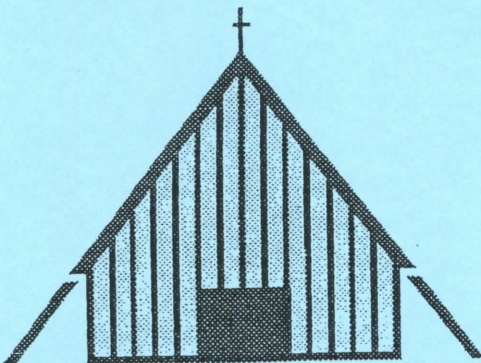
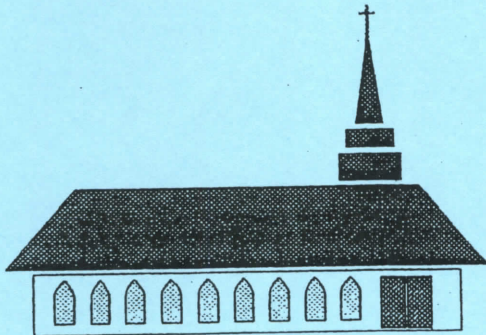
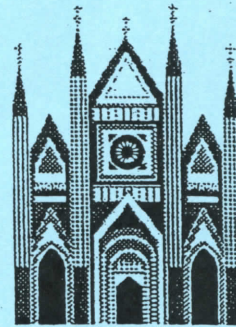
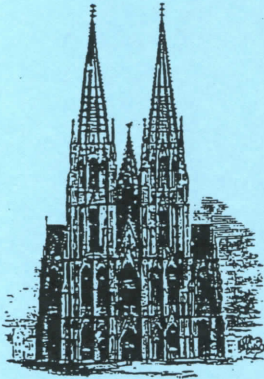
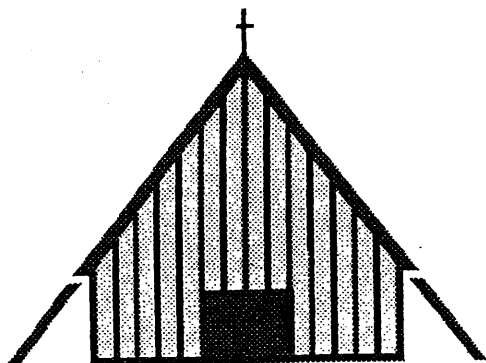
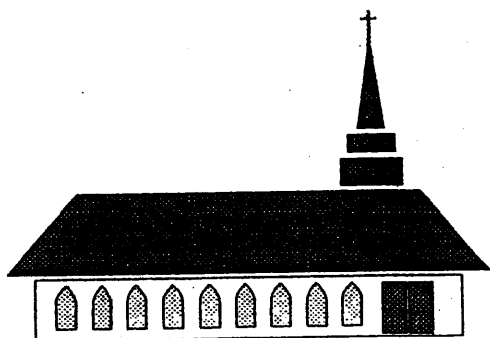
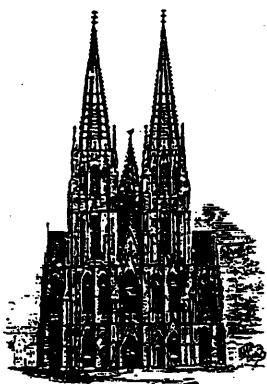
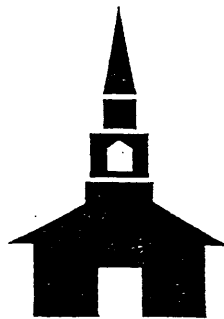


The Truth about the Church



Manfred E. Kober, Th.D.

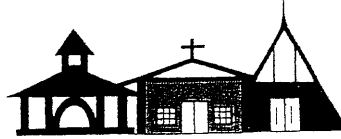
The Truth about the Church



Manfred E. Kober, Th.D.

The Truth about the Church

DOCTRINE SEMINAR, Winter 2022



with Manfred E. Kober, Th.D.

According to the Apostle Paul, the first benefit of Bible study is **doctrine** or **sound teaching** (2 Tim 3:16). Doctrine gives **content** and **conviction** to one's beliefs. Join us for an interesting study of the **doctrine of the church**. No major biblical doctrine seems to be beset by more divergences of opinion than this doctrine, whether it be the commencement of the church, the nature of the pastorate, the mode of baptism or ecclesiastical separation. Come and discover biblical answers to your questions!

Tue., Feb. 1 1 A. **Introduction to Ecclesiology**
 B. **The Definition and Distinctives of the Church**

Tue., Feb. 8 2 A. **The Local Church: Its Organization**
 B. **The Local Church: Its Officers**

Tue., Feb. 15 3 A. **The Case for the Singularity of Pastors**
 B. **The Case for the Singularity of Pastors**

Tue., Feb. 22 4 A. **Deacons, Deaconesses and Trustees**
 B. **Church Ordinances: Definition**

Tue., Mar. 1 5 A. **Baptism: Its Meaning**
 B. **Baptism: Its Imperative**

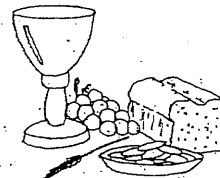
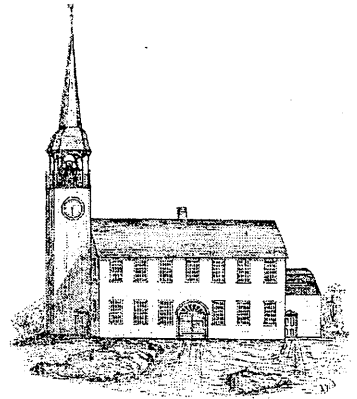
Tue., Mar. 8 6 A. **The Lord's Supper: Its Symbolic Significance**
 B. **The Lord's Supper: Prerequisites for Participation**

Tue., Mar. 15 7 A. **Church Government**
 B. **Baptist Distinctives**

Tue., Mar. 22 8 A. **Church Discipline**
 B. **Biblical Separation**

Tue., Mar. 29 9 A. **The Universal Church: Its Commencement**
 B. **The Universal Church: Its Construction**

Tue., Apr. 5 10 A. **The Task of the Church**
 B. **The Importance of the Great Commission**

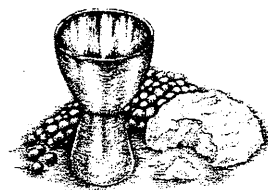


++ The sessions will begin **February 1** and conclude on **April 5, 2022**, (although the final schedule may vary slightly because of your instructor's speaking engagements).

++ We will meet informally and dress casually. We plan to have two different sessions each Tuesday night, the first beginning at **6:30 p.m.**, the second at **7:30 p.m.** We hope to dismiss promptly at **8:30 p.m.** (Some of you are traveling long distances). Between the two sessions we will enjoy a time of refreshments and fellowship. (It is rumored that this is the best part of the evening!)

++ There are no scholastic or age requirements for the seminar. The only intellectual requirements are an open mind and a teachable spirit..

++ The minimal cost of the seminar will be **\$135**. This includes tuition and an extensive manual in a loose leaf binder, plus packet of relevant materials. The total amount of the tuition will be **due at the first class session, February 1**.



++ With the start of our seminar so soon, perhaps you can let me know by phone or e-mail about your plans to come. **Your early response will enable me to have printed manuals for everyone at the first session.** *Please inform your friends of this unique opportunity!*

++ Visitors are **always welcome** and **anyone** may sit in on our sessions. However, if you are able to let me know ahead of time, I can have a set of printed materials ready for our visitor(s). If you can help with the printing expenses for your guest's notes, it would be greatly appreciated.

DIRECTIONS: We will meet for ten Tuesday nights at the Fellowship Baptist Church, located at 1503 SE 6th Street in Des Moines (**Pastor Daniel Vance, phone 515-244-6767**). Take East 14th Street to Maury, the first major intersection south of the Capitol area. Turn west on Maury (a right turn if you come from the north), and go until Maury T's on SE 6th. Turn left or south and you will immediately cross the Des Moines River. The church is located on your left just beyond the river. We will meet in the fellowship hall.



Please fill out this form and return it with your tuition on February 1

.....

I wish to enroll in the **Winter Seminar 2022** on **The Truth about the Church**.

Name(s): _____

Street: _____ Town: _____ Zip _____

Phone: _____ E-mail: _____

Please make check out to *Dr. Manfred Kober* (515) 707-0071 MKober316@gmail.com





BIBLE DOCTRINES

BIBLE

GOD

CHRIST

Holy Spirit

angels

MAN

SIN

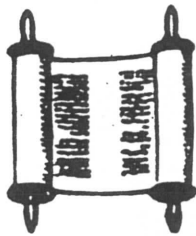
SALVATION

CHURCH

LAST THINGS

Manfred E. Kober, Th.D.

MMK



BIBLIOLOGY



THEOLOGY PROPER



CHRISTOLOGY

PNEUMATOLOGY



BIBLE DOCTRINES

ANGELOLOGY



ANTHROPOLOGY



HAMARTIOLOGY



SOTERIOLOGY



ECCLESIOLOGY



ESCHATOLOGY



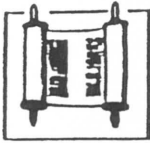
ECCLESIOLOGY AND

BIBLE

DOCTRINE

Bible

①



A UNIQUE PLACE OF THE CHURCH
EPH. 3:3-6

God

②



AN ETERNAL PURPOSE FOR THE CHURCH,
EPH. 1:1, 4-5

Christ

③



THE LIVING POTENTATE OVER THE
CHURCH, EPH. 1:21-23; COL. 1:18

Holy Spirit

④



THE INDWELLING PRESENCE IN THE
CHURCH, EPH. 2:22

Angels

⑤



THE HOLY PROTECTORS OF THE CHURCH
HEB. 1:14

Man

⑥



THE REDEEMED PARTICIPANTS IN THE
CHURCH, EPH. 5:25-27

Sin

⑦



ITS EVENTUAL PURGING IN THE CHURCH
EPH. 5:25-27

Salvation

⑧



THE INIMITABLE PRESENT FOR THE
CHURCH, EPH. 2:8

Last Things

⑨



THE ETERNAL PROMINENCE OF THE
CHURCH, EPH. 2:5-7

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1A. Introduction to Ecclesiology.

1b. The development of terminology:

1c. The English word: **church**

1d. Its usage:

- 1e. A local congregation:
- 2e. A denominational group:
- 3e. The universal body of Christians:
- 4e. A building used for religious worship:



2d. Its etymology:

1e. Greek: **kuriakos**

I Cor. 11:20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

Rev. 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Lk. 22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

Rom. 14:8-9 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

2e. Scotch: Kirk3e. German: Kirche4e. Saxon: Circe

THE ETYMOLOGY OF THE ENGLISH WORD "CHURCH"

GREEK

Kūros (Κῦρος) = "power", "might"

Kúrios (Κύριος) = "Lord"

Kuriákos (Κυριακός) = "belonging to the Lord"

Scotch	German	Saxon	English
Kirk	Kirche	Circe	Church

"A group of individuals belonging to the Lord"

2c. The Jewish term: **synagogue**

Js. 2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

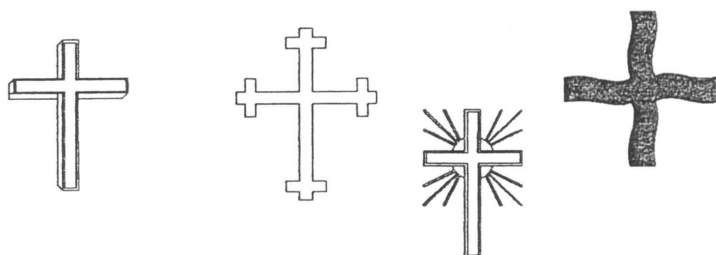
2 Thess. 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

THE USAGE OF THE TERM "CHURCH"

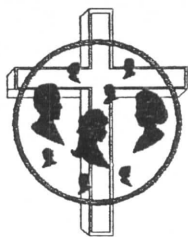
1. A LOCAL CONGREGATION



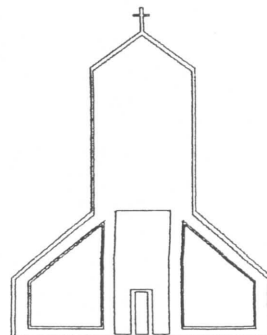
2. A DENOMINATIONAL GROUP



3. THE UNIVERSAL BODY OF BELIEVERS



4. THE PLACE OF WORSHIP



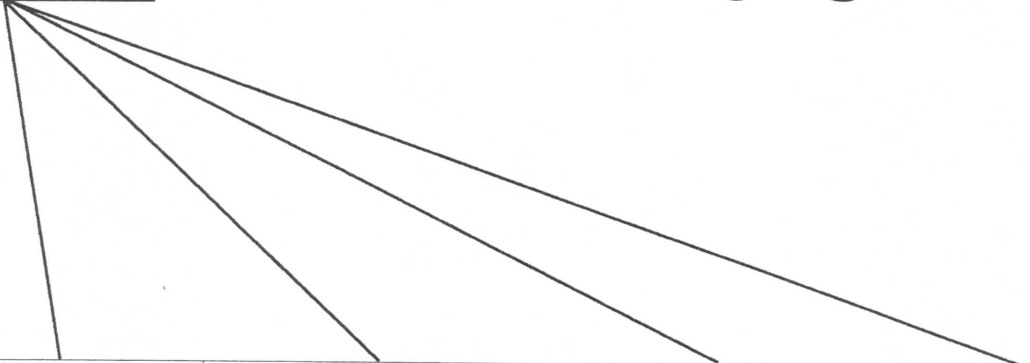
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Scotch	German	Saxon	English
Kirk	Kirche	Circe	Church

“A group of individuals
belonging to the Lord”

1b. The development of terminology:

2c. The Jewish term: **Synagogue**

Heb. 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*. and so much the more, as ye see the day approaching.

3c. The Greek term: **ekklesia**--"a called out assembly"

1d. An assembly of townspeople, called out by a herald:

Acts 19:32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

Acts 19:39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

Acts 19:41 And when he had thus spoken, he dismissed the assembly.

2d. Gathering of the Jewish people in their assembling in the wilderness:

Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

3d. A group of Christians living in a certain place:

1 Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1 Thess. 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

Rev. 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

4d. The church universal to which all believers belong:

Mt. 16:18 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.

Eph. 1:22-23 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 Which is his body, the fulness of him that filleth all in all.

Col. 1:18 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.

Heb. 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

2b. The definition of the church:

1c. A called-out assembly:

2c. The universal church:

1A. Introduction to Ecclesiology.

2b. The definition of the church:

3c. The local church: "An assembly of professing Christians who have been baptized and organized for the purpose of fellowship and service."

3b. The distinctiveness of the church:

1c. The church is distinct from Israel:

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

2c. The church is not spiritual Israel continued and enlarged:

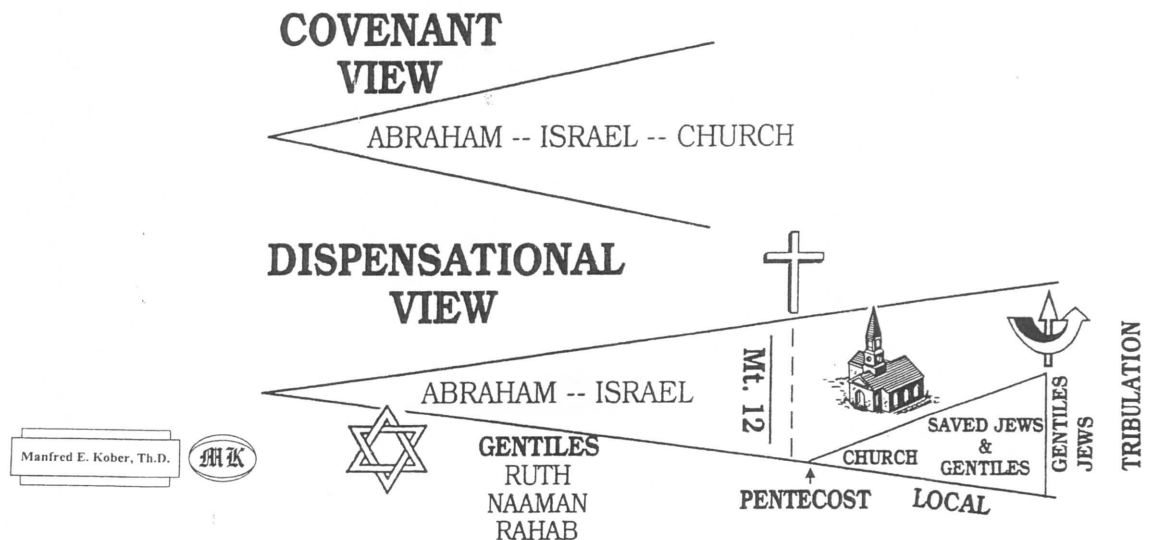
Heb. 12:22-23 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Mt. 16:18 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.

3c. The church is distinct from the kingdom:

Nothing is more crucial to ecclesiology and eschatology than a proper understanding of the various facets of the kingdom of heaven and kingdom of God.

ISRAEL AND THE CHURCH



1d. Kingdom of heaven: sphere of profession

1e. General Sovereignty:

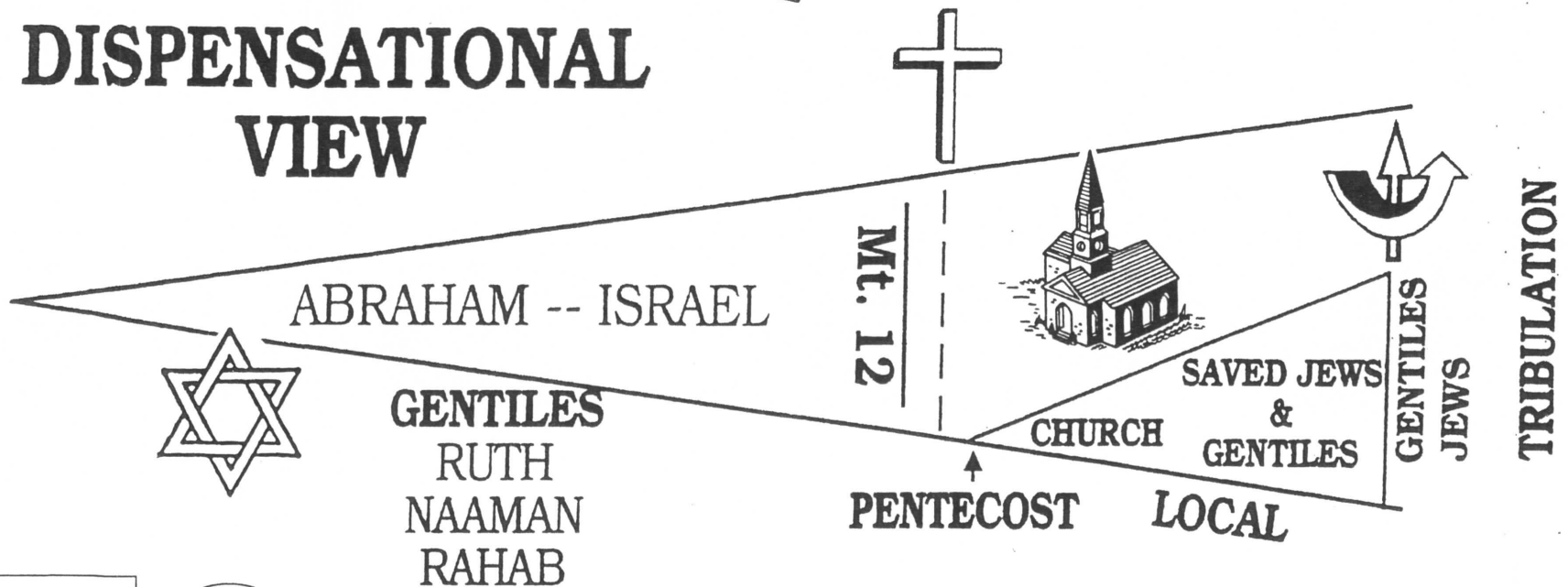
Dan. 4:26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

ISRAEL AND THE CHURCH

COVENANT VIEW

ABRAHAM -- ISRAEL -- CHURCH

DISPENSATIONAL VIEW



1A. Introduction to Ecclesiology.

Ecclesiology, 4

3b. The distinctiveness of the church:

3c. The church is distinct from the kingdom:

1d. Kingdom of heaven: sphere of profession

2e. Present age:

Mt. 13:1-54 mysteries of the kingdom

3e. Future age:

2 Tim. 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

2d. Kingdom of God: sphere of possession

1e. General Sovereignty:

1 Tim. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

Ps. 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

2e. Present age:

Rom. 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

3e. Future age:

Lk. 13:29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

Lk. 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

4c. The church is not merely a particular group or merely a universal group:

While some deny the local church and others the universal church, the N.T. clearly teaches both (Mt. 16:18; 18:17)

2A. The Local Church.

1b. The church organization:

1c. The fact of it:

1d. Regular meetings:

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

2d. Leaders:

Beginning in Acts 6 and continuing through Titus

3d. Enrolling widows:

1 Tim. 5:9-10 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 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

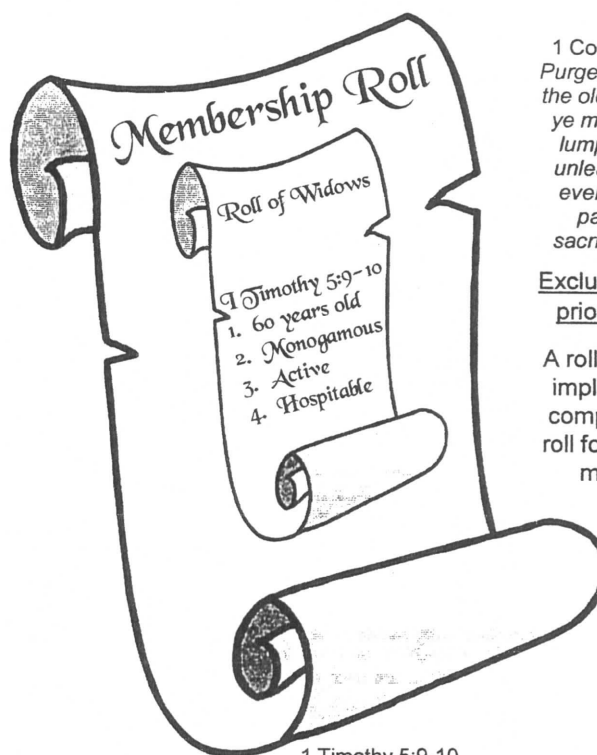
2A. The Local Church.

1b. The church organization:

1c. The fact of it:

3d. Enrolling widows:

every good work.



1 Corinthians 5:7
*Purge out therefore
the old leaven, that
ye may be a new
lump, as ye are
unleavened. For
even Christ our
passover is
sacrificed for us:*

Exclusion implies
prior inclusion

A roll for widows
implies a more
comprehensive
roll for all church
members

1 Timothy 5:9-10

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.

Manfred E. Kober, Th.D.

4d. Churches raised money for other groups:

2 Cor. 8-9

cf. 2 Cor. 8:18-19 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

5d. Churches sent letters of commendation:

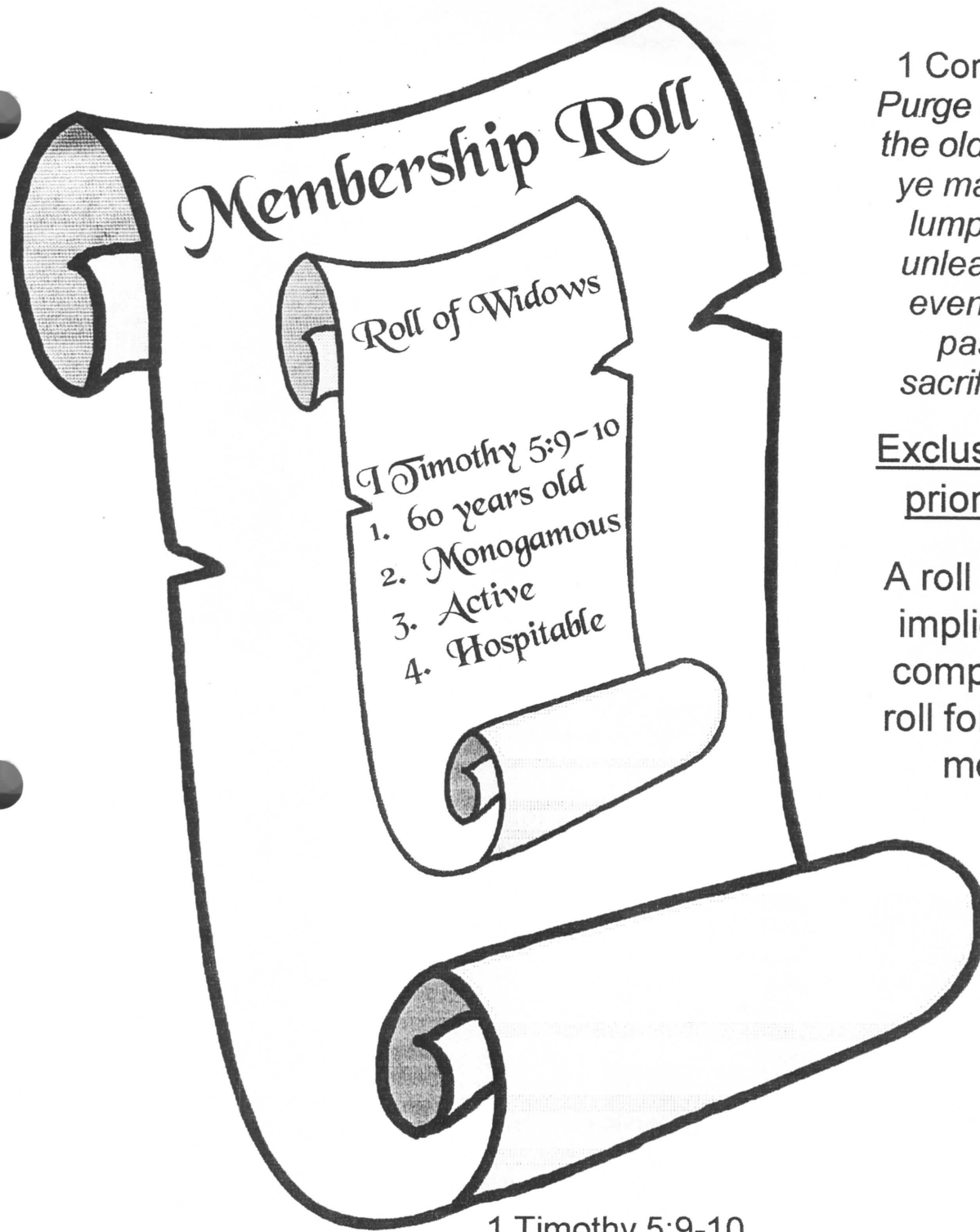
Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

6d. Reference to rulers in the church:

Heb. 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Heb. 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

1 Thess. 5:12-13 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.



1 Corinthians 5:7
*Purge out therefore
 the old leaven, that
 ye may be a new
 lump, as ye are
 unleavened. For
 even Christ our
 passover is
 sacrificed for us:*

Exclusion implies
 prior inclusion

A roll for widows
 implies a more
 comprehensive
 roll for all church
 members

1 Timothy 5:9-10

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.

Manfred E. Kober, Th.D.

