

BAPTIST

The origin of the Baptist Church is hidden in obscurity, Baptists themselves being divided on the question. The first Baptist Church that is known to have existed was organized in Holland by John Smyth. Infant baptism was rejected and the position taken that a Scriptural church should be composed of those baptized on a personal confession of faith. Smyth re-baptized himself and others by affusion.

The first Baptist Church in England was organized by Thomas Helwys in 1611. They were called General Baptists. The Particular Baptists originated in 1633 and began the practice of immersion in 1641. They suffered many persecutions and were nick-named "Anabaptists" and "Cantabaptists". In 1689 the act of Toleration passed by Parliament gave them religious liberty.

The Baptists in America are not directly descended from their English brethren, having been organized by Roger Williams and Ezekiel Holliman at what is now Providence, R. I. Throughout their history the Baptists have divided into not less than twelve divisions.

While the Baptists today, generally speaking, have no confession of faith and are congregational in their form of government, in their earlier history they followed human creeds and required each congregation to subscribe to them. A confession of faith was written in London in 1677 and was accepted by the Particular Baptists in 1689. American Baptists also adopted it in Philadelphia, Pa., in 1742, and it was from that time known as the Philadelphia Confession of Faith. It is Calvinistic in its teachings. In 1833 J. Newton Brown, of New Hampshire, wrote a confession which was adopted by the New Hampshire Conference and is known as the New Hampshire Confession of Faith. It is only mildly Calvinistic. This is the most popular confession among Baptists.

THE BAPTIST CHURCH TEACHES:

- I. That John the Baptist founded the Church.

THE BIBLE:

1. John's death recorded (Matt. 14: 10-12).
2. Christ promised to build His Church AFTER John was already dead and buried (Matt. 16: 18).

NOTE: The time represented in (Matt. 16: 18) is a later date than that in (Matt. 14: 10-12) because between these two references are recorded, in the order of events, the feeding of the five thousand, Christ's walking on the sea, the healing of the Syrophenician's daughter and the feeding of the four thousand.

3. Christ at this later date promised: "I *will* build my church," showing that it was not yet built.
4. John, then, could not be a member of the Church to say nothing of being its founder.
5. Christ said that although there had not been born of women one greater than John, yet the least in the kingdom, or the Church, is greater than John (Matt. 11: 11).
6. John's disciples even had to be rebaptized after Christian baptism came into force (Acts 19: 1-5).
7. John is only the friend, not the bridegroom (John 3: 29).

II. That faith alone will save a man.

THE BIBLE:

1. Faith without works is dead (James 2: 17).
2. Faith is shown by works (James 2: 18).
3. Faith alone classes us with the devils (James 2: 19).

NOTE: If faith alone saves, then every devil will be saved and that would be universal salvation.

4. Faith is made perfect by works (James 2: 22).
5. A man is not saved by faith "only" (James 2: 24).

6. Faith without works is as dead as the body without the spirit (James 2: 26).
7. Some quote passages from Paul's epistles where he says no man is justified by works, but in those cases Paul is talking about the works of the law.

III. That repentance comes before faith (Mark 1: 15).

1. Looks as if the Baptists are right in this.
2. Definition of the Gospel (I Cor. 15: 1-4).
 NOTE: The facts of the Gospel being the death, burial and resurrection of Christ, then the people before the cross could not believe the Gospel in its fullness. Therefore, before the cross they were told to repent and believe the Gospel —when it came.
3. Since the cross, belief comes first and repentance afterward (Heb. 11: 6).
 NOTE: While repentance is mentioned first in Acts 2: 38, yet faith was not commanded first, because they already believed enough to cry out, "Men and brethren, what shall we do?"
4. We are commanded to rightly divide the Word of truth (II Tim. 2: 15). Commands before the cross were different from those after the cross.

IV. That we are to confess that we believe God for Jesus Christ's sake has forgiven us of our sins, even before we are baptized.

THE BIBLE:

1. The confession required is found in (Matt. 16: 18).
2. Christ commands us to confess Him (Matt. 10: 32).
3. Four reasons for confessing:
 - (1.) That Christ may confess us before the Father (Matt. 10: 32).

- (2.) For the preacher's information (Acts 8: 36-39).
 - (3.) For the confessor's salvation (Rom. 10: 10).
 - (4.) For God's glorification (Phil 2: 9-11).
4. Baptism is "for the remission of sins" (Acts 2: 38). Therefore if we confess before baptism that God has forgiven us of our sins for Jesus Christ's sake, we are confessing to something unScriptural. Remission of sins *follows* baptism.

V. That baptism is not essential to salvation.

THE BIBLE:

- 1. Baptism is to flee the wrath of God (Matt. 3: 7).
- 2. Baptism is to fulfill all righteousness (Matt. 3: 15).
- 3. Christ said we must believe and be baptized to be saved (Mark 16: 15, 16).
- 4. Christ said under an oath, "Except a man be born of the water and the Spirit he can not enter the kingdom of God" (John 3: 5).

NOTE: Some argue that the water here refers to the natural birth. This can not be the natural birth, for Christ said we must be born "again". If this refers to natural birth, then the Baptists must admit infants into membership.

- 5. Baptism is for the remission of sins (Acts 2: 38).
- 6. Paul says we must be baptized to get into Christ (Gal. 3: 27).

