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EDITORIAL

The Doctrine of Premillennialism

Most all of the denominational churches teach the doctrine of premillennialism. That means then that the average person that claims to be a Christian believes strongly in this teaching. But what is premillennialism? Pre means before and millennial means one thousand and therefore it is the theory that Christ will come again to the earth to reign one thousand years. Those who teach this say that Christ will return to Jerusalem and set up his kingdom and there reign as king for a thousand years and during this time there will be a period of peace and righteousness with all wickedness, war, etc., being put down.

In spite of the many who teach and believe this doctrine, let me say in all kindness that the Bible does not teach such. It is a very popular doctrine but that only means that it is a popular error.

Now let us show from the Bible why it is true. In the first place, the Lord's kingdom is already in existence. Daniel, Isaiah, and others, prophesied that the Lord would set up a kingdom. (Daniel 2 : 44 ; Isaiah 2 : 2, 3.) They said that it would be established in Jerusalem, that it would come with power, that its message would go forth from there, and that it would never be destroyed, but that it would stand forever. Then in Matthew 16 : 18, 19 Christ promised to build his

church and then he goes on to refer to it as being the kingdom. In Mark 9 : 1 he promised that the kingdom would come with power and that some of those present at that time would live to see it established. But when were all of those prophecies and promises to be fulfilled and kept? In the days of Christ, after his death, today or sometime yet to come? In Acts 2 we read of the establishment of the Lord's church or his kingdom. Peter goes on to say that what was happening was prophesied by Joel and Joel had said that Spirit of the Lord would be poured out in the last days (Joel 2:28, 29), and the last days here referred to those days after the death of Christ. Later on in Colossians 1 : 13, 14 Paul talked about the Colossians being translated out of the kingdom of darkness into the kingdom of God's dear Son. Also, in Hebrews 12 : 28 the writer emphatically declares that we have received a kingdom which cannot be moved. Thus, the kingdom of God, the church of our Lord, was established and it has continued with us unto this day. That means then that we who have obeyed the Lord are citizens of it and that he is reigning now as our king. If this be true, and it is, then it means that there is no kingdom yet to come for Christ to reign over and therefore the doctrine of premillennialism is false.

In the next place, the scriptures nowhere teach that Christ will ever set foot on this literal earth again. Christ will come again but he will not come to the earth as such. In Acts 1, at the Lord's ascension, two men appeared before the disciples and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1 : 11). Notice, they say that he will return in like manner but they do not promise that he will come to the earth itself. Paul tells us that he will come in the clouds and that all those who are dead and those who are alive will be caught up to meet the Lord in the air and there we shall ever be with the Lord. (2 Thesalonians 3 : 13-18).

Then when the Lord comes again the earth and all things therein shall be destroyed and burned up with fervent heat. (2 Peter 3 : 12). Then the next verse declares that there will be a new heaven and a new earth where righteousness shall dwell, but this is not talking about a physical arrangement at all but rather is being stated in figurative terms to help us picture more vividly the spiritual realm that the Lord has prepared for his people. Some have explained this by saying that the Lord is simply going to purge this old world of sins and clean it up for future use, but how can this be if it is going to be completely dissolved and melted by fervent heat? Then Christ promised that heaven and earth would pass away but his word would never pass away (Matthew 24:35). There are other verses that we could give but these should be sufficient for the time being.

Finally, when Jesus returns the judgment will take place. This will be one of the main purposes for his coming. He is specified as the one who will judge. (Acts 17 : 31) He will judge each one according to the deeds done in the body. (2 Corinthians 5 : 10). His judgement will be final. (Matthew 25 : 46). There is no connection whatsoever between premillennialism and the judgement day.

So you can see, for these reasons, and others, we cannot accept the doctrine of premillennialism. This doctrine denies what the Bible teaches, lends itself to many false teachings and rumors concerning the coming of the Lord, and places emphasis upon this material world.

