

Are Baptist Practices From The Bible Or The Catholic Catechism?

“Baptists are not Protestants but hold tenaciously to the original precepts and practices of Christ and the apostles. Baptists believe the pure Word of God to be sufficient authority on all matters. Baptists reject all human religious traditions and practices that have originated since the time of the apostles.”

Article by Dr. Vernon C. Lyons

<http://www.hvbdc.com/articles/baptist.html>

Today we are going to examine 10 common IFB practices and see if they line up with scripture or the Roman Catholic catechism:

1. Required Sunday worship
2. Wearing your “Sunday best”
3. The one man pastor
4. Divine Liturgy / Repetitious services
5. Special music and choir
6. Tithing
7. Altar calls
8. Social events
9. Excommunication and shunning
10. Integration of church and state/military goals/republicanism

Please Note: Not all of these things are sin, but they are all extra-Biblical!

All quotations from the Catholic Catechism (marked CC) can be found on this website:

<http://www.scborromeo.org/ccc/para/>

Other quotations will be from the Baltimore Catechism (marked BC):

<http://www.catholicity.com/baltimore-catechism/>

1. Required Sunday Worship

CC 1572 ...its celebration calls for as many of the faithful as possible to take part. It should take place preferably on Sunday, in the cathedral, with solemnity appropriate to the occasion...

*CC 2041 The precepts of the Church are set in the context of a moral life **bound** to and nourished by liturgical life. The **obligatory** character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor:*

BC 282. *What sin does a Catholic commit who through his own fault misses Mass on a Sunday or holyday of obligation?*

*A Catholic who through his own fault misses Mass on a Sunday or holyday of obligation commits a **mortal sin**.*

http://www.onawabiblebaptistchurch.com/site/cs/pastors_desk.asp

*“Finally, make sure that you are here every time the church doors are open. The Bible says that we are **“not to forsake the assembling of ourselves.”** That means that fellowship in the Word around God's people should be a number one priority in your life. Anything else that comes between that is idolatry and disobedience to God's revealed Word. Your presence at the **house of God** is important to everyone--not just you.”*

CC 2178 *This practice of the Christian assembly dates from the beginnings of the apostolic age. The Letter to the Hebrews reminds the faithful **“not to neglect to meet together,** as is the habit of some, but to encourage one another.”*

Tradition preserves the memory of an ever-timely exhortation: Come to Church early, approach the Lord, and confess your sins, repent in prayer. ... Be present at the sacred and divine liturgy, conclude its prayer and do not leave before the dismissal. ... We have often said: “This day is given to you for prayer and rest. This is the day that the Lord has made, let us rejoice and be glad in it.”

CC 1181 *A church, “a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshipped the presence of the Son of God our Savior, offered for us on the sacrificial altar for the help and consolation of the faithful - this house ought to be in good taste and a worthy place for prayer and sacred ceremonial.” In this **“house of God”** the truth and the harmony of the signs that make it up should show Christ to be present and active in this place.*

CC 2176 *The celebration of Sunday observes the moral **commandment** inscribed by nature in the human heart to render to God an outward, visible, public, and regular worship “as a sign of his universal beneficence to all.” Sunday worship fulfills the moral **command** of the Old Covenant, taking up its rhythm and spirit in the weekly celebration of the Creator and Redeemer of his people.*

<http://www.countrychapelbaptistchurch.com/about>

Article VII: Membership

1c

*“All members are expected, first of all, to be faithful in all spiritual duties essential to a successful Christian life (i.e., prayer, Bible reading, witnessing, etc.); second, to **regularly attend the services of the church**, to regularly give to its support and to its charities, “as the Lord hath prospered,” and to share in its organized work when possible.”*

2c

*Members failing to attend and/ or support the church, without a legitimate excuse, may be **dropped from the membership** within a period of 3 months at the discretion of the pastor.*

2d

No member of this church may hold membership in another church. If any member unites in membership with another church, that person is automatically terminated without notice from membership in this church.

BC 206. *Why does a Catholic sin against faith by taking part in non-Catholic worship. A Catholic sins against faith by taking part in non-Catholic worship when he intends to identify himself with a religion he knows is defective.*

I personally used to attend a Baptist church that shunned Dr. Kent Hovind because he preached to non-Baptists!

