

*The theological roots of dialogue are found in the nature of the Church as the icon of the Trinity who has begun the dialogue of salvation with all humanity. The heart of this study is the local Church as the locus of the living understanding of interreligious dialogue.*

Theologically the Local Churches is a cult of Christianity. It is now reported that a number of people who signed the Open Letter have received an appeal of sorts from the Local Churches and Living Stream Ministry. Quoted below is the text of the appeal. We will post a scan of the actual letter as soon as possible. Several months have now elapsed since both the Open Letter and our brief response have been in the public domain. An Open Letter of such significance and magnitude by its very nature requires serious, sober, and thorough study of all the issues involved. However, our experience over many years has led us to realize that the required level of extensive, firsthand research has not always been performed by our critics, especially some in the counter-cult apologetics arena. We, perhaps mistakenly, consider that many of the signers may have relied primarily upon the quotations presented in the letter and the lingering misconceptions in some evangelical circles concerning the teaching of Witness Lee, Living Stream Ministry, and the local churches. We understand that time constraints may have prevented your firsthand study of the breadth of our writings. We also realize that wrong perceptions can be extremely difficult to change, especially when at first blush they seem to be supported by the kind of quotations assembled in the Open Letter. However, our experience indicates that it is possible to overcome these obstacles and reach an outcome that both glorifies God and is fitting for all involved parties as brothers in Christ. Therefore, we appeal to you as both a person of the faith and someone sincerely interested in theological understanding that you would engage in genuine research regarding the teachings of Watchman Nee and Witness Lee as published by Living Stream Ministry and practiced in the local churches before making a public evaluation of their merits. Both Watchman Nee and Witness Lee gave their lives in service to our Master, and we believe that the ministry produced through their sacrifice warrants a fair assessment. Credible evangelical scholars and institutions see attached statements have been willing to conduct such research and have spent considerable time with us in unfettered dialogue over a wide range of topics covering both orthodoxy and orthopraxy. The conclusions they reached based on their investigations are vastly different from those expressed in the Open Letter. We believe before the Lord Jesus that our teachings are both biblically sound and consistent with the historical and orthodox testimony of the faith. We also believe that, when properly understood in their context and balanced by the full range of teachings in our writings, the quotes that were cited as problematic in the Open Letter have their place and a strong scriptural basis. The Holy Scriptures are the bedrock of our faith, and we believe of yours as well. In the course of busy and demanding schedules, it is easy to rely on the word and work of others. However, in this case, the selective use of quotations has given rise to damaging generalizations which cause serious repercussions both here and abroad. We hope and respectfully request that you would accept the responsibility of conducting your own thorough evaluation of our teachings. If you are unable to do so, for whatever reasons, we hope you would find it both fitting and responsible to remove your name from the Open Letter until you can complete adequate research. Respectfully submitted by brothers among the local churches and the editors of Living Stream Ministry, Cult of Christianity It is true that some “indeed a stark minority” of people who identify themselves as Christians have lent their support to the Local Churches movement. However, the vast majority of Christian theologians, apologists and countercult professionals continue to consider the Local Churches and Living Stream Ministry to be, theologically, a cult of Christianity. While the authors of the above letter are to be commended for their apparent interest in dialogue, they should realize this: The issues in question concern the core doctrines of the Christian faith “those teachings that make Christianity Christian, and not something else. One cannot reject, re-interpret, or otherwise change these doctrines and be considered a Christian. Yet in doing so, they reject the spiritual discernment of a majority of Christians who prefer sound, Biblical doctrine over clever manipulation and re-interpretations. Study The Word We live in a time in which Biblical Christianity is under severe and sustained attacked “both from within and without. Likewise,

## A LOCAL CHURCH LIVING FOR DIALOGUE pdf

shoddy theology such as demonstrated by Hank Hanegraaff and Gretchen Passantino in their defendse of the Local Church should be considered an attack from within. June 20, Update:

