

I Am A Baptist Because Jesus Built A Baptist Church

God prepared a Baptist preacher, John the Baptist, to teach and baptize believers. Jesus endorsed the message and baptism of this first Baptist.

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,... 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him... 15 And Jesus answered and said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Jesus established His first church during the days of His personal ministry. Jesus promised that His kind of baptizing church would continue through out history, referred to as Baptist church perpetuity. Jesus commissioned and authorized His type of church to teach and baptize in His power. Since founded by Jesus, the Lord's kind of Baptist churches have existed through out all history.

Matthew 16:18 And I [Jesus] say also unto thee, That thou art Peter [petros, small rock], and upon this rock [petra, large rock] I will build my church; and the gates of hell shall not prevail against it... 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them... 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. Acts 16:5 And so were the churches established in the faith, and increased in number daily.

Jesus baptized the first church in the Holy Spirit and publically displayed His approval of their worship and service on the Day of Pentecost. This baptism and accompanying miracles was repeated to authorize missions to the Gentiles.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 4 And they were all filled with the Holy Ghost... 11:15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

The Lord's first church was comprised of believers who had been taught and baptized by John the Baptist, a preacher sent from God. These first church members were the apostles who were Baptists in belief, practice, and baptism. Mathias, the replacement for Judas, was also Baptist.

1 Corinthians 12:28 And God hath set some in the church, first apostles... Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection... 26 and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Baptism pictures the gospel of Christ as well as the death of the believer to sin and new life in Christ.

1 Corinthians 15:1 Moreover, brethren, I declare unto you the gospel... 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures. Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection... 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Like wise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.

The name Baptist is found 15 times in the New Testament and baptized converts had Baptist beliefs and Baptist baptism.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls... 47 And the Lord added to the church daily such as should be saved.

In New Testament, all churches were Baptist in teachings and baptism, and there was no need for denominational names. These churches were Baptist churches and were identified by the area in which the churches were located. Baptist teachings and Baptist baptism spread and continued except for heresies

spreading like weeds. For example, a few men in Ephesus had false baptism but they thought they had John's baptism. However, they knew nothing of the Holy Spirit whom John preached.

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Acts 19:1... Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus.

Near the end of the first century, God used John the apostle to describe the spiritual decline in five of seven Baptist churches in Asia Minor. Jesus warned the five errant churches that they would cease to be His if their error was not corrected.

Revelation 1:20... the seven candlesticks which thou sawest are the seven churches... 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent... 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

A Biblical Church Is A Baptist Assembly

Biblical churches are local assemblies that are Baptist in teaching and baptism. Each Baptist church is commissioned by Jesus with a mission to evangelize and establish other Baptist churches of like order and faith.

Matthew 28:18 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: Acts 1:8 But ye shall receive

power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. Colossians 2:5 For though I be absent in the flesh, yet am I with you in the spirit, joying and holding your order, and the steadfastness of your faith in Christ.

Each Baptist church is a complete autonomous, indigenous body of Christ with Jesus as her head.

Ephesians 1:22 And hath put all things under his [Jesus'] feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all. Colossians 1:18 And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence.

Each Baptist church is the house of God. A Baptist church is the pillar and ground for preservation of the Bible, God's Truth.

1 Timothy 3:15... that thou mayest know how thou oughtest to have thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

History of Baptist Churches

Through out history, Baptist churches have taught and baptized believers and organized them into new Baptist churches. In this process, Baptists distributed the Bible in copied and translated forms throughout the world. Baptists translated and spread the Bible to people in their own languages.

The Bible has traveled through the centuries on the Royal Highway of the Trail of Blood, the history of Baptist churches. Baptist churches send missionaries to spread the Word of God.

Acts 13:49 And the word of the Lord was published throughout all the region. Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Since Jesus started His first church, Baptists (with various nicknames) have continued throughout the centuries, taking the Word of God wherever they went and establishing churches in the faith. They were called heretics and Anabaptists (Greek,

re-immersers) by Roman and Orthodox Catholics, Protestants, and other man-made churches because they refused to accept baptisms of these false churches. Anabaptist churches used the Bible as the standard for life and baptized all believers who had questionable baptisms.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 16:5 And so were the churches established in the faith, and increased in number daily.

