

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

KJV

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“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

January 2023

What Is Fellowship?

It has been said that fellowship is defined as “two-fellows-in-a-ship”. This is a carnal definition, but it does give us a picture of the physical description of fellowship. Let us consider the Biblical example of fellowship.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1:6-7

This Biblical definition shows us God’s desire for us to have fellowship with Him and then that fellowship is what our fellowship with one another is to be based on. However, as we see that God has a strict standard for fellowship with Him. The question then is, do we have that same strict standard for our fellowship with one another?

Let’s consider what examples we see in the Scriptures concerning fellowship.

“Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first

gave their own selves to the Lord, and unto us by the will of God.” II Corinthians 8:1-5

Notice here that the churches of Macedonia cooperated to send support to Bro. Paul as he was sent out to do missionary work. This is described in the Scriptures here as “*fellowship*”. In this case, these churches, Bro. Paul and the church at Antioch that sent him out were in agreement doctrinally with the faith that was once delivered to the saints and fellowshiping together. By their cooperation together, this signified that they were in agreement together doctrinally with one another. Thankfully, their agreement was based on the truth of God’s Word, but cooperating together showed their agreement with one another even if they had been differing doctrinally.

“Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.” Acts 16:1-5

On this occasion, Bro. Paul took Bro. Timothy along with him because he was recommended by brethren

that Bro. Paul knew were standing for the faith once delivered to the saints. As they continued on their journey, their ministry included contending for this same faith and establishing that faith in the churches throughout their journeys.

“I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus’ household. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.” Romans 16:1-15

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Notice in this passage these brethren that Bro. Paul is “*fellowshipping*” with are in agreement with the faith once delivered to the saints. These are brethren that Bro. Paul knows and agrees with their stand and doctrine. Bro. Paul is aware of their stand and faithfulness to the faith once delivered to the saints. These brethren are ones that have labored and stood for the Word of God in its purity.

“For God is not *the author* of confusion, but of peace, as in all churches of the saints.” I Corinthians 14:33

In accordance with this verse, we must not declare confusion in our doctrine and practice as the Lord’s, local, New Testament churches. If we find our self in a “*boat*” with those that do not continue in the faith once delivered to the saints, are we in “*fellowship*” with God? Remember, God is light and in Him is no darkness at all. Do we desire to be in fellowship with God over man? Let’s see what the Scripture has to say about “*fellowshipping*” with those that do not adhere to the faith once delivered to the saints.

First of all, Jude 3-25 says, “**Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These**

are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

Notice, the Spirit through Bro. Jude admonishes these brethren to contend for the faith once delivered to the saints. They are warned that there will be those that creep in and will try to lead them astray with false doctrine. They were told that “*feasting*” with these that carry false doctrine would cause their own garments to be spotted.

What is fellowship based on? By the Scriptures we can see that true fellowship should be based on the Word of God and agreement with the Scriptures. However, so called “*fellowship*” is when a person or a church cooperate showing that they are in agreement with one another. This cooperation can be shown by attending meetings together and agreeing with the activities that occur there. “*Fellowship*” can also be demonstrated by exchanging letters with another church. Church letters are recommendations of an individual from one church to another. This letter also signifies that the sending church is recommending the receiving church to the individual leaving their membership. “*Fellowship*” can also be demonstrated by participating and using members of a church in activities or ministries of another church. All of these things show agreement together. If one church stands on a doctrine contrary to the Scriptures and another church “*fellowships*” with them, even if they do not agree doctrinally, they are signifying “*agreement*” by fellowshiping together with them.

“**And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.**

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: *Which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it

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pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." Acts 15:1-40

In this passage we see one church or members of the Jerusalem church, practicing or promoting unsound doctrine. When brethren from the Antioch church heard of it, they went back and told it to the church at Antioch. The church then sent them to Jerusalem to admonish the Jerusalem church of their error in the Scriptures.

When the brethren from Antioch came to the Jerusalem church, the Jerusalem church had a meeting to consider the matter. There was much "disputing" over this false doctrine. By the end of the meeting, the whole church at Jerusalem had agreed on the truth of God's Word that circumcision was not a part of salvation and they wrote letters to the sister churches declaring their doctrinal stand according to the Scriptures. They sent those letters by messengers from the church to declare the "same things by mouth".

When the letter came to the Antioch church, they rejoiced for the restoration of fellowship and the doctrinal soundness that came from the meeting in Jerusalem. This example shows us that every church is independent, but that cooperation and fellowship together also causes churches to be interdependent as well. If one church is practicing or preaching heresy, it affects the churches that cooperate together with them.

After this meeting, this passage also shows us that there was a division among Paul and Barnabas because of a compromising brother. John Mark had compromised and left off the work and Paul did not want to "fellowship" with this compromise. This caused a division between Barnabas and Paul.

Paul was then recommended by the church to continue on with his work by the authority of the Lord through the church at Antioch. We see in the book of Galatians that Barnabas was carried away by this false doctrine that was being promoted by some in the Jerusalem church. The church at Antioch, and Paul as their missionary, took a stand against this error and would not continue with Barnabas as a result of this heresy.

Why? It is because if you continue to "cooperate" with someone in error, you become a partaker of their evil deeds as the Bible clearly teaches. Jesus desires His New Testament churches to be without spot and blemish. God did not tolerate Israel compromising with false doctrine and Jesus will not tolerate it from His espoused bride, His New Testament churches.

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:27

Bishop—A Husband of ONE Wife!

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;" 1 Timothy 3:2

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." Titus 1:6

God, through the Apostle Paul, has on two occasions said that a bishop is to be the husband of *one* wife. Let's consider the word "one". It is a Greek word, *mia*. According to *Vine's Expository Dictionary of New Testament Words* the word *mia* is translated as *one* or *first*.

