

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

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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

July 2025

What Kind Of Baptist Are You?

“Remove not the ancient landmark, which thy fathers have set.” Proverbs 22:28

“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.” Jude 3-4

As we read these Scriptures it must come to our minds that compromise is compassing many of the Lord’s, local, New Testament churches. The title asks a question about what kind of Baptist are you. This is a question that must be examined in the light of the Holy Scriptures or else we will interject our own humanistic opinions and thoughts into the answer.

As we have considered, heard from, and looked into many of the Lord’s churches throughout the United States, we have found that there is a war against truth. This war is being won by “off-breed Baptists” becoming pastors in the Lord’s

churches and bringing damnable heresies, corrupting the Bible doctrine, which is true Baptist doctrine.

To begin with, we must first consider the origins of Baptists. We know that the Lord’s, New Testament churches have not always been referred to as “Baptists”, but their lineage, doctrine and practice show that they were true Baptist churches of the Lord.

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Matthew 16:18

Jesus promised His churches would not go out of existence. He started His first church and that church then would produce another church after its kind. This “law” of reproduction is present in every facet of our lives. “Like begets like”. A church, as we see in the book of Acts, then must come from another local church, not a body of men, a board, or a group of men. True Baptists follow this Bible example and teaching as found in the Scriptures.

The Southern Baptist Convention began as a direct result of the work of Adoniram Judson and Luther Rice. These two men were Congregational Church missionaries. In 1812, they were sailing for India to do missionary work for the Congregational Church. While on the journey, Adoniram Judson studied baptism in the New Testament and became convinced of the “Baptist” position of baptism. He and his wife were baptized after landing in India in September of 1812 by an English Baptist minister. In November of 1812, Luther Rice was also baptized because he became convinced of the “Baptist” position of baptism in the Scriptures. (Encyclopedia of Southern Baptists, Vol. 1 pg. 713; Ibid, Vol. II, pg. 1165; Baptist Heritage Abandoned by I. K. Cross; Contending for the Faith by Robert Ashcraft)

When Luther Rice returned to America in 1814, he wanted to set up a plan to raise money to support Adoniram Judson for his “missionary” work. Luther Rice worked to establish the Triennial Convention for this purpose. Adoniram Judson wrote, “Should there be formed a Baptist society for the support of a mission in ‘these parts’ I should be ready to consider myself their missionary.” The convention was to consist of delegates, not to exceed two in number, from each missionary

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society and other religious bodies of Baptists contributing at least \$100 a year to the work of the convention.” (Ibid, Vol. ii, pg. 1427; Baptist Heritage Abandoned by I. K. Cross; Contending for the Faith by Robert Ashcraft)

As you can see, the roots of the Southern Baptist Convention began with this Triennial Convention that was not just made up of local, church delegates, but any “Baptist group” that contributed the required stipend. (Baptist Advance, pg. 30) Remember, this man was a Congregational Preacher and missionary two years prior to establishing this convention. This beginning was rooted not in local, New Testament, church work, but the work of the convention made up of any that would contribute the required \$100 yearly contribution. This is the “Preamble” to the Constitution for the Triennial Convention: “We the delegates from Missionary Societies, and other religious bodies of the Baptist denomination, in various parts of the United States, met in Convention, for the purpose of carrying into effect the benevolent Intentions of our Constituents, for organizing a plan for eliciting, combining and directing the Energies of the whole Denomination in one sacred effort, for sending the glad tidings of Salvation to the Heathen and to nations destitute of pure Gospel light, do agree to the following Rules of fundamental Principles...” (Contending for the Faith by Robert Ashcraft)

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.” Matthew 28:16-20

In these Scriptures, we see that Jesus is with His called out disciples, His church. (This is the same group that He observed the Lord’s Supper with after Judas left in John chapter 13. In the Gospels of Matthew and Mark, when they observed the Lord’s Supper, we see clearly the written occasion of Jesus singing, fulfilling the prophecy of Psalm 22:22. In Hebrews 2:12, the New Testament reveals that He sang in the midst of His church.) He never relinquishes His authority or power. He only charges them to go with His power to accomplish the work by “whatsoever” He had commanded them. They were only to work under His power when they were doing it according to His Word.

The Lord’s work is always accomplished, according to the Scriptures, through His local, New Testament churches. We see clearly in the Scriptures that churches did fellowship together and work together, but the local church was always the one doing the work by Christ’s authority, not the “group” of fellowshiping churches. This Triennial Convention was where the roots of the Southern Baptist Convention began.

