

THE BAPTIST CHURCH

John Smyth and Thomas Helwys founded the first Baptist church at Amsterdam in 1609. John Smyth "baptized" himself by sprinkling, not being satisfied with his infant baptism. In 1611 or 1612, he led a small group of Christians in England in establishing the first Baptist church at Spitalsfield {Spilsbury}, near London. As numbers grew, English Baptists came to be divided between General Baptists and Particular Baptists. The General Baptists believed that the spiritual benefits of the death of Jesus applied potentially to all people; the Particular Baptists believed, with the Calvinists, that those benefits applied only to the elect (i.e. Predestination). In 1633 the Particular Baptists were organized and began to practice immersion in 1641. They were nicknamed "Ana-baptists" or "Canta-baptists". Eventually these two groups united in the 19th century. From their base in England, Baptists have grown to number more than 1 million members in Europe.

It was in America, however, that Baptists experienced their greatest growth. Roger Williams founded the first Baptist church in America at Providence, Rhode Island, in 1639. These Baptists subscribe to the Philadelphia Confession of Faith, accepted by the Philadelphia Baptist Association on September 22, 1742. Now, some divisions subscribe to the New Hampshire Confession of Faith, written by J. Newton Brown in 1833. The Philadelphia Confession strongly follows the teachings of John Calvin (the man behind the Presbyterian Church) while the New Hampshire Confession is only mildly Calvinistic! The Baptist Catechism (or Keach's Catechism) on page x. of the introduction refers to Calvin's Institutes of the Christian Religion as the basis of its writing. This leaves no doubt that the basic tenets of Baptist doctrine are based on the writing of one man, John Calvin. About the same time, John Clarke established a Baptist congregation at Newport, Rhode Island. Frequently the subject of bitter persecution, the denomination at first grew slowly, but Baptist growth accelerated in the 18th century largely as a result of the movement known as the Great Awakening. Later in the same century, the Baptists ardently supported the American Revolution and thus became more popular. In the 19th century the Baptists, like most other Protestant denominations, split over the issue of slavery. This led to the formation of the Southern Baptist Convention in 1845. In 1907 the Northern Baptists drew together their various educational and missionary societies to form the Northern Baptist Convention (now the American Baptist Churches in the U.S.A.).

Today there are about 10 major, and 20 minor divisions of the Baptist Church. The four largest Baptist denominations in the U.S. (with their membership in the early 1980s) are the Southern Baptist Convention (13,191,400); the American Baptist Churches in the U. S.A. (1,316,750); the National Baptist Convention, U.S.A. Inc. (6.3 million); and the National Baptist Convention of America (3.5 million). The remarkable growth of the Southern Baptist Convention (an increase in membership of more than 250 percent between 1940 and 1980) has been accounted for in part by aggressive missionary and revivalistic outreach, zealous preaching, and, in the judgment of some, greater centralization of denominational machinery. The Southern Baptists are more conservative in theology than their northern counterparts. On social issues no single "Baptist" position exists, because of the Baptist belief in religious liberty and local church autonomy. Theologically, the issue of biblical inerrancy remains a concern of many Southern Baptists.

ERRORS EXAMINED

1. The Baptist Church teaches that the church was established on the mountain mentioned in Mark 3, and Matthew 10. {This is the account of the disciples being sent out with miraculous powers on the Limited Commission. }

This position makes the oath of God untrue. Hebrews 6:13, "For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself," In the 18th verse Paul shows that there are two things that are immutable, the promise of God and his oath. {Hebrews 6:19 "This {hope} we have as an anchor of the soul, both sure and steadfast, and which enters the Presence {behind} the veil,"} In 1 Chronicles 17:11,12 there is this promise: "And it shall be, when your days are fulfilled, when you must

go {to be} with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. (12) "He shall build Me a house, and I will establish his throne forever." GOD'S OATH. Psalm 132: 11, "The Lord has sworn {in} truth to David; He will not turn from it: "I will set upon your throne the fruit of your body."

