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Why is it the best Christian witnesses are the cleaning ladies. In the hospital room recently, a friendly lady was cleaning and talking about Bible matters. She was particularly concerned that her grandkids and others do things to get ready because of the apocalyptic events going on now. In the extended best ever conversation, she told of how her priest would not give the last rites to her mother because she was behind on her tithe and she stopped going to that church, rather depending on something else she knew she had in a personal relationship. I agreed with her she had it and it was an unseen membership in the body of Christ. Actually a priority of membership, especially in times when organized religion (denominations) would let her down. We all are members of the one body of Christ written in heaven, and that is the body of Christ spoken of in Ephesians 4:12 that is to be built up as the saints are equipped for the work of the ministry. It is a body or church of Christ mentioned often in Ephesians.

**John R. Rice was right about one thing, “There is one church but many churches”. And this is a weakness in the SBC.**

Southern Baptist just can not get it right that there is one universal church of all born again Christians and that body of Christ is be given both a preeminence in theology and the work of the ministry.

Brethren, we must face up to one church, the body of Christ before we can have an adequate Bible ministry.

In Ephesians 1:22,23, unmistakably it is “the church”, and as surely as God the Father has put all things under the feet of Christ, made him to be the head of all things, it is to the benefit of the church. The church is His body.

**Notes on the kingdom of God and the one church the same, or as godd as the same as much as humans reading the Word of God can know and tell. It is the most gigantic mystery of all revealed in the words of the Bible..**

**An Introduction, Part I of II, of how the Forever Kingdom and the Church as the One Body of Christ is the same.**

It is obvious to the serious student of the overall New Testament, that membership in the church, the one body of Christ, is about the same as membership in the kingdom of God.

That can easily be proven by a comparison in Ephesians of what it means to be “In Christ” or to “Learn Christ” properly and the characteristics of kingdom membership in the Sermon on the Mount.

In these 3 chapters (5-7) Jesus is laying out for God's own people the citizenship characteristics of being a member of the kingdom of heaven or kingdom of God. Christ's kingdom if you would.

## Matthew 5

<sup>1</sup> And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

<sup>2</sup> And he opened his mouth, and taught them, saying,

<sup>3</sup> Blessed are the poor in spirit: for theirs is the kingdom of heaven. 1

<sup>4</sup> Blessed are they that mourn: for they shall be comforted.

<sup>5</sup> Blessed are the meek: for they shall inherit the earth.

<sup>6</sup> Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

<sup>7</sup> Blessed are the merciful: for they shall obtain mercy.

<sup>8</sup> Blessed are the pure in heart: for they shall see God.

<sup>9</sup> Blessed are the peacemakers: for they shall be called the children of God. 2

<sup>10</sup> Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

**scofield mites like to squibble on the kingdom of heaven is not the same as the kingdom of God or Christ, but it is trite because heaven will become part of the forever kingdom of earth**

### **Matthew 5**

<sup>12</sup> Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

<sup>13</sup> Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

<sup>14</sup> Ye are the light of the world. A city that is set on an hill cannot be hid.

<sup>15</sup> Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

<sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

<sup>17</sup> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

<sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

3

<sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

4

<sup>20</sup> For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

5

### **Matthew 5**

<sup>21</sup> Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

<sup>22</sup> But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

<sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

<sup>24</sup> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

<sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

<sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

<sup>27</sup> Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

<sup>28</sup> But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

<sup>29</sup> And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

**What do we learn from the boys at DTS and other Scofield devotees. (We could easily call them children, because any such pastors and teachers that are tossed about by winds of doctrine like the heresies of the criminal Scofield are called by the Word in Ephesians 4 as children.)**

*“Dallas Theological Seminary has long been the premier center of dispensationalist thought, exercising an intellectual influence far out of proportion to its relatively small size. The Scofield Reference Bible, dispensationalism's seminal text, first published in 1909, was the work of colorful Dallas pastor Cyrus Scofield, whose protégé Lewis Chafer founded DTS in 1924. DTS graduates are at the helm of many conservative Christian churches and schools such as Moody Bible Institute in Chicago. Prominent dispensationalist and DTS alumnus Craig Blaising is now provost of Southwestern Baptist Theological Seminary in Fort Worth, the largest Protestant seminary in the world.*

*More important, the conservative dispensationalist views taught at DTS have been adopted by influential figures, from Jerry Falwell to U.S. Representative Tom DeLay. Among the roughly one-third of Americans who are evangelical Christians, it has become the majority view, whether they know it by name or not. "We might have a class on [dispensationalism], but I'm not sure it's a pulpit topic," says DTS graduate and a Dallas pastor .*

[The End Is Near | Dallas Observer](#)

## 22

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said,

Take, eat: this is my body.