In 1845, the divisions amongst the representa-

tives in the Triennial Convention came to a head. In Augusta, Georgia, the formal separation began over the representatives in the south wanting to support slavery and they wanted the convention to have a centrally controlled organization. Thus, formerly forming the Southern Baptist Convention without consultation or reference to any local bodies of churches. (Baptist Heritage Abandoned by I. K. Cross) Dr. Gambrell, one of the Southern Baptist Convention’s spokesmen, has been quoted as saying that they “use common sense and judgment in carrying out the commission”. Using common sense and judgment CANNOT override the authority of Jesus Christ as taught in the Scriptures. (Baptist Heritage Abandoned by I. K. Cross; The Truth About Conventionism by I. K. Cross; The Southern Baptist Convention by W. W. Barnes)

“Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.” Ephesians 3:21

Again, the Scriptural way of accomplishing God’s work is through a LOCAL, NEW TESTAMENT CHURCH, not a convention. Common sense and judgment does not supersede the authority of Christ through His local, New Testament churches. That is where glory is given to God, not through a convention. God’s way is without confusion because it is done by the Scriptures.

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

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all.” Ephesians 1:17-23

If Christ is the Head of every local, New Testament church, and He is, then He must be the source of all the work of the local church, not a convention, or board of men. This seed of “conventionism” was around long before the Southern Baptist Convention and was unscriptural from its beginning. William Carey in England in 1792, proposed to the Northhamptonshire Association of Baptist Ministers to form a missionary society in order to do mission work to “attempt the conversion of the heathen”. Thus the Baptist Missionary Society was formed taking away the commission’s work from the local, New Testament churches

and putting it in the hands of a group of men. (A History of the Church by Charles Goodrich; The Truth About Conventionism by I. K. Cross)

Dr. Lansing Burrows, a well-accepted man by the convention, has been quoted as saying, “The Triennial Convention, as it was called, was not started by the churches as such, but by individuals who found the cause of heathen nations lying close upon their hearts... The principle, however, remains as at the first, that this really is a combination of personal and individual effort rather than the united efforts of the churches as such.” (What’s the Difference? By J. E. Cobbs; The Truth About Conventionism by I. K. Cross)

“For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.” I Timothy 2:3-4

“And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ.” Acts 18:24-28

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.” Acts 19:1-7

As we see in these previous Scriptures, even though Apollos was saved and had Scriptural baptism, his zeal and heart felt conviction to see “the conversion of the heathen” was not an acceptable way to accomplish a work for the Lord. Aquila and Priscilla had to teach him more perfectly the way of the Lord. Paul had to “redo” Apollos’ work because it was not done under the authority of Christ through a local, New Testament church. So no matter how “convicted” and “concerned” individuals are about the “Lord’s work”, it is not, cannot, and never will be the “Lord’s work” unless it is done through a local, New Testament church. Therefore, doing away with the idea of a “convention”, board of men, group of preachers, or anyone trying to do a work separate from the Lord’s way, through His local, New Testament churches.

“To God only wise, *be* glory through Jesus Christ for ever. Amen.” Romans 16:27

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.” Colossians 1:18

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Acts 20:28

Truly there can be no substitute Scripturally for the Lord’s work to be accomplished by and through a local, New Testament church. This work cannot be done more “efficiently” outside of the Scriptures, for then it is no longer the work of the Lord but the work of man.

The Southern Baptist Convention was started with churches, and other Baptist groups representing, that had already begun to compromise. In its origin, in 1845, completely removed Christ from being the Head of each local, New Testament church when they put the authority for organizing and officiating the work into the hands of a board of men. By 1909, there were already many changes being made to move from representation to boards and committees being in charge fully.

Robert A. Baker, 1910-1992, a Southern Baptist Convention historian, writes:

“As early as 1909 it had been recognized that the character of the Convention was already being altered by the substructure of boards and committees.”

The Religious Herald of 1910, which began as a Southern Baptist Convention newspaper, ran an editorial that read:

“It must be frankly admitted, however, that the real work of the Convention is no longer done by the Convention itself. It is practically impossible, with the present organization and methods, and in the physical conditions in which the Convention is frequently forced to meet, to deliberate about anything. So it has come to pass that rapidly to the place, if we have not already reached it, when we must rely wholly upon the Boards and standing committees to do our thinking for us. This is to some extent both desirable and inevitable.” (The Religious Herald of Virginia, May 1910; The Southern Baptist Convention and Its People; Contending for the Faith by Robert Ashcraft)

When the Southern Baptist Convention formed in 1845, the remaining representatives of the Triennial Convention continued in their “endeavors”. In 1907, the Triennial Convention reorganized as the Northern Baptist Convention. (This Convention reorganized as the American Baptist Convention in 1950.) The Northern Baptist Convention claimed to have no power over the local churches, and each was to be independent and autonomous. However, when you read the following points, you will see that their articles of agreement state otherwise:

“First, the Convention instituted the Unified Budget, which paralleled the Cooperative Program in the Southern Baptist Convention. Second, the Convention defined a cooperating society in

such a way that the Convention virtually controlled all major expenditures and all the constituencies. This had the effect of abolishing the autonomy of the member churches. Third, the Convention provided for affiliate organizations such as independent state organizations, but immediately ‘captured their offices’.” (Contending for the Faith by Robert Ashcraft)

So in both the Southern and Northern Baptist Conventions we see that Jesus as the Head of each local, New Testament church is not being recognized, but a board or group of men. This negates and removes the authority of Christ through His local churches and directs confusion based upon man’s ideas of “efficiency” and “practicalities”. How can this be the “work” of God when He is being replaced?

“Endeavouring to keep the unity of the Spirit in the bond of peace. *There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.*” Ephesians 4:3-6

In the day that we live in, there are a plethora of “Baptists” so-called. It is important to find out where they came from. Therefore, it must be seen clearly that churches coming from the Southern Baptist Convention or Northern Baptist Convention are not Scriptural. They are out of order from their origin because their authority came from a board or group of men and not Jesus Christ through a local, New Testament church.

Soon, the Northern Baptist Convention began to have its own divisions amongst their representatives. In 1919, some in the Northern Convention began to call for a “fundamental” movement. They wanted to stand against the movement to rationalism and materialism. The Northern Convention had just put four actions in place that left the conservative group uneasy. They were:

- 1) The New World Movement to raise 100 million dollars
- 2) Formation of the General Board of Promotion to oversee the Northern Baptist Convention work
- 3) Launched a denominational newspaper, “The Baptist”
- 4) Voted to join the Interchurch Movement

This led to a Fundamentalist Fellowship of the Northern Baptist Convention in 1920. They would meet annually before the Convention meeting to discuss “strategy” and line up votes to try to gain control in the Northern Baptist Convention. In 1933, a number of the “fundamental” churches left the Northern Baptist Convention and formed the General Association of Regular Baptist Churches. The other Fundamental Fellowship representatives that stayed in the Northern Baptist Convention, later, in 1943, formed the Conservative Baptist Foreign Mission Society in protest against the convention’s mission policies. This ultimately led to the formation of the Conservative Baptist Fellowship in 1946, replacing the Fundamentalist Fellowship. (Contending for the Faith by Robert Ashcraft)

By 1917, J. Frank Norris was leading a “Fundamentalist” movement in the Southern Baptist Convention as well. He was a “militant” fundamental “Baptist” in Texas, known as the “Texas Cyclone”. His movement in the Southern Baptist Convention continued until 1931 when he called together about 100 pastors to form a “Premillennial, Fundamental, Missionary Fellowship”. This would morph into the World Fundamental Baptist Missionary Fellowship and then eventually the Baptist Bible Fellowship in 1950. (Contending for the Faith by Robert Ashcraft; Our Biblical Baptist History by Weaver and Combs)

In 1934, John R. Rice, another Southern Baptist Convention preacher, joined forces with J. Frank Norris in the Fundamentalist movement. In 1940, he resigned the church he was pastoring and decided to devote his entire energies to evangelism and writing. Rice was a great influence in advancing the Fundamentalist Baptist movement, but again, remember where their roots came from.

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” Matthew 7:16-20

In 1946, the Conservative Baptist Association of America was formed from a split in the Northern Baptist Convention. The Baptist Bible Fellowship represents the moderate wing of the Southern Fundamentalism, while the Conservative Baptist Association represents the conservative wing of Baptist Fundamentalism. The World Baptist Fellowship, the remnants of the old Norris movement, reflects the “militant” Southern Fundamentalism with the General Association of Regular Baptists being the northern counterpart. (Baptist Heritage by H. Leon McBeth; Contending for the Faith by Robert Ashcraft)

In all of these groups, we see the “roots” of their beginnings in compromise and heresy. Heresies that have only continued to grow and now permeate into the Lord’s, New Testament churches. As men from these denominations and/or seminaries/colleges have crept into the Lord’s churches and become their pastors, we see these heresies being brought in as well.

“But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” II Corinthians 11:12-15

First of all, let’s consider the roots of these organizations. The Triennial Convention was first

formed from the work of a man working for a missionary society, not a local church, with representatives from any other so-called “Baptist” group. Then when the Southern Baptist Convention was established in 1845, from the split in the Triennial Convention, it was called for that the representatives should go back and consult their local churches before an official vote for organization was cast. It was overwhelmingly denied and they voted on the spot to organize the Southern Baptist Convention without approval or authority from any local church. (The Battle for Baptist History by I. K. Cross; Contending for the Faith by Robert Ashcraft; The Truth about Conventionism by I. K. Cross)

“And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.” Acts 19:14-16

In this passage, we see that Jesus is the Authority, and Paul was working under the authority of Christ through the Antioch Church, but these other men had no authority to carry out the work of the Lord. Even the devils know where the authority for the work of the Lord is. Where does the authority of Christ come through in the Lord’s work? It is not in a society, a single man, or a group of men! It is only through one of the Lord’s, local, New Testament churches.