CC *“...The parish initiates the Christian people into the ordinary expression of the liturgical life: it gathers them together in this celebration; it teaches Christ's saving doctrine; it practices the charity of the Lord in good works and brotherly love:*

You cannot pray at home as at church, where there is a great multitude, where exclamations are cried out to God as from one great heart, and where there is something more: the union of minds, the accord of souls, the bond of charity, the prayers of the priests.”

<http://fundamentalistbaptistchurch.org/whatwebelieve.htm#church>

“The Church

*We believe that the institution of the **local church** was set up by Jesus. **Attendance** and membership in a local New Testament church is God's plan for the believer, and **is not to be forsaken**. The church is to be led by a pastor who is to shepherd the people as God's appointed leader; yet without committing the sin of lording it over the flock.”*

But what saith the scriptures?

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

1 Corinthians 16:1 ¶ Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

1 Corinthians 16:2 Upon the **first day of the week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

The early Christians DID meet on Sundays, but was a weekly meeting required?

Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

Galatians 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Galatians 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into

Arabia, and returned again unto Damascus.

Galatians 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Galatians 1:19 But other of the apostles saw I none, save James the Lord's brother.

I guess Paul wasn't a very good "church" member!

2. Wearing your "Sunday best"

<http://catholicstand.com/our-sunday-best/>

"Still, even with the chaos, I feel it is so important that we always wear our "Sunday best" to Mass that I am willing to endure the insanity that comes with getting so many people ready.

*You might be asking yourself why I go to the trouble of getting everyone in their best clothes if it takes so much effort. You might be wondering why we just don't go in jeans or whatever clothes we have on hand. The reason is simple. We dress our best for Mass because we know that **we are going to be in Christ's presence, we are going to witness the moment that heaven meets earth**, and we are going to the greatest feast we can ever go to! How can we not dress our best to **meet Christ** in the Holy Eucharist?"*

*"If you currently don't dress in your "Sunday best" to **meet the Lord at the Mass** I challenge you to dress up for a month of Sundays. Instead of just grabbing whatever you can put thought into what you would wear if you were to meet the Pope, a job interviewer, the Queen and then think about what you are planning to wear when you **meet the King of Kings**."*

James 2:1 ¶ My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

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

James 2:3 And ye have respect to him that wareth the **gay clothing**, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

James 2:4 Are ye not then **partial in yourselves**, and are become judges of **evil thoughts**?

James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

James 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

James 2:7 Do not they blaspheme that worthy name by the which ye are called?

Watch out for the people who dress in fine clothing!

Luke 20:45 Then in the audience of all the people he said unto his disciples,

Luke 20:46 Beware of the scribes, which desire to walk in **long robes**, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

Luke 20:47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Why are IFB Christians so concerned with dressing up to worship God?

What if the man on the inside is rotten, while the outward appearance is clean?

Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

Matthew 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Very true of Catholic priests as well as many Baptist preachers and church members!

3. The one man pastor

CC 890 The mission of the Magisterium is linked to the definitive nature of the covenant established by God with his people in Christ. It is this Magisterium's task to preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates. To fulfill this service, Christ endowed the Church's shepherds with the charism of **infallibility in matters of faith and morals**. The exercise of this charism takes several forms:

If you don't think there are IFB pastors out there who claim infallibility, then watch this video:

http://www.youtube.com/watch?v=ry7_vA14FDA

Start watching the video around 13:46 – 16:52 and you will see this “pastor” flat out lying and saying that you can't question a “man of God”!

BC 148. Did Christ intend that the special power of chief teacher and ruler of the entire Church should be exercised by Saint Peter alone?

*Christ did not intend that the special power of chief teacher and ruler of the entire Church should be exercised by Saint Peter alone, but intended that this power should be passed down to his successor, the Pope, the Bishop of Rome, who is the Vicar of Christ on earth and **the visible head of the Church**.*

Sadly many IFB pastors feel the same way!

3 John 1:9 ¶ I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

3 John 1:10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

3 John 1:11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

<http://www.youtube.com/watch?v=TvXliZg0T38>

This video is of “pastor” Jim Stanridge of Immanuel Baptist Church, located in Skiatook, Oklahoma.

