

Why are there Division among the Churches

INTRODUCTION.

- A. It is a known fact that many various religious groups abound within this world.
1. The website: www.adherents.com reads, “Adherents.com is a growing collection of over 41,000 adherent statistics and religious geography citations --references to published membership/adherent statistics and congregation statistics for over **4,200 religions, churches, denominations, religious bodies, faith groups, tribes, cultures, movements, ultimate concerns, etc.**” (www.adherents.com)
 2. The same website contains the following: “Current Events: New Barna Poll shows wide diversity in levels of religious activity among different denominations . . . New edition of World Christian Encyclopedia published: tabulating **10,000 distinct religious groups, including 33,830 Christian denominations**” (www.adherents.com)
 3. Listing the major religions of the world and approximate estimates of members:
 - a. Christianity: 2 billion
 - b. Islam: 1.3 billion
 - c. Hinduism: 900 million
 - d. Secular/Nonreligious/Agnostic/Atheist: 850 million
 - e. Buddhism: 360 million
 - f. Chinese traditional religion: 225 million
 4. Here is a small listing of some of the largest religious groups with at least 1,000,000 members.
 - a. Catholic Church - 1,050,000,000
 - b. Sunni Islam - 900,000,000
 - c. Eastern Orthodox Church - 225,000,000
 - d. Assemblies of God - 32,000,000
 - e. Jehovah's Witnesses - 15,374,986
 - f. Southern Baptist Convention - 15,000,000

- g. Latter Day Saints (Mormons) - 11,721,548
- h. United Methodist Church - 11,708,887
- i. Seventh-day Adventist Church - 11,300,000
- j. Churches of Christ - 2,000,000
- k. United Churches of Christ - 1,377,320

B. When we consider the enormous number of varying religious groups and beliefs, we have to ask the question, “Is that what Jesus had in mind when He said that He would build His church?” As one studies the Bible, he will find that the answer is a definite, “NO!”

C. With this multi-part lesson, we will show the following:

1. In the beginning of the church, there was only one.
2. The apostles divinely warned that a great departure and following away would take place.
3. The historical evidence of the departure and following away.
4. The historical steps that many took to return people back to the purity of following only God’s word.
5. The battle continues today.

I. IN THE BEGINNING OF THE CHURCH: THERE WAS ONLY ONE.

A. The Prophetied Church.

1. Isaiah 2:2-4
 - a. “. . . *in the latter days . . .*”
 - b. “. . . *the mountain of the Lord’s house . . .*”
 - c. “. . . *all nations shall flow to it . . .*”
 - d. “. . . *He will teach us His ways . . .*”
 - e. “. . . *we shall walk in His paths . . .*”
 - f. “. . . *word of the Lord from Jerusalem . . .*”
 - g. Prophetizing the coming of a great spiritual kingdom. This prophecy points to the establishment of the kingdom of Jesus Christ.
2. Daniel 2:36-45
 - a. “. . . *And in the days of these kings the God of heaven will set up a*

kingdom which shall never be destroyed; . . .” (v 44)

- b. *“ . . . it shall break in pieces and consume all these kingdoms, and it shall stand forever.”* (v 44)

B. The Promised Church.

1. Genesis 12:1-3; 22:15-18

- a. *“ . . . And in you all the families of the earth shall be blessed . . . ”* (v 3)
- b. *“ . . . In your seed all the nations of the earth shall be blessed, . . . ”* (v 18)
- c. This promise made to Abraham looks to Jesus Christ (Galatians 3:8).
- d. Jesus Christ built His church and died for it. (Cf. Ephesians 5:25-27)

2. Matthew 16:18; Mark 9;1

- a. *“ . . . I will build my church . . . ”* (v 18)
- b. *“ . . . some standing here who will not taste death till they see the kingdom of God present with power . . . ”* (v 1)

3. Acts 1:6-8; 2:46-47

- a. Question: *“When will you restore the kingdom to Israel?”* (v 6)
- b. *“ . . . you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”* (v 8)
- c. *“ . . . And the Lord added to the church daily those who were being saved.”* (v 47)

C. The One Church.

- 1. Jesus said, *“ . . . I will build my church . . . ”* (Matthew 16:18) Jesus built only one church.
- 2. The one church is the one body of Christ. (Colossians 1:18; Ephesians 1:22,23; 4:4-5)
- 3. The church belongs to Jesus, the “firstborn” from the dead. (Hebrews 12:23)

D. Local Churches.

- 1. While the Lord built only one church, the scriptures clearly show that the Christians who made up this one church, met locally to form local churches.