### 2: An Open Letter to Us from Evangelical Scholars and Ministers

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Thus began a long and strange saga of charges, counter-charges, lawsuits, strife, and misunderstandings between the Local Church movement and the evangelical community that has left much wreckage in its wake, and has yet to be fully resolved. Foremost in the controversy is whether the LC is a legitimate movement within Christianity or a cult. Statements made by Lee over the years have caused his organization to be described as a cult by such counter-cult organizations as the Christian Research Institute—under both founder Walter Martin and current president Hank Hanegraaff—and the Spiritual Counterfeits Project. For the purposes of this article, the major causes of controversy between the Local Church and the Christian community in the West will be addressed. We will look at them one by one. This is an important factor in this discussion because it appears much of the controversy could have been avoided if only Lee and his followers had made an effort to understand the Western Christian culture into which they were moving. Part of the training of Western missionaries sent to foreign countries is sensitivity to other cultures. Naturally, this is enough to inflame Western evangelicals, who proudly affirm the doctrine of the Trinity as it has been passed down from the great theologians of our Western Christian heritage. The same can be said of his teachings on the nature of man. Some of his most inflammatory statements are in regard to what appears, on the surface, to assert the deity of man. Nothing raises a red flag to evangelicals more quickly than any notion that man is God, because we are rightly taught that it is the original lie from the Garden of Eden Genesis 3: To the Western mind, at least, imparting the idea of any kind of godhood to those who struggle against the sin nature is disastrous. Western Christians, already steeped in the philosophy of freedom, autonomy, individuality, and the triumph of the human will—and the pride such thinking inevitably produces—need not be encouraged to see themselves as divine. Putting the two statements together, Lee is essentially saying we are God, but we are not God. It is no wonder that confusion is rampant. Regarding the third area of controversy, this is what Witness Lee has said in his own publications about Christians and Christianity: This is a declaration. Christianity is fallen, Christendom is fallen, Catholicism is fallen, and all the denominations are fallen. To say that Christianity is fallen is seen as painting with a far-too-broad brush and accusing the entire body of Christ of being false and fallen creatures. But here again, we have to dig more deeply to find what Lee really meant by that statement. The fourth major area of controversy between evangelicals and the Local Church centers on the number of lawsuits brought by the Local Church and LSM leadership against individuals and ministries that were critical of them, despite the clear New Testament teaching against suing a Christian brother 1 Corinthians 6: This is a complicated situation that has gone on for more than a decade and the details—who sued whom, when, and how often—are still in dispute among the parties. For a complete history of the litigants and legal decisions, the reader is once again referred to the CRI article. Summing up the crux of the conflict, it would appear that both parties bear a share of the responsibility. Lee and the Local Church leadership do not share the Western heritage that has shaped the thought processes and approaches of the Westerners among whom they settled. English was not their first language, particularly of the early leaders, and both the cultural differences and language barrier led to much misunderstanding. The Local Church resisted any changes in their terminology and for the most part refused to provide contextual explanations for some of their doctrines, an unfortunate approach that led to even deeper rifts between the two sides. At the same time, the counter-cultists failed to be as thorough as they could have been in their research. What is the conclusion of the matter, and what are Christians to believe about Witness Lee and the Local Church movement? It is left to the individual Christian to decide whether the thousands of man-hours, not to mention the expense of defending the various parties in court, the decades of charges, defenses, counter-charges and acrimony have not been, at best, a waste of time and at worst, a blot on the face of Christianity. How much more profitable it would have been if the hundreds of people and thousands of hours had been dedicated to knowing, loving, and obeying Jesus Christ. No doubt the counter-cult organizations thought they were

providing a much-needed service to the Christian community. No doubt the Local Church and Living Streams Ministry felt they were justified in their quest to clear their names and set the record straight. But as alluded to above, much of the controversy could have been avoided in the first place by more careful attention by both sides to the details of cross-cultural communication. The fear is that the devil may have profited from this controversy more than the body of Christ, and for that, all parties are culpable.

### 3: A Local Church Living For Dialogue | Download eBook PDF/EPUB

*READING: Interreligious dialogue is an essential dimension of www.enganchecubano.com study investigates interreligious dialogue as a dimension of mission in the Church in Mindanao-Sulu in the Philippines.*