GOD'S PROMISE AND OATH FULFILLED IN ACTS 2:29-33

"Men {and} brethren, let {me} speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. (30) "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, (31) "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. (32) "This Jesus God has raised up, of which we are all witnesses. (33) "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear."

Thus the Apostle Peter says God's oath was fulfilled on Pentecost. One cannot believe the oath of God concerning the establishment of the kingdom or church and believe Baptist doctrine.

2. Baptists teach that Judas Iscariot was a devil from the beginning, and yet they claim that the church was established on the mountain of Mark 3 and Matthew 10, and that Judas was one of the charter members of the church. They accuse the Lord of selecting a devil as one of His apostles, and giving to him the same power in the execution of the limited commission that He gave to the other apostles.

The Bible no where says he was a devil from the beginning, but the Bible does say that he fell by transgression, Acts 1 :25. {"to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place."}

3. Baptist doctrine flatly contradicts the language of Christ in Matthew 16: 18 where Jesus says, "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it." Baptists say it had already been established. Their explanation of this passage is that the phrase, "I will build," means to embellish or enlarge. There is no such form to the original word oikodomeso as used here. This form of the Greek word occurs but three times in the New Testament and each time it means to "found." Mr. Thayer, in answer to an inquiry on this word, said it does not mean to embellish or enlarge, but it means to found. Likewise other recognized authorities corroborate Thayer on this word.

4. Baptists teach that the church was established before Christ became head of the church. Colossians 1:18 & Ephesians 1:19-23 shows that Christ became Head when He ascended and was seated at God's right hand. If the church was established before the cross, as Baptists teach, then they have a body or a church without a head.

5. Baptists teach that the church was established before Christ gave Himself for it. Paul declares that Christ gave Himself for the church, Ephesians 5:25-26. If it was established before His death, as Baptists teach, it was established before Christ gave Himself for it and before He purchased it with His blood. If there was a church before this time it was not the Lord's, for His church was purchased with His blood.

6. It teaches that the church was composed of unconverted people. They teach the church was established during the personal ministry of Christ on the earth. In Matthew 18:3, Jesus speaking to these church members, as Baptists would have us believe, said: "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven." Baptists teach these people were already in the kingdom.

7. By teaching that the church was established during the personal ministry of Christ they have it established under the limited commission. They could not go to the Gentiles nor Samaritans. Read Mark

3:13,14 and Matthew 10:5. Yet under this commission Christ told them to preach the kingdom was at hand.

8. It teaches that the church was established without reconciliation unto God. In Ephesians 2:14-16, Paul tells us that Christ died to make in Himself of two one new man, and that He might reconcile both unto God in one body. If the church was established behind the cross then it was before either Jew or Gentile could be reconciled unto God in the one body which is the church.

9. They teach that the church was established under the law of Moses for The Law was not taken away until Christ nailed it to the cross, Ephesians 2:14-16, Colossians 2:14-17. They thereby make the church of Christ an Old Testament institution instead of a New Testament organization. They become guilty of doing the very thing that the Lord said not to do: They put a new patch on the old garment, and are guilty of pouring new wine into old bottles, Matthew 9:16,17.

10. The Lord never promised to establish any kind of Baptist Church. The Lord only promised to establish His church? Matthew 16:18. The church of Christ was established in Jerusalem, and the Baptist Church was established in Amsterdam. Hence they are wrong on time and place, and the kind that was to be established.

11. Neither the founder nor the head of the New Testament Church was a Baptist in the modern sense. Baptists now teach that one cannot be a Baptist unless baptized by a Baptist preacher. This knocks out John the Baptist for he was not apparently baptized. So John couldn't possibly be a member of the Baptist Church. Since John baptized the Lord, and since John was not a member of the Baptist Church, therefore the Lord is not a member of the Baptist Church; since John baptized the apostles, neither John, Christ, nor the apostles are in the Baptist Church. Should anyone want to be a member of a church that neither the Lord nor the apostles are in?