2 Corinthians 11:19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

2 Corinthians 11:20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

Fortunately, the man who this “pastor” insulted actually left this wicked hireling and his “church”.

How about this video of Jack Hyles?

<http://www.youtube.com/watch?v=D0fZTCXwKoo>

Acts 10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

Acts 10:26 But Peter took him up, saying, Stand up; I myself also am a man.

Acts 14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

Acts 14:12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

Acts 14:13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

Acts 14:14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

Acts 14:16 Who in times past suffered all nations to walk in their own ways.

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Acts 14:18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

REAL Christians are afraid of men worshipping them!

Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Even an angel will NOT allow himself to be worshipped!

So does the KJV teach a ONE man pastor, or multiple elders?

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

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

1 Peter 5:1 ¶ The **elders** which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

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

1 Peter 5:3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

1 Peter 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Acts 15:1 ¶ And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and **elders** about this question.

Acts 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

Acts 15:4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and **elders**, and they declared all things that God had done with them.

Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

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

Peter stands up and speaks, followed by Barnabas and Paul, then James...

Acts 15:22 ¶ Then pleased it the apostles and **elders**, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

Acts 15:23 And they wrote *letters* by them after this manner; The apostles and **elders** and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

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

Acts 20:18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

Acts 20:19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

Acts 20:20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

2 Timothy 2:1 ¶ Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 Timothy 2:2 And the things that thou hast heard of me among **many witnesses**, the same commit thou to faithful men, who shall be able to teach others also.

There are other scriptures as well, but here is a good article which explains things better and goes into more detail:

http://www.cnview.com/churches_today.htm#One Man Ministry

4. Divine Liturgy / Repetitious services

CC 1143 For the purpose of assisting the work of the common priesthood of the faithful, other particular ministries also exist, not consecrated by the sacrament of Holy Orders; their functions are determined by the bishops, in accord with liturgical traditions and pastoral needs. "Servers, readers, commentators, and members of the choir also exercise a genuine liturgical function."

CC 1154 The liturgy of the Word is an integral part of sacramental celebrations. To nourish the faith of believers, the signs which accompany the Word of God should be emphasized: the book of the Word (a lectionary or a book of the Gospels), its veneration (procession, incense, candles), the place of its proclamation (lectern or ambo), its audible and intelligible reading, the minister's homily which extends its proclamation, and the responses of the assembly (acclamations, meditation psalms, litanies, and profession of faith).

*CC 1140 It is the whole community, the Body of Christ united with its Head, that celebrates. "Liturgical services are **not private functions** but are celebrations of the Church which is 'the sacrament of unity,' namely, the holy people united and organized under the authority of the bishops. Therefore, liturgical services pertain to the whole Body of the Church. They manifest it, and have effects upon it. But they touch individual members of the Church in different ways, depending on their orders, their role in the liturgical services, and their actual participation in them." For this reason, "rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated in that way rather than by an **individual and quasi-privately.**"*

<http://www.dummies.com/how-to/content/the-catholic-worship-service-the-mass.html>

The Catholic Worship Service: The Mass

The Mass, the formal, official worship service of Catholicism, is the most important and sacred act of worship in the Catholic Church. Going to Mass is the only way a Catholic can fulfill the Third Commandment to keep holy the Sabbath day and the only regular opportunity to receive the Holy Eucharist.

***The Mass incorporates the Bible** (Sacred Scripture), **prayer**, sacrifice, **hymns**, symbols, gestures, sacred food for the soul, and **directions on how to live a Catholic life** — all in one ceremony.*

*The first part of the Mass in the Western (Latin) Church is the Liturgy of the Word, and its main focus is on **Bible readings** as an integral part of daily and weekly worship. The second part is the Liturgy of the Eucharist, and its main focus is the holiest and most sacred part of the Mass — Holy Eucharist.*

Eastern Rite Catholics call their Mass the Divine Liturgy, but it's essentially the same. Eastern Catholics also use the two-fold division of Liturgy of the Catechumens and Liturgy of the Faithful, which coincide with the Liturgy of the Word and the Liturgy of the Eucharist. The differences are merely from the fact that in the West, the Mass follows the tradition of the Roman liturgy, but in the East, it's the liturgical tradition of Constantinople.

