own local church assembly, how much unity is present, and what is the basis of that unity?

MAKING IT PERSONAL

10. Do you think you would have been a Puritan, a Separatist, or an Independent?

ACCOUNTABILITY

11. Option: Read the *Westminster Shorter Catechism* in its entirety with Scriptural references (sample: *Appendix 4*). Indicate that on your answer sheet if you have done so. (You can probably obtain a copy from a local Presbyterian church, or from your local library. Alternatively, a copy of the *London Baptist Confession of 1689* is available from Mount Zion. It is similar to the *Westminster Confession* except in the area of baptism: the *Westminster* holds to infant baptism, the *London* to believer's baptism.)

RECOMMENDED READING

The London Baptist Confession of Faith of 1689 *b*
Justification by an Imputed Righteousness - John Bunyan *b*
The Saint's Knowledge of Christ's Love - John Bunyan *b*
The Heavenly Footman - John Bunyan *b*
Christian Behavior - John Bunyan *b*
How Faith Prepares the Soul for Christ - Thomas Goodwin *t*
The Vanity of Thoughts - Thomas Goodwin *b*
For Whom Did Christ Die? - John Owen *t*
Other Puritans:
Ye Must Be Born Again - Thomas Boston *t*
Honey Out of the Rock - Thomas Willcox (1621-1687) *b*
Receiving Christ, Walking in Him - Ralph Erskine (1685-1752) *b*
(available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 11 The Rise of New Expressions of Religion

First please read chapter 11 in the book.

RESPONSE

1. Briefly describe the Thirty Years' War?
2. Identify:

- a. Sir Walter Mildmay
 - b. William Perkins
 - c. Richard Sibbes
3. Why did James I assemble the Hampton Court Conference?
 4. Briefly trace the origin of the English Baptists?
 5. List some of the basic beliefs of the Baptists.

REFLECTION

6. Robert Browne seems to be a man of conscience, but without lasting convictions. What do you think of such people, remembering the limitations of the human heart?
7. How would you respond to the comment of King James, “No bishop, no king!”? Was he right or wrong, and why?.
8. Charles Spurgeon felt strongly about the doctrine of ‘definite redemption’. Evaluate his remarks. Use Scripture in your response.

MAKING IT PERSONAL

9. Write at least one paragraph describing your own distinctive Christian beliefs. What very basic, foundational truths do you think are non-negotiable for a person who professes the name of Christ?

RECOMMENDED READING

What Is a Biblical Christian? - Al Martin *b*

A Catechism with Proofs - Spurgeon *b*

- written by Spurgeon to teach his own church basic doctrines

(available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 12 Changes in the Church Continue

*First please read chapter 12 in the book,
and Appendix 2 in this study guide.*

RESPONSE

1. List the Five Points of Arminianism.
2. List the Five Points of Calvinism.
3. List the dates of the Synod of Dort, and outline what was accomplished.
4. Who was George Fox? What did he teach?
5. What is a better name for “Quakers”?

REFLECTION

6. Why has Arminianism become such a widespread and powerful theological belief, as opposed to Calvinism?
7. Read 1 Corinthians 12-14. What part does emotionalism have in worship? Incorporate biblical principles and examples in your answer.
8. Why did the Quaker movement gain such a rapid hold on the hearts of many in such a short time?
9. What part does intellectualism have in worship?
10. In recent years a new term has been coined in the Christian community called “Calminianism.” The word implies that there can be a compromise between Arminian theology and Calvinistic theology. Do you think such a synergism can be found? Why?
11. Do you think that it is wise to use such theological ‘labels’, or would it be better to avoid such designations?

MAKING IT PERSONAL

12. Please share if your theological convictions are more Calvinistic or Arminian, and why, based on the Bible passages mentioned.

13. Please read over your notes and the main headings for Part Three of the course book (chapters 1 - 12). List the main lessons the Lord wants you to remember and to put into practice.

RECOMMENDED READING

Truth and Error - Horatius Bonar *b*

Introductory Essay (to J. Owen's *Death of Death*) - J. I. Packer *b*

A Defense of Calvinism - Charles Spurgeon *b*

Election - Charles Spurgeon *b*

Doctrines of Grace in the Gospel of John - R. Bruce Steward *b*

Sovereignty of God in Salvation - L.R. Shelton, Jr. *b*

Decisional Regeneration - James E. Adams *b*

Absolute Predestination - Zanchius *t*

Man's Will: Free Yet Bound - Walter Chantry *b*

Myth of Free Will - Chantry *t*

Free Will versus Free Grace - Cornelius Slim *t*

The Choice... Man's or God's - anonymous *t*

God's Will and Man's Will - Horatius Bonar *p*

(available from Mount Zion: *b* - booklet, *t* - tract, *p* - paperback)

Part Four

The Church in the Modern Age

1648 - 1900s

*(part four of this course uses chapters 13 - 20 of the book entitled:
A Glorious Institution: The Church in History; Parts Three and Four)*

Lesson 13 The Continued Growth of Mysticism

First please read chapter 13 in the book.

RESPONSE

1. Why were people attracted to the Quaker movement?
2. Evaluate the religious life of Emmanuel Swendenborg. Comment as to whether or not he was within the sphere of true saving knowledge of Jesus Christ.
3. What did Quietism teach?
4. Describe the strengths and the weaknesses of Pietism.
5. What was the contribution of Count Zinzendorf to the cause of Christ?
6. From *A Concise Catechism on Conversion*, briefly summarize the following doctrines:
 - a. What is sin?
 - b. What is 'justifying' faith (ie, faith that saves from sin's penalty)?
 - c. Where does faith come from?
 - d. What must we do to be saved?

REFLECTION

7. Do you believe there is a 'mystical' side of Christianity? Explain.
8. August Franke seemed to be a man of unusual faith. Do you believe that there is a special gift of faith by which some ministries operate more than others? (note 1 Cor. 12:9; compare Luke 17:6).

9. Count Zinzendorf wanted to please his parents. To what extent should our parents influence our service for Christ? Include in your answer your thoughts on Matthew 8:22, Matthew 10:35-37, and Romans 13.

