

BAPTISM

Chapter Eleven

Water Baptism in Its Covenantal Connection to the Believer's Responsibilities Regarding the Pastor/Teacher

In I Timothy 3:15, Paul says, “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” This statement follows some very detailed qualifications for the officers of a local church (and their wives). We cannot separate the instruction of this chapter of Scripture from the context of congregational government into which every believer enters upon his water baptism and by formally uniting to a local assembly of believers. Every local church is a “house{hold} of God.” Every local church is an embryonic representation of how believer-priests will govern the Kingdom Age. Just like every *household*, a local church has a God-ordained chain of command within it. A pastor/teacher and the deacons function in the *household of God* like a husband and wife function together in a family in relationship to their children. If the family unit is dysfunctional regarding the relationship between a husband, wife, and their children, we can never expect them to do any better as leaders of *the household of God*.

¹ This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. ² A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ³ Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ⁴ One that ruleth well his own house, having his children in subjection with all gravity; ⁵ (For if a man know not how to rule his own house, how shall he take care of the church of God?) ⁶ Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. ⁷ Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. ⁸ Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; ⁹ Holding the mystery of the faith in a pure conscience. ¹⁰ And let these also first be proved; then let them use the office of a deacon, being *found* blameless. ¹¹ Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. ¹² Let the deacons be the husbands of one wife, ruling their children and their own houses well. ¹³ For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. ¹⁴ These things write I unto thee, hoping to come unto thee

shortly: ¹⁵ But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house {*hold*} of God, which is the church of the living God, the pillar and ground of the truth. ¹⁶ And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (I Timothy 3:1-16).

Water baptism is a New Covenant ordinance that is a decision by a believer that connects him to a commitment to all the New Covenant responsibilities of the priesthood of all believers united together in individual local churches. Therefore, water baptism apart from formally uniting one’s self to a local church, congregational government, concentrated discipleship, and pastoral administration is completely foreign to New Covenant praxis during the Church Age. Each of these local churches has God ordained leadership (Titus 1:5) and a chain-of-command regarding the administration of a local church and its missional purposes. Water baptism as the connecting link to formal membership in a local assembly then also connects that believer to accountability to pastoral administration of his discipleship. The outgrowth of that discipleship should begin to manifest itself in the practice of “the faith” (James 1:22) and consistent involvement in the missional purpose of the local church (Matthew 28:18-20).

“¹⁸ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen” (Matthew 28:18-20).

Insuring that every baptized member of a local assembly is actually engaged in his own discipleship and the missional purpose of the local church as a spiritual organism is a central role of the pastor and other spiritual leaders within a local assembly. Without some form of accountability to the commitment that a person makes in his water baptism, that commitment has no relevant significance and no accountability for spiritual progress. This is perhaps the greatest of all the failures of present local church governance – people refuse to be held accountable. Pastors, in an attempt to retain people, enter into aberrations of *covert discipleship* and *guilt-trips* becoming little more than *motivational speakers*. Rebellious church members refuse to give their professed pastors the authority over their discipleship and refuse to willingly becoming accountable to them for their spiritual growth.

The pastors try to coexist with these rebels in an environment where they live under the constant threat of God's children *running away from home*.

The role of the pastor in a local church is defined by three Greek words in the Bible. Each of these three Greek words refers to the same office, but to different functions, or job descriptions, of that office. The qualifications of I Timothy 3:1-7 must be met before a congregation, through congregational government, acknowledges God's call upon a pastor to minister in the office of a pastor. However, once a local congregation acknowledges God's call upon a pastor, they are to submit to his leadership and to his discipleship in their lives.

The Four Words Used to Describe One Position of Leadership

There are four separate words used in the Scriptures to describe the one office or position of the ministry of Jesus' (the Chief Shepherd's) *Undershepherd*. The emphasis of each of these terms is upon what the *Undershepherds* are called of God to do, not upon the position they hold. If they do not fulfill their obligations in *function* and in *role*, the terms become meaningless. Until the roles of each term are carefully understood by every member of a congregation of believers, there will be much confusion in that local church. Each term defines the function and reveals the intent of how God wants these individuals to be used and viewed within the local church.