NOTE: If we can be saved without baptism, then we can be saved without a Saviour, for baptism puts us into Christ.

- 7. Peter says baptism saves us (I Peter 3: 21).
- 8. Some wise ones back there thought they didn't need to be baptized (Luke 7: 30), but they

rejected the counsel of God in refusing to be baptized.

VI. That we can not fall from grace.

THE BIBLE:

1. Willful sin causes us to fall (Heb. 10: 26).
2. Paul says those who fall away can not be renewed to repentance, showing we can fall away (Heb. 6: 1-6).
3. Baptists teach we are under the law and Paul says those under the law are fallen from grace (Gal. 5: 4).
4. Paul saw the danger of falling away (I Cor. 9: 27).

VII. That there is no salvation in a name.

THE BIBLE:

1. Paul baptizing in a name made all the difference between John's baptism and Christian baptism (Acts 19: 5).
2. It is pictured that Christ and the Church should wear the same name.
 - (1.) Adam and his wife wore the same name (Gen. 5: 2).
 - (2.) Adam was a figure of Christ (Rom. 5: 14).
 - (3.) If Adam was a figure of Christ, Adam's wife was a figure of Christ's wife, the Church.
 - (4.) Adam and his wife wearing the same name pictured Christ and His wife—the Church—wearing the same name.
 - (5.) Prophesied that a new name should be given when salvation went out from Jerusalem and the Gentiles saw His righteousness (Isa. 62: 1, 2).
 - (6.) The prophecy fulfilled (Acts 2: 1-27).
 1. Salvation went out from Jerusalem (Acts 2: 1-47; Luke 24: 47).

2. The Gentiles saw Christ's righteousness beginning at Cornelius' house (Acts 10: 1-48; Acts 11: 1).
 3. When both parts of this prophecy was fulfilled, immediately the new name was given (Acts 11: 25, 26).
 4. That is why they were called Christians "first" in Antioch.
- (7.) The name, Christian, is a "new name". "Disciples", "Saints", "brethren", etc., are not new names, for they were in use among the Israelites.
 - (8.) Non-church members knew Christ's followers wore the name, "Christian" (Acts 26: 28).
 - (9.) Peter commands us to suffer in the name, "Christian" (I Peter 4: 16).
 - (10.) Christ's name is worn in two worlds (Rev. 22: 4).
 - (11.) We are married to Christ and should wear His name, not the name of the bridegroom's friend, John the Baptist (Rom. 7: 4; John 3: 29).
 - (12.) Christ should have all pre-eminence (Col. 1: 18).
 - (13.) No salvation promised in any other name (Acts 4: 12).

VIII. That we should practice "closed" communion.

THE BIBLE:

1. All judgment is committed unto the Son (John 5: 22).
2. Christ commands us not to judge (Matt. 7: 1).
3. To practice either open communion (inviting all to come), or closed communion (inviting some and debarring others), is to judge a person fit or unfit and do what God will not do (He will not judge, but has committed judgment all

unto the Son) and do what Christ told us not to do.

4. Communion is neither open nor closed, but is just communion (I Cor. 11: 28).
5. It is the manner of partaking and not the condition of the partaker that is enjoined (I Cor. 11: 27-29).

NOTE: "Unworthily" is an adverb. It refers to the manner of partaking. If partaking depends upon a person's worthiness, then none could partake.

IX. That we do not need to commune every Lord's day.

THE BIBLE:

1. The priests partook of the shewbread in the tabernacle every week, picturing the fact that we are as members of Christ's priesthood, would partake of the communion once each week.

(1.) Things under the law a shadow of good things to come (Heb. 10: 1).

2. Early Christians communed once each week (Acts 20: 7).
3. Same phraseology as (I Cor. 16: 1, 2).

X. That we should vote members into the Church and if they sin we should vote them out of the Church.

THE BIBLE:

1. Only the Son has a right to judge (John 5: 22).
2. The Son forbids us doing any judging (Matt. 7: 1).
3. Christ says, "Let him that is without sin among you first cast a stone" (John 8: 1-11).
4. Christ says let the good and bad grow together until the end of the world (Matt. 13: 24-30, 39).
NOTE: Christ is here talking of the kingdom or the Church.
5. When a church votes a sinful member out, it is

twice as wicked as the sinner, for it breaks two commands:

- (1.) Judge not that ye be not judged (Matt. 7: 1).
- (2.) Let both grow together until the harvest (Matt. 13: 30).

XI. That we are baptized with the Holy Spirit.

THE BIBLE:

1. Only two cases of the baptism of the Holy Spirit in the New Testament (Acts 2: 1-4; Acts 10: 44-48).

NOTE: The first case was to endue the apostles with the Holy Spirit; the second case was to convince the Jew that the Gentile was an accepted people.

2. The baptism of the Holy Spirit gave power to perform all kinds of miracles (Acts 2: 1-2; Acts 5: 15; 20: 8-10; 28: 3-5).

NOTE: If we claim to be baptized with the Holy Spirit today, then people have the right to demand miracles of us.

XII. That we should pray for the Holy Spirit to come upon people.

THE BIBLE:

1. Christ alone has the right to pray the Holy Spirit on us (John 14: 15-17).
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