10. If the Bible describes 'justifying faith', there is also a faith that does not save. Please describe the difference (see James 2).

MAKING IT PERSONAL

11. The Quietists and Pietists contributed to Christian practice an emphasis on the personal devotional life and love-relationship to our Lord Jesus Christ. What are the scriptural principles of prayer that you have seen in them, and would like to practice more in your own walk with the Lord. Include relevant scripture references in your answer.

12. Have you made your calling and election sure, ie, have you come to true saving faith? How?

RECOMMENDED READING

Prayer:

The Scriptures and Prayer - Pink *b*

Effective Prayer - Spurgeon *b*

The Secret of Power in Prayer - Spurgeon *b*

The Hidden Life of Prayer - MacIntyre *b*

- also available as a study course, see inside back cover

Fellowship with Christ:

Worship - Pink *t*

The Last Days of Edward Payson - anonymous *t*

The Power of the Holy Ghost - Spurgeon *b*

The School of Christ - Sparks *p*

Personal Salvation:

Advice to Seekers - Spurgeon *b*

Are You Born Again? - J.C. Ryle *t*

Why Men Will Not Come to Christ - Mahan *t*

Do You Know Jesus Christ? - Pollard *t*

Christ Died for the Ungodly - Bonar *t*

(available from Mount Zion: b - booklet, t - tract, p - paperback)

Lesson 14 The Boundaries of Acceptable Beliefs

First please read chapter 14 in the book.

RESPONSE

1. Define Socinianism.
2. Briefly identify the following:
 - a. *The Racovian Catechism*
 - b. Unitarianism
 - c. Theophilus Lindsey
 - d. Modernism
3. What advice did Peter Boehler give to John Wesley?
4. What great contribution did Charles Wesley give to the Church?
5. What tragic lesson is learned from Modernism?
6. Who was Edward Irving? What erroneous view did he advocate?
7. Describe briefly the biblical doctrine regarding the sinless nature of Christ (the impeccability of Christ).

REFLECTION

8. Can the Church protect itself from people like Theophilus Lindsey, and the techniques he used to advance error? How?
9. How is it possible for a person such as John Wesley to do so much good through the

Holy Club at Oxford, become an ordained minister, preach the Gospel, and serve as a missionary--and still not be converted?

10. Do you think that John Wesley's conversion experience is common or uncommon?

11. Why is the doctrine of the impeccability (sinless nature) of Christ so important?

MAKING IT PERSONAL

12. Would you ever give similar counsel such as Peter Boehler gave to John Wesley? Why? What can a person do to increase their faith?

13. In your own words, and without any aids, write a short paragraph defining faith.

RECOMMENDED READING

Faith:

Confidence in God in Times of Danger - Carson *b*

Faith - Spurgeon *b*

How Faith Prepares the Soul for Christ - Goodwin *t*

The Nature of Christ:

The Scriptures and Christ - Pink *b*

The Man Christ Jesus - Spurgeon *b*

The Deity of Christ - Shelton, Jr. *b*

(available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 15 “This Is the Gospel”

First please read chapter 15 in the book.

RESPONSE

1. List some similarities between John Wesley and George Whitefield. List also their main theological differences.

2. Define “deism.”

3. What factors led to the rise of rationalism?
4. Why was the Church of England not able to adequately respond to the menace of deism?
5. What major belief of Robert Sandeman was a departure from historic Christianity? Have you heard of this belief before (today it is called by some “easy-believism”)?
6. What new teaching did John Nelson Darby promote in the area of *eschatology* (study of the end times)?
7. Who first led the Protestant missionary activities?
8. Who is known as the “Father of Modern Missions?” What did he accomplish for the cause of Christ?

REFLECTION

9. John Wesley and George Whitefield reached “an agreement to differ” on certain theological truths. Despite their strong theological disagreements, there was great love, respect, and admiration for each other. (a) Comment on how Christians who disagree should treat one another. (b) How do you explain the tremendous blessing of God on each man, even though each held such a conflicting position?
10. Does the Lord want Christians to discern His perfect will by the casting of lots or the “laying of the fleece” (note Judges 6:36-40)? Explain.
11. Is *Sandemanianism* right or wrong? Explain your answer. What is the basis of ‘saving faith’?
12. How are *Arminianism*, *Sandemanianism*, and *Dispensationalism* alike?
13. Do you think that you could be a missionary? Why or why not?
14. Some churches do not believe in a foreign missions program. Is such thinking scriptural? Explain.

MAKING IT PERSONAL

15. In light of the Burmese emperor's comment about Adoniram Judson, what does your own life-style communicate about Jesus Christ to those around you?

16. What specific deeds are you now doing that are designed to win souls to the Savior?

ACCOUNTABILITY

17. Have you ever written to, or in any way helped to support someone on the mission field? If so, please briefly share about a missionary you know personally.

RECOMMENDED READING

Letter to Wesley on Election - George Whitefield *b*

A Study of Dispensationalism - A.W. Pink *b*

Sandemanianism:

Letter to a Friend ('Lordship Salvation') - John Piper *b*

The True Gospel versus the False Gospel - L.R. Shelton, Jr. *p*

Another Gospel - A.W. Pink *t*

Evangelical Repentance - John Colquhoun *p*

Missions:

Adoniram Judson and the Missionary Call - Erroll Hulse *p*

Let's Pray for a Global Revival - Erroll Hulse *b*

Soul Winning - Spurgeon *t*

Use in Evangelism:

Suppose an Unholy Man Went to Heaven - J.C. Ryle *t*

What If It All Be True? - H. Bonar *t*

The Way of Salvation - Pink *t*

Where Are You Going? - Herendeen *t*

What It Means To Be Really Born-Again - Herendeen *t*

(available from Mount Zion: b - booklet, t - tract)

Lesson 16 Christianity Comes to the New World

First please read chapter 16 in the book.

RESPONSE

1. Briefly identify the following:
 - a. Demarcation Line
 - b. December 21, 1620
 - c. Rev. John Harvard
 - d. Roger Williams
 - e. George Calvert
 - f. William Penn
 - g. *Adoption Acts* (1729)
2. Who were the Dunkers?
3. List four reasons why a state church has never been successfully established in America.
4. Why were schools of higher education founded in colonial America?