Montanist (meaning mountain people) Baptists of Phrygia (2nd century), led by Montanus and Tertullian, spread throughout Asia Minor.

Novatian Baptists (3rd century), named for their pastor, Novatian (Roman philosopher converted in 250 A.D.), spread throughout the Roman Empire from Armenia to Spain, and into the great cities of Constantinople, Alexandria, Carthage, and Rome. They were numerous in Phrygia where Montanists joined them.

Donatist Baptists of North Africa (4th-7th centuries), named for their pastor, Donatus, spread throughout North Africa in an area 2000 miles long (Egypt to the Atlantic) by 300 miles wide (Mediterranean Sea to the desert).

Paulician Baptists of Armenia (7th-12th centuries) were known for their love of Paul's Epistles. Their pastor, Silvanus, called his followers Pauline congregations.

Albigense Baptists of Albi, France (11th-13th centuries), in the Pyrenees Mountains were evangelized by the Paulicians of Asia. They spread throughout France and Italy.

Paterine Baptists, also called Cathari (Latin, catharoi meaning pure ones), flourished in Italy, France and more especially in the South of France (11th-13th centuries). They were evangelized by the Paulicians of Asia. Paterine Baptists took in the daughters of indigent noble men and educated them in the Scriptures.

Petrobrussian Baptists of Southern France (12th century) were named for their pastor, Peter de Bruys, who was succeeded by Henry of Lusanne, Italy, and eventually became known as Henricians. These Baptists spread to Switzerland with the Word of God.

Arnoldist Baptists of Italy (12th century) were named for their pastor, Arnold of Brescia, great teacher of soul-liberty who was martyred for the faith. They evangelized Switzerland.

Waldense or Vaudois (varied spellings from the Latin vallis meaning dwellers in valleys) Baptists of Switzerland and of the Alpine (Alps) of the Piedmont region of Italy (12th-13th centuries) were led by Peter Waldo. Waldensian Baptists taught that the Holy Scriptures are the highest standard of judgment, the only authoritative rule of faith.

Waldense Baptists spread themselves and their teachings all over Europe and England in the 12th century A.D. Their spiritual descendants in the 14th century became teachers of Wickliffe and his followers. Over half the people of England who followed Wickliffe's teaching became Baptists.

Anabaptists of the Reformation Period in Europe and England (16th-17th centuries) taught that the Scriptures are the only authority in matters of faith and practice.

[Anabaptists] sent forth a multitude of missionaries so that Melancthos could say that they went where no evangelical, Lutheran and Zwinglian, had penetrated... For a hundred years Switzerland was drained of her sturdy sons, who in great numbers braved the loss of their goods and the long journey through hostile territory and the price set upon their heads by the Bavarian dukes in order to reach Moravia, where they might enjoy some little freedom to worship God. From Moravia, they sent out missionaries in scores to all parts of Germany, Tyrol and Switzerland, to Hungary, Silesia and Poland, who took their lives in their hands that they might preach the word of their Redeemer and raise up churches to his praise... [Anabaptists] were the most determined colporteurs and missionaries throughout Europe. The only reference I have found to any heathen land I have given in Armitage, where the persecuted flock think of settling in America among "the red Jews Columbus has just discovered." This was in 1524... (Jarrell's Baptist Church Perpetuity, p. 189-190).

Welsh Baptists of Wales claim continuous existence from apostolic times to the present.

They would have order and no confusion—the word of God their only rule.. The Olchon Baptists must

have been a separate people, maintaining the order of the New Testament in every generation from the year 63 to the present time (Davis' History of Welsh Baptists, p. 19)

Baptists immigrated to America to spread the missionary Gospel of Christ and organize new Baptist churches, and to teach God's Word to the people. Baptist churches continue to send missionaries throughout the world giving the Bible to the people in their own languages.

What You Believe Does Make A Difference!

All truth is God's truth. God's Word, the Bible, is the complete written revelation of truth which sanctifies (sets apart unto holiness) the soul. *John 17:17 Sanctify them through thy truth: thy word is truth.*

Any teaching or doctrine contrary to the Bible is heresy. All heresies are sinful because they violate the truth of God's Word. Any error will damn eternally unless atoned by the blood of Christ. *Lev. 5:18...the priest shall*



make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be for given him. Heb. 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands... 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.. 10:10 We are sanctified through the offering of the body of Jesus Christ once for all.