Origins[ edit ] The development of the local churches can be traced to the conversion of Watchman Nee in Fuzhou , China. At an early age, Nee committed his life to Christian ministry. Mostly self-educated, he began to publish his interpretation of the Christian faith and of church practice after moving to Shanghai in Two years later, Lee moved to Shanghai to work with Nee. Nee, Lee and other workers established over six hundred local churches throughout China and Southeast Asia before the Communist Revolution of Some outsiders referred to the group as the "Little Flock" as they sang from a hymnal entitled Hymns for the Little Flock. From early on, members of this group emphasized a personal experience of Christ and the establishment of a pattern of church practice according to the New Testament. From to , there was communication internationally between the local churches and the Raven-Taylor group of Exclusive Brethren , which saw the churches in China as a parallel work of God. Matters came to a head when it became known that Nee had worshiped with non-Brethren Christians, including T. After a series of letters exchanged between leaders in New York, London, and Shanghai over a two-year period, on 31 August , the brethren in London sent communication to Shanghai terminating their fellowship. Nee believed that this would eliminate divisions between Christians and provide the broadest basis upon which all believers could meet. Developments after [ edit ] The Chinese Communist Revolution of led to severe persecution of Chinese Christians , including members of the local churches. Nee was imprisoned in and died in a labor camp 20 years later. Nee had already sent Witness Lee to Taiwan to ensure that their work would survive the political turmoil. By , the work in Taiwan had grown to more than twenty thousand members in sixty-five churches. By , there were local churches in California , New York , and Texas. Let all things be done for building up. Participants are encouraged to request hymns, offer brief comments, or pray at will. Contrary to the popular beliefs he never imposed that the members in the local church follow his ministry. The ministry is not a Congress for anyone to come here to express his opinion. The ministry has no capacity for that. The ministry is altogether filled up with a fighting spirit. I do not control any church. All the saints who have left the denominations, the divisive sects, and stand on the proper ground are a local church in their locality. They can express their opinions, but they may have nothing to do with this ministry This does not mean that I ask you to stay away from your local church or that your local church is no longer a local church I am not talking about the churches, I am talking about the ministry. The ministry is one thing, and the churches are another thing. These two things can be differentiated in the Epistles written by Paul. Paul never tried to force all the churches to follow him in his ministry, but Paul surely had a ministry for the churches. One of the initial tasks facing Fuller was to determine if the portrayal of the ministry typically presented by its critics accurately reflects the teachings of the ministry. On this point we have found a great disparity between the perceptions that have been generated in some circles concerning the teachings of Watchman Nee and Witness Lee and the actual teachings found in their writings. Particularly, the teachings of Witness Lee have been grossly misrepresented and therefore most frequently misunderstood in the general Christian community, especially among those who classify themselves as evangelicals. We consistently discovered that when examined fairly in the light of scripture and church history, the actual teachings in question have significant biblical and historical credence. Therefore, we believe that they deserve the attention and consideration of the entire Body of Christ. But, after a six-year reevaluation, CRI has concluded that the LC has been misunderstood and is neither cultic nor aberrant, but merely different. In sum, along with Christians from a broad range of persuasions, the local churches are dedicated to both proper doctrine orthodoxy and proper practice orthopraxy. As such, we march together by the maxim, "In essentials unity, in non-essentials liberty, and in all things charity.

### 4: William Larousse (Author of A Local Church Living for Dialogue)

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Again and again, we have discovered convergences in thought and practice, and have found ways in which our differences are complementary, to the benefit of each of our churches and the increase of Christian unity. Within our real communion, however, imperfections remain. Often these take the form of important differences and disagreements. Of great significance at the present time is the fact that Anglicans and Roman Catholics have different understandings and structures of authority. These have engendered different experiences and expectations, indeed different cultures, of authority within each church. Our differing traditions of authority set us apart and are in that sense divisive. But are they "church-dividing? Voices in each Church recognize and express a need for the gifts of the other. Anglican statements<sup>2</sup> have called for a primatial counterweight to the centrifugal forces of provincial and diocesan autonomy e. Roman Catholic statements<sup>3</sup> have called for the implementation of collegial and local structures to complement the exercise of primacy and better to safeguard the legitimate and necessary autonomy of local churches. We welcome the publication of *The Gift of Authority*, an agreed statement of the Second Anglican-Roman Catholic International Commission, in May, and we hope that it proves to be a significant step forward in our coming to a common mind on these issues. Since it appeared just as this report was being completed, together with other Anglicans and Roman Catholics, we shall be reflecting on this rich text in the months ahead. Although the Anglican Communion and the Roman Catholic Church have not issued official evaluations of *Church as Communion*, in the first part of our report we intend to explore the implications of this communion ecclesiology because "within the perspective of communion the outstanding difficulties that remain between us will be more clearly understood and are more likely to be resolved" CC 2. The ARCIC consensus that our communion is "real though as yet imperfect" provides the context for investigating the issues of authority. These issues cannot be addressed adequately without collaborative discernment and implementation. In the context of our relationship, each of our churches needs to reach a more profound understanding of authority and to embody it more faithfully. Each church needs to learn better how to learn from the other. Concepts In general, discussions of "communion," "local church," "particular church" and "universal church" have been hobbled by problems of definition; these are not univocal terms in theology. We Anglicans and Roman Catholics, however, share a common theology of "communion," "local church," "particular church," and "universal church" which is grounded in a common profession of faith in the Triune God who is the "divine life-giving source" of the Church. We rejoice in the extent to which this common theology is contributing to an emerging ecumenical consensus through such groups as the Joint Working Group between the Roman Catholic Church and the World Council of Churches JWG. Communion "Communion" has emerged in the ecumenical movement as the concept that best expresses the reality of the Church as diverse yet one in faith, as both local and universal JWG, 5. For a Christian the life of communion means sharing in the divine life, being united with the Father, through the Son, in the Holy Spirit, and consequently to be in fellowship with all those who share in the same gift of eternal life. This is a spiritual communion in which the reality of the life of the world to come is already present. The purpose of the visible ecclesial community is to embody and promote this spiritual communion with God cf. CC, 43; see also the biblical and theological bases for this understanding in *The Local Church* The church is local because: This implies that this local church is in communion with all Christian communities in which the essential constructive elements of ecclesial life are present. CC, 43 In this we agree with the Joint Working Group between the Roman Catholic Church and the World Council of Churches who describe a local church as "a community of baptized believers in which the Word of God is preached, the apostolic faith confessed, the sacraments are celebrated, the redemptive work of Christ for the world is witnessed to, and a ministry of episkope exercised by bishops or other ministers is serving the community" JWG, *The Anglican Communion and the Roman Catholic Church* most often use the term "diocese" to refer to the local church, and that is the usage we have followed in this report. We agree,