REFLECTION

5. Why did the Protestant Church have more success in establishing their faith in colonial America, when the Catholic Church had been in the hemisphere for a longer period of time?
6. Please define what you believe should be the basis of Christian fellowship.

MAKING IT PERSONAL

7. What practical impact does your definition of Christian fellowship have in your

relations to professing believers in other denominational settings?

ACCOUNTABILITY

8. What efforts have you made to improve Christian fellowship within your own Church family, besides the normal public functions that bring people together?

Lesson 17 Religious Revivals

First please read chapter 17 in the book.

RESPONSE

1. Briefly identify:

a. Theodore Jacob Frelinghuysen (1691-1748)

b. William Tennent

c. *“Sinners in the Hands of an Angry God”*

d. George Whitefield

e. “Old Lights”

f. *The Age of Reason*

g. James McGready (c. 1762-1817)

h. Third Great Awakening

2. What passage in the New Testament speaks plainly against those who are involved in the trading of slaves?

3. What new methods and controversial doctrines did Charles Finney practice and teach?

REFLECTION

4. Can slavery be justified as a Christian practice? Explain with Scripture.
5. What should the Church say to those who are interested in prophecy and continue to set dates? (note Matt. 24:36-44). What should the Church say to those who support the prophetic ministries of those who have outlined the future in great detail with charts, diagrams, and signs of the times? (study Deut. 18:19-22).
6. Does revival come because of natural techniques being implemented, as Charles Finney believed, or is revival a Divine miracle, an act of God? (compare 2 Chron. 7:14 with Luke 24:29 and Acts 2).

ACCOUNTABILITY

7. What are you doing to promote a spirit of religious renewal and vitality in your own life and church?

RECOMMENDED READING

Sinners in the Hands of an Angry God - Jonathan Edwards *b*

Christ: Our Wisdom, Righteousness, Sanctification, and Redemption - George Whitefield *b*

The Conversion of Zaccheus - George Whitefield *b*

The Method of Grace - George Whitefield *b*

Revival:

True Revivals and the Men God Uses - Horatius Bonar *b*

Revival (three sermons) - Charles Spurgeon *b*

(available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 18 Counterfeit Religions to Christian Revivals

First please read chapter 18 in the book.

RESPONSE

1. What does the word “cult” literally mean?

Seventh-Day Adventism

2. What was the key passage for William Miller's understanding of prophecy?
3. What was Mrs. White's view of the atonement, Satan, and the substitutionary death of Christ?
4. What did Mrs. White say happened in 1844?

The Mormons

5. Briefly identify:
 - a. Moroni
 - b. Joseph Smith
 - c. 'The Hill Cumorah'
 - d. 'Urim and Thummim'
 - e. 'Reformed Egyptian Characters'
 - f. *The Book of Mormon*
 - g. *Doctrine of Covenant & Pearl of Great Price*
 - h. Emma Smith
6. List three major beliefs of Mormonism.
7. Who took over the leadership after Smith died?
8. What part did polygamy play in Mormon history?

Jehovah's Witnesses

9. Who was “Pastor” Charles Russell?
10. Who was “Judge” Rutherford?
11. What basic Christian doctrines do Jehovah’s Witnesses deny?
12. Using Jehovah’s Witnesses terminology, define:
 - a. ‘goats’
 - b. ‘sheep’
 - c. ‘little flock’
 - d. ‘Michael’

Christian Science

13. Briefly identify the following:
 - a. Mary Eddy
 - b. George W. Glover
 - c. Daniel M. Patterson
 - d. Phineas Quimby
 - e. *Science and Health with Key to the Scriptures*
 - f. *Christian Science Monitor*
14. What is the “Divine Law” according to Mrs. Eddy?
15. What biblical truths did Mrs. Eddy deny?
16. List the four basic presuppositions of Mrs. Eddy.

REFLECTION

Cults in general:

17. Why are people attracted to the cults in general?
18. Some Christians are afraid to talk to members of cults. Do you think that Christians need special training in witnessing to special groups? Why?
19. (a) Is it possible for someone to be a Christian and be a member of a cult? (b) If a member of a cult should become a Christian, should they stay in their organization and try to transform it, or should they renounce everything and join a Bible-teaching Church with sound doctrine? Why?
20. Do you think there is anything that a Christian can learn from the cults? If so, what is it?
21. Why do you think the Lord allows the cults to be so successful?

Seventh-Day Adventism

22. Some Christians have to work on Sunday, but not by choice. Are they sinning? Explain.

Mormonism

23. Joseph Smith defended polygamy on biblical grounds. (a) Why did God permit polygamy to exist among the patriarchs of Israel? (b) What does the New Testament teach regarding monogamous or polygamous marriage relationships?

Jehovah's Witnesses

24. Why are the Jehovah's Witnesses so zealous in their organization?

Christian Science

25. Does Christian Science have any spiritual insight to offer the true Christian community regarding sickness and health? If so, what? If not, why not?

MAKING IT PERSONAL

26. If a cult member knocked on your door while you were at home, would you invite that person inside to talk, with the purpose of sharing Christ and or correcting their beliefs? Please explain your decision (note 2 John :10).

27. Do you believe in Divine healing? Why or why not? (The next time you are ill, consider the implications of James 5:14-15.)

ACCOUNTABILITY

28. If you know of someone involved in a religious cult, please commit yourself to earnestly praying for them by name until they are delivered by God. In addition to prayer, take whatever practical steps you can to get them the true Gospel message: tracts, tapes conversations, etc.

29. Polygamy openly existed in the Mormon community because men and women agreed to unholy relationships. What practical steps have you taken as a Christian to guard your heart and life against becoming involved in an illicit relationship (even in thoughts)?

30. Take a Gospel tract and leave it somewhere in a public place, such as a restaurant, an overnight lodging place, etc. If you discern through the passing out of tracts a blessing of the Lord, please consider continuing this practice of sowing the good seed of the Gospel. You might be amazed at how the Lord can honor this simple method of sharing His Word.