In the New Testament we read of "John the Baptist," and this means John the only Baptist, Matthew 3:1,2. Since John said of Jesus in John 3:30 "He must increase, but I {must} decrease," it follows scripturally and logically there are no Baptists now by divine authority.

12. The Baptist Church has an unscriptural name. No where within the pages of the Bible can you find a Baptist Church of any kind mentioned.

Why be a member of a church that God's Word knows nothing about? Why not be a member of the church of Christ, the church of the New Testament ? Read Matthew 16:18; Romans 16:16; Acts 20:28; Ephesians 5:25,26.

13. Infrequently, Baptists have adopted creeds to give expression to their faith and to clarify their beliefs, but they have not elevated these to a place of equal or superior authority to the Scriptures. Individual biblical interpretation, in terms of theology, has resulted in a variety of Baptists. They do have the Philadelphia Confession of Faith, Pendleton's Church Manual, and Hiscox's Manual. The church of the Lord is governed by the New Testament which is the perfect law of liberty. (James 1:25)

14. The Baptist Church is unscriptural in Organization. They have one man as the pastor over the church, and sometimes as many as four churches have the same pastor.

The word "pastor" in the singular is not one time used in the New Testament. It is always in the plural, as in Ephesians 4:11. The New Testament Church is governed by a plurality of elders, pastors, bishops, or overseers in each congregation. This is fully set forth in Acts 14:23; 20:17,28; Philippians 1:1, Acts 15:2; 11:30. We can readily see that they are out of step with the divine order for the local church.

15. It uses unscriptural language, such as: "Join the church," "get religion," etc.. Where in all of the Bible can you find the expression, "join the church" or "get religion?" The Lord adds to the church such as

should be saved, Acts 2:47. So you don't join the church of Christ. You obey the gospel and the Lord adds you to the church and that is His church. Religion is not something you get, but something you do, according to James 1:27.

16. It teaches that salvation comes in answer to the prayers of a sinner. They urge the sinner to pray for salvation, and sometimes the radio and television preachers ask the sinner to kneel right down in their living rooms and pray through. There is not one example in all the New Testament where any gospel preacher ever told sinners to act like this. They were told to obey the gospel, not pray through. (Acts 22:16; Acts 10:47,48; Acts 8:12) These all clearly demonstrate this point to be true. On the other hand, the Lord hears not the prayer of sinners, John 9:31. If you turn away your ear from hearing the word of God your prayer is an abomination unto God according to Proverbs 28:9. An alien sinner can't pray to God and expect Him to acknowledge his prayer.

17. It teaches repentance without Christ. Baptists teach that first you believe in God, then repent, and afterwards believe in Christ. This being true, they have repentance without faith in Christ. They teach that because repentance is mentioned before faith in some instances in the Bible that the order of mention is therefore the order of occurrence in the plan of salvation. But they will not adopt the same line of reasoning when they come to such passages as Mark 16:16, and Acts 2:38, and Acts 22:16. If the order of mention is the order of occurrence then baptism is mentioned in each of these citations before salvation or remission of sins. Why will they refuse to take their own line of reasoning when they read these passages? What proves any thing for Baptists proves too much for them as you can readily see.

18. They teach people to confess that they feel like God for Christ's sake has pardoned their sins. They do not confess Christ in this kind of confession, but confess their feelings. The New Testament teaches that we must confess Christ, and that this confession is unto salvation. (Matthew 10:32; Acts 8:37; Romans 10:9,10)

19. The Baptists vote on the reception of members. They make the church a democracy instead of a body governed by an eldership. (Hebrews 13:7,17) Where in all of the New Testament do you find people relating an experience and then the church taking a vote to determine whether or not one is a proper subject for baptism? It isn't in the word of God. This belongs to the realm of traditions which are of men. What church voted on the eunuch? Acts 8:26-39. What church voted on Paul? Acts 22:16. It belongs in the realm of tradition, and Jesus said in Matthew 15:9 that such is vain. Baptists have one plan for salvation and another for church membership. They teach that repentance and faith will save your soul from sin, Hiscox Manual, p. 64, Article VIII. They teach that in order to become a member of the Baptist Church, one must relate an experience of grace before the church, then be voted into fellowship and baptized. Hiscox Manual, p. 22, Chapter IV. They further admit that such was not the practice in the days of the apostles.

