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THE KINGDOM

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cal ethnic group they came from.

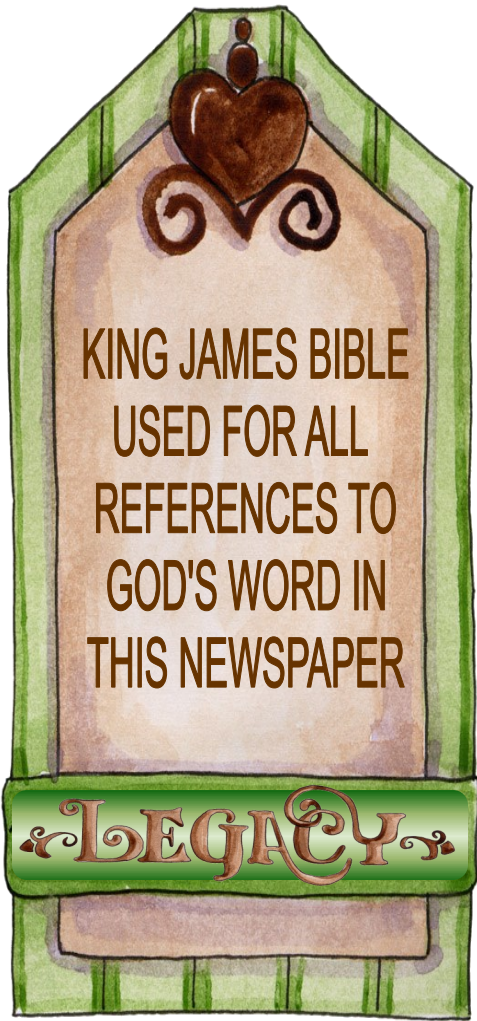
In Matthew 19:28, they were promised to get to sit upon twelve thrones, reserved for the twelve apostles: to be occupied in Jesus' millennial kingdom, administering the rule of Jesus during the time of the thousand year reign. It is not a statement that they will meet out, or determine sentence at the occasion of Israel's final judgment. When Jesus comes to this earth to reign, when Israel will once again receive the prominence promised to them through the prophets of old, the apostles will be administering this rule of Jesus' perfect judgment along side Him, with direct reference to Israel during this time.

The next verse brings in all others of New Testament saints, who, having been judged at the Judgment Seat of



Christ and found faithful, will be recompensed for their faithfulness during that time also.

Then verse 30 gives us a phrase that we rarely seem to grasp the full meaning of: "But many that are first shall be last; and the last shall be first." This phrase is often quoted, but the context is rarely kept or recognized. With Jew/Gentile relationship under consideration, and the kingdom being taken from Israel and given to another nation (really: the old covenant forsaken, and the new covenant established), this phrase is always used in reference to this idea of Old (Jew) first, New (Church) last - and the New receiving better and more prominent blessings and rewards than what was prophesied to Israel, even though the first of these were so often stated as exceeding and infinite.



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"For if the trumpet give an uncertain sound, who shall prepare himself to battle?" 1Corinthians 14:8

The Original BAPTIST OBSERVER



"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls..." Jeremiah 6:16

Sounding Out The Faith October 2011 Issue

THE KINGDOM

There have been many misconceptions and confusions derived from misunderstanding some key passages in the Gospel of Matthew. They are really not that hard to follow and see correctly, except for some preconceived ideas and for failing to see some obscure patterns that confirm the context and meaning of these truths.

To begin with, let me start with some definitions. The Kingdom of Heaven is a broad term encompassing many spiritual aspects of God's spiritual realm and kingdom here on earth. It is not limited to the church and its authority. Some seek to distinguish and differentiate between the Kingdom of Heaven and the Kingdom of God. Matthew is the only gospel writer where God used the "Kingdom of Heaven" phrase, and does so extensively in a series of parables that are recorded in Jesus' teaching, especially in the thirteenth chapter of Matthew. Thirty three times this gospel writer uses this phrase. The phrase "Kingdom of God" is used 70 times, and found in all four of the gospels and much of the rest of the New Testament. They are synonymous terms, signifying the Father and the Son's realm and influence here on earth. Let me repeat for emphasis that the Kingdom of

Heaven is not the church, although the church is at times the aspect being emphasized, as it was to the churches exclusively that Jesus gave authority to bind and loose, and to carry out the work of the commission here on earth.