Note: a tract is non-threatening, clear, doesn't 'get confused', and available in the right place at the right time--when the reader is ready to read it! (Hundreds of biblically sound tracts are available from Mount Zion.)

RECOMMENDED READING

The True Church - Ryle *t*

Biblical Teaching of the Trinity - White *t*

Doctrine and Devotion - Reisinger *b*

The Future State: A Self-Conscious State - Shelton, Jr. *b*

Hard Nuts for Seventh-Day Adventists - Canright *t*

(above available from Mount Zion: b - booklet, t - tract)

The Bible, the Christian, and Jehovah's Witnesses - Gordon R. Lewis *b*

The Bible, the Christian, and Latter-Day Saints - Lewis *b*

The Bible, the Christian, and Seventh-Day Adventists - Lewis *b*

(from P & R Publishing Co.; Box 817; Phillipsburg, NJ 08865)

How to Share Christ with a Jehovah's Witness - Patrick J. Campbell *p*

(from Crowne Publications, Box 688, Southbridge, MA 01550)

[Note: for those involved in one of the movements mentioned in this chapter, it is suggested to read The Church in History, Parts 3 and 4, so that one can read about one's own history. Very often people are completely unaware of the true beginnings.]

Lesson 19 A Return to Normalcy

First please read chapter 19 in the book.

RESPONSE

1. What are two ways to protect the heart against the false doctrines of the cults?
2. It can be argued that all false doctrine has a common origin. What is it?
3. Who is D.L. Moody? How did he come to know Christ?
4. Besides holding large evangelistic services, what else did Moody accomplish for the Lord?
5. Identify the following:
 - a. George Mueller
 - b. Horatius Bonar
 - c. Robert McCheyne
 - d. A. W. Pink

- e. Martin Lloyd-Jones
- f. William Booth
- g. Charles Spurgeon

6. In the words of Spurgeon himself, what characterized his preaching?
7. Briefly describe the *cause* of the ‘down-grade controversy’ that surrounded Spurgeon in the last years of his life, ie, what was it that Spurgeon objected to?
8. What is the biblically-based position about sanctification, that is the main contribution of the Keswick Convention?

REFLECTION

9. Comment on the observation of the British evangelist Henry Varley (beginning of section “A Million Souls...”).
10. Why does God use one person in an extraordinary way (like Moody, Booth, or Spurgeon), and not another?
11. Do you think that Edward Kimball will share in the spiritual rewards of D. L. Moody? Why?
12. William and Catherine Booth believed in a theology of redemption that touched this life, as well as the life to come. To what extent should local churches be involved in feeding the hungry, opposing prostitution, bars, etc.? Is this a “social gospel,” or is this the Christian’s biblical mandate?
13. Was the ‘down-grade’ controversy handled in an appropriate manner? Why or why not? What can we learn from it for handling current ‘issues’ in the Church?
14. Why is it important to the Christian to understand the teaching (highlighted by the Keswick convention) about “denying self and taking up the cross daily” and more consistent victory over sin?

MAKING IT PERSONAL

15. Ask the Lord for an opportunity to lead someone to Christ personally.

Be prepared to do this by having your Bible marked. If you do not have a *plan of salvation* outlined in you Bible, consider using “***The Romans Road***”:

Go to Romans 3:10, mark alongside it: *see Romans 3:23*

At Romans 3:23, mark alongside it: *see Romans 6:23*

At Romans 6:23, mark alongside it: *see Romans 5:8*

At Romans 5:8, mark alongside it: *see Romans 10:8-10, 13*

Stress The Following Points:

Romans 3:10 **The Great Accusation:** “There is none righteous.”

Romans 3:23 **The Great Indictment:** “For all have sinned.” Define sin.

Romans 6:23 **The Great Penalty For Sin:** “Death!”

Comment on physical death and spiritual death. Stress the truth that spiritual death refers to an eternal separation from God in a place of torment. It could be noted that, “We are not trying to scare anyone into heaven, but then we do not want to “laugh” anyone into hell like some do with flippant comments.”

Romans 5:8 **The Great God:** “But God.”

The “bad news” is that man is a sinner under the wrath of God. The “good news” of the Gospel is that “while we were yet sinners, Christ died for us.”

Romans 10:8-10 **The Great Urgency:** “The word is nigh thee.”

Romans 10:13 **The Great Invitation:** “Whosoever.”

Substitute your name there, and then read it again substituting theirs. Give a personal word of testimony.

May God grant you many souls for His glory. *And Jesus said unto them, “Come ye after me, and I will make you to become fishers of men.” Mark 1:17*

RECOMMENDED READING

Real Faith - Mueller *t*
An Hour with George Mueller *b*
Divine Compassion - Horatius Bonar *t*
How Shall I Go to God? - Horatius Bonar *t*
Christ Died for the Ungodly - Horatius Bonar *t*
God’s Way of Peace - Horatius Bonar *p*
God’s Way of Holiness - Horatius Bonar *p*
The Blood of the Cross - Horatius Bonar *p*
The Christian Warfare - Robert Murray McCheyne *b*
The Love of Christ - Robert Murray McCheyne *b*
The Anguish and Agonies of Spurgeon - Amundsen *b*
Studies in the Scriptures - A.W. Pink (regular reprints) *b*
The Mirage Shall Become a Pool - D.M. Lloyd-Jones *b*
(available from Mount Zion: *b* - booklet, *t* - tract)

Lesson 20 Challenges in the Twentieth Century

First please read chapter 20 in the book.

RESPONSE

1. List five challenges that the Church faced at the beginning of the twentieth century.
2. What was the difference between a “Continental Sabbath” and a “Puritan Sabbath”?

3. What is the “Institutional Church”?
4. How did evolution come to replace biblical Creationism being taught in the public schools?
5. Who were Harry Fosdick and J. Gresham Machen.
6. What mixed message did Fundamentalism communicate to society?
7. List the original *Five Points of Fundamentalism* as given in 1910.
8. Briefly describe the challenges to the Church associated with each of the following areas of belief:
 - a. The Charismatic movement
 - b. Dispensationalism
 - c. Antinomianism
 - d. Sandemanianism
 - e. ‘Other extremes’
 - f. The New Age movement
 - g. Pragmatism for church growth
 - h. ‘Christian’ psychology
 - i. Inerrancy of the Bible
 - j. The sovereignty of God

REFLECTION

Modernism:

9. What do you think should be listed as the fundamentals of the faith? Are the original five points of Fundamentalism still valid as a definition of the core Christian faith?