2A. The Local Church.

1b. The church organization:

Rulers in the Church

Hebrews 13:7,17

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

LAW OF CHRIST

- | | |
|--------------|-----------------|
| 1. Remember: | Backward look |
| 2. Follow: | Forward step |
| 3. Obey: | Outward act |
| 4. Submit: | Inward attitude |

2c. The necessity for it:

1d. It arose to take the place of direct apostolic authority:

1e. Earlier apostles gave direction:

Acts 4:35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

Acts 5:1-11 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried *him* out, and buried *him*. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. 11 And great fear came upon all the church, and upon as many as heard these things.

Acts 6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

Acts 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

2e. Later their activities were left up to the direction of the local churches:

Acts 6:3-6 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

1 Cor. 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1b. The church organization:

2c. The necessity for it:

1d. It arose to take the place of direct apostolic authority:

2e. Later their activities were left up to the discretion of the local churches:

Rev. 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

2d. The organization grew in response to new needs and problems:

Acts 6:1-6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Acts 15:6 And the apostles and elders came together for to consider of this matter.

Acts 15:22 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:

3d. Church organization assumed definite and permanent form as the N.T. writings came into existence:

Js. 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

4d. The form of church organization was definite as to its basic principles, yet was sufficiently elastic to allow for necessary adaptation to various situations.

3c. The nature of it: Since the church is the center of God's program it is not surprising that He has given instructions concerning the officers, including names, qualifications and other duties.

2 Cor. 8:18-21 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; 19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

1d. Pastors:

1e. The distinctions:

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 20:28 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.

1 Pt. 5:1-2 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

ποιμήν = ἐπίσκοπος =
πρεσβύτερος

ACTS 20

Paul's Address to the Ephesian Elders

17 And from Mile'tus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them,

28 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.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

I PETER 5

Tend the Flock of God

5 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

2A. The Local Church.

Ecclesiology, 8

1b. The church organization:

3c. The nature of it:


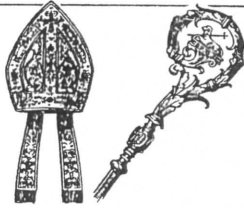

1d. Pastors:

1e. The distinctions:

1f. Pastor--function

2f. Bishop--duties

3f. Elder--person

	ποιμήν Poimen - Shepherd	ἐπίσκοπος Episcopos - Bishop	πρεσβύτερος Presbuteros - Elder
			
THE NATURE	DISTINCTION	DUTIES	DIGNITY
EMPHASIS	SHEPHERD	OVERSEER	MATURITY
FUNCTION	PROVIDER	PRESIDENT	PATTERN
RESPONSIBILITY	SUSTAINER	SUPERINTENDENT	STANDARD
PREREQUISITES	ATTITUDE - HOW HEB. 13:20-21 CHRIST THE GREAT <u>POIMEN</u>	AUTHORITY - WHY 1 PET. 2:25 CHRIST THE <u>POIMEN AND EPISKOPOS</u> OF THE SOUL	AGE - WHAT
DERIVATION	CULTURE	GREEK	HEBREW

(Manfred F. Kohler, J.D.),


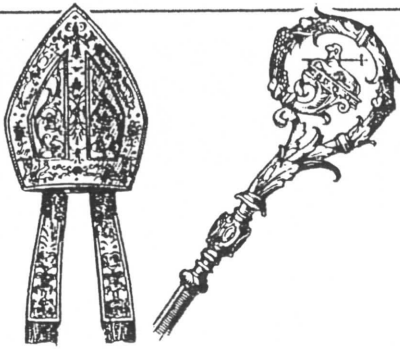

2e. Their qualifications:

1 Tim. 3:1-7 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Tit. 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1f. Blameless in life:

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

	ποιμήν Poimen - Shepherd	ἐπίσκοπος Episcopos - Bishop	πρεσβύτερος Presbuteros - Elder
			
THE NATURE	DISTINCTION	DUTIES	DIGNITY
EMPHASIS	SHEPHERD	OVERSEER	MATURITY
FUNCTION	PROVIDER	PRESIDENT	PATTERN
RESPONSIBILITY	SUSTAINER	SUPERINTENDENT	STANDARD
PREREQUISITES	ATTITUDE - HOW HEB. 13:20-21 CHRIST THE GREAT <u>POIMEN</u>	AUTHORITY - WHY 1 PET. 2:25 CHRIST THE <u>POIMEN AND EPISCOPOS OF</u> THE SOUL	AGE - WHAT
DERIVATION	CULTURE	GREEK	HEBREW

Manfred E. Kober, Th.D.

1 TIMOTHY

CHAPTER 3

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

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

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

TITUS

CHAPTER 1

4 To Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

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

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

1c. Pastors:

1d. The terms: Acts 20:17, 28; 1 Pet. 5:1-2

1e. Pastor--poimen--function2e. Bishop--episkopos--duty3e. Elder--presbuteros--person

2d. Their qualifications: 1 Tim. 3:1-7; Tit. 1:5-9

1e. The statement of their qualifications:

The two lists of qualifications (1 Tim. 3:1-7; Titus 1:5-9) give at least 22 qualifications which may be grouped into four categories: personal character, public testimony, family, and ministry. Some of these naturally overlap, that is, any family failure will affect one's ministry or personal qualifications. These qualifications and their meanings are as follows:

Personal Qualifications:

1. "Temperate"—avoiding extremes
2. "Prudent"—showing good judgment, common sense
3. "Not addicted to wine"—not abusing wine
4. "Not pugnacious"—not having a violent temper
5. "Gentle" (in contrast to pugnacious)—being patient or considerate
6. "Uncontentious"—being peaceful in nature
7. "Free from the love of money"—not being greedy for personal gain
8. "Not a novice"—having been saved long enough to develop a spiritual maturity and wisdom
9. "Not self-willed"—not trying to get one's way, looking out only for oneself
10. "Not quick-tempered"—not being easily angered
11. "Loving what is good"—being loyal to moral and ethical values
12. "Just"—being fair and honest
13. "Devout"—being devoted to God in worship
14. "Self-controlled"—being able to control oneself under adverse or tempting circumstances.

Public Qualifications:

1. "Above reproach"—having no questionable conduct that would bring accusations
2. "Hospitable"—being receptive and open to people
3. "Good reputation with those outside"—having a morally and ethically upright testimony with the unsaved.

Family Qualifications:

1. "Husband of one wife"—literally, being "a one-woman type of man," that is, not a flirtatious man but one who is content with his wife²²
2. "Manages his own household well"—being a spiritual leader of his family
3. "Children under control with dignity"—having children who obey respectfully
4. "Children who believe, not accused of dissipation"—having children who display faith (possibly "faithfulness"), who are not living recklessly, who are not rebellious to their fathers.

Ministry Qualifications:

1. "Able to teach"—having ability to instruct in doctrine (possibly "teachable")
2. "Holding fast the word of truth"—being firm in doctrine and not compromising Scripture
3. "Exhort with sound doctrine"—encouraging believers by means of correct doctrine
4. "Refute those who contradict"—standing against and stopping false teaching.

1b. The church organization:

3c. The nature of it:

1d. Pastors:

2e. Their qualifications:

2f. Exemplary in the home:

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

1 Tim 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

3f. Orthodox in doctrine:

Tit. 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

4f. Gifted in ability:

1 Tim. 3:2-3 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

5f. Mature in experience:

1 Tim. 3:2 A bishop then must be blameless, the husband of one wife.

1 Tim. 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

6f. Masculine in gender:

1 Tim. 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

3e. Their duties:

1f. Administrative:

Acts 20:28 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.

1 Tim. 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

2f. Pastoral:

Acts 20:28 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

1 Pet. 5:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3f. Educational:

1 Tim. 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

2A. The Local Church.

1b. The church organization:

3c. The nature of it:

1d. Pastors:

3e. Their duties:

3f. Educational:

Tit. 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

4f. Officiative:




Acts 15:6 And the apostles and elders came together for to consider of this matter.

Js. 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

5f. Representative:

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 15:27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

	ποιμήν Poimen - Shepherd	ἐπίσκοπος Episcopos - Bishop	πρεσβύτερος Presbuteros - Elder
			
TEXT	Acts 20 1 Peter 5	Acts 20 1 Peter 5 Titus 1	Acts 20 1 Peter 5 Titus 1
TRIAD	Ministry	Mission	Maturity
THRUST	Function	Duties	Person
TASK	Provide Protect	Oversee Administer	Lead by example

4e. Their number:

Manfred E. Kober, Th.D.



1f. Where "elders" are addressed, they are addressed in the plural:

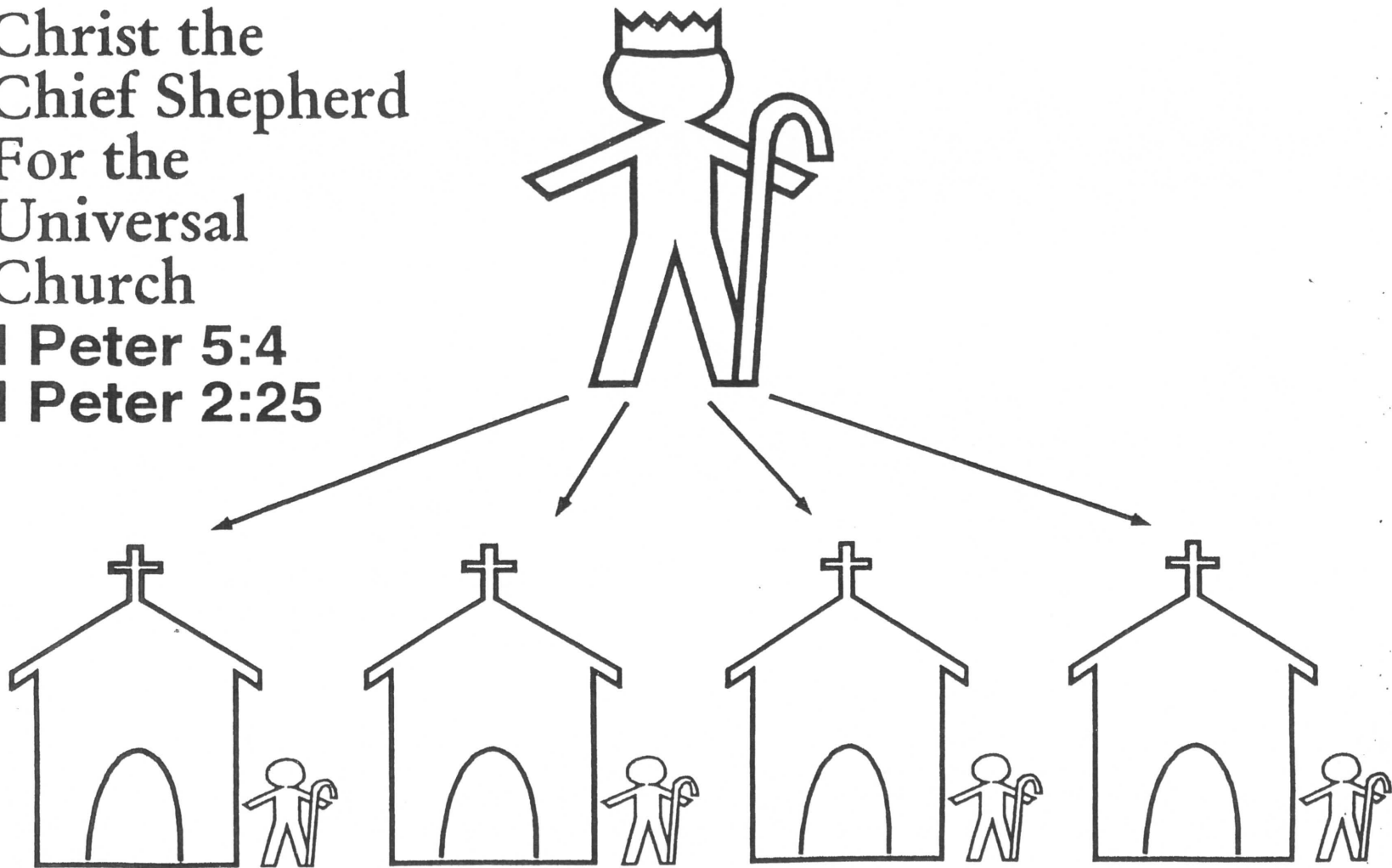
Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Tit. 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Christ the
Chief Shepherd
For the
Universal
Church

1 Peter 5:4
1 Peter 2:25



The Pastor as Under-shepherd for the Local Church

1b. The church organization:

3c. The nature of it:

1d. Pastors:

4e. Their number:

2f. It is impossible to prove that each church had several elders:

Rom. 16:5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

Col. 4:15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

3f. Where the qualifications for pastors and deacons are given, the bishop is in the singular and the deacons are in the plural:

1 Tim. 3:1-7 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1 Tim. 3: 8-13 Likewise *must* the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless. 11 Even so *must their wives* be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

4f. Whatever the situation in the early church might have been, when the end of the first century is reached, each church had one pastor who was responsible for his flock:

Rev. 2 and 3

The “angels” are the pastors, God’s messengers to the churches.

cf. Js. 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?



2A. The Local Church.

1b. The church organization:

3c. The nature of it:

1d. Pastors:

2e. Their number:

5f. Whenever a pastor is mentioned by name, just one individual is in view.

<u>PASSAGE</u>	<u>PERSON</u>	<u>PASTORATE</u>
1 Tim. 1:3	Timothy	Ephesus
Acts 15:13	James	Jerusalem
Col. 4:17; Phile. 2	Epaphras	Colossae
Phil. 2:25	Epaphroditus	Philippi
Tit. 1:4	Titus	Crete

6f. The symbol of the pastor/shepherd would argue for one pastor per flock. As Christ is the Chief Shepherd, and the church is His flock, so the local pastor is the undershepherd with the local church as his flock.

7f. It is of interest that the Pastoral Epistles were not written to a plurality of pastors but to one individual: Timothy and Titus. Paul gives no hint that there were co-pastors functioning with Timothy and Titus. Had there been a plurality of pastors in these two churches, it would have been most insensitive of Paul not to send at least a greeting to the other elder(s)

(See further, M. Kober, *The Case for the Singularity of Pastors.*)

5e. Their ordination:

Ordination is the setting apart of a person divinely called to a work of special ministration in the church. It is not a conferral of powers but a recognition of powers conferred.

1f. The church must be persuaded as to the individual's call to the ministry:

1 Tim. 3:1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

1 Tim. 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Acts 13:1-3 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

2f. The church must formally elect by vote to set apart an individual to a specific office:

Acts 14:23 And when **they had ordained** them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Acts 6:5 And the saying pleased the whole multitude: and **they chose** Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

1b. The church organization:

3c. The nature of it:

2d. Deacons:

1e. Meaning:

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

2e. Qualifications:

1 Tim. 3:8-13 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1f. The same high spiritual qualifications as a pastor.

2f. Mature men, approved in character, in their home, church, and community.

3f. They must know the content of the Christian faith.

3e. Duties:

Acts 6:2-4 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word.

1 Tim. 3:8-13 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless. 11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1f. Assisting with temporal needs: Acts 6:2-3

2f. Performing of spiritual ministries: 1 Tim. 3:9

4e. Election:

Acts 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

1f. Election from those who have proper qualifications.

2f. The number is always plural.

3d. Deaconesses:

1b. The church organization:

3c. The nature of it:

3d. Deaconesses:

1e. The evidence: Phoebe is called a deaconess, which seems to be an unofficial title.

Rom. 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

The wives of the deacons may simply be a reference to their actual wives rather than a special class of deaconesses.

1 Tim. 3:11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

2e. Conclusion: The biblical argument for an **office** of deaconess rests on doubtful evidence.

4d. Trustees:

1e. They are not mentioned in the Bible.

2e. This is a perfectly legitimate order of officials.

3e. In New Testament times there were none needed because the homes were privately owned.

4e. They hold property in the name of the church as mandated by the government.

Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2b. The church ordinances:

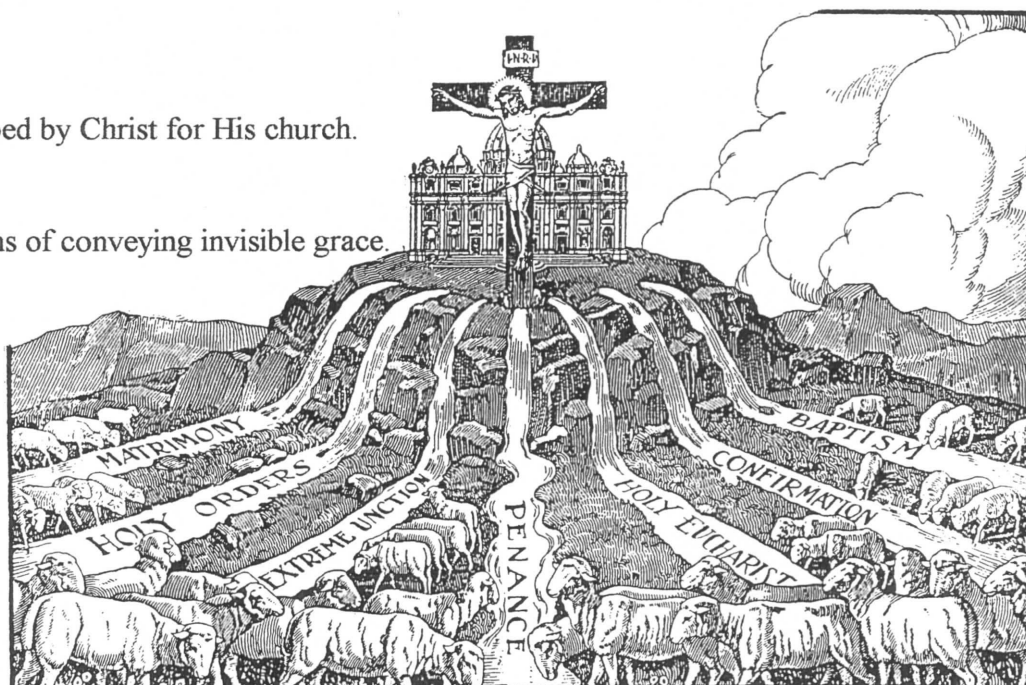
MY CATHOLIC FAITH

250

1c. Definitions:

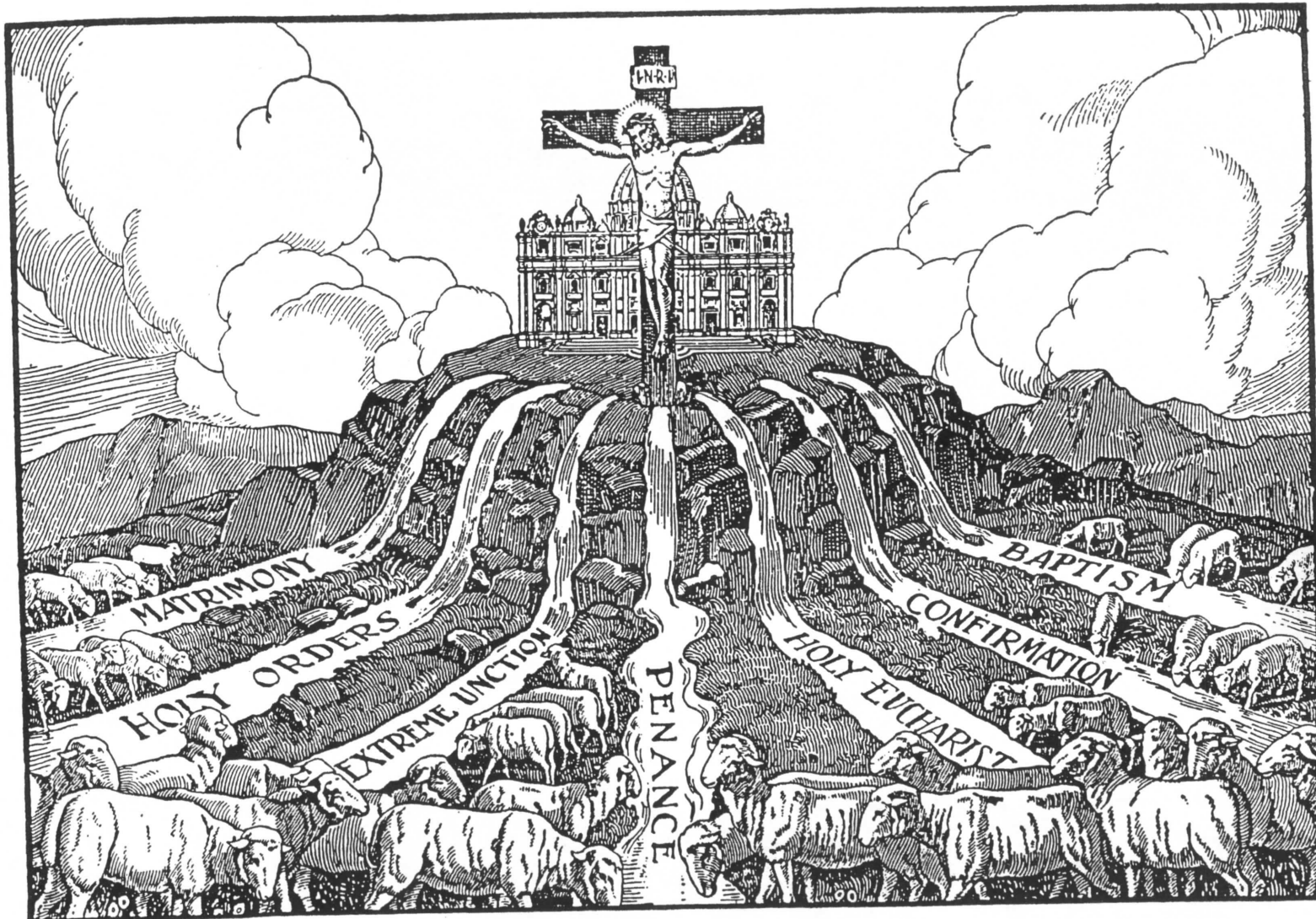
1d. Ordinance:
a rite prescribed by Christ for His church.

2d. Sacrament:
a visible means of conveying invisible grace.



The sacraments derive their efficacy from Christ, by Whose merits we possess them. They do not derive any merit from the person administering them. Therefore the sacraments give grace of

themselves, even when the priest or person administering them is unworthy, as long as the recipient has the proper dispositions. Good medicine is good regardless of the druggist or physician.



The sacraments derive their efficacy from Christ, by Whose merits we possess them. They do not derive any merit from the person administering them. Therefore the sacraments give grace of

themselves, even when the priest or person administering them is unworthy, as long as the recipient has the proper dispositions. Good medicine is good regardless of the druggist or physician.

2A. The Local Church.

2b. The church ordinances:

2c. Distinctions:

1d. There must be a special time for the institution of the form:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

2d. There must be a sovereign authorization from the head of the church:

1 Cor. 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.




Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

3d. There must be the observance of it in the history of the early church.

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

4d. There must be instruction in the Epistles:

Rom. 6:16; Col. 2:12; 1 Cor. 10-11

	LORD'S SUPPER	BAPTISM	FOOT WASHING
TIME OF INSTITUTION	 Matthew 26:17-30 Luke 22:7-22	 Matthew 28:18-20	 John 10:1-20
AUTHORIZATION BY CHRIST	Luke 22:17-20	Matthew 28:18-20 Mark 16:15-16	John 13:14-17 ?
OBSERVANCE BY THE EARLY CHURCH	Acts 2:41 Acts 20:7	Acts 2:42 Acts 8:38; 10:47-48; 16:30-34; 19:5, etc.	NONE RECORDED
EXPOSITION IN THE EPISTLES	Romans 6:1-6 Colossians 2:12	1 Corinthians 10:16-17 1 Corinthians 11:17-34	NONE

Manfred E. Kober, Ph.D.

3c. Description:

1d. Baptism:

The meaning: ritual baptism is the immersion of a believer in water as a public token of his previous entrance into the death, burial and resurrection of Christ.

2b. The church ordinances:

3c. Description:

1d. Baptism:

1e. The varieties of baptism:

1f. Proselyte of baptism:

This is the immersion by the Jews for Gentiles who believed in the God of Israel and wanted to be part of the nation.

2f. Baptism of John:

Mt. 3:5-6 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

Mt. 21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

1g. A baptism unto repentance for the remission of sins.

2g. A baptism for the Jews, not the proselytes.

3g. A baptism repeated by Christian baptism when the individual trusted in Christ:

Acts 19:1-6 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, 2 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. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 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. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

3f. Baptism of the disciples:

Jn. 4:1-2 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,)

1g. This is evidently the same baptism as John's.

2g. It implied the disciples' identification with the message of John concerning the Messiah.

4f. The baptism of believers:

This was administered after the descent of the Holy Spirit on the day of Pentecost, and applies to church-age believers only.

2e. The institution of baptism:

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 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.

1f. Its divine authority:

Mt. 28:18 "all power is given unto me"

2A. The Local Church.

2b. The church ordinances:

3c. Description:

1d. Baptism:

2e. The institution of baptism:

1f. Its divine authority:

Baptism is an **order** not an **option**.

2f. Its essential elements:

All those redeemed bear testimony to the change through baptism by immersion.

3f. Its specific purpose:

Baptism upon confession of Jesus as Messiah

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Baptism in the name of Jesus Christ

Acts 10:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Baptized into Christ which brings a special relationship between the believer and his Savior

Rom. 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

3e. The mode of baptism:

Baptists are at variance with Christendom on the matter of baptism by insisting that (1) **immersion** is the only proper mode of baptism, and (2) that baptism is essential for obedience. Other modes of "baptism" practiced in Christendom are **sprinkling, pouring, and trine immersion**.

1f. The vocabulary: **baptizo--**

"to dip, immerse, sink-- dip in or under water". That this is the primary meaning of baptism is agreed upon by all scholars regardless of denominational affiliation. It is universally recognized that the early church baptized by immersion.

Views Concerning The Mode of Baptism

1. SPRINKLING

A SIGN OF THE COVENANT

2. POURING

A SYMBOL OF THE OUT-POURING OF THE SPIRIT

3. TRINE IMMERSION

A PICTURE OF THE WORK OF THE TRINITY IN SALVATION

4. SINGLE IMMERSION

A REPRESENTATION OF THE SINNER'S DEATH, BURIAL AND RESURRECTION OF CHRIST



VIEWS CONCERNING THE MODE OF BAPTISM

1. SPRINKLING



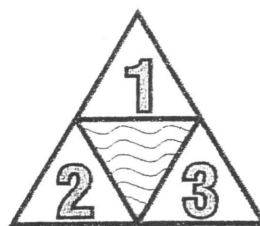
A SIGN OF THE COVENANT

2. POURING



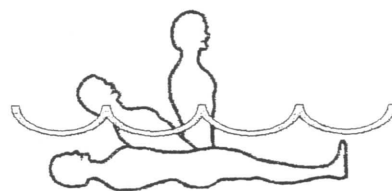
A SYMBOL OF THE OUT-
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A PICTURE OF THE WORK OF
THE TRINITY IN SALVATION

4. SINGLE IMMERSION.



A REPRESENTATION OF THE
SINNER'S DEATH, BURIAL AND
RESURRECTION OF CHRIST

MATTHEW CHAPTER XXVIII

THE
NEW TESTAMENT

NEW YORK:
AMERICAN BIBLE UNION.
1865.