I'd like to begin this study in Matthew 19, where the chapter opens with the Pharisees continuing their attempts to frustrate and contradict Jesus in His teachings and influence with the people of that time. As Jesus was teaching and healing the multitudes of people who came out to see and hear Him, the Pharisees presented Him with the question: "Is it lawful for a man to put away his wife for every cause?" Jesus refers back to their law in giving them His reply. He goes back before Moses gave them their statutes from Mt. Sinai, to the very time God instituted and provided man with the institution of marriage. He goes back to the creation of man and woman in the Garden of Eden. His concluding statement to these hypocrites was, "What therefore God hath joined together, let not man put asunder". They continued to prod Him, however, asking why Moses then commanded to provide a writing of divorce and to put an offending spouse away. Jesus

quickly replied that it was because of the hardness and stubbornness of the hearts of men that God's purposes were changed, even in Moses giving this provision of the law to the people of Israel. After Jesus' confrontation with the religious leaders of His day, in verse 10 His disciples still wanting to continue dialogue in this subject that had caught their attention, said to Him, "If the case of the man be so with his wife, it is not good to marry"; to which Jesus' reply was, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." A eunuch for the "Kingdom of Heaven's sake", is someone who remains unmarried in the same manner as, and for the same motivating reasons described in 1 Corinthians 7:1-9,32-33. The single person, not cumbered with the responsibility



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SPIRITUAL GIFTS

1 Corinthians chapter 12:

Spiritual gifts were Divine tools of service given to church members. One must know how to use good tools, else they may be hurtful to one's self or others. (verse 1)

There are differences of gifts and administrations, but the same Spirit and LORD. (verses 4 & 5) There were differences of operations, but the same God, which worketh all in all. (verse 6) This emphasizes unity, not denominationalism or diversity of any kind. Miracles and special spiritual gifts were given to church members by the Spirit of God (Comforter) primarily to convince unbelievers and to strengthen weak believers. (Mark 2:10-11; John 11:41-44)

The distribution of spiritual gifts were visible manifestations and credentials of the genuineness of the Holy Spirit of God working through them. (verse 7; John 3:2) They were manifestations of power provided by God until the Word of God was given in completion to confirm the teachings and to furnish credible reinforcement for their ministering the Word of God.

There are nine "gifts" listed - (charisma) a spiritual endowment, signifying a Divine blessing of authority; grace distributions. (verses 8-10) (#1) The word of wisdom - discernment, such as practiced by Peter in Acts 5:1-11. (#2) The word of knowledge - immediate and perfect understanding of spiritual truth, such as was used in inspiration; the ability to present with full understanding God's doctrines and practices, though not having learned these things prior. (#3) Faith - as a gift; having full confidence in the unknown (prior) abilities of God and His working, though untried and untested by the individual up to that time. (#4) Healing - instantaneous and miraculous healing empowered by the Holy Spirit. (#5) The working of miracles - lit., a super-

natural ability, such as raising the dead. (#6) Prophecy - foretelling. (Acts 2:16-18; 11:28; 21:9-13) (#7) Discerning of spirits. (1 John 4:1; Acts 16:16-18) (#8) Diverse kinds of tongues. (1 Corinthians 14:2; Acts 2:4-11) (#9) The interpretation of tongues - this enabled one to interpret and translate languages for the profit of the hearers. There was unity in the diversity of these gifts. (verse 11; Ephesians 4:3-8)