then, that the whole church is present in the local church in that "Each local church is rooted in the witness of the apostles and entrusted with the apostolic mission" FR, Authority in the Church I, 8. We recognize that in a "particular church. In the tradition that we share, a parochial congregation sees in its bishop a personal sign and expression of its continuance in the apostolic tradition and a personal link to all the other local churches which confess and live by the apostolic faith. As successor to the apostles, the bishop is the primary liturgical presider, the primary preacher, and the primary teacher. Each parish depends on its being in communion with the bishop as the unitive sign of its life of witness to the Gospel. The Universal Church The Church is universal because it is sent by the risen Christ in the power of the Holy Spirit to proclaim the Good News throughout the world to person and "to unite in one eucharistic fellowship men and women of every race, culture, and social condition in every generation" CC, 34; italics added. For all the local churches to be together in communion, the one visible communion which God wills, it is required that all the essential constitutive elements of ecclesial communion are present and mutually recognized in each of them. Thus the visible communion between these Churches is complete and their ministers are in communion with each other. This does not necessitate precisely the same canonical ordering; diversity of canonical structures is part of the acceptable diversity which enriches the one communion of all the Churches. CC, 45, quoted in footnote 15 The church is universal, therefore, not simply as the aggregate of all the local churches. Rather, the Church is universal in virtue of the one Christian faith, realized in various ways. Because the church is situated across the world within cultures which transcend merely diocesan boundaries, both the Anglican Communion and the Roman Catholic Church have developed wider, regional structures that are intermediate between the local church and the universal church. We will examine the import of this development in a future report. Our Anglican-Roman Catholic Consensus From these considerations, the main elements of our remarkable consensus can be discerned. That is, "The gift of communion from God is not an amorphous reality but an organic unity that requires a canonical form of expression" JWG, The Local and Universal Church We also agree that the church local and the church universal are co-constitutive and co-inherent, since in a "particular church. Thus, the Catechism of the Catholic Church can speak for Anglicans, too, in saying: In Christian usage, the word "church" designates the liturgical assembly, but also the local community or the whole universal community of believers. These three meanings are inseparable. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. The church local is not merely a subdivision of the church universal, nor is the church universal merely an aggregate of the local churches. Each is fully interdependent with the other. The Church of Christ may appear to be a simple aggregate of local communities, or it may appear as a totality that diminishes legitimate and necessary diversities. The Eucharist We also agree that the celebration of the Eucharist in communion with the bishop as the primary presider is essential, effectual, and indispensable to the life of the Church. In the Eucharist the Church as local and universal is manifested and celebrated: Episcopacy We also agree on the roles of the bishop in service of the unity of the church local and the church universal. In interdependence with the whole people of God laity and clergy, the bishop is to symbolize, preserve, and promote the unity and mission of the local church, to foster its communion with all the local churches, and to share in leading the church into that full unity for which Christ prayed. These responsibilities are specifically enjoined on the bishops in our rites of the ordination. The new bishop is a sign of continuity, a personal symbol of the historic succession of the apostolic church. The new bishop now shares in the corporate responsibility of all the bishops for the unity and fidelity of the church universal. In the Episcopal Church, this responsibility is most obviously exercised in synodical, conciliar and collegial forms, such as diocesan and national councils and committees and the General Convention including the House of Bishops of the Episcopal Church and Lambeth Conferences of the Anglican Communion. Primacy The Episcopal Church and the Roman Catholic Church share a high degree of agreement that primacy at the universal level ought to complement the collegiality of all the bishops: At the same time, we also recognize that the primacy has been and is one of the major barriers to unity--a recognition made by Pope Paul VI in his address to the members of the Secretariat for Christian Unity on April 28, The unity of the communion is effected by the Eucharist and preserved by its bishops, whose unity with each other is manifested in conciliar practice and primatial service. Indeed, it is antithetical to it: Their mutual recognition

