

From Our Mailboxes

October 14, 2002

Greetings from the Great Lake State,

I have and read Vol. 10 No. 5 Sept./Oct. 2002 publication of The Baptist Pillar. Please sign me up to receive them bi-monthly and send me the bill in addition to the Plains Baptist Challenger. It is refreshing to read good Baptist/Biblical material.

Also can You recommend books about the martyrs in the Netherlands, Germany and Switzerland? Perhaps you can send me a book list!

Thank You
In Christ,
D.S.F.

November 27, 2002

Bro. Reaves,

I have been enjoying your website recently and it has yielded a wealth of information! I've enjoyed The Baptist Pillar for years and your online material is top notch as well.

Sincerely,
Pastor HS

November 27, 2002

Dear Bro. Reaves,

Thank you so much for sending us several copies of "The Baptist Pillar." My husband sat down and read them all at once. We really like your paper. Could you please keep us on your mailing list. Please find enclosed a check for \$100.00 to help towards expenses.

God's richest blessing.
Sincerely in Christ,
C.H.

Isaiah 45:21-22

Preaching the King from the King James Bible! "His word runneth very swiftly." Psalm 147:15b

December 30, 2002

Thank you for being true to Baptist convictions and for not being swayed by men who are stuck on another man, instead of the Lord Jesus Christ. Keep by the stuff. Down here in the States there are a bunch of preachers that have gone ape over the death of Jack Hyles, which occurred two years ago. Lately every paper they send me is about how great Jack Hyles was and that his ministry and philosophy needs to be protected. I tell you it's sickening. I don't know if you get any of that up there where you are, I surely hope not. But anyway, keep on going, you're on the right track. Remain a true Baptist and don't become one of the many that have jumped on the Jack Hyles cult wagon. Thanks for your paper, and for the principles and truths that are written in it.

Yours in Christ's Service,
AP, Mt. Pleasant, MI

(Scriptural Authority continued from page 11)

will take the responsibility to contact the church in which you were baptized, to locate and identify this information. Many pastors of churches do not know where their church receives authority. In such cases, it seems that it must not be important to them! Every individual understands the need to know who their parents are. Shouldn't every church have the same desire? If the church in which you were baptized cannot ascertain who its "mother church" is, or if it is a church that was started without proper authority, MVBC will ask the candidate seeking membership to submit to Biblical baptism in order to join this particular body of Christ. In every defining statement of delineation of truth, it may be asked, where does one draw the line on tracing our authority? MVBC does not find it necessary to trace the entire lineage of a church back to Christ. However, if a church cannot ascertain it "mother" or "grandmother" clearly and succinctly as a proper authority, there is a need to submit to Biblical baptism to become a member of MVBC. In a day when true authority is being lost in doctrinal haze, it is only reasonable to be sure of such an important principle as true, Biblical baptism! □

Editor's Note

In *The Baptist Pillar* we use articles taken from many different publications and written by many different authors. Please realize that this does not necessarily mean we agree with the doctrinal position of the publication or the author of the article, but that the particular article presents a scriptural truth we do agree with.

If you would like to receive *The Baptist Pillar*, please write and request one. Also, feel free to copy it and hand it out.

Jan 5, 2003

Thanks for your article on cremation. I'm surprised the number of Christians that believe cremation is an acceptable practice.

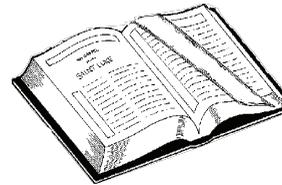
Jerry
Rockford, Illinois

January 13, 2003

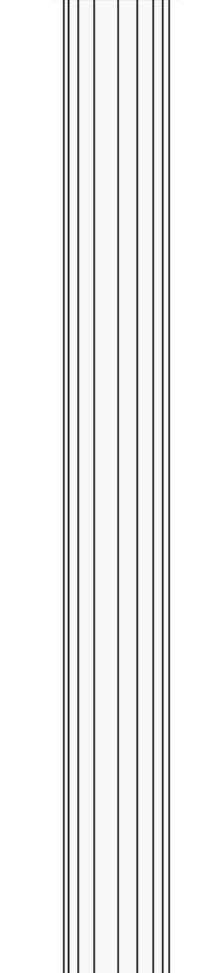
I don't remember how I found this site, but I just want to tell you that I really enjoyed the content. Some of the things I read put a smile back on my face and a purpose in my heart.

Thank you for all the hard work you put into designing and maintaining it.

C.G.



Independent



Missionary

KJV 1611

THE BAPTIST PILLAR

"... The church of the living God, the pillar and ground of the truth."

I Timothy 3:15



CANADA'S ONLY TRUE BAPTIST PAPER

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HOW I BECAME AN UNAFFILIATED HISTORIC BAPTIST

By Pastor Harold Chase

Chaska, MN

Salvation. In 1984, when I was twenty years old, God saved me by his grace. I walked according to the course of this world, under the influence of the prince and power of the air, fulfilling the desires of the flesh and of the mind. My salvation came as the result of my godly grandfather's influence. He, in the midst of our family, stood alone for Christ until I came to the place of repentance and faith in the Lord Jesus Christ. I soon joined the military, looking to conquer this new battle that was now raging within my soul between the Holy Spirit and my flesh. Although I was truly born again, I wrestled with God, as did Jacob of old, for an additional four years. In 1988, Christ brought me closer to Him by His strong hand to the place of complete surrender. I praise God for His chastening love as He placed a burning desire for truth in my heart that has never ceased.