Later in this chapter there is another statement of what God had given as provisions for the churches. Though not special sign gifts, these are spiritual gifts also, as provisions to be used for the same purpose - even as some in this list are repeated, while some are newly spoken of as special provisions for the churches of the first century. (verses 28-31) These things listed in verse 28 as gifts of administration, for the furnishing directly for the benefit of the ministry within churches: (#1) First, apostles - those first set in the church; the first generation of these were the only ones ever in this position - the twelve, Matthias, Paul and then Barnabas. (Matthew 10:1-4; Acts 2:26; 14:14) (#2) Secondly, prophets. (#3) Thirdly, teachers - these were part of God's ordained order during the first century before the Bible was completed. (#4) Then, miracles. (Luke 10:19) (#5) Then gifts of healings - physically curing people with physical disease or injury. (#6) Helps - a gift closely akin to the work practiced by the deacons, probably. (#7) Governments - knowing and providing the manner of God's administration under the New Covenant order. (#8) Diversities of tongues - the instantaneous ability to speak or interpret other languages. "And yet I show unto you a more excellent way." (verse 31) What Paul demonstrates and explains in chapter thirteen is that these things as gifts were only temporary.

Continued on page 6

of other indinily relation- LORD solely out the cares of other indie bound to. d writer in 1 s is ideal, he also realizes that this is not practical for every servant of the LORD. Jesus states that not all men are able to receive this and fulfill it, though it may be a better way. Next, in Matthew chapter 19, there were little children brought unto Jesus, which children the disciples rebuked and attempted to hinder their troubling Jesus. Jesus stated, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven", v. 14. Their childlike innocence and faith was commended by the Master, and spoken of as desirable by Him as He blessed them. Then we read about a rich young Jew who asked Jesus what he could do to have eternal life. While conversing with Jesus, this passage informs us that the young man had kept the commandments, but failed in being generous with the abundance of material possessions he had. When Jesus instructed him to distribute those things to the poor and follow Him, "he went away sorrowful, for he had great possessions", v. 22. As Jesus and His disciples witnessed, the man departed. Jesus next said to them, "That a rich man shall hardly enter into the kingdom of heaven." The disciples then asked Jesus, with great wonder, "Who then can be saved?" The man's desire was dashed to pieces when he realized that his love of money was more than his love for God, and his willingness to submit to God's righteousness instead of his own. But Jesus' reply was, "With men this is impossible; but with God all things are possible." All these passages up to this point in the chapter equate the Kingdom of Heav-

THE KINGDOM

continued from page one

en with being saved, not with being a part of one of the LORD's churches. Just entering and being a part of God's spiritual kingdom, which happens when one is saved through God's grace, is the topic of discussion here.

Following Jesus telling His disciples "... With God all things are possible", Peter seems encouraged and again enthusiastic about serving Jesus. Whatever sacrifice they had made, once again seemed worth it all. Peter approaches Jesus with his thought; "Behold, we have forsaken all, and followed thee; what shall we have therefore?"

Jesus' reply has caused much confusion and contention. Much because we sometimes forget what the context is of this chapter, and the dialog that precedes His answer. We fail to see the importance of right and proper division. "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters. Or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall

be last; and the last shall be first." , v.28-30. Context and harmony with all other passages of Scripture will clear up a world of mistakes people come away with from this passage. To begin with, let's consider those that have followed Him in the "regeneration", "when the Son of Man shall sit in the throne of His glory . . ." This word "regeneration" is used twice in the King James Authorized Version, here and in Titus 3:5. In Titus, it is with reference to the rebirth, which takes place at salvation. But here, this is not the regeneration of an individual's salvation that is under consideration, but the giving of the Kingdom of Heaven to those under the new covenant, to the church. It is especially to the apostles who had followed Him in the transition of the Old Covenant to the New Covenant. As the keys of the kingdom had been taken away from the nation of Israel as the Old Covenant was completed, and the keys of the kingdom were given to the church at the beginning of the church age, Matthew 21:43; 16:18-19; 18:18-20. The apostles, 12 of them, were placed (appointed), first in the church, 1 Corinthians 12:28. In this passage under consideration (Matthew 28:28-30), they are promised to sit upon twelve thrones, judging the twelve tribes of Israel. The church is not Jewish by nature; God is without prejudice concerning the people's racial background, who are a part of His churches. This other "... nation bringing forth the fruits thereof", is the same "holy nation, a peculiar people", who are spiritually recognized as the church of Jesus Christ, a spiritual and royal people, who were also His priesthood. (1 Peter 2:9-10) This was His church, regardless of what physical. Continued on page 8