And Jesus came and spake to them, saying : All 18
power is given to me in heaven and on earth. Go 19
therefore, and disciple all the nations, immersing
them in the name of the Father, and of the Son,
and of the Holy Spirit ; teaching them to observe 20
all things whatsoever I have commanded you. And
behold, I am with you alway, unto the end of the
world.

V. 14. *In the oldest copies :* shall be heard by the governor

93

THE ACTS CHAPTER II

They therefore, having received his word, 41
were immersed ; and on that day there were
42 added about three thousand souls. And they
were constantly attending on the teaching of the
apostles, and the distribution, and the breaking
43 of bread, and prayers. And fear came upon every
soul ; and many wonders and signs were wrought
44 through the apostles. And all that believed
45 wore together, and had all things common ; and
sold their possessions and goods, and divided
46 them among all as any one had need. And daily
attending with one accord in the temple, and
breaking bread from house to house, they par-
took of food with gladness and singleness of
47 heart, praising God, and having favour with all
the people. And the Lord added to the church
daily those who are saved.

βαπτίζω

βάπτω, βαπτίζω, βαπτισμός
βάπτισμα, βαπτιστής

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT

EDITED BY

GERHARD KITTEL

βάπτω, βαπτίζω.

A. The meaning of βάπτω and βαπτίζω.

βάπτω, "to dip in or under" (trans.): Hom. Od., 9, 392; Aesch. Prom., 863: ἐν σφαγαῖσι βάψασα ξίφος; "to dye," used in Josephus only in this sense, Bell., 4, 563; Ant., 3, 102; βάμμα, "dyed material," Ant., 3, 129; P. Par., 52, 10; 53, 5 (163/2 B.C.): βαπτά, "dyed or coloured clothes."

BAPTISM

βαπτίζω

βάπτω (*baptō*), dip; βαπτίζω (*baptizō*), dip, immerse, submerge, baptize; βαπτισμός (*baptismos*), dipping, washing; βάπτισμα (*baptisma*) baptism.

The New International

Dictionary of New Testament Theology Vol. 1

Editor: Colin Brown

CL In secular Greek *baptō* means (a) dip, (b) dip into a dye, and so dye, and (c) draw (water). *baptizō* is an intensive form of *baptō* and means (a) dip, and (b) cause to perish (as by drowning a man or sinking a ship).

While there is some evidence that *baptō* was occasionally used in secular Greek of a ritual bath, there is none to show that *baptizō* was so employed (perhaps because of its association with the idea of perishing). Far commoner words for religious ablutions were *louō*, wash (the whole body) and *niptō*, wash or rinse (members of the body) and *rhainō*, sprinkle (→ Blood, Art. *rhantizō*).

2A. The Local Church.

2b. The church ordinances:

3c. Description:

1d. Baptism:

3e. The mode of baptism:



2f. The propositions:

--eis

Mk. 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

--en

Mk. 1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

--en

Mk. 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

--en

Jn. 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

3f. The attending circumstances:

--up out of the water

Mk. 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

--much water

Jn. 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

--they came to a river

Acts 8:38-39 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

4f. The figurative allusions:

--baptism a symbol of death

Lk. 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

--"buried and raised"

Col. 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

These passages affords the only explanation in the N.T. of the meaning of baptism.

5f. The authoritative command:

1g. No church has the right to modify or dispense with this command of Christ.

2g. To change the mode of the ordinance is to vacate the ordinance of its symbolic intention.

3g. The departure of approximately 80% of Christendom from the clear command to baptize by immersion demonstrates how denominations are frequently more interested in tradition than in truth.

BAPTISM : SIGNIFICANCE and SYMBOLISM

ROMANS 6

Dead to Sin but Alive in Christ

6 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

COLOSSIANS 2

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

2b. The church ordinances:

3c. Description:

2d. Communion:

Breaking of the bread

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1e. The ordination of the communion:

1f. Christ appointed an outward rite to be observed by His disciples:

Lk. 22:19-20 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

2f. The early church practiced this rite during the time of its assembly:

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

3f. The Apostle Paul enjoined the rite as a perpetual obligation until Christ's second coming;

1 Cor. 11:23-33

2e. The administration of the communion:

1f. The elements are the bread and the fruit of the vine:

Lk. 22:18-20 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Mt. 26:26-29 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

The bread--the unleavened bread of the Passover

The wine--the sweet, fermented wine

2f. The communion is of both the bread and the cup:

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Mt. 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it.

REASONS FOR ABSTINENCE FROM ALCOHOL

① **FERMENTATION BY CHEMICAL MEANS**

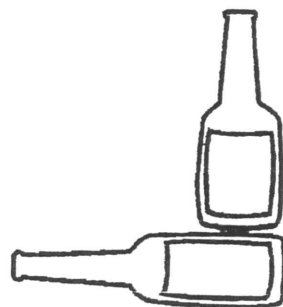


② **FRAILITY OF THE HUMAN BODY**

③ **FATALITY RATE**

④ **FAITHFULNESS IN OUR WITNESS**

⑤ **FORBEARANCE TOWARD
CONVERTED ALCOHOLICS**





Taking your first drink is as hazardous as taking a plane where during the flight every 10th seat drops out. Every 10th person who takes a drink eventually becomes an alcoholic!



2b. The church ordinances:

3c. Description:

2d. Communion:

2e. The administration of the communion:

2f. The communion is of both the bread and the cup:

Mk. 14:23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

1 Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

3f. The observance of this rite is to be commemorative, not sacrificial:

1 Cor. 11:24-25 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: **this do in remembrance of me.** 25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, **in remembrance of me.**

The Roman Catholic Church, who makes the Mass of sacrificial value, blatantly contradicts the teaching of Heb. 10:10, that Christ by one sacrifice obtained our redemption.

4f. The communion is given as a special rite to the church:

Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

5f. The responsibility for the proper administration of the ordinance rests upon the local church:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

1g. Paul had received the ordinance from the Lord.

2g. The church may appoint anyone to administer it.

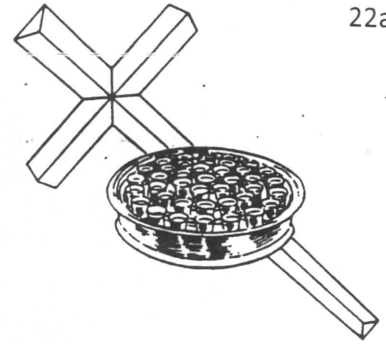
3e. The symbolism of the communion:

1f. Transubstantiation: **magic**

According to Roman Catholic dogma, the bread and wine are changed by priestly consecration into the very body and blood of Christ.

2f. Consubstantiation: **mystery**

The bread and wine remain the same, insisted Luther and teach Episcopalians, but, **in, with, and under** the elements are the body and blood of Christ.



1A. THE DISCLOSURE OF THE LORD'S SUPPER: 23

- 1b. The source: Personal revelation
 - 1c. Its revelation:
 - 2c. Its reception:
 - 3c. Its relating:
- 2b. The subject: Passover meal
 - 1c. The chronology of the meal:
 - 2c. The character of the meal:

2A. THE DEPICTION OF THE LORD'S SUPPER: 24-26

- 1b. The elements: 24-25
 - 1c. The bread: 24
 - 1d. The significance: "This is my body which is for you."
 - 2d. The symbolism:
 - 1e. It is commanded: "This do"
 - 2e. It is commemorative: "In remembrance of me."
 - 2c. The cup: 25
 - 1d. The significance: "This cup is the new covenant in my blood."
 - 2d. The symbolism:
 - 1e. It is commanded: "This do ye."
 - 2e. It is commemorative: "In remembrance of me."
- 2b. The explanation: 26
 - 1c. The picture:
 - 1d. In relation to the present: identification--representation
 - 2d. In relation to the past: commemoration--remembrance
 - 3d. In relation to the future: anticipation--reminder
 - 2c. The repeated performance: "As oft as ye do it."

3A. THE DECORUM AT THE LORD'S SUPPER: 27-34

- 1b. The danger of unexamined participation: 27-32
 - 1c. The corruption of the Lord's supper: 27-29

- 1d. The participation in an unworthy manner: 27
 - 1e. The corruption:
 - 2e. The crime:
- 2d. The participation in an unexamined manner: 28-29
 - 1e. Discrimination of sin in the life: 28
 - 2e. Discernment of the body of the Lord: 29
- 2c. The consequence of the believer's sin: 30
 - 1d. Debility:
 - 2d. Disease:
 - 3d. Death:
- 3c. The course of the believer's sin: 31-32
 - 1d. Self-judgment avoids condemnation: 31
 - 2d. Sin results in chastisement: 32
- 2b. The deportment at the Lord's supper: 33-34
 - 1c. Consideration:
 - 2c. Communion:
 - 3c. Circumspection:

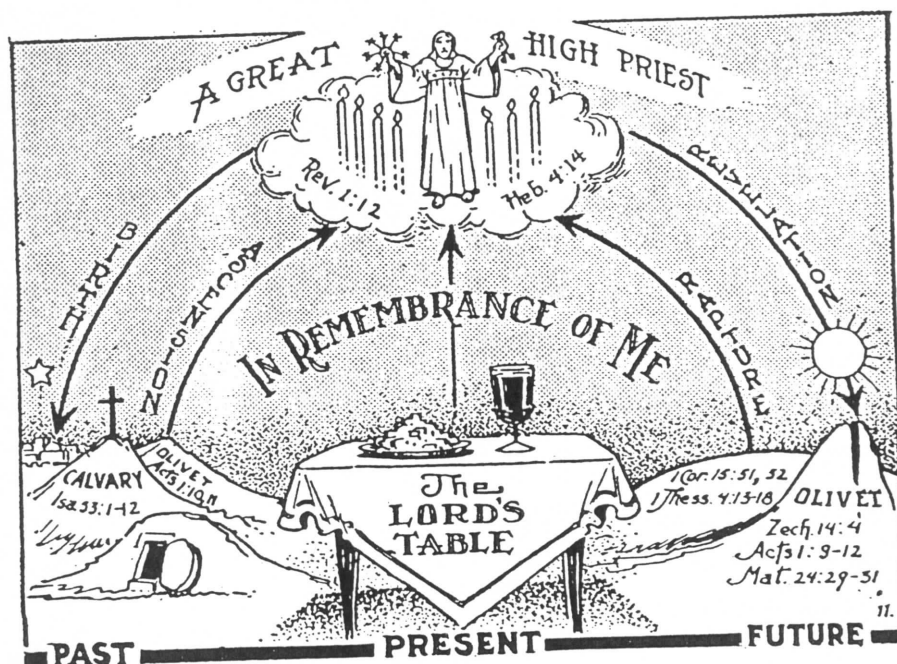
OH! WHAT A PRICE

Oh, what a price the Savior paid, when on the cross He died!
By faith I see Him there, "made sin," with arms extended wide;
Extended wide, as if to say, "I would the world embrace."
Those arms of love enfolding me, Oh, matchless love and grace!

Oh, what a price the Savior paid, when He my judgment bore,
In love to me that I might be His, now and evermore.
No works of mine could e'er suffice, nor rites of men atone,
To satisfy God's righteous claims, it must be blood alone.

Oh, what a price the Savior paid, His death - all deaths in one;
Forsaken, agonizing there, God's well-beloved Son.
If you are still estranged from Him, leave now the death-doomed way,
Flee to His outstretched arms of love. Oh, haste and come today.

- Hugh Kane



"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK
THIS CUP, YE DO SHEW THE LORD'S DEATH TILL
HE COME"

2A. The Local Church.

2b. The church ordinances:

3c. Description:

2d. Communion:

3e. The symbolism of the communion:

THE SYMBOLISM OF COMMUNION

3f. Commemoration: **memorial**

1g. The words of institution suggest the commemorative character:
Mt. 26:26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Jn. 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

2g. The work of Christ is complete and need not be repeated:

Heb. 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

The communion is not a sacrificial, but a symbolic act

1. TRANSUBSTANTIATION: MAGIC



2. CONSUBSTANTIATION: MYSTERY



3. COMMEMORATION: MEMORIAL



4e. The significance of the communion:

1f. The communion symbolizes the death of Christ for our sin:

1 Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Mk. 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Heb. 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

2f. The communion symbolizes the believer's participation in the work of Christ:

1 Cor. 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

3f. The communion symbolizes the believer's death to sin:

1 Cor. 11:26-32 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's





Religionsgespräch zwischen Luther und Zwingli. (Nach Prof. Noack's Gemälde.)

2A. The Local Church.

Ecclesiology, 24

2b. The church ordinances:

3c. Description:

2d. Communion:

4e. The significance of the communion:

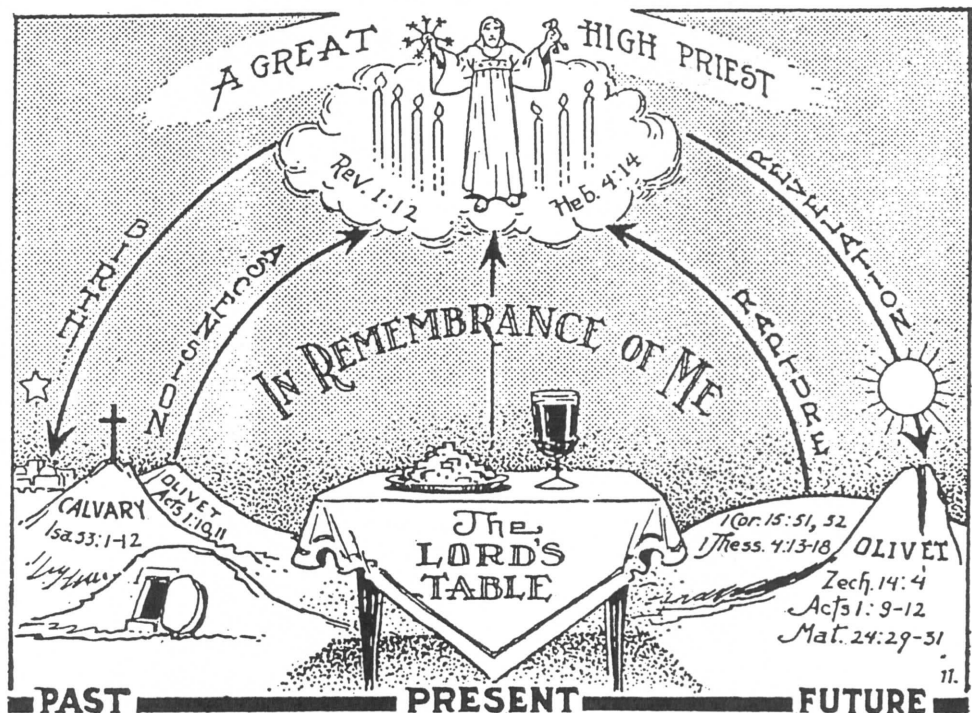
3f. The communion symbolizes the believer's death to sin:

death till he come. 27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many *are* weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

4f. The communion symbolizes the coming joy and perfection of the kingdom of God:

Mt. 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Lk. 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

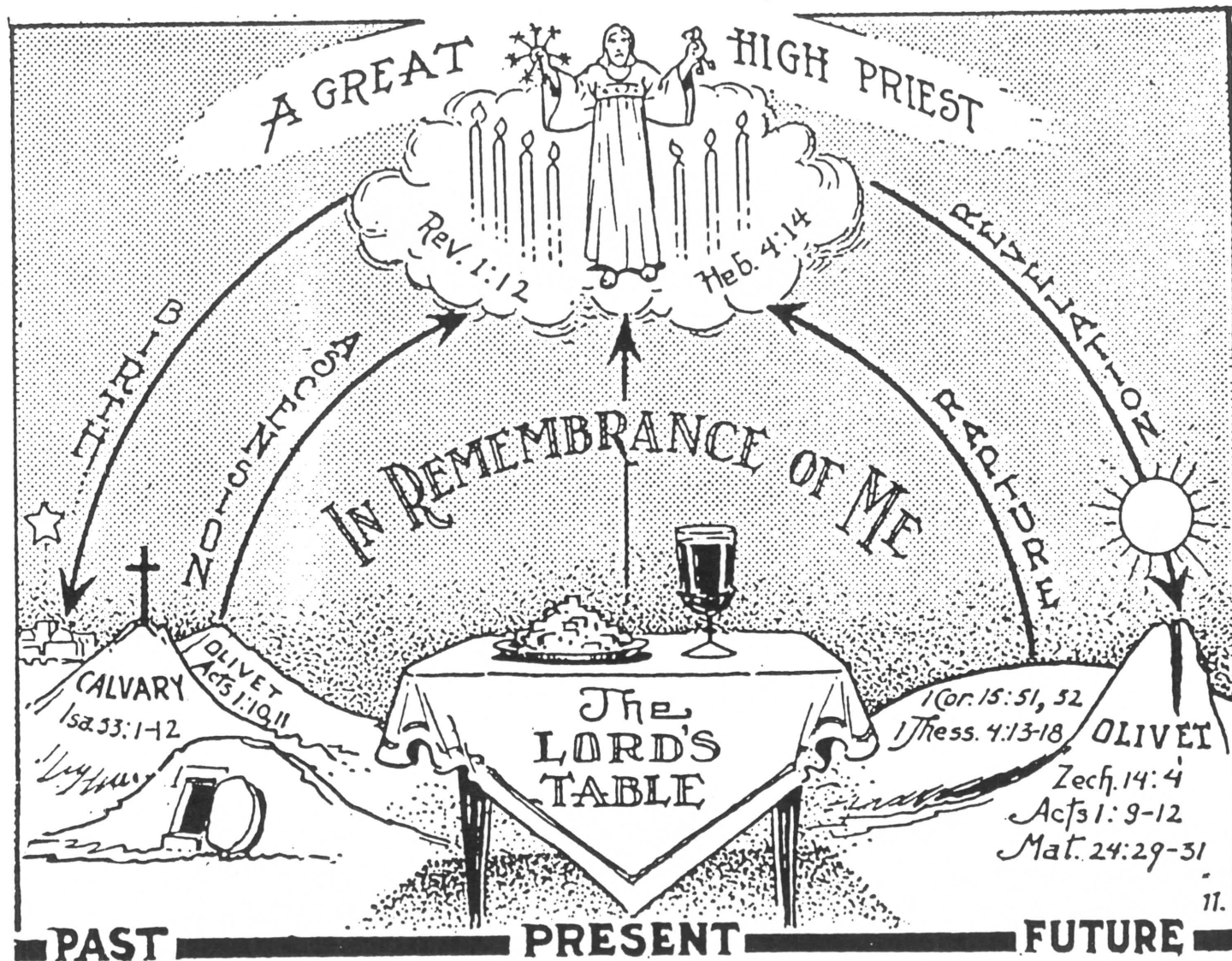


"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHEW THE LORD'S DEATH TILL HE COME"

5e. The prerequisites for participation:

Acts 2:41-42 Then **they that gladly received his word** were **baptized**; and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:



"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK
THIS CUP, YE DO SHEW THE LORD'S DEATH TILL
HE COME"

"But now once in the end of the ^{*}ages hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26

^{*} So the Greek.

PROPHET

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself **now to appear** in the presence of God for us." Heb. 9:24

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; Titus 2:11-13

PRIEST

Sanctification

"And unto them that look for him **shall he appear** the second time without sin unto salvation." Heb. 9:28

KING



CHRIST'S FIRST COMING

CHRIST'S SECOND COMING

"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHOW THE LORD'S DEATH TILL HE COME."

face

2b. The church ordinances:

3c. Description:

2d. Communion:

5e. The prerequisites for participation:

The rules concerning the participation in the Lord's Supper are based on specific instructions and inspired precedents.

1f. The prerequisites are those only which are expressly or implicitly laid down by Christ and the Apostles.

1g. Salvation:

1 Cor. 11:27-29 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

2g. Baptism:

Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 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.

3g. Obedience:

1 Cor. 11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

2f. The prerequisites would not exclude the participation of a member of one church in the communion service of another church:

Acts 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

--open communion: anyone who is saved may participate

--closed communion: only members of a particular congregation or demonination may participate

--close communion: those who have been biblically baptized and walk obediently may participate

3f. The prerequisites are not to be enforced by a forcible debarring of the unworthy at the time of the communion.

2A. The Local Church.

2b. The church ordinances:

3c. Description:

2d. Communion:

5e. The prerequisites for participation:

3f. The prerequisites are not to be enforced by a forcible debarring of the unworthy at the time of the communion:

1g. Previous public instruction.

2g. Subsequent private admonition and then discipline.

▪ THE ORDINANCES ▪		
BAPTISM		LORD'S SUPPER
Matt 28:18-20 Galilee/before He ascended	INSTITUTION	Luke 24:14ff Upper Room in Jerusalem
Romans 6:1-6 Col. 2:12	EXPOSITION	1 Cor. 10 1 Cor. 11:23
once	REPETITION	frequently
water	SYMBOLS	bread & cup
Identification with Christ (death, burial, resurrection)	PICTURE	participation
union	MEANING	communion
"placed into"	ACTION	"partake of"
outward testimony	FOCUS	memorial
death with Christ	EMPHASIS	Christ's death for us
membership	RESULT	fellowship
can't be a church member if not baptized	WARNING	If celebrated with sin in our lives: debility, disease, death
for every believer	REQUIREMENT	for every baptized believer
Acts 2 / Acts 8 Acts 16	OBSERVANCE	1 Cor. 10,11 Acts 20:17

3b. Church order:

1c. As to government:

1d. Papal:

The whole power of government resides in the Pope. This power is delegated through a hierarchical system to the local church.

2d. Episcopal:

The whole power of the government resides in a body of bishops who delegate their powers to the lower orders of clergy.

■ THE ORDINANCES ■

BAPTISM		LORD'S SUPPER
Matt 28:18-20 Galilee/before He ascended	INSTITUTION	Luke 24:14ff Upper Room In Jerusalem
Romans 6:1-6 Col. 2:12	EXPOSITION	1 Cor. 10 1 Cor. 11:23
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can't be a church member if not baptized	WARNING	If celebrated with sin in our lives: debility, disease, death
for every believer	REQUIREMENT	for every baptized believer
Acts 2 / Acts 8 Acts 16	OBSERVANCE	1 Cor. 10,11 Acts 20:17

2A. The Local Church.

3b. Church order:

1c. As to government:

3d. Presbyterian or federal:

The local church rests all authority in a selected body: the presbytery. The local church appoints these men to the synod, which is represented in the national body, the general assembly.

4d. Congregational:

No man or group of men should have authority. The church government should be in the hands of the members themselves.

1e. The local church government is biblical in constitution:

1 Tim. 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 Tim. 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

2e. The local church government is congregational in form:

1f. It judges members:

1 Cor. 5:1-13

2f. It elects its officers:

Acts 6:1-6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

3f. It observes ordinances:

1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

cf. 1 Cor. 11:17-19 "When you come together in the church...into one place..."

4f. It has no higher human authority:

Mt. 18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

3b. Church order:

- 1c. As to government:
- 4d. Congregational:

3e. The local church government is democratic in representation:

1f. There are no inequalities:

Gal. 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col. 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ is all, and in all.

2f. The responsibility for church government rests on all:

Phil. 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Eph. 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

4e. The local church government is spiritual in function:

2c. Baptist distinctives:

Bible, the only authority
Autonomy of the local church
Priesthood of the believer
Transformed membership
Immersion, the only mode of baptism
Separation of church and state
Two ordinances (baptism and the Lord's Supper) and two officers (pastor and deacons)
Soul liberty

1d. Bible, the only authority:

1e. Verbal, plenary inspiration.

2e. Obedience even in the minutest matters.

2d. Autonomy of the local church:

1e. Democratic procedures:

Acts 15:22 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:

The Local Church: Peripheral Or Primary?

It is the:

AAdministrator of the Two Ordinances

Body of the Risen Lord

Center of Biblical Edification

Discharger of the Great Commission

Executor of Church Discipline

Flock of the Chief Shepherd

Ground and Pillar of Truth



MF

3b. Church order:

2c. Baptist distinctives:

2d. Autonomy of the local church:

2e. There is no higher court of appeal:

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

3d. Priesthood of believers:

1e. It is every believer's privilege to approach God:

1 Pt. 2:1-10

2e. Each believer is consecrated to a holy life:

Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

4d. Transformed membership:

1e. The church is a holy company:

1 Pt. 2:5,9 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

2e. Regeneration is a prerequisite for church membership:

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

5d. Immersion, the only mode of baptism:

1e. The meaning determines the mode:

Rom. 6:1-6 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: 6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Col. 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

2e. This is the pattern followed by the early church:

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

3b. Church order:

2c. Baptist distinctives:

5d. Immersion, the only mode of baptism:

2e. This is the pattern followed by the early church:

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Acts 16:33-34 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Acts 19:1-5 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, 2 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. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 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. 5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6d. Separation of church and state:

1e. Baptists see that the church and state are two distinct institutions:

Mt. 16

Rom. 13

2e. The primary ministry of the church is spiritual:

Eph. 4:12-13 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

7d. Two ordinances: (baptism and the Lord's Supper) and two officers (pastor and deacons):

1e. Baptism is not essential for our salvation, but essential for obedience.

2e. The Lord's Supper is not optional, but an order:

--"this do" 1 Cor. 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

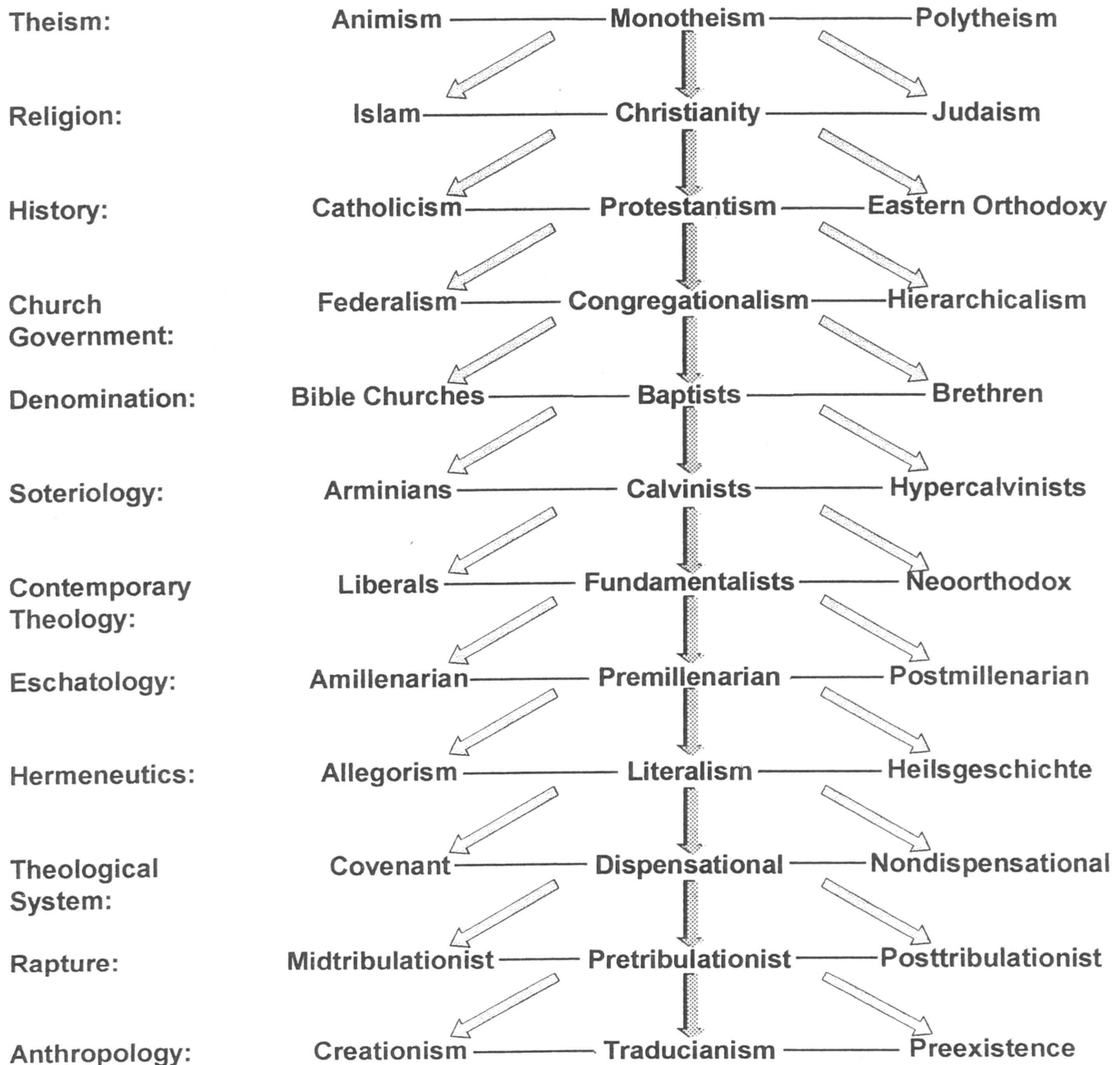
8d. Soul liberty:

1e. Baptists contend for the right of every believer to interpret the Bible for himself:

Rom. 14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

2e. Baptists contend for others to believe as they please. They fight error with truth, not with terror and persecution.

