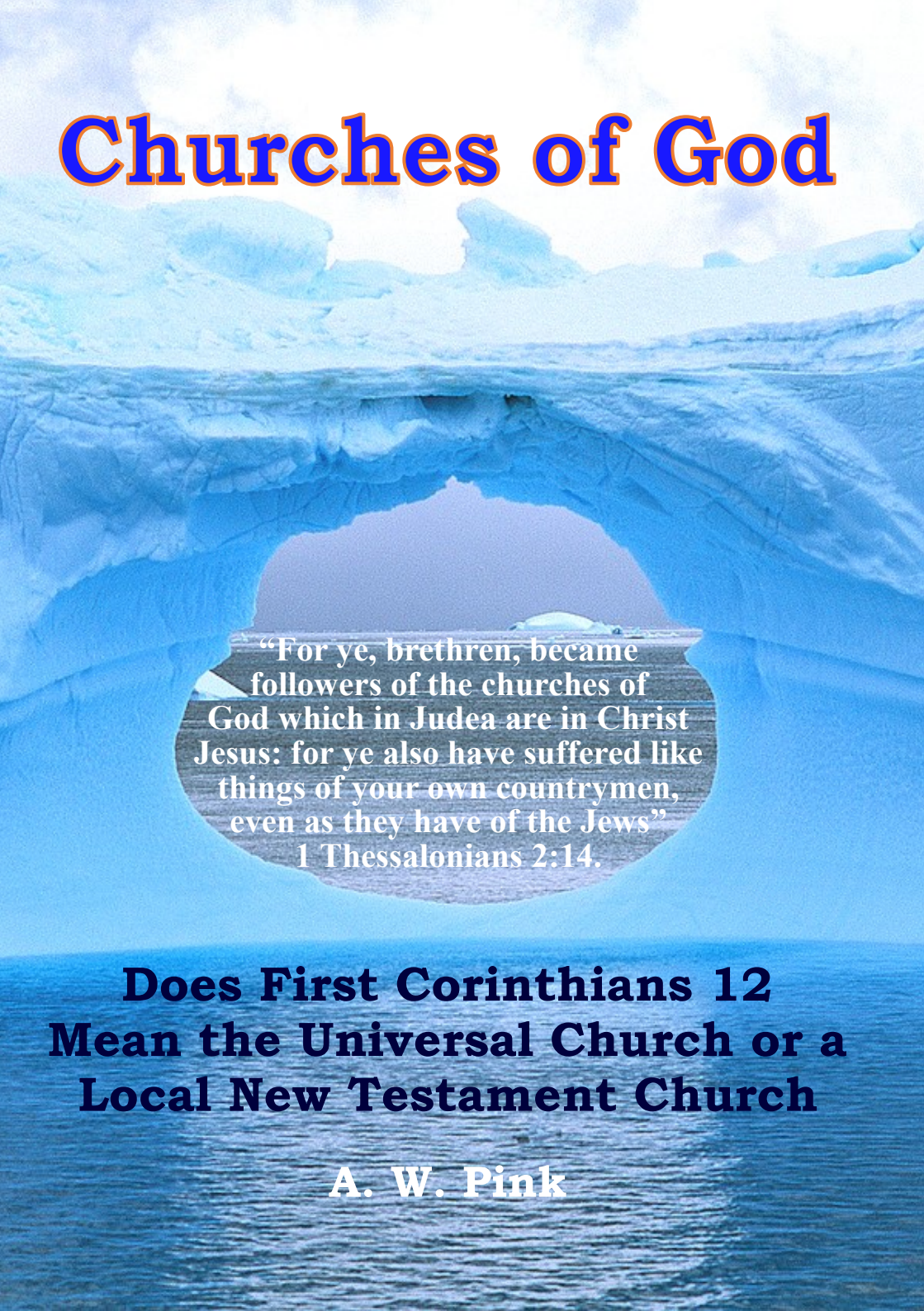


Churches of God



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**Does First Corinthians 12
Mean the Universal Church or a
Local New Testament Church**