SPIRITUAL GIFTS

1 Corinthians chapter 13:

Faith, hope, and charity were above all these, and would never cease. (verses 8-13)

Charity never faileth; but prophecy, tongues, and knowledge will vanish away. When and why? When the Bible would be complete, furnishing the churches with the benefit these were only a part of. The Bible would be the complete of what these gifts were individual parts, and never making up the whole of what they needed to do the work of evangelism and then building the church work of the LORD.

"For we know in part, and we prophesy in part." (verse 9) "But when that which is perfect is come, then that which is in part shall be done away." (verse 10)

"When I was a child . . . But when I became a man, I put away childish things." (verse 11) These gifts had their place and purpose until the churches were furnished with the completed Word of truth to guide and direct them. After that, they were to be put away. God withdrew them, they ceased! These spiritual gifts that they were given furnished their carrying out the commission, to evangelize, and they had the ability to teach the all things to church members, until the completed Word came.

"For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (verse 12) When the Bible was completed, their need for knowledge, and the sign gifts, and administrative gifts, were no longer there for the New Testament churches.

"And now abideth faith, hope, and charity . . . (verse 13) As the Apostle Paul, and the other Scripture writers were completing their work for the LORD in providing these epistles to the churches, ending with



Continued from page 2

John's last letter to the churches (Revelation), knowledge and the gifts given for the provision of the churches faded out. (faileth - cease - vanish away) (verse 8)

1 Corinthians chapter 14:

All these gifts were for edifying one another. (verses 5 & 12) Unto edifying? (verses 18-26) By course? Orderly, or let him keep silence. (verses 27-33) Let all things be done decently and in order. (verses 34-40) "Let your women keep silence in the churches." (verse 34) This is a specific statement directly referring to the use of spiritual gifts, and instructing the whole congregation. Under God's direction, it was the responsibility of men to administer and lead out in the distribution (especially in teaching and administering the order within the churches) of truth, whether this be the ministration of church government or in declaring spiritual doctrine. (1 Timothy 2:12; Ephesians 4:8-16)

MISSIONARY BAPTISTS RE-BAPTIZE

CONTINUED FROM PAGE 3

(A) Many people need to be re-baptized, or rather "Scripturally baptized" because they originally thought baptism would save them. (1) This false practice engulfs much of the religious world claiming to be Christian. (2) They prefer to major on such passages as Mark 16:16, which actually teaches the condemning sin is unbelief. a) Also, they rely on Acts 2:38, which teaches that all should repent, and all should receive the Holy Spirit, but only those who repent should receive baptism. b) Further, they like to misapply 1 Peter 3:21, which teaches the resurrection of Christ is vital to salvation, and that baptism is only a figure of salvation.

(B) The baptismal salvation doctrine reduces salvation to a work of man. (1) God's Word declares that salvation is

"not of works". (Ephesians 2:9)

(C) Baptismal salvation teaches that water cleanses us from sin. (1) The Bible teaches that the blood of Jesus Christ cleanses us from all sin. (1 John 1:7)

(D) Baptismal salvation places the preacher, or whoever administers baptism, in the position of mediator between God and men. (1) Paul said that only Christ qualifies as Mediator. (1 Timothy 2:5)

(E) Baptism cannot save a soul (1) It has no such power. (2) Water cannot wash away sin. (3) Baptism is an outward act. (4) Salvation is an inward act. (Romans 8:9-11; Ephesians 1:13)

(F) Philip required immersion for baptism. (Acts 8:36-39) (1) So should we be as careful when administering Scriptural baptism?

