

LANDMARK BAPTIST COLLEGE

SIX MESSAGE OUTLINES ON BAPTIST DISTINCTIVES

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BAPTIST HISTORY

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BAPTIST DISTINCTIVE: THE BIBLE AS SOLE AUTHORITY

I. **The Bible as the SOLE Authority** starts these Baptist Distinctives.

A. Bible as the SOLE Authority of faith and practice.

B. Autonomy of the local independent Churches;

C. Saved, born again, baptized Church members;

D. Two Ordinances for the Churches, Baptism and Lord's Supper;

E. Priesthood of all believers; & Individual Soul Liberty;

F. Separation of Church and State.

II. Scripture indicates that it is a complete authority.

A. All is inspired and profitable for 4 purposes: “ *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*” (II Tim 3:16)

i. An Authority for Doctrine, What IS right;

ii. An Authority for Reproof, To GET right;

iii. An Authority for Correction, To STAY right;

iv. An Authority for Instruction, To TEACH right.

B. Only Scripture is needed for our perfection: *That the man of God may be perfect, thoroughly furnished unto all good works.* (II Tim 3:17)

C. I Pet. 1:23-25 says “*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, ... But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*”

i. The Word is incorruptible seed, any other authority has proven corruptible.

ii. The Word abideth for ever, any other authority is temporal.

iii. The Word endureth for ever, enduring is bigger than just abiding.

D. II Pet. 1:16-21 says *“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 ¶ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. “*

- i. The Written Word is more sure than another eyewitness accounts
- ii. The Written Word is more sure than a voice from heaven.
- iii. Ye do well that ye take heed, as unto a light that shineth in a dark place.

E. II Tim 2:15 *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. “*

- i. The challenge is to study for approval, study as a workman.
- ii. There were many sources available to young Timothy, philosophers, scholars, extra Biblical prophecies, meditations, visions, etc.
- iii. Paul only recommended that Timothy rightly divide the Word of Truth.

III. A Baptist is first a Fundamentalist believing in plenary verbal inspiration, infallibility and inerrancy of the Holy Bible.

A. Plenary means “ple·na·ry adj. 1. Complete in all respects; unlimited or full: a diplomat with plenary powers. 2. Fully attended by all qualified members: a plenary session of the council.”¹

B. Verbal means “ver·bal adj. Abbr. vb. 1. Of, relating to, or associated with words: a verbal picture. 2.a. Concerned with words only rather than with content or ideas: a merely verbal distinction. b. Consisting of words alone without action: a verbal confrontation. 3. Expressed in spoken rather than written words; oral: a verbal contract. 4. Corresponding word for word; literal: a verbal translation. ”

C. Inspiration means “ in·spi·ra·tion n. 1.a. Stimulation of the mind or emotions to a high level of feeling or activity. b. The condition of being so stimulated. 2. An agency, such as a person or work of art, that moves the intellect or emotions or prompts action or invention. 3. Something, such as a sudden creative act or idea, that is inspired. 4. The quality of inspiring or exalting: a painting full of inspiration. 5. Theology. Divine guidance or influence exerted

1 Definitions from “The American Heritage Dictionary” Third Edition Copyright 1992 by Houghton Mifflin Company

directly on the mind and soul of humankind.”

D. Infallibility means “in·fal·li·ble adj. 1. Incapable of erring: an infallible guide; an infallible source of information. 2. Incapable of failing; certain: an infallible antidote; an infallible rule.”

E. Inerrancy means “in·er·rant adj. 1. Incapable of erring; infallible. 2. Containing no errors. ... in·er·ran·cy n. Freedom from error or untruths; infallibility: belief in the inerrancy of the Scriptures.”

i. Since Inerrancy and Infallible are practically synonyms we generally use Inerrancy to speak of the Scripture containing no error, and no untruth.

ii. We generally use Infallible to speak of the Scripture's inability to fail.

IV. Sole Authority means we accept NO other authority for faith and practice!

A. The Bible itself alludes to, nor uses any other authority for our faith and practice;

i. Not the Magistrate;

ii. Not the Apostle;

iii. Not the Pastor;

iv. Not a Father.

B. The Catholic Church is not our authority.

C. Traditions of Men are not our authority.

D. Creed and Councils are not our authority.

E. The Charismatic Spirit is not our authority.

F. A new apostle or prophet is not our authority.

G. Signs and Wonders is not our authority.

V. Modernists attempt to tamper with our sole authority.

A. They tamper with Textual Criticisms.

B. They tamper with Ecumenical Translations.

C. They tamper with Modernists Versions.

D. Our four stringent checkpoints are:

- i. Superior Texts, TR & Massoretic Text.
- ii. Superior Translators, in languages, genius, dedication, doctrine and theology.
- iii. Superior Theology, in the fundamentals and these Baptist distinctives.
- iv. Superior Techniques, verbal translation, not dynamic equivalence.