23

24

25

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

And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26

18

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19

20

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21

But he spake of the temple of his body.

romans 7

4

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

romans 12

3

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4  
5  
6

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us

prophecy according to the proportion of faith;

7  
8

Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with

diligence; he that showeth mercy, with cheerfulness.

## I Corinthians 10

16

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread

which we break, is it not the communion of the body of Christ?

17

For we being many are one bread, and one body: for we are all partakers of that one bread.

## I Corinthians 12

12

For as the body is one, and hath many members, and all the members of that one body, being

many, are one body: so also is Christ.

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.

14

15

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the

body?

16

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the

body?

17

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18  
19  
20  
21

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I

have no need of you.

22

Nay, much more those members of the body, which seem to be more feeble, are necessary:

23

And those members of the body, which we think to be less honourable, upon these we bestow

more abundant honour; and our uncomely parts have more abundant comeliness.

24

For our comely parts have no need: but God hath tempered the body together, having given more

abundant honour to that part which lacked:

25

That there should be no schism in the body; but that the members should have the same care one

for another.

26

And whether one member suffer, all the members suffer with it; or one member be honoured, all

the members rejoice with it.

27

28

Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after

that miracles, then gifts of healings, helps, governments, diversities of tongues.

29

30

31

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts: and yet show I unto you a more excellent way.

**if your local church is not a member of the one body of Christ, the church, then you do not have a pastor and teacher**

## Ephesians 1

20

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21

Far above all principality, and power, and might, and dominion, and every name that is named, not

only in this world, but also in that which is to come:

22

23

And hath put all things under his feet, and gave him to be the head over all things to the church,

Which is his body, the fulness of him that filleth all in all.

the head over all things would have to include His kingdom, and while it does not say the kingdom is the church, it states TO THE CHURCH, "

And hath put all things under his feet, and gave him to be the head over all things to the church,

Which is his body

**could this be that God the Father put Jesus to be head over all things for the benefit of the Church?**

We know at the end Jesus will deliver the kingdom to God the Father in order that He might be all in all, could what he delivers in the kingdom include the church?

the church is: (1) the body of Christ, and (2) the fulness of Christ who in turn is He that filleth all in all. Somewhere in there has to be the kingdom in the all in all.

## Ephesians 2

11

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and

strangers from the covenants of promise, having no hope, and without God in the world:

13

14

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition

between us;

15

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

for to make in himself of twain one new man, so making peace;

<sup>16</sup>

And that he might reconcile both unto God **in one body** by the cross, having slain the enmity

thereby:

<sup>17</sup>

<sup>18</sup>

<sup>19</sup>

And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of

the household of God;

<sup>20</sup>

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief

corner stone;

<sup>21</sup>

In whom all the building fitly framed together groweth unto **an holy temple** in the Lord:

**Here in talking about the one body, the church, reconciled to God by the cross of Christ, these members and fellow citizens of the kingdom simultaneously become members of both the kingdom of God and of the church.**

It is obvious that as Jesus is talking to his fellow Jews, minus the Pharisees who have not found the kingdom, they are already members of the kingdom and not like the Gentiles. Of course in Acts and other places in the Bible, the necessity of "repentance" is added to the requirements for membership in the church which was growing rapidly among the Jews immediately after Jesus.

Some how this makes us wonder why there should ever be any confusion on the kingdom and the one church as the same, only left out is the local church which must assure itself as being a member of both. What Scofield mites and Southern Baptist have done historically is to strive to reverse this, making the local church all in all and given the hand place to the one body of Christ, the Church, and therefore also to the kingdom of God. Can you imagine the gall of giving the local church priortiy over the kingdom of God, yet that is obvious in Scofield theology.

Ephesians 3

<sup>6</sup>

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in

Christ by the gospel:

**Since this gospel is the gospel of the kingdom preached by Jesus, ignore Scofield, then the same body the church is also partakers of the kingdom. Let us just go all out and say the kingdom and the one church is the same, or almost the same, and so close had it not been for the influence of Scofield, it would not have been thought otherwise. This could within itself be the greatest mistake and perversion of sound doctrine from Scofield!**

11 Colosians 1

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14

15

16

In whom we have redemption through his blood, even the forgiveness of sins:

Who is the image of the invisible God, the firstborn of every creature:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible,

whether they be thrones, or dominions, or principalities, or powers: all things were created by him,

and for him:

17

18

And he is before all things, and by him all things consist.

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.

19

20

For it pleased the Father that in him should all fulness dwell;

And, having made peace through the blood of his cross, by him to reconcile all things unto himself;

by him, I say, whether they be things in earth, or things in heaven.