" . . . Gave gifts unto men" - Salvation? Atonement? - (1) Apostles (2) Prophets (3) Evangelists (4) Pastors (5) Teachers (verse 11) ". . . For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (verse 12)

Pastors and teachers we have today, they are not miraculous sign gifts. They are part of the administration of government and the order established for His churches. Paul told Titus to ordain elders (pastors) in every city. (Titus 1:5) Paul told Timothy to oversee and set in order men who could teach others faithfully the doctrines of God within His churches. (2 Timothy 2:2) Apostles, prophets, and evangelists were special positions, gifts for a specific purpose and limited time. These men were filled under the direct supervision of the Holy Spirit as Comforter within New Testament churches until the Bible was completed and the special sign gifts were done away. When that happened, these had accomplished their purpose, and were done away with, also.

MISSIONARY BAPTISTS RE-BAPTIZE

WHY DO MISSIONARY BAPTISTS RE-BAPTIZE? Acts 19:1-7

I) Because only true churches have the authority to baptize:

(A) Many people presume all churches and preachers have the right to administer baptism. (1) Such is not the case. a) John the Baptist had Heaven's authority to baptize. (John 1:6, 33; Matthew 21:25) b) Christ certainly had Heaven's authority to baptize, but He chose to do it through His church. (John 4:1-2) c) When Christ left the earth, He gave authority to the servants of His house. (Mark 13:34) d) There should be no doubt what His house is, and one can easily conclude such authority was left with His churches. (1 Timothy 3:15)

(B) Before Christ left, He commissioned, or commanded His churches to continue the practice of baptism. (Matthew 28:19-20) (1) He emphasized He was giving to His churches authority. (Matthew 28:18) a) Three things were specified - making disciples, baptizing disciples, and teaching disciples. (2) Now every true church, those descending from the Jerusalem church, teaching the same truth as the Jerusalem church and practicing the same truth as the Jerusalem church, has that authority.

(C) A false church - one having a dubious origin, teaching false doctrine, and practicing false teachings - does not have any Heavenly authority to administer baptism. (1) That is why Missionary Baptists re-baptize people who come from such churches.

II) Because some were not believers when they were immersed.

(A) Because of erroneous teachings about baptism, and because some

become believers after they are immersed, there is a genuine need to re-baptize, or more correctly, to baptize Scripturally. (1) To be Scriptural, the baptismal candidate must be a believer in Christ. a) John 4:1 states, "Jesus made" disciples before they received baptism. b) Matthew's account of the commission indicates salvation must precede baptism in order for it to fit the Divine order. (Matthew 28:19) (2) This same order prevails consistently in the Scriptures. a) In fact, Mark's account of the commission declares this point clearly. (Mark 16:15-18) b) Acts 18:8 presents this Divine order also. c) First they were believers. d) Then they were baptized.

(B) Moreover, true Baptists re-baptize, or baptize Scripturally, anyone who received baptism when they were not believers.

III) Because some were never immersed.

(A) Some churches do not immerse at all. (1) They sprinkle or pour, and call this baptism. (2) However, the term "baptism" always refers to total immersion. (3) Terms which refer to sprinkling or pouring are never used in the Bible to refer to baptism. a) Consequently, it is erroneous to refer to them as baptism. b) Sprinkling and pouring are human ordinances contrived by human institutions to promote religions of convenience.

(B) The Bible declares that baptism pictures a burial and a planting. (Romans 6:3-5) (1) That this emphasizes the doctrine of total immersion is self-evident. (2) Total immersion pictures all three parts of the gospel. a) There is a death, a burial, and a resurrection. b) No other method presents such a picture. Does 1 Corinthians 10:2 support immersion, or does it allow for sprinkling or pouring? What

about John 3:23? Does it justify immersion, or does it allow sprinkling and pouring?

IV) Because some have received infant baptism.

(A) Some who hold to the practice of infant baptism still practice immersion. (1) They maintain immersion is the only form of baptism. a) However, almost all who practice infant baptism use sprinkling or pouring. (2) In either case, there is a serious error in infant baptism, because the Bible doesn't give the slightest hint of such a practice.