WHAT'S IN A NAME? ~OR~ WHY WE BEAR THE NAME "BAPTISTS"



Theological names or designations are shortcuts in theology to convey a set of principles or beliefs in one word. A person holding a certain position may not care for the term used to designate that view, but for the sake of convenience will employ it to avoid excessive explanation or verbiage. Occam's Razor is applicable here: multiplicity ought not to be posited without necessity.

2A. The Local Church.

3b. Church order:

2c. Baptist distinctives:

9d. Sovereignty of God:

Hiscox makes this an additional Baptist distinctive.

1e. Baptists historically have believed that God works all things as He wills:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

2e. God works things righteously, not arbitrarily:

Gen. 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

3c. Discipline of the church:

1d. Biblical reasons for discipline:

1e. Immorality:

1 Cor. 5:1-13

2e. False doctrine:

1 Tim. 6:3-5 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Tim. 1:19-20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 Tim. 2:16-18 But shun profane *and* vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

3e. Disorderly walk:

2 Thess. 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 Thess. 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

4e. Divisive tendencies:

Rom. 16:17-18 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 *For they that are such* serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

3b. Church order:

3c. Discipline of the church:

1d. Biblical reasons for discipline:

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5e. An unrepentant attitude toward sin:

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

2d. Ecclesiastical penalties for discipline:

1e. Private admonition:

1 Thess. 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

2 Thess. 3:15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

2A. The Local Church.

3b. Church order:

3c. Discipline of the church:

2d. Ecclesiastical penalties for discipline:

1e. Private admonition:

The offended party has a spiritual responsibility to admonish the one overtaken in a fault.

2e. Public censure:

1 Tim. 5:20 Them that sin rebuke before all, that others also may fear.

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

2 Cor. 13:1 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

If there are real grounds for accusation, the disciplinary action should be taken before the whole church.

3e. Social ostracism:

2 Thess. 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 Thess. 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Withdrawal of close fellowship, not being put out of the church, but restrained fellowship.

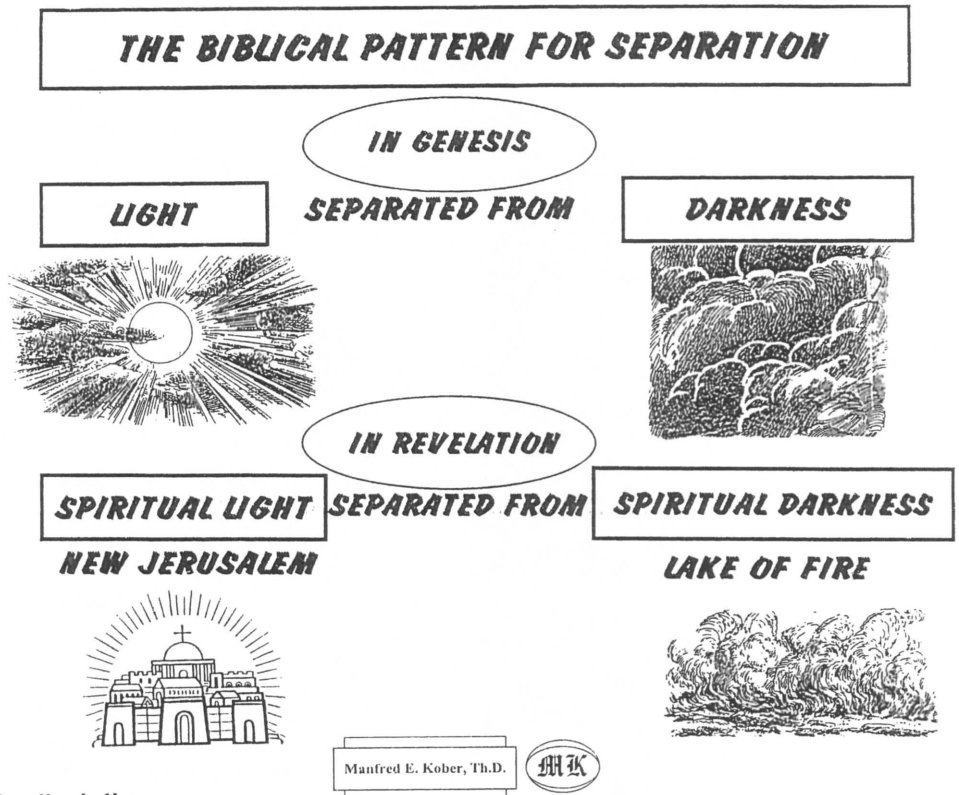
4e. Church excommunication:

1 Cor. 5:1-13

(see 2 Cor. 2:5-8 for the sinning brother's restoration)

1 Tim. 1:19-20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

This applies only in serious doctrinal or moral problems, and includes loss of all Christian privileges in a corporate fellowship.



3d. Biblical objectives in discipline:

1e. Obedience to the Word of God:

2 Thess. 3:14-15 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count *him* not as an enemy, but admonish *him* as a brother.

2e. Removal of the defilement of sin:

1 Cor. 5:6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

3e. Restraint of others:

1 Tim. 5:20 Them that sin rebuke before all, that others also may fear.

4e. Restoration of the erring brother:

Gal. 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Cor. 2:5-8 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man *is* this punishment, which *was inflicted* of many. 7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm *your* love toward him.

4d. Biblical attitudes in discipline:

1e. Spirituality:

Gal. 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

3b. Church order:

3c. Discipline of the church:

4d. Biblical attitudes in discipline:

2e. Uncompromising stand:

Tit. 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

1 Tim. 5:20 Them that sin rebuke before all, that others also may fear.

3e. Love:

2 Thess. 3:15 Yet count *him* not as an enemy, but admonish *him* as a brother.

5d. Biblical methods in discipline:

Interestingly, the first biblical reference to the local church anticipated the spectacle of sinning saints.

Mt. 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

1e. The offended brother has a responsibility to seek a reconciliation:

Mt. 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

2e. If the private effort fails, witnesses are to be taken:

Mt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Purpose: (1) It demonstrates sincerity of purpose.

(2) It gives the offending party a second opportunity to confess their wrong.

(3) It provides witnesses of the matter.

3e. If the sin continues, the matter is to be brought to the church:

Mt. 18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

1 Cor. 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

4e. Restoration should follow confession and forsaking of sin:

2 Cor. 2:6-8 Sufficient to such a man *is* this punishment, which *was inflicted* of many. 7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm *your* love toward him.

THE FUNDAMENTALS

1. INSPIRATION OF THE BIBLE
2. VIRGIN BIRTH OF CHRIST
3. DEITY OF CHRIST
4. SUBSTITUTIONARY ATONEMENT
5. PHYSICAL RESURRECTION AND RETURN

EVANGELICALS & FUNDAMENTALISTS

DECLARE THE GOSPEL

ASSERT THE TRUTH

WITNESS THE TRUTH

SUBSCRIBE TO THE
FUNDAMENTALS

FUNDAMENTALISTS

DEFEND THE GOSPEL

ATTACK ERROR

WITHDRAW FROM ERROR

SEPARATE FROM
HERESY AND APOSTASY



Manfred E. Kober, Th.D.

TEACHING TRUTH BY DECLARING DOCTRINES

36b

1. Deliver the truth to others:

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. 2 Tim. 2:2

2. Divide the truth from error:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the **word of truth**. 2 Tim 2:15

3. Discern the truth in others :

But thou hast fully known my **doctrine**, manner of life, purpose, faith, longsuffering, charity, patience. 2 Tim. 3:10

4. Discover the truth in the Scriptures :

All scripture *is* given by inspiration of God, and *is* profitable for **doctrine**, for reproof, for correction, for instruction in righteousness: 2 Tim 3:16

5. Declare the truth continually:

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and **doctrine**. 2 Tim 4:2

6. Demand the truth from teachers:

For the time will come when they will not endure sound **doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears; 2 Tim 4:3

7. Defend the truth forcefully:

I have fought a good fight, I have finished *my* course, I have kept the **faith**: 2 Tim 4:7



Manfred E. Kober, Th.D.



THINGS WHICH BECOME SOUND DOCTRINE

1	INERRANCY OF THE BIBLE
2	TRIUNITY OF GOD
3	SINLESSNESS OF THE SAVIOUR
4	PERSONALITY OF THE SPIRIT
5	REALITY OF ANGELS
6	UNIQUENESS OF MAN
7	PERVASIVENESS OF SIN
8	COMPLETENESS OF SALVATION
9	DISTINCTIVENESS OF THE CHURCH
10	LITERALNESS OF THE FUTURE

While it is good to believe in Bible doctrines in general, it is even better to be specific in our beliefs.

*What the Bible Says About
A Godly Attitude Toward...*

H | E | R | E | S | Y

TRY THEM

1 John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God: because many false prophets are gone out into the world."

MARK THEM

Romans 16:17, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them."

REBUKE THEM

Titus 1:13, "this witness is true. Wherefore, rebuke them sharply that they may be sound in the faith."

HAVE NO FELLOWSHIP

Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

WITHDRAW THYSELF

II Thessalonians 3:6, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

RECEIVE THEM NOT

I John 10:11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed is partaker of his evil deeds."

HAVE NO COMPANY WITH HIM

II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

3A. The Universal Church.

Eph. 1:22-23 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 which is his body, the fulness of him that filleth all in all.

Col. 1:18 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.

1b. The commencement of the church:

1c. In relation to time:

1d. Positions concerning the commencement of the church:

1e. Covenant theology:

Somewhere in the Old Testament, around the time of Abraham.

2e. Southern Baptists:

John the Baptist, somewhere during the pre-cross ministry of Christ.

J. M. Carroll, *The Trail of Blood*

3e. Ultradispensationalism:

Some time after the conversion of Paul.

4e. Bullingerism:

At the close of the Book of Acts. Only the Prison Epistles refer to the church.

2d. Passages concerning the commencement of the church:

The scriptural proof is most convincing that the church began at Pentecost.

1e. Promise of the church:

Matthew 16:18 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.

2e. Promise of baptism:

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

3e. Day of Pentecost:

Acts 2 The believers were filled with the Spirit.

4e. Baptism of Pentecost:

Acts 11:15-16 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

5e. Baptizing into the body:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

6e. Church is the body of Christ:

Eph. 1:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the

3A. The Universal Church.

Ecclesiology, 38

1b. The commencement of the church:

1c. In relation to time:

2d. Passages concerning the commencement of the church:

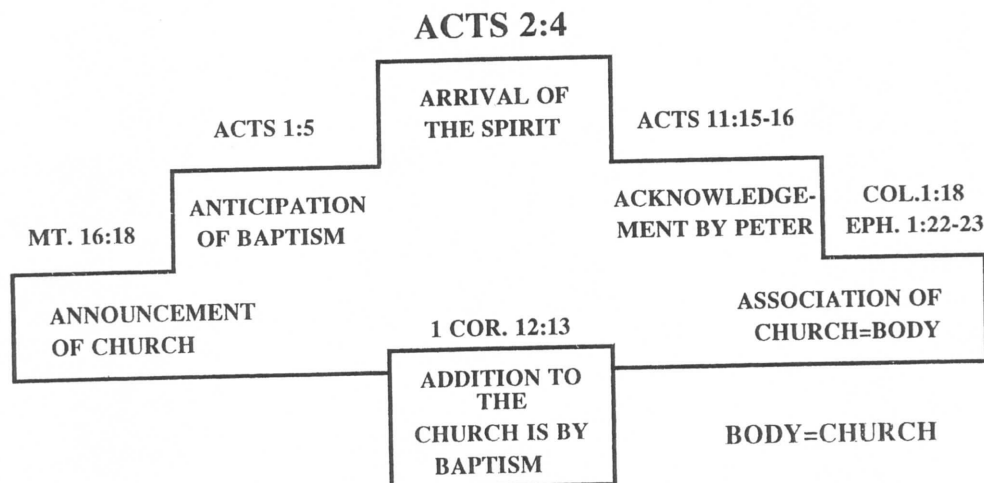
6e. The church is the body of Christ:

church,

Col. 1:18 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.

Therefore, since the only way to enter the church is through the baptizing work of the Holy Spirit, and that occurred on the Day of Pentecost, the conclusion seems obvious that the church, the body of Christ, began on Pentecost.

THE COMMENCEMENT OF THE CHURCH



2c. In relation to Christ:

1d. He builds it:

Mt. 16:18 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.

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

2d. He is the chief cornerstone:

1 Pet. 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

3d. He is the foundation:

1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

4d. He is the head:

Eph. 5:23 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.

3A. The Universal Church.

1b. The commencement of the church:

3c. In relation to the Holy Spirit:

He is the agent of forming it:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

4c. In relation to the Day of Pentecost:

1d. The Holy Spirit's baptizing work makes the body of Christ:

1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

2d. In the Old Testament and Gospels, the Spirit nowhere baptizes.

3d. The church could not be started before Pentecost because it would be

- (1) lifeless
- (2) headless
- (3) functionless
- (4) giftless

2b. The construction of the church:

Mt. 16:18 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.

1c. The Rock:

1d. The facts to be considered:

1e. Two different words are used:

1f. Peter--petros--masculine

2f. Rock--petra--feminine

2e. The usage of the words in the New Testament:

1f. Petros is used 16 times in the New Testament.

2f. Eleven times it refers to a ledge of rock.

3f. Five times it refers metaphorically to Christ.

2d. The interpretations that have been given:

1e. Roman Catholicism: "thou art Peter and upon Peter I will build my church"

3A. The Universal Church.

2b. The construction of the church:

1c. The Rock

2d. The interpretations that have been given:

2e. Protestantism: "thou art Peter and upon this rock (myself) I will build my church"

3e. Protestantism: "thou art Peter and upon the confession that I am Christ I will build my church"



In 1 Pet. 2:4-8 **Peter admits that Christ is the Rock.** To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

cf. 1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

2c. The keys:

Mt. 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

1d. Considerations:

1e. The authority which the keys bestow is over things, not people.

2e. The translation of the passage is "whatsoever things you bind on earth shall have already been bound in heaven."

3e. What God initiates (the salvation of individuals), the Apostles announce.

2d. Interpretations:

The keys were given to Peter to open the gospel to the Jews (Acts 2), to open the gospel to the Gentiles (Acts 10), and to bind things on Gentile believers (Acts 15).

3b. The comparison or symbols of the church:



1c. The Shepherd and the sheep:

Jn. 10:14-16 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

2c. The Vine and the branches:

Jn. 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

3c. The Cornerstone and the stones of the building:

Eph. 2:19-21 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself

3A. The Universal Church:

3b. The comparisons or symbols of the church:

3c. The Cornerstone and the stones of the building:

being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

4c. The High Priest and a kingdom of priests:

1 Pet. 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

5c. The Head and the Body:

Eph. 5:23 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.

1 Cor. 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1 Cor. 12:27 Now ye are the body of Christ, and members in particular.

6c. The Last Adam and the new creation:

Rom. 5:14-15, 18 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

7c. The Bridegroom and the Bride:

Eph. 5:25-27 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 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.

4b. The command to the church: to disciple all nations:

Mt. 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 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.


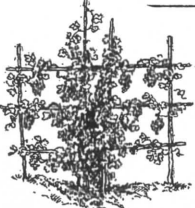





Mk. 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Lk. 24:47-49 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Jn. 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Acts. 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

THE EMBLEMS OF THE CHURCH

	The Symbolism	The Significance	The Scriptures
①	THE SHEPHERD AND THE SHEEP 	CONCERN Utter Helplessness	John 10
②	THE VINE AND THE BRANCHES 	COMMUNION Unbroken Fellowship	John 15
③	THE CORNERSTONE AND THE STONES OF A BUILDING 	COOPERATION Unparalleled Interdependence	Acts 4:10-11; 1 Pet. 2:4-5; Eph. 2:19-20
④	THE HIGH PRIEST AND THE KINGDOM OF PRIESTS 	CONSECRATION Unprecedented Responsibilities	1 Pet. 2:9; Rev. 1:6; 20:6
⑤	THE HEAD OF THE BODY AND ITS MEMBERS 	COMMUNICATION Unflinching Obedience	Eph. 4:11-16; Col. 1:18
⑥	THE LAST ADAM AND THE NEW CREATION 	COMMENCEMENT Unsurpassed Exaltation	1 Cor. 15:22, 24; Rom. 5
⑦	THE BRIDEGROOM AND THE BRIDE 	COMMITMENT Unending Love and Adoration	Eph. 5:25-33; Rev. 19:7-9; 21:9

The Master's Mandate

Matthew 28:18-20

All authority has been given to me
in heaven and
on earth
Therefore
make disciples of all races
having gone
baptizing them
in the name of
the **Father**
the **Son**
the **Holy Spirit**
teaching them to observe
all things
whatsoever I have commanded unto you
And behold
I am with you
until the consummation of the age

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The Master's Mandate: Matt. 28:18-20



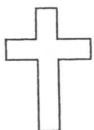
1 THE PERSON

2 THE PURPOSE



Make
Disciples
of all
Nations

4 THE PROMISE



3 THE PROGRAM



Going
with the Gospel



Baptizing
believers



Teaching
the truth

Manfred E. Kober, Th.D.



ST. MATTHEW 28

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 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.

ST. MARK 16

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

ST. LUKE 24

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

ST. JOHN 20

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

ACTS 1

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

ANALYSIS OF THE GREAT COMMISSION

TEXT	EMPHASIS	DESCRIPTION
MATTHEW 28:18-20	MAKE DISCIPLES OF ALL NATIONS	THE PURPOSE OF THE GREAT COMMISSION
MARK 16:15	PREACH THE GOSPEL TO EVERY CREATURE	THE EXTENT OF THE GREAT COMMISSION
LUKE 24:46-48	REPENTANCE AND REMISSION OF SINS WILL BE PREACHED	THE MESSAGE OF THE GREAT COMMISSION
JOHN 17:18, 20:21	AS THE FATHER SENT ME, SO I SEND YOU	THE EXAMPLE OF THE GREAT COMMISSION
ACTS 1:8	BE WITNESSES IN JERUSALEM, ALL JUDEA, SAMARIA, AND UTTERMOST PART	THE STRATEGY OF THE GREAT COMMISSION

FUNDAMENTALISM

Positively

Declares the Truth

Negatively

Defends the Truth

Expounds the Truth	The System	Exposes Error
Upholds the Fundamentals	The Spirit	Uphraids Falsehood
Stands for Sound Doctrine	The Stand	Separates from Denials

The Fundamentals of the Faith are:

1. Inspiration of the Scriptures
2. Virgin Birth
3. Deity of Christ
4. Substitutionary Atonement
5. Physical Resurrection and Return

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The Case for the Singularity of Pastors

by Manfred E. Kober

MARY, ONE OF my students, came into my office in tears. A girl friend with whom she had spent the weekend had told her how wrong she was to be a Baptist. Baptists, her friend insisted, are unbiblical because they only have one pastor per church, whereas the New Testament clearly stipulates a plurality of pastors for each church. Mary was confused. She thought her church was right, but her friend's arguments seemed so convincing. Could I help her?

I answered her the best I could by suggesting some of the following points on the number of pastors. As these helped Mary, perhaps they will help others who are questioning the correctness of our Baptist position.

While the New Testament appears to allow for plurality of pastors in each local church, it does not necessitate this. Furthermore, the position of a single pastor in each local church is not inconsistent with the evidence of the New Testament, as will be shown. In light of Biblical testimony, the single pastor position seems to have the best support.

THE ARGUMENT FROM QUALIFICATIONS OF CHURCH OFFICERS

In Biblical interpretation it is a basic rule that the interpreter should first locate the key doctrinal passage and begin his exegesis there. The undisputed doctrinal passage on the number and qualifications of church officers is 1

Timothy 3. This passage must form the starting point for one's understanding of the issue. Here are given the qualifications for the only two church officers mentioned: bishops (pastors) and deacons. Both the "office of a bishop" (v. 1) and the "office of a deacon" (v. 13) are mentioned in the singular. However, when these officers are related specifically to the local church, the bishop is mentioned in the singular ("A bishop then must be blameless" [v. 2]), while deacons are referred to in the plural ("Likewise must the deacons be grave" [v. 8; cf. vv. 11, 12]).

Paul sees each church as having one bishop but several deacons. Were a plurality of bishops and deacons in view, one would expect verse 2 to read, "Let bishops be blameless, husbands of one wife," in parallel construction with verse 13, which reads, "Let the deacons be the husbands of one wife." Only forced exegesis can make this passage teach a plurality of bishops.

Since the Holy Spirit distinguishes between a plurality of deacons and a singularity of bishops functioning in the local church, it is natural to see special significance in that and make the same distinction.

THE ARGUMENT FROM MESSENGERS OF THE SEVEN CHURCHES

A good case for the singularity of pastors can be made from Revelation 2 and 3. The seven letters of the Apocalypse

are addressed to seven "angels" (Rev. 2:1, 8, 12, 18; 3:1, 7, 14). These "angels" (*angelos*—literally "messengers") have been variously interpreted as angels or messengers sent to John on Patmos, or renowned prelatical bishops, or the pastors who presided over the churches.

The word *angelos* can mean an angelic being or a human messenger. It is used in the latter sense, for example, in James 2:25 in reference to the two spies who came to Rahab the harlot, who "received the messengers."

It is difficult to conceive of letters written to angels. In the first place, an angel gave these seven revelations from Heaven (Rev. 1:1). Were they sent right back to Heaven? Furthermore, the address of angels is not generally known. Then too, as Ellicott observes concerning the angel interpretation, "It is difficult to reconcile words of warning and reproof (as in chap. ii. 4, 5) and of promise and encouragement (as in chap. ii. 10) with such a view."¹

There is also no evidence that messengers were sent to John from the churches. Besides, the message was sent to the messengers, not by them ("Unto the angel of the church of Ephesus write . . ." [Rev. 2:1]). Trench wonders why *angelos* was ever interpreted as the messengers sent to the churches: But in answering a letter by a messenger, you write by, you do not usually write to him; nor is it easy to see where is the correspondence between such messengers, subordinate offi-

cial of the churches, and stars; or what the mystery of the relation between them would be; or how the Lord should set forth as an eminent prerogative of His, that He held the seven stars, that is, the seven messengers, in His right hand (Rev. 2:1). The scheme breaks down at every point, and among many lame and feeble shifts must needs be regarded as the lamest and feeblest of all. I again repeat my conviction that in these angels we are to recognize the bishops of the several churches. So many difficulties, embarrassments, improbabilities attend every other solution, all which disappear with the adoption of this, while no others rise in their room, that, were not other interests, often no doubt unconsciously, at work, it would be very hard to understand how any could have ever arrived at a different conclusion.²

Albert Barnes, after a thorough discussion of the various interpretations of the term *angelos*, states:

The conclusion then to which we have come is that the "angel of the church" was the pastor, or the presiding presbyter in the church; the minister who had the pastoral charge of it, and who was therefore a proper representative of it. He was a man who, in some respects, performed the functions which the angels of God do; that is, who was appointed to execute his will, to communicate his message, and to convey important intimations of his purpose to his people. To no one could the communications in this book, intended for the church, be more properly entrusted than to such an one; for to no one now would a communication be more properly entrusted than to a pastor.³

The best interpretation sees *angelos* as God's messenger to the church. The personal words of warning ("I have somewhat against thee" [2:4]); reproof ("Remember therefore from whence thou art fallen" [2:5]); censure ("I know thy works, that thou hast a name that thou livest, and art dead" [3:1]; "I know thy works, that thou art neither cold nor hot" [3:15]); and encouragement ("Fear none of these things" [2:10]) best fit the pastor of each local church rather than an holy angel.

Church history tells us who some of these pastors and their successors were. For example, the church of Smyrna was pastored by the distinguished apostolic father Polycarp. Polycarp was bishop of Smyrna at the time Ignatius of Antioch passed through that city on his way to suffer martyrdom at Rome around A.D. 108. His ministry lasted nearly fifty years in Smyrna and he was martyred in A.D. 156.⁴

Polycarp was personally ordained by the apostle John; and while the words concerning tribulation, martyrdom and a crown of life (Rev. 2:10) were probably addressed to Polycarp's predecessor at Smyrna, they were wonderfully fulfilled in Polycarp's life. As Ellicott notes, "Poly-

carp is the living example of the language of the epistle."⁵

Whatever the situation might have been in the early church, at the end of the first century each church is seen to be headed by one responsible individual, the pastor, who according to these letters is charged with the oversight of the congregation and accountable to God for it.

"The idea that a church functions better with one overseer is exactly what Baptists have historically believed and what they believe the Bible teaches."

Seiss explains why the word "messenger" is used for the pastor:

From this peculiarity in these Epistles, we may also trace something of the nature and responsibility of the ministerial office. It is not a lordship, but a service; not a service to be commanded of man, but of God. It is the business of the angel to hear for the Church, which has been committed to his care. He is its chief, its guardian, its watchman, the undershepherd of the flock. He is to receive the word at the mouth of the Lord, and at the hands of His inspired servants, and to present it faithfully to his people, and to see that it is accepted, observed and obeyed according to the true intent of its divine Author.⁶

THE ARGUMENT FROM NATURE OF THE PASTORATE

Closely related to the matter of the number of pastors in the local church is the question of the names for the pastor and the nature of the pastorate. Biblically, the titles of "pastor," "bishop" and "elder" refer to the same office in the local church. The elders of Ephesus (Acts 17:20) are charged by Paul to be bishops whose function is to feed (shepherd, pastor) the flock (20:18). In 1 Peter 5:1, 2, Peter exhorts the elders to feed (shepherd) the flock and take the oversight (bishopric). Paul admonishes Titus to ordain elders in each church (Titus 1:5) and stipulates that these individuals, also known as bishops (1:7), must meet certain qualifications.