A. W. Pink

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The ignorance which prevails in Christendom today concerning the truth about the Churches of God is deeper and more general than error on any other Scriptural subject. Many who are quite sound evangelically and are well taught on what we call the great fundamentals of the faith, are most unsound ecclesiastically. Mark the fearful confusion that abounds respecting the term itself. There are few words in the English language with a greater variety of meanings than “church.” The man in the street understands by “church” the building in which people congregate for public worship. Those who know better, apply the term to the members in spiritual fellowship who meet in that building. Others use it in a denominational way and speak of “the Methodist Church” or “Presbyterian Church.” Again, it is employed nationally or of the state—religious institution as “the Church of England” or “the Church of Scotland.” With Papists the word “church” is practically synonymous with “salvation,” for they are taught that all outside the vale of “Holy Mother Church” are eternally lost.

Many of the Lord’s own people seem to be strangely indifferent concerning God’s mind on this important subject. One from whose teachings on the church we differ widely has well said, “Sad it is to hear men devoted in the Gospel, clear expounders of the Word of God, telling us that they do not trouble themselves about church doctrine; that salvation is the all important theme; and the establishing of Christians in the fundamentals is all that is necessary. We see men giving chapter and verse for every statement, and dwelling upon the infallible

authority of the Word of God, quietly closing their eyes to its teachings upon the church, probably connected with that for which they can give no Scriptural authority, and apparently contented to bring others into the same relationship.”

What constitutes a New Testament church? That multitudes of professing Christians treat this question as one of trifling importance is plain. Their actions show it. They take little or no trouble to find out. Some are content to remain outside of any earthly church. Others join some church out of sentimental considerations, because their parents or partner in marriage belonged to it. Others join a church from lower motives still, such as business or political considerations. But this ought not to be. If the reader is an Anglican, he should be so, because he is fully persuaded that his is the most Scriptural church. If he is a Presbyterian, he should be so, from conviction that his “church” is most in accord with God’s Word. So, if he is a Baptist or Methodist, etc.

There are many others who have little hope of arriving at a satisfactory answer to the question, *What constitutes a New Testament church?* The fearful confusion which now obtains in Christendom, the numerous sects and denominations differing so widely both as to doctrine and church order and government, has discouraged them. They have not the time to carefully examine the rival claims of the various denominations. Most Christians are busy people who have to work for a living, and hence they do not have the leisure necessary to properly investigate the Scriptural merits of the different ecclesiastical systems. Consequently, they dismiss the matter from their minds as being one too difficult and complex for them to hope of arriving at a satisfactory and conclusive solution. But this ought not to be. Instead of these differences of opinion disheartening us, they should stimulate to greater exertion for arriving at the mind of God. We are told to “buy the truth,” which implies that effort and personal sacrifice are required. We

are bidden to “prove all things.”

Now, it should be obvious to all that there must be a more excellent way than examining the creeds and articles of faith of all the Denominations. The only wise and satisfactory method of discovering the Divine answer to our question, What constitutes a New Testament church? is to turn to the New Testament itself and carefully study *its* teachings about the “church.” Not some godly man’s views; not accepting the creed of the church to which my parents belonged; but “proving all things” for myself! God’s people have no right to organize a church on different lines from those which governed the churches in New Testament times. An institution whose teachings or government are *contrary* to the New Testament is certainly *not* a New Testament “church.”

Now if God has deemed it of sufficient importance to place on record upon the pages of Inspiration what a New Testament church *is*, then surely it should be of sufficient importance for every redeemed man or woman to study that record, and not only so but to *bow* to its authority and conform their conduct thereto. We shall thus appeal to the New Testament only and seek God’s answer to our question.