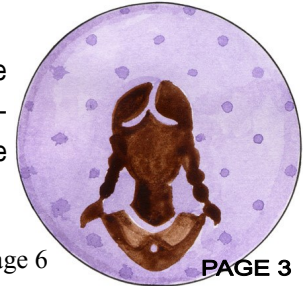
(B) The Bible promotes believer's baptism, as indicated earlier in this lesson. (1) Believer's baptism means two things in connection with this point. a) First, a person must be old enough to be a believer in Christ. b) Second, a person must actually be a believer in Christ. (2) This is the Bible way. a) That was the practice of Paul and Silas. (Acts 16:14-15, 30-33) b) An infant does not qualify for believer's baptism.

(C) Those baptized on the day of Pentecost "gladly received" the Word. (Acts 2:41) (1) Are mere babies capable of this?

(D) John the Baptist didn't baptize infants, because he insisted on repentance and confession of sin. (Matthew 3:2, 6, 8) (1) Infants are not capable of that.

(E) Infant baptism is a product of human reasoning. (1) It stems from a lack of spiritual enlightenment. 2) Consequently, anyone making a profession of faith who received infant baptism should receive Scriptural baptism.

V) Because some were baptized before salvation.



THE LORD'S TRUE CHURCHES ARE ALWAYS LOCAL BODIES

the saved do NOT compose the biblical Body of Christ or a Universal Invisible Church. Please consider some Bible facts and proof why this popular view is so unscriptural and harmful.

First, the Greek word, *ekklesia*, rendered church, in English Bibles, REQUIRES that its members assemble to attend to business. The Greeks used the word to refer to their democratic city governments by called out citizens. The word literally means a called out assembly. But all the saved do not and will not assemble until the work of the LORD's churches is finished at His coming!

Second, Jesus gave orders to His first church for church discipline. (**Matthew 18:15-17**) He also ordered them to begin His age long, world wide, Great Commission work. (**Matthew 28:18-20**) But it is IMPOSSIBLE for all the saved to obey these orders as a functioning body!

Third, Jesus promised to personally build His church. (**Matthew 16:18**) Jesus built His first church during His earthly ministry as recorded by the Gospels. It was local and it assembled! Jesus continued to build it and its successors after His ascension, as **The Book of Acts** tells. Jesus still joins and knits members of each church body together. (**Ephesians 4:15-16**) Jesus invites all who come to Him for rest, (salvation) to take His

building His churches). (**Matthew 11:28**) He warns, "Except the LORD build the house, they labor in vain that build it." (**Psalms 127:1**) He said, ". . .without me ye can do nothing." (**John 15:5**) The Bible says His work is PERFECT. (**Deuteronomy 32:4**)

From these facts it follows that Jesus NEVER builds but one kind of church, e.g. a local assembly of the same kind as His first church. (**Ephesians 4:4** affirms there is but one such body.) It is the kind of His own perfect design, doctrine, and practice.

It also follows that Jesus does not own, head, or authorize His work being done by the different man-made religious bodies and certainly not by all the different kinds of them put together! (There are some good saved people in the various man-made religious bodies. God, of course, will use their teaching and preaching of Bible truths while but the devil uses their false teachings.)

Fourth, in keeping with God's design of all life to reproduce after its own kind, Jesus worded the Great Commission to require each church to teach its disciples to do everything He commanded. That order makes clear His intent for His churches to reproduce in kind, after His first church. (**Ephesians 4:4-5** affirms there is but one faith, one LORD, one baptism.)

Fifth, since **Ephesians 4:5** declares there is but ONE kind of body, faith and baptism, THERE CANNOT BE

TWO or more! Thus the LORD's church CANNOT be both local and universal! Furthermore, there can now be no baptism but the water baptism commanded by Jesus in the Great Commission! So the popular view of **1 Corinthians 12:13**, that the Holy Spirit baptizes each new saved person into a universal body or church of Christ, IS FALSE! It must be rejected for contradicting the Scriptures mentioned above! More proof of this is seen as the chapter proceeds to compare Christ's church body to the human body and concludes by affirming that the church of Corinth is a body of Christ! (**1 Corinthians 12:27**)

Sixth, four times the Bible refers to local churches as "the whole church". (**Acts 5:11; 15:22; Romans 16:23; 1 Corinthians 14:23**) Thus, local churches are not parts of a larger whole church or body.

