

KJV 1611

"...THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

I Timothy 3:15

THE BAPTIST PILLAR

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CANADA'S ONLY TRUE BAPTIST PAPER



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WHO WE ARE

Unaffiliated Baptists are the descendants in the faith of people known by many different names in the past such as Waldenses, Albigenses, Donatists, Lollards, etc., but for over fifteen hundred years their kind was known most often as "Ana-Baptists". Their name has varied with time and location but their doctrines and practices have been consistent through out the centuries. They were given (by their critics) the name Ana-Baptists for several centuries as a sort of generic name because they did not practice infant baptism and refused to accept the baptism of the Roman Catholic church as valid since infant baptism and sprinkling are foreign to the teaching of the New Testament. The Ana-Baptists "rebaptized" by immersion, those who came to them from Catholicism or any other "ism" whose baptismal practices were alien to the Scriptures. Hence, their name "Ana-Baptists" (re-baptizers). As time passed the "Ana" was omitted and the result was a people called Baptists. It is an acknowledged fact of history that not all those named above were always sound in all areas of the faith. There has never

been a time in the history of the church in which all people called by the same name practiced the same things in the same way. Many who claim to be Baptists today appropriated the name while compromising the truths of the New Testament. This is unfortunate for those who seriously contend for the truth. Many pseudo Baptists today identify with Protestantism in the history of their faith. Biased historians (and most are biased) often assume that one false apostle discredits the other eleven. One not-so-sound church, flying the Baptist flag, cannot, and does not, speak for all Baptist churches, in this age or in the past.

Unaffiliated Baptists are often considered eccentric today when they insist that Scriptural baptism is the immersion of a believer by a church whose system of faith and doctrine has endured since the days of the apostles. It is not the name that people acquire that makes them right, but their continuity in the truth that Jesus Christ taught his first followers. Why is this continuity so important? It is bonafide evidence that the New Testament church truth still prevails and will prevail

until He comes for His people.

Unaffiliated Baptists believe that Jesus Christ organized His church and ordained (appointed) the apostles in the church (compare Mark 3:14 to 1 Cor 12:28). They were already in the church when Jesus made them apostles. It was during Jesus' ministry as the first pastor/shepherd of His church. If the church did not come into existence until the day of Pentecost then of course this creates a problem of harmony and consistency of the Word of God.

All churches or religious systems that have their origin dated this side of the personal ministry of Jesus Christ are not an improvement on the church that Christ built upon "the Rock". Denominations are the result of an urge to "improve" on the original model.

The definition of the word "church" is a called out assembly. It was an assembly (church) upon whom the Holy Spirit came as its "guide into all truth" (John 16:13). The Holy Spirit did not assemble them, they were already assembled, waiting for this event. The assembly was the same assembly to whom was given complete instructions by their pastor, Jesus Christ,

as to what they were to do after he had ascended to His Father. They were instructed to make disciples, baptize them and to teach them the things Jesus had taught them. Nothing new was added to these instructions on the day of Pentecost. No church today can claim a newer or revised or "improved" model of the Lord's final instructions to His church (Matthew 28:19, 20). What about other Baptist denominations?

What about others such as Free Will Baptists, Bible Baptists, Regular Baptists, Southern Baptists, and many, many more? Answer: It is generally true that all Baptist churches can be identified as being in one of two camps.

One camp, or type, is composed of those who believe that the word church is always descriptive of a local body of baptized believers. They deny the so-called "mystical, universal, invisible church" theory which says the church is made up of all the saved of all the ages. This group does not recognize the baptism of those who accept the "universal, invisible church" theory as being Scriptural, unless they were baptized in a true Baptist

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church. More on this later.

Concerning the Lord's Supper, they believe it is a local church ordinance to be observed in the assembly and only by the members of that assembly. When church members know each other personally they are able to know and judge whether or not they should observe the Lord's Supper at any given time. Why is that important? The church at Corinth was instructed in the fifth chapter of First Corinthians, not to eat with an immoral brother but rather to "put away from among you that wicked person".

In the eleventh chapter of First Corinthians, that church was told that because of divisions and heresies among them at that time they could not eat the Lord's Supper (1 Cor. 11:18-20). The above restrictions placed on the Lord's Supper could only be enforced by those in a local church situation where members know and are known to each other. One can see from this that the observance of the Lord's Supper can contribute to self examination of a church as regards their morals and doctrine. This, to Unaffiliated Baptists, is very important.

When a Baptist says (as some do) that the church is local in membership but its ordinances, baptism and the Lord's Supper, are universal in nature and open to all by acclamation, then consistency is abandoned. Those who embrace the false, unscriptural position of the "universal" church face a dilemma which leaves them no choice but to say baptism and the Lord's Supper is open and unrestricted, rather than under the direction and discipline of the local church.