If a person can go to heaven by repentance and faith, but cannot become a member of the Baptist Church without an experience, vote of the church, and baptism by a Baptist preacher, then it requires more to be a Baptist than it does to go to heaven. Why not go on to heaven and stay out of the Baptist Church?

20. The Baptist Church teaches baptism to be a non-essential act in man's salvation, yet Jesus taught the exact opposite. Mark 16:16, "He who believes and is baptized will be saved; but he who does not believe will be condemned." Baptists say, "He who believes is saved and can go to heaven without being baptized." The word "and" means plus, not minus. Baptists say: Belief minus baptism equals salvation. The Bible: Belief plus baptism equals salvation.

21. Baptists bury living people. They teach that man is quickened or made spiritually alive before baptism, and then they teach that baptism is a burial and cite the following scriptures to prove this: Romans 6:3-5 and Colossians 2: 12. Hence, according to their own admission, they are guilty of burying living

people. Dead people are the kind that should be buried.

22. They teach that a child of God cannot so act after conversion that he could ever go to hell. This is the doctrine that we often refer to as "the impossibility of apostasy." They teach that before conversion everything that you do is a sin, but after conversion no sin will keep you out of heaven. Before conversion if you go to church you sin, after conversion if you cheat and steal, you go to heaven. Before conversion tell the truth you sin, after conversion tell a lie and it will not keep you out of heaven. Paul said, "Therefore let him who thinks he stands take heed lest he fall." (1 Corinthians 10:12). Again, "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;" (Hebrews 3:12; 1 Timothy 4:1) Peter said, "having eyes full of adultery and that cannot cease from sin, beguiling unstable souls. {They have} a heart trained in covetous practices, {and are} accursed children. (15) They have forsaken the right way and gone astray, following the way of Balaam the {son} of Beor, who loved the wages of unrighteousness;" (2 Peter 2:14,15). What the Baptist teach in this regard, is the doctrine of the Nicolaitans. The Nicolaitans were antinomian in doctrine according to Hastings Bible Dictionary and the International Encyclopedia. Mr. Webster says "antinomianism" is the doctrine of justification by faith only and thereafter release from all moral law." This is exactly what Baptists teach. God says through the Apostle John, "Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate." (Revelation 2:15). This being true, and it is, then God hates the doctrine of the impossibility of apostasy.

23. The Baptists hold to the doctrine of close or restricted communion. No one but a Baptist can eat with them. They claim that the Methodists, Presbyterians, and others are children of God, but they won't let them eat with them. They are good enough to go to heaven but not good enough for Baptist fellowship according to the admission of Baptists.

The Bible teaches that the Lord's Table is in His kingdom, Luke 22:29,30. Those in the kingdom have a right to eat at His table. Baptists teach that there are people in all churches that are children of God, and yet they will not eat with them. The Bible no where speaks of close or restricted communion. It only speaks of Christians eating the Lord's Supper.

24. Baptists do not meet upon the first day of every week to observe the Lord's Supper. If we are not to meet upon the first day of the week, every week, upon what first day of the week are we to do this? In the days of the apostles the disciples came together upon the first day of the week to break bread, Acts 20:7. Paul warns against forsaking the assembling of ourselves together in Hebrews 10:25. The Jerusalem Church continued steadfastly in this duty, Acts 2:42. No church can be the church of the Lord, the New Testament Church, that forsakes the weekly observance of the Lord's Supper.