**God has translated us into the "kingdom of his dear son" at the same time (1) we accepted an inheritance with the saints; (2) the same time he delivered us from darkness into light; (3) the same time as redemption through Christ's blood; (4) as forgiveness of sins; (5) reconciliation to God, alias salvation.**

**Can you not see in this one verse of "And he is the head of the body, the church: who is the beginning, the firstborn from the dead..." a clue that the assembly of the firstborn in Hebrews which is the church is the same as the body of the firstborn from the dead, the church.**

**we could stop right there but we need some of the other apostles--**

## 1. THE CHURCH.

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

## 2. Ephesians 3:9,10

The church is the once hidden mystery of Christ, a fellowship between God and man. The church is so magnificent as to demonstrate the manifold wisdom of God.

<sup>11</sup> And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, <sup>13</sup> till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; <sup>14</sup> that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, <sup>15</sup> but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— <sup>16</sup> from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

**1. The work of the ministry is a subject on which many consider themselves expert, especially in the SBC with all of their seminary training on the subject.**

I recall the first course had a handout from Segler that was more required reading from other books. One required reading which stuck out in my mind was "How to get along with people in the church". It seemed strange to be concerned about that when the goal of all those appointed by the ascended Christ had been given the job to equip those same saints for the work of the ministry. Personally I have always preferred books like Wayne Oates on "The Christian Pastor", W. B. Riley on "The Preacher and His Preaching", and Spurgeon's "Lectures to

My Students". Far from being an expert on the subject, but I know Him who is an expert and has written among other things Ephesians 4:11-16 to help us understand the work of the ministry. Perhaps this is just one aspect of the work of the ministry that has been departed from in the professionalism of denominational training.

## 2. The unity of the faith.

We hardly realize it but behind the scenes of all the turmoil in denominational life, the process of continuing in the church body of coming "to the unity of faith". It is measured by the common knowledge of the Son of God and the extent of perfection of each member of the body of Christ, perfection being measured by comparison to the stature of Christ. I am certain that with the falling away of so many Christians and churches, even whole denominations, the process during these days of tribulation has slowed so what. IT STILL MUST BE A MAJOR GOAL TO PROMOTE AMONG THE SAINTS THE UNITY OF THE FAITH. The goal among the saints (church members in churches still connected to the body of Christ) must be that every man, woman, and child above the age of 12 must be trained in the complete knowledge of our Lord Jesus Christ.

## 3. To the measure of the fulness of Christ.

All the way to the top of the stature of Christ is nothing less than the goal for the knowledge of Christ before the Second Coming of Christ. We are to study Christ; we are to properly learn Christ as Paul through the Holy Spirit will say later. Our senses often become dull of the hearing and learning of Christ because of all the Gentile influence about us.

<sup>17</sup> This I say, therefore, and testify in the Lord, that you should no longer walk as <sup>17</sup>the rest of the Gentiles walk, in the futility of their mind, <sup>18</sup>having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; <sup>19</sup>who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

<sup>20</sup> But you have not so learned Christ, <sup>21</sup>if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: <sup>22</sup>that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, <sup>23</sup>and be renewed in the spirit of your mind, <sup>24</sup>and that you put on the new man which was created according to God, in true righteousness and holiness." {Ephesians 4:17-24}

Now there is a ever present danger in churches too keen on build up numbers to show the association, those that concentrate on denominational building rather than "building up the body of Christ." As Gains Dobbins of Church Administration at Southwestern writes "you can fill a church with empty people." Parenthetical, if John MacArthur is right and Joel Osteen is from Satan, then you could legitimate say that the Osteen church is filled with a vast congregation of empty people.

#### 4. Every Wind of Doctrine.

That brings up the subject of doctrine. “<sup>14</sup> that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting..”

“Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.”

The first historical mention of the Pharisees and their beliefs comes in the four gospels and the [Book of Acts](#), in which both their meticulous adherence to their interpretation of the Torah as well as their [eschatological](#) views are described

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## 22

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Take, eat: this is my body.

<sup>23</sup>

<sup>24</sup>

<sup>25</sup>

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

And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

<sup>26</sup>

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

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Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

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romans 7

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Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

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Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

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I Corinthians 10

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

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

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.

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For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

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And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

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If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

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But now hath God set the members every one of them in the body, as it hath pleased him.

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But now are they many members, yet but one body.

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more abundant honour; and our uncomely parts have more abundant comeliness.