The disciples and apostles of the Lord were also confused in the beginning by thinking that Jesus had come to set up an earthly kingdom (Acts 1 : 6), but this was not to be. Isn't it sad that even almost two thousand years later that many who believe in Christ are still looking for an earthly kingdom? But what would be accomplished by such? And what would a thousand year reign mean to the Lord? Surely he could not show his divinity, power, and authority in a greater way than to reign over an indestructible kingdom with its citizens living throughout the entire world.

If you are looking for the Lord's kingdom then take another look—it is already here and has been since the days of the apostles. If you are expecting the Lord to return to set up a material kingdom, then forget it because he will not. If you want to really honor the Lord then believe his teaching and obey his commands. The Lord will deal with those who do not, but not by coming to shower physical punishment on

them but to judge them and to sentence them to their final reward.

ASSOCIATE EDITORIAL

A Tonic for Growth

Before you need a tonic for growth, you need to get well. You may ask, to get well from what? From that dangerous disease with which you are suffering, and that is *sin* which is in you. This is not what I say, but this is what God our Creator said. Listen to Him: "For all have sinned, and come short of the glory of God." (Romans 3 : 23). Now if you are not going to do something about this chronic and killing disease then you are going to die soon. Again, this is not my statement, but God's. (Read—James 1 : 15 ; Romans 6 : 23). And this death is not physical death which we all have to suffer (Hebrews 9: 27), but it is the death of the soul, the actual man. (Ezekiel 18 : 20).

Now the question arises, How can one get well from this killing disease? The greatest physician who ever lived upon the earth, and the one who was a specialist of this very disease, told of a sure prescription which, if followed exactly, will cure one. This doctor, Jesus Christ, says that first of all one should believe in him sincerely (John 8 : 24). This is true. For how can one go to a doctor to be healed if he doesn't believe in the doctor! Then the one with the disease must repent of all of his sins, that is one should turn away from his sins and determine that he will never violate the command of God again, which in fact is the cause of sin. And then the physician prescribes that the person must be baptized, that is, one should be buried into water with the old life and come out of water to walk in a new life. (Read Luke 13 : 3 ; Mark 16 : 16 ; Acts 2 : 38 ; Romans 6 : 3, 4).

But someone might say, How can one be cleansed of his sins by simply believing in Christ, repenting of his sins, and by being baptized? Remember, you are not the doctor but a patient. You must humbly submit to the doctor's advise, and do what he has prescribed, then and only then you will get well. When we are sick physically and go to a doctor, we accept and take what-ever mixture, tablets, capsuls doctor gives. We never question him, but even pay for the medicine. Then why should we question the Lord, the greatest

physician ? Let us do by faith what he says if we want to get well.

When one is cleansed from his old sins then he needs a good tonic so that he can grow in his new life and not fall sick again. Moreover, he needs the tonic because he had been sick for a long time and thus is weak and feeble. Here is the very best tonic, prescribed by the same doctor through one of his disciple : "..... giving all diligence add to your faith virtue ; and to virtue knowledge ; And to knowledge temperance ; and to temperance patience ; and to patience godliness ; And to godliness brotherly kindness ; and to brotherly kindness charity." He goes on to show its effect in these words : "For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." One who doesn't take this tonic, he describes in these words : "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Those who take this tonic regularly, he advises, "Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall never fall." (Read 2 Peter 1 : 5-10).

Please remember, the above mentioned tonic is not for them who are sick with the disease of sin. Rather, it is for those who are cleansed from their sins. If you wish to try this tonic then you must first get well according to the doctor's prescribed way. But if you have already followed his prescription and thus have become healed, then it is most necessary that you take this tonic, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter 1 : 11).

Let the Bible Speak

ABOUT BAPTISM

By

W. C. "Bill" Johnson

Baptism is a very controversial subject in the religious world today. It is one that is argued from every conceivable viewpoint. It appears to me that if we let the Bible speak on the subject we can come to the understanding which God intended.

I sincerely believe every person to be honest and sincere until evidence indicates another conclusion. With this in mind, sincere reader :

"LET THE BIBLE SPEAK ABOUT BAPTISM"

STATEMENT ONE

How many Baptisms does the Bible speaks of for us today ?