The word *mia* is translated into English as *first* in the following passages. This is the same word *mia* as used in many other passages that have been translated to English as *one*. Context and language dictates the translation of this word, however, it never means "more than one" or even "one in contrast of another". *Thayer's Greek-English Lexicon of the New Testament* explains that if you mean one and only the first one, you would use the word *mia*. If you mean one of many or one in contrast of another, then you would use the word *eis*. The word *eis* is not used in either of the passages dealing with the qualifications of a bishop.

"Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them." Luke 24:1

"Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come." 1 Corinthians 16:2

"A man that is an heretick after the first and second admonition reject;" Titus 3:10

No example can be found in Scripture to verify that God has ever excused a man having more than one living wife. The Word of God teaches that a man should only have one wife. The Scriptures verify this by example, commandment and teaching.

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matthew 19:5-6

"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render

unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, *and* not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife." 1 Corinthians 7:2-11

1 Timothy 3 goes on to say that if this bishop and this *one* wife have children, that his household is to be subject to his rule. That shows a lot of responsibility on the part of the bishop, namely that he rule his own house well. It is also understood that a household is still subject to this man's rule even without children.

"One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" 1 Timothy 3:4-5

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing." Ephesians 5:22-24

If a man is able to keep his own house from falling apart, then he should be able to take care of the house of God. If he is not able to do this, then he cannot be ordained as a bishop. The point in this is if a man has been divorced and remarried while his first wife is alive, then this man has two families. God still recognizes the first covenant that was made with the first wife and then was broken. When the man remarries, he has now made another covenant, but the first is still recognized by God. Thus signifying the act of adultery not being the physical act, but the breaking of the marriage covenant.

"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, thou hast

well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.” John 4:15-18

Notice in this passage that Jesus recognized all five of the woman’s husbands that she had married and then divorced because He did not recognize the man she was “living” with as a husband. She had not made a public, legal covenant in marriage to the man with whom she was currently living. The physical act between a man and a woman does not constitute a “marriage”. Mary and Joseph were married **before** they came together.

“Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS.” Matthew 1:24-25

No where in the Scriptures does God condone divorce and remarriage, except in the occasion where the espousal commitment was broken under the law. If a woman, or man for that matter, had been espoused as a virgin and on the wedding night they were found not to be so, then divorce and remarriage was allowed that first night after the discovery.

“When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife.” Deuteronomy 24:1-2

In the “modern” day we live in with so-called modern conveniences, there is almost no way of “proving” this as they did under the law. (However, God still expects a man and a woman to be virgins on their wedding night.) This is the only occasion where God allowed divorce and remarriage. It was for fornication found out on the wedding night. When you look at the Scriptures in Deuteronomy 24, we will see that even in this occasion, God did not allow the second marriage to divorce and remarry.

“And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.” Deuteronomy 24:3-4

Notice in this passage the first husband could not remarry his first wife even if her second husband had died. She was still a twice divorced woman and this was considered “defiled” in the eyes of God. Why? The Scriptures are clear that if a man takes a woman to be his wife who is divorced,

she and he have committed adultery. Again this is not the physical act, but the act of breaking that marriage covenant. The physical act of adultery is being untrue and unfaithful to the vow you made to your wife, which she is too be your one and only. When you vowed to stay married to her until death and you are unfaithful physically you are breaking the covenant to your wife. When you break that marriage covenant by divorcing and remarrying you are not keeping the covenant and vow to remain married to your wife until death you do part. In this case, the physical act of adultery can be repaired by repentance and renewed faithfulness to your marriage vow. In the act of divorce and remarriage, we see that this act cannot be repaired because the breaking of the first covenant by remarrying cannot be undone.

“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.” Matthew 5:31-32

If a man divorces and remarries another, he is not blameless. If he marries a woman that has been divorced, he is not blameless. Consider the Scriptures teaching about widows and God’s teaching concerning marriage.

“Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.” I Timothy 5:1-14

Notice that a widow “indeed” has been the wife of one man. This is not the same word as used in the qualifications of a bishop. However, when you read the context of this Scripture, this is an “aged” woman and has had only one husband.

She will not be tempted to be drawn away by the lust of her flesh.

This teaching has nothing to do with the forgiveness of sin. God does and will forgive sin when we come to Him in humility and repentance. However, repentance and forgiveness of sin does not remove the penalty of sin except in the eternal damnation from Hell. The penalty of sin still affects us even after we have been forgiven. For example, does a drunken man who loses his finger due to an accident suddenly regain his finger when he repents? Did David’s son live after he repented? Does a man or woman who divorces, remarries and repents suddenly become unaware of their previous spouse? The answer to all of these examples is no! Forgiveness of sin does not remove the penalty of sin. A man who divorces and remarries can be forgiven, but he cannot meet the qualifications to be ordained as a bishop. He cannot continue to meet the qualifications if he was ordained before he was divorced and remarried. A man cannot meet the qualifications of being blameless if he marries a woman who has been divorced. The Scriptures are clear he cannot be blameless because he has broken another’s marriage covenant.

“Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.” Luke 16:18

The bottom line of the qualifications of a bishop **must** be met for God to approve of an ordination. If a man does not meet those qualifications, he is also not qualified to administer Scriptural baptism. If a man is not ordained according to the Scriptures then if he administers ordinances, they will become null and void. If God does not approve then our work is done in vain. A work for God **must** be done according to the Scriptures. Unscripturally ordained men are sadly filling up the Lord’s New Testament churches with unscriptural baptism. Thus, individuals’ and churches’ bridal relationships are at stake.



“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.” II Timothy 2:1-5