The same spiritually mature individual (elder) who is entrusted with the responsibility to feed the flock through teaching (pastoring) is given the responsibility to oversee the flock (bishop).

The term "elder" (*presbyteros*) speaks of the dignity of the office; the term "bishop" (*episkopos*) refers to the duties of the office; and the term "shepherd" (*poimene*) relates to the ministry of feeding and protecting.

Various problems exist because of the nomenclature for "pastor" used in the New Testament. Some churches have a pastor but also a board of elders. Since

the terms "pastor," "elder" and "bishop" are applied to the same persons, and therefore indicate the same office, it is best to reserve the name "elder" for the leader or pastor of the church and speak of his spiritual helpers by their Biblical name of "deacons." Charles Haddon Spurgeon, the prince of Baptist preachers, had elders in his church; but as Charles Wagner points out in his incisive analysis, "It should be understood that Spurgeon considered his elders the way the Baptist church today would consider deacons."⁷

Others suggest there should be teaching elders and ruling elders in every church. However, every pastor is to be a teacher (Eph. 4:11, pastor-teachers) and the office of the pastor involves both ruling and teaching. This ruling is to be done not in a dictatorial fashion but by example (1 Pet. 5:3).

A passage commonly cited to show support for the teaching elder and ruling elder as two separate individuals is 1 Timothy 5:17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

Homer Kent correctly remarks:

This verse does not give sufficient warrant for the Reformed view of two classes of leaders, those who ruled and those who taught. Every elder is engaged in teaching (3:2). However, some would do so with more energy and excellence than others. The differentiation in this verse is between those who do the work perfunctorily and those who labor to the end of strength in performing their function.⁸

Thus we have an explanation of what it means to rule well; namely, to labor in the Word and doctrine. Most churches with a plurality of elders, however, have elders who are untrained and unqualified to teach God's Word. Churches that make a distinction between teaching elders and ruling elders do so without Biblical justification. A pastor's qualifications include both teaching and ruling. Proper ruling involves sound teaching.

It has been argued that the term "elder" is of Jewish derivation, where it was used of the governing body of the synagogue. Since each synagogue had a plurality of presbyters, the same system must have been adopted by the early Jewish-Christian congregation. Even if this controversial derivation could be shown to be correct, that "the existing structure of the synagogue with its plurality of elders is paralleled by the New Testament church organization," it would be pointed out that even in the synagogue there was a "head of the synagogue" known as the *archisynagogos* (ruler of the synagogue). "The plurality in this case would not forbid the predominant leadership of one elder."⁹

THE ARGUMENT FROM REFERENCE TO INDIVIDUAL PASTORS

The New Testament repeatedly makes reference to local churches. In each case in which the pastor of the local congregation is mentioned by name, there appears to be one pastor-bishop-elder responsible for the congregation. There might have been a plurality of pastors in each church, but the evidence points to one prominent individual in each case:

Passage	Person	Place
1 Timothy 1:2, 3	Timothy	Ephesus
Acts 15:13	James	Jerusalem
Colossians 4:12	Epaphras	Colosse
Philemon 23		
Philippians 2:25	Epaphroditus	Philippi
Titus 1:4, 5	Titus	Crete

It can be argued, of course, that not all these individuals were pastors in the contemporary sense of the word. James was an apostle. Timothy and Titus were apostolic messengers appointed and sent by the apostle Paul. However, in essence they functioned as pastors. Epaphras most certainly was the pastor at Colosse. Paul wrote of him as "a faithful minister of Christ" profitable for them in Colosse (Col. 1:7). That does not exclude other pastors in Colosse, but it is strange that they are not specifically mentioned as equals and co-workers in the same locality. When pastors are mentioned by name, they appear to be the leaders of the church. Wagner underscores the prominence that James enjoyed in Jerusalem:

In a consideration of the church and its development in Acts 15, James seems to come to the forefront and is perhaps the nearest thing in the early church to what we consider a pastor today. By no stretch of the imagination could he simply be considered a moderator. After several of the congregation speak, including Peter, Paul and Barnabas, James exerts his "pastoral leadership," sums up the situation and makes a spiritual judgment (Acts 15:19-21).¹⁰

After citing other cases of James's pastoral leadership, Wagner concludes:

It is no coincidence that James as a singular person is identified with the local church at Jerusalem. It must be conceded that while there were many elders in the church and while the apostles still had a degree of authority there, we begin to see signs of one man's coming to the forefront in a place of leadership (not a dictatorial hierarchy) and being recognized as such.¹¹

THE ARGUMENT FROM BEGINNING OF THE ASIATIC CHURCHES

Of the seven churches of Asia Minor addressed in Revelation 2 and 3, only the beginning of the church of Ephesus is known (Acts 18:18, 19; 19:10). Paul spent three years at Ephesus. Many people of that city responded to the gos-

pel (Acts 19:18), and from there the gospel spread throughout most of Asia (19:26).

Under the prolonged ministry of Paul "mightily grew the word of God and prevailed" (19:20) so that "many that believed came, and confessed, and shewed their deeds" (19:18). It is safe to assume there were hundreds of believers worshipping in dozens of house churches. House churches are specifically and repeatedly mentioned in the New Testament.

When the church at Jerusalem began, the apostles met with believers and broke "bread from house to house" (Acts 2:46). While Peter was imprisoned, the saints were gathered for prayer in the house of Mary, the mother of John Mark (Acts 12:12). The godly couple Priscilla and Aquila had a church in their house in two separate locations (Rom. 16:3, 5; 1 Cor. 16:19). In Colosse the church met in the house of Nymphas (Col. 4:15) as well as in the house of Philemon (Philemon 2).

This situation makes it understandable how Paul could summon the elders of the church of Ephesus (Acts 20:17). The church would here be a reference to all believers in Ephesus, organized into house churches, each with its own elder. That this is not an unusual usage for the term "church" is seen from Acts 9:31 (NIV), "Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace."

It is correct that elders are addressed in the plural in certain localities such as Ephesus (Acts 20:17), Jerusalem (Acts 16:4) and Philippi (Phil. 1:1), but these were large cities where the Word of God had prospered and where there might well have been several house churches. Or it might mean that some churches had a plurality of elders at first while others did not. Strong makes an interesting observation on this point:

In certain of the New Testament churches there appears to have been a plurality of elders (Acts 20:17; Phil. 1:1; Titus 1:5). There is, however, no evidence that the number of elders was uniform, or that the plurality which frequently existed was due to any other cause than the size of the churches for which these elders cared. The New Testament example, while it permits the multiplication of assistant pastors according to need, does not require a plural eldership in every case; nor does it render this eldership, where it exists, of coordinate authority with the church. There are indications, moreover, that, at least in certain churches, the pastor was one, while the deacons were more than one, in number.¹²

The evidence from Acts could be used both ways—in support of singularity or plurality. However, the doctrinal passage speaks of one bishop and several

deacons in the local church, and by the end of the New Testament this is precisely the situation in the seven churches. Furthermore, when a plurality of elders is seen in a local church, it can be satisfactorily explained. It does not need to be understood as a functioning plurality in that local congregation.

We know, for example, that Paul ordained elders in every church (Acts 14:23) and instructed Titus to do likewise (Titus 1:5). But were these elders to minister in the churches in which they were ordained or were they sent from there as missionaries?

We know how the church at Ephesus began, but what about Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea? Is it not reasonable to suppose these churches were established by elders Paul ordained in Ephesus? Luke reports that during their two years in Ephesus "all they which dwelt in Asia heard the word of the Lord Jesus" (Acts 19:10). Some knowledge of the beginning of the church of Colosse is possible. Guthrie suggests that Epaphras, the founder of the church, was saved under Paul, ordained and sent by him:

From the references to Epaphras it would seem reasonable to suppose that the church originated as a result of his ministry. In i. 7 Paul says, "As you also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ," which suggests that he was responsible for the instruction of these Christians. In iv. 12, 13 he is described as "one of you," i.e., he was a Colossian, and Paul testifies to his great zeal for his own people and for the neighbouring Christians in the Lycus valley. Although no definite statement is made to this effect there is strong probability that Epaphras was converted to Christianity as a result of Paul's ministry at Ephesus (cf. Acts xix. 10).¹³

It is certainly possible that the elders who were ordained in every church by Paul, Titus and others stayed in these churches to minister as a plurality. It is more probable that they were sent from there, like Epaphras, to the surrounding area to reach out in missionary and evangelistic work. Only thus can it be explained how these six churches of the Apocalypse were established. This method of evangelism explains how a few individuals could "have turned the world upside down" (Acts 17:6).

The concept of ordaining elders in every church parallels the present-day practice of ordaining missionaries, who are certainly elders and leave their membership in their home church while they go to home or foreign fields to establish local churches. In this case, a church like Ephesus would have a plurality of elders but they would not all function in that church.

(to page 19)

ones, a life that radiates love. This is the love; a friend reminded me, that says, "I can always go one more mile."

"And now abideth faith, hope, [love], these three; but the greatest of these is [love]" (1 Cor. 13:13). Let love be your summertime word from the Lord—not just this month of love but all your life. Beloved, let us love! ■

Singularity of Pastors

(from page 10)

It should be observed that at times the term "elder" could be used in a nontechnical sense such as it most certainly is in 1 Timothy 5:1 ("Rebuke not an elder, but intreat him as a father"), whereas in verse 17 it is employed in a technical sense.¹⁴ Perhaps the reference to elders in the church in James 5:14 is such a nontechnical usage, referring to older, spiritually mature men. It could be a reference to the pastors in the entire locality or in the local church. In no case does the New Testament yield absolute proof of a plurality of elders in a given local church; consequently, it does not demand that each local church today have a plurality of pastors to be Scriptural.

THE ARGUMENT FROM SYMBOLISM OF CHIEF SHEPHERD AND THE FLOCK

In 1 Peter 5:4 Christ is pictured as the Chief Shepherd Who has charge over His flock. In John's Gospel He presents Himself as the Good Shepherd (10:11) and speaks of the fact that there is just "one fold, and one shepherd" (10:16). As Christ, the "one shepherd," is the only Head over the universal church, "the one flock," so the pastor as the undershepherd is the only shepherd over the local church and solely responsible for it (1 Pet. 5:2, 3).

If the symbolism holds true, and we are convinced it does, as there is just one universal shepherd there should be only one local shepherd. The symbolism does not prove the singularity of pastors, but certainly points to it.

Many of our churches have a type of plurality of pastors with assistant pastors, pastors of visitation, evangelism, Christian education, youth and so forth. Perhaps the titles are not the best and a "pastor of evangelism," for example, might be better referred to as the "director of evangelism." However, Baptist churches have historically had one man who bore the responsibility of the oversight, which would be true even in those churches that have assistant pastors for specific areas of ministry. This leadership by one man appears to be Biblically sound and practically wise.

The frequent charge that single leadership leads to dictatorship should be

countered with the observation that a group of leaders can likewise abuse their power. The answer is not to multiply the number of leaders but to stress the Biblical nature of the leader. His task is not to lord but to lead by example (1 Pet. 5:3). The issue is this: What is the Biblical pattern for leadership in the local church? Some argue that a plurality of pastors can minister much better to the needs of a congregation than can one pastor. This position, while sounding cogent, actually fails to understand the nature of the ministry. The New Testament neither teaches that one man ministers to all the needs of a congregation nor suggests a plurality of men to minister to these needs. The Holy Spirit assigns to each member of the church a specific place to

"The same spiritually mature individual (elder) who is entrusted with the responsibility to feed the flock through teaching (pastoring) is given the responsibility to oversee the flock (bishop)."

minister in an area for which he is uniquely gifted and prepared (1 Cor. 12:12-28). The pastor is God's gift to the church to prepare the saints so they can carry on "the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). No one person or group of persons is capable of supplying all the spiritual help a congregation needs. It is the "whole body fitly joined together" (Eph. 4:16) that brings nourishment, increase and edification under the Lordship of Christ and the pastor as undershepherd providing spiritual food and special oversight.

Even those churches that advocate plurality of pastors admit people naturally look up to one leader. Stabbert and Johnston, who have written a forceful defense of the plurality of elder position, suggest the practicality of one leader even amidst a plurality.

It may be nice, where several pastors are working together, to have a chairman who can superintend the internal affairs of the board. As an equal and perhaps as one who has the specific gift of leading or administration (Rom. 12:8; 1 Cor. 12:28), he could keep the team functioning in an orderly manner and provide insights as to how they might work together more effectively.¹⁵

Does this not remind one of the Biblical office of a bishop (overseer)?

Even Gene Getz, the mentor of many of the assemblies with a plurality of

elders, admits that in the assemblies he started in Dallas, there is present a strong pastor-leader. He says of these assemblies that their success is due in part to

... a strong pastor/leader, the man in the pulpit, the one who sets the tone for the ministry. What upsets many people is the claim by some that certain successful churches don't have such a leader. I maintain they all do. He may be "laid back" in style, but he still leads.¹⁶

When the major proponents of the plurality of elders view make such admissions they are simply realizing the headship of one individual in the local church, a man called of God, His messenger to that church. The idea that a church functions better with one overseer is exactly what Baptists have historically believed and what they believe the Bible teaches. A body functions better with one head than with several. Christ as the Chief Shepherd has called an undershepherd for each flock. He leads his sheep by example. He feeds them with the Word. He rules them, not as a dictator but as a delegate from the Lord. For his faithfulness he deserves double honor on earth and has reserved the elder's crown in glory. ■

¹Charles John Ellicott, *A Bible Commentary for Students* (London and Edinburgh: Marshall Brothers, Ltd., n.d.), VIII, 539.

²Richard Chenevix Trench, *Commentary on the Epistles to the Seven Churches in Asia* (New York: Charles Scribner, 1862), pp. 82, 83.

³Albert Barnes, *Notes on the New Testament* (Grand Rapids: Kregel Publications, 1966), p. 1551.

⁴McClintock and Strong, *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature* (New York: Harper & Brothers, 1894), VIII, 361.

⁵Ellicott, p. 542.

⁶J. A. Seiss, *The Apocalypse* (Grand Rapids: Zondervan Publishing House, 1964), p. 69.

⁷Charles U. Wagner, " . . . And He Gave Some . . . Pastors" (Tacoma, Washington: Northwest Baptist Seminary Press, 1977), p. 18.

⁸Homer A. Kent, *The Pastoral Epistles* (Chicago: Moody Press, 1958), pp. 181, 182.

⁹Merrill C. Tenney, *Zondervan Pictorial Encyclopedia of the Bible* (Zondervan Publishing House, 1975), p. 267.

¹⁰Wagner, p. 5.

¹¹Wagner, p. 5.

¹²Augustus H. Strong, *Systematic Theology* (New York: A. C. Armstrong and Son, 1896), p. 510.

¹³Donald Guthrie, *The Pauline Epistles: New Testament Introduction* (London: The Tyndale Press, 1963), p. 161.

¹⁴A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman Press, 1931), IV, 583, 587.

¹⁵Bruce Stabbert and Dennis Johnston, *Team Ministry: A Case for Plurality in Church Leadership* (Monograph, 1977), p. 103.

¹⁶Larry Richards and Gene Getz, "A Biblical Style of Leadership?" *Leadership* (1981, Vol. II, No. 2), p. 77.

Faith Pulpit

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February 1986

Congregational Rule *versus* Elder Rule

Myron J. Houghton, Th.D.

Most Bible-believing Baptist churches today follow an organizational system in which a pastor guides the people by means of his moral example and his preaching of God's Word, but in which the congregation itself is the decision-making body.

This approach is well expressed by Edward T. Hiscox in his important book written in 1894 entitled, *The New Directory for Baptist Churches* (recently reprinted under the title, *Principles and Practices for Baptist Churches*). Hiscox says: "The government is administered by the body acting together, where no one possesses a preeminence, but all enjoy an equality of rights; and in deciding matters of opinion, the majority bears rule."

The pastor exercises only such control over the body as his official and personal influence may allow, as their teacher and leader and the expounder of the great Lawgiver's enactments. His influence is paramount but not his authority. In the decisions of questions he has but his single vote. His *rule* is in the moral force of his counsels, his instruction and guidance in matters of truth and duty, and also in wisely directing the assemblies whether for worship or business. Much less have the deacons any authoritative or dictatorial control over Church affairs. Matters of administration are submitted to the *body* and by them decided." (pages 144 and 145). The question is:

If this organizational system is correct, why does the New Testament speak of elders who rule?

CONGREGATIONAL RULE

Let there be no misunderstanding here! In the New Testament, the congregation was the decision-making body. When men were needed to make certain that no needy widow was being neglected, the whole multitude chose these men (Acts 6:5). The apostles did not choose them. The apostles merely

ratified the choice of the congregation (Acts 6:3-6). This is noteworthy because the word used by the apostles to describe this ratification ("appoint" in verse three), is the same word used in Titus 1:5 to describe the ministry of Titus in ordaining elders. It becomes clear that just as in the case of the apostles in Acts 6, so Titus was not making the selection but ratifying through ordination the choice of the congregations involved.

Paul . . . appealed to the believers themselves, not to the leaders . . .

Concerning brothers weak in the faith, Paul urged the saints at Rome, not the leaders, to receive them (Romans 14:1). When Paul discovered open immorality in the life of one of the members of the Corinthian congregation, he appealed to the believers themselves, not to the leaders of the church, to remove the immoral person from their midst (1 Corinthians 5:1-13). Paul describes church discipline at Corinth (whether this case or not) as "this punishment . . . of many" (literally, "by the majority"). How, then, is the rule of elders to be understood?

ELDER RULE

Two Greek words are used to describe the rule that leaders in each church exercised. The first word is found in Hebrews 13:7, 17, and 24 and means "lead, guide" (*A Greek-English Lexicon of the New Testament*, Bauer, Gingrich and Danker, second edition, page 343). When not referring to leadership, the word also means "think, consider". The precise nature of the leading/guiding can be found in Hebrews 13:7. The leaders guided by speaking God's Word and living godly lives ("conversation" = "conduct"). Given this understanding of what it

means to lead or guide, a believer should have no trouble remembering (Hebrews 13:7), obeying (Hebrews 13:7) and saluting (=greeting, Hebrews 13:24) his leaders.

The second word is found in 1 Thessalonians 5:12, 1 Timothy 3:4, 5, 12, and 1 Timothy 5:17. It means "be at the head (of), rule, direct, manage, conduct" as well as "be concerned about, care for, give aid" (*A Greek English Lexicon of the New Testament*, Bauer, Gingrich and Danker, second edition, page 707).

The passage of Scripture which gives a clear picture of just what it means for an elder to *rule* is 1 Timothy 5:17. Here the Apostle Paul sets up a contrast, implied to be sure, but a real contrast nevertheless. By means of three words in the verse, this contrast is expressed: (1) "well"; some elders ruled *well*. This implies that some elders did not rule well; (2) "double"; the elders who ruled well were to be counted worthy of *double* honor. In 1 Timothy 5, "honor" seems to refer to financial remuneration (cf. verse 3 in

Some would manifest zeal in this part of the work — actually *toil* in it.

light of verses 9, 10, and 16); (3) "labor"; some elders *toiled* in the preaching and teaching of God's Word. The implication is that some did not. Those that did toil in God's Word were to be counted worthy of double honor. Lenski (pp 681 and 682) says: "Especially those toiling in connection with the Word and teaching" does not mean that some elders did not teach, for all were required to have *and thus* to use this ability (3:2). Naturally, however, some would manifest zeal in this part of the work, actually *toil* in it. These richly deserve the twofold honor." Vincent, commenting on 1

—continued inside

—continued from page one

Timothy 5:17, agrees, saying: "The comparison is with those Elders who do not exhibit equal capacity or efficiency in ruling."

If this interpretation is correct, and I believe that it is, then to rule well is defined as laboring in the Word and doctrine, not as decision-making; that function has been committed to the congregation. In practice, these two ideas must go together: It is only as pastors faithfully preach and teach God's Word that congregations will be in a position to make decisions that are pleasing to God.

For more information on the Bible's word on church government, write: Dr. Gordon Shipp, *President, Faith Baptist Theological Seminary*. Copies are still available of Dr. Manfred Kober's *The Case For The Singularity of Elders*.

Faith Baptist Theological Seminary

The seminary has been in planning for several years. Five years ago it became evident that the existing Th.B. program could be strengthened by making the fifth year into a separate *Master of Arts in Pastoral studies*. A year ago two additional M.A. programs were added, in Biblical and Theological studies. At the time, however, the graduate committee was already thinking ahead to the Master of Divinity.

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*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.*

II TIMOTHY 2:2

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What's In A Name ?

George Houghton, Th.D.

December 1993

As new local churches are begun, there is a growing tendency to name them without a prominent denominational label, even when there may be some actual tie to a denominational fellowship or the church may be structured according to a certain denominational pattern. Even well

"A label . . . ideally describes what is inside."

established churches have adopted name changes in which a denominational designation has been exchanged for a more non-denominational label such as "Bible church" or "community church."

Is there any value in keeping the denominational designation in a church's name where it has a place of prominence? Here are some things to consider before excluding it.

1. The Purpose of a Label

A label is intended for purposes of identification. It ideally describes what is inside. The more precise the label, the more one knows about the convictions, priorities, and practices for which the group stands.

This concept can be readily understood by anyone who goes grocery shopping. The various

packages and cans on the store shelves each bear an identifying label. The more descriptive the label is, the more one knows about its contents. What chaos there would be if all a label in the grocery store said was "substance" or "food." Even that might have some value (although greatly limited) but not nearly as much as if it said "corn" - or, better yet, "buttered corn kernels." Have you ever had your children play near the food storage area only to discover that they have peeled off all of the labels on the cans?

Perhaps you have pulled off certain soup can labels to save and done so before you remembered to mark each can. The result is obvious. So it is with church labels.

Someone may say, "but there are liberal churches also with some of the same denominational labels." This is true enough, and one must exercise discernment and care to find the right kind. Because you find a can of spoiled food or overly ripe fruit occasionally doesn't mean you stop grocery shopping. It means you learn to be careful in your selection.

2. Loyalty to What a Label Represents

To what extent is there a genuine commitment to what the

label represents? Some convictions may not have a high level of commitment to the distinctive convictions of the label, and for that reason the use or non-use of the label isn't all that significant. For others, the label represents specific truths taught in the Scriptures regarding local church practices which need to be followed today. If the identified convictions of the label are viewed as expendable, so should be the label. But if what the label represents is of great importance, then one should think twice before abandoning the label.

3. A Label's Magnetic Effect

Like a magnet, a label attracts and repels. It has been suggested that a denominational label artificially repels some people. This may be true in a few cases, but even in these situations there

"... a label attracts and repels."

are ways of overcoming this. It may also be true that denominational labels are not important to others, but the use of such a label doesn't necessarily hinder the seeker from attending a church service or function. Just how far should we be willing to go in

removing any such supposed barrier? If a person is turned off by religion, would we be willing to drop the word "church" or any words which connote religious ideas – words such as "grace, faith, calvary, Savior, Redeemer?" Someone might suggest substituting less descriptive and less offensive terms such as "salt and light company," and yet our Lord doesn't hesitate to speak of His church. Nor should there be any hesitation on our part to accurately label who we are and the truths which we represent.

The attracting and repelling feature of a label is viewed by this writer as of great value. It is increasingly difficult these days for our churches – even when they carry proper descriptive labels – to bring together people who understand and are completely commit-

ted to these great truths represented by the label. Often well-meaning but uninformed people work their way into places of leadership within our churches. Doing away with the label only complicates and compounds this problem. The label, when properly used and understood, will attract those of like precious faith and practice and will direct those who disagree to other places where they can feel more comfortable.

Let us not neglect, disavow, or be ashamed of our great heritage – those who with courage of conviction have stood for Bible principles and practices – even though it meant personal sacrifice and loss. To broaden our label sends the wrong signal and makes consistent New Testament church practice more difficult.



Dr. George Houghton is Academic Vice-President of FBBC&TS and also teaches

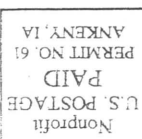
Bible and Theology subjects. He is a graduate of Bethel College and of Central Baptist Theological Seminary of Minneapolis and holds a Master's and a Doctor of Theology from Dallas Theological Seminary.

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By Any Other Name?

Kevin T. Bauder

A *Ruminations* Publication

1994

While driving through one of the Dallas suburbs the other day, I came across a church I had never seen before. The sign in front of the building read _____ Community Church, but at the bottom of the sign appeared tiny initials which identified this church with a well-known Baptist fellowship. Only hours later, I heard of another new Baptist church being formed in our neighborhood. Once again, the congregation planned not to use the Baptist name.

This trend away from the name *Baptist* has been growing for several years. It rests upon two premises: (1) people nowadays don't much like traditional churches, church names and especially denominations; and (2) the name itself isn't that important, as long as your beliefs and practices are good. Therefore (so the reasoning goes), it is worth abandoning the name in order to attract a wider hearing.

I dispute the second premise. Names *are* important, so important that if we didn't already have them we would be forced to invent them. Names are a kind of shorthand that identify us with something. When a man starts a business, for example, he chooses a name that will identify what the business does. When a woman is married, she takes her husband's name in order to identify herself as his wife. When we claim religious names like Baptist, evangelical, fundamentalist and even Christian, we are identifying ourselves with some historic body of belief and practice.

When we call our church a Baptist church, we are saying that we affirm certain doctrines which that believe to be essential to the functioning of a New Testament church. We are saying that the New Testament is our final and sufficient authority in all matters of church faith and order. We are saying that only born again, baptized believers are qualified for church membership. We are saying that every believer ought to be baptized, and that single immersion in water is the only valid baptism. We are saying that each believer is a priest who exercises soul liberty before Christ. We are saying that churches are governed under Christ by congregations, not by monarchies, oligarchies or hierarchies. We are saying that church and state are separate institutions, and that the state may never use its authority either to establish or to impede the church. These are not tangential doctrines; these are doctrines that define what the church is and how it functions.

When a person asks me what kind of a church I attend, I could respond by reciting all these doctrines. But I don't have to. There is a label that has been used for centuries to describe people who believe just as I do. That label is *Baptist*.

Now, someone may say, "I believe the same way you do; I just don't want the name *Baptist*." Actually, that person does not believe the same way I do. True, he may agree to the same doctrines that I agree to, but more than doctrinal agreement is involved in identity of belief. What more, you ask? Identity of belief also demands identity of emphasis. It is one thing to agree that certain doctrines are *true*; it is a different thing to agree about *how important* those doctrines are.

If one reads the New Testament asking such questions as, What is the church? How is it constituted? What is it for? How does it operate?, the answers that one gets are exactly those teachings that set Baptists apart from other Christians. These teachings are not optional or

incidental or secondary or non-essential. They are the substance of the New Testament's teaching on the church. These are the most important truths that distinguish us from other believers in the Lord Jesus Christ. If we value these teachings to the same degree that Scripture values them, then we shall want to be known for our belief in them. To put it bluntly, it is not enough simply to believe "baptistically" (whatever that could mean); we shall desire to be known as *Baptists*. If we believe these doctrines and hold them to be important, then we are being dishonest if we attempt to pass ourselves off as just another Community Church.

I won't try to tell you that denominational names don't repel people today: they do. I will simply observe that Scripture instructs us to be instant in season and out of season. In other words, we maintain our convictions and our message whether they are popular or unpopular. We can always draw a bigger crowd if only we will trade off some part of the truth. And when I say "trade off the truth," I don't necessarily mean that we deny the truth: we might simply deemphasize it.