There are other groups of Baptists who mimic the liberal, Protestant view of the church (universal) as being made up of all the saved without making doctrinal purity a test of church fellowship and they are generally no different from most Protestant denominations except in name. It is also a regular thing with them to accept without question, the baptism of anyone who comes to them from any other group who baptize by immersion.

Many in this group accept members from other denominations and churches as valid candidates to partake of the Lord's Supper with them. As has been stated previously, they see the Lord's Supper as an ordinance over which the local church has no right to regulate or restrict to anyone because of their "universal church" views. Departing from the Scriptures and taking this "universal church" view compels them to eat the Lord's Supper with a cult member if the cult member so chooses. The Lord's Supper then becomes subject to the control of those outside the (local) body of Christ.

It makes no sense for the Lord to say, "Come out from among them" and at the same time tell us to have fellowship in the Lord's Supper with them, in an ordinance the very purpose of which is to show the unity or "oneness" of the (local) body of Christ. To take such a position is to shirk the responsibility of the church to exercise discipline in the membership concerning morals and doctrine, and to allow the outsider to usurp the responsibility of the local church, and decide for himself whether or not to participate. This position undermines the independence and autonomy of the church.

So then, the Unaffiliated Baptist position is that the Lord's Supper was instituted by the Lord Jesus himself and was shared only by members of that church (local), which obviously was the only church in existence at that time.

The fact that the Lord's Supper was instituted by the Lord before Pentecost is another proof that the church had its beginning with the personal ministry of Jesus.

First Corinthians 12:13 is a favorite Scripture of liberal Baptists to show that their "mystical, universal, invisible church" idea is the correct one. "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." When this Scripture is interpreted to say that the Holy Spirit baptizes people into the "invisible church", a serious error is made. First of all there is no such teaching in

the Bible that declares the Holy Spirit to be a baptizer (active voice) of any sort. Secondly, we must remember "that no prophecy of the scripture is of any private interpretation." (2 Peter 1:20). We must understand this verse in the context of all of the rest of the verses in scripture that talk about this same subject. What is being discussed here? Verse 12 makes it clear that the unity of the body (local) here is being contrasted with the disunity of the body (local) discussed in chapters 1-3. Therefore, verse 13 is discussing the basis for the unity of the local body. The word "by" can mean one of two things in English. First, it can mean "by means of" as in: "I got to New Jersey by the Lincoln tunnel." Second, "by" can mean "by reason of" as in: "I was sent to the store by my wife." If we compare scripture with scripture we can easily see that we are baptized into the membership of the local church "by reason of" the regenerating work of the one Holy Spirit ("Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Titus 3:5), that washed us in the water of the word (Ephesians 5:26), and renewed us unto eternal life (Titus 3:5), and made us a new creature in Christ (2 Cor 5:17). A text out of context is a pre-text. Consistency dictates that a verse be in harmony with the chapter, as well as with the rest of the scripture dealing with that subject. To be an honest student of the Scriptures we must consider the context in which a statement is made. This verse under consideration was addressed to the church at Corinth. The body of Christ is certainly mentioned numerous times in the chapter but never in the sense of an invisible body. In verse 27 the church at Corinth was told, "Now ye are the body of Christ." Invisible? No! Was the first church invisible when Jesus set the apostles in it? No! The words universal and mystical are not in the vocabulary of the Bible, by inference or otherwise!

Let us consider Philippians 1:27 for more light. The saints at Philippi were the recipients

of this passage of Scripture which reads, "Only let your conversion be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind striving together for the faith of the gospel." The "one mind" compliments the idea that spiritual condition (salvation) and mental attitude (unity) is the subject considered, and these two are the requirements for admission into membership in local New Testament Baptist Church. After reading the entire 12th chapter of 1 Corinthians the only conclusion an honest and fair minded student can come to is that the subject is the real, live relationship of members of a local church to one another in the same local church. The chapter mentions the effect of the sufferings of one member on the rest of the members; verse 26. It is without logic to think that a visible member of an invisible church could even know about, much less sympathize with the sufferings of another visible (yet somehow invisible) member located elsewhere in this mystical disjointed body. The passage certainly makes a lot more sense when seen as members of a local church (the church at Corinth in this case) who have been baptized (in water) into the membership of the local church on the bases of the work of the Holy Spirit in regeneration. The "universal, mystical body" idea began about the time of the reformation which was actually meant to be a reformation of the Roman State "Church" (catholic means universal) by men (Roman Catholic Priests) such as Martin Luther and John Calvin.

After the expulsion of these men from the Roman "Church" by the Pope, they and their followers became known as "Protestants" in the sixteenth century. In the process of time there arose many different leaders with varied reasons for rebellion against Rome. The Lutherans, Presbyterians, Episcopalians as well as many other so-called Protestant "Churches" are the result.

(Who continued on page 6)

In our Bible Institute here at Bible Baptist Church in Brandon, our students have written papers on the subject of the church. We have picked some of the best and will be including them in this and subsequent editions of **The Baptist Pillar**. Here is one of them, it's written by H. Mayers...