10. Do you think that the Church today is sending any confusing message to society? If so, what is that message?

11. How far is the reality in living out the pure ethics of the kingdom of heaven, from the rhetoric that the conservative Protestant Church proclaims?

Charismaticism:

12. When Charismatics emphasize a subjective and emotional experience, as of equal or greater importance than a sound study of the Scriptures, it can lead to a de-emphasis of biblical doctrines. Is this good or bad? Explain your answer.

Dispensationalism:

13. Is “mental assent” alone (ie, believing only with the mind) the same as “coming to Christ” in order to save a person? Explain.

14. From your understanding of scripture, is ‘turning from sin’ an integral part of ‘turning to God’? Why or why not?

15. Is it fair to say that the controversy over ‘Lordship Salvation’ is only a matter of semantics (ie, just an emphasis of different words)? Why or why not?

The New Age Movement:

16. Can a true believer embrace some beliefs of the New Age movement? Why or why not? What is an effective response to someone that likes the New Age philosophy?

Pragmatism:

17. How is ‘pragmatism’ similar to the basic philosophy of the world system, ie, to the thinking of the natural unregenerated man?

‘Christian Psychology’:

18. What is at the root of psychology, that might cause some to believe that even 'Christian' psychology is anti-biblical? Is there a place for promoting 'good self-esteem'?

The Battle for the Bible:

19. If the Bible can be believed to contain some errors in any area, what are some credible guidelines for deciding which parts are to be considered erroneous, and which parts are worth dying for?

The Sovereignty of God:

20. What difference does the sovereignty of God make when facing difficulties in everyday living (refer to Romans 8:28-29)?

MAKING IT PERSONAL

21. Why is personal submission to the sovereignty (the ruling authority) of God important? Have you ever surrendered everything to Christ: your time, money, possessions, future, and relationships (see Luke 14:33)? If not, would you consider to do so now?

22. As the Church anticipates the next millennium, what are the main challenges you think it will face? In your opinion, how will the Church do in facing these challenges? What part can you play?

23. Please read over your notes and the main headings for part four of the course book (chapters 13 - 20). List the main lessons the Lord wants you to remember and put into practice.

RECOMMENDED READING

Evolution:

Creation or Evolution - Counts *t*

Charismaticism:

What's Wrong with the Faith Movement? - Hank Hanegraff *b*

Spirit of Truth (Charismatic Movement) - John R. Broome *b*
- this is newly published from the UK, and highly recommended

Dispensationalism:

A Study of Dispensationalism - A.W. Pink *b*

The Scofield Bible - Albertus Pieters *b*

The ABC's of Prophetic Scripture (amillennial view) - George H. Clement *b*
'Lordship Salvation':

Letter to a Friend on 'Lordship Salvation' - John Piper *b*

The True Gospel versus the False Gospel - L.R. Shelton, Jr. *p*

Biblical Repentance, the Need of This Hour - L.R. Shelton, Jr. *b*

Another Gospel - A.W. Pink *t*

Evangelical Repentance - John Colquhoun *p*

Turn or Burn! - Charles Spurgeon *b*

What Should We Think of the Carnal Christian? - Ernest C. Reisinger *b*
(from Banner of Truth Trust, Box 621, Carlisle, PA 17013)

A Layman's Guide to the Lordship Controversy - Richard P. Belcher *p*
(from Crowne Publications, Box 688, Southbridge, MA 01550)

Anti-nomianism:

Law and Grace - Charles Spurgeon *b*

The Law and the Saint - A.W. Pink *b*

The Saint and the Law - Horatius Bonar *b*

Legalism:

Without Money and Without Price - Dan Shanks *b*

The Killing Effects of "Hyper"-Calvinism - Ross *b*

Pragmatism:

Feeding Sheep or Amusing Goats - Charles Spurgeon *t*

Holy Spirit - Holy Music - Richard Taddeucci *b*

Modern Evangelism Unmasked - Bell *t*

Present Day Evangelism - A.W. Pink *b*

The Battle for the Bible:

The Infallibility of Scripture - Charles Spurgeon *b*

The Sovereignty of God:

The Sovereignty of God - A.W. Pink *p*

God's Indisputable Sovereignty - anonymous *b*

Objections to God's Sovereignty Answered - A.W. Pink *b*

Confidence in God in Times of Danger - Alexander Carson *b*

(all available from Mount Zion except as noted otherwise:

b - booklet, t - tract, p - paperback)

Now that you have completed this course, it is important to put into practice the new insights which the Lord has given you during your study. Spend some quiet time to think through the course, perhaps in re-reading the main headings and your notes. Because we all tend to forget what we do not review, we suggest to review these main lessons daily for the next week, and at least once per week for the following month. In this way the key spiritual principles can begin to become a part of your life and practice.

*Thank you for taking this course.
Please write for your next course now.*

Appendix 1: The Ninety-five Theses of Martin Luther, October 31, 1517

Disputation on the Power and Efficacy of Indulgences

Out of love and zeal for truth and the desire to bring it to light, the following things will be publicly discussed at Wittenburg under the chairmanship of the Reverend Father Martin Luther, Master of Arts and Sacred Theology and regularly appointed Lecturer on these subjects at that place. He requests that those who cannot be present to debate orally with us will do so by letter. In the name of our Lord Jesus Christ. Amen.

1. When our Lord and Master Jesus Christ said, “Repent” (Matt. 4:17), He willed the entire life of believers to be one of repentance.
2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction as administered by the clergy.
3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortifications of the flesh.
4. The penalty of sin remains as long as the hatred of self, that is, true inner repentance, until our entrance into the kingdom of heaven.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
6. The pope cannot remit any guilt except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.