Doubtless, someone will argue that most people don't know what the name *Baptist* means, anyway; so why bother? Why bother, indeed! There has never been a time when most people did understand what the name meant. Through much of our history, our opponents have sought to misrepresent the convictions which the name *Baptist* stipulates. We've always had to offer some explanations and make some defense of our principles. The ignorance of the masses has never provided a compelling reason to abandon precision in what we say, even when we are saying it about ourselves.

If we knew of a medical doctor who was suddenly calling himself a chiropractor or a homeopath, we would expect the whole medical community to object that he was lowering the standards of his profession. Chiropractic and homeopathy may be either good or bad, but they are different things from medicine. The medical man who calls himself a homeopath is trading away an accurate description of what he is for a description of something that he is not. In the same way, the "baptistic" church that calls itself a community church is lowering its standards and refusing to be known for precisely those beliefs which make it different from other churches. A New Testament church is emphatically *not* a "community church." The community church concept is grounded in an old congregationalist notion that includes unbaptized and even unregenerate members of the community within the parameters of the visible church. Nothing could be more contrary to the New Testament's teaching on church membership, or to historic Baptist belief and practice.

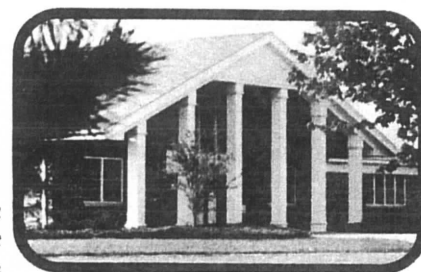
We did not invent the name *Baptist*. It was given to our spiritual ancestors by their enemies: enemies who imprisoned them, exiled them, whipped them, beheaded them, drowned them and burned them because people on both sides took doctrine seriously. The name was given in mockery to denote those who held to the same beliefs that Baptists hold today. It still stands for the great Biblical teachings which we hold dear.

I am a Baptist, and I am proud to be known as a Baptist. The name *Baptist* identifies me with a great heritage of Scriptural preaching. It places me in the mainstream of those who gave their lives for religious liberty. It connects me with men and women who would rather suffer and die than deny the truth of Scripture. And it proclaims to anybody who will listen that the truths for which they died are the same truths that I believe today.

Faith Pulpit

FAITH BAPTIST THEOLOGICAL SEMINARY

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HISTORIC MARKS OF FUNDAMENTALISM

Robert G. Delnay, Th.D.

June-August 1989

Fundamentalism began in the later nineteenth century as a concerned response to the rise of higher criticism and doctrinal deviation and also as a response to the worldly drift among God's people. How far back does the movement go? Surely not before the Believers' Meeting held in Chicago, 1875, with their concerns about

*Fundamentalism began ...
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God's people.*

prophecy and German theology. Some have dated it from 1909, with the publication of *The Fundamentals* and the first edition of *The Scofield Reference Bible*. Surely it dates no later than the 1920 Northern Baptist Convention, when Curtis Lee Laws coined the term Fundamentalist. By any view, however, the movement was a departure from the drifting attitude expressed by main-stream Protestant orthodoxy. A look at the marks of the movement will bring that out clearly. The old Protestants did not seem to have these identifying qualities.

I. Biblicism. The Fundamentalists took a more rigorous view of the Bible than many of their forefathers. Commonly during the 19th century the believers held a strong view of inspiration, but it was not yet an issue. The Princeton men get credit for their strong view, but the great majority of ministers would hardly have faulted them for the way they put into print what most had commonly accepted. Now with the strong view of inspiration came an equally strong view of inerrancy and of

literal interpretation.

Part of the reason for this rigorous Biblicism was the rising concern for prophecy. A literally-interpreted Bible will wreck both postmillennialism and amillennialism. The rising Biblicism forced many to a choice: either a literal Bible, or the old Confession of Faith, but not both; most of the old confessions had a wrong view of prophecy. The hope of the Lord's return began cutting people off from their denominational homes.

With the literal Bible, especially after 1920, the key issues became the Virgin Birth and Creation. The literature of the time is full of these, and both of them reveal how faith in the Bible and Modernism are mutually exclusive.

II. Premillennialism. The second great mark of the movement is the hope of the any-moment rapture and of the bodily return of Christ to set up His kingdom. The literature suggests that the early leaders had read Darby and then put his writing out of their minds, so as to form their own view of prophecy. By the end of the nineteenth century many came to recognize that God has dealt with Israel, the church and others

*... key issues became
the Virgin Birth
and Creation.*

in different ways, even though He always saves by grace through faith. This understanding soon led to dispensationalism, and during the 1920's the Scofield Reference Bible became a standard of the movement. Years ago I heard A.J. McClain remark that in his view the Scofield Bible

was the leading device that the Spirit of God used to protect the faithful from the grip of Modernism.

III. Separatism. Many of the faithful were slow to see the threat of Modernism. As of 1875 it was surely a cloud no bigger than a man's hand, but by 1910 it had become an army with banners. That year W.B. Riley was thinking to mount a pre-convention conference before the Northern Baptist Convention met, writing that from the chairman on down, the whole program was in the hands of the higher critics. Ten more years were to pass, however, until enough

*Separation ... became a
permanent mark
of Fundamentalism.*

pressure would build to bring about such a meeting. By that time Northern Baptist Modernists held key pulpits, most of the schools, and many of the mission boards. Not until about 1927-29 was there any real despair over the head offices or any willingness to pull out.

With the coming of the 1930's it was clear that the Fundamentalists had no home in their old denominations. By then the apostasy was too well rooted to get it out. The only right course was to leave, and probably lose their retirement in the process. Separation now became a permanent mark of Fundamentalism.

At the same time separatism focused also on the Federal Council of Churches. There was no doubt that the Federal Council was under Modernist control, and Fundamentalists have held the same aversion to the World and National

Councils that have appeared since then.

Separatism has had an additional expression, not only of the church from apostasy, but of the believer from the world. While the enemy would often cry legalism, it seemed to the Fundamentalists that any consistent love for the Lord would produce a revulsion for the world that crucified Him. They found plenty of verses to back up this view.

IV. Militancy. A fourth mark of Fundamentalism is the mood that went with it, what I describe as a feeling of outrage at religious piracy. When a person views the Modernist takeover of some mission or endowment, he will react with either a benign tolerance or a sort of anger. The Fundamentalist has no option. He has no

way to view calmly the man who takes that to which he has no doctrinal right. Ernest Gordon wrote an angry book about that, The Leaven of the Sadducees. He reflected the feeling of a whole movement. Anyone who loved the grand old doctrines could not but react with emotion at the sight of an unbeliever drawing a salary from a school still calling itself Baptist or Presbyterian. Militancy was only a kind of consistency, the right product of conviction.

Any Other Marks? Another trait of the movement has been its constant faith in preaching. From its earliest stirrings, its only way to express something was to express it in a preaching form. The leaders sometimes had to learn parliamentary law, but their hearts weren't much in it. It was

preaching in which they believed. They have always distrusted secular education, even though some of them had their training in secular schools.

They stressed evangelism and foreign missions, but lately with decreasing success. Even of those who can report numbers, many have to use the methods of show business rather than the preaching that would have worked a generation ago.

The movement used to be rather interdenominational, but the last two decades have seen almost the end of that.

Fundamentalism has had its problems and inconsistencies; the position, however, still happens to be right.

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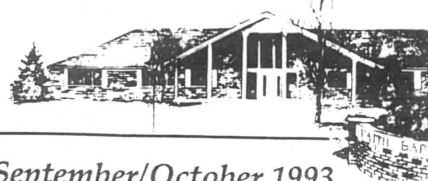
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Faith Pulpit



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Ecclesiastical Separation

by Arthur B. Walton, Th.D., D.Min.

FBBC&TS has long been associated with the separatist movement. It has stood against religious apostasy, and sought to maintain a Biblical position in the area of ecclesiastical relationships. Its institutional Statement of Belief states: "We believe that progressive sanctification involves separation not only from ungodly living but also from

*... newer forms of
theological liberalism
have risen up ...*

ungodly teaching; that though we love all men and seek their salvation, there are areas in which we cannot have fellowship with unbelievers; that, in areas of ecclesiastical fellowship, it may be necessary to separate even from our brethren in Christ, if they in turn maintain fellowship with unbelievers" (FBBC College Catalog, 1992-1995, p. 15). Although the fundamentalist-modernist controversy of the early part of the century is past, the present theological trends prevalent in much of evangelical Christianity make the issue of ecclesiastical separation just as relevant today. The old modernism may have died out, but newer forms of theological liberalism have risen up to take its place – all committed to the premise that the historical, scientific, and other factual content in the Bible should be viewed as containing error. And even within so-called Bible-believing circles there are those who agree with this liberal concept of a Bible with errors in it.

Thus, one is faced today with mainline Protestant and Roman Catholic denial of the Bible's factual accuracy and those with evangelical backgrounds and credentials agreeing with them – yet continuing to teach at well-known evangelical schools. Other Bible-believing leaders and institutions, while not condoning this major departure from historic Christianity, act as if it did not exist or is no big deal. What is the Scriptural authority for ecclesiastical separation?

I. The Admonitions Concerning Separation

Paul addresses the issue of organized religious cooperation as it relates to unbelievers and as it relates to believers. First, note what he says about unbelievers.

A. The believer is not to be yoked with unbelieving apostates

1. *Separation from unbelievers is commanded* in II Corinthians 6:11-7:1. "... Be ye not unequally yoked together with unbelievers ... Wherefore come out from among them, and be ye separate, saith the Lord. ..." The context of the passage, as well as the tenor of the Epistle indicates that the unbelievers in question were corrupters of the Word (2:17), critics of Paul (10:10), preachers of another gospel (11:4), and ministers of Satan (11:13-15). Paul later warned Timothy of apostates who would come "... having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:1-5). The passage is as relevant today

as it was the day it was written.

2. *Reception of false teachers is forbidden* in II John 9-11. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God ... 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." Association with those who deny the basic doctrines of Christ is forbidden.

3. *Rebuke of apostates is commanded* in Titus 1:9-13. The man of God should not only hold the truth, he should also refute error. The "unruly and vain talkers and deceivers" who "subvert whole houses, teaching things which they ought not" are to be rebuked "sharply." Paul warns us to expose and refute false teachers ... preach the

*Association with those
who deny the basic doctrines
of Christ is forbidden.*

word; ... reprove; rebuke, exhort with all ... doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth ... But watch thou in all things ... " (II Timothy 4:2-5). Those who pervert the gospel are under God's curse (Galatians 1:6-9).

(cont. on page 2)

Certainly this means that discerning Christians should not be a part of denominational fellowships or other religious organizations which condone or tolerate unbelieving apostates in them.

B. No fellowship with disobedient brethren

While some would allow that one ought to separate from unbelievers, they nevertheless claim that one believer should never break fellowship with another believer. But the Bible is clear that there are conditions under which a believer is not to fellowship with another believer.

1. *Immoral believers are to be disciplined.* Church discipline includes separation from other believers. First Corinthians 5 is devoted to this matter. The church was to "deliver [the man guilty of fornication] to Satan . . . Purge out therefore the old leaven . . . I wrote unto you . . . not to company with fornicators: . . . if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat . . . Therefore put away from among yourselves that wicked person." Sometimes a believer must break fellowship with another believer.

2. *Disorderly believers are to be avoided.* "Now we command you . . . that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6). The disorderliness is in the area of practical application of truth which had been taught. Paul once rebuked Peter for behavior which was inconsistent with his doctrine (Galatians 2:11-13). Inconsistent, unscriptural behavior is subject to reproof and if not corrected, the believer is to withdraw or separate himself from those who refuse to be corrected.

3. *Disobedient believers are to be avoided.* "And if any man obey not our word by this epistle, note that man, and have no company with him, that he

may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (II Thess. 3:14, 15). Disobedience here includes both doctrinal and practical matters. It includes the written as well as the oral teachings of Paul (2:15; 3:6).

4. *Divisive brethren are to be avoided.* Paul wrote: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17). Erroneous doctrine is divisive. Avoid those whose erroneous teachings cause divisions. Since the Scripture does teach that one should separate from unbelievers, then those who do not do so are disobedient to that teaching, and they should be avoided.

What does this all mean? It means that the Biblical church will not be a part of any association or ecumenical campaign which includes cooperation with liberals. Does not this mean that a local church should not fellowship with other evangelical churches which cooperate with liberals.

II. The Aim of Separation

Since the separatist position is understandably unpopular with those who refuse to take such a stand, they often ask, "Would it not be better to empha-

size love and work for good among these people, and in so doing, convince them of the truth?" We reject this reasoning because of the goals of ecclesiastical separation: Consider three goals of Biblical separation.

A. Reverence toward Scripture

One does not "do evil, that good may come" (Romans 3:8). One should never disobey the word of God, regardless of the "good" which may result from disobedience, even if it includes evangelism. "To obey is better than sacrifice" (I Samuel 15:22). True reverence for God's word is expressed by obedience to it.

B. Restraint of sin

"Them that sin rebuke before all, that others also may fear" (I Timothy 5:20). When Ananias and Sapphira were disciplined by God, ". . . great fear came upon all the church. . ." (Acts 5:11). As it is sometimes necessary to remove cancerous tissue from the body to retard its spread, so it is sometimes necessary to separate from false teachings lest the contamination spread.

C. Restoration of sinners

False teachers are to be sharply rebuked ". . . that they may be sound in the

(cont. on back page)

Faith Baptist Theological Seminary Module Schedule

October 18-22, 1993

"Issues Facing the Pastor Today" 8:00 a.m. - 1:30 p.m.

taught by Dr. Charles Wood, pastor of Grace Baptist Church, South Bend, IN
Issues studied will include qualifications for ministry, the work of the ministry, evangelism and having evangelists, leadership in the local church, church finances, legal aspects of the ministry, the role of women in the local church, pastoring, and counseling.

January 3-7, 1994

"Preaching from Selected Minor Prophets" 8 a.m. - 1:30 p.m.

An English Bible Exposition Course taught by Professor John Hartog III
A study of Obadiah, Joel, Jonah, and Amos from the English Bible. While the course centers on the eschatology and "problem" areas of these books, there is also a practical emphasis on their preaching possibilities.

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FAITH PULPIT
With the Word to the World

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Are Conservative Southern Baptists Fundamentalists?

January/February 2004

George Houghton, Th.D.

Any fundamentalist who has kept up with the conservative resurgence within the Southern Baptist Convention (SBC) is glad for conservatives' advances and rejoices with them in their success. There are several books and articles which have been written from various perspectives about what has happened within the SBC since 1979. Perhaps one of the most significant is *The Baptist Reformation (The Conservative Resurgence in the Southern Baptist Convention)* by Jerry Sutton, written from the conservative point of view and published in 2000 by the SBC's denominational publishing house, Broadman & Holman Publishers. The book's significance is indicated by the endorsements it has received from many of the leading Southern Baptists today, including Morris H. Chapman, James T. Draper, Jr., Kenneth S. Hemphill, Richard D. Land, R. Albert Mohler, Jr., Paige Patterson, Adrian Rogers, Jerry Vines, Ed Young, and others.

Still, fundamentalists have raised an important question: "Are these conservative Southern Baptists really fundamentalists?" The question is important, for its answer will largely determine whether those professing fundamentalism ought to embrace the SBC and its leadership. Organizations which have begun as fundamentalist in orientation, such as the Baptist Bible Fellowship International (BBFI) and the General Association of Regular Baptist Churches (GARBC), are currently facing this issue. Therefore, the question is not only important, it is also timely.

Thomas Road Baptist Church in Lynchburg, Virginia, pastored by Jerry Falwell, has Liberty University as one of its ministries. This church is listed as both a BBFI and SBC church (see the appropriate denominational web sites), and Jerry Falwell's *National Liberty Journal* had as a front page headline, "Liberty University Officially Approved as SBC School"

(December 1999, vol. 28, no. 12). The GARBC lists Cedarville University of Cedarville, Ohio, as one of its partnering agencies. Yet Cedarville has also "entered a partnership with the State Convention of Baptists in Ohio [SBC]. The partnership was formalized in November [2002] during the 49th annual session of the state convention when messengers overwhelmingly approved the agreement" (Baptist Press news, www.bpnews.net/bpnews.asp?ID=14969, January 3, 2003). And the SBC web site lists Cedarville University under its category "Colleges and Universities." Even more recently Western Baptist College in Salem, Oregon, another school partnering with the GARBC, has been endorsed by the Northwest Baptist Convention and its executive board "as an educational institution that their member churches should support financially and promote as a preferred college for their young people." The Northwest Baptist Convention is associated with the Southern Baptist Convention (www.wbc.edu/news/stories/NWBCadoptsWB.html).

So the question "Are conservative Southern Baptists really fundamentalists?" is both important and timely. Six points must be made in response to the question.

I. Conservative Southern Baptists Disavow the Fundamentalist Label.

First, throughout the last 25 years of struggles within the SBC, those on the left have called themselves "moderates" and their antagonists "fundamentalists." Those on the right have called themselves "conservatives" and their antagonists "liberals." Neither side accepts the term used for them by their critics. In his book, Sutton refers to "conservatives (pejoratively and incorrectly called fundamentalists)" and states: "From a historian's vantage point, I reject the term 'fundamentalist' as not only pejorative but also inaccurate. . . . Although conservatives

might share some similarities with fundamentalists, they are not identical, and to assert that they are is to misread history" (xv, 1).

II. Conservative Southern Baptists Disavow Biblical Separation.

Explaining why the conservatives don't want to be called fundamentalists, Sutton says: "Fundamentalism in religious circles has normally been characterized by separation, that is, departing from or removing oneself from a denomination. Quite obviously, conservatives stayed. . . . In actuality, the most accurate paradigm for the two sides in the SBC struggle should be *puritans* and *pluralists*. The conservatives (*puritans*) desired to purify the denomination from the liberal influence of the left" (1-2).

III. Conservative Southern Baptists Are Committed to "Conventionism."

There is a strong sense of loyalty to the denomination by the conservatives. When Liberty University was approved as an SBC school, Paige Patterson declared: "For the great Liberty University to be a part of our Southern Baptist Zion . . . is an answer to prayer for us all" (*National Liberty Journal*, December 1999, 1, 15). The SBC is indeed a "Southern Baptist Zion," in which funds from local churches are sent to support the official denominational program known as the Cooperative Program. SBC churches send money to their respective state conventions. At their annual meetings, each state's convention decides how much of these funds will go to support state convention projects and how much will be sent to support SBC programs on the national level. State convention projects include evangelism, children's homes, missions education, support for the establishing of new churches, funding for colleges and universities, and camping programs. On the national level the Cooperative Program

helps fund the appointment and support of missionaries (both home and foreign), the six recognized Southern Baptist seminaries, and organizations such as The Ethics & Religious Liberty Commission, the Annuity Board, the Southern Baptist Foundation, and the Baptist World Alliance (see the sbc.net web site, "Cooperative Program"). This approach to denominational cooperative support is very centralized and stresses the funding of its various programs. It fosters a loyalty to the organization and its programs rather than the support for people and their specific ministries which is characteristic of a more decentralized approach. Historically, it is this type of convention setting from which fundamentalist Baptists withdrew because of the strong emphasis placed upon denominational loyalty combined with little specific accountability to local churches by the individuals and institutions being funded. The Convention's approach puts pressure on local churches to conform to the denominational programs.

IV. Conservative Southern Baptists Still Tolerate Great Theological Diversity.

During the years of conservative/moderate struggle, the key factor which conservatives relied on was the annual election of a president of the Convention who not only believed in the Bible's inerrancy but who would also facilitate the election of trustees for the various denominational agencies who would also hold to inerrancy and who were willing to make it an issue. Previously, nominees for the Convention presidency had been largely unopposed, but during the years of struggle there often were two or more nominees—one endorsed by the conservative leaders and one who was willing to be more inclusive, tolerating doctrinal diversity. Although the conservatives were very clear about the theological issues involved, votes for the conservative candidate ranged from only 50 to 60 percent of the total votes (1979: 51%; 1980: 51.67%; 1981: 60.24%; 1982: 57%; 1984: 52.18%; 1985: 55.3%; 1986: 54.22%; 1987: 59.97%; 1988: 50.53%; 1989: 56.58%; 1990: 57.68%; 1992: 62%; 1994: 55%).¹ Those who did not vote for the conservative candidate—a very significant minority—did not necessarily deny the Bible's inerrancy, yet they apparently were willing to tolerate those who did. Some of

these pastors and churches have formed the Cooperative Baptist Fellowship, and of this group some have left the SBC. Due in part to the ingrained loyalty to the denomination, however, the majority has remained in the Convention.

On the national level the SBC controls its six officially-recognized seminaries, all of which are under conservative leadership today. The national SBC, however, does not own or control any colleges or universities. They are controlled by the various state conventions, many of which are willing to tolerate doctrinal diversity at their colleges and universities. For example, the sbc.net web site (the official web site of the Southern Baptist Convention) lists under the category "Colleges and Universities" such schools as Baylor University, Mercer University, Stetson University, the University of Richmond, Wake Forest University, and William Jewell College. These schools are not known for a strong conservative doctrinal position, yet they are identified as Southern Baptist institutions. Further, a number of the colleges and universities have established their own seminaries or graduate schools for theological education and ministerial training, thus rerouting students away from the recognized SBC's conservative-controlled seminaries. Some examples would be the Baptist Theological Seminary at Richmond, Campbell University's Divinity School, Gardner-Webb University's M. Christopher White School of Divinity, Mercer University's McAfee School of Theology, Baylor University's George W. Truett Theological Seminary, and Wake Forest University's Divinity School. It should be noted that the moderate Cooperative Baptist Fellowship also lists the above-mentioned alternate schools on its web site, along with some others, and indicates that they provide financial support for these schools. What is happening on the state convention level and in many of their schools is very problematic for the SBC conservatives.

V. Conservative Southern Baptists Endorse Doctrinal Latitude in Some Areas.

Issues such as the length of the "days" of creation week or the extent of the Noahic flood are not officially addressed in the SBC's doctrinal statement, *The Baptist Faith and Message*. In addition, the uniqueness of the Church as including only believers

from the present age, the emphasis upon God's kingdom with any Jewish significance in the future, and a premillennial, dispensational, pretribulational representation of "last things" are actually excluded. This exclusion does not mean that there are no Southern Baptists who hold these doctrines, but the following excerpts from the *Baptist Faith and Message* demonstrate the SBC's doctrinal latitude:

VI. The Church—The New Testament speaks of the church as "the Body of Christ which includes all of the redeemed of all the ages."

IX. The Kingdom—"The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age."

X. Last Things—"God in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord."

These statements reflect non-premillennial and non-dispensational attitudes. Sutton further states, "Fundamentalism also is characterized according to some scholars as blindly loyal to premillennial dispensationalism. Although some early on attempted to explain the Conservative Resurgence in these terms, the charge did not stick" (Sutton 1). At any rate, the SBC doctrinal statement is incongruous with that of the GARBC.

¹ See Sutton, pages 99, 113, 115, 121, 125, 142, 147, 161, 178, 188, 196, 198, 214, 224.

VI. Conservative Southern Baptists Are Sympathetic to Aspects of the New Evangelicalism.

A call for a new evangelicalism was issued in the late 1940s by those dissatisfied with aspects of fundamentalism, a sentiment which is well represented in the broad evangelicalism of our day. An anti-separatist attitude is particularly noted in the cooperative policy of Billy Graham in his ecumenical evangelistic campaigns. This cooperative policy has been highlighted since his 1957 New York City meetings. Yet Billy Graham has been identified as a Southern Baptist and has been endorsed by the conservative SBC leadership. R. Albert Mohler, Jr., President of The Southern Baptist Theological Seminary, served as executive chairman for Graham's 2001 Louisville, Kentucky, crusade, and the seminary offered academic credit to students who were involved in the crusade.²

The 2003 SBC's annual meeting messengers were addressed by a broad spectrum of leaders from within evangelicalism (some by videotape, some in person) such as James and Shirley Dobson of *Focus on the Family*, John MacArthur, Franklin Graham, Charles Colson, Hank Hanegraaff, Jim Cymbala, Joseph Stowell, Greg Laurie, Stephen Olford and Anne Graham Lotz, Billy Graham's daughter, who spoke "at a Sunday morning worship service June 15 sponsored by the Conference of Southern Baptist Evangelists" (*Ohio Baptist Messenger*, July 2003, 2, 6). The SBC leadership can cooperate with whomever it wishes, but fundamentalists historically have not cooperated with these kinds of new evangelical leaders.

Conclusion

Clearly the answer to the question, "Are conservative Southern Baptists fundamentalists?" is "No." This answer does not mean that Southern Baptists are not good people who genuinely want to serve the Lord or that the conservatives have not made advances within the Convention. Rather, the answer reveals that the conservatives are not going in the same direction as fundamentalists. Organizations which have been historically identified as separatist and fundamentalist need to decide whether they are willing to partner with

conservative Southern Baptists and thus depart from their historic direction. If they are willing to do so, they should drop the fundamentalist identification. The GARBC Partnering Network Questionnaire asks such questions as, "Have you read and do you concur with the enclosed article describing the GARBC position on separation?" (Question 19). That article is "Biblical Separation—Does it Matter?" by Dr. Paul R. Jackson. This historic article spells out God's principles of separation by stating: "God has commanded that we should not partner in the ministry with unbelievers," and "God commands that we separate from our brothers when they walk in disobedience." Conservative Southern Baptists are our brothers, but they are not fellow fundamentalists.

See reverse for list of upcoming seminary modules.