Southwide Baptist Fellowship. Although I never attended this fellowship based in the Southeast, the churches that I affiliated with were predominately influenced by this group. Other predominant influences would include an affiliation with the Sword of the

Lord, various Bible colleges, such as: Trinity Baptist College, Hyles-Anderson College, Tennessee Temple University, and scores of churches that had an affinity for these institutions. Through these para-church ministries and churches, I came to believe the fundamentals of the Baptist faith, the infallibility of the King James Bible as the pure Word of God and personal soul-winning. I considered myself a staunch independent Baptist with a capital "B". The great commission burned within my heart, and there was no greater passage than Matt 9:37-38 that speaks of the plenteous harvest. God soon called me to preach. After fulfilling my commitment to the US Army, I enrolled in Trinity Baptist College of Jacksonville, FL, under the ministry of Dr. Bob Gray. I praised God every day I was in school as great Biblical truths were burned into my soul.

Local church infatuation. My father in the Lord was a graduate of BBC of Springfield, MO and a missionary in Germany for many years. He often talked of the great doctrine of the church, although he affiliated with churches that taught a universal church concept. My pastor, Bill Duttry, and my father in the Lord, Clyde Sullivan, used to

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Editor and Pastor: John Reaves Sr.

Phone 204-726-5806

Fax 204-728-0995

Web Site <http://www.baptistpillar.com>

❖ ❖ Forget Not The Past ❖ ❖

WEYNKEN, A WIDOW, DAUGHTER OF CLAES, OF MONICKENDAM, BURNT TO DEATH IN THE HAGUE, THE 20TH NOVEMBER, A. D. 1527

Taken from *Martyrs Mirror*

On the 15th of November, 1527, Weynken, daughter of Claes, was brought prisoner from the castle of Woerden to the Hague, whither on the 17th day of the same month, came also the count of Hooghstraten, Governor in Holland. On the 18th, the aforesaid Weynken was arraigned before the governor and the full council of Holland. There a woman asked her:

“Have you well considered the things which my lords proposed to you?”

Ans. “I abide by what I have said.”

Ques. “If you do not speak differently, and turn from your error, you will be subjected to an intolerable death.”

Ans. “If power is given you from above I am ready to suffer.” John 19:11.

Ques. “Do you then, not fear death, which you have never tasted?”

Ans. “This is true; but I shall never taste death, for Christ says: ‘If a man keep my saying, he shall never see death.’ (John 8:51.) The rich man tasted death, and shall taste it forever.” (Luke 16:23.)

Ques. “What do you hold concerning the sacrament?”

Ans. “I hold your sacrament to be bread and flour, and if you hold it as God, I say that it is your devil.”

Ques. “What do you hold concerning the saints?”

Ans. “I know no other Mediator than Christ.” (I John 2:19.)

Ques. “You must die, if you abide by this.”

Ans. “I am already dead.” (Gal. 2:19.)

Ques. “If you are dead, how can you speak?”

Ans. “The spirit lives in me; the Lord is in me, and I am in Him.” (John 14:20.)

Ques. “Will you have a confessor, or not?”

Ans. “I have Christ, to Him I confess; nevertheless, if I have offended any, I would willingly ask

them to forgive me.”

Ques. “Who has taught you this opinion, and how did you come to it?”

Ans. “The Lord, who calls all men to Him; I am also one of His sheep; therefore I hear His voice.” (John 10:27.)

Ques. “Are you alone called?”

Ans. “No; for the Lord calls to Him all that are heavy laden.” (Matt. 28:11.)

After many like words Weynken was led back to prison. During the two following days she was entreated and tempted by various persons, namely by monks, priests, women, and her nearest friends.

Monk: “This is not the will of the Lord; the will of God is your sanctification.”

The executioner said: “Mother, cleave to God and do not suffer yourself to be drawn away from Him.”

In the meantime this pious heroine went alone undauntedly to the bench, and stationed herself at the stake at which she was to be burned, saying “Is the bench firm; will I not fall?”

The executioner then made ready the ropes with which he was to strangle her. The woman took off her neckerchief or veil, and put the strap around her neck.

Then the monk exclaimed: “Mother Weynken, will you gladly die as a Christian?”

Ans. “Yes, I will.”

Ques. “Do you renounce all heresy?”

Ans. “I do.”

Monk: “This is well. Are you also sorry that you have erred?”

Ans. “I formerly did err indeed, and for that I am sorry; this however is no error, but the true way, and I adhere to God.”

When she had said this, the executioner began to strangle her, which when she felt it, she cast down her eyes and closed them, as though she had fallen into a sleep, and gave up the ghost, on the twentieth day of November, A. D. 1527. □

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which of the stars are planets and which are suns, to what uses the forces of nature may be put, what are the highest forms of poetry, what history was made by the ancient nations, nor the other myriads of things which men have been learning during the passing of the centuries.

The special help of God was not needed at any of these points. But if men were ignorant of the way of righteousness and of salvation in Christ, there would be no cure for their sickness and no supply for their need.

12. The message of the Bible is a message concerning eternal life. Eternal life means much more than future life. The Bible is not simply a book of the future life, but of that eternal life which Jesus Christ offered men, that life which becomes the present possession of those who believe on Him, and which has present quality and present relationships as well as the promise of continuance beyond these earthly years in greater perfection amidst heavenly relationships.

Whatever has moral or spiritual quality or bearing is related to eternal life. For everything of this kind the revelation of God has meaning. The Bible therefore while a full and sufficient revelation concerning the way of eternal life, is not, and was not meant to be, a full and sufficient revelation concerning sheep-raising or horticulture or chemistry or biology or geology or telegraphy or tailoring.