1. *A New Testament church is a local body of believers.* Much confusion has been caused by the employment of adjectives which are not to be met with in the New Testament. Were you to ask some Christians, To what church do you belong? they would answer, The great *invisible* church of Christ—a church which is as intangible as it is invisible. How many recite the so-called Apostles’ Creed, “I believe in the holy *catholic* Church,” which most certainly was *not* an article in the *Apostles’* “creed.” Others speak of “the Church *militant*” and “the Church *triumphant*,” but neither are these terms found in Scripture, and to employ them is only to create difficulty and confusion. The moment we cease to “hold fast the form of sound words” (2 Tim. 1:13) and employ unscriptural terms, we only befog

ourselves and others. We cannot improve upon the language of Holy Writ. There is no need to invent extra terms; to do so is to cast reflexion on the vocabulary of the Holy Spirit. When people talk of “the *universal* Church of Christ” they employ another unscriptural and anti-scriptural expression. What they really mean is “the Family of God.” This latter appellation includes the whole company of God’s elect; but “Church” does not.

Now the kind of church which is emphasized in the New Testament is neither invisible nor universal; but instead, visible and local. The Greek word for “church” is *ecclesia*, and those who know anything of that language are agreed that the word signifies “An Assembly.” Now an “assembly” is a company of people who *actually assemble*. If they *never* “assemble,” then it is a misuse of language to call them “an Assembly.” Therefore, as all of God’s people *never have yet* assembled together, there is today no “universal Church” or “Assembly.” That “Church” is yet future; as yet it has no concrete or corporate existence.

In proof of what has been said above, let us examine those passages where the term was used by our Lord Himself during the days of His flesh. Only twice in the four Gospels do we find Christ speaking of the “church.” The first is in Matthew 16:18 where He said unto Peter, “Upon this Rock I will build My church, and the gates of hell shall not prevail against it.” *What kind* of a “church” was the Saviour here referring to? The vast majority of Christians have understood it as the great invisible, mystical, and universal Church, which comprises *all* His redeemed. But they are certainly wrong. Had *this* been His meaning He had necessarily said, “Upon this Rock I am building My church.” Instead, He used the future tense, “I will build,” which shows clearly that at the time He spoke, His “church” had no existence, save in the purpose of God. the “church” to which Christ referred in Matthew 16:18 could *not* be a *universal* one, that is, a church which included *all* the

saints of God, for the tense of the verb used by Him on this occasion manifestly *excluded* the Old Testament saints! Thus, the *first* time that the word “church” occurs in the New Testament it has no reference to a general or universal one. Further, our Lord could not be referring to the Church *in glory*, for it will be in no danger of “the gates of hell!” His declaration that, “the gates of hell shall not prevail against it,” makes it clear beyond all doubt that Christ was referring to His church upon *earth*, and thus, to a visible and local church.

The only other record we have of our Lord speaking about the “church” while He was on earth, is found in Matthew 18:17, “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.” Now the *only* kind of a “church” to which a brother could relate his “fault” is a visible and local one. So obvious is this, there is no need to further enlarge upon it.

In the final book of the New Testament we find our Saviour again using this term. First in Revelation 1:11 He says to John, “What thou seest, write in a book, and send it unto the seven churches which are in Asia.” Here again it is plain that the Lord was speaking of *local* churches. Following this, we find the word “church” is upon His lips nineteen more times in the Revelation, and in *every* passage the reference was to *local* churches. Seven times over He says, “He that hath an ear, let him hear what the Spirit saith unto the churches,” *not* “what the Spirit saith unto *the Church*”—which is what *would* have been said had the popular view been correct. The last reference is in Revelation 22:16, “I Jesus have sent Mine angel to testify unto you these things in the churches:” The reason for this being, that as yet, the Church of Christ has no tangible and corporate existence, either in glory or upon earth; all that He now has here is His local “churches.”