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Ephesians 1

20

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in

the heavenly places,

21

Far above all principality, and power, and might, and dominion, and every name that is named, not

only in this world, but also in that which is to come:

22

23

And hath put all things under his feet, and gave him to be the head over all things to the church,

Which is his body, the fulness of him that filleth all in all.

the head over all things would have to include His kingdom, and while it does not say the kingdom is the church, it states TO THE CHURCH, "

And hath put all things under his feet, and gave him to be the head over all things to the church,  
Which is his body

**could this be that God the Father put Jesus to be head over all things for the benefit of the Church?** We know at the end Jesus will deliver the kingdom to God the Father in order that He might be all in all, could what he delivers in the kingdom include the church?

the church is: (1) the body of Christ, and (2) the fulness of Christ who in turn is He that filleth all in all. Somewhere in there has to be the kingdom in the all in all.

Ephesians 2

11

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and

strangers from the covenants of promise, having no hope, and without God in the world:

13

14

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition

between us;

15

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

for to make in himself of twain one new man, so making peace;

16

And that he might reconcile both unto God **in one body** by the cross, having slain the enmity

thereby:

17

18

19

And came and preached peace to you which were afar off, and to them that were nigh.

For through him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of

the household of God;

20

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

<sup>21</sup>

In whom all the building fitly framed together groweth unto **an holy temple** in the Lord:

**Here in talking about the one body, the church, reconciled to God by the cross of Christ, these members and fellow citizens of the kingdom, simultaneously become members of both the kingdom of God and of the church.** Some how this makes

us wonder why there should ever be any confusion on the kingdom and the one church as the same, only left out is the local church which must assure itself as being a member of both. What Scofieldites and Southern Baptists have done historically is to strive to reverse this, making the local church all in all and given the high place to the one body of Christ, the Church, and therefore also to the kingdom of God. Can you imagine the gall of giving the local church priority over the kingdom of God, yet that is obvious in Scofield theology.

Ephesians 3

<sup>6</sup>

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

**Since this gospel is the gospel of the kingdom preached by Jesus, ignore Scofield, then the same body the church is also partakers of the kingdom. Let us just go all out and say the kingdom and the one church is the same, or almost the same, and so close had it not been for the influence of Scofield, it would not have been thought otherwise. This could within itself be the greatest mistake and perversion of sound doctrine from Scofield!**

<sup>11</sup> Colosians 1

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

<sup>12</sup>

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

<sup>13</sup>

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14  
15  
16

In whom we have redemption through his blood, even the forgiveness of sins:  
Who is the image of the invisible God, the firstborn of every creature:  
For by him were all things created, that are in heaven, and that are in earth, visible and invisible,  
whether they be thrones, or dominions, or principalities, or powers: all things were created by him,  
and for him:

17  
18

And he is before all things, and by him all things consist.  
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.

19  
20

For it pleased the Father that in him should all fulness dwell;  
And, having made peace through the blood of his cross, by him to reconcile all things unto himself;  
by him, I say, whether they be things in earth, or things in heaven.

**God has translated us into the "kingdom of his dear son" at the same time (1) we accepted an inheritance with the saints; (2) the same time he delivered us from darkness into light; (3) the same time as redemption through Christ's blood; (4) as forgiveness of sins; (5) reconciliation to God, alias salvation.**

**Can you not see in this one verse of "And he is the head of the body, the church: who is the beginning, the firstborn from the dead..." a clue that the assembly of the firstborn in Hebrews which is the church is the same as the body of the firstborn from the dead, the church.**

**we could stop right there but we need some of the other apostles--**

# The Pharisees



## Overview

Name  
Origin  
History  
Teaching  
Influence  
Practices  
Dress  
Tradition  
Jesus  
Conclusion

Dictionaries  
Encyclopedias  
Historical Quotes

**Scofield followers in their choice of the kingdom of the Pharisees over Jesus' kingdom have chosen to line up in theology and doctrine with the Pharisees. Jesus pronounced 7 woes on the Pharisees:**

1. They taught about God, but did not love God – they did not enter the [kingdom of heaven](#) themselves, nor did they let others enter.
2. They preached God, but converted people to dead religion.
3. They taught that an oath sworn by the temple or altar was not binding, but that if sworn by the gold ornamentation of the temple, or by a sacrificial gift on the altar, it was binding. The gold and gifts, however, were not sacred in themselves as the temple and altar were, but derived a measure of lesser sacredness by being connected to the temple or altar. The teachers and Pharisees worshiped at the temple and offered sacrifices at the altar because they knew that the temple and altar were sacred. How then could they deny oath-binding value to what was truly sacred and accord it to objects of trivial and derived sacredness?