The Liturgy of the Word

*The first part of the Mass is built around **hearing the word of God**. After the priest and his attendants process to the altar, the priest and congregation participate in the Penitential Rite, which is simply an acknowledgement that everyone is a sinner and has sinned to some degree during the week. This*

Confiteor is followed by the kyrie, which expresses public guilt and shame for any sins against God.

The Gloria, a prayer or hymn of adoration of God, is followed by a prayer that addresses all three persons of the [Holy Trinity](#), and that usually sets the tone for the rest of the prayers and Bible readings at Mass. Every day has its own unique prayers and readings chosen by the Church, not the individual [parish](#).

*A qualified [lector](#) then reads the designated passages of the day. Following these readings, the congregation, which has been sitting, stands while the priest or [deacon](#) reads the holy Gospel, which contain the very words and deeds of Christ and **require the respect shown by standing**.*

*The congregation sits and listens to the [homily](#), which is different than a sermon in that it's an explanation and reflection on the Word of God read only by clergy. **The priest or deacon connects the Scripture readings to the daily lives of the people, the teachings of the Church, or the particular celebration at hand.***

On Sundays and holy days, the homily is followed by the Profession of Faith, or [Creed](#), which succinctly sums up all the teachings of the Church. Then comes the Prayers of the Faithful, which are petitions for the [pope](#), the Church, the civil authorities, current concerns, and so on, to which the people respond with "Lord, hear our prayer" or "Hear us, O Lord."

The Liturgy of the Eucharist

*As the Liturgy of the Eucharist begins, everyone sits down and **baskets are passed to collect monetary offerings**. These are then brought to the altar along with a cruet of plain drinking water, a cruet of grape wine, and a container of unconsecrated [hosts](#) during the offertory.*

The deacon or priest pours wine into the [chalice](#) and adds a few drops of water to symbolize the union of the divinity and humanity of Christ. The priest lifts the hosts above the altar as an offering to God, then does the same with the wine-filled chalice. The priest then ceremonially washes his hands as priests and rabbis did before ritual slaughters. It's a reenactment of the real sacrifice of Jesus.

After the Sanctus (Latin for Holy) is prayed, or, more often sung, the congregation kneels for the first time for the holiest part of the Mass, the [Consecration](#). Catholicism professes that when the priest consecrates the bread and wine, it becomes the body and blood of Christ in the miracle of [transubstantiation](#). It still looks, feels, and tastes like bread and wine, but it's not.

The ringing of bells at the Consecration signifies the holiest moment of the Mass, a symbol of reverent rejoicing. Often, bells are rung when the priest elevates the Host, and again, when he elevates the chalice.

After the congregation prays the Our Father, the priest or deacon may say "Let us offer each other a sign of peace," and each parishioner gives those standing next to and near to her a simple handshake to show solidarity as one family of faith before the real and most intimate sign of unity — [Holy Communion](#).

The Agnus Dei (Lamb of God), which asks God for mercy and peace, is said or sung, and then the people kneel in prayer before lining up to receive the Holy Eucharist.

The priest first consumes the consecrated Host and then drinks the consecrated wine from the chalice. Then Catholics who are in a state of [grace](#) approach the priest, deacon or extraordinary minister and are given a consecrated Host. Sometimes, they're also offered a sip of the Precious Blood (the consecrated wine) from the cup. Before actually receiving Holy Communion, a Catholic makes some sign of reverence — a bow of the head, the [sign of the cross](#), a [genuflection](#), kneeling, and so on.

When presenting the consecrated Host, the priest, deacon or extraordinary minister says “the Body of Christ” to which the recipient replies “Amen,” signifying, “Yes, I do believe it is Jesus.” If the Precious Blood is offered, the communicant may go to the person holding it who says, “the Blood of Christ,” and she replies again, “Amen.” Then she takes the cup and drinks a few sips of the consecrated wine and hands the cup back.

After receiving Holy Communion, the faithful go back to their pews and pray silently for a few minutes before sitting down.

The Mass ends with the priest blessing the congregation and sending them forth to spread the Word of God and put it into practice.

Now obviously there are some huge differences between a Catholic service, and an IFB one. BUT there are many similarities too!