In further proof that the kind of “church” which is emphasized in the New Testament is a local and visible one we

appeal to other facts of Scripture. We read of “The church which was at Jerusalem” (Acts 8:1). “The church that was at Antioch” (Acts 13:1), “The church of God which is at Corinth” (1 Cor. 1:2)—note carefully that though this church is linked with, yet is it definitely distinguished from “all that in every place call upon the name of Jesus Christ our Lord,!” Again; we read of “churches” in the *plural* number: “Then had the churches rest throughout all Judea, and Galilee, and Samaria” (Acts 9:31), “The churches of Christ salute you” (Rom. 16:16), “Unto the churches of Galatia” (Gal. 1:2). Thus it is seen that, that which was prominent and dominant in New Testament times was local and visible churches.

2. *A New Testament church is a local body of baptized believers.* By “baptized believers” we mean Christians who have been *immersed in water*. Throughout the New Testament there is not a single case recorded of any one becoming a member of a church of Jesus Christ without his first being baptized; but there are many cases in point, many indications and proofs that those who belonged to the churches in the days of the apostles were baptized Christians.

Let us turn first to the last clause of Acts 2:47: “And the Lord added to the church daily such as should be (the Revised Version correctly gives it “*were*”) saved.” Note carefully it does not say that “God,” or “the Holy Spirit,” or “Christ,” but “The Lord added.” The reason for this is as follows: “The Lord” brings in the thought of *authority*, and those whom He “added to the church” *had submitted* to His lordship. The way in which they had “submitted” is told us in verses 41, 42: “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls,” etc. thus, in the earliest days of this dispensation, “the Lord added” to His church saved people who were baptized.

Take the first of the Epistles. Romans 12:4, 5 shows that the saints at Rome were a local church. Turn back now to Romans

6:4, 5 where we find the apostle saying to and of these church members at Rome, “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.” Thus, the saints in the local church at Rome were baptized believers.

Take the church at Corinth. In Acts 18:8 we read, “Many of the Corinthians hearing believed, and were baptized.” Further proof that the Corinthian saints were baptized believers is found in 1 Corinthians 1:13, 14; 10:2, 6; 1 Corinthians 12:13 rightly translated and punctuated (we hope to deal with this passage separately in a future article) expressly affirms that entrance into the local assembly is by water baptism.

Ere passing to the next point let it be said that a church made up of baptized believers is obviously and necessarily a “*Baptist church*”—what else could it be termed? *This* is the name which God gave to the first man whom He called and commissioned to do any baptizing. He named him “John the Baptist.” Hence *real* “Baptists” have no reason to be ashamed of or to apologize for the scriptural name they bear. If someone asks, Why did not the Holy Spirit speak of the “*Baptist church at Corinth*” or “*The Baptist churches of Galatia*?” We answer, for this reason: there was, at that time, no need for this *distinguishing* adjective; there were no other kind of churches in the days of the apostles but *Baptist churches*. They were *all* “Baptist churches” then; that is to say, they were all composed of scripturally baptized believers. It is *men* who have invented all other “churches” (?) and church names now in existence.

3. *A New Testament church is a local body of baptized believers in organized relationship.* This is necessarily implied in the term itself. An “Assembly” is a company of people met together in organized relationship, otherwise there would be

nothing to distinguish it from a crowd or mob. Clear proof of this is found in Acts 19:39, “But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly.” These words were spoken by the “town clerk” to the Ephesian multitude which was disturbing the peace. Having “appeased the people,” and having affirmed that the apostles were neither robbers of churches nor blasphemers of their goddess, he reminded Demetrius and his fellows that “the law is open, and there are deputies,” and bade them “implead one another.” The Greek word for “assembly” in this passage is *ecclesia*, and the reference was to the Roman court, i.e., an organization governed by law.

