



Preparing Souls To Serve The Lord

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Reflections on Indoctrination

By
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Indoctrination to some is an offensive concept. Some are convinced that our goal should be to emphasize the positive and ignore or oppose the negative. While this may be attractive to uninformed and misinformed minds, it is not practiced in most cases. No religious movement can long exist that does not indoctrinate its people. Consider the following article "Theological Seminaries" from the Grolier Encyclopedia, CD-ROM:



"A theological seminary is a professional school that trains Protestant ministers, Roman Catholic and Orthodox priests, and rabbis. Seminaries accept people who hold at least a bachelor's degree. Seminary curricula generally consist of history, theology, scripture, ethics, biblical languages, and subjects related to pastoral duties.

"Protestant Seminaries

"Protestant seminaries, as separate professional schools,

are largely a product of the 19th century, their greatest period of growth corresponding to the rise of denominationalism, from about 1820 to 1880. Prior to that time education for the ministry consisted of the usual collegiate curriculum followed by a brief apprenticeship with a clergyman.

"Of the approximately 125 accredited, predominantly Protestant seminaries in the United States and Canada, about one-quarter are interdenominational schools. About 10% are integral parts of universities. Some belong to 'clusters,' in which the member seminaries—sometimes both Protestant and Roman Catholic—share curricula, libraries, and other resources. A few have predominantly black or Hispanic enrollments. From the 1970s to the 1990s the proportion of women students in Protestant seminaries increased significantly.

"Although most seminary students plan to be ordained, many enter a seminary in order to

investigate such a life's work or to earn a degree in theological studies. After 3 to 4 years of study the degrees of B.D., Th.M., and D.Min. are awarded.

"Roman Catholic Seminaries

"Although the first Roman Catholic seminaries in the United States were founded at the beginning of the 19th century, the period of most rapid expansion occurred from 1880 to 1910, with many dioceses establishing parish-oriented seminaries and with religious orders founding their own seminaries. There are about 45 accredited Roman Catholic seminaries, some of which are associated with Protestant seminaries in cluster arrangements. Admission requires a degree from an accredited college, university, or collegiate seminary, plus sponsorship by the appropriate Ordinary. The 4-year course of study leads to the M.Div. or M.A. degree. Enrollment in Roman Catholic seminaries declined from about 50,000 in

the early 1960s to about 7,000 in the early 1990s.

“Jewish Seminaries

“Since the late 19th century each of the major traditions of Judaism has maintained a seminary. The seminary for Orthodox Judaism is part of Yeshiva University in New York City. About 220 students are enrolled in its graduate program. The seminary for Conservative Judaism is the Jewish Theological Seminary, also in New York City, with about 120 students in a 5-year course of study. The seminary for Reformed Judaism is The Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio, with about 100 students and a branch in New York. At ordination all the seminaries confer the title of rabbi on the candidates, with an M.A. or a D.H.L. being conferred after two or three years of further study.”

“Orthodox Seminaries

“The United States has two accredited Orthodox theological seminaries: Saint Vladimir's Orthodox Theological Seminary in Yonkers, N. Y., and Holy Cross Greek Orthodox School of Theology in Brookline, Mass.

“The largest professional association of seminaries is the Association of Theological Schools of the United States and Canada, which is composed of about 190 accredited and 20 associate institutions, for which it publishes a directory and factbook at regular intervals.”

Reflections

Please notice that in America there are four major religious groups easy to be identified. These groups would not be identifiable were it not for their distinct doctrinal structure. If it were not for special schools dedicated to indoctrinating individuals, these major groups would become extinct.

Note also that within the major groups, there are divisions, and these divisions are maintained by special schools of training. In these special schools

Would a graduate of a Protestant Seminary be qualified to function as a priest in the Roman Catholic religion or Greek Orthodox religion? To qualify as an Orthodox Jewish Rabbi would not qualify one to function as a Reformed Jewish Rabbi, why?

you have a distinction between a liberal arts education and special religious training (usually requiring two years or more) that would equip one to preach and uphold a particular religious view or position.

If one is to be a preacher for a given group, he must meet seminar training—indoctrination. It should also be observed that to be indoctrinated in one group does not qualify one for a position in another group. Would a graduate of a Protestant Seminary be qualified to function as a priest in the Roman Catholic religion or Greek Orthodox religion? To qualify as an Orthodox Jewish Rabbi would not qualify one to

function as a Reformed Jewish Rabbi, why?

In order to further illustrate this point I cite the following from a prominent Baptist Theologian, A. T. Robertson. In his monumental work, *Word Pictures of the New Testament*, commenting on Acts 2:38 we read the following: “This phrase is the subject of endless controversy as people look at it from the standpoint of sacramental or of evangelical. **In themselves the words can express aim or purpose** (emphasis added, JMS). . . One

will decide the use here according as he believes that baptism is essential to the forgiveness of sins or not. My view is decidedly against the idea that Peter, Paul, or anyone in the New Testament taught baptism as essential to the forgiveness of sins or the means of securing such forgiveness. . . .” (from Robertson's *Word Pictures in the New Testament*, Electronic Database. Copyright (c) 1997 by BibleSoft & Robertson's *Word Pictures in the New Testament*.)