and communion show that their diversity is compatible with the unity of faith. Divisive Issues While we share a significant degree of agreement on important matters of faith and order, major differences remain between us. Many--but by no means all--Anglicans and Roman Catholics will regard some or all of them as "church-dividing;" that is, differences requiring that we remain visibly separated until these differences are resolved. Even so, serious differences remain between us. Certain issues of authority which remain are variously refracted when they are put into the context of the Church as local and universal. We single out five areas: Requirements for "Full Communion" In the same Common Declaration quoted near the beginning of this Report, Archbishop Runcie and Pope John Paul II reiterated that our goal is full communion, that is, confessing the one faith, embracing one baptism, celebrating the same Eucharist, living in the same communion, and pursuing the same mission of concern for others CC, The recognition that we already share a degree of communion is based upon a renewed understanding of baptism as incorporation into Christ and upon an ecclesiology of communion, according to which essential elements of the Church of Christ are shared in different degrees and ways between our churches. We have a remarkable range of agreement on the constitutive elements of "ecclesial communion," which are outlined in Church as Communion, We do not agree, however, on what is indispensable. The Roman Catholic Church On the one hand, the Roman Catholic Church sees itself as having a particular reality not shared by other churches, including those of the Anglican Communion. The Catechism of the Catholic Church specifies the "fullness of the means of salvation" as "correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession" Baptism indeed "constitutes a sacramental bond of unity linking all who have been reborn by means of it" UR, 22 but it is "oriented toward a complete profession of faith, a complete incorporation into the system of salvation such as Christ himself willed it to be, and finally, toward a complete participation in Eucharistic communion" *ibid.* On the other hand, Vatican II also teaches that reality of the Church admits of different means and degrees of participation in its fullness LG, As a requirement of full communion with the Catholic Church, then, must another church "accept her entire system and all the means of salvation given to her" LG, 14 , as the Catholic Church understands these? If so, what role does the "hierarchy of truths" UR, 11 play here, with its notion that "neither in the life nor the teaching of the whole Church is everything presented on the same level? Instead, possible directions to take might be discerned in the common declarations between the pope and the heads of certain eastern churches, for example the Armenian Orthodox Church, the Syrian Orthodox Church, the Coptic Orthodox Church, and the Assyrian Church of the East. Two critical factors entered into the recognition of these other churches as being in very close but still imperfect communion with the Roman Catholic Church: We reiterate here our earlier observation that "the Roman Catholic Church has been willing to join in a common declaration of faith which deliberately avoids conciliar language that has proven controversial. One such declaration was deemed sufficient to permit some sacramental sharing. Such recognition was based on the lengthy and detailed official Lutheran-Episcopal Dialogue series, and the reception of that dialogue by the Episcopal Church, culminating in resolutions of the General Convention in which the churches constituting the ELCA were "Recognize[d]. Thus the way was cleared to move toward full communion: Each maintains its own autonomy and recognizes the catholicity and apostolicity of the other, and each believes the other to hold the essentials of the Christian faith" TFC, p. The Episcopal Church, acting both through official resolutions and official dialogues with other churches, has acted in consistency with this Quadrilateral. In doing so, the Episcopal Church has specified precisely what it must retain to be faithful to the Gospel and what it can--and perhaps even should--forego for the sake of the unity that Christ desires for the Church. To reap these benefits, however, we must face and overcome the challenges to both churches that are linked to the role of the Bishop of Rome, whose office, as Pope John Paul II has recognized, "constitutes a difficulty for most other Christians, whose memory is marked by certain painful recollections" UUS, This pattern is one of synodality, collegiality, and conciliarity: This universal primacy is one of service: Primacy fulfils its purpose by helping the churches to listen to one another, to grow in love and unity, and to strive together towards the fullness of Christian life and witness; it respects and promotes Christian freedom and spontaneity; it does not seek uniformity where diversity is legitimate, or centralize administration to the detriment of local churches. A primate exercises his ministry not in isolation but in collegial association with