Again, the *figures* used by the Holy Spirit in connection with the “church” are pertinent only to a local organization. In Romans 12 and in 1 Corinthians 12 He employs the *human* “body” as an analogy or illustration. Nothing could be more unsuitable to portray some “invisible” and “universal” church whose members are scattered far and wide. The reader scarcely needs to be reminded that there is not a more perfect organization on this earth than the human body, each member in its appointed place, each to fulfil its own office and perform its distinctive function. Again, in I Timothy 3:15 the church is called the “house of God.” The “house” speaks of *ordered relationships*: each resident having his own room, the furniture being suitably placed, etc.

Further proof that a New Testament “church” is a local company of baptized believers in organized relationship is found in Acts 7:38, where the Holy Spirit applies the term *ecclesia* to the children of Israel—“the church in the wilderness.” Now the children of Israel in the wilderness were a redeemed, separated baptized, organized “Assembly.” Some may be surprised at the assertion that they were baptized. But the Word of God is very explicit on this point. “Moreover, brethren, I would not that ye should be ignorant, how that all

our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea” (1 Cor. 10:1, 2). So, too, they were *organized*; they had their “princes” (Num. 7:2) and “priests,” their “elders” (Exod. 24:1) and “officers” (Deut. 1:15). Therefore, we may see the propriety of applying the term *ecclesia* to Israel in the wilderness, and discover how its application to *them* enables us to *define* its exact meaning. It thus shows us that a New Testament “church” has its *officers*, its “elders” (which is the same as “bishops”), “deacons” (1 Tim. 3:1,12), “treasurer” (John 12:6; 2 Cor. 8:19), and “clerk”—“number of names” (Acts 1:15) clearly implies a register.

4. A New Testament church is a local body of baptized believers in organized relationship, *publicly and corporately worshipping God in the ways of His appointment*. To fully amplify this heading would necessitate us quoting a goodly portion of the New Testament. Let the reader go carefully through the book of Acts and the Epistles, with an unprejudiced mind, and he will find abundant confirmation. Attempting the briefest possible summary of it, we would say: First, by maintaining “the apostles’ doctrine and fellowship” (Acts 2:42). Second, by preserving and perpetuating Scriptural baptism and the Lord’s Supper: “keep the ordinances” as they were delivered to the church (1 Cor. 11:2). Third, by maintaining a holy discipline: Hebrews 13:17; 1 Timothy 5:20, 21, etc. Fourth, by going into all the world and preaching the Gospel to every creature (Mark 16:15).

5. *A New Testament church is independent of all but God*. Each local church is entirely independent of any others. A church in one city has no authority over a church in another. Nor can a number of local churches scripturally elect a “board,” “presbytery,” or “pope” to lord it over the members of those churches. Each church is self-governed, compare 1 Corinthians 16:3; 2 Corinthians 8:19. By church government we mean that

its work is administrative and *not* legislative.

A New Testament church is to do all things “decently and in order” (1 Cor. 14:40), and its only authoritative guide for “order” is the Holy Scriptures. Its one unerring standard, its final court of appeal, by which all issues of faith, doctrine, and Christian living are to be measured and settled, is the Bible, and nothing but the Bible. Its only Head is Christ: He is its Legislator, Resource, and Lord.

The local church is to be governed by what “the Spirit saith unto the churches.” Hence it necessarily follows that it is altogether separate from the State, and must refuse any support from it. While its members are enjoined by Scripture to be “subject unto the higher powers that be” (Rom. 13:1), they must not permit any dictation from the State in matters of faith or practice.

The administration of the government of a New Testament church resides in its own membership, and *not* in any special body or order of men, either within or without it. A *majority* of its members decide the actions of the church. This is clear from the Greek of 2 Corinthians 2:6, “Sufficient to such a man (a disorderly brother who had been disciplined) is this punishment, which was inflicted of many.” The Greek for the last two words is *hupo ton pleionon*. *Pleionon* is an adjective, in the comparative degree, and literally rendered the clause signifies “*by the majority*,” and is so rendered by Dr. Charles Hodge, than whom there have been few more spiritual and competent Greek scholars. Bagster’s Interlinear renders it “by the greater portion,” and the margin of the Revised Version gives “Greek *the more*.” The definite article obliges us to render it “by the more” or “by the majority.”