Pastor

The word *pastor* is seldom found in the New Testament, yet it is the most common term used to describe the spiritual leader of a local assembly. It is a word that is derived from the word *Shepherd*. It comes from the Greek word *poimaino* (poy-mah'-ee-no) and it refers to the *supervisory aspects* of a guardian or protector (see John 10:11 and I Peter 2:25) as a *Shepherd* over *sheep*. It is also translated by the word "feed" in various Scriptures. This is a metaphorical use of the word as it relates to the teaching ministry of a pastor as he *feeds* the life changing truths of God's Word. This word is translated "shall rule" in Matthew 2:6, Revelation 2:27, 12:5, and 19:15. In many other Scriptures the word is used regarding *feeding* (John 21:16, Acts. 20:28, I Corinthians 9:7, I Peter 5:2, Jude 1:12, and Revelation 7:17). When Peter says, "feed the flock" (I Peter 5:2), he is describing the role of *pastoral care*. The word *poimaino* (poy-mah'-ee-no) has more to do with describing what the *function* of the "elder" is (I Peter 5:1) than with a position.

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: 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; ³ Neither as being lords over *God's* heritage, but being ensamples to the flock. ⁴ And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:1-4).

The pastor, as the "shepherd," carries an obviously very rich metaphorical meaning. We certainly see the metaphor used to describe the Lord Jesus in the very familiar Psalm 23. As Psalm 23 describes the Shepherding ministry of the Lord Jesus and His sheep, the metaphor is also transferred to the role of the *Undershepherd* as an ongoing extension of the ministry of Christ through His gifted men given to local churches in the pastor/teachers (Ephesians 4:11).

Teacher

This is the Greek word *didaskalos* (did-as'-kal-os). It is used in conjunction with pastoral ministry and usually in conjunction with the word *preaching*. Teaching was what Christ admonished Peter to do when He said to him "feed my sheep." It has been said that teaching *aims at the head*, while preaching is teaching *aimed at the heart*. When a person is water baptized, his commitment in water baptism unites him with the missional purpose of that local church. He also unites to the God-called pastor/teacher of that local church and becomes accountable to learn and live the teachings of God's Word as directed by the pastor/teacher. Just as Jesus commands the pastor/teacher to "feed" His "sheep," the "sheep" are expected to receive that teaching and begin to assimilate it into living.

¹⁵ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. ¹⁶ He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. ¹⁷ He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. ¹⁸ Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. ¹⁹ This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me" (John 21:15-19).

Didaskalos (did-as'-kal-os) is used in the sense of *discipleship by teaching* people the Word of God in order for them to grow spiritually (see Matthew 28:20). The ministry of the pastor/teacher is to teach the Word of God. That means he is to teach, explain, expound, expose, and apply the Word of God so the “sheep” can readily assimilate it into their own lives. This ministry of the pastor/teacher prepares the baptized disciple to “do the work of the ministry” and begin to replicate that ministry in the lives of his family, neighbors, and friends. This creates a local church actively engaging their culture with the Gospel of Jesus Christ.

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

The method that God ordained for this *teaching* ministry was *preaching* (see I Corinthians 1:21). Because of this, the *teacher* also came to be known as a *preacher* (*kerux*, kay'-roox; see Romans 1:15-16; 10:14-15; and I Timothy 2:7).

Bishop

This is the “overseer” ministry of the pastor (see I Peter 5:2). This is the Greek word *episkope* (ep-is-kop-ay'). It denotes the *function* of a pastor as an *overseer* and refers to the administration of the local church. It does not denote a separate position beyond or above the position/function of the pastor. In Paul’s instruction to the elders at Ephesus, he refers to their function as *overseers*.

“¹⁷ And from Miletus he sent to Ephesus, and called the elders of the church. ¹⁸ And when they were come to him, he said unto them, . . . ²⁵ And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. ²⁶ Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. ²⁷ For I have not shunned to declare unto you all the counsel of God. ²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:17-18 & 25-28).

Therefore, the office of the pastor includes the function of *overseership*. Accordingly, the pastor/elder is also referred to as the bishop. These are not separate offices, but different *functions* of the same office.