"One Lord, one faith, one baptism" (Ephesians 4 : 5).

We can conclude then from the scriptures that there is only one baptism today.

STATEMENT TWO

In the Bible what Baptism was practiced by the First Century Christians ?

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world, Amen." (Matthew 28 : 18-20).

"And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water : what doth hinder me to be baptized ? 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" (Acts 8 : 36, 38).

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? And he commanded them to be baptized in the name of the Lord..." (Acts 10 : 47, 48).

"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" (Acts 2 : 38).

We can observe from these passages that it was a baptism that could be administered (1) by man, (2) in water, (3) by the authority of Jesus Christ (in His name), (4) for the remission of sins, (5) in obedience to a commandment.

STATEMENT THREE

Who does the Bible say is a proper subject for this one Baptism, by man, in water, by the Authority of Jesus Christ (in his name), for the remission of Sins ?

1. Those who have been taught.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28 : 19, 20).

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus..." (Acts 8 : 35).

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? And how shall they preach, except they be sent ? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things ! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report ? So then faith cometh by hearing, and hearing by the word of God" (Romans 10 : 13-17).

2. Those who believe the gospel.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved : but he that believeth not shall be damned" (Mark 16 : 15, 16).

"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. Then Simon himself believed also : and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done" (Acts 8 : 12, 13).

3. Those who repent of their sins.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ? 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" (Acts 2 : 37, 38).

4. Those who confess Jesus as Lord and the Son of God.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness : and with the mouth confession is made unto salvation" (Romans 10 : 9, 10).

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 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" (Acts 8 : 37, 38).

When an individual is taught properly, believes the facts of the gospel (death, burial and resurrection of Jesus), repents of sins and confesses Jesus Christ as Lord of his life and the Son of God that one is a proper subject for the baptism which Christ has commanded us to administer today (Acts 10 : 48). We can sincerely conclude from the above mentioned facts that infants are not proper subjects for the baptism revealed for us today.

STATEMENT FOUR

How Should Baptism Be Administered ?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : 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" (Romans 6 : 3-6).

"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" (Colossians 2 : 12).

"...and they went down both into the water, both Philip and the eunuch ; and he baptized him. And when they were come up out of the water,....." (Acts 8 : 38, 39).

"Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3 : 5).

According to the Bible the baptism which relates to us today is a burial in water. It is a birth from water. It is a resurrection. We can sincerely conclude from the above scriptures that sprinkling and pouring are not the teachings found in the Bible in administering baptism.

STATEMENT FIVE

What are the purposes of this one Baptism ?

1. Baptism puts me into the death of Christ where he shed his blood which saves me.

"But when they came to Jesus, and saw that he was dead already... But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19 : 33, 34).

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? 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" (Romans 6 : 3, 4).

2. Baptism gives me the right to set my affections on things above.

"Buried with him in baptism, wherein also ye are risen with him... If ye then be risen with Christ, seek those things which are above..." Colossians 2 : 12, 3 : 1).

3. Baptism is how I put on Christ,

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Galatians 3 : 26, 27).

4. Baptism is how I get into Christ where I can have salvation and all spiritual blessings. See above scripture.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory:" (II Timothy 2 : 10).

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1 : 3).

5. Baptism is necessary to enter into the kingdom of God (the church).

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3 : 5).

6. Baptism is a command to be obeyed.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord..." (Acts 10 : 47, 48).

7. Baptism is for the remission of sins.

"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" (Acts 2 : 38).

8. Baptism is included in that which saves me.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3 : 21).

9. Baptism for the remission of sins is how I receive the gift of the Holy Ghost.

"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" (Acts 2 : 38).

In summation the Bible teaches the purposes of this one baptism in water as follows : (1) puts me into the death of Christ where he shed his blood which saves me, (2) gives me the right to set my affections on things above, (3) how I put on Christ, (4) how I get into Christ where I can have salvation and all spiritual blessings, (5) how I enter into the kingdom of God (the church), (6) a command to be obeyed, (7) for the remission of sins (8) it is included in that which saves me, (9) how I receive the gift of the Holy Ghost.