To sum up. Unless you have a company of regenerated and believing people, scripturally baptized, organized on New Testament lines, worshipping God in the ways of his appointing, particularly in having fellowship with the apostles’

doctrine and fellowship, maintaining the ordinances, preserving strict discipline, active in evangelistic endeavour—it is *not* a “New Testament church,” whatever it may or may not call itself. But a church possessing these characteristics is *the only institution* on this earth ordained, built, and approved of by the Lord Jesus Christ. Hence, next to being saved, the writer deems it his greatest privilege of all to belong to one of *His* “churches.” May Divine grace increasingly enable him to walk as becometh a member of it.

Does First Corinthians 12 Mean the Universal Church or a Local New Testament Church

For almost ten years after his regeneration the writer never doubted that the “body” spoken of in 1 Corinthians 12 had reference to “the Church Universal.” This was taught him by those known as “Plymouth Brethren,” which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Southern Baptists (a high privilege for which he will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of confessing he had held an altogether erroneous concept so long, and had allowed himself to read 1 Corinthians 12 (and similar passages) through other men’s spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject for himself, with the result that he is obliged to renounce his former view as utterly untenable and unscriptural.

The Authorized Version of 1 Corinthians 12:13 reads as follows: “For by one Spirit are we all baptized into the body”—concerning this we shall have more to say later on. On 1 Corinthians 12 Dr. Scofield, in his Reference Bible, has this to say: “Chapter 12 concerns the Spirit in relation to the body of

Christ. This relation is twofold:

(1). The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and to each other (verses. 12, 13). The symbol of the Body thus formed is the natural, human body (verse 12), and all the analogies are freely used (verses. 14-26).

(2). To each believer is given a spiritual enablement and capacity for specific service,” etc., etc. In capitalizing the word “body” Dr. Scofield unquestionably has in mind “the Church Universal.” Should there be any doubt upon this point it is at once dispelled by a reference to the notes of Dr. Scofield on Hebrews 12:23—“The true church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (1 Cor. 15:52,) united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12:12, 13), is the Body of which He is the Head.” It is to be noted that in both places the Doctor speaks of “the baptism with the Spirit,” but in 1 Corinthians 12:13 there is no mention made at all of any baptism “with” the Holy Spirit, either in the English or in the Greek; such is merely a figment of the Doctor’s imagination.

The Revised Version of 1 Corinthians 12:13 reads thus: “For in one Spirit were we all baptized into one body.” We believe this is much better and a more accurate translation of the Greek than the Authorized Version rendering. But we have one fault to find with the Revised Version rendering too. The capitalizing of the word “spirit” (*pneumati*) is utterly misleading, and while it is well nigh impossible to get the real meaning of the verse. For the benefit of those who do not read the New Testament in the Greek, we may say that in the language in which the New Testament was originally written there are no capital letters used, except at the beginning of a book or paragraph. *Pneuma* is always written in the Greek with a small “s,” and it is a question of exposition and interpretation, not of translation in any wise, whether a small “s” or a capital “S” is to be used each instance