7. God remits guilt to no one unless at the same time he humbles him in all things, and makes him submissive to his vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
9. Therefore the Holy Spirit through the pope is kind to us, insofar as the pope in his decrees always makes exception of the article of death and of necessity.
10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
11. Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept (Matt. 13:25).
12. In former times canonical penalties were imposed not after but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
14. Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.
15. This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near the horror of despair.
16. Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
17. It seems as though for the souls in purgatory fear should necessarily decrease and love increase.
18. Furthermore, it does not seem proved, either by reason or Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.
19. Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
20. Therefore the pope, when he uses the words “plenary remission of all penalties,” does not actually mean “all penalties,” but only those imposed by himself.
21. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
22. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
23. If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.
24. For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
25. That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese or parish.
26. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.

27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the Church intercedes, the result is in the hands of God alone.
29. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.
30. No one is sure of the integrity of his own contrition, much less of having received plenary remission.
31. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.
32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.
33. Men must especially be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him.
34. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.
35. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.
36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.
37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the Church; and this is granted to him by God, even without indulgence letters.
38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said [Thesis 6], the proclamation of the divine remission.
39. It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.
40. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them--at least it furnishes occasion for hating them.
41. Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.
42. Christians are to be taught that the pope does not intend that buying of indulgences should in any way be compared with works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
44. Because love grows by works of love, men thereby become better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences, but God's wrath.
46. Christians are to be taught that unless they have more than they need, they must reserve

enough for their family needs and by no means squander it on indulgences.

47. Christians are to be taught that the buying of indulgences is a matter of free choice, not commanded.
48. Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
49. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.
50. Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh and bones of his sheep.
51. Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.
52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
53. The enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.
54. Injury is done the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.
55. It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
56. The treasures of the Church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.
57. That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.
58. Nor are they the merits of Christ and the saints, for even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.
59. St. Laurence said that the poor of the Church were the treasures of the Church, but he spoke according to the usage of the word in his own time.
60. Without want of consideration we say that the keys of the Church, given by the merits of Christ, are that treasure.
61. For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.
62. The true treasure of the Church is the most holy Gospel of the glory and grace of God.
63. But this treasure is naturally most odious, for it makes the first to be the last (Matt. 20:16).
64. On the other hand, the treasure of indulgences is *naturally* most acceptable, for it makes the last to be first.

65. Therefore the treasures of the Gospel are nets with which one formerly fished for men of wealth.
66. The treasures of indulgences are nets with which one now fishes for the wealth of men.
67. The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.
68. They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.
69. Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.
70. But they are much more bound to strain their eyes and ears lest these men preach their own dreams, instead of what the pope has commissioned.
71. Let him who speaks against the truth concerning papal indulgences be anathema and accursed;
72. But let him who guards against the lust and license of the indulgence preachers be blessed;
73. Just as the pope justly thunders against those who by any means whatsoever contrive harm to the sale of indulgences.
74. But much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.
75. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.
76. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.
77. To say that even St. Peter, if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.
78. We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is the Gospel, spiritual powers, gifts of healing, etc., as it is written in 1 Cor. 12:28.
79. To say that the cross emblazoned with the papal coat of arms and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.
80. The bishops, curates and theologians who permit such talk to be spread among the people will have to answer for this.
81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.
82. Such as: “Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter most trivial.”
83. Again, “Why are funeral and anniversary masses for the dead continued and why does

he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"

84. Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and beloved soul, free it for pure love's sake?"

85. Again, "Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"

86. Again, "Why does not the pope, whose wealth is today greater than the wealth of the rich Crassus, build this one basilica of St. Peter with his own money rather than with the money of the poor believers?"

87. Again, "What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"

88. Again, "What greater blessing could come to the Church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"

89. "Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"

90. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies and to make Christians unhappy.

91. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.

92. Away then with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace (Jer. 6:14).

93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94. Christians should be exhorted to be diligent in following Christ their Head through penalties, death, and hell;

95. And thus be confident of entering into heaven through many tribulations, rather than through the false security of peace (Acts 14:22).

Appendix 2: The Doctrine of Election

1. From among the multitude of lost humanity, it is the biblical revelation that God Himself has "elected" or "chosen" from the vast number of souls created, individuals to be the objects of His special grace and favor, and to be saved from eternal destruction (Matt. 20:15; Mk. 13:20; Jn. 13:18, 15:16; Acts 9:15, 10:41, 22:14; 1 Cor. 1:27; 2 Thess. 2:13; Eph. 1:4; 1 Pet. 2:9; James 2:5; Rev. 17:14; Psa. 33:12).

2. God is not unfair to choose individuals to be objects of mercy and divine favor, for God is under no obligation to anyone for anything.
3. Man deserves eternal death. Man has earned total separation from the favor of God because the wages of his sin is death (Rom. 6:23).
4. If God in grace desires to show favor to some or to all, that is His good pleasure and prerogative. Election is an act of distinguishing love, and of divine sovereignty (Rom. 8:28-30).
5. In the Old Testament, election appears in God's choice of Israel from all the nations, to be a peculiar people possessing covenant blessings (cp. Deut. 4:27, 7:6-7; 1 Kings 3:8; Isa. 44:1-2).
6. In the New Testament, the doctrine of election must be understood with the following considerations in mind:
 - a. Election is from all eternity (Eph. 1:4-5). God's sovereign choice was made before any soul was created or born (Rom. 9:11). His choice is unconditional (1 Cor. 1:27-28, 4:7; Eph. 1:4, 2:8).
 - b. Any person may know if he or she has been chosen unto salvation by two methods: 1) believing in the Person and work of the Lord Jesus Christ for salvation (Acts 16:31). 2) a changed life is an indication of conversion (2 Cor. 5:17).
 - c. Election is a manifestation of the justice of God (Rom. 9:14-15).
 - d. Election is unchanging, and therefore the elect will actually reach heaven at last (Rom. 11:7; Rom. 11:29; 2 Tim. 2:19).
 - e. Jesus taught the doctrine of election without hesitation (John 6:39; 10:11,14,28; 17:2,9,11,24).
 - f. The final purpose of election is to display God's goodness and glory (Eph. 1:4-6), just as the condemnation of the non-elect will demonstrate God's justice and righteousness.
 - g. The non-elect *will* never want to be saved (John 5:42-47; 8:43-47), because he *wills* not to come to Christ. He simply does not desire to love Christ, and has no inclination to repent of sins.
 - h. The truly elect will always want to come to Christ in the day of divine visitation upon their heart (John 6:37-40; 10:14,26-28).
7. Election is a very humbling doctrine, for it puts the salvation of a soul within the sphere of God's control (1 Thess. 1:4) and not within the sphere of man's ability (John 1:13). The divine pattern is "You have not chosen Me, but I have chosen you" John 15:16.