5. Special Music and Choir

CC 1156 "The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as a combination of sacred music and words, it forms a necessary or integral part of solemn liturgy." The composition and singing of inspired psalms, often accompanied by musical instruments, were already closely linked to the liturgical celebrations of the Old Covenant. The Church continues and develops this tradition: "Address ... one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." "He who sings prays twice."

<http://www.ministrymuse.com/Cantor.html>

"The Role of the Cantor"

EMBODYING THE PARISH VISION STATEMENT

One of the most important responsibilities of Directors of Music is the shaping and shepherding of all those involved in the musical life of the parish, professionals, volunteers and choirs, to view themselves as true ministers of service to the community gathered at prayer. Since the reforms of Vatican II, the role of Cantor has become as important in Catholic liturgy as its counterpart has been (for nearly three millennia) in the Jewish tradition.

The cantor is the catalytic link between the latent power and prayer of the music, and the receptivity of the assembly to be moved by that power to an authentic response. The cantor, through his or her genuine prayerfulness and engaging manner, is the link between what the musicians are offering as a foundation for structured prayer, and what the assembly contributes to the building of the Liturgy.

It is essential that everything about the cantor speak “engagement!” The way he or she approaches the place from which they minister, the way they gesture the participation of the people in the pews, the way they authentically pray the music--all this works to either encourage or discourage the participation of the assembly.

Thorough knowledge of the music so that there can be constant eye contact with the assembly, is critical. As cantors, we are LEADING the prayer, not READING it, and we cannot engage the spirits of the people in the pews if we are glued to the music and focussing on that instead of communicating with the people.

We cantors are communicating with the assembly, singing our prayer with the intent of eliciting the prayer of the people to whom we are ministering.

In a deep sense, we cantors are feeding people, and, as we would want with any meal that is a nourishing experience on all levels, our cheerfulness, our comfort with the music, our ease with our leadership, our welcome to the assembly, our vulnerability, and our strength--in short, our full humanity, must be a part of what we offer the people who come to be fed.

This is a task of great responsibility, not to be taken lightly. The best food in the world can become unpalatable if presented nervously, arrogantly, inauthentically, with uncertainty, unconfidently, impersonally, or without genuine love. Our challenge as cantors is to make sure that the nourishment of music and scripture so powerfully available in Liturgy truly reach the hearts and souls that come to be fed each Sunday."

Am I saying that song leaders are going to Hell?

NO.

But this position is not in the Bible for a Christian!

6. Tithing as a requirement

*CC 2043 ...The fifth precept ("You shall help to provide for the needs of the Church") means that the faithful are **obliged** to assist with the material needs of the Church, each according to his own ability. The faithful also have the **duty** of providing for the material needs of the Church, each according to his own abilities.*

*BC 297. What is meant by the commandment to contribute to the support of the Church? By the **commandment** to contribute to the support of the Church is meant that **each of us is obliged to bear his fair share of the financial burden** of the Holy See, of the diocese, and of the parish.*

I have never been in an IFB "church" yet where tithing wasn't said to be required!

<http://www.youtube.com/watch?v=RI4semFMpWE>

In the above video, Steven Anderson lies to his congregation and tells them the tithe is required.

At 37:12 he says, "The reason that I preach about it. **Is because it's a commandment.** And so if I don't preach about it, and then you don't do it. Well then you're the one violating **the commandment.** And you're the one that's going to be punished by God for not obeying this."

At 37:43 he changes the KJV and says, "You see. Uh. The Bible says..and it's funny cause some people will say this, they'll say, well the Bible says, you know people should give willingly, **not by constraint**, for God loves a cheerful giver. But here's the thing, what that's saying is that we shouldn't force people to give."

First Steven Anderson lies about the text.

Then he contradicts his previous statement!

2 Corinthians 9:6 ¶ But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

2 Corinthians 9:7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, **or of necessity**: for God loveth a cheerful giver.

7. Altar Calls

*CC 1182 The altar of the New Covenant is the Lord's Cross, from which the sacraments of the Paschal mystery flow. **On the altar, which is the center of the church**, the sacrifice of the Cross is made present under sacramental signs. The altar is also the table of the Lord, to which the People of God are invited. In certain Eastern liturgies, the altar is also the symbol of the tomb (Christ truly died and is truly risen).*



Williams Catholic Chapel. Williamstown, MA



First Baptist Church of Nevada City, CA



New Hope Baptist Church. Saint Mary's, Georgia

8. Social Events

CC 1908 Second, the common good requires the social well-being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.