“¹ This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. ² A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ³ Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ⁴ One that ruleth well his own house, having his children in subjection with all gravity; ⁵ (For if a man know not how to rule his own house, how shall he take care of the church of God?) ⁶ Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. ⁷ Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil” (I Timothy 3:1-7, see also Philipians 1:1).

This *oversheership* of the pastor is what is meant by the term “rule over you” in Hebrews 13:7 and 17. It is extremely important that the pastor be allowed freedom in this position in that God will hold him accountable for any failures of obedience in the local church that he administrates (13:17).

In some churches, deacons become co-administrators with the pastor(s). This is foreign to both the Scriptures and New Testament practice. As the administrator or *overseer* of the Local Church, the pastor oversees every ministry of the local church. He does not do all the work. He *oversees* it all, co-ordinates it all, and makes sure it stays true to the Word of God and *on track* for Christ.

Elder

The word “elder” comes from the Greek word *presbuteros* (pres-boo'-ter-os). It refers to an individual with *mature spiritual experience* and the ability to apply the Word of God with wisdom. It is not a position separate from the position of the pastor, but describes a central qualification of a pastor (see I Timothy 3:1-7 above) regarding spiritual maturity and well developed self-discipline. Therefore, in the use of the word as the title of a position, it cannot be separated from the central qualification of the pastor regarding spiritual maturity regarding both the *knowledge of* and the *personal application of* the Word of God (see I Peter 5:1, Acts 14:23, 20:17, I Timothy 5:1 and 17, and Titus 1:5-7).

BEGINNING AT THE BEGINNING

A major mistake is commonly made regarding the pastor’s calling. Many local church congregations mistakenly believe that *they* call a pastor. That is not true. God calls a pastor to a local church ministry. A congregation’s vote is not an *election* of a pastor. A congregation’s vote is to *confirm* their belief that God has called a particular pastor to lead them. Congregational Polity is based upon the

presumption that the majority of a congregation will make spiritual decisions as led by the Spirit of God and will *vote the mind of Christ*.

Once God's call upon a pastor is *confirmed* by the vote of a congregation, the leadership (*oversheership*) of that local church is to be *turned over to that pastor's direction*. As he spends some time in a locality, God will reveal to him the direction and changes that need to be made to move that local congregation forward in its spiritual growth and service to the Lord. As long as the pastor is not doing anything unscriptural, to resist him is to resist the Lord. However, it is the congregation's responsibility to insure that he remains Scriptural in his practices. His administration of the local church is to be purely biblical.

“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation” (Hebrews 13:7).

The word “remember” of Hebrews 13:7 sets the tone for God's instruction regarding a congregation's first responsibility to their pastor (Under-shepherd). It is from the Greek word *mnemoneuo* (mney-mon-yoo'-o). “Remember” means to be *constantly aware of this person*. “Remember” means to *continually think of and feel for him*. Interestingly, it is in the imperative mood, which means it expresses a command to the hearer to perform a certain action by the order and authority of the One commanding. Therefore, the word “remember” relates an absolute command of God demanding full obedience. Anything less is sin. Following a Pastor's leadership is an obligatory responsibility that should be given meticulous consideration before choosing not to do so.

“Them which have the rule” is translated from the Greek word *hegeomai* (hayg-eh'-om-ahay). The meaning centers upon the word “rule.” It refers to *leadership* or *overseer authority*; in this case, this *authority* is a divinely appointed one. In the calling of a pastor to a local church, Jesus transposes His *headship* over that congregation to the pastor. This word is in the participle mood, which means it is used as a verbal noun. That means this word defines the pastor's position and authority as God's *overseer* of a local congregation.

I Peter 5:1-4 further defines the role of a pastor as the ruling “elder” in a local church.

“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: 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;³ Neither as being lords over God's heritage, but being ensamples to the flock.⁴ And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:1-4).

In I Peter 5:1, the word "elders" is from the Greek word *presbuteros* (pres-boo'-ter-os). It was a word used of those who, in separate cities, managed public affairs and administrated justice. Among the early Christians, it was used to describe those who presided over local assemblies of believers. The NT uses the terms *bishop*, *elders*, and *presbyters* interchangeably. The term "elder" ascribes mature spiritual experience and wise understanding to an individual. In this context, *what* they are also is *who* they are.