Consider the following evidence:

- a. *Churches of God* - This shows the existence of individual congregations. (1 Corinthians 11:16; 1 Thessalonians 2:14; 2 Thessalonians 1:4)
 - b. *Churches of Christ* - shows the existence of individual congregations. (Romans 16:16)
 - c. Church in Corinth (1 Corinthians 1:2; 11:22; 2 Corinthians 1:1)
 - d. Church in Rome (Romans 1:7)
 - e. Churches throughout Galatia (Galatians 1:2)
 - f. Church in Ephesus (Ephesians 1:1; Acts 20:28; 1 Timothy 1:3; 3:15)
 - g. Church in Philippi (Philippians 1:1)
 - h. Church in Colosse (Colossians 1:2)
 - i. Church in Thessalonica (1 Thessalonians 1:1)
2. It needs to be understood that the use of the word “churches” does not prove the existence of a multitude of churches all believing different things. Since there is only one Lord, one faith, one body, etc., then the “churches” all had to practice and follow the teachings of the one Lord and one faith. (Cf. Ephesians 4:4-5)

II. TEN WARNINGS OF DEPARTURES AND DIVISIONS.

- A. **AD 51** – Paul warned of a “falling away.” (2 Thessalonians 2:1-12)
 1. The “falling away” would reveal the “man of sin.” (v 1-4)
 2. This “man of sin” would exalt himself and would be worshiped by others. (v 3-4)
 3. He would sit in the temple of God, which is the church. (v 3-4)
 4. His appearance would be hindered for a time, but the foundation for this lawlessness was already beginning during Paul’s day. (v 6-7)
 5. This lawlessness will continue until the Lord comes again. (v 8)
 6. The lawless one would use fraudulent miracles, signs, and wonders to attract people. (v 9-10)
 7. Those who do not love the truth would follow this lawless one. (v 9-12)
- B. **AD 53-36** – Paul warned that not everyone would preach the pure Gospel. (Galatians

1:6-9)

1. When one turns to a different gospel (a perversion of the gospel of Christ), they are turning away from “Him who called you in the grace of Christ.” (v 6-7)
 2. Those who would preach “any other gospel” will be accursed.” (v 8-9)
- C. **AD 58** – Some would come in as “savage wolves,” trying to destroy the local congregations. (Acts 20:28-31)
1. Elders of a local church are to “shepherd the church of God” protecting them from “savage wolves” who will not spare the “flock.” (v 28-29)
 2. Paul also warns that, from among Christians, “men will rise up, speaking perverse things, to draw away the disciples after themselves.” (v 30-31)
- D. **AD 60-61** – Some will use deceit and the “tradition of men” to due Christians away from the Lord. (Colossians 2:6-10)
1. They will use “philosophy,” “empty deceit,” “tradition of men,” and “the basic principles of the world” to turn saints away from God’s word. (v 8)
 2. This cheating is according to the hearts of man, not “according to Christ.” (v 8)
- E. **AD 62-63** – Those who would fall away would be hypocrites and would bind where God has not bound. (1 Timothy 4:1-5)
1. They would depart from the faith. (v 1)
 2. They would listen to false teachings and would speak lies. (v 2)
 3. They would forbid some to marry and command some to abstain from certain types of food. (v 3-4)
- F. **AD 64-66** – Peter warned of there being “false teachers” among the church. (2 Peter 2:1-3; cf. 1 John 2:18-20)
1. These false teachers will secretly bring in destructive teachings. (v 1)
 2. Many will follow these false teachers. They will be deceived by deceptive words. (v 2-3)
- G. **AD 67** – Some will be lovers of themselves. (2 Timothy 3:1-17)
1. These ungodly men will have a “form of godliness” but will deny the power of God’s word. (v 1-5)
 2. They will lead away those who will never be “able to come to the knowledge

of the truth.” (v 6-7)

3. These “evil man and impostors will grow worse and worse, deceiving and being deceived.” (v 13)

H. **AD 67** – Some would not endure sound doctrine. (2 Timothy 4:3,4)

1. They will find teachers who will teach them what they desire to hear. (v 3)
2. They will “turn their ears away from the truth.” (v 4)