Who would say that baptism in water is not essential to salvation after reading these passages ?

STATEMENT SIX

After Baptism in water for the remission of sins you will be just a Christian—A member of the Lord's Church.

"Then they that gladly received His word were baptized ...Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2 : 41, 47).

Those obeying Christ will be members of His Church. They will belong to no denomination and must continue to

walk by faith (II Corinthians 5 : 7). One needs only to hear the Word of God, obey its teaching and continue with God's people in the great movement back to truth. You can enjoy the greatest blessings in life by being just a Christian and worshipping God upon the first day of each week, as we find recorded in His Word. This inspiring and acceptable worship includes the Lord's Supper each first day of the week (Acts 20 : 7) ; the privilege of giving as we have been prospered (I Corinthians 16 : 1, 2) ; hearing the Word of God ; praying together ; and singing praises to God (Acts 2 : 42 ; Ephesians 5 : 19). We should continue by faith as we worship in spirit and truth (II Corinthians 5 : 7 ; John 4 : 23, 24). This is the New Testament pattern of acceptable worship.

It is God's desire that you obey Him and be saved (I Timothy 2 : 4). You have read what the Bible says about baptism. It is commanded of God, in water, by the authority of Jesus Christ, for the remission of sins, that you can be God's child in this life. What more could we ask ? Please do not listen to the doctrine of man on the subject of baptism but listen instead to the Bible — the Word of God.

Churches of Christ are humbly seeking to return to the teaching of God's Word, and serve Him as He would have us in this day and age.

"And now why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22 : 16).

The Origin of Denominationalism

By J. L. Hines

ORIGIN OF DENOMINATIONALISM AND THE CHURCH OF CHRIST

Origin of Denominationalism : In this little booklet, I am giving you historical facts as to the true **origin of denominationalism**; also Biblical teaching with reference to the **origin of the church of Christ**.

1. Roman Catholic Church took form as such in the year 606 A. D. with Boniface III as the first pope. The origin of the various doctrines of the Catholic church is as follows :

- a. Holy water, 120 A. D.,

- b. Penance, 157 A. D.
- c. Latin Mass, 394 A. D.
- d. Extreme Unction, 588 A.D.
- e. Purgatory, 593 A. D.
- f. Kissing the pope's toe, 709 A.D.
- g. Transubstantiation, 1000 A.D.
- h. Celibacy, 1015 A.D.
- i. Indulgences, 1192 A.D.
- j. Auricular Confession, 1215 A.D.
- k. Sprinkling water for baptism, 1311A.D.
- l. Infallibility of the pope's doctrine, July 18, 1870, A.D.
- m. Jurisdiction over civil authorities, 1728-1870 A.D.

The Papal System : 1 pope, 70 cardinals ; more than 600 archbishops and bishops and many thousands of priests, The present pope is number 195. This church has had 29 controversies from first to last as to who "is" pope. At one time three men claimed to be pope.

This system has what they call seven sacraments namely ; Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

- 2. Greek Catholic Church, 10th century.
- 3. Lutheran Church, founded by Luther, October 31, 1517 A. D.
- 4. Reformed Church, founded by Zwingli and John Calvin, 1524 A.D.
- 5. Anabaptist and Baptist were words first used in 1522 to distinguish certain believers who contended for scriptural teaching on the "action of baptism" from those who accepted the practice of sprinkling and pouring.
- 6. Church of England, founded by King Henry VIII in 1534 A.D.
- 7. Calvinism, (the Presbyterian system) founded by John Calvin in 1536 A.D.
- 8. Kirk of Scotland, founded by John Knox, 1560 A.D.
- 9. Congregational Church, 1602 A.D.
- 10. Independents, 1616 A.D.
- 11. Baptist Church, founded by John Smythe (who baptized himself) in Amsterdam, Holland in 1607 A.D.