his brother bishops. Authority in the Church II, 9. Yet problems and disagreements about the role of the Bishop of Rome in a united and universal Church remain. This understanding is reflected in the teaching of the Catechism of the Catholic Church that particular churches are fully catholic through their communion with the Church of Rome. The Anglican Communion understands itself to be already part of the Catholic Church. Not least among these voices has been that of John Paul II himself in *Ut Unum Sint*, 96, in his important invitation to "church leaders and their theologians to engage with me in a patient and fraternal dialogue" on "the ways in which the papal ministry might become a service of love recognized by all Christians.

### 5: Dialogue with Fuller Theological Seminary

*A Local Church Living for Dialogue: Muslim-Christian Relations in Mindanao-Sulu (Philippines) Interreligious and Intercultural Investigation has 1 available editions to buy at Alibris 10% Off through Friday.*

Both Christian Research Institute and Answers In Action believe that the Amicus materials filed by the publishers, academics, and others on behalf of the appeal of Living Stream Ministries et al. Such a correction would protect individuals and groups from defamation and come to the aid of people of faith who suffer persecution partly supported by this and similar abuses of the media. Our weighing in on this important but narrow legal question should not be construed as a commentary, positive or negative, on the teachings and practices of the LC beyond the question of whether they are a cult, which we have always answered in the negative. Such a commentary will be made public after our exhaustive evaluation of, and dialogue with, the LC is completed. While I disagree with Local Church leaders, as well as many other Christian leaders, on secondary theological issues such as eschatology and ecclesiology, these are issues Christians can and do debate vigorously without dividing over them. Hank Hanegraaff, Amicus Curiae, Aug. Gretchen Passantino, in her statement to the Court says she fully endorses Mr. This is a strange turn of events. Our conclusion can only be that some of the basic teachings of Witness Lee and the Local Church are heretical and dangerous. Such teachings are darkness Eph. Let us walk in the light as He is in the Light 1 John 1: Heresy As we note in our article on the essential doctrines of the Christian faith, in most religions, certain doctrines are considered essential to the belief system. These central, or key doctrines form the primary basis of the belief system. Denial of one or more of these essential doctrines would compromise the religion. Someone who denies one or more central doctrines would therefore not be accepted as a genuine follower of that faith. Those who embrace them should be accepted as Christians. The Local Church has distinctive teachings which set it at variance to the Body of Christ, and it is our purpose to survey and compare these teachings with the Bible. It is important to understand first the attitude of the Local Church toward all the denominations, both Catholic and Protestant, so that we will see just how important these teachings are. Do not try to reconcile them. You know the denominations are wrong, yet you still remain because you are afraid of what others will say. What sets the Local Church apart from the denominations? Since the practices of the Local Church stem from its teachings, the two can, for practical purposes, be treated together. We will discuss five primary areas of teaching in the Local Church and compare them with the teaching of the Word of God: Rather, these issues clearly demonstrate that the Local Church is, theologically, a cult of Christianity.

### 6: Are the teachings of Witness Lee and the Local Church biblical?

*Local Church Living For Dialogue: Muslim-Christian Relations in Mindanao-sulu (Philippines) (Inter-Religious and Intercultural Investigations) [William Larousse] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. Interreligious dialogue is an essential dimension of mission.*

### 7: Is the Local Church a cult of Christianity? | Apologetics Index

*In this detailed study, author William Larousse describes the importance of interreligious dialogue as a major tenet of the church in the Philippines. With a detailed historical section, Larousse describes the arrival of Islam in the Philippines and the ensuing encounter.*

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### 9: Bowdoin Guides Local Church Group in Race Dialogue | Bowdoin News Archive

*Interreligious dialogue is an essential dimension of mission. This study investigates interreligious dialogue as a dimension of mission in the Church in Mindanao-Sulu in the Philippines. However, the investigation is done with reference to the ecclesial communion with the Church in the Philippines.*

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