It matters what you believe! Sincerity is no substitute for the truth. Remember the

prophet who was deceived by his friend into disobeying God. The prophet lost his life for sincerely believing a lie! *1 Kings 13:17 For it was said to me [the good prophet] by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. 18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. 19 So he went back with him, and did eat bread in his house, and drank water...13:26 It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the*



word of the LORD, which he spake unto him.

Every heresy is contrary to the truth, yet some heresies are more harmful than others because some truths are more vital than others. No truth is non-essential, but some truth is non-vital. By comparison, my eyes and legs and arms are essential for my complete usefulness, but they are not vital. I have broken some of my appendages and my eyes are deteriorating with age. I know that I can live without them. Like wise, all truth is essential to the complete unity, peace, prosperity and well being of God's people and to their reward hereafter; but all truth is not vital. A Christian may not know and obey all truth but he is accountable for all truth. The Lord requires 080498

His churches to teach *ALL TRUTH*.

Matt. 28:20 Teaching them to observe all things what so ever I have commanded you: and, lo, I am with you al way, even unto the end of the world. Amen. 2 Co rin thi ans 5:10 For we must all appear be fore the judg ment seat of Christ; that ev ery one may re ceive the things done in his body, ac cord ing to that he hath done, whether it be good or bad.

People may be wrong on baptism, the Lord's Supper, church membership and many other truths and still be saved, if they have been washed and made white in the blood of the Lamb. How ever, all her e sies are harm ful; but those that sub vert vi tal truths are damning. As Baptists who uphold the truth, we can help other believers avoid problems and even death by turning (converting) them from sinful disbelief of the truth. Helping other Chris tians obey the truth will stop them from committing a multitude of sins.

James 5:19 Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sin ner from the er ror of his way shall save a soul from death, and shall hide a mul ti tude of sins.

A Baptist Answers A Protestant

1. Why are you a Baptist? Because Jesus Christ and all His apos tles were Bap tists, for they were all baptized by the first Baptist preacher.

2. *Where do you find Scriptural authority for wearing the name Baptist?*

Matt. 3:1 In those days came John the Bap tist, preaching in the wilderness of Judaea.

God calls the preacher He sent to prepare the ma te rial out of which His Son was to or ganize His church, a Baptist. The only bap tism that ever came from heaven; that God the Fa ther ever sanc tioned by au di ble voice; that the Holy Spirit ever approved by a vis i ble manifestation of His presence; that the Lord Jesus, King of Glory, ever submitted

to, was Baptist baptism. All other baptisms came from men. No man has fol lowed Christ in baptism, until like his Lord, he has been baptized by a Baptist preacher with correct church authority.

If Jesus had been baptized to induct Him into the priest hood, it would have been done by a Jewish priest, not a Baptist preacher. The very fact that God sent John to baptize shows that it was some thing new and not a con tin u a tion of an Old Tes ta ment rite or cer e mony.

3. "Can you give chapter and verse?" Yes. "*In those days came John the Baptist, preaching in the wilderness of Judaea*" (Matt. 3:1) God calls the man who baptized Jesus a Baptist. If the Lord Jesus walked sixty miles to get a man whom His Father called a Baptist to baptize Him, that name ought to be good enough for any fol lower of His.

4. "Are the disciples of Christ ever called Baptists in the New Testa ment?" No. They are simply called churches without any distinguishing name, as all churches then were of one faith and needed no name except the church of Jerusalem or Antioch or Corinth or the churches of Judaea or of Galatia or of Asia. But let the reader bear in mind, too, that no New Testa ment church is ever called a Christian church; that the name Baptist came from God, while the name Christian

came from the heathen; and that the name Baptist was first used in Judaea, during the personal ministry of our Lord, of His forerunner, while the name Christian originated ten or twelve years after the death of our Lord at the heathen city Antioch.

5. "If so, where?" Nowhere. They are called disciples or believers or brethren or saints or sheep by the Mas ter and the Apostles.