The Baptist Bible Fellowship is more of a fellowship of pastors and not churches. Their “fellowship” is open to any “Baptist” pastor of a supporting Baptist church believing in and adhering to the Word of God, on the basis of their Articles of Faith. They believe that pastors represent the highest executive authority in their “fellowship”. Their Missions Committee formulates the changes in mission policies to be approved by the State Representative, which is a pastor of one of the churches in their state fellowship. The Mission Field Representatives have full responsibility for administration of all mission policies. Their large emphasis is on “church planting” in their “mission work” but done through the Mission Field Representative. Again, it is not in a local church, but a pastor. (Article four on Affiliation in the By-Laws of the Baptist Bible Fellowship; Contending for the Faith by Robert Ashcraft)

Independent Fundamentalism was founded upon more of a mind-set than a set of beliefs. It included attitudes as much as beliefs. The bed-rock doctrine for Fundamentalism is the premillennial doctrine. This was the basis for J. Frank Norris leaving the Southern Baptist Convention. When the Convention refused to write this into their first major confession of 1925, it was the “last” straw for J. Frank Norris. Another key word for Fundamentalism is “independent”. Even though the Bible teaches both of these doctrines, the Fundamentalist movement is based on a militant spirit. (Our Biblical Baptist Heritage by Weaver and Combs; Contending for the Faith by Robert Ashcraft; The Baptist Heritage by H. Leon McBeth)

“Behold, I send you forth as sheep in the midst

of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name’s sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Matthew 10:16-28

The General Association of Regular Baptists believe that the word “ekklesia” several times in the Scriptures is referring to a vast “Universal Church”. They believe that one becomes a part of the Universal Church by being born again and baptized into the “Body” by the Holy Spirit. They also believe that the origin of “Baptists” was from the Protestants. (Confidently Committed by Virgil Bopp published by Regular Baptist Press, owned and operated by the GARB; The Battle for Baptist History by I. K. Cross)

This is by no means exhaustive on the latter day “Baptists” but it does give you a general view of where they came from. True, New Testament churches have not always borne the name of “Baptist”. However, they can be recognized by their lineage, doctrine and practice. As you can see by the evidence shown in this article that the Southern Baptist Convention, its roots from the Triennial Convention, and the others that came from a split in them, are not truly Biblical Baptists. These “Baptists” were started in error and have continued to error because there has been no repentance of the error. When false doctrine is allowed to continue, it only leads to more and more false doctrine.

For example, the Southern Baptist Convention in its origin believed in a local church. However, now they have adopted the universal church idea. The Southern Baptist Convention’s Annual Meeting was held in Oklahoma City, May 17-21, 1939. On pg. 115 of the minutes of that meeting, “...We hold that the church of Christ, which in the Bible is called the ‘body of Christ’, is not to be identified with any denomination or church that seeks to exercise ecclesiastical authority, but includes all the regenerated whoever and wherever they are, as they are led by the Holy Spirit. This church is a body without formal organization, and therefore cannot enter into contractual relations on any basis with the state.” (Southern Baptist Historical Library and Archives; Baptist Heritage Abandoned by I. K. Cross)

“And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword

with two edges; I know thy works, and where thou dwellest, *even* where Satan’s seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.” Revelation 2:12-17

So the question remains, “What kind of Baptist are you?” The next question to ask is, “What kind of Baptist are you fellowshiping with?” You see God holds us accountable not only for our doctrine and practice, but also for those that we fellowship with.

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” II John 7-11

Consider this, if a man goes to a Southern Baptist College to receive a Bible degree, what kind of doctrine will he be taught there? If a man goes to a Bible Baptist College for a Bible degree, what kind of doctrine will he be taught there? If a man goes to a Protestant Bible College for a Bible degree, what kind of doctrine will he be taught there? The answer to all these questions is that **he will not be taught the Bible truth of true Baptist doctrine** at any of these colleges. Jesus left the responsibility of teaching the Bible truth of true, Baptist doctrine to His local, New Testament churches. He will not be a Landmark, Missionary, Baptist, Bible man! So what kind of a pastor will he be?

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always, even* unto the end of the world. Amen.” Matthew 28:20

“This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 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?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” I Timothy 3:1-6