- First Baptist Church in America, founded by Roger Williams, Providence, R. I., in 1629.
12. Missionary Baptist Church, 1832.
 13. Quaker, 1650 A.D.
 14. Methodist, founded by the Wesleys (Chas. and John) in England in 1729 A.D.
 15. Methodist Episcopal Church, 1784 A.D.
 16. Protestant Episcopal Church, 1785 A.D.
 17. Christian Connection and Christian^e Church, 1800 A. D.
 18. Cumberland Presbyterian Church, 1810 A.D.
 19. Protestant Methodist Church, 1830 A.D.
 20. Methodist Episcopal Church South, 1845 A.D.
 21. United Presbyterian Church, 1858 A.D.
 22. Mormons, founded by Joseph Smith, 1830 A.D.
 23. Seventh Day Adventists, founded by William Miller, 1845 A.D.
 24. Nazarenes, founded by S. F. Breese, 1885 A.D,
 25. Russellites, Jehovah's Witnesses, founded by Charles T. Russell, 1884 A.D.
 26. Holy Rollers (Church of God) 1914.
 27. McPhersonites, founded by Aimee McPherson, 1925 A.D.

The twenty-seven denominations mentioned are only a few which have cursed the earth. There are more than 200 denominations in the United States and more than 500 in the world. I stand ready to affirm in public debate, any place, with any representative of any denomination that denominationalism is of Satan, and therefore, the curse of God rests upon it. I challenge any preacher, priest or rabbi, representative of any denomination to affirm that one must be a member of his denomination in order to be saved in heaven.

I have never met any preacher, priest or rabbi who will not affirm that anyone and everyone may live, die and go to heaven without belonging to any denomination. Therefore, according to the admission of the clergy, denominationalism is non-essential to the salvation of people. Why then support the clergy, spend millions of dollars for church-houses, publishing houses, colleges and universities

and all the trimmings which go with such, when it is admitted by the leaders that such is nonessential to the salvation of people?

Origin of the Church of Christ: According to Mark 9 : 1 ; Acts 1 : 8 and Acts 2 : 1-4 the church of Christ was established in 33 A.D. on Pentecost of Acts 2 ; since the kingdom and church mean the same thing (Acts 20 : 28 and Rev. 1 : 5, 6). In Matt. 16 : 18 Christ said : "I will build my church." During the personal ministry of both John and Christ, the message was : "Repent ye, for the kingdom of heaven is at hand," but after Pentecost of Acts 2 we read the following : "translated us into the kingdom of the Son of his love" (Col. 1 : 13) ; ".....for the kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit" (Rom. 14 : 17).

Only the saved are members of the church. Acts 2 : 47 we read : "And the Lord added to them (church) day by day those that were saved." From this time on we have the church, the kingdom, as the institution in which we find only the redeemed, the **saved**. in 1 Cor. 12:13 we read : "For in one Spirit were we all baptized into one body." in Eph. 4:4 Paul tells us that there is "one body" in Eph. 1 : 22, 23 and Col. 1 : 18 he tells us that the one body is the church, and in 1 Cor. 12 : 20 he said : "There are many members, but one body."

Notice : The church which is the **body of Christ** includes all the saved. Responsible beings cannot get to heaven without coming into the **one body**, which is the **church**, the house of God, the family of God.

In the Acts of the apostles you can read about ten conversions : what each did in order to be saved ; that the saved were members of the church and that each church had a plurality of elders (Acts 14 : 23). Then you have 21 letters instructing you how to live a Christian life.

Why belong to a denomination, risk your chance of heaven, depend upon false teachers—when you can **obey the gospel** as did people in the days of the apostles and belong to the **church of the New Testament** ?

Christians Outside the Church ?

by

James D. Bales

One can be a good moral man outside of the church,

but can one be a Christian without being a member of the church which is the body of Christ? The New Testament only can furnish us with the answer.