In I Peter 5:2, the words "feed the flock" give us part of God's *job description* for His pastors. The pastor (*poimen*) is God's appointed *guardian* or *protector* over God's local flock. In the Old Testament, the strength of a house was dependent upon the strength of its leader. Jesus is the "Chief Shepherd" (*archipoimen*; ar-khee-poy'-mane). Jesus is the only authority higher than the pastor.

In I Peter 5:2, once a pastor is called to be the *Shepherd* of a local church, he is *commanded* to "take the oversight" of that local congregation. "Oversight" is from the Greek word *episkopeo* (ep-ee-skop-eh'-o). This is the bishopric function of the pastor. The pastor *oversees*, or *administrates*, the church. The pastor oversees every ministry of the church. The pastor does not do all the work. The ruling elder/pastor oversees it all and co-ordinates it all. The ruling elder/pastor makes sure it stays true to the Word and on track for Christ. This individual is culpable to the Lord Jesus for everything he teaches and every decision he makes regarding the administration and ministry of a local church. To take away his authority to make decisions in the local church for which he is culpable is the grossest of abuses against a pastor.

The Error of Presbyterian Government

A local congregation is not administrated by a church "board," a "board of elders," or by a "board of deacons." This argument comes forth through Reformed Ecclesiology in varying degrees. There are numerous arguments for various kinds of elders within what is known as Presbyterian Government. There are *Ruling/Leading Elders*. There are *Teaching Elders*. There are *Lay Elders* who are assigned various stewardship roles. All of these various *Elders* serve together and administrate the local church together through a *Board of Elders*. This is not Congregational Government. This is Representative Government. It may function, but it is unscriptural because it denies the

functionality of the priesthood of all believers. Almost all spiritual decisions under Presbyterian Government are made by a handful of men.

Under Congregational Government, a local church may approve a number of men to serve as their pastors. However, they should always choose one of those pastors to be the Senior Pastor. In this case, the Senior Pastor would be the Bishop of the other pastors as well as the Bishop of the local congregation. In other words, he would direct and administrate the ministry of the other pastors/elders as he administrates all other aspects of a local church's ministry. In the chain of command, all pastors would have authority over the deacons. The deacons have authority over their delegated areas of responsibility. Sunday school teachers and music leaders have authority over their delegated areas of responsibilities. The Senior Pastor has *over rule* administrative authority over every ministry of a local church. The congregation is the only authority greater than the Senior Pastor. Even then, they must function within the parameters of biblical commands.

Presbyterian Government contradicts the biblical pattern of a local church under the direction, administration, and leadership of one *shepherd* or multiplicity of *shepherds* (elders). Although there may be other pastors serving in any local church, there is always the Senior Pastor who ultimately administrates that local church. The pastor is not the church's "hireling" who is supposed to do all of the spiritual work of the church. He is not called of God to do all the praying, or all the yard work, or all the painting, or all soul winning, or all the visitation. He is called to "perfect the saints for the work of the ministry." In other words, he is called of God to train the congregation he leads to do those *all* those things. He should do that training through laboring in "the word and doctrine" (I Timothy 5:17) and by "example" (Philippians 3:17). This all must be done by men who struggle with the same temptations and weaknesses as every other person in a local church. These men are not some half God and half men *super-saints*. They are flesh and blood just like every person in the pew. They are prone to hurt, bleed, cry, and *break* just like everyone else. These men are God's gifts to you. Treat them well!

¹¹ And he gave {*as gifts*} some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 5:4-11-12).

According to I Peter 5:2, the pastor's ministry should not be "by constraint." It is not something a man should be forced into, or compelled by another person to do. It is not a *vocational choice*. It is a calling of God. Therefore it must be done willing and voluntarily. Every congregation needs to be

regularly reminded that their pastor is there because God has *compelled* him to be there. Once he is fully persuaded in his mind that this is God's will for him, he cannot leave that position regardless of how poorly he is treated, how carelessly he is compensated, or how miserably his people follow his leadership.