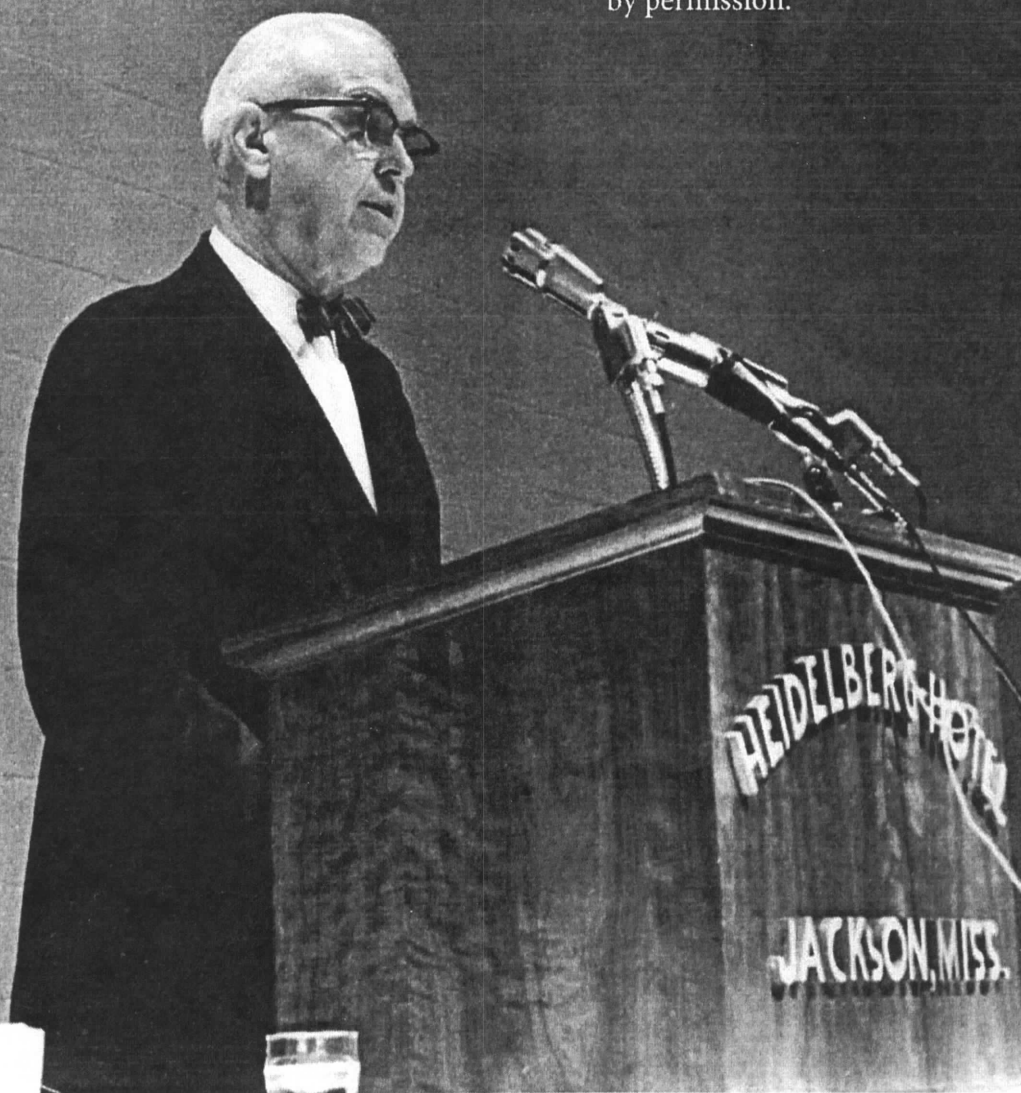


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² Incidentally, the Cedarville University's *Torch* magazine says on page 15 of the Spring 2003 issue that "Mohler is also a veteran speaker on Cedarville's campus. His most recent visit was as speaker at the University's annual Charter Day observance on January 26, 2003." The *Baptist News* report on "Cedarville and Southern Baptists," January 6, 2003, noted, "Cedarville, located in southwestern Ohio, is one of the top feeder schools for Southern Baptist Theological Seminary in Louisville, Kentucky." On page 4 of the June 2003 *Ohio Baptist Messenger*, the paper published by the State Convention of Baptists in Ohio (the SBC state convention), is an ad for a training conference at Cedarville University, and right next to it is an article on Billy Graham's May 2003 campaign in San Diego, with an accompanying picture of Dr. Graham. Cedarville may not necessarily endorse the campaign, but shared publicity is the price paid for partnering with the Ohio Southern Baptists. Liberty University has also used Billy Graham as a major speaker on campus, and even honored him by conferring a doctoral degree on him.

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The Position, Attitudes, and Objectives of Biblical Separation

BY PAUL JACKSON

The Bible teaches clearly that every believer should be separated from all sin, including unbelief and apostasy. We shall seek to prove this statement with the Word of God, and to show that we must also have proper attitudes and objectives in the practice of Biblical separation.

Unfortunately there are many Baptists and other sincere Christian believers who do not share the convictions presented in this article. However, it is not written in a controversial fashion, but is designed to deal fairly and constructively with a great issue that faces all of us today. You and I who hold this truth live in an atmosphere charged with opposition. Much of this opposition springs out of misinformation or prejudice. We are in such a situation, whether or not we like it, and I trust we are convinced that we occupy a Biblical position. We urge your closest, most thoughtful attention!

Our General Association of Regular Baptist Churches came into being 26 years ago, in 1932, because we loved the great Bible truths throughout the whole Word of God. In protest against

those who did not believe the Word of God, and with a desire to have fellowship with those that did, a few of our churches gathered together in an Association true to the Bible. During the intervening years many have joined with us. We stand together because we believe the Book—because we believe it to be the Word of God. Therefore, we are very essentially doctrinally conscious. We seek to examine those that we meet, and those to whom we listen, as to their attitude toward the Word of God. This is proper, because we are commanded to try all things and to hold fast that which is good. We are to search the Scriptures daily and see whether these things be so. Biblical separation is neither the major nor the characteristic doctrine which we preach, but it is part and parcel of our message, and it is foundational to

our existence. The very word “separation” is in itself a red flag to some people. I urge any who are prejudiced against this position and doctrine to pause with us and look squarely into the face of Scripture with calmness and the expectancy of God’s guidance in order that we may think together upon a theme that is crucial in our ministry today.

Separation, as I have so often explained it, is to the whole ministry of the Word of God and the service of Jesus Christ, what sanitation and sterilization are to surgery. When you go into surgery you are not at all prejudiced against the practice of the surgeons, and others that enter that room, to scrub and scrub and scrub! You want every germ destroyed. If there is any possible chance of an infection, you may be the victim of it, and you are well satisfied for sanitation at its ultimate and absolute to mark those who minister to you. But as a matter of fact, no matter how long the surgeon scrubs, it will do you no good, until he finally takes hold of the scalpel and the other instruments to perform the surgery. Unless he ministers to you in the other spheres of medical attention, the sanitation is valueless to you. Cleanliness is only the necessary *condition* and *atmosphere* in which the real ministry of the surgeon takes place. It is not an end in itself, but it is an essential condition to the rightful end.

If we make Biblical separation an end in itself, or major upon it to the neglect or exclusion of other great Biblical doctrines, we have failed those to whom we minister, as the surgeon would fail who sterilizes but never operates. But, on the other hand, let us never forget that we also fail if we do not preach and practice this doctrine of separation, as the surgeon will fail, no matter how skillfully he operates, if he neglects proper sanitation in the operating room. We must be clean in order to carry out the total ministry of the Word. This is illustrated in the Old Testament priests. They were to wash at the brazen laver before they performed the balance of their ministry. May the Lord help us to realize that these great doctrinal truths which are precious to our hearts are polluted by unclean atmospheres and unclean relationships. The Spirit of God Who would bring spiritual health to our hearts is grieved if we allow uncleanness, defilement, and contamination to mark us and our ministry. So may the Lord help us to distinguish between that which is necessary as an accompanying condition, and that which is our major objective.

Sometimes we lose our direction and our orientation, and think too much about things which are in themselves important, but not primary. Let us try, with the Lord’s help, to bring our thinking into balance in these areas. I speak a great deal on that word “balance.” But I believe with all my heart that in the Word of God there are balancing truths, and that we may run to the extreme, either to the right or to the left. We do not like the phrase “the middle of the road” because we usually think of it as compromise. On the other hand, it’s a mighty silly thing to be driving down one of the gutters—and there are some people who seem to like to do that! May God help us somehow to stay on the road, neither to the right hand nor to the left, but to move under the direction of the Spirit of God.

Reasons for the Conflict

This doctrine of separation is a crucial one, and it is a Biblical

one. If it is neglected both in its preaching and in its implementation, I know of no way that we can preserve the purity and the power of our churches. As surely as we fail to implement it, we join hands with those that are contrary to the will of God and to His Word. The unity is destroyed, and the purity is destroyed, and without them the power of the Spirit of God is forfeited. He can move in fullness and power only when there is purity and a surrender to His will.

This doctrine of separation is a battlefield today, and it is that because of several reasons. I point out three primary reasons for the conflict and confusion.

The Problem of Extremism

First, I am convinced that there are many people who are fighting over Biblical separation from the world on one hand and apostasy on the other, because of the extremism on the part of some people that are connected with it. And when I say that, I am talking about both sides of the controversy. I deny and repudiate the charge that extremism marks and characterizes our separatist movement. I candidly admit that some, and probably all of us, have from time to time gone to excess in areas where we ought not, but I am just as positive that those that oppose the great Biblical doctrine of separation have gone to extremes in major ways. *There are extremes in two basic areas.*

1. Sometimes we make assertions which we cannot support. We may believe them to be true, and yet they prove to be erroneous (we do well to document the things which we say). But so do our critics do well to document the things which they say! Recently a little book came to my desk attacking separation and vindicating ecumenical evangelism. It is so packed with erroneous statements that it is appalling. The author would have done well to have supported his assertions with some authority! I warn you to examine these books that come to your attention, whether they are on one side or the other of this controversy. We need to avoid extremes. We need to be right—right when we oppose anything; right when we sponsor anything!

2. There is a great danger of extremism in the area of our manner, our approach, our spirit. It is untrue that our men generally are marked by such extremism, but there needs to be caution. I would warn my own heart and yours that when we seek to defend and to declare and to implement this Biblical doctrine of separation, that we must seek the wisdom and the power of the Spirit of God to give us grace and strength as well as sound doctrine.

A bitter spirit can very readily develop. We can become hypercritical in a sense that is utterly unchristian. May God spare us from that, and spare our critics as well. These are things that we need to examine objectively and deliberately, to find the truth and then cleave to it. May the Lord spare us from simply getting into arguments and controversy, and help us by the grace of God to seek the truth in Christ and to stand there.

When we have great convictions the natural tendency is for us to become rough and vehement. It is equally difficult, on the other hand, when we manifest a gracious attitude to be strong. The tendency in the manifestation of grace is to compromise and be weak. Only in the Lord Jesus are these two things properly brought together in balance. You will remember it tells us in John

1 that He was full of *grace* and *truth*. It is for both of those things that I plead in our present consideration, and in all of our future ministry. The Word of God is clear, and if we are right in our facts and right in our spirits, then we can expect and anticipate the blessing of God. I do not mean that if we are right in our spirit and in our facts that everyone is going to agree with us, because there are some who for one reason or another refuse to accept the truth, no matter how graciously it is preached. They refused it from the lips of the Lord Jesus and they nailed Him to the cross. I am not suggesting that because we have opposition we are necessarily wrong; Christ had enemies! But I am pleading that we shall not be wrong, and that when we are hated it shall be without a cause. We must not contribute to the animosity by our error on the one hand, or any bitterness upon the other.

The Problem of Ignorance

Second, this doctrine is a battleground also because of ignorance. The fact is that when we are in opposition to any Biblical doctrine, the opposition must be based upon ignorance or rebellion. God is not wrong, and if we differ with Him, we are!

There are three areas of ignorance that promote difficulty and controversy over this doctrine. The *first* is a basic ignorance of the real nature of liberalism, and unbelief. The rank and file of people even in our churches do not realize the diabolical, anti-Christian nature of higher critical liberalism, of neo-orthodoxy, and all the assorted types of unbelief. When a man denies the Word of God and believes that Jesus is a creature, not the Creator, that He was born as men are born, of natural generation, and with a human father, they do not preach Jesus Christ. They preach another Jesus and another gospel. Liberalism is marked by the preaching of another Jesus and another gospel. It is total idolatry. Liberalism is as distinctly unchristian as Buddhism or Mohammedanism, but vastly more dangerous because of its deception. If people were urged to consider the matter of joining in open meetings with Mohammedans, Buddhists, and Confucianists, most of them would throw up their hands in horror. But many of them seem to have no scruples over joining hands with the liberals and the neo-orthodox. May God help us to see that the poison of unbelief is identical in whatever dress it appears. If we were to make a statue, fashioning it of gold, or ivory, or wood, and label the thing "Jesus"—that would not make that statue Jesus because we called it that! To bow down and worship it would be idolatry. The liberal does not use gold, or ivory, or wood. The liberal takes mental concepts and builds another Jesus, and this is idolatry. When men become aware of that fact, they will not have the difficulties with Biblical separation with which many are characterized today.

In the *second* place, this ignorance concerns the teaching of the Word of God. We shall deal more fully with this later. But when men know the awfulness of unbelief, and when they also know the clarity of Biblical teaching as to what we must do in repudiating the powers of darkness, then there should be no battle over this matter of Biblical separation!

In the *third* place, the ignorance extends to the area of the nature of the separatist movement. I do not suppose that there is any area in Christendom that is so frequently maligned and misrepresented as the separatist movement. We have been represented as saying

things we never have said, as believing things which we do not believe, and as practicing things which never marked us. These false charges are so consistently made that in many circles they are believed as gospel truth. Our critics have done just that. Whether they are deliberate lies, I do not know. I cannot judge their spirit. But I do know that our movement has been misrepresented grossly and terribly. Ignorance in all these areas naturally promotes a great deal of resistance to the Biblical doctrine of separation.

The Problem of Compromise

Note a *third* point, and then we move on into the major portion of the message. This doctrine is a basis of controversy because of rebellion or compromise on the part of people who oppose the doctrine. There are some people who refuse to move into this area of truth, even though they know the heinousness of liberalism and unbelief, even though they know the commandments of the Word of God, even though they know the things for which we stand. *In that company there are two major divisions.* The *one* is composed of people who have good motives, and the *other* of people who do not. There are people who are perfectly sincere in this matter, who have convinced themselves that they should do evil that good may come. They would not put it in those words, but they justify any sort of excess and disobedience on the basis of results. Now, you and I are both for results, not only in spiritual things but in everything else. Who likes to play ball and not win? Who likes to pay for the check at dinner and not get something to eat? Who likes to preach and not see souls saved? We like results. We move in that area—why shouldn't we? But, the Word of God says that they that strive for the mastery are not crowned unless they strive lawfully (2 Timothy 2:5). We are to run according to the rules of the race! What kind of God do we have? Is He one that must violate His own precepts, that must contradict His own Word, that must change His own counsels, in order to produce results? Must we do evil that good may come? God forbid. Paul answered a similar argument in a different context when he said, "Shall we continue in sin that grace may abound? God forbid." It is the same basic principle. You and I have no right to disobey the counsels of God simply because we see at the end of the road of rebellion some fruitage that we would like to obtain—good fruitage! When we do God's work in God's way, we will have fruitage upon it in God's time. God has not only given us a message, but a method, and we have no more liberty to be wrong in the one than in the other.

There are those who are rebellious, and who enter into compromise with unbelief, not for good motives, but for bad ones, because they like to be on the winning side. Whether it is the love of money, or the love of power, or the love of position, they are willing to compromise and willing to be disobedient to walk with the crowd. You and I do not occupy a popular place. Jesus Christ did not when He was here, and if you and I expect to find it any different, we are bound for disappointment. He said, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." When men rise up and revile, we can rejoice and be exceeding glad, for great is our reward in Heaven, providing that the reviling is false, for Christ's sake!

Brethren, we must be right in our facts, right in our spirit, and

then stand forthrightly by the grace of God for the truth as it is in Christ—not compromising, not going to extremes, not characterized by ignorance, nor by rebellion. May God spare us from these things!

To stand in the position that we do requires a complete conviction that this Bible is the Word of God. We can analyze Biblical separation briefly in this threefold analysis. *First*, we believe that this Book is the absolute and eternal Word of God. It is truth. It does not merely contain truth—it is truth. It sits in judgment upon us. We do not sit in judgment upon it. *Second*, the very presence of truth presupposes the possibility of error. If there is something that is right, absolutely and unchangeably, then that which opposes it is wrong. In the *third* place, separation, essentially, is simply the distinguishing, the judging and the separating between truth and error. It is performed upon the authority of the Book. Obviously, if a man does not believe this Book is true—if he does not have a conviction that it is absolute truth, if he shares the position of the neo-orthodox that this is relative—then, of course, he should not be a separationist, for such a person can be sure of nothing. But the Word is true, and you and I have no other place where we can stand!

The Biblical Teaching on Separation

There are three major points which the Bible teaches on the subject of separation. *First*, the position that we must hold. *Second*, the attitudes that we must maintain. *Third*, the objectives that we must seek.

The Biblical Position

The position that we hold is set forth in three subdivisions. *First*, separation is an eternal and unchanging principle of God. It began in Genesis 1, where God divided between the light and the darkness, the day and the night, the firmament that is above from the firmament that is beneath. God divided and divided, as we read in Genesis 1. We move on into the area of people and of nations, and in the 12th chapter of the book of Genesis, God divided between Israel and the nations. He called them out, and they are distinct. They have been ever since. Whenever Israel has been marked by the mixed multitude, whenever they have broken down the separation between them and the nations, they have come into judgment from God. They are a distinctive people. Separation is a divine principle. It is eternal in its operation under the hand of God, all the way through the New Testament until you come to the book of Revelation, and God says, in the 18th chapter, “Come out of her, my people, that ye be not partakers of her sins.” Division, division, division! The Lord Jesus Himself says, as you read in the Gospel of Matthew, “I came not to send peace, but a sword” (Matthew 10:34).

Anyone who likes comfort, anyone who likes a placid sea in which there is never a ripple will become very dissatisfied with the controversies of truth. The devil will see to it, if you stand for the truth, that there will be many a tempest in the sea!

This is not a place for peace now. This is a place for conflict. The Lord Jesus said so. I came not to send peace but a sword, and division within the very families of men. It has been so ever since. It will continue to be so until we get into glory. Our hearts

are filled with peace! He said, “Peace I give unto you, not as the world giveth, give I unto you” (John 14:27). The controversy is not within our own hearts. The controversy is between God and Satan, between light and darkness, between truth and error, and you and I must espouse God’s side and the truth and the light, or else we become compromisers and fall down under the judgment of God. As we live in this atmosphere, it is an atmosphere of conflict, and those who love idleness and peace are not willing to pay the price, and will fall back into the quietness and unbelief of death. As long as we walk with God in this present scene, there will be controversy because the Lord said so. You read all of that in Matthew 10:34–39.

Second, God has commanded that we should be separate from unbelievers. This is not a doctrine that originated with the Regular Baptists. This is not even a doctrine that originated with our brethren on back through the centuries before this particular Fellowship was established. This is a doctrine that is taught in the Word of God from its very beginning. We present a few of the Scriptures that establish this point.

In 2 John 9–11, the Scripture says, “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.” The writer of the little book to which I referred earlier either carelessly or deliberately twisted that portion. I can see why he did so, because it repudiates the position for which he was contending. It is very clear. If any come unto you and bring not this doctrine, receive him not into your house, nor bid him God speed, for he that does is partaker of his evil deeds! He made the assertion that he did not know any man supporting this modern, evangelical, cooperative movement, “who denied the historical fact of Christ.” That does not satisfy the demands of this Scripture! The modernist himself has been talking for years about getting back to “an historical Jesus.” This involves much more than that! This speaks of the doctrine of Christ, His eternal deity, His virgin birth, His spotless humanity, His sacrificial death as He bore our sins in His redemptive work at Calvary, suffering vicariously there. It speaks about His physical resurrection as He went back into the glory. Many are involved in ecumenical evangelism who deny these truths. This doctrine of Christ marks off men that are the children of God, and if any man does not bring this doctrine, no Christian has the right to have fellowship with him, upon the authority of the Word of God. It is God’s command, and he who violates it, violates the very plain precepts of the Word of God. We have no right to dilute, alter, or substitute any of the commands of the Book. It is God’s Word!

God goes on and on through His Word to command. Remember the portion in Galatians 1:8 and 9, where the Apostle Paul says: “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” The volume on Cooperative Evangelism referred to above tried to dispose of this portion by saying that it concerns legalism (which is true) and hence has no bearing on separation (which is not true). It declares an anathema upon any

who preach *any other gospel* (not merely legalism). Certainly the liberal preaches another gospel; God says so (2 Corinthians 11:4). I care not whether it is the doctrine of legalism, or the doctrine of liberalism; it is surely damned. If any man preach any other gospel unto you, let him be anathema. God commands separation. (We do not mean isolation. We are to go *to* men with the Word of God, but we are not to go *with* men who walk contrary to sound doctrine.)

Separation is an eternal principle. It is God's commandment that we must separate from unbelievers.

Further, in the third place, it is God's commandment that we separate from our brothers when they walk in disobedience. Now I know that many men who will go along forthrightly, and shout Amen as far as we have gone, will object at this point, and say, "I believe in full fellowship with all evangelicals." Well, God doesn't! I present a few portions of Scripture. First Corinthians 5:7 and 13 are talking about a brother who is in immorality. He is a brother. It says so here. How wrong do you have to be? That's the question. In 1 Corinthians 5:7, you read very plainly, "Purge out therefore the old leaven that you may be a new lump." The 13th verse: "Therefore put away from among yourselves that wicked person." That he is a brother is made manifest from this portion and its context, and from 2 Corinthians 2:5-7, where they are told to restore him again, lest he be swallowed up of over much sorrow. There is a cause for separation between those that are the children of God, on the basis of immorality.

In 2 Thessalonians 3:6 and 14 there is another basis upon which God gives us commandments to separate from brethren: "We command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us." "If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed."

You are familiar with the portion in Matthew the 18th chapter, and the way in which the Lord Jesus Himself dealt with those who were out of fellowship and walking in sin. The 15th verse says, "If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone: if he shall hear thee, thou shalt gain thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word shall be established. If he shall neglect to hear them, tell it to the church. If he neglect to hear the church, then let him be unto thee as a heathen man and a publican." This does not mean that he is to be hated and despised. It means simply that when a man refuses to bow to the authority of the Word of God, to the church of Jesus Christ and its disciplinary action, that he must be treated as an unsaved man until he confesses his sins, and is restored to fellowship. You see, it is not correct to say that we have no right to break fellowship with men who are our brethren!

In 1 Timothy, the first chapter, God speaks again on this subject. This is crucial: "Holding faith, and a good conscience; which some having put away, concerning the faith have made shipwreck, of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Some have made "shipwreck" here of things spiritual, and they have been delivered in disciplinary action unto Satan. Note that Paul, the apostle, did

not hesitate to put his finger individually upon the men by naming them. There are people who say, "I don't think you have a right to say anything about an individual." But, you see, if I say to a congregation, "There are two thieves in the audience tonight," I cast suspicion upon everyone in the place. If there were two thieves, I would do well to name them, and vindicate every honest man in the group. It does not do any good to say that there are many unbelievers abroad. Who are they? I want to know where to go to church where the Word is preached in truth! There should not be bitterness here, but there should be clarity. Paul did not hesitate to say in substance, "The men about whom I am talking are Hymenaeus and Alexander." This is not an unusual circumstance in the Word of God.

In this same book of 1 Timothy 6:3-6 he says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." Paul's doctrine is the basis of separation.

Second Timothy 2:16-18 further confirms this: "Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." False doctrine is another basis of separation from those who are at least professedly our brethren.

One last thing under this point. In Romans 16:17 God marks out those who cause divisions contrary to doctrine. Will you notice this? "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." He is not saying that these men are unbelievers. He says that they are controversialists, and they are causing divisions that are contrary to doctrine. There is many a church that has been torn asunder for years on end because this portion of the Word of God has not been implemented. Men unsound in the faith have been allowed to stay in the church. They may be born again men, but men who have made controversy over unbiblical teachings, and they have been storm centers that have rent the testimony and spoiled the power of that church. Had they been disciplined and dealt with years ago, peace and harmony and power would well have marked the testimony of the church that has been disrupted needlessly. I am not contending, brethren, that the moment a man differs with us that he should be thrown out in the street. There needs to be patience and prayer and teaching and waiting upon God. But this is the Scripture: "Mark those that cause divisions contrary to doctrine and avoid them."

One of the great Biblical doctrines of the faith is separation from the world and from apostasy. Men that are tearing our churches and our associations apart in fighting Biblical doctrines are causing divisions contrary to doctrine. We have a responsibility to walk separately from our brethren who insist upon being unbiblical in these areas of their conduct, and we do so without in any sense condemning them to Hell. There are some very foolish remarks made about separation from brethren, such as: "Well, but

after all—we are all going to be in Heaven together. Why can't we get along down here together?" Because there will be unity of faith and practice in Heaven! That is something different. There needs to be unity down here, but how can two walk together except they be agreed? You and I who know this truth have a right to hold it steadfastly. We are not to be cantankerous toward those who differ with us. We need to pray for them and to wait upon God to deal with their hearts, but we do pray that there shall be strength and courage and boldness to stand fast and hold the whole counsel of God.

Titus 3:10 says that we are to mark a man that is factious—it says a "heretic" in the King James Version. "A man that is a heretic, after the first and second admonition, reject." Literally it says that he is a factious man. I understand it to be the same thing discussed in Romans 16:17—a man that consistently makes factions and divisions contrary to doctrine. Mark them, avoid them, reject them! Our whole proposition here is that God commands us to be separate even from our brethren when they walk in disobedience to the Word of God. May God spare us from any sense of Phariseism in this, from any sense of saying we are better than others. We have reasons for our stand, but they do not include any sense of self-superiority!

The Biblical Attitudes

The second major point that I present to you is the matter of the attitudes that we must manifest. The first is that of devotion to God and to His Word. You and I can support this doctrine of separation upon a wrong philosophy. That is to say, we can be marked by a wrong attitude. You know after you have committed yourself to something, you do not want to back down because you lose face! There may be people who do not have any more reason to stand for some of the things for which they stand (on either side of this issue) except that they do not want to lose face. They have committed themselves to a certain position and so they will fight until they have no more strength with which to fight, rather than say, "I was wrong." God spare us from that sort of foolishness. If you and I are not contending for this position because it is God's truth, and for God's honor, then let us abandon the thing. If our attitude is not right, then let us correct our attitude, because there are people on the wrong side of this issue who want us to abandon the truth because our attitude is wrong! That is a foolish solution! We must maintain the position which we have outlined, but with it we must maintain, by the grace of God, a right attitude.

That attitude must basically be a love for the truth of God and for His honor. It must not be to save our own face, nor to vindicate our own position, nor our own organization, nor our own philosophy, but to honor God and His truth.

Second, our attitude must be one of true humility. You remember that in Galatians 6:1, the Word of God says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If we are not approaching this problem on that basis, then our attitude is wrong. If we simply are going out to fight, if we are in the business of swinging fists and clubs, then God forgive us for the attitude that we manifest, and give us the right attitude to defend the right position. We must have humility in

our own hearts because we have not been brought to this position because we are smarter than others. We did not come to this because we are more bold or more courageous than some of our brethren who have not as yet taken this position that we believe is Biblical. God in His grace has opened our hearts, and we should be humble before Him to thank Him that our eyes have been opened, and that He has given us courage and faith to move in obedience. Let us not look down in contempt upon others, but pray for them that God may deliver them, with us, into the glorious liberty that is ours as children of God.

Third, our attitude should not only be one of humility regarding self, but of compassion toward our brethren that are still confused. It is easy to get haughty and contemptuous toward people that occupy a different position, and perhaps many times we have done so in the heat of our controversy. But it is possible for us to maintain this position which is Biblical, and still maintain this attitude which is also Biblical. Our hearts must reach out in love and compassion for a multitude that is essentially shepherdless in this whole matter without proper teaching, without proper leadership. Confused and mistaught, they wander in bypaths, many of them not realizing where they are going. You and I need to put forth every effort to reach out the hand of help to bring them into this place of obedience. Some people may have gotten haughty and nasty in their attitude, but it is not characteristic either of our position or of our people. May God spare us from any of it. May we hold this position for the glory of God with humility regarding ourselves, and compassion toward those who are still in difficulty.