25. Baptists do not rely on the weekly contribution of their means, as required by the New Testament, to finance their church's work. Read 1 Corinthians 16:1,2. Baptists use various schemes to raise money. Sometimes they have pie suppers, box suppers, car washes, etc. Such practice is unknown to the New Testament Church. The Bible teaches us that it is the duty of every member of the church to contribute according to his ability upon the first day of the week. Thus it is not authorized for the church to be asking people outside the church for financial help, but let the citizens of Christ's kingdom supply the financial needs in spreading the gospel and in caring for the needy. All this we can do by faith for we have apostolic example.

26. The Baptist Church teaches that you can be saved out of Christ. They teach that you are saved by repentance and faith without baptism, but the Bible teaches that we are baptized into Christ. Romans 6:3,4; Galatians 3:26,27. If we are saved before baptism, then we are saved outside of Christ. Baptists cannot escape this conclusion. Let them find the passage in the New Testament that tells how one gets into Christ or into His body, and it will have to be this passage.

27. The Baptist Church teaches that man is born into this world totally depraved. Hiscox's Manual, p. 60, Art. III, "The Fall of Man". "We believe the Scriptures teach that man was created in holiness, under the law of his maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners not by constraint but by choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation, without defense or excuse." Pendleton's Manual, p. 46.

Keatch's Catechism, London 1794, Q. 20, 21, 22 "Did all mankind fall in Adam's first transgression? [Answer]. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. "Into what estate did the fall bring mankind? [Answer]. The fall brought mankind into an estate of sin and misery. "Wherein consists the sinfulness of that estate whereunto man fell? [Answer]. The sinfulness of that estate whereunto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it."

There you have it from their own books. Man by nature is utterly void of holiness or purity, positively inclined to evil. If man is void of purity then there is no purity about him. If mankind at birth is totally depraved, just how can evil men grow worse and worse? Paul told Timothy they would in 2 Timothy 3:18. What would they be after they grow worse and worse if they are born totally depraved? Jesus taught that we must be converted and become as little children in order to enter the kingdom, Matthew 19:14. Did He mean that the kingdom is composed of totally depraved subjects? If man at birth is totally depraved, and after this degenerates, what state or condition is he in then? Why not teach as did the Lord that "of such is the kingdom of heaven." That is, the kingdom is composed of pure people. When man degenerates from purity he becomes impure, and then when he obeys the truth he is purified or regenerated. { 1 Peter 1:22 }

They go to such passages of Scripture as Ephesians 2:1-3, to try to prove this doctrine. "We were all the children of wrath by nature," says Paul. Baptists contend that this proves that all are born in sin. If they would take the time to read this passage closely they would learn that these folks had walked and talked or had conversation. So they were old enough to walk and talk. One would have to find another Scripture aside from this to prove that a baby is born in sin. 1 Corinthians 11:14 "Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?" What does "nature" here mean? It means custom or practice. Well, by custom or practice man becomes a child of wrath, that is, by his walk and talk. If the infant is a child of wrath then it is a child of the Devil at birth according to Baptist theologians.

Consider God's Word in this regard in Ezekiel 18:20 "The soul that sins, it shall die: the son shall NOT bear the iniquity of the father, neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

28. The Baptist Church teaches that salvation is wholly by grace, or of grace. See Pendleton's Church Manual, p. 47, or Hiscox's Manual, p. 61.

The Bible teaches that salvation is by grace through faith, Ephesians 2:8-10. There is a human side to salvation, and there is a divine side. Grace is the divine part, faith is the human part. Everything that God does toward the salvation of man is embodied in the word grace, and everything that man does is embodied in faith. Salvation is not wholly or entirely by grace, neither is it wholly or entirely of faith, but it is by grace through faith.

29. Baptists teach that salvation or justification is solely through faith in the Redeemer's blood. Pendleton's Manual, p. 48, and Hiscox's Manual, p. 62.