I. **AD 90-95** – There would be those who would deny Jesus Christ. (1 John 2:18-23)

J. **AD 90-95** – Because of such departures and divisions, John told the saints to “test the spirits.” (1 John 4:1-3)

1. John warned that there were many false prophets gone into the world. (v 1)
2. The saints were to test every teaching that they faced, because not everyone would believe in Jesus Christ. (v 1-3)

III. EVIDENCES OF THE DEPARTURE.

A. Evidence of “Bishop - Presbyters - Deacons” structures.

1. 110 AD - Letters of Ignatius Bishop of Antioch
 - a. “Ignatius, who is also called Theophorus, to Polycarp, bishop of the church of the Smyrnaeans . . .” - Letter to Polycarp
 - b. “Give ye heed to the bishop, that God also may give heed to you. My soul be for theirs that are submissive to the bishop, to the presbyters, and to the deacons, and may my portion be along with them in God!” – Letter to Polycarp
 - c. “Therefore whoever does not meet with the congregation thereby demonstrates his arrogance and has separated himself, for it is written: ‘God opposes the arrogant.’ Let, us therefore, be careful not to oppose the bishop, in order that we may be obedient to God.” – Letter to the Ephesians
 - d. “Finally, it is reasonable for us to come to our senses while we still have time to repent and turn to God. It is good to acknowledge God and the bishop. The one who honors the bishop has been honored by God; the one who does anything without the bishop’s knowledge serves the devil.” – Letters to the Smyrnaeans
2. Various churches that had bishop-presbytery-deacons arrangement according to the writings of Ignatius:

- a. Church in Ephesus - "Hence it is fitting for you to set yourselves in harmony with the mind of the bishop . . . For your noble presbytery, worthy of God, is attuned to the bishop, even as the strings to a lyre."
 - (1) It is interesting that by AD 110 (approx.), it seems that the church in Ephesus had already followed the bishop-presbytery-deacon system.
 - (2) Could this be the very danger that Paul was warning the elders in Ephesus about in AD 58?
 - b. "Bishop of Syria" - ". . . that he has counted the bishop of Syria worthy to be brought from the land of the sunrise to the sunset. . ."
 - c. Church in Smyrna - "Ignatius, bishop of Antioch, and a witness for Jesus Christ, to Polycarp, Bishop of the Church of the Smyrnaeans, . . ."
 - (1) Is this the same church to which Jesus said, "I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagog of Satan." (Revelation 2:9, NKJV) in approx. AD 65 - 70 or AD 90-98 depending on when John wrote the Revelation?
 - (2) If it is the same group, it seems that either in a space of 40 years or 20 years, they had allowed themselves to follow this practice not authorized by the apostles.
 - d. Church in Antioch - "Ignatius, bishop of Antioch, . . ."
 - (1) No where in the New Testament is there a mention of a "bishop" of Antioch. Had this been an authorized form of local church government, we would have seen it somewhere.
 - (2) However, it would appear that over the course of nearly 60 years or so that the church in Antioch did accept this unauthorized form of church leadership.
3. The "Bishop - Presybters - Deacons" gave way to expanding the role of the "bishop."
- a. In the beginning, the role of the single bishop may have been a spokesperson for the eldership. However, as we have seen from Ignatius' writings, this soon changed.
 - b. In time, the role of the "bishop" brought with it more authority. The

elders or presbyters would have to answer to the “bishop”. In time, each “bishop’s” authority expanded until one “bishop” was over a certain territory. This came to known was a diocese.

- c. When the territory grew too large for one “bishop,” the territory was divided up and another position was created called “Chorepiscopus” or “country bishop.”
4. The role of the bishop began to grow over the next two hundred years.
 - a. A.D. 449 – The title of “ecumenical” (world wide or universal) patriarch was given for the first time to Dioscurus, Patriarch of Alexandria. It was later applied to Roman bishops, such as Leo I, Hormisdas, and Agapitus.
 - b. A.D. 588 – The title of “Ecumenical Patriarch” or “Universal Bishop” was given to the Patriarch of Constantinople, John “the faster.”
 - c. A.D. 606 – Boniface III assumed the title of “Universal Bishop” in Rome

B. Other Departures.

1. A.D. 200-300 – The doctrinal of apostolic succession.
 - a. Cyprian of Carthage wrote, “Thence, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards; so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers.” (The Epistles of St Cyprian, Epistle XXVI)
 - b. “But none will refute these, save the Holy Spirit bequeathed unto the Church, which the Apostles, having in the first instance received, have transmitted to those who have rightly believed. But we, as being their successors, and as participators in this grace, high-priesthood, and office of teaching, as well as being reputed guardians of the Church, must not be found deficient in vigilance, or disposed to suppress correct doctrine.” (Hippolytus, Refutation of All Heresies, Book 1)
 - c. Augustine also taught this doctrine during the fifth century.
 - d. This doctrine is the fundamental principal behind all religion that have exalted the single bishop as leaders of the church.
2. The use of “councils” to solve doctrinal problems.