The Local Church VS. The Universal Church

There has been a confusion amongst Bible believers that has lasted for hundreds of years. Many have been deceived for so long, they will not even hear what the Word of God really says. There are others who are not even aware of what their "so-called" churches are standing on. I am speaking about the "universal, invisible church" theory.

The word "church" occurs 77 times in the singular form, and 37 times in the plural form in the Bible. All these verses are found in the New Testament. Therefore it is one of the ten New Testament mysteries. "A mystery is defined as truth withheld from the Old Testament but revealed in the New Testament." (Landmarks of Bible Prophecy, page 54). "This is a great mystery: but I speak concerning Christ and the church." (Ephesians 5:32). Although it is a mystery, it doesn't mean that it needs to be mystical. And what would be more mystical than a "universal, invisible" church? The church was a mystery for the Old Testament saints because it had not been revealed to them yet. But it was revealed to the New Testament saints. Jesus said that He would build His church, and that He would preserve it. Nothing would prevail against it, not even the gates of hell!

The meaning of the word "church" (*Ekklesia*) is "a lawful, organized assembly". Strong's Concordance defines it as "a calling out, a popular meeting, assembly." The very definition of the word "church" proves that it is a local church, and not an "invisible, universal" church. An assembly must be local, visible, organized, and constituted. None of these attributes could describe the "universal, invisible" church.

The first occurrence of the word "church" is found in Matthew. "And I say also

unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18). As we have learned in Bible Institute, one of the general rules of Bible interpretation is the "Law of First Mention". The first place a subject is mentioned in the Bible usually gives us the key to its meaning.

If this is going to be our key verse, let's look at its context. Starting at verse 15: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 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. 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." Who is speaking? Jesus Christ, the Son of the living God. Who is He speaking to? First he speaks to his disciples, then he turns to Simon Peter. When is this conversation taking place? He says in verse 18 that He will build his church. When did He actually build his church? For the ones who are confused and think that the church started at Pentecost: two chapters later, the church is already in existence. "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." (Matthew 18:17). Jesus was building His church at that very moment (Matthew 16:18). He had

already called His disciples back in chapter 10 of Matthew, and He was giving his instructions on how to conduct the church.

Some seem to confuse who the **rock** is. "**Peter**" (Petros) is a piece of rock, while "**rock**" (Petra) is a mass of rock (Strong's Concordance). Some assume that Peter is the rock on which Jesus built his church, but 1 Corinthians 3:11 takes care of that. "For other foundation can no man lay than that is laid, which is Jesus Christ." From other Scriptures it is obvious that the "**rock**" is Jesus Christ. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was a **Christ**." (1 Corinthians 10:4). Here is a list of verses that will show who the **rock** is without a doubt. Deuteronomy 32:4, 15, 18; 1 Samuel 2:2; 2 Samuel 22:2, 3, 32, 47, 23:3; Psalm 18:2, 31, 28:1, 31:3, 42:9; 62:2, 6, 7, 71:3, 78:35, 89:26, 92:15, 94:22, and Romans 9:33.

"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. 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. 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. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:15-20). This portion of Scriptures deals with problems in the church, and the proper way of dealing with them. The last resort is church discipline. And again, we see the authority of the church given by Jesus Christ. This portion of Scriptures could not

possibly be speaking about an "invisible, universal" church. How could you practice church discipline if it is invisible? Nonsense!

"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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:38-47). Here, Peter is preaching to the church. They had received the power of the Holy Ghost Jesus had promised in Acts 1:4 and 5. This was the greatest revival ever. Notice that they were all of one accord. Thousands of souls were getting saved, baptized, and added to the church. Once more, how can you add to something that is not yet existent?

Let's look at the four characteristics of the local church or "assembly". An assembly must be **local**. Here is Webster's definition for "assembly": "To collect a number of individuals or particulars into one place, or body; to bring or call together; to convene; to congregate." A church must come together into one place. Hebrews 10:25 says "Not forsaking the
(Local continued on page 7)



NEWS



No Appeal

Ontario's Attorney-General says the Crown will not appeal attempted murder charges filed against Brenda Drummond - an Ottawa woman who last spring shot her fetus with an airgun. Last month, a court ruling struck down the charges saying the woman broke no statute in Canadian law. A legal spokesperson says the prosecution has come to the conclusion that the Criminal Code in its present form doesn't cover such unprecedented, rare and dangerous conduct.

Ontario Must Allow Homosexual Spouses

"The Ontario Human Rights Board of Inquiry has ordered the Ontario Government to amend the Municipal Act to change the definition of 'spouse' to include both same-sex and opposite-sex couples. This will require cities and towns in Ontario to extend benefits to its employees who are in same-sex relationships. Howard Moscoe, a director of the Association of Municipalities of Ontario, predicts that many politicians will be relieved at the decision, 'because they knew this was coming and now they don't have to accept responsibility for it happening.' Costs to municipalities is expected to be minimal."