CC 1912 The common good is always oriented towards the progress of persons: "The order of things must be subordinate to the order of persons, and not the other way around." This order is founded on truth, built up in justice, and animated by love.

CC 1913 "Participation" is the voluntary and generous engagement of a person in social interchange. It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent in the dignity of the human person.

Many IFB groups conduct couples' dinners, picnics, skits, and other social events.

Often those who do not attend these events are put down and labeled as being a loner or guilty of NOT being a team player.

The Purpose Driven Life by Rick Warren

Page 11 - "Real spiritual growth is never an isolated, individualistic pursuit. Maturity is produced through relationships and community."

Page 130 - "We are created for community, fashioned for fellowship, and formed for family, and none of us can fulfill God's purposes by ourselves."

Page 131 - "Disconnected and cut off from the lifeblood of a local body, your spiritual life will wither and eventually cease to exist."

Page 132 - "The person who says, "I don't need the church," is either arrogant or ignorant."

Page 133 - "Many believe one can be a "good Christian" without joining (or even attending) a local church, but God would strongly disagree."

Page 133 - "You are not the Body of Christ on your own. You need others to express that. Together, not separated, we are his Body."

Page 134 - "Isolation breeds deceitfulness..."

Page 136 - "Satan loves detached believers, unplugged from the life of the Body, isolated from God's family, and unaccountable to spiritual leaders, because he knows they are defenseless and powerless against his tactics."

Page 143 - "You were created for community."

Page 151 - "It means giving up our self-centeredness and independence in order to become interdependent."

Page 176 - "You cannot grow to Christlikeness alone."

Page 176 - "Remember, it's all about love – loving God and loving others."

Right now all of the Independent Fundamental Baptists are screaming that Rick Warren is NOT a Baptist!

Yes, I know.

But the above philosophies ARE espoused by IFB pastors that I have met!

Reminds me of the famous George W. bush quote:

“Either you're with us, or you're with the terrorists.”

http://www.youtube.com/watch?v=cpPABLW6F_A

9. Excommunication and shunning

*CC 1445 The words bind and loose mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. **Reconciliation with the Church is inseparable from reconciliation with God.***

But what if “the church” is wrong!?

*CC 1463 Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which **absolution consequently cannot be granted**, according to canon law, **except by the Pope**, the bishop of the place or priests authorized by them. In danger of death any priest, even if deprived of faculties for hearing confessions, can absolve from every sin and excommunication.*

*BC 169c. How does a baptized person separate himself from full incorporation in the Mystical Body by heresy? A baptized person separates himself from full incorporation in the Mystical Body by heresy when **he openly rejects or doubts some doctrine proposed by the Catholic Church as a truth of divine-Catholic faith, though still professing himself a Christian.***

*BC 169e. When does a baptized person separate himself from full incorporation in the Mystical Body by schism? A baptized person separates himself from full incorporation in the Mystical Body by schism when **he openly refuses obedience to the lawful authorities of the Church, particularly to the Pope.***

*BC 206. Why does a Catholic sin against faith by taking part in non-Catholic worship. A Catholic sins against faith by taking part in non-Catholic worship when **he intends to identify himself with a religion he knows is defective.***

But what does the Bible say?