where the word for spirit is used. In many instances it is translated with a small “s”—spirit (Matt. 5:3; Rom. 1:4; 1:9; 1 Cor. 2:11; 5:3; etc.). In others, where the Holy Spirit of God is referred to, a capital is rightly employed. Furthermore, the Greek word *pneuma* is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contradistinguished from his soul and body), but it is also employed psychologically; we read of “the spirit (*neuma*) of meekness” (1 Cor. 4:21), and of “the spirit (*neuma*) of cowardice” (2 Tim. 1:7), etc. Again, in Philippians 1:27 we read “stand fast in one spirit.” Here “spirit” has the force of oneness of thought, accord, object. Note that in Philippians 1:27 the Greek for “in one spirit” is precisely the same in every respect, as the Greek at the beginning of 1 Corinthians 12:13, and in Philippians 1:27 even the translators of the Authorized Version have used only a small “s” for “spirit”—as they most certainly ought to have done in 1 Corinthians 12:13. One other point concerning the Greek: The preposition translated “by” in 1 Corinthians 12:13 is “*en*,” which is translated in the New Testament “among” 114 times, “by” 142, “with” 139, “in” 1,863 times. Comment is needless. “In one spirit were we all baptized” should be the rendering of 1 Corinthians 12:13. The “baptism” here is not Holy Spirit baptism at all, but water baptism. Note: whenever we read of “baptism” in the New Testament without anything in the verse or context which expressly describes it (as in Gal. 3:27; Eph. 4:5, etc.), it is always water baptism which is in view.

“In one spirit were we all baptized into one body.” Into what body? The “church Universal” or a local church of Christ? We submit that a careful study of 1 Corinthians 12 can furnish only one possible answer—a local Baptist church. Note the following points.

(1). The head of the “body” described here in 1 Corinthians 12 is seen to be on earth—verse 16, 17. Now it would be utterly

incongruous to represent the Head of the mystical, universal church (supposing such a thing existed, which, as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal Church of Christ, is in heaven, and it is in heaven the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body) the head of the local church as on earth, for wherever a local New Testament church assembles for worship or to transact business for Christ, He is in their midst (Matt. 18:20).

(2). In 1 Corinthians 12:22, 23, we read of members of the body which seem to be “more feeble,” and of those “less honourable” and of “uncomely” parts of members. Now such characteristics of members of the human body accurately illustrates the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the “body” here fails completely if the “Church Universal” is in view, for when the Church Universal meets in heaven every member of it will be “like Christ,” “fashioned into the body of glory,” and such comparisons as “more feeble,” “less honourable,” “uncomely members,” will forever be a thing of the past!

(3). In 1 Corinthians 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (verse 25). Now let any impartial reader ask, in what body is a schism (division) possible? Certainly not in the Church Universal for that is solely of Divine workmanship, into which human responsibility and failure do not enter. When the church of the First-Born assembles in heaven, glorified, “not having spot or wrinkle or anything,” there will be no “schism” there. But in the church which the apostle is contemplating in 1 Corinthians 12 there was “schism” (see 1 Cor. 11:18, etc.). Therefore it is proof positive that it is the local church, and not the Church Universal, which is in view in 1 Corinthians 12.

(4). In 1 Corinthians 12:26 we read “and whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.” Now is this true of a Universal Church? Certainly not. Is it true that whenever a believer in Christ in India or China (of whom I have never even heard) “suffers” that “all the members,” all believers in America, “suffers” with it or him? Certainly not. But it is true ideally, and often in experience that when one member of a local church “suffers” all the members of that local church suffer too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the “body” referred to in 1 Corinthians 12:13 is a local church, and that the “human body” is here used to illustrate the mutual dependence and relationship existing between its various members. From this established and incontrovertible fact several conclusions follow:

First, the “baptism” by which one enters “into” a New Testament church is water baptism, for the Holy Spirit does not “baptize” anybody into a local assembly.

Second, no matter what our nationality—Jew or Gentile—no matter what our social standing—slave or freeman—all the members of the local church have been baptized “in one spirit,” that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to “drink of one spirit,” that is, they are one, and all appropriate (symbolized by “drink”) this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by “baptism” scripturally performed by a scripturally qualified and scripturally authorized administrator, for we read “in one spirit we were all baptized into one body.” It therefore follows that none save those who have been Scripturally “baptized” have entered “into” a New Testament Church, all others being members of nothing but

man-made institutions. Hence the tremendous importance of “keeping the ordinances” as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to “prove all things” for themselves, not accepting the teaching of any man, no matter who he may be. Brethren, let us covet to be “Bereans.”