"Solely" means: singly, alone, only, without another. If Baptists are right here it follows that justification is singly, only, by faith or through faith and this excludes repentance as well as confession and baptism. James 2:17,20 teaches that faith without works is dead. We are also told that a man is not justified by faith only, James 2:25. Here is a plain contradiction between Baptist doctrine and the Bible.

30. Baptist doctrine misuses the word "Baptist". It is thus defined by Webster: "One who administers baptism." Since only the Baptist preacher is the one that administers baptism then none other member of the Baptist Church can be a Baptist. This is the only sense in which John was a Baptist. This was his official title, or as some translations give it, John the Immerser, John the Dipper. How would it sound to say, The Immerser Church, or, The Dipper Church?

31. It teaches the Bible to be imperfect in the conviction and conversion of man. They teach that the Holy Spirit must operate separate and apart from, or distinct from the word of God in conviction and conversion. Let them name one thing that the Holy Spirit does that He does not do through the Word. The Spirit quickens, John 6:63; but the word quickens, Psalm 119:25,60. Hence the Spirit quickens. How? Through the word of God. David said, "The law of the Lord is perfect, converting the soul." Psalm 19:7. If Baptists believed this they would never pray for additional power or a direct operation of the Holy Spirit in addition to the word of the Lord to convict and convert the sinner. Romans 8:1-4, and James 1:26.

32. Baptists use mechanical instrumental music in worship. This is a relic of Judaism that was borrowed from the Jews by the Catholics, the Protestants borrowing it from Rome.

The thing to do when you borrow something is to take it back home where you got it. The New Testament Church was commanded to sing, not play. (Colossians 3:16,17; Ephesians 5:19) Let the Baptists find one church in New Testament times, or in the days of the apostles that ever used mechanical instruments in worship. Let them find one precept, command, or example for its use in the entire New Testament, or they must admit they are not apostolic in doctrine and practice. The leaders of the Reformation opposed its use, John Wesley said he would have no objection to their being placed in their chapels provided they were never seen nor heard. John Calvin opposed their use. Baptists as well as denominationalism in general ought to return this property to the ones from whom it was borrowed.

33. Baptists teach eternal life before repentance. Baptists teach that one believes in God, repents, and after repenting, then believes in Christ. They use John 5:24 to show that the believer has eternal life the very moment he believes. "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. " They emphasize the word "has" and say that it means he has it the very moment he believes and that he can't lose it. If there be anything to this argument constructed on John 5:24, and if their teaching be true that faith in God precedes repentance, then this passage would teach that man has eternal life at the time he believes in God, and before he repents and believes in Christ. The objection is proven by their own logic. They further teach that "shall not come into judgment" in this passage means that the believer cannot come into condemnation, or go to hell. Let us look at John 3:36 in connection with this argument. "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him." One of God's shall nots is just as strong as another. If shall not in John 5:24 means that the believer cannot become an unbeliever and go to hell, or be lost, then we must conclude that shall not in John 3:36, means that the unbeliever cannot become a believer and go to heaven, or be saved. This drives the Baptists into the doctrine of fatalism or unconditional salvation and damnation. In fact, their position on John 5:24, interpreted by John 3:36, drives them into universal damnation. The truth of the matter is this: As long as a man remains faithful he cannot be lost, and as long as a man remains in unbelief he cannot be saved; but, just as surely as an unbeliever can become a believer and be saved, that surely a man who is a believer can become an unbeliever and be lost and fall away from the grace or favor of God. 1 Timothy 4:1; Hebrews 3:12; Psalm 106:12,24.

34. Baptist teaching forces one to draw the conclusion that one is saved before they reach salvation. Paul tells us in 2 Timothy 2:10, "salvation is in Christ." The Bible says that we are baptized into Christ, Romans 6:3, and Galatians 3:27. So if one is saved before baptism, as Baptists teach, then they are saved

before they reach salvation.