- a. The religious world views Acts 15 as the first “council” with James serving as the “bishop.” They view this as the ground work for all future councils. However, this is simply an assumption and is without merit.
- b. A.D. 325 – The most well known council took place in A.D. 325 when Emperor Constantine called together the first “ecumenical council” at Nicea in Bithynia. This “council” established “creeds” that were bound on the members of the churches.
3. A.D. 251 – Pouring water used instead of immersion for baptism. Novatian had water poured over him while sick in bed.

C. Other Key Events in Religious History

1. A.D. 313 – Constantine issued his “Edict of Toleration” which put an end to the persecutions of Christians.
2. A.D. 388 – Theodosius, Great Flavius Emperor of the East, made Christianity the state religion. It became a political church.
3. A.D. 1054 – The Roman Catholic church and the Greek Orthodox church split.
4. A.D. 1520 – Martin Luther, a priest in the Catholic church separated due to errors he saw in the Catholic church. After his death, Luther’s followers made a creed out of his doctrine and became the first “protesting” or “protestant” church, Lutherans.
5. A.D. 1534 – Henry VIII, angry with the Catholic church, made himself head of the church of England or Episcopal church. (He is also the one that gave authorization to a translation of the Bible, the Authorized Version or, as we know it today, the King James Version.)
6. A.D. 1536 – John Calvin, escaping the persecution of Luther and his followers, went to Geneva and laid the foundation for what would become the Presbyterian church, founded by John Knox.
7. A.D. 1607 – John Smythe, who had been a clergy man in the church of England formed the first regularly organized Baptist church in London.
8. A.D. 1729 A.D. – John Wesley, a young man of Christ Church college, organized a group of young men into the first Methodist Society in England. Wesley had been a preacher for the Church of England.

D. Time brought forth other religions.

1. A.D. 1827 – Latter Day Saints (Commonly known as Mormons)

2. A.D. 1845 – Adventist (later to become the Seventh Day Adventist)
 3. A.D. 1874 – Jehovah’s Witnesses
 4. A.D. 1879 – Christian Science
 5. A.D. 1900's – Pentecostal Sects
 6. A.D. 1907 – Church of Nazarene
 7. A.D. 1914 – Assemblies of God
- E. None of these religious groups believed the same thing in every aspect of their belief system. Many of these groups, if not all, developed “creeds” to help keep all the members on the same page of belief. If you followed their creed, then you became one of them. For instance, if you followed:
1. The Book of Mormon, then you would become a “Latter Day Saint.”
 2. The Methodist Discipline, then you would become a “Methodist.”
 3. The Baptist Manual, then you would become a “Baptist.”
 4. Luther’s Small Catechism, then you would become a “Lutheran.”
 5. The Catholic Catechism, then you would become a “Catholic.”
 6. Health and Science, with keys to the Scriptures, then you would become a “Christian Scientist.”
 7. The Morals and Dogma, then you would become a “Mason.”
- F. The question left to ask is this: If you follow only the Bible, what would you then become? A Christian and nothing more. (Cf. Acts 11:26; 26:28; 1 Peter 4:16)

IV. THE RESTORATION.

- A. One of the many errors of the Mormon church (Latter Day Saints) is that they believe God took the church back to heaven and later restored it by the hand of Joseph Smith. However, this belief is based upon a book of fiction written by an uninspired man
- B. The church that Jesus built never left this earth. It was never removed by God. It was built by Jesus and remains even to this day.
1. Although the civilized world may have been dominated by Catholicism and its various branches, there is no reason to assume that the true church failed to exist. During the “Reformation” movement, some well intended men sought to reform the teachings of the Catholic church. However, their efforts only yielded denominations or more churches with differing beliefs.
 2. To assume that the true church died out for a time is to doubt the power of the

gospel to save and instruct. (Romans 1:16; cf. 1 Peter 1:22-25)