Seventh, the LORD's church is described as the pillar and ground of the truth. (**1 Timothy 3:15**) This would be meaningless if all religious people, and bodies calling themselves Christ's with their diverse, contradictory, and unbiblical doctrines and practices together, compose the LORD's Church!

Eighth, the word rendered "church", in English Bibles, is mainly used to refer to a particular local assembly, or in the plural to refer to a plurality of local assemblies. Less often it is used abstractly referring to each and every true church. That use should no more be read to mean a great universal church than to read,

"which was first the chicken or the egg?" as meaning a great universal chicken and egg!

Ninth, the false idea of a larger than local universal church came from the Catholic Church. The word Catholic means universal. The name deceived many to think (as the Pope recently affirmed!) you have to be a member of the Catholic State Church to go to Heaven. Catholics thought of their church as a universal visible body. The Protestant Reformation resulted in many Protestant State Churches which gave rise to the idea of an invisible universal church. Both kinds of State Churches think of all persons in their states as belonging to their Church, an idea very foreign to the New Testament!

Tenth, nearly all English Bible Translations were greatly influenced by the earlier translations of Catholic scholars. For instance King James ordered his 54 Catholic Church of England scholars to keep the old ecclesiastical words. The word "church", was coined after the older word, *kirk*, that referred to a meeting place. Had it been rightly translated, assembly, it might have overturned the State Catholic Church doctrine. For the same reason the word baptism, was transliterated, instead of being translated, immerse. Several other examples of bias could be offered, but these will suffice.

Is this making a big deal of a minor matter? What harm can it do to teach all the saved compose the Body of Christ, a Universal Church?

NO! It is not a minor matter to

MUCH HARM is the sure result of doing so!

First, because teaching things which contradict the Scriptures leads those taught to believe lies and tolerate beliefs which contradict the Bible. **Psalms 11:3** asks, "If the foundations be destroyed, what can the righteous do?"

Second, misuse of Bible terms to teach things against the Scriptures directly disobeys the clear command of God's Word. **1 Peter 4:11** commands, "**If any man speak, let him speak as the oracles of God.**" The italicized words were intended by the translators to supply the understood imperative verb. Omission of such verbs in Greek gives stronger emphasis to the command or statement.

This does not mean we may do nothing but quote the Bible. It does mean we must never misrepresent God's Word! It means what we say must be in harmony with the Word of God. This precept must not be taken lightly. God has let it be known that to twist, add to, or take away from His Holy Word is a most serious offense! (**Revelation 22:18-19; 2 Peter 3:16**)

Third, teaching that everyone is placed in the Universal Invisible Church or Body of Christ when they are saved, results in many of them having nothing to do with the LORD's true churches. It results in many of God's children not joining a church. It results in others taking membership in religious bodies which promote doctrines and practices conflicting with the true doctrine and practice of His New Testament

Son and Holy Spirit as surely as good parents are grieved when their children join false teaching religious bodies.

Fourth, to reach or imply that the LORD Jesus is head over all kinds of man-made religious bodies with their heretical and conflicting doctrines terribly misrepresents Him Who is Holy and True! God does not sanction sprinkling or pouring for baptism. He is opposed to baptismal regeneration and all other forms of works for salvation. To make the Body of Christ up of all believers, including many who support man-made organizations teaching such soul damning heresies, is a SLANDEROUS, MISREPRESENTATION of the Holy and True Savior. Oh, be careful little tongue, what you speak!

These Bible facts and proofs are not set forth to offend or condemn. We gladly share them in love for the LORD and souls for whom He died who otherwise might be victims of Satan's deceptions. Do not count us enemies for telling the Bible truth about this sensitive subject. No compromise of truth or sanction of false teaching is possible in true fellowship with Christ, His disciples, and churches.

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