13. When the writers of Scripture were writing down God’s message concerning eternal life, they wrote as men chosen of God. They made such use of their knowledge of nature, people and forms of literary expression current in their day as was natural and fitting. They wrote of natural phenomena as the men of their day conceived of natural phenomena: had they written of natural phenomena in the terms which a modern biologist, geologist, chemist or physicist would use, the people would have been as much bewildered as if they had written in English to men who understood only Hebrew.

They wrote records of the history of people, a part of God’s revelation being in the progressive history of his ancient people; but the history is incidental to the main purpose of revealing God in His relation to men and of setting forth Jesus Christ as the complete manifestation of God and fulfilment of the prophecies and types of all the history leading up to Him. There is poetry in the Bible as well as history, and poetry of a singularly noble quality; but the Bible was not given as a book of poetry just as it was not given as a book of history or of science or

of psychology.

If when Jesus was feeding the five thousand some cynic had said, in loud and confident tones, that rubies and diamonds were more beautiful than fragments of broken bread, the hungry multitudes would have gone on eating. What Jesus was giving them was bread for their hunger, not jewels for ornament. Always when helping men he did what they needed. If men had needed that the Bible, besides being God’s great religious message to the world, should give a detailed and exact statement of the geologic and biologic changes up to date, the Bible would not have been lacking at that point. But it was not necessary. Whatever is found in the Scriptures other than the religious message is only incidental, and may be fragmentary. It is the religious message which is there in fulness and completeness; for it was to give this message that the Bible was written.

14. The revelation of God to men was completed in Jesus Christ. The history, the prophecies and the sacrificial types recorded in the Scriptures before he was born looked forward to him. In his person as Son of God and Saviour of men all religious teaching culminated. All that was written concerning his ministry and the ministry of the men who in the generation following him made his teachings known to the world, looked back to him. As the revelation of God culminated in him, when these records had been written other writings were not needed. The message was complete, and the Bible stood forth as “a perfect treasure of heavenly instruction the supreme standard by which all human conduct, creeds and opinions should be tried,” to this day the one “true center of Christian union.” □

(Scriptural Authority continued from page 4)

money without proper authority; and no church can be a church without proper authority. It takes more than DOING things right to BE right! A church must be authorized! Many difficulties have raged through the years over authority to baptize. It is Biblical baptism that has stirred the friends and foes of true churches over the last 2000 years. Untold MILLIONS have faced violent deaths due to this very stand for the truths of Biblical baptism.

In light of these principles, when someone desires to join MVBC, (after of course, testimony of salvation) certain questions must be asked: “Where were you baptized? Where did your church receive authority to baptize?” Many church members do not know this answer, which is understandable. MVBC

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(How I Became continued from page 7)

thing as a spiritual invisible baptism into a spiritual invisible body. This text clearly refers to water baptism.

Fourthly, how a church practices the **Lord's Supper** reveals what it believes about the body of Christ. Baptism and the Lord's Supper stand as God's sentinels to wrong doctrine and wrong associations. A church that claims to be local and observes open or close communion testifies a lie.

Fifthly, a church should be **unaffiliated in practice** to remain Christ's church. With whom or what does your church partner and affiliate? All churches practice what they believe. One cannot claim to believe the doctrine of the church and partner with para-church ministries or false churches. We must never be part of any organization that would make polity over the local church or influence the polity of the local church. It is for this reason that all conventions, associations, and fellowships must be rejected.

Unscriptural baptism. As I began to understand the ramifications of the above basics on determining the validity of Christ's living organism, I became very unsettled. No one I knew personally believed and practiced these things. Hundreds of men believed and taught otherwise—including my own pastor. As I continued to study, I understood it took more than doing right to be right; one must have the proper authority. This led me to investigate my home church. It became very obvious to me my home church failed on all five accounts of a church. This meant that I was not biblically baptized, ordained, or commissioned. This meant that GBC had no authority to be a church, baptize, ordain, or start churches. This meant that GBC was not a church at all! This meant that everyone that we had baptized just got wet!

Baptism, ordination, and commissioning. A large as the ramifications of such things would have been on our church of seventy-five people, I was not biblically baptized and knew it. This was not one of those convenient times of our ministry. The doctrine of church perpetuity by design told me that there had to be a true church in existence somewhere in the world. The only question was, how far would I need to go to find a church that was scriptural, and that I could trust to lead me through the steps in establishing a true biblical church in light of our present situation? The Lord led our family 300 miles north to Bible Baptist Church of Grand Forks, ND. It was evident that the Lord would set

members in the body as it pleased Him, and that He wanted to set us into the membership of BBC of Grand Forks. The Lord knit my heart and Pastor Mike Custer's heart together. He also placed a love for BBC in my wife's and children's hearts for which I am truly thankful. I praise God for this great church because, not only was their doctrine sound, but also their love for God, Christ honoring music, and separation from the world spoke volumes to us. After weeks of talking and shedding many tears and rejoicing, the Lord baptized us into the membership of BBC of Grand Forks. I was duly ordained and commissioned to go back to the Twin Cities and plant Minnesota Valley Baptist Church with the people that had been learning the precious doctrines of the church. The majority of the church followed and dozens of people were baptized as we organized Minnesota Valley Baptist Church a month later, thereby dissolving Grace Baptist Church. What a difference as I had the privilege of seeing a dead church (such as Sardis) become a true living organism!