6. "Is it necessary to be a Baptist in order to be saved?" No. Jesus saves, not the church. The blood of Jesus washes away the stains of sin, not bap tism: "*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin*" (1 Jno. 1:7). Men become chil dren of God by faith in Christ: "*For ye are all the children of God by faith in Christ Jesus*" (Gal. 3:26); "*But as many as re ceived him, to them gave he power to become the sons of God, even to them that be lieve on his name*" (Jno. 1:12); not by the natural birth: "*That is, They which are the children of the flesh, these are not the children of God: but the children of the prom ise are counted for the seed*" (Rom. 9:8); "*Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*" (Jno. 1:13); nor by obedience: "*For as by one man's disobedience many were made*

sinner, so by the obedience of one shall many be made righ teous" (Rom. 5:19), nor by works: "*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*" (Rom. 4:5); nor by joining the church: "*Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved*" (Acts 2 :47). Men are born into the family of God by the new birth, but men are not born into the church. Luke says the Lord added to the church daily "*Praising God, and having fa vour with all the peo ple. And the Lord added to the church daily such as should be saved*" (Acts 2:47). Salvation first, then baptism and church-membership.

7. "If so, which kind of a Baptist, there are about a dozen different Bap tist denominations?" No kind at all. A sinner is saved by the blood of Jesus before and without baptism, if saved at all. In Exodus 12:13-28: "*And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to de stroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days*

shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and

strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.” The blood was applied in Egypt; they were not baptized until three days after at the Red Sea. “And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left” (Exodus 14 :22);

“And were all baptized unto Moses in the cloud and in the sea” (1 Cor. 10:2). In Rom. 4:1-25: “What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. O How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised;

that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief;

but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.”, Paul shows that Abraham and David were justified by faith without works; and that Abraham’s faith in a crucified and resurrected Christ was the same faith that we have to day. You ask how could Abraham’s faith be in a crucified and resurrected Christ centuries before His birth? In Rom. 4:17: *“(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were”* Paul talks on that very question.

8. “Does believing and obeying the gospel make one a Baptist or simply a Christian?” Believing in Christ makes him a disciple or Christian; obeying God’s command to be baptized God’s way makes him a Baptist.

9. “Can a man be saved without being a Christian?” Millions were saved from Abel’s day on down who are

never called Christians. Yet they believed in Christ and in that sense were Christians. No man can be saved without believing in Christ, but millions of Baptists, Methodists, Presbyterians and others, will be in heaven who never wore the name Christian.

10. “Can he be a Christian without becoming a Baptist?” Yes, he can be a Christian without belonging to any church. All children of God are Christians whether they ever belong to any church or not. We believe there are Methodist Christians, Campbellite Christians, and lots of other Christians who are not Baptists and never will be. But they are some of the kind that Paul says will be saved yet so as by fire in 1 Cor. 3:10-15: *“According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he*

shall suffer loss: but he himself shall be saved; yet so as by fire.”

11. “Do the same steps that make one a Christian make him a Baptist, too?” No. Repentance and faith make him a Christian; but it takes New Testament baptism to make him a Baptist.

12. “If the gospel only makes Christians, does it not require more than the gospel to make Baptists?” The Gospel only does not make Christians. Paul said: *“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake”* (I Thess. 1:5). It takes the Gospel and the Holy Spirit to make a man a Christian. It takes a Baptist preacher and a New Testament church with correct authority to make him a Baptist.

13. “If a person can be saved and become a Christian without ‘joining’ the Baptist church, is it not unnecessary, a useless institution?” No. A man may be born and live, as a savage used to do, without clothes all his life, but that does not prove that clothes are an unnecessary or useless thing. A man may live without hand or foot or eye or ear, but that does not prove that these are useless adjuncts to man’s anatomy. Baptist churches are the most important institutions in this world; for without them the truth

would fall to the ground, as they are the pillar and ground of truth: *“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”* (1 Tim. 3:15). Baptist churches, useless institutions? Nay, verily. They are the pillar and ground of the once delivered faith. They are the custodians of the ordinances: *“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you”* (1 Cor. 11:2). They are the only institutions that are divine on this earth. Without them Matt. 16:18 *“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it”* has failed of fulfillment. Baptist churches are the only institutions on this earth of which the Lord Jesus is Head and who carry out his last commission as He gave it. *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen”* (Matt. 28:19-20). Baptist churches do not save anybody; but Baptist churches are the only churches on this earth that receive no one but the saved

into their membership. Baptist churches will not take anyone to heaven, but a failure to belong to a Baptist church will cause many saved people to be *“called the least in the kingdom of heaven.”* (Matt:5:19) when they get there, because of their willful disobedience to the plain commands of their Lord. Alexander Campbell said in his debate with McCalla: “From the Apostolic age to the present time, the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced.” If Mr. Campbell told the truth, then this world would be without New Testament baptism and New Testament churches, if it were not for the Baptists. Mr. Campbell was not a Baptist when he used those words.