35. Baptist teaching will force one to the conclusion that salvation is in the kingdom of the Devil. They teach one is saved before baptism. The Bible says, "We are all baptized into one body." 1 Corinthians 12:13. That body is the church, Colossians 1:18. The church is the kingdom, Matthew 16: 18. Hence, if saved before baptism then saved out of Christ's church or kingdom. If out of the Lord's kingdom, then one is in the Devil's kingdom. The charge or conclusion is correct then: Baptists place salvation in the kingdom of the Devil, not the Lord's.

36. Baptists must not believe the prayer that Jesus prayed for unity as recorded in John Chapter 17. Instead they teach that there are Christians in all churches, and some of them go so far as to say: "We thank the Lord for division so that a man can join the church of his choice. " As much as to say the Lord has no choice in the matter.

37. It will not wear the new name that the Lord gave His people, but wear the name "Baptist." In Isaiah 62:2, the prophet said that after the Gentiles saw God's righteousness and all the kings His glory that God's people would be called by a new name. He shows in Isaiah 56:5, that this name was to be given to those in the house of God. In Isaiah 65:14,15 that He would slay Israel and call his servants by another name. In Acts 10, the Gentiles saw God's righteousness. Acts 11:26, "The disciples were called Christians first at Antioch." Paul endorsed this name, Acts 26:28. Peter approved of the name, 1 Peter 4:16. Notwithstanding the teaching of the Bible the Baptists prefer to wear the name "Baptist."

38. Baptists will not give the answer to honest inquirers that Peter gave in Acts 2:38. If a sinner now wants to know what to do to be saved, Baptists will instruct them to pray for salvation, or just repent and believe and you will be saved. After that you will have to be baptized by a Baptist preacher in order to get into the Baptist Church, but not to be saved. Let a Baptist preacher today tell sinners what Peter told them on the day of Pentecost and he will be marked by them as a heretic. Oh how they regret that Acts 2:38 is in the Bible.

39. It teaches that the word "for" in Acts 2:38 means because of remission, not in order to remission. In Matthew 26:28, we have the same phrase in English and in Greek as in Acts 2:38, "for remission of sins." If "for" in Acts 2:38, means "because of," Jesus shed his blood "because of remission," instead of in order to remission. Just as surely as Jesus shed his blood in order to remission, then just that surely repentance and baptism are in order to remission. This being true man has remission before baptism and likewise before repentance. This drives the Baptists into the old Primitive Baptist theory of unconditional salvation.

40. Baptists teach an unbroken line of succession of churches back to the days of Christ and the apostles on earth.

They boast loud and long about being the only religious body on earth that can rattle the chain of succession back to the days of the apostles and Christ on the earth. The truth of the matter is they cannot find the term "Baptist Church" in the Bible. Neither can they find a history written prior to the seventeenth century in which any kind of Baptist Church is mentioned.

The reader can see from the history given in the introduction that either route they go, through Spilsbury or Smyth, they cannot go back of 1633, or at best 1607, and find a Baptist Church mentioned in history. It is not necessary to trace a line of succession. If the truth is preached today as it was in the days of the apostles, and if that truth is preached, believed, and obeyed it will produce the same kind of plant or organization as that which was produced in the days of the apostles, for the word is the seed, Luke 8:11.

41. The Baptist Church does not belong to the counsel of God. Paul said, "For I have not shunned to declare to you the whole counsel of God." Acts 20:27. Nowhere did Paul declare anything about the Baptist

Church. We conclude that the Baptist Church is no part of the counsel of God. We have only three counsels: the counsel of God, the counsel of men, and the counsel of the Devil.

42. Baptists pervert the gospel of Christ in spite of the warning of the Apostle Paul. Read the passage in Galatians 1:8, 9. How do they pervert the gospel? By changing the words of inspiration.

The Bible: He that believes and is baptized shall be saved. Mark 16:16. The Baptists: He that believes is saved without baptism.

The Bible: Repent and be baptized for the remission of sins. Acts 2:38.

The Baptists: Repent and get remission of sins, and be baptized because you have the remission of your sins.