A living organism. The Holy Spirit of God moved in and began His great work of teaching us biblical truths. He began to reveal to us that we had been privy to a weak gospel presentation of easy believism. It became very obvious that the gospel presentation had not been proper. We had been affected by the institutions of the Southwide Baptist Fellowship, the Sword of the Lord, many colleges and false churches. The missing element that was not emphasized was true biblical repentance. As the gospel went forth through the preaching of His Word, the Lord saved many souls that had a previous confession of Christ but no possession of salvation. Many childhood professions were revealed by the Lord as false professions of faith. Lastly, the reason for a lack of repentance was a shallow presentation and understanding of the law in evangelism that reveals the holiness of God and the depravity of man. The blood of Christ has always been, and continues to be, the focus. Even though it (the blood) is what saves mankind, our understanding of the appropriation of these truths needed to be fine tuned.

He miraculously continues to save many people in our midst. Lives are being changed by virtue of the new birth! Marriages are being revived! God's glory is being revealed in the church! Pray for this preacher and for Minnesota Valley Baptist Church in Chaska, MN. Pray that we would continue to grow in the grace and the knowledge of the Lord Jesus Christ. Praise God for His unspeakable gift! ☐

WHO IS A BAPTIST?

By Norman H. Wells

Since publishing this paper we have received letter after letter asking, "What kind of a Baptist are you?" We assume they mean what affiliations we have with Conventions or Associations.

We are of the opinion that a person or church is either a Baptist or they are not! There are no different kinds!

If it is a fact that the lost world is bewildered by the conflicting claims of hundreds of churches and denominations all calling themselves Christian; is it not equally true they would be confused by the conglomeration of beliefs that are covered by the name Baptist? There are American Baptists, Southern Baptists, Christian Unity Baptists, Primitive Baptists, Duck River & Kindred Associations of Baptists, Baptist Church of Christ, Freewill Baptists, General Baptists, General Six—Principle Baptists, Independent Baptist Church of America, National Baptist, Evangelical Life & Soul Saving Assembly of the U.S.A., Regular Baptists, Separate Baptists, Seventh Day Baptists, Two Seed in the Spirit Predestinarian Baptists, United American Freewill Baptists, United Baptists, Free Communion Baptists, Anti-mission Baptists, Conservative Baptists, Fundamental Baptists, and a host of others.

Are all these conflicting groups Baptist? Impossible! The tragedy is that Baptists have almost lost their identity in this maze of contradictory groups all using the name Baptist. Where can the line be drawn? How can a Baptist be identified?

We are not considering in this article the modernist who disguises under the name Baptist. Certainly no preacher or group could be considered Baptist who would deny the inspiration of God's Word, the Deity of Christ, the Virgin Birth, the blood atonement, the vicarious Death of Christ, the bodily resurrection, the personal visible return of our Lord, etc. We eliminate this large group immediately from the right to the name Baptist.

Nor are we dealing in this chapter with those who have pursued some particular interpretation of Scripture until it has become their trademark. We mean those folks who have "gone to seed" on some pet theory. They have, by over emphasis and exaggeration of one or another phase of God's truth, warped it into an untruth. To herald only part of the truth can be heralding falsehood.

We do not consider those as Baptist who run

off on some tangent of emphasis and tack their trademark on the name Baptist. If they do not agree with Baptists why do they try to identify themselves as such? These off-brand, one-cylinder groups can be eliminated as Baptists.

In the United States the bulk of the Baptists are identified with either the Southern Baptist Convention or the American Baptist Convention (formerly Northern Baptist Convention). Over the years these two Baptist groups have developed into great ecclesiastical machines and have departed from the faith Baptists have always held. Although many of the individual preachers and churches in the American Convention and most of those in the Southern are strictly Baptist in their individual beliefs, yet they lose their identity in their support of that which, is unscriptural. These individual preachers and churches that are truly Baptist get swallowed up by the unscriptural organization of the ecclesiastical machines.

However, this is not the issue we wish to discuss.

When these great ecclesiastical machines developed into bodies that were unbaptistic they left behind that great group who still remained true to the Baptist position of the ages. This is the group we have in mind. While Conventions, Associations, etc., were turning from the Baptist position this group remained loyal. All over the country there were men and churches that stood firm. With no connecting bond but their love for God and His truth these churches and preachers stood as one for the great truths Baptists have always held. God did abundantly bless these Baptists. The line was drawn! The fight was on! Thank God the old Baptist Banner was held high!

As time went on these individual churches and preachers began to unite their efforts. Schools, colleges, seminaries, etc. were started. Great missionary efforts were launched. Hundreds of new churches were started. The blessings of God were on these Baptists!

Now we come to the matter so close to our own hearts. The same thing that happened in the old Northern Convention and is happening in the Southern Convention, is rearing its ugly head in the ranks of these who have stood so firm. It is an astonishing thing to find churches and preachers receiving with open arms the same kind of error they once stood so valiantly against.

Let us be more specific. There are many sound,

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DID YOUR CHURCH HAVE SCRIPTURAL AUTHORITY TO ADMINISTER BIBLICAL BAPTISM?

**By Pastor Harold Chase
Chaska, MN**

In essence, when a family or individual seeks to join Minnesota Valley Baptist Church from another Bible-believing church, they are seeking to become part of this particular body of Christ in the Minnesota Valley region (1 Cor 12:18, 27). Among other considerations, there are two necessary things that must be true in the candidate's life. First of all, there must be true salvation, based upon repentance toward God and faith in the Lord Jesus Christ (Acts 20:20-21). Secondly, the candidate must have submitted to biblical baptism in a Baptist church of like faith and practice as MVBC (Acts 2:41-47; 1 Cor 12:13). A missing element in many "churches" today is that of Scriptural authority to baptize.