Fourth, an attitude is not complete on this subject until it is marked by sternness and rebuke to false leadership. Note the approach of the Lord Jesus. He was never sharp to the multitude. He looked upon them and He wept for them, and He had compassion upon them as sheep without a shepherd. But He was sharp with the Pharisees and the Scribes and the Sadducees who were false leaders. Note such portions as Matthew 23:27: "Scribes and Pharisees, hypocrites . . . whited sepulchres . . . full of dead men's bones!" He was not talking about people in some remote area. He was talking about the people who sat in front of Him! But after all, it was not to the crowd that he was talking—it was to the leadership. In Matthew 15:14 He talks about them being blind leaders of the blind. They are false. They deserve rebuke—the sternest rebuke because they need to be either corrected or punished. So you and I ought to realize the difference, when we are dealing with people who are misled and people who are misleading. There needs to be the sternest of rebuke to those who are in places of false leadership. We should not be vindictive, but it is not a time to extend fellowship to men who mislead the churches of Jesus Christ! We are to rebuke and exhort with all long-suffering and doctrine.

The Biblical Objectives

This final word on the position which we must maintain, the attitudes we must hold, and finally the objectives which we must seek. Why are we standing where we do? What is the objective of our whole movement as it is marked by this Biblical doctrine of separation? Is it just to act haughty and "holier than thou"? God forbid. I deny that our men across this whole Fellowship have any such

views. We are nothing but sinners saved by grace. But bless God, we are saved, and saved by the power of God, and we have a God to honor, and truth to defend and to proclaim. *Our objective is to honor our God.* A moment ago I was speaking about the attitude that was to characterize us. It was to be one of devotion to God. There I was talking subjectively, but now objectively. What are we doing here? This whole defense of the faith is not to propagate a system or a denomination, but to glorify our God and His Word. Is this objective to be ignored? Is the modernist to be allowed to sit side by side with us as though he believes as we do? Is the one who denies the deity of Jesus Christ to sit alongside and join hands with us in the proclamation of God our Savior, Jesus Christ? To do so is to dishonor the Lord that we love and the Word that we preach. In defense of that truth may God help us to be strong in the convictions that are ours, realizing that the objective is not animosity, but the defense of God. He has told us that we are thus to contend for the truth.

Furthermore, our objective is to defend the purity of the churches, and to save them from further defilement and contamination. Remember that when God dealt with Israel, in the land, He sent them in, and told them to slay the Canaanites! It was not a very gracious thing to do—but it was necessary. They had judgment coming. They were polluted from the tops of their heads to the soles of their feet with the diseases that had come as a result of their debauchery and immorality. Their hearts were polluted to the core with moral and spiritual rebellion that marked them, and God said, “Slay them.” It was God’s love for His people that made it necessary for Him to purge this land when they occupied it. If they took to their bosom the ungodliness of the Canaanites, with their immorality and idolatry, they themselves would be polluted. They were polluted because they failed to keep the command of God! When they were thus defiled they came under the judgment of God. You and I are to defend this truth and proclaim Biblical separation, not only to honor God, but to preserve the truth of the purity of the churches and the souls of them for whom we watch.

Our objective is also to restrain sin. First Timothy 5:20, talking about elders or pastors, says, “Them that sin, rebuke before all, that others also may fear.” If sin goes unjudged, it encourages license. If no one lifts a voice of protest, if no judgment falls upon the guilty, those who have been guilty increase in their boldness and sin. But when the hand of judgment falls, when sin is rebuked, when punishment is apparent, it is done in order to restrain from sin those who are still free from its tyranny. God says, “We are to rebuke them openly, that others may fear.” It is to restrain sin and to deliver men from its defilement that we hold to this position. See also 2 Thessalonians 3:14 and 15.

Finally, we practice this doctrine of separation in order to restore the erring and disobedient. We miss a major point of our separatist movement if we fail to see this objective. The Word of God teaches that the disciplinary actions, whether they have to do with individuals or with congregations, are aimed at the restoration of the erring. Was that not what happened to the man in

sin in 1 Corinthians 5? He was not put away to be hated. It was not a matter of washing one’s hands and saying, “Well, thank God, we are rid of him.” It is a matter of deliverance. When that man confessed his sins, Paul said, “Restore him lest he be swallowed up of over much sorrow.” May God give us the grace, my brethren, to realize that when those out on the outskirts of this doctrine move over into the place of obedience, they should be welcomed, not with suspicion, but with open arms. The place that we occupy is designed to make men realize that out there it is dark, and in here it is light; that this is God’s doctrine and out there is disobedience. As we hold the truth, may we draw them to the truth, that we may rebuke the sin of disobedience and deliver those that are in it.

Conclusion

The purpose of this message is not merely to establish the position that is Biblical, but to establish in our thinking both the attitudes and the objectives that are Biblical that bring into balance this whole doctrine of separation. May God help us that we may not only stand in the right place, but be marked with the right attitudes, and with the right objectives, that the light may shine in the darkness and that we may commend the truth to all of our brethren.

Oh, my friends, it is wonderful to know our God and our Savior, and to know that we have in this Book a book that is true, an anchorage for our faith, a light for our path, that we are not cast upon the speculations of men. These are not the dogmas of a denomination. They do not come from the councils that have been established either in the recent decades or the past centuries. They come from God’s Holy Word. Therefore, let us hold fast the profession of our faith without wavering. Let us hold fast the form of sound doctrine. Let us search the Scriptures daily and see whether these things be so. May we by the grace of God not only search the Scriptures, but search ourselves, that our spirits may be right, that our objectives may be right, that we may stand in the light, as a city set upon a hill that cannot be hidden. May we commend the doctrine of God, and adorn it with the truth of living, as well as the truth of preaching. And to that end I plead with you that we shall be strong in our own local churches, not only in this position, but in this compassion. May we, by the grace of God, seek to hold the truth in love, to be filled with grace and with truth, even as our Lord Jesus Christ. May God help us to that end, to bring glory to Him. Amen.

Paul R. Jackson (1903–1969) was among the first generation of GARBC leaders, serving as national representative from 1960 to 1969. Prior to this, he was president of Baptist Bible Seminary for 14 years, a pastor in California and Michigan for 17 years, and a member of the GARBC Council of Eighteen. His book The Doctrine and Administration of the Church is regarded as a classic on church polity. He also wrote a pamphlet on church associations, Biblically Separate: Choosing Alliances Wisely. This article is the keynote address he delivered at the 1958 GARBC Conference.



Question: "What is ultra-dispensationalism?"

Answer: Ultra-dispensationalism, also known as hyper-dispensationalism/hyperdispensationalism (although some theologians draw fine distinctions between these terms), is the teaching that Paul's message was unique from the other apostles' and that the church did not begin until Acts 28 or later. For this reason, ultra-dispensationalism is sometimes called "post-Acts dispensationalism."

To better understand what ultra-dispensationalism is, we should define dispensationalism. The word *dispensation* means "stewardship or administration," and dispensationalism is simply a system of biblical interpretation that recognizes a distinction between the church (i.e., the body of Christ) and Israel. Dispensationalism carries with it the idea that, throughout the history of redemption, God has given man specific revelation and commands and that man is tested with respect to his response to God's revelation. Therefore, dispensations are different administrations in the eternal outworking of God's purpose and plan. However, it is important to know that classic dispensationalism views the means of salvation—by grace through faith—as the same in every dispensation. Generally, classic dispensationalists recognize seven dispensations: Innocence (Genesis 1:1—3:7), Conscience (Genesis 3:8—8:22), Human Government (Genesis 9:1—11:32), Promise (Genesis 12:1—Exodus 19:25), Law (Exodus 20:1—Acts 2:4), Grace (Acts 2:4—Revelation 20:3), and the Millennial Kingdom (Revelation 20:4—20:6). Again, these dispensations are not different ways of salvation, but manners in which God relates to man.

Ultra- or hyper-dispensationalism takes the basic tenets of dispensationalism to an extreme, resulting in unbiblical teachings. Another movement, known as mid-Acts dispensationalism, the Grace Movement, Acts 9 dispensationalism, or Acts 13 dispensationalism, takes a half-way position between classic dispensationalism and ultra-dispensationalism.

Instead of recognizing that the church began in Acts 2 when the disciples received the promised Holy Spirit on the Day of Pentecost, the ultra-dispensationalist inserts another dispensation and holds that the church did not begin until Paul's imprisonment in Rome. Specifically, the seed of the church is found in Acts 28:28 when Paul says to the Jews in Rome who rejected the gospel, "I want you to know that God's salvation has been sent to the Gentiles, and they will listen!" This was the view of one of the first ultra-dispensationalists, Ethelbert W. Bullinger of the Church of England.

Because ultra-dispensationalists believe in a late start to the church, they view the church in Acts as a "Hebrew" or "Jewish" church, separate from the "mystery" church to which Paul wrote his Prison Epistles. They believe that the books of Peter, James, Jude, Hebrews, and the epistles of John are all addressed to the Hebrew church, which is different from the "body of Christ." This Jewish church, which was built on Kingdom promises, will be reestablished during the millennium and will worship at the rebuilt temple with atoning sacrifices.

According to ultra-dispensationalism, the four Gospels are for Jews only and have no bearing on the church. The book of Acts deals with a different "church" and not the body of Christ. Only the Prison Epistles of Paul are directed to the body of Christ or "mystery" church. Not even the book of Revelation addresses the church—the letters to the seven churches are written to the "Jewish" church of the tribulation. Also, most ultra-dispensationalists reject the ordinances of the church: water baptism and the Lord's Supper were for the "Hebrew" church.

The greatest problem with ultra-dispensationalism is not its teaching about when the church began but the many other errors that come from its approach to Scripture. For example, at the heart of most

forms of ultra-dispensationalism is the belief that Paul preached a different gospel from what the other apostles taught. Other false doctrines common in some forms of ultra-dispensationalism include soul sleep and annihilationism. Still others proclaim a brand of universalism that grants salvation even to Satan himself. Without a doubt, whatever name ultra-dispensationalism goes by, it is a dangerous error that almost always leads to other, even worse errors.

H. A. Ironside, a strong dispensationalist himself, wrote a good booklet outlining some of the dangers of ultra-dispensationalism. In it he says that he has "no hesitancy in saying that [ultra-dispensationalism's] fruits are evil. It has produced a tremendous crop of heresies throughout the length and breadth of this and other lands; it has divided Christians and wrecked churches and assemblies without number; it has lifted up its votaries in intellectual and spiritual pride to an appalling extent, so that they look with supreme contempt upon Christians who do not accept their peculiar views; and in most instances where it has been long tolerated, it has absolutely throttled Gospel effort at home and sown discord on missionary fields abroad. So true are these things of this system that I have no hesitancy in saying it is an absolutely Satanic perversion of the truth" (*Wrongly Dividing the Word of Truth*, chapter 1, Loizeaux Brothers, 1938).

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Distinctive Teachings Of Ultra-Dispensationalism

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The "Grace Movement", more commonly known to outsiders as "ultra-dispensationalism," has one of its chief centers in the Milwaukee Bible College (recently moved to another location) and has its organizational expression in the "Grace Gospel Fellowship." The American segment of the movement was fostered under the ministry of J. C. O'Hair, for many years the pastor of an undenominational church in Chicago. Since the death of O'Hair the leadership has passed to such men as Charles Baker and Cornelius Stam.

It should be noted from the outset that the proponents of what is known as "ultra-dispensationalism"

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are thoroughly sound in their views of most of the major doctrines of Scripture such as the inspiration of the Bible, the person of Christ, His atoning work, salvation by grace, and the person and work of the Holy Spirit. They have repudiated modern liberalism and neo-orthodoxy as well as the teachings of the false cults. It is chiefly in the area of ecclesiology, the doctrine of the church, where their errors appear, and these errors have such an impact upon the teaching and practice of the New Testament faith that careful attention must be given to them.

Within the compass of a short article it is manifestly impossible to discuss in detail the finer points of all that is held by the ultra-dispensationalists. Their case is stated within the pages of one volume which gathers together the principal tenets of the movement, the book being entitled, *Things That Differ*, by Cornelius Stam. A large number of tracts, books, and booklets are also published by the group in addition to the work already cited.

There are four or five major points which distinguish the teachings of the ultradispensationalists from those of the more common brand of dispensationalism as represented popularly in the Scofield Bible. It is with these crucial points that this article deals.

I. That The Great Commission Of Matthew 28 Is Not For This Age Of Grace

At this point there is often an effort to identify their position with the teaching of well-known dispensationalists such as A. C. Gaebelain, J. N. Darby, and William Pettingill. These men, however, did not arrive at the same conclusions at all as do the ultradispensationalists.

Essentially the claim is made: (1) that the commission of Matthew 28 (and the other gospels) is merely an expansion of the one recorded in Matthew 10 and is therefore limited to Israel, (2) that since miraculous powers accompanied the commission it was therefore related to the Jewish church and not to the church which is His body, and (3) that since Peter offered

the kingdom to Israel after Pentecost (Acts 3) he was still operating in obedience to the Great Commission of Matthew 28, confining his ministry to Israel and yet in ignorance of the higher program of God as represented in the Body of Christ. In commenting on the Great Commission Stam writes:

To assume that our Lord now sends these apostles to proclaim 'the gospel of the grace of God' is wholly unwarranted. In fact, 'the gospel of the grace of God' is not preached nor even mentioned until Paul is nailed up and sent forth to declare it. .. (Cornelius Stam, *Things That Differ*,, p 181).

To use their own language, the propagators of this view have assumed that the presence of accompanying miracles in the early stages of apostolic obedience to the Great Commission confines the ministry of the apostles to Israel. However, miracles were even worked by Paul, the exponent of so-called "body truth" (cf. 2 Cor. 12:12). The miracles simply validated the preaching of the apostles. Nor does the "legalism" of Matthew 28:19–20 (whatever that may mean) and the baptismal regeneration supposedly found in Mark's account detract one iota from the force of this last command of Christ. The details of the gospel of grace are not found in the Great Commission for it was not a theological treatise but a stirring call to action. This does not mean, however, that it was a call to minister something other than the gospel of grace. The apostles understood grace more fully following the descent of the Holy Spirit at Pentecost, but the basic elements of the church's task are found in Christ's command to evangelize ("make

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disciples"), and instruct ("baptizing. .. teaching"). That this commission was to be obeyed throughout the church age seems evident from the promise of the Lord that He would support them in the ministry, "even unto (the end of the age." To suggest, furthermore, that salvation in any dispensation was ever dependent upon water baptism (as do ultradispensationalists) is to undermine the doctrine of salvation by grace, yet Stam writes, "It cannot be denied that from John the Baptist right through Pentecost water baptism was stated to be a requirement for salvation" (C. R. Stam, "The Lord's Supper," p. 13). God has always saved men by grace through faith in every dispensation though their understanding of the gospel has not been the same in every dispensation.

The passage in Mark 16:16 makes the crux of salvation personal faith in the Saviour, but such saving faith is outwardly evidenced in obedience to Christ, the first step of which is immersion in water according to His command. The difficulty in the Acts 2:38 reference (declared by ultradispensationalists to teach baptismal regeneration and therefore to apply to the Jewish and not the Pauline church) can be resolved by attending carefully to the possibilities of translation which would make it read, "... be baptized on account of the remission of sins,..." They were to be baptized, not to take away their sins, but because their sins had been taken away.

It may be concluded, therefore, that the Great Commission cannot and should not be laid aside by the followers of Jesus Christ, but constitutes the will of God for believers today.

II. That The Ministry Of The Twelve Was Essentially Different Than The Ministry Of Paul

The heart of the argument is this: the twelve disciples, in obedience to the commission of Matthew 28 which was restricted to Israel, proclaimed a message which urged the nation to accept the Messiah so that He might return to earth to reign. Being unaware of God's purpose concerning the church, the body of Christ, they could not proclaim such a message and it remained for Paul to be the vehicle of that revelation. This being true, there are at least two "churches" represented on the pages of the New Testament, a "Messianic Church" that was gathered by the ministry of the Twelve, and a "Pauline church" that resulted from the ministry of Paul and his successors. The church predicted by Christ in Matthew 16:18 is not the church described by Paul in the book of Ephesians and in other places. It can thus be said, "It is a mistake, then, to suppose that wherever we read of 'the church,' the Body of Christ is referred to, for the word 'church' is an interdispensational word which may refer to God's people in any age" (C. R. Stam, *Acts Dispensationally Considered*, p. 117).

This supposed distinction is a figment of the imagination. When Paul recounts his visit to Peter at Jerusalem, he writes, "And I was still unknown by face unto the churches of Judea which were in Christ: but they only heard say, He that once persecuteth us now preach-eth the faith of which he once made havoc" (Gal. 1:22-23). In other words, the same faith that Paul had once opposed he now proclaimed. What faith was this? The same faith that Peter and the other apostles preached. Paul did not distinguish between himself and the other apostles. On numerous occasions he numbers himself among them (I Cor. 4:9; II Cor. 11:5; II Cor. 12:11). The claim of ultra-dispensationalists that two kinds of gospel are mentioned in Galatians 2:7, 19 is false and 'unsupportable. The "gospel of the circumcision" and the "gospel

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of the uncircumcision" are phrases having reference to the recipients of the gospel, not to its contents. There was not one gospel for the Jew, and another for the Gentile. It was the same gospel to Jew and Gentile, from Peter and from Paul.

The commission under which the Twelve operated was a commission to preach "repentance and remission of sins ... in his name among all nations" (Luke 24:47). What did Paul preach? He declares that he preached "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). What, then, is the difference between the message of the Twelve and the message of Paul? None whatsoever.

Upon the basis of this distinction between the ministries of the Twelve and of Paul the "Bereans" (as they are sometimes called) reject water baptism for the "Pauline" church in this age. Water baptism was part of the commission to the Twelve, they say, was required for salvation under the message the Twelve preached, and was applicable only to the "Messianic church" which flourished between the time of Christ's ascension and the beginning of Paul's ministry. Water baptism, therefore, is an "Old Testament ordinance" and is not a part of the message of grace.

It is held that water baptism was a sign of the Davidic Covenant and that this is the reason why John the Baptist came baptizing in water. Scripture proof for this contention is absent (note: they use John 1:31, failing to distinguish between John's baptism and that of the apostles). The only baptism that is important today is what Charles Baker calls, "real baptism."

Water baptism is relegated to a position of “ritual baptism” (cf. Charles Baker, *Real Baptism*, pp. 3-4).

The logical result of the premises of ultradispensationalism would be that Paul did not baptize with water. The embarrassment to their position is that he did and plainly says so in I Corinthians 1:14–16. If water baptism had no relationship to the “Pauline” gospel of grace, then why did the great exponent of grace baptize? If the baptism of John the Baptist and the baptism of the apostles were the same, why did Paul instruct the believers at Ephesus to be baptized (Acts 19:1–5)? The ultra-dispensationalists feel obliged to apologize for Paul at this point saying that he was gradually emerging from the older economy. Paul, however, makes no apology for his administration of baptism. By what authority did he baptize at all—his own or that of the Lord’s Great Commission? If he baptized on his own authority, he was disobedient indeed. If he baptized upon the authority of the Great Commission, then he was ministering in obedience to the Great Commission and was not the unique exponent of a “gospel of grace” which excludes water baptism. The fact is evident that Paul baptized because Christ commanded His apostles to baptize their converts, and Paul was a bona-fide and obedient apostle.

III. That The Day Of Pentecost Was Not The Inauguration Of The Church Age

There is some disagreement among ultradispensationalists regarding the exact time of the inauguration of the church age. Some hold that it began with the conversion of Saul, others in either Acts 13, or 18, and still others that it did not begin until after the close of the book of Acts. These latter are the more extreme among the group. All agree, however, that the church did not begin on the day of Pentecost described in Acts 2 (cf. J. C. O’Hair, *The Unsearchable Riches of Christ*, pp. 214-221).

There are two or three principal arguments in support of their view. First, they maintain that since miraculous

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signs were evident at Pentecost, the events had nothing to do with the Body of Christ since such signs were not a part of God’s program for “the Body.” To say the least this is a rather arbitrary assumption. Because God is not manifesting Himself in direct miracles today does not mean that He could never do so in connection with His program for the church. The fact must not be forgotten that “signs and wonders” were attestations of the message of grace (cf. Heb. 2:3–4; 2 Cor. 12:12). The dispensation of law was ushered in with Mosaic miracles. The dispensation of grace received its inauguration with apostolic miracles. There is nothing incongruous about this.

Second, since Peter quoted Joel, an Old Testament prophet, and applied his prophecy to the happenings at Pentecost, and since Pentecost itself was a Jewish feast day, ultradispensationalists—contend that this could not have been the “birthday of the church.” However, it should be remembered that the Lord’s Supper Was established during the Jewish feast of the Passover and all but the most extreme ultradispensationalists observe that. The fact that important events of the church occurred on Jewish holy days does not in any way invalidate them as belonging to the dispensation of grace. The typology of the Jewish Pentecost

was beautifully fulfilled in the descent of the Spirit and the inauguration of God's new work. As for Peter's quotation of Joel, it is misunderstanding of the intent of Peter which is at the root of the ultradispensational error. Peter did not say that all the things Joel prophesied came to pass at Pentecost. Obviously they did not. Peter simply said that the Jews ought not to be surprised at the manifestation of the power of the Holy Spirit since the Old Testament prophet predicted that the Spirit would come upon the nation Israel in a future time. Pentecost was not the fulfillment of that prediction. It is yet awaited when God turns again to deal with Israel.

The fact that ultradispensationalists do not recognize the ministry of the Twelve as identical with that of Paul, coupled with the fact that they believe Paul to have been the exclusive recipient of "body truth," leads them to accept only the Pauline epistles as expressions of the will of God for the church today. Baker declares that "Paul's epistles contain the specific instructions for believers today" (C. F. Baker, *Bible Truth*, p. 18). This leaves them with a considerable group of apostolic letters in which is found truth that is not germane to the church of Jesus Christ. To so curtail the message of God to His people is a serious error indeed.

IV. That The Truth Of The Mystery Of The Body Of Christ Was Unknown Until Revealed To Paul

"Many 'mysteries' are to be found in the Scriptures, but one stands out preeminently as 'The Mystery', the great body of truth committed by revelation to the Apostle Paul" (C. R. Stam, *Things That Differ*, p. 56). This is the "chief gem in the diadem of the truth of Christianity, that truth which was so unspeakably precious to the apostle of the Gentiles ..." (J. C. O'Hair, "The Lost Precious Gem," p. 16).

That Paul was not an exclusive recipient of the truth concerning the body of Christ is shown by a careful study of the New Testament. One of the major passages upon which the ultradispensationalists rely is Ephesians 3:5. To them the passage states that no one before Paul knew anything about the mystery of the body of Christ. This is just what the passage does not say. Paul plainly writes that this mystery has "now been revealed unto his holy apostles and prophets by the Spirit." Not to one "apostle," Paul,

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but to many "apostles," Paul and others.

To say that "church truth" was never revealed before Paul is to deny the places in Scripture where the Lord Himself taught such truth. The parables of Matthew 13 present in panoramic form the program of God for this present age. The Upper Room Discourse (John 13-17) is most certainly applicable to the church. While dealing with the dispensational significance of John's writings, Stam is striving so hard to prove that John's Gospel is not for the church but for the "Circumcision saints," that he completely overlooks the contradictions to his own argument found in the book which he is examining, (cf. C. R. Stam, *"The Dispensational Position of the Writings of John"*). The blessed position of the saints in Christ, the access in prayer, the ministry of the Holy Spirit, the rapture of the church—all and more are taught in the Upper Room Discourse.

In Matthew 16:18 the Lord predicts the establishment of His church. Certainly the prediction unveiled the truth that there was to be a church, and ultradispensationalists have

failed to prove that the church which Christ predicted was not the church which was established on the day of Pentecost. The church which He would build would have perpetuity—"the gates of hell shall not prevail against it." Yet the "Messianic church" of the ultradispensationalists has long since disappeared, according to their teaching.

The major premises of ultradispensationalism are unsupportable by a study of Scripture. The Great Commission is still Christ's command to His followers. The gospel preached by Peter was the same gospel preached by Paul. The day of Pentecost was the beginning of God's new program—the church. The truth concerning the establishment of the church, and the teaching concerning its spiritual characteristics was given long before Paul came upon the scene. The denial of these truths, and the resultant deductions made from such denials, greatly obscures the true dispensational character of Scripture, and causes great difficulty in the understanding of the program of God.

FACTORS TO BE CONSIDERED (although frequently ignored) WHEN SELECTING A LOCAL CHURCH

Manfred E. Kober, Th.D.



1. Correctness in doctrine

Titus 1:9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

Titus 2:1 But as for you, speak the things which are proper for sound doctrine:

2. Completeness of message

Acts 20:27-28 For I have not shunned to declare to you the whole counsel of God. ²⁸ Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

2 Tim. 2:2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

3. Caution Against Error

2 Tim. 4:10, 14 For Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia . . . Alexander the coppersmith did me much harm. May the Lord repay him according to his works.

Jude 3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

Rom. 16:17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

4. Concern for the lost

2 Cor. 5:11a Knowing, therefore, the terror of the Lord, we persuade men. **CONCERN**

2 Cor. 5:14 For the love of Christ constraineth us . . . **COMPASSION**

Mt. 28:19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. **COMMANDMENT**

5. Congregation in charge

Acts 6:5a And the saying pleased the whole multitude.

Acts 15:22a Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, *namely*, Judas who was also named Barsabas, and Silas, leading men among the brethren.

6. Commitment to separation from disobedient believers and apostates

Rom. 16:17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

2 Jn. 9-11 Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; ¹¹for he who greets him shares in his evil deeds.

2 Thess. 3:6 But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us

2 Thess 3:14 .And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.

7. Circumspection in music

Psa. 33:2-3 Praise the Lord with the harp;
Make melody to Him with an instrument of ten strings.
³Sing to Him a new song;
Play skillfully with a shout of joy.



Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Eph. 5:18-19 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

DRUMS, DOCTRINE AND DECORUM

OR, When the Tail Wags the Dog

INDICATE

DOCTRINAL DECLINE
IN THE PULPIT

IMPLIES

DEAFENING DRUMS
ON THE PLATFORM

DULLED DISCERNMENT
IN THE PEW



DISAPPOINTING
DISDAIN
FOR THE PIOUS

EVIDENCES

DREADFUL DISREGARD
FOR PRINCIPLE



RESULTS IN

1. Personal appearance changes to casualness
2. Music overpowers the message
3. The words are monotonously repetitious

1. Unfortunately, the senior saints are
 - irritated
 - ignored
 - insulted
2. And yet, they
 - * started the church
 - * supported the church
 - * sacrificed for the church

Biblical music begins in the heart of the Spirit-controlled believer. It exalts the Savior and edifies the saints (Eph. 5:18, Col. 3:16). Much of contemporary music originates in the world and focuses on **entertainment** rather than **edification** (thus the applause for the musician). Sadly, its message is often in direct conflict with biblical truth. Its loudness frequently drowns out any good message there might be. Deafening drum beats are unable to communicate a spiritual message. The reverent drum beat I heard in the churches of Benin, West Africa, differed totally from that of the witch doctor down at the corner. Regrettably, it is the latter beat that is so frequently encountered in our churches. Where is the discernment in the pulpit and in the pew?

Spiritual music should teach and admonish (Col. 3:16). It should complement the preached Word; contemporary music often contradicts the message. Does your church enjoy biblical music or does its music conform to this world (Rom. 12:2)? **Music is actually an aspect of the doctrine of the Holy Spirit** and thus calls for the believer's discernment:

- it is prompted by the Spirit and the new nature (Eph. 5:18; Col. 3:16)
- it is produced by the Spirit, not the evil world system (1 Jn. 2:15; 5:19)
- it provides edification for the saints. Much of modern music offends them.
- it promotes the glory of God, not the gratification of men (1 Cor. 10:31)