3. Consider the following passages which show that the Lord's church could not have died out:
 - a. Prophecy of Daniel - Daniel 2:44 - "... *the God of heaven will set up a kingdom which shall never be destroyed . . .*"
 - b. Promise by Jesus - Matthew 16:18 - "... *the gates of Hades shall not prevail against it . . .*"
 - c. The Kingdom of Jesus Christ, the church, will continue to exist until "*For He must reign till He has put all enemies under His feet.*" (1 Corinthians 15:24-28)
4. There is historical evidence of churches of Christ existing during the years of Catholic domination. (Keith Sisman, a preacher for the Ramsey church of Christ in Ramsey, Huntingdon, United Kingdom, maintains a website containing a portion of this evidence. The website is: <http://www.traces-of-the-kingdom.org>.)
- C. The "Restoration" Movement took place around the early 1800's. (All references in the section comes from *Foundation Facts and Primary Principles*, G.C. Brewer, 1949, Old Paths Book Club, Kansas City, Missouri)
 1. During the time period known as the "restoration" movement, there were men who grew leery of the denominational rules and regulations. These men began to adopt the simple philosophy of doing Bible things in Bible ways.
 - a. Greville Ewing
 - (1) Preacher for Church of Scotland (Scotch Presbyterian Church)
 - (2) He objected to the Lord's Supper being attend to only twice a year. He started observing the Lord's Supper each Lord's day in Glasgow.
 - b. Robert and James Haldane
 - (1) Became preachers in the Church of Scotland
 - (2) They became convinced that infant baptism was not according to the New Testament teachings. They concluded that only immersion met the conditions taught in the scriptures. They stopped infant baptism and were themselves immersed.
 - c. William Ballantine

- (1) During this time period, the "Church Order" was questioned. In a document entitled "A Treatise On The Elder's Office," William Ballantine "contended vigorously for a plurality of elders in every congregation." (pg 17)
 - (2) The Haldanes accepted Ballantine's argument from the Bible and applied the teaching in the church in Edinburgh.
- d. James O'Kelly
- (1) 1792, a Methodist preacher in Virginia.
 - (2) Opposed the human authority that had governed the Methodist church. He and his followers "discarded all laws and rules they had formerly made and proposed to accept only the Word of God as authority." (pg 17)
 - (3) This new group desired to be called "The Christian Church." Over a hundred years later, this group joined with the Baptist.
- e. Barton Warren Stone
- (1) Was a preacher in the Presbyterian Church.
 - (2) Stone became opposed to Calvinism, believing that the Bible taught that God "loves all men and has provided salvation for all, and the responsibility of accepting this salvation is upon men." (pg 18) around 1803
 - (3) "Stone and his fellow reformers called themselves 'Christians' and refused to wear any party name or to recognize any human creed." (pg 19)
- f. Thomas and Alexander Campbell
- (1) Thomas Campbell had been united with the Seceder, Presbyterians. He was the pastor of a Seceder Church at Ahorey, County Antrim.
 - (2) In 1807, Thomas Campbell came to America. The other members of his family arrived just over two years later, in 1809.
 - (3) Due to religious differences, Thomas Campbell removed himself from the Presbytery and Synod.
 - (4) Thomas Campbell and his neighbors formed a community church and formed the "Christian Association of

Washington.”

- (a) For the inauguration on August 17, 1809, Thomas Campbell wrote “A Declaration and Address.” “This was designed to set forth to the public in a clear and definite manner the objects of the movement in which he and those associated with him were engaged.” (pg 21)
 - (b) They sought to disregard all human creeds. They desired “to be governed only by God’s Word.” (pg 21)
 - (c) It was in this speech that Thomas Campbell said, “Where the Bible Speaks, we speak; where the Bible is silent, we are silent.”
- (5) Two weeks later Alexander Campbell joined his father and stood with him in applying and carrying out the principles.
 - (6) Both Campbells were forced to study the doctrine of infant baptism and found it to be lacking scriptural support. They both realized that they had not been baptized, having only been sprinkled at birth.
 - (7) After further study, Thomas realized that the “Association” had no scriptural basis. He set out to start a church or congregation.
 - (a) The church was given the name of Brush Run (creek) Church. The church had 30 members with Thomas serving as an elder and Alexander preaching.
 - (b) They built a new building and celebrated the Lord’s Supper every Lord’s day.
 - (c) “Some of the members would not partake, however, because they had not been baptized: they were demanding immersion and Thomas Campbell acceded to their request and baptized three persons in Buffalo Creek . . .” (p 22)
 - (8) During this time period, Alexander Campbell had come to realize that he had not been baptized. He set out to find someone to baptize him.