Baptism began with the forerunner of Jesus Christ, John the Baptist. Isaiah foretold of the special commission that would be given to John who would prepare and make ready a people for the Lord (Isa 40:3-8). God separated John from the womb. He was a man who was prepared and called especially for the task of preaching repentance and baptizing the saved (Lk 1:76-80; Matt 3:1-6). He would only baptize saved and born again people and required spiritual fruit that demonstrated genuine repentance, before he would baptize (Matt 3:6-9). Jesus Christ exemplified the importance of submitting to "Baptist" baptism, and stated that it necessary to fulfill all righteousness (Matt 3:13-17).

Christ started His church by calling men to himself who had been properly prepared by salvation and Baptist baptism (Matt 3:18-22; Jn 1:29-42). These men would soon be called apostles (Matt 10:1-4). Upon the formation of the first church, John saw the need to decrease in his assignment and transfer leadership to the Lord (Jn 3:25-30). His job of preparation was fulfilled when the Founder and Builder of the first church, Jesus Christ, came to the forefront (Jn 1:35-37; Jn 3:31; Matt 4:12-17). Jesus Christ authorized His early church to baptize (Jn. 4:1-2). The first church grew in the first three and a half years to a membership of about 120 (Acts 1:13-15). Upon His resurrection and before his ascension Jesus Christ commissioned His church to evangelize and baptize (Acts 1:8; Matt 28:16-20). After Pentecost, this small church grew greatly in Jerusalem as

the Lord added to the membership daily upon their profession of faith and baptism (Acts 2:38-47). The church at Jerusalem was commissioned by the Lord to reach the world for Christ by planting other Baptist churches around the globe. Apparently, the Jerusalem church needed a catalyst to motivate it to actively spread the gospel, and so persecution began. Upon persecution of the church, the members went everywhere preaching the Word of God, and people were saved and baptized (Acts 8:1-4; 8:36-38; Acts 9:17-19). Many churches were established as a result (Acts 9:26-31), and one of the newly planted churches was located in Antioch (Acts 11:19-26). This church grew tremendously and understood their need to reach the world for Christ. They sent two members from their church to establish new churches (Acts 13:1-4). Today they are known as missionaries, though the Bible term is "evangelist" (Eph 4:8-16). These early evangelists were sent by the authority of the Holy Ghost and the church at Antioch to evangelize and baptize the world (Acts 13:1-4). Upon their profession of faith, believers were baptized into the membership of the Antioch church in various regions of Asia Minor. These saved and baptized groups grew in their faith and understood the need for autonomy in their own locality. Paul and Barnabas ordained elders in these new groups and officially organized each group into an independent autonomous church (Acts 14:19-23). Paul and Barnabas were working under the authority of, and on behalf of the "home church" in Antioch. They reported back to Antioch about their church-planting endeavors (Acts 14:25-28). God's plan for establishing His churches has continued exactly the same way through the years. The pattern for New Testament church planting is found in the Scriptures. God's plan is for churches to be started by and through the local church. Many churches today have been established by extra-Biblical means, such as ordained men operating on their own volition, para-church mission boards, denominational headquarters, individual believers, etc. Even though many churches practice the Bible properly, they have no Biblical authority to do so as they were organized improperly without any authority. It takes more than practice and order for churches to be a church. It takes proper authority. No man can be a soldier without proper authority; no man can be a husband without proper authority; no man can print

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and hurt themselves. Therefore God spoke to them by words. He gave commands. He spoke promises. He pointed out dangers and showed the way of good. He spoke thus to Adam, Noah, Abram and many others. Sometimes the word which He spoke related only to the welfare of the individual. More often His word summoned the person to whom He spoke to do something that would bring blessing to others. When He commanded Abram to depart from his people and to make his home in a new country, the divine purpose explored the coming centuries with the intention of blessing unborn multitudes. Thus the word spoken to an individual had meaning for all who should come after, though as instruction it was addressed to one man only.

7. In the process of time God enlarged the scope of His revelations. He spoke not only to some one man concerning what He required of that man, but also concerning what He required certain other men to do. For example, He gave messages to Moses and Elijah and John the Baptist for the men of their generations. These messages were to be delivered in person and by the spoken word. Moses must speak to men in Egypt and the wilderness, Elijah to men in northern Palestine, John the Baptist to men in southern Palestine. In all this God was not commanding these men to write Scripture, though subsequent to the event the record of what was commanded and done became Scripture.

8. God at length gave men messages which were intended for mankind in general and for the ages to come. Some of these messages were contained in the history of His dealings with the ancient Hebrews. Others were direct revelations of eternal truth as related to Himself and to mankind. That these messages might reach those for whom they were intended it was necessary that they should be written. Every form of message intended for people whom the messenger could not meet face to face must be written.

Here then are four stages of revelation:

(1) Teaching by object lessons without words; (2) direct instruction to men concerning what they themselves must do; (3) messages sent by word of mouth to others; (4) revelations written down to be read by succeeding ages.

9. The men to whom God gave the messages which He required put into permanent form by writing were selected with care. They were selected because of their fitness to do the thing which He wanted done. There was a fitness of character, of intellect, of attainment and of the age and place in which they lived. A man who is to write a message must know how to use a pen: God

selected men who could write. A man who is to write a message must know how to use the language of the people for whom the message is intended: God selected Isaiah to write in Hebrew to those who knew Hebrew and Paul to write in Greek to those who knew Greek. A man who is to write a message must have qualities of intellect which qualify him to give adequate expression to the ideas which God wants him to express: God selects a stick for such uses as sticks are intended for, and men for tasks requiring the exercise of human powers; when He wants His message carried to men in the form of a psalm He selects a poet like David to write psalms; when He wants a terse and graphic story of the life of His Son He selects a man like Mark to write it; when He wants a mighty argument like the epistle to the Romans written He selects a reasoner like Paul to write it.