The report is wrong about the cost being minimal. This might be true in regard to the financial cost, but the spiritual and social cost of treating homosexuality the same as marriage will be immense.

*The Globe and Mail, Toronto, Ontario
October 3, 1996*

Record Numbers

Bankruptcies in Canada hit another record last year. New figures from Industry Canada indicate that more than 86,000 individuals and businesses went under by the end of November - well above the almost 79,000 bankruptcies recorded for all of 1995. The highest numbers were recorded in Quebec and Alberta. Meanwhile, students

groups were quick to note that a major part of the growing bankruptcy sector is students - who are unable to cope with rising tuition costs and student loan repayments.

Supreme Court to Hear Homosexual's Appeal

The Canadian Supreme Court has agreed to hear an appeal by a homosexual who was fired by a Christian college. Delwin Vriend was dismissed as a laboratory coordinator in 1991 after the King's University College in Edmonton, Alberta, discovered he was homosexual.

*What in the World!
Volume 20, No. 12, 1996*

Settling Down

A new study has concluded that marriage leads to a drop in habits. According to a University of Michigan study more than 30,000 young adults, the use of marijuana and heavy drinking stopped by one-third during a two-year period when the couples went from single to being married. Couples who lived together but were not engaged or married showed no such drop in drug use. Usage also increased when couple divorce - only to decline once again...if they remarried.

Robertson Praises Pope

Religious broadcaster and Christian Coalition head Pat Robertson had a seat of honour at Pope John Paul II's Oct. '95 Mass in New York. He praised the Pope profusely. In his 1993 book, *The Turning Tide*, Robertson said (p. 279): "Pope John Paul II stands like a rock against all opposition in his clear enunciation of the foundation principles of the Christian faith." He said the Pope at his 1993 Denver visit urged American Catholics to reach out in fellowship to their Baptist brothers and sisters in faith.

CC

O'Hair and \$627,500 Missing

Atheist Madalyn Murray O'Hair, her son, and granddaughter mysteriously vanished in summer 1995.

Two of her tax-exempt organizations filed documents in December saying \$627,500 disappeared about the same time the three did. Some say she, in poor health disappeared to die secretly away from Christians she had fought so long (1/5 *Dallas Morn. News*). Estranged Christian son, William Murray has filed petition for a court order to become guardian of her estate. Someone said she should not be hard to trace - just look for a bunch of money with "in God we trust" scratched out!

CC

Marilyn Manson's Satanic CD Popular with Youth

Satanic death-rock band Marilyn Manson's new album *Antichrist Superstar* was the third top-selling CD in its first week of release. With his stage name taken from suicidal sex symbol Marilyn Monroe and serial killer Charles Manson, this ordained Satanist priest and his head-banging band openly defy every moral principle (11/16 *World*). Wearing T-shirts that read, "Kill God, Kill Your Mom and Dad, Kill Yourself," the band celebrates hate, racism, sexual depravity, violence, and blasphemy. Religion is a favorite theme as they mock God and rant against Jesus. Marilyn said: "Raise your kids better or I'll raise them for you," and "I'm on my way down now, I'd like to take you with me."

CC

Pro-Abortionists' Insane Logic

When the president of the U.S. defends a procedure (partial birth abortion) that aborts babies who are three-quarters born - and does so in the name of morality - is it really so surprising that some people take the natural next step and assume that killing the baby a few seconds after the journey of birth is also a moral act? Is it logical or consistent that obtaining an abortion at nine months is fully legal but killing a newborn baby gets you

prosecuted for murder? (1/97 *CVN*). Rode vs. Wade was the disastrous first step toward devaluing all human life.

CC

School Has Precedence Over Parents

Public schools replace the authority of parents once children enter school, according to a federal judge. The case involves a child in Texas who was questioned without his parent's knowledge. During the interrogation, the boy was forced to strip so that a female worker of the Children's Protective Service could check for signs of a paddling. When the parents found out, they immediately filed suit. District Judge Melinda Harmon ruled that "parents give up their rights when they drop the children off at public school."

AFA Journal, 9/96

Prevo on LU Board

Anchorage Baptist Temple (Alaska) pastor Dr. Jerry Prevo was added to Dr. Jerry Falwell's Liberty University's Board of Trustees in Oct. (12/96 *NLJ*). He has had BS evangelical Bailey Smith as a speaker, and gave strong cooperation to the 1984 Billy Graham Crusade (12/86 *Maranatha*). Prevo has also had Tim LaHaye and James Robison in his BBF pulpit.

CC

One-World Church This Year?

Episcopal Bishop William Swing, the Communist Gorbachev Foundation, certain Catholic and other leaders are collaborating on the New World Order's United Religions (UR) patterned after the UN (12/16 *C. News*). The UR is meant to be for religions what the UN is for nations. It is to be launched June 1997 with the writing of its charter, be in place by June 2000, and fully operational by June 2005. It will locate in San Francisco, and will be a "permanent gathering center

where the world's religions engage in daily prayer, dialogue, and action for the good of all life on this earth." Antichrist, where are you!