Appendix 3: The Doctrine of the Priesthood

The Old Testament Priesthood

1. The primary Hebrew word for priest is *kohen* (ko-hane) which literally means "an officiating."

2. The entire book of Leviticus details the daily work and responsibility of the priests.
3. When individuals sinned, a priest was sent to challenge the people and correct the situation (Josh. 22:13-32).
4. During the period of the Judges, there was widespread apostasy in the priesthood (Judg. 17:7-13; 18:4-27).
5. When priests were wicked, God set them aside and raised up a more righteous man (1 Sam. 2:27-35).
6. While the priests were to be holy men, they sometimes went astray (Isa. 24:2; 28:7; Jer. 6:13; 8:10; 23:11).

The New Testament Priesthood

7. As the Old Testament Church was designed by God for all believers to be recognized in a priestly form (Ex. 19:6), so the New Testament Church is designed to do the same (1 Pet. 2:5,9; Rev. 1:6; 20:6).
8. The Christian functions most openly and effectively as a believer-priest (a) when the Word of God is brought to others, and men are brought to Christ (Matt. 28:19-20), and (b) when intercessory prayer is offered (1 Tim. 2: 1-4).
9. Inherent in the biblical concept of a 'priesthood of all believers' is that each believer has direct access to God. No longer is an earthly intermediary necessary or appropriate.

The Priesthood of Christ

10. "Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his state of humiliation and exaltation," *Westminster Shorter Catechism*. (study Luke 2:45; cf. Mark 11:10; Matt. 21:9; cf. Heb. 6:10,20-7:17 cf. Zech. 6:13; cf. Isa. 4:2; Jer. 23:5,6).
11. At the Cross, Christ functioned as a Priest "when He had made a cleansing of sins" (Heb. 1:3). The death of Christ was considered by God the Father to be an atoning sacrifice.
12. The priesthood of Christ furnished the substance of which the Aaronic priesthood was only a mere symbol (Col. 2:17; Heb. 8:5).
13. Not only was Christ a priest after the order of Melchizedek (Heb. 6:10,20-7:17), He continues to function as a High Priest in heaven, interceding on behalf of His own (Heb. 7:25; Rom. 8:33,34).

Appendix 4: Westminster Shorter Catechism

A. D. 1647 *(first page only)*

QUESTION 1. What is the chief end of man?

ANSWER. Man's chief end is to glorify God, and to enjoy Him forever. 1 Cor. 10:31, Psalm 73:25-26

QUESTION 2. What rule hath God given to direct us how we may glorify and enjoy Him?

ANSWER. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him. Eph. 2:20, 1 John 1:3

QUESTION 3. What do the Scriptures principally teach?

ANSWER. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man. 2 Tim. 1:13

QUESTION 4. What is GOD?

ANSWER. God is a Spirit, infinite eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth. John 4:24, Job 11:7, Psalm 90:2, James 1:17, Ex. 3:14, 34:6, Psalm 147:5, Rev. 4:8, 15:4

QUESTION 5. Are there more Gods than one?

ANSWER. There is but one only, the living and true God. Deut. 6:4, Jer. 10:10

QUESTION 6. How many persons are there in the Godhead?

ANSWER. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory. Matt. 28:19, 1 John 5:7

QUESTION 7. What are the decrees of God?

ANSWER. The decrees of God are His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass. Eph.1:11

QUESTION 8. How doth God execute His decrees?

ANSWER. God executeth His decrees in the works of creation and providence. Rev. 4:11, Dan. 4:35

QUESTION 9. What is the work of creation?

ANSWER. The work of creation is God's making all things of nothing, by the word of His power, in the space of six days, and all very good. Gen. 1:1, Heb. 11:3

QUESTION 10. How did God create man?

ANSWER. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. Gen. 1:27, Col. 3:10, Eph. 4:24, Gen. 1:28

(continued: 107 questions/answers in total, each with Scriptures)

Appendix 5: Detailed Course Instructions

If more detail is helpful, please read the following instructions before you begin. These will explain the method of study and guidelines to use toward the completion of this course. Please

follow these instructions carefully.

If you have any questions that the instructions do not answer, please contact your local coordinator (or Mount Zion Bible Institute).

1. Procedure for Taking the Course

- a. The reading material for this course consists of the book provided with this study guide.
- b. Before you begin a lesson, please read completely the corresponding chapter in the related book.
- c. After reading the appropriate chapter, answer the related questions for that lesson in this study guide. The lessons in this course are “open book” exercises. This method of study often enhances learning by removing unnecessary pressure.

In addition, some questions ask for a *personal response*, where the answer will not be found in the reading material. In this case, we ask only for your honesty and best effort.

d. The questions are designed to be carefully thought through. Several of the questions are sensitive; they have to do with your heart relationship with God. So please don't rush through the answers or you will be defeating the purpose of the course! Answer all of the questions as candidly and honestly as you can. The answers are confidential.

- e. Don't go to the next question until you have answered the previous one.

2. Answer pages

Try to be concise and as clear as possible in your answers. Please write or type your answers on regular 8.5 x 11 inch (A4 metric) paper, or on the preprinted answer sheets if provided. Please write clearly and neatly, and if possible print. After completion, please store your answer sheets with these booklets for your future reference.

3. Supplies

Paper, pen, and Bible are needed to complete your assignments. The King James Version is quoted, but you may use another version if you like.

4. Spiritual Preparation

Before you begin, it is important that you ask God to reveal the truths that are taught in the lesson. Since you are studying spiritual principles, you need the guidance of the Holy Spirit to help you understand and obey what you learn (1 Cor. 2:10-14).