A man who is to write a certain message must have a certain relation to the age to which God intends that particular revelation to be made; Moses, for example, wrote messages in his day for which the world had never before been ready; Jeremiah wrote messages which would not have been understood in the time of Moses; and Paul in his day wrote messages which would have bewildered men if they had been written a hundred years earlier. All these written messages took their place in their appointed time and became part of the Scripture of the people of the ages following.

10. These men whom God selected because of their fitness for the task He wanted them to do, were not left to themselves. They needed something more than natural endowments and the influence of their age. They needed special illumination and guidance. This special qualification was given directly from God. His Spirit acted continually upon the spirit of the man whom He had selected to write. This gave spiritual energy as he wrote. It also prevented him from introducing errors which would have misrepresented the thought of God.

Because the Spirit of God joined in the work of producing Scripture this great variety of little books, written by men of various ages, circumstances and attainments, reveals divine unity of purpose and message, makes the Bible trust worthy as a sufficient and perfect guide in things relating to God.

11. The Bible was not given to teach men things which they were capable of learning by themselves. It was not given to teach men where the continents and oceans are, where the mountains and valleys lie, where the rivers have their sources,

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true Baptist churches throughout the land that protested vigorously against the hierarchy of the conventions. Their voices were raised against any group or organization elevating themselves to a place of authority over the local churches. It is an amazing thing that these same churches will now organize themselves into the same kind of hierarchy. In a lot of cases the only thing about the new groups that have been formed that is different from the old is the name.

We find Baptists and Baptist groups who paid the price to stand for true Baptist beliefs are now compromising their position in order to maintain the plaudits of the public and the support of their institutions. Success can be intoxicating. It can demand a terrific price-compromise.

I do not believe it would be too difficult to find a doctrinal statement these Baptists would agree to concerning the Scriptures, the true God, the fall of man, the virgin birth, the atonement, grace, salvation, justification, repentance, faith, eternal security, hell, heaven, the resurrection, etc. Where is the wedge being driven? Where has the rot started? The answer is to be found in the doctrine of the church and its ordinances and in the doctrine of the second coming.

Concerning the second coming there are numerous theories. We are premillennial. We believe in the visible, return of our Lord Jesus Christ to set up His kingdom. However we do not believe this issue is what is corrupting Baptist forces. Sometimes it is used as a smoke screen to cover up other issues.

We believe the destructive forces of Satan are attacking and seeking to destroy Baptists by subduing our belief in the doctrine of the church. Among those standing as defenders of the faith always held by Baptists are those who adhere to the universal, invisible church theory, those who accept alien immersion and practice open communion. The sad thing is that those Baptists who are not guilty of these things will accept those that do as first-rate Baptists.

The Baptist churches have no greater danger than that presented by this unholy three, the universal, invisible church theory, alien immersion and open communion. The acceptance and practice of these three will eventually drown Baptists in the sea of interdenominationalism. God forbid!

May God help us to see how we need to hold fast on these lines! Jesus Christ established the first local New Testament church as recorded in Matthew 16.

The promise to that church was “the gates of hell shall not prevail”! It was never to be defeated, never to go out of business. It has existed in every second of history. It is with us now! If we Baptists are right, then our churches are the true New Testament churches — the one Jesus built. If this is not so, why be a Baptist? Reliable historians trace the Baptist churches back to Christ; even if this were not possible, the church that Jesus built can be identified by doctrine. In our Baptist churches rest the same promise, privileges, commission and authority that the New Testament places there. We have the authority to baptize and to administer the Lord’s Supper. No one else has this authority, no one else can baptize or administer the Lord’s Supper. No other baptism is valid!

May God give us some backbone! This is the Baptist position and belief. Why tolerate compromisers in our midst? Will we too be destroyed from within?

If the universal, invisible church theory is to be received by Baptists, then we lose our identity. We lose our mission. We lose our purpose. We become one of many branches where chaotic confusion reigns. To accept this theory is to surrender every truth we hold dear. This theory places Baptists in the same pot with every church, cult, denomination, etc. that cares to call itself Christian! Will Baptists lose themselves in apostate Christianity or stand true to God’s purpose?

The greatest single weapon that God gave the church to use to maintain its identity was baptism. To open the church doors and receive baptism from a source other than a Baptist is to deny all the historic Baptist doctrines.

The mark of distinction, then, between the church that Jesus built and others is scriptural baptism. The ordinance of baptism was given to the church. To drop the line here and accept so-called baptism from other so-called churches is to cease to be Baptist. To compromise the Bible position of baptism and receive into our churches “every variety” is to become interdenominational. The first line of departure of every great Baptist group from the historic Baptist position has been on baptism.

To throw open the Lord’s Supper to everyone is to lose the identity God gave the church. How can standards and discipline be maintained if this sort of thing would be practiced.

May we repeat, an individual or church is either a Baptist or they are not; there are no different kinds. The only way the world will know the difference is as Baptist brethren and churches the world around stand forth and declare themselves and stop compromising the issue. ☐

WHAT BAPTISTS BELIEVE

By O.C.S. Wallace, 1913

OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;¹ that it has God for its author, salvation for its end,² and truth without any mixture of error, for its matter;³ that it reveals the principles by which God will judge us⁴ and therefore is, and shall remain to the end of the world, the true center of Christian union,⁵ and the supreme standard by which all human conduct, creeds, and opinions should be tried.⁶

¹Tim. 3: 17. All Scripture is given by inspiration of God, and is profit able for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (Also 2 Pet. 1:21; 2 Sam. 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Ps. 119:111; Rom. 3:1, 2.)