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TRAINING PREACHERS SINCE 1969

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Questions: Why does this Baptist scholar decide that repentance in Acts 2:38 is for (in order to) receive forgiveness of sins, but decides that baptism is not for the forgiveness of sins? It is not because he does not understand the Greek, this he surely does. It is not because the context in this passage forbids it, he himself admits that the grammar sustains it. Why does he reject it? Is it not because his theology determines what he believes? Does he not provide insight into the problem? When a theologian makes up his mind to accept or reject the teaching of a passage because it does not fit his theology, he proclaims to all that something other than the Bible has determined his theology. In this case, the examples he cites for different interpretations on the passage prove the point I am making.

Catholic theology will teach "sacramental" views while other theological schools will uphold "evangelical" positions. May not both positions be traced to a theological school providing the specific indoctrination?

Should we place the Bible before any and all theology? Should the person defending the "evangelical" view on baptism oppose the person upholding the "sacramental" view of baptism? Is it because he/she believes the "evangelical" view is to be closer to the teaching of the Bible? But, what if the

"evangelical" view on baptism is shown to be unsupported by the teaching of the Bible? May one know which view is closer to the truth? May one know that both views may be wrong and that a third alternative is true? How would one determine it? For sure, it can not be determined by rejecting the text of the Bible, and placing convictions upon passages without due consideration to the clear and explicit teaching of a passage and its context.

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If we are encouraged to place the Bible first in all our religious thoughts and practices, will it come from man made "theological seminaries" dedicated to uphold a non-Biblical position? What "theological seminary" do you know that would uphold the teaching of the Bible on the subject of the church, baptism, worship, et al?

Brethren, WE must train preachers and teachers!

Application

Why does this Baptist scholar decide that repentance in Acts 2:38 is for (in order to) receive forgiveness of sins, but decides that baptism is not for the forgiveness of sins?

There are some lessons we must learn. (1) People in the religious world about us may have a better understanding of what is needed than do some of our own people. (2) If we are not to lose our identity, religious distinction must be maintained. (3) For existence, religious indoctrination is an absolute must. (4) If we are to have faithful teachers (indoctrinated teachers), there must be a place where concentrated studies are carried out. (5) Informed students of the Bible know that we must not make the doctrine but promote that which is Biblically authorized (2 John 9-11; Gal. 1:6-9). (6) The Florida School of Preaching is dedicated to indoctrinating people to serve the Lord in harmony with the teaching of the Bible and not after the traditions of men. (7) The Lord's people are suffering a deficiency in doctrinal preaching and teaching. (8) While many of our religious neighbors are proud of their religious distinctions, some of our people seem to be ashamed of their religious identity. (9) Sacrifice is an absolute essential in maintaining the unity of the Spirit in the bond of peace. (10) Financial support is needed for individuals to receive special training.

We hope that all who read these words might consider them prayerfully. Would special training enable you to be a better Bible class teacher, preacher, elder, deacon? Do you think a person can function as a teacher and leader of others if that person does not have a basic doctrinal foundation?

Let us recognize the need for special training and support all faithful efforts for the same.

Lectureship 2001

January 15-18

At the last Board meeting it was decided that the theme of our Lectureship next year will be "Do You Understand Leadership?"

The Annual event is always the third week in January. Make plans to be here for the week. We begin on Monday and continue through Thursday evening.

A printed copy of the lectures will be available as well as video and audio tapes.

Early Registration

Plans need to be made immediately for Fall classes. If you are interested in attending classes the next semester, you must make

plans to do so. If you have not registered for classes and made application to attend please do so as soon as possible.

Many wait until the last minute and have found that the necessary paper work could not be processed in time for them to enter school. This has reference in a special way to our foreign students who must apply and have approved student visas. If you know of foreign students who have made application, be sure to remind them to complete the process in time to arrive for Fall classes that begin the last of August.

A number of classes are being conducted at STRATEGIC LOCATIONS enabling individuals to attend on a part time basis. These are all IN FLORIDA and are presently meeting at the following locations: (1) High Springs, (2) Bushnell, (3) Sarasota, (4) Jacksonville, (5) Lakeland, (Tuesday and Thursday evenings), (6) Depending on the interest, a class may be conducted in the Orlando area.

Opportunity has never been better for individuals to participate in special classes conducted by the Florida School of Preaching. Why not take advantage of it? Encourage someone to attend with you.

If you or someone you know is interested in taking a class please

contact the school for location and time of meeting.

Graduation

May 7, 2000, is the date for the next graduation.

As is customary for the school, the South Florida Avenue Congregation hosts the graduation exercises. Certificates will be given to graduates following the evening services at South Florida Avenue.

This occasion provides a time to honor those completing their two year studies, and to provide the graduates an opportunity to express appreciation to those who have supported them while they attended school. It also provides the school an opportunity to express appreciation to the congregation for making possible a meeting place for the school, and for their years of faithful support of this work.

The members of the congregation prepare finger foods for the fellowship following the occasion. Guests of the graduates are asked to stay and enjoy the occasion.

Evening services will begin at 6:00 PM and the graduation exercises will follow immediately.

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