CC

Billy Graham to Speak at Falwell School

Liberty University confirmed in Nov. that Dr. Billy Graham will bring the commencement address May 3. Dr. Jerry Falwell's 12/96 Nat'l Liberty Journal said: "It is befitting that Dr. Graham will speak at Liberty's 1997 Commencement, since his grandson (Will) will be among the graduating seniors. (Another grandson...is a freshman at Liberty.)" Graham's son and successor (Franklin) was Liberty's 1995 baccalaureate speaker.

CC

Evangelicals Eulogize Evolutionist Pope

John Paul II's election as pope in 1978 was enthusiastically endorsed by Poland's Communist Party and by World communism in general, says Dr. Henry Morris (12/96 *Acts & Facts*). Morris adds: "Since his election, he has seemingly been promoting a syncretistic agenda, not only with Protestants but also with Hindus... and others... he is not a recent convert to evolution, as the media have implied...All cults and movements associate with the "New World Order" of the so-called New Age Movement have two things in common — evolutionism as their base and globalism as their goal. It is disturbing now to see even many large evangelical movements (e.g., Promise Keepers, charismatic ecumenism) inadvertently drifting into the same orbit while eulogizing this evolutionist pope." □

A WORLD CHURCH BY YEAR OF 2000?

The pope has called on leaders of all religions, pagan and Christian, to meet him on Mt. Sinai on the first day of the year 2000 to have an ecumenical celebration and talk unity. He is determined to draw all religions into his subtle web by that time or shortly thereafter. My prediction is that his request for the Sinai meeting will be well attended with most big names in the non-Catholic world present, many that will shock you.

Last year Konrad Raiser, general secretary of the World Council of Churches (which claims to speak authoritatively for 330 mainstream Protestant and Orthodox churches) went to the Vatican to discuss what the misguided ecumenical crowd call "Christian Unity."

Recently the Archbishop of Canterbury (head of the Church of England and perhaps the most desired plum of pope hopes to pick for his ecumenical basket) also paid a visit to the Vatican. The main Romish doctrine that stands in the way of a world church is the pope's claim of infallibility. In his discussion with the Archbishop, there was a very slight hint that he might even make some compromise on that claim. Of course, every pope before him has made some compromise on that same claim of infallibility, but the record of most of them reveals that they were everything but infallible.

Thus the ecumenical bandwagon rolls on and will eventually bring about a world church (totally apostate) to be joined hand in hand with a one-world government headed by the antichrist — the whole mess to be finally destroyed by the mighty judgments of God during the tribulation period. Avoid ecumenism wherever you find it, in your church, the Promise Keepers, the Charismatic Movement, or whatever. Avoid it like the plague. Read II Corinthians 6:14-17. □

From The Mailbox



Jan. 17, 1997

Blessings in the name of Jesus Christ, my name is C. G. by my name you can see I'm French Canadian born and raised in Catholicism. Was saved in April 1985, me and my wife. Presently we are meeting in my home with my son and his wife. We have a missionary friend who lives 2 hours from Quebec City, he is American but the situation is kind of disastrous in and around Quebec City. Fundamental Churches are rare (and they do not all believe the same things, one is Armenian Easy Believism and the other one is pro-psychology "Smalley, Trent, etc.") and all the other Baptist Churches ARE IN THE FELLOW SHIP OF EVANGELICAL BAPTIST OF CANADA. We surely hope for a Pastor "Really Called" by the Lord to come here in this city of more than half a million peoples. God Bless you.

C.G., Quebec City, Canada

...In the past couple of weeks I have been doing a lot of research in Baptist history and doctrine. I have a copy of J. M. Carroll's "Trail of Blood", and have several pamphlets put out by the Landmark Independent Baptist Church in Archer, Florida on Baptist history. I have also read though all the articles related to this topic in *The Baptist Pillar* back issues on the Internet.

I would like to thank you. I think you have helped me to come to a better understanding of what the word church means in the Bible, and the differences between Baptists and other Fundamental or Evangelical Christians. I cannot say I agree with you on every single detail but I find your doctrine is closer to how I understand the Bible than

many other Fundamental churches I know of, and certainly closer than any evangelical church I know of. God bless you.

G. N., Manitoba

Dear Bro. In Christ:

Just read your "Compromise A Dangerous Trend" and agree 100%. On page five (5) you mention that you were in a Baptist Church in Texas at a missions conference. Would you please tell me what church that was so that I may be better informed as I too, stand for what is right. I am 67 years old and went to school at Bro. Norman Wells School in Ohio 40 years ago. You sound like he used to preach. He is now with the Lord in that we will live until we die. Pray for us here at Provisional Baptist Church as we stand and we will do likewise. We are: His Created Workers For His Cause around the World.