²Tim. 3:15. Able to make thee wise unto salvation. (Also 1 Pet. 1:10-12; Acts 1:14; Rom. 1:15; Mark 15:15; John 5:38,39.)

³Pro. 30:5, 6. Every word of God is pure . . . Add thou not unto his words. lest lie reprove thee, and thou be found a liar. (Also John 17:17; Rev. 22:18,19; Rom. 3:4.)

⁴Rom. 2:12. As many as have sinned in the law shall be judged by the law. John 12:47, 48. If any man hear my words. . . the word that I have spoken, the same shall I judge him in the last day. (Also 1 Cor. 4:3,4; Luke 10:10-16; 12:47, 48.)

⁵Phil. 3:16. Let us walk by the same rule, let us mind the same thing. (Also Eph. 4:3-6; Phil. 2:1, 2; 1 Cor. 1:10; 1 Pet. 4:11.)

⁶1 John 4:1. Beloved, believe not every spirit, but try the spirits whether they are of God. Isa. 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. 1 Thess. 5:21. Prove all things. 2 Cor. 13:5. Prove your own selves. (Also Acts 17:11; 1 John 4:6; Jude 3; Eph. 6:17; Ps. 119:59, 60; Phil. 1:9-11.)

1. The Latin word scribo means I write. From this comes the word *scriptura*, meaning that which has been written. In a broad sense anything which has been written may be called “scripture.” But among Christians the word “scripture” or “scriptures” has specific meaning. It refers to the writings which are contained in the Bible. These writings are called the Sacred Scriptures, or the Holy Scriptures, to indicate that the message contained in them is a message concerning sacred or holy things. This distinguishes them from all other writings.

2. The complete collection of the Sacred Scriptures is called the Bible. The Greek word *biblion* means a little book. The plural of this is *biblia*, meaning little books. Our Scriptures are composed of 66 little books, 39 in the Old Testament, 27 in the New Testament, and welded together as one book. These 66 books may be referred to as the Little Books. Put into Greek this would be the *Biblia*. From this comes the word Bible. For the same

reason that the Scriptures are called the Holy Scriptures the Bible is called the Holy Bible.

3. We have the Bible because we have God. If there were no living God, or if God paid no attention to men, there would be no Bible. It is because God is living and personal and interested in men that He gave us the Bible. After He had made the world He kept His heart close to the hearts of men. Whenever they cried out in pain, perplexity or sorrow He heard their cry and understood what it meant. The burdens that oppressed the people oppressed Him. He knew what would enable them to find the way of safety and blessedness. If they were to be saved from evil and sin and destruction, they must know many things which at the beginning they did not know.

4. Many things that people needed to know they could not learn by themselves. They could learn a great deal by experience. They could learn a great deal by study; they could learn about soil and seeds, water and fruits, trees and metals, fish and cattle, foods and poisons, forces and natural laws, the motions of the stars and the workings of the human mind; but there were things deeper and finer than these that they could not learn. They could not learn about the nature of God and His will, nor about His purposes of grace, nor about redemption and forgiveness in Christ Jesus, nor about the future life. The common people could not learn these things by themselves. Nor could the wisest people. Some one outside of themselves must teach them. In all the universe there was only One who could teach them adequately. That One was God.

5. God can teach men in different ways. He can teach by object lessons without words. This He has done from the beginning. Of this method of teaching the psalmist speaks in the nineteenth psalm, and Paul in the first chapter of Romans. The forces of nature and the powers and characteristics of the human mind have been object lessons always. These were enough to lead men to recognize the presence of God in the universe and to understand that He was a God of wisdom and power. In all ages and lands men who were earnest and profound thinkers whether they were shepherds studying the stars as they guarded their flocks, or sages and seers endowed with all the learning of their generation, have learned something of the works and character of God as they communed with nature and reasoned upon the things which they saw and felt.

6. Men needed to know more than they could learn from object lessons without words. As long as they had no knowledge beyond this they stumbled

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prod one another over the doctrine of the church. It was an area that they agreed to disagree. This was very confusing to me in my early formative years. During Bible college, I was required to write on the doctrine of the church. I entertained the assignment with much enthusiasm, because I did not fully understand the doctrine of the church. I knew only that it was a point of contention between two good men that had influenced me for Christ. I spent many days in the college library reading men such as: H. Boyce Taylor, B. H. Carroll, Roy Mason, Davis Huckabee, and others. These men made much sense to me as Christ burned these truths on my heart. I wrote a very basic paper on my newfound truths only to find that my professors and church did not agree. It was an early lesson on the doctrine of the church for me.

Minnesota church plant. During my college years, the Lord was working on my heart in the area of church planting in the north central region of the United States. I knew upon graduation that I would need further training to effectively plant and pastor a new church. I never considered a mission board because the doctrine of the church held me in its grip. The only church I knew that sent out their own missionaries was First Baptist Church in Milford, OH, under the direction of Dr. Charles Keen. My home church had a strong affiliation with this church. As I discussed my desire to plant a church with my pastor, he suggested that I finish my training under the ministry of Dr. Keen. FBC had sent out over fifty missionaries and was very active in printing the Bible. They led missions as far as I could see. Our family of five relocated from Jacksonville, FL, to Milford, OH, to this great church.

I completed my training at Milford. I made numerous survey trips to Minnesota with the desire to plant a church in the Twin Cities of Minneapolis-St. Paul. It was decided by my pastor and Dr. Keen that I should raise support under the banner of FBC of Milford for fourteen months, rejoin my home church in GA, where I would be ordained and commissioned, and move to Minnesota to plant a church. Because these men had been critically involved in my life, I yielded to them without question. The Lord allowed our family to raise missionary support very quickly, and we moved to Minnesota. It was exciting to cross the state line knowing we were entering the field the Lord had for us.