- (a) Alexander finally found a Baptist preacher named Matthias Luce who was willing to baptize Alexander without the tenets of the Baptist religion.
 - (b) On June 12, 1812, Matthias Luce, accompanied by another Baptist preacher, Henry Spears, went to the home of Thomas Campbell.
 - (c) That night, after Thomas preached a long sermon explaining their steps and convictions, seven were baptized: "Thomas Campbell and his wife, Jane, Alexander Campbell and his wife, Margaret, Miss Dorothea Campbell, daughter and sister respectively to the two men mentioned, and a Mr. and Mrs. James Haven." (pg 23)
2. At this point, the restoration movement was off to a strong start. It was not the purpose of these men to teach a new system or religion, but to return to the pure teachings of God's word. These men "were all prompted by the same motive, viz. -- to renounce denominationalism and to be simply Christians, disciples of Christ." (pg 18)
- D. "We have no system of our own, or of others, to substitute in lieu of the reigning systems. We only aim at substituting the New Testament in lieu of every creed in existence, whether Mohammedan, Pagan, Jewish, or Presbyterian. We wish to call Christians to consider that Jesus Christ has made them kings and priests to God. We neither advocate Calvinism, Arminianism, Socianism, Arianism, Trinitarianism, Unitarianism, Deism nor Sectarianism, but New Testamentism. -- A. Campbell, Christian Baptist, Vol. I, page 89" (pg 26)

V. THE BATTLE CONTINUES.

- A. Ever since the church was established by Jesus Christ, there has always been a need for Christians to actively insist that the church follows only the Word of God. Throughout the Bible, there are passages which show the need to appeal only to the Word of God.
1. Jeremiah 6:16 - "*Thus says the Lord: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls. But they said, 'We will not walk in it.'"*" (NKJV)
 2. Romans 4:3 - "*For what does the Scripture say? 'Abraham believed God, and it was accounted to him for righteousness.'"*" (NKJV)
 3. Luke 10:26 - "*He said to him, 'What is written in the law? What is your reading of it?'"*" (NKJV)

4. Deuteronomy 29:29 - *“The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.”* (NKJV)
 5. 2 Timothy 3:16,17 - *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”* (NKJV)
- B. To keep the battle going, we must do the following:
1. Study our Bibles daily. (2 Timothy 2:15)
 2. Speak as the oracles of God. (1 Peter 4:11)
 3. Be prepared to give a defense for the hope that lies within us. (1 Peter 3:15)
 4. Be prepared to try the “spirits.” (1 John 4:1-3)
 5. Do not let Satan divide us. Let us maintain the unity. (Ephesians 4:1-6)
 6. Do not let one man (any man) “run” or “lead” the church. (Ex. 3 John 9-10)
Let the local churches seek to be lead by the leadership authorized by the Word of God.
 7. Maintain love for the brethren. (Romans 12:9-21)
 8. Help edify Christians so that they might remain strong. (Romans 15:2; 1 Corinthians 14:26; Ephesians 4:29; 1 Timothy 1:4)
 - a. Rebuke and correct when necessary.
 - b. Encourage and admonish at all times.
 - c. Help the spiritually weak and feeble. (Hebrews 12:12-17; cf. Galatians 6:1-2)
 9. Preach the Word of God, whether it is popular or not popular. (2 Timothy 4:2)
 10. Proclaim the Lord’s death until He comes through our worship (1 Corinthians 11:26) and our lives (2 Corinthians 4:7-10)

CONCLUSION.

- A. As we come to the close of this study, we must always remember that the Lord built only one church (body), with only one faith, with only one doctrine, and with only one head, Jesus Christ.
- B. It is our job to make certain that we tell others about this one church. Let us show them the Truth from God’s word, not from man’s creeds. Let us show them the way

out of denominational confusion to the crystal clear clarity of God's word.

- C. Let us show the lost that God's people are Christians only, nothing more and nothing less.
- D. Let us teach them the Truth about the local congregations, their practices and their unity in doctrine and belief.
- E. The battle is now in our hands, having been passed down by the apostles and faithful men who have lived before us.

Why are there Division among Churches -- File # 1357
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