14. “And if no reference to the Baptist church can be found in the New Testament, is it not an unscriptural institution without Bible authority for its existence?” Wrong again, Beloved. There were no other churches in New Testament days but Baptist churches. A. Campbell well and truly said: “The church at Jerusalem was a Baptist church; the church at Samaria was a Baptist church.”

15. “Is not the Baptist church a human organization deriving its name from, and built upon, the ordinance of

baptism?” No. The name Baptist came from heaven, for God called John a Baptist. Baptist churches are built upon the one true and tried foundation. Jesus Christ, that the gates of hell cannot shake. *“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it”* (Matt. 16:18).

16. “How then can it be the ‘household of God’ or church of the New Testament, which is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone?” Easily. Baptist alone claim Jesus Christ as the Founder and Head of their churches. All others have human heads and human founders. Baptists alone demand that every one received into their fellowship shall acknowledge the Lordship of Jesus and that He is Head over all things to His churches today. Campbellites have ruling elders usurping the Headship of Christ; and invest their ministry with episcopal authority in receiving members, thereby destroying the democracy and brotherhood of their members. Baptist only acknowledge the headship of Christ in all things.

17. “If John the Baptist founded the Baptist church, are not Baptists the disciples of John, instead of Christ?” No, indeed. John did not found any-

thing. He only prepared the material out of which the Lord Jesus built His own church. No Baptist contends that John founded a church. Jesus did that Himself.

18. “As Baptists claim to take the Bible as their rule of faith and practice, why do they persist in such unscriptural teaching and practice as the following:

(1). “Exhort sinners to the mourners’ bench to get religion?” Most of them don’t do it. Those who do, do so for the same reason that Philip joined himself to the chariot of the Ethiopian Eunuch, namely, to instruct or teach the sinner how to be saved.

(2). “Declare feelings to be the evidence of sins for given?” Because God says so. God says we know we have passed from death unto life because we love. Love is more than feeling, but love has “feelings”; and the man who loves, feels it. We believe in a salvation that is better felt than told, too. The child of God can feel a peace that “passeth understanding” a “joy unspeakable,” and a “love that passeth knowledge,” but he can’t tell the height nor depth nor length nor breadth of any of these experiences. We are sure we know some Campbellites, who have the same kind of salvation we have, namely, one they can feel; and we are awfully sorry for the rest of them, who have n’t

got that kind.

(3). “Insist that we are justified by faith alone, that baptism has nothing to do with remission of sins, that it in no wise concerns our salvation ?” Right there our good Campbellite friend gets down to the milk in the coconut. Baptists teach that we are saved before and without baptism; while Campbellites teach no baptism, no salvation. This man is honest enough to teach old fashioned Campbellism, which some of them now try to deny. Baptists don’t connect baptism with the procuring or appropriating or the assurance of salvation as do real Campbellites, because to do so would make salvation or the new birth to depend on “the will of the flesh” (i. e. the will of the man himself) and the “will of man” (i. e. the will of the baptizer), when in John 1:13: *“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”* Jesus Christ says plainly that the new birth is neither of the will of the flesh nor of the will of man. We don’t connect baptism with salvation because the one book in the New Testament written to sinners, the Gospel of John, does not mention baptism in connection with the instruction given by Jesus Christ to any inquirer. It does mention faith every time. Baptists do not connect baptism with salvation because they believe that salvation de-

pendents wholly upon the finished work of Christ which does not need to be plussed by any sacrament of church or priest. As H. T. Anderson well said "Baptism for the remissions of sins is essentially Romish." Baptists wear none of the togery or tinsel of Rome. Campbellites get their church salvation, baptismal regeneration, baptism for (in order to) the remission of sins, their teachings that baptism and communion are sacraments that confer grace on those who receive them, their weekly communion and their one man reception of members from the Roman Catholic church, not from the Bible.