BCPM. We arrived in Minneapolis in the spring of 1994 and joined the four million people of the metro region. I located a few churches that were independent Baptists and stood on the KJV as the Word of God. In deciding where to plant a church, I determined that, unless a church was an independent Baptist church and believed the KJV was the Word of God, I could plant a church right next door in a good conscience. However, that was a very tight filter. I located less than five churches that believed in the inerrant Word of God. I spent the first six months getting to know these churches, letting them get to know us, and settling my “Georgia peach” bride and three boys into a new climate. We came armed with 10,000 John and Romans and a promise from God that He wanted a church planted in southwest corner of Mpls-St. Paul.

During this time, I spent a great deal of time with Dr. Ed Johnson, pastor of FBC of Rosemount, MN. He was very helpful to me in understanding the culture because he had pastored for thirty-seven years in the state. He had a church-planting ministry relocated from Canada to his church, which he highly recommended that I become involved with—Baptist Church Planting Ministry, under the direction of Dr. Earl Jessup. Initially, I wrestled with involving someone else with the church planting endeavor because I had been planning and working on this church plant in my heart for over four years.

As I met with Dr. Jessup, I came to understand that he had planted many churches, and I had planted none. I would be a fool to reject his council. He promised John and Romans, financial assistance, and expertise from the knowledge he had gleaned in over twenty years of being a missionary. As he took me under his wing, Dr. Jessup and I became very good friends. He organized a large saturation project of the area in a very short time and gathered churches together to give manpower, finances, and clout. He organized a week of meetings and had various churches spend one night each displaying to the community what this new church would be like when it matured. The meetings proved to be successful—the first service boasted about fifty new people from the community.

Grace Baptist Church was established very quickly with nine charter families after eight weeks. All the area pastors joined in the celebration of the birthing of a new church. The church grew very quickly. Within twelve months, GBC boasted about seventy-five people. Land was purchased within thirty

months, and a church building was erected by our third anniversary. The building boosted attendance to around 125 people.

Dr. Jessup moved his membership to GBC along with his ministry, BCPM. The relationship between BCPM and GBC soon became strained as the fruits of a para-church ministry and the strong personality of Earl Jessup began to emerge. The relationship with BCPM only lasted fourteen months and proved to be very costly—GBC lost thirty-five families in the ensuing eighteen months.

So that these types of things could never effect the church again, I began to seek the Lord and ask where I went wrong. He showed me that I was in doctrinal error regarding the doctrine of the church. He also showed me that, if I had not partnered with various para-church ministries, many of these things would not have taken place. This doctrine would change my life and our church forever.

Closed communion. The very first step that GBC took towards church truths was to change the way we observed the Lord’s Supper from *close* to *closed*. We had practiced close, or “denominational communion”. I had always believed closed communion; but I never had the courage to stand up for the truth. I thought it would drive people away. When we would observe the supper, I would scare everyone with strong preaching on a wrong observance of the table. It never worked. We would always have some Lutheran, evangelical, or Baptist visitor who would take the supper. In reality, I practiced close communion because I really didn’t understand the doctrine of the church. As I began to understand the doctrine of the body of Christ as His local assembly, it was obvious that the table must be closed.

Unity in missions. The next step was to unify our missions program. We supported numerous missionaries that were independent Baptists and believed the KJV—although they believed various things on the doctrine of the church. We understood that we needed to support only local church sent missionaries (i.e. no para-church mission boards, board missionaries, etc.) and men that were straight on the doctrine of the church. We also made the decision to train our own missionaries. We desired to be consistent with the doctrine that a church is the body of Christ and has been solely commissioned by the Lord for the task of the Great Commission. How could we send our people off to another school or church with a

different belief in something as fundamental as the church? We would need to deprogram them again from all of the heaven they learned in these false institutions. How could we support missionaries with a false understanding of the doctrine of the church? Can two walk together except they be agreed? Only conflict and confusion would arise among everyone involved. On the contrary, what unity could be obtained if everyone we support believes the same thing regarding the doctrine of the church and the performance of the great commission. We went through the process of determining what our present missionaries believed only to find that all, except one, believed in a universal body of Christ!

Doctrine of the church. The Lord was very gracious in teaching us at GBC His church truths. He has taken me personally under His wing and is teaching me great and mighty things that I have not known. Upon studying the doctrine of the church, I determined that there are five things by which to measure a church to determine if it is a living organism or not.

First and foremost, what **authority** does a church have to be a church? Only churches can start churches. One must have the ability to determine the mother and grandmother church. All churches must be authorized by a mother church that was authorized by a mother church, etc ... all the way back to the original church of the Lord Jesus Christ. Many so-called churches are started by men, para-church ministries, or by churches that have been started by wrong authority themselves.

Secondly, all baptism, in order to be from above, must be **Baptist baptism**. God’s church must only receive Baptist baptism and reject alien baptism. By Baptist baptism, I mean John’s baptism that was foretold in the Old Testament and ordained by the Lord Jesus Christ. All baptism must be traced back to the authority of John.

Thirdly, what does the church believe about the **body of Christ**? Many good men talk of a local church, yet they assent to the body of Christ being all believers. This is none other than protestant universal church doctrine repackaged. The body of Christ is a local church and nothing else. There is only one body and one baptism, not two. One can quickly ascertain what a church believes by asking for an interpretation of 1Cor 12:13. There is no such

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