Bro. Scalf, Ohio

Spurgeon On Fellowship:

"Where there can be no real spiritual communion there should be no pretense of fellowship. Fellowship with known and vital error is participation in sin."

Editor's Note:

In *The Baptist Pillar* we use articles taken from many different publications and written by many different authors. Please realize that this does not necessarily mean we agree with the doctrinal position of the publication or the author of the article, but that the particular article presents a scriptural truth we do agree with.

If you would like to receive *The Baptist Pillar*, please write and request one. Also, feel free to copy it and hand it out.

NOTE

You can now access The Baptist Pillar in the world wide web at: <http://www.common.net/~bkjv1611/> or send us a letter at our e-mail address: bkjv1611@common.net

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There were many "Ana-Baptists" at that time, but they were not involved in trying to reform Rome. History shows that they suffered as much persecution at the hand of Protestants as they did from Rome. The doctrines and practices of Unaffiliated Baptist churches today began in Galilee fifteen hundred years before the reformation (Acts 10:37 and 13:31) before the name Ana-Baptists (later shortened to Baptists) was invented by our enemies.

What evidence is there to say that the Unaffiliated Baptists have such a long history to reach back to Galilee and the days of Christ on earth? Answer: The historical record of the trail of blood for eighteen hundred years, shed by myriads of martyrs who believed the very things the Unaffiliated Baptists hold as truth today. Their record of dying a torturous death for what they believed to be the truth was recorded by those who tortured and murdered them to be used as evidence against them and is not a fabrication of their own making.

To say that God has not had true churches in every century since Jesus called out his disciples and set the Apostles in the church is to say that Jesus lied when he stated: "the gates of hell shall not prevail against it." Jesus promised that this would never happen in Matthew 16:18, and His promises are always true. There are untold numbers of people past and present who say "we are the true people of God". How may we know for sure who is telling the truth? There is only one way and it is an ancient way; do as the Bereans did in Paul's day; search the Scriptures (Acts 17:10-12). Compare what you hear Unaffiliated Baptists teach and practice with your own Bible while praying for God's help in your search for the truth.

Without exception no people past or present can boast of their own integrity in the faith as the reason for the church's survival until now. The Lord's churches are still alive and well today because of His promise, "Lo, I am with you always, even unto the end of the world." Matthew 28:20.

The so-called reformed "church" by its own admission states that the truth did die; the gates of hell did prevail, but they (so they claim) have re-established the faith to its original purity. The cults such as Jehovah's Witnesses, Mormons, and Armstrongites believe that God has raised them up because there was no truth left to be found on earth. In Romans chapter 10 we find a description of some of the Jews who had more zeal than knowledge and who went about establishing their own righteousness even as they failed to listen to the apostles preach the righteousness of Christ.

Who Are We?

1. We are a people whose system of faith predates the reformation by fifteen hundred years and predates the day of Pentecost by three and one half years.

2. We are a people who have survived because of the promise Christ made to His churches that we would continue until he comes again and not because we are more militant than others.

3. Our record is one of having been persecuted but never persecuting others. Judgment and vengeance belong only to God.

4. We are a people who have never had any head or authority over us but Christ. We have no pope, archbishops, superintendents, presidents, apostles, home office, boards, ruling elders, presiding elders, standing committees or any other form of human authority over us.

5. We are a people who believe that the church is nothing more or less than a local assembly of baptized believers and is in no sense a "universal, mystical, invisible" aberration, nor is it a denominational conglomerate.

6. We are a people who feel we have no obligation or command from Christ to condone heresy or compromise any truth for the sake of unity or peace or numerical power. We choose to have no part in the "free

spirit" of ecumenism so popular with the worldly "new age" movement being promoted by the humanists.

7. We are a people who believe that "whosoever believeth in him shall not perish but have everlasting life." It is believers who are baptized and added to the local church. Church membership was never meant to be a means of escaping hell, but a means of faithfully serving the Lord.

8. We are a people who believe the great commission recorded in the 28th chapter of Matthew was given to the local churches and to no one else. We do not believe that a churches' responsibility to Christ can be "farmed out" to any other man or group of men or women such as a Missionary Society, Missions Board, Convention, Association, or Para-church organization (a term borrowed from ecumenism and Neo-evangelicalism and without scriptural support) operating independently of the authority of the local New Testament, Holy Spirit guided assembly, the local church.

9. It is not true that Unaffiliated Baptists teach that salvation from hell is only found in our midst and all others are doomed. Baptism and church membership come after personal salvation which may occur at any time and at any place anyone repents and trusts in God the Son for salvation.

10. It is not true that Unaffiliated Baptists believe that all men walk in darkness until they become Unaffiliated Baptists.