(4). "Invite people to join the Baptist Church?" For the same reason that Paul attempted to join the church at Jerusalem, namely because they can't get in the Church of Christ without joining it. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26).

(5). "Call the church together to hear people relate their experience and then vote as to whether or not they are fit subjects for baptism?" Because the apostles so practiced. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47). Because Paul taught the

churches to do so. "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom.14:1) and "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (II Cor. 2:6-8). And also because Baptist churches are pure democracies and the only way to ascertain the will of a democracy is by a vote. Monarchies, oligarchies, plutocracies, bureaucracies and aristocracies can settle things by ruling elders or a bishop or a pastoral boss, but democracies let the people vote to settle things.

(6). "Baptize into Baptist church." Because Paul said: "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" (1 Cor. 12:13). The church at Corinth was a body of Christ: "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). Every local Baptist church on earth today is a body of Christ. He has no other kind on this earth today. We baptize people into Baptist churches because God told us to do so.

(7). "Close communion, etc., etc.?" We teach close communion, etc., whatever etc. includes, because the Scriptures so teach. A Campbell said open communion is both unreasonable and unscriptural. So said J. W. McGarvey and all other Campbellites of recognized scholarship. "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper" (1 Cor. 11:18-20) shows conclusively that if there are sects or divisions or heresies present at the Lord's table you can't eat the Lord's supper. It is no longer the Lord's table but the table of men or of demons. God's alternative is close communion or none at all.

19. "Where in the New Testament do you find authority for these things?" All Scripture references bearing on doctrine, polity or ordinances of the New Testament churches plainly teach that the once delivered faith is the faith now taught and practiced by the Baptists. Given an open Bible and an open mind and a new heart and a Baptist will be the sure result.

20. "Baptists are unscriptural in name, doctrine and practice, why be a

Baptist?" Wrong again, neighbor. I am a Baptist because they are scriptural in origin, name, doctrine, faith and practice. The first New Testament preacher, John the Baptist, was a Baptist preacher. The material out of which Jesus Christ organized His church was prepared by this Baptist preacher and was therefore Baptist material. The church organized by Jesus Christ out of the material was the Baptist Church. The only time all three persons of the Godhead ever manifested their presence on earth was at a Baptist baptism. Mat 3:16,17: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." No man could be one of the twelve except one who was baptized by the first Baptist preacher. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1:21-22).

The only churches that have stood for the promise in Matt. 16:18 to this good hour have been Baptist

churches. *“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”* to this good hour have been Baptist churches. As Ypeij and Dermout, who were not Baptists, well said: “Baptists may be considered as the only Christian community which has stood since the apostles, and, as a Christian society, has preserved pure the doctrine of the Gospel through all ages.” I am a Baptist because the New Testament is a Baptist Book written by Baptists, for Baptist and to Baptists: and put in the hands of an open-minded inquirer it will make a Baptist out of him. I am a Baptist because the great commission is a Baptist document. It puts the emphasis or accent where none but Baptists put it, namely, on making men disciples or Christians before baptism. Then it commands all Christians to be baptized as Christ Himself was, namely, by a Baptist preacher. And finally, in contradistinction to modern Unionists and Fundamentalists, it commands all those who love the Lord to obey Him in all things, the non essentials, as well as the essentials.

I am a Baptist because Baptist churches are the only ones that come up to the following tests of the New Testament churches, namely they were founded by the Lord Jesus Him-

self; have had an unbroken perpetuity and a wilderness history; Christ the only Lawgiver, Head and Lord; doctrinal conformity to the New Testament model; missionary activities, and have been the sect everywhere spoken against for 1900 years.

With “meekness and fear,” and yet with cordial good will and sincere regard for all with whom we differ, we have given an answer to the questions asked as to the once delivered faith. If God should use it to bring one honest inquirer to the unity of faith and the fitly joining of such an one to a body of Christ or for the establishing in the faith of some who are already in such a body, we shall be greatly rejoiced; for as John said: *“I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father”* (II John 1:4).