1. WHAT IS THE CHURCH ?

If one can be a Christian outside of the church it is evident that one can be a Christian outside of what the church is. The church is :

- (a) Composed of the called out (John 17 : 14, 20 ; 2 Thess. 1 : 1 ; 2 : 14 ; 2 Tim. 1:8 and 9).
- (b) The kingdom of heaven (Matt. 16:18, 19 ; Col. 1:13; Mk. 9:1 ; Lk. 24:27 ; Acts 1:8; 2:1, 47; 8:12 ; 28 :31).
- (c) Composed of those who have been born again (John 3:5).
- (d) The house of God (1 Tim. 3:15).
- (e) The pillar and support of the truth (1 Tim. 3 : 15).
- (f) Composed of the sanctified (John 17 : 17, 20 ; 1 Cor. 1:1 ; Eph. 1:1).
- (g) The body of Christ (Col. 1 : 18 ; Eph. 1 : 22, 23 ; 1 Cor. 12 : 27).
- (h) The saved are added to it (Acts 2:42, 47).
- (i) Baptized into it for we are baptized into Christ (Acts 2 : 41, 47 ; Gal. 3 :27).

What person, who knows the Bible, will affirm that one can be a Christian and not be in the church? Of course, the church does not make a person a Christian ; obedience to the gospel does that. However, when one obeys the gospel God adds him to the church. All Christians are in, not outside of Christ.

II. WHAT IS IN THE CHURCH ?

If one can be a Christian outside of the church one can be a Christian without that which is in the church. The church is the body of Christ. What is in Christ? Here is the scriptural answer : salvation ; forgiveness ; saints ; the faithful ; spiritual blessings ; the chosen ; the accepted ; redemption ; no condemnation ; the gathered ; the inheritance ; the

sealed ; the quickened and the raised ; God's spiritual workmanship; the covenant relationship; those who have been made nigh by the blood of Christ; the one new man; the reconciled; the holy temple inhabited by God's Spirit ; God's promise to both Jew and Gentile, God's wisdom is made known through the church ; access ; glory to God ; truth ; grace and members of His body (Acts 4:12, 2:41, 47 ; Eph. 5:23; Col. 1 : 14; Eph. 1 : 1, 3, 4, 6, 7 ; Rom. 8:1 and Gal. 3:27 ; Eph. 1:10, 11, 13 ; 4:30 ; 2:5-6, 10, 2, 3; 6:21-23 ; 3:6, 10, 12, 21 ; 4 : 21 ; 5 : 6, 9, 30 ; 2 Tim. 1 : 9).

All these things are in Christ and no one who knows and respects the Scriptures can maintain that one can be a Christian and be without these things. The important question is : How does one come into Christ ? Paul taught that we are baptized into Christ (Gal. 3:27). Scriptural baptism is the burial and resurrection, with Christ, of a penitent believer (Rom. 6:2; Col. 2:12 ; Matt. 28:19 ; Mk. 16:16).

III. GOOD MORAL MEN NEED SALVATION

Christ purchased the church with His precious blood and it is composed of the redeemed (Acts 20:28; 1 Pet. 1:18; Col. 1:14). Christ placed great value on the church and those who maintain that they can be Christians and remain outside of the church do not realize the mind of Christ on this subject. Furthermore, they overlook the fact that one can be a good moral man and still be lost. Cornelius was devout, religious and moral but he had to hear words whereby he was to be saved (Acts 10 : 1; 11 : 14). Christians must be morally good but moral goodness alone does not make one a Christian. Cornelius, a good moral man, had to be baptized into Christ, into His church. And so do you, if you have never been buried and raised with Christ for the remission of your sins and the gift of the Holy Spirit (Acts 2:38).

Becoming a Christian, and becoming an actual member of the church amount to the same thing. That which puts you into Christ puts, you into His church. The baptized are added, the saved are added to the church for baptism is into Christ (Acts 2:41, 47; Gal. 3:27). Of course, to have meaning baptism must be preceded by faith and repentance and be a part of the obedience of faith.

Search the Scriptures diligently and you will be led to the conclusion that one cannot be a Christian and remain outside the church. Christ is the Saviour of the church, which is His body, and you must be in that body. (Eph. 5:23). Do not reject God's word on this subject for by His word you are to be judged (John 12:48).

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