11. It is true that Unaffiliated Baptists believe that Christ was talking to his visible, local church when he called them the light of the world (Matthew 5:14). This was before the day of Pentecost, which most Protestants assume to be the day of the origin of the church. There is no record in the Scriptures of anything having its beginning on the day of Pentecost. It was on this promised day that the church was endowed with power from on high (Luke 24:49). This promise also

included the coming of another Comforter, the Holy Spirit, to indwell the church as their "guide into all truth" (John 16:7 & 13). That promise also says the comforter would abide (remain) with the disciples for ever (John 14:16). It is true that He is still with his churches even now and is guiding them into all truth as He promised.

Those who claim that Pentecost is repeated from time to time are saying that Christ did not keep his word that the Comforter would abide for ever. If He abides for ever there is no need for a repetition of the event of His first advent, including the signs that followed. A true disciple comes under the "teaching and guiding" influence of the Holy Spirit today when he becomes a member of the (one, local) body of Christ where the Spirit dwells (John 14:16-26; 16:13).

It is still true that there is "One Lord, one faith, one baptism" (Ephesians 4:5). The one Lord is Jesus; the one faith is that system "which was once delivered unto the saints" according to Jude 3. The one baptism is water baptism. If Holy Spirit baptism is a present day event then there are two baptisms, or water baptism is no longer a commandment. At the time of the writing of the letter to the Ephesians by the Apostle Paul, the baptism of the Jerusalem assembly in the Holy Spirit had already happened, once for all, never to leave them, and never to be repeated.

In the process of time members die and new ones are added to the assembly but the Holy Spirit abides. When members leave one area and move to another and begin to assemble in the new location they become a local church in the new area. The Holy Spirit does not make a new entrance in each such case; he is omnipresent and his office continues as "guide" and "teacher" in any and every local assembly of water baptized believers who practice the Baptist (Biblical) distinctives. That is what Jesus meant when he said, "Lo, I am with you always, even unto the end of the

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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." We are instructed in the Word of God to come together in one place. If the church is universal, how are we supposed to do that? In almost all the verses where the word "church" or "churches" appear, it speaks of a specific place or locality. For example the church at Jerusalem was a local church. "... And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." (Acts 8:1) So was the church at Cenchrea and at Corinth. "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea." (Romans 16:1). "Unto the church of God which is at Corinth..." (1 Corinthians 1:2). You can also look up these following verses: 1 Corinthians 14:23, 16:19, 2 Corinthians 1:1, Colossians 4:15, 16, 1 Thessalonians 1:1, 2 Thessalonians 1:1, Philemon 1:2, 1 Peter 5:13, Rev. 2:1, 8, 12, 18, 3:1, 7 and 14.

The Universalists like to use Ephesians 5:23 to prove that the church is not local. "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." They say that it can only mean one "universal" church because there can only be one head. But what about the rest of the verse? Is there also a "universal" husband and wife? 1 Corinthians 11:3 tells us that Christ is head over many men. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

In the Bible, there are three metaphors concerning the church. A metaphor is a short similitude; a similitude reduced to a single word; or a word expressing similitude without the signs of comparison. (Webster's dictionary). The first metaphor is the **body**. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that

in all things he might have the preeminence." (Colossians 1:18). The second metaphor is the **building**. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2:20-22). The third metaphor is the **bride** found in 2 Corinthians 11:2, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." As we look at each of these, we see that they must all be local. If a body is scattered or dismembered it is no longer a body. A building must be built on a foundation and in one place. A bride must be in one place.

An assembly must be **visible**. A church can not operate unless it is visible. Who has ever heard of invisible believers, invisible tithes, or invisible church discipline? "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?" (1 Thessalonians 3:10). And again, the three metaphors (body, building and bride) must also all be visible.

An assembly must be **organized**. Remember the definition of "ekklesia"? "A lawful, **organized** assembly." 1 Corinthians 14:40 says, "Let all things be done decently and in order." This is speaking of the church for it says in verse 33, "For God is not the author of confusion, but of peace, as in all churches of the saints." "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ." (Colossians 2:5). "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." (Titus 1:5). "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 Timothy 3:15). Here again, the three metaphors must also be organized.

An assembly must be **constituted**. Constituted means, "Set; fixed; established; made; elected; appointed." Members of an assembly must meet some qualifications. Can just anyone be a member of a New Testament church? No, first they must be born again, and then baptized. It must be established. The same goes for the metaphors. The body, the building, and the bride must be made with just the right materials.

I'm sure by now, you are convinced that the word "church" in the Scriptures is not even close to a "universal or invisible" church.

Let's look for a moment at how the theory of the universal church got started. This theory is not by any means based on the Bible. The early Christians knew nothing of this theory. So, where did this theory get its origin?

The Roman Catholic church came up with the "Universal Visible" church by confusing "Church" (ekklesia) and "Kingdom" (basileia). This is Webster's definition of "catholic": "Universal or general; as the Catholic church." This is what the Roman Catholic church is based on. They confused the "kingdom of God", or the "family of God" with the "church of God". As we will see later, God's family and God's church are two different things.