A pastor does not serve a congregation “for filthy lucre’s sake.” He is not in the pastorate merely for material gain or for power and position. That often means that congregations do not take adequate financial care of their pastor. A congregation should never ask a pastor to make more sacrifices than they are willing to make.

Clearly, there is an established pattern in the New Testament books revealing that each local church was to have at least one pastor/teacher/elder/bishop who was to administrate and shepherd the members of that unique local “body.” Clearly, the formal membership of each local church had common parameters that defined their uniting as a “flock.” Clearly, the pastor/teacher had specific duties regarding his ministry to each member within the “flock.” Clearly, each formal member of the “flock” has moral responsibilities to follow the leadership of the men God ordained to teach them, counsel them, and direct them in their own individual ministries through the local assembly. In other words, individual members could not just do whatever they wanted to do in any way they wanted to do it. They needed to be prepared through teaching and become accountable to their pastor in what they wanted to do both in the local assembly and in their external outreach ministries.

“¹¹ Wherefore comfort yourselves together, and edify one another, even as also ye do. ¹² And we beseech you, brethren, to know {*meaning to look upon in order to perceive*} them which labour among you, and are over you {*above you in rank or in the chain of command*} in the Lord, and admonish you {*guide, caution, or gently reprove*}; ¹³ And to esteem them {*love them personally - respect and follow their authority*} very highly in love for their work’s sake. And be at peace among yourselves” (I Thessalonians 5:11-13).

Hebrews 13:17 says, “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.” Here we see that pastors will give account to God for what they teach the *sheep* under their care and how they lead those *sheep* and protect those sheep against doctrinal error and spiritual attacks. The pastors are commanded to not be “lords over *God’s* heritage, but being ensamples to the flock” (I Peter 5:3). They will be accountable to God for this as well. It is unreasonable and unfair to ask a man to *shepherd* your life and soul without formally joining the *flock* God has called him to *shepherd*.

How can he be accountable for you if you are not willing to become accountable to his leadership? A man of God certainly is a pastor if God has called him to that ministry. However, he is not YOUR pastor until you formally unite with the *flock* he is called to *shepherd*.

When you have another family and their children visit you home, do you parent their children? Do you want these visiting children to call you *dad*? Of course you would not want either of those things. You parent the children that are directly submitted to you and are formally united with your family. They are the only children you allow to call you *dad*. In the “household of God,” the pastor can’t be expected to *shepherd* every *sheep* that comes wandering aimlessly into the *flock*. A good *shepherd* realizes that is not one of his *sheep* and will try to either purchase that *sheep* or help it find a *flock* to which it can unite. The *sheep* has to make a formal choice to become accountable to the *shepherd*. A *sheep* unwilling to make that commitment really has no *shepherd*. Simply put, before a *sheep* can call a certain pastor his *shepherd*, he must officially choose the *flock* to which he wants to unite and submit to the *shepherd* and the congregational government of the *flock*. Until that point in time, he is a *sheep* that is wandering astray even though he may regularly graze with a certain *flock*.

“³⁵ And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. ³⁶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. ³⁷ Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; ³⁸ Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matthew 9:35-38).

Many men have left the ministry because the *sheep* will not follow the *shepherd*. It is almost as if following the leadership of God’s ordained pastor is some kind of new teaching. It is not! It is ancient. Yes, there are those pastors who have abused their positions and *lorded* when they should have been *leading*. Congregational government should correct them or remove them because these men disqualify themselves. These *sheep abusers* are no justification for treating all other pastors with mistrust and they are certainly no excuse for failing formally to unite with another flock that has a godly pastor. That kind of practice is just unjust.

Just as the pastor will give account to God for how he *shepherds* the *sheep*, the *sheep* will give account to God for their submission to the *shepherd’s* teaching. I knew this when I was sitting in the pew. I can tell when a *sheep* understands this

when they are sitting in the pew listening to preaching. The person that understands this, and who fears the Lord the way he should, listens intently and on purpose. He knows if the pastor teaches something and he does not *take it home* with him, he is going to answer to God for his carelessness. If the pastor offers him good counsel that he rejects, he knows he is going to answer to God for his carelessness. The man who understands his accountability for his pastor's leadership is going to weigh those kinds of decision very carefully and give the pastor the benefit of any doubt.