The Bible: Arise and be baptized and wash away your sins. Acts 22:16. Baptists: Be baptized because you have no sins to wash away.

The Bible: Baptism saves us. 1 Peter 3:21.

Baptists: Baptism does not save us.

Thus they pervert the gospel of Christ. They change the truth into a lie, and the condemnation of God rests upon any who pervert Christ's gospel.

46. Baptists teach that repentance and faith are wrought in the heart or soul by the regenerating influence of the Holy Spirit, Hiscox's Manual, p. 64, Art. VIII. They further teach that regeneration is performed by the Holy Spirit in connection with divine truth which is above man's comprehension, Hiscox's Manual, p. 63.

The Bible teaches that faith comes by hearing and hearing by the word of God, Romans 10:17. It also teaches that repentance is something we do, not something God does for us. Acts 2:38; 3:19; 17:30; Romans 2:4.

QUESTIONS FOR REVIEW:

1. What two men are credited with the beginning of the Baptist Church? _____

2. Considering the *NAME* of the Church, what was unusual about the baptism of one of the principles in the establishment of the Baptist Church? _____

3. What major division came in the English Baptists, and what was the major issue involved? _____

4. When did the Particular Baptists begin to practice Immersion and what were they called? _____

5. Who founded the Baptist Church in the United States, and when was it? _____

6. What was the "issue" that split the Baptists into the Southern and Northern Baptists? _____

7. What issue is foremost in the minds of the Southern Baptists today? _____

8. When does the Baptist Church say that the Church was established, and in what way does this do violence to the Scriptures? _____

9. What is the difference between what the Baptists teach about Judas Iscariot and what the Bible teaches? _____

10. Explain the difference between what Jesus taught in Matthew 16:18 and what the Baptists teach concerning the establishment of the church. _____

11. It can be truly said that if Baptist doctrine is true, the church was “headless” until Christ died, was buried, and raised on the third day. Why is this so? _____

12. How does the Baptist doctrine that the church was established before Christ died conflict with what Paul wrote in Ephesians 5:25-26? _____

13. What issue is obvious when we read Baptist doctrine in light of what Jesus said in Matthew 18:3? _____

14. Ephesians 2:14-16 presents problems for the Baptists. What are they? _____

15. When was the Law of Moses done away with? {Chapter and Verse} _____

- What does this say about the church the Baptists say was established prior to Christ’s death? _____

16. How many Baptist Churches did Jesus promise to build? _____

17. What three creed books {or manuals} are accept among the many divisions of the Baptist Church, and what is wrong with this practice? _____

18. What error is apparent in the organization of the local Baptist Church? _____

19. What is wrong with the Baptist doctrine of “praying for salvation?” Give book, chapter and verse.

20. How does the Baptists insistence on observing the order of occurrence in various texts on salvation prove them to be inconsistent? _____

21. What do the Baptist “confess” and what does the Bible say we are to confess? _____

22. What requires MORE of a person: Becoming a member of the Baptist church, or Going to Heaven?

23. What is wrong with “Baptist math” when it comes to baptism and salvation? _____

24. What did God say in His word that proves He hates the doctrine of the impossibility of apostasy?

25. What do Baptists do regarding the Lord’s Supper that is contrary to the pattern found in the New Testament? _____

26. What do Baptists do to raise funds for their church that is contrary to 1 Corinthians 16:1,2? _____

27. In what way do the Baptists teach that one can be saved outside of Christ? _____

28. Explain the problem with the Baptist doctrine of Grace in light of Ephesians 2:8-10. _____

29. If, as Baptists claim, salvation is “solely by faith,” what are the necessary implications? _____

30. Why does Acts 2:38 present problems for the Baptists, and how do they attempt to deal with it?

31. When the Baptists claim they are the oldest church on earth today, what obvious fact are they overlooking? _____
32. What parts of Calvinism do you see in the Baptist doctrine of getting faith and repentance? _____
- _____
- _____