So, how did we pass from a "universal, visible" church to a "universal, invisible" church? During the Reformation, when people started to see some of the heresies of the Catholic church, began to leave and start their own "churches", they had to come up with something to take the place of the "universal, visible" church. They were still confusing the "church" with the "kingdom". The "universal, invisible" church was their answer.

Here is what Dr. R.K. Maiden, former editor of the Word and Way of Missouri has to say about this theory,

"As nearly as can be determined, the first formal, official identification of church

and kingdom was projected when the Roman Empire became nominally Christianized, about the time of the consummation of the great ecclesiastical apostasy. It was the Ecumenical Council of Nice, called by the Emperor Constantine, that affirmed and projected as its creed the idea of a 'Catholic' World Church. From then down to the Lutheran Reformation of the sixteenth century, the universal *visible* theory of the church held the field, except for the scattered, comparatively obscure, hunted and persecuted little churches known by various names at different times - churches of the New Testament type in doctrine and policy. Following the Reformation period and born of the Reformation movement, there emerged a new theory of the church - the *universal, invisible spiritual theory*." (The Myth of the Universal Invisible Church Theory Exploded, page 11.)

What it really comes down to is the Universalists confuse the "Church of God" with the "Kingdom of God". And yes, the Kingdom of God is universal and invisible.

The word "kingdom" means "the power or authority of a king; a realm or a domain over which it extends." (Landmarks of Bible Prophecy, page 17) The "Kingdom of God" is also called the "Kingdom of Christ" - "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Ephesians 5:5), and the "kingdom of Heaven" throughout the book of Matthew.

Let's compare the "kingdom of God" in the same way we did the "church". The "Kingdom of God" is universal. Unlike the "church" it is not local. It is made up of

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all the saints of all ages. "Of whom the whole family in heaven and earth is named," (Ephesians 3:15). "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For ye are all the children of God by faith in Christ Jesus." (Galatians 3:6-9, 26). Therefore, it is impossible for the "kingdom of God" to assemble together in this present age.

The "kingdom of God" is invisible. It is a spiritual kingdom. Luke 17:20-21 says, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Romans 14:17 says "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

There is only one "kingdom of God", but there are many local New Testament churches. The local church practices church discipline, but it is not so for the "kingdom of God". The church practices democracy while the "kingdom of God" is totally theocratic. The church has pastors and ordinances, but the "kingdom of God" doesn't. "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized

with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:3-7).

What about 1 Corinthians 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." and Ephesians 4:3&4 "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling;" The Universalists use these two portions of Scriptures to prove their theory by wrong interpretation. They believe the word "body" is speaking of the "universal" church, but the word itself means it is local. Remember the metaphor we spoke of earlier? What did it represent? The local church.

The Universalists have come to their erroneous conclusion by starting out with an idea, and then going to the Scriptures to prove it. The Catholics said the "body of Christ" was the "universal, visible" church, and the Protestants said the "body of Christ" was the "universal, invisible" church. We must interpret Scriptures with Scriptures; not Scriptures with man's ideas. All this verse is saying is that by the same Spirit (the Holy Spirit) that lead us to salvation, we are lead to be baptized and become part of the body of Christ, the local church.

What has the "universal, invisible" church theory accomplished? It has made Jesus Christ out to be a liar. Jesus said He would build His church, but the "universal, invisible" church theory says the Holy Spirit did. They also say that the church wasn't started until Pentecost, but I proved them wrong earlier. "Ye are of your father the

devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44).

How the devil must be laughing! He has succeeded in spreading his seeds of confusion and he is now reaping. Believers will neglect the church of God—the local New Testament church—because it is not important to them. They believe the great commission was given to individuals and not to the local church. The ordinances are not important, neither is baptism. And that might as well include their personal testimonies, too.

The Universalists refuse to believe God's Word. They would rather believe man made fables. They want to hang on to their religion. They need to repent, turn to God, and stop relying on traditions. "God forbid: ye, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." (Romans 3:4). "For God is not the author of confusion, but of peace, as in all churches of the saints. (1 Corinthians 14:33). □

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world." His churches are still going into all the world. New Testament churches are being established by those who are members of previous assemblies who were in turn members of previous assemblies. So the continuity of His churches is assured as Christ promised.

Thomas Cassidy

CHURCH ETIQUETTE

1. Come early. Rushing into the building at the last minute disrupts the service.
2. Take a place toward the front of the auditorium. Leave the rear seats for those who must be late and for visitors. This is a common courtesy.
3. Be devout — the church building is not a place of amusement. You come to worship God, not to whisper, nor lounge, or sleep. God's house deserves utmost respect.
4. Always remember that strangers are guests of the church members. Treat them with the same courtesy you would if they should visit your home.
5. Never rush for the door after the benediction as though the house were on fire. Remain to speak and be spoken to.
6. Remember at all times that you are in the house of God, and act accordingly. "...That thou mayest know how thou oughtest to behave thyself in the house of God,