5. Completion of Assignments

a. If you are taking this course with a local coordinator, please follow their instructions.

b. If you are taking this course as **individual independent study** (non-graded), we recommend that you save your answer sheets for future reference. (*Please skip the below instructions numbered 6 and 7*).

6. Only if Correspondent Study

a. Four months are allotted for the completion of this course. You may be granted an extension by contacting your course coordinator.

b. Mail your answer sheets to your course coordinator: once after completing *Part Three*, and again after *Part Four*. Your lessons will be reviewed and returned as soon as possible. Only mail the answer sheets, not the questions. They will be graded and returned to you by regular mail. *Please make sure you write your **name, student ID, course title, and lesson number** on each answer sheet. Please see the sample page after the Table of Contents at front.*

Headings should be in the following format:

Your name student ID course GS3 lesson number

7. Written Feedback (only if correspondent study)

Spiritual success is not measured by obtaining a high grade point average, but by growth in grace, a holy life, obedience, and Christ-likeness to the glory of God alone. Therefore, the prime motivation in taking this course is to please God alone, by the actual change for good produced in one's life. There are no letter or number grades such as "A" or "100" to be earned. The grader will offer comments, suggestions, or direction from Scripture in response to the answers. Some answers will have no comments because the answer is correct or is of a personal nature and therefore has no "right" or "wrong" answer.

Other Courses from Mount Zion

Salvation

Man's Ruin – God's Redemption MRG 10 lessons Basic level

For seeking Christ: seeing man's need and God's answer in Romans 1:16-32.

All of Grace AOG 10 lessons Basic level

God's salvation for the ungodly, His unmerited grace (C.H. Spurgeon - 1886).

True versus False Gospel ⊕ TFG 13 lessons Intermediate

Biblical gospel vs. "carnal Christianity" (belief with no commitment to Christ).

Saving Faith: Its Meaning/Object ⊕ DT101 10 lessons Advanced

Man's free will and God's sovereignty in the biblical faith that saves from sin.

Practical Walk

A Call to Prayer CTP 14 lessons Basic level

Exhortation for a deeper commitment to pray (J.C. Ryle - 1875).

Hidden Life of Prayer HLP 8 lessons Basic level

How to communicate with God effectively in prayer (D. MacIntyre - 1913).

At the Altar of Sexual Idolatry * **⊕ ASI 18 lessons Basic level

Only for those who are currently struggling with sexual sin: freedom in Christ!

In the Footprints of the Lamb PC4 4 lessons Intermediate

Penetrating study of love-relationship with Christ (G. Steinberger - 1915).

Holiness – A ⊕ HO1 11 lessons Intermediate

What it is and its practical development in all true saints (J.C. Ryle - 1879).

Holiness – B ⊕ HO2 10 lessons Intermediate

The main errors in our day, and the need to abide in Christ (J.C. Ryle - 1879).

Walk of Repentance * ⊕ WR 24 lessons Intermediate

24 week day-by-day discipleship course; requires 1 hour/day commitment!

Spiritual Foundations of Ministry **⊕ SFM 5 lessons Advanced

For pastors and church leaders: reawakening spiritual zeal (H. Bonar - 1866).

General Studies

Fundamentals of the Faith * ⊕ FOF 13 lessons Intermediate

Essential evangelical lessons about faith and practice in the Christian life.

New Testament Survey ⊕	NT1	13 lessons	Intermediate
God reveals His Son, <i>Jesus Christ</i> , in 1 st century through the 27 N.T. books.			
The Church in History - A ⊕	GS2	19 lessons	Intermediate
Miraculous spread, sufferings, creeds, papal power, heresies (AD33-1517).			
<i>Doctrine</i>			
Pilgrim's Progress	PL	10 lessons	Basic level
Christian's progress in faith, through this world to the next (J. Bunyan - 1678)			
1689 London Confession of Faith ⊕	LCF	13 lessons	Intermediate
One of the most important statements of evangelical faith in church history.			
Attributes of God ⊕	ATR	12 lessons	Intermediate
18 characteristics of God are described from Scripture (A.W. Pink - 1930).			
Doctrines of Grace in John ⊕	DT104	7 lessons	Intermediate
Biblical basis for the five points of the Reformation's historic faith.			
The Holy Spirit – A,B ⊕	HS1-2	13 each	Advanced
Person and work of the Spirit in <i>salvation</i> and <i>sanctification</i> (A.W. Pink - 1935).			

* Available through Mount Zion for prison inmates only (WR1-4 and FOF: also overseas missions).

• Available only as independent study, with no mailing of lessons for feedback.

⊕ Available after completing several other courses.

Additional courses are in development.

About Mount Zion Bible Institute

*to glorify God by teaching His Word,
distributing courses worldwide without charge*

The courses are offered without charge for individual study, and are suitable also for groups. Because we desire to glorify God and not men, the courses are offered *without* 'diplomas' (a 'certificate of completion' will be sent).

Please write for a current catalogue and application.

Overview of Courses

	<u>Basic</u>	<u>Intermediate</u>	<u>Advanced</u>
<i>Salvation</i>	Look to Jesus Ruin-Redemption All of Grace	True vs. False Gospel	Saving Faith
<i>Practical</i>	Call to Prayer	Footprints of the Lamb	Foundations of

	Hidden Life of Prayer	Holiness-A,B	Ministry •
	Sexual Idolatry * •	Walk of Repentance *	
<i>General</i>	Life of Jesus Christ	Fundamentals of the Faith *	
	Joy: Gospel of John	New Testament Survey	
	Mark's Sketchbook * •	Church History-A,B	
<i>Doctrine</i>	Pilgrim's Progress	Attributes of God	Holy Spirit-A
		Doctrines of Grace	Holy Spirit-B
		1689 London Confession of Faith	

* *These courses are donated from other ministries, therefore only available to prisoners or overseas.*

• *These courses are available only as independent study, without mailing of lessons for feedback.*

The course materials are used in several environments:

1. *individuals* working in independent study.
2. *groups* studying together, with feedback from a group coordinator.
3. *correspondence*: individuals receive written feedback from Mt. Zion.



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