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

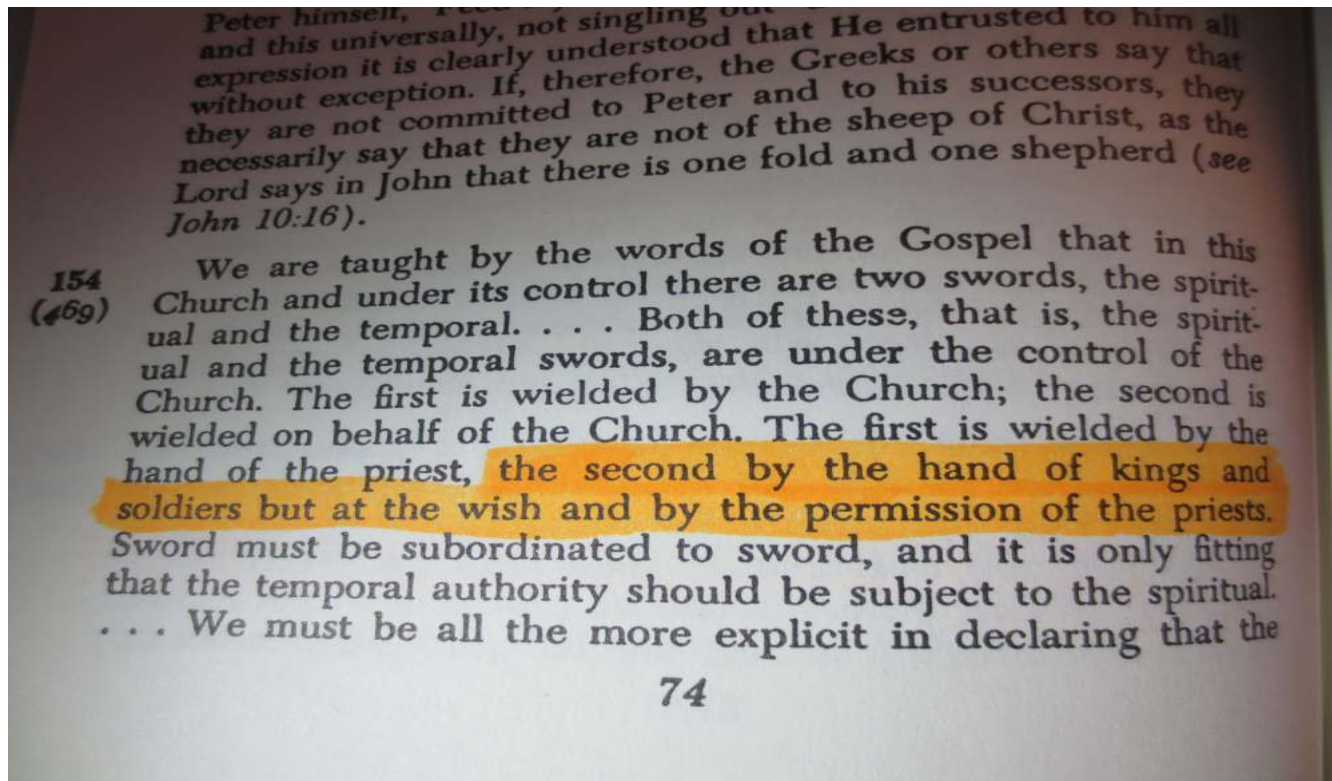
2 Thessalonians 3:15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Why do some Baptists act like Catholics and excommunicate their brethren for simply leaving their “church” over doctrinal issues?

“And at the same time I condemn, reject, and anathematize everything that is contrary to those propositions, and all heresies without exception that have been condemned, rejected, and anathematized by the Church.”

(Page 9 of “The Church Teaches: Documents of the Church in English Translation” By Jesuit Fathers of St. Mary's College.)

10. Integration of church and state/military goals/Republicanism



(Page 74 of “The Church Teaches: Documents of the Church in English Translation” By Jesuit Fathers of St. Mary's College.)

Do you realize what you are reading!?!

Revelation 17:18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

What does this have to do with Independent Fundamental Baptist Churches?

Many support the phoney “war on terror”!

Many supported Skull and Bonesmen George W. Bush!

Many preach that Ronald Reagan was great while ignoring his criminal connections!

Many continue to say “God bless America” even when they KNOW how wicked this nation is!

Many Baptists cheer on Catholics like Bill O Reilly and Sean Hannity!

Where was any of this practiced in the New Testament?

What is the conclusion of the matter?

It is a FACT that many IFB practices come from Catholicism and NOT from the King James Bible!

1 Corinthians 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

1 Corinthians 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

The “harlot” is Catholicism and the IFB system has become just one more of her daughters!

Many of the practices in this study are not evil, but Baptists need to be honest and admit where they came from!

The reason I did these two studies was simply to make my brethren THINK and examine their beliefs and practices in the light of scripture.

You may need to abandon your IFB “church” very soon with the coming sodomite persecution!

John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

John 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Philippians 4:8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Philippians 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.