4. They taught the law, but did not practice some of the most important parts of the law – justice, mercy, faithfulness to God. They obeyed the minutiae of the law such as tithing spices, but not the weightier matters of the law.
5. They presented an appearance of being 'clean' (self-restrained, not involved in carnal matters), but they were dirty inside: they seethed with hidden worldly desires, carnality. They were full of *greed and self-indulgence*.
6. They exhibited themselves as righteous on account of being scrupulous keepers of the law but were, in fact, not righteous: their mask of righteousness hid a secret inner world of ungodly thoughts and feelings. They were full of wickedness. They were *like whitewashed tombs, beautiful on the outside, but full of dead men's bones*.
7. They professed a high regard for the dead prophets of old and claimed that they would never have persecuted and murdered prophets when, in fact, they were cut from the same cloth as the persecutors and murderers: they too had murderous blood in their veins.

#### a. The eschatology of the Pharisees:

- God redeems the Jewish people from the captivity that began during the [Babylonian Exile](#), in a new [Exodus](#)
- God returns the Jewish people to the [Land of Israel](#)
- God restores the [House of David](#) and the [Temple in Jerusalem](#)
- God creates a regent from the House of David (i.e. the [Messiah](#)) to lead the Jewish people and the world and usher in the [Messianic Age](#), an age of justice and peace
- All nations recognize that the [God of Israel is the only true God](#)
- God [resurrects the dead](#)
- God creates a [new heaven and a new earth](#)

#### b. [The Pharisees and The After Life \(bible-history.com\)](#)

##### *Pharisees*

They also had a carnal view of the Messianic kingdom which included the following:

1. Messiah would come in the flesh and destroy Rome and the apostate Jewish sects such as the Essenes and establish them as the rightful heirs of the Kingdom.
2. Messiah would destroy all the Gentiles.
3. The OC Mosaic Law of Moses would continue in the age to come.
4. Some believed that when Messiah came, He would recapitulate Israel's history and thus usher in a second or new exodus by which Messiah would have a 40 years transitional reign from their "this [OC] age" to the "age [NC or Messianic] about to come."

5. The kingdom would be physically seen and set up in a geographical location.

6. All of this would be fulfilled during the time of the fourth world Empire (Rome) per the prophecy of Daniel.

### The Pharisee

*"There was probably no town or village inhabited by Jews which had not its Pharisees, although they would, of course, gather in preference about Jerusalem with its Temple, and what, perhaps would have been even dearer to the heart of a genuine Pharisee--its four hundred and eighty synagogues, its Sanhedrims (great and small), and its schools of study. There could be no difficulty in recognizing such an one. Walking behind him, the chances were, he would soon halt to say his prescribed prayers. If the fixed time for them had come, he would stop short in the middle of the road, perhaps say one section of them, move on, again say another part, and so on, till, whatever else might be doubted, there could be no question of the conspicuousness of his devotions in market-place or corners of streets. There he would stand, as taught by the traditional law, would draw his feet well together, compose his body and clothes, and bend so low "that every vertebra in his back would stand out separate," or, at least, till "the skin over his heart would fall into folds" (Ber. 28 b). The workman would drop his tools, the burden-bearer his load; if a man had already one foot in the stirrup, he would withdraw it. The hour had come, and nothing could be suffered to interrupt or disturb him. The very salutation of a king, it was said, must remain unreturned; nay, the twisting of a serpent around one's heel must remain unheeded." ❖ Alfred Edersheim*

[Jesus Taught His Soteriological and Eschatological "Already and Not Yet" Kingdom and Second Coming Promises Would Be Fulfilled Spiritually and "Within" a Person By AD 70. A Survey of Luke's Imminent Eschatology With Emphasis on Luke 17:20-37 – Full Preterism / Gospel Eschatology](#)

Why does DTS and graduates like Jeffress, Jeremiah, and John MacArthur continue with a ministry that spreads the false teachings of Scofield, the false doctrines and leaven of the Pharisees. The same reason

that Joel Osteen continues to spread his venom, for success and popularity, for denominational professional, to be the best of the best, and initially to gain an audience as their humble beginnings of ministry were in doubt and an uphill battle. In many ways you could equate denominational professionalism with the leaven of the Pharisees, the caution from Jesus to beware of their doctrine. As noted by early objecting writers to Scofieldism, it gives them a sort of smugness and superiority, to know that they know something more than many church members that have studied the Bible much longer.

Then there is another matter, appearance of the fundamental of the fundamentalists, and of all crazy things the supreme defenders of an inerrant Bible. We saw that with Adrian Rogers and the falsely called conservative resurgence. How they appeared to be the defenders of the faith. This could also be related to the battles in the SBC, and be easily called denominational professionalism.