VI. Conclusion: In Christendom no Catholic, Protestant, Pentecostal nor charismatic holds to this Baptist distinctive of the Holy Bible as their SOLE authority.

AUTONOMOUS INDEPENDENT CHURCHES

I. **The Autonomous Independent Church** fits with the other Baptist distinctives as follows:

- A. Bible as the SOLE Authority of faith and practice.
- B. Autonomy of the local independent Churches.**
- C. Saved, born again, baptized Church members.
- D. Two Ordinances for the Churches, Baptism and Lord's Supper.
- E. Priesthood of all believers. & Individual Soul Liberty.
- F. Separation of Church and State.

II. Consider who's Church it is, i.e. the owner, founder, and builder:

A. The Builder and Owner are the same Jesus Christ. Matt 16:15-18 states it clearly:

- i. *15 He saith unto them(the disciples), But whom say ye that I am?*
- ii. *16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*
- iii. *17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
- iv. *18 And I say also unto thee, That thou art Peter, and upon this rock **I will build my church**; and the gates of hell shall not prevail against it. dd*

B. The one who adds to the Church is the Lord Jesus Christ. Acts 2:47 states it clearly: “*Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*”

III. What authority is appealed to in the perfecting of the Church? Only the independent owner operator and builder, Jesus Christ the Righteous.

A. What authority did Paul use over the faltering Church at Galatia?

- i. *Gal 1:3-5 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and*

ever. Amen.

- ii. Notice the sternness of this appeal to his only authority. Gal 1:6-8 ¶ *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*
- iii. Notice throughout that conformity to Paul's demands was voluntary for this Church at Galatia, Paul had no Pope, Bishop or other authority to turn this Church over to, they were independent.

B. What authority did Paul use over the carnal Church at Corinth?

- i. He writes and appeals only in the name of their owner, II Cor 1:2-3
 - a) *2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:*
 - b) *3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*
- ii. In his next sentence Paul acknowledges that there is no other authority over them, II Cor 1:4-8
 - a) *4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*
 - b) *5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;*
 - c) *6 Even as the testimony of Christ was confirmed in you:*
 - d) *7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:*
 - e) *8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*
- iii. Notice throughout that conformity to Paul's demands was voluntary for this Church at Corinth, Paul had no Pope, Bishop or other authority to turn this Church over to, they were independent.

IV. Inside a local independent autonomous Church there is a chain of authority. (This is treated more extensively here because some consider the Two Offices of the Church to be an eighth Baptist Distinctive, filling out the second 'T' for an acronym of 'BAPTISTS'.

A. The human authority within a Church is given title of Bishop/Pastor/Ordained Elder

i. The office title of Bishop:

- a) Bishop means 'Overseer' refers to the one physically present and in charge.
- b) Bishop as a title refers to the responsible **position** of the office.
- c) *1Ti 3:1 This is a true saying, If a man desire the office of a **bishop**, he desireth a good work. 2 A **bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ... 5 (For if a man know not how to **rule his own house**, how shall he **take care of the church** of God?)*
- d) *Tit 1:7 For a **bishop** must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;*
- e) Christ is still The Bishop of souls *1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and **Bishop of your souls**.*

ii. The office title of Pastor:

- a) Pastor means shepherd as seen in Jeremiah 23:1 *Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.* The Old Testament has much to say about the role of a pastor, even in Psalm 23.
- b) Pastor as a title refers to the responsible **duties** of the office
- c) It is called out as an office in *Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, **pastors and teachers**;* Notice it's connection with the requirement to be '*apt to teach*' of I Tim 3:2. Notice in the rendering that the '*pastors and teachers*' refer to one office of pastor, not one office for each.

iii. The office title of Elder:

- a) Elder means old, more so speaking of a maturity than an age, and in our context referring to one mature in the faith.
- b) Elder refers to the responsible **maturity** of the office.
- c) For our Presbyterian brothers the Greek word for elder is 'presbuteros'
- d) For our mislead Catholics and their protestants, the Latin Vulgar Vulgate purposely mistranslated 'presbuteros' to 'priest' in order to keep the pagan priesthood employed when they by law mandated all Roman citizens to be 'Christian.'

- e) Elder refers only to a persons maturity in the faith. If you ordain an elder, you place him in an office of the Church.
 - There are only two office for an independent Church, Bishop, and Deacon.
 - Some hold that an eighth Baptist Distinctive is the existence of these two offices as per this description. That makes the second 'T' in the nifty acronym 'BAPTIST'
- B. This office of an independent Church's Bishop/Pastor/Ordained Elder, is held by one individual in each Church.
 - i. There is no biblical plurality of elders, when speaking of the Bishop/Pastor/Ordained Elder office.
 - a) In the Bible anything with more than one physically present head is a monster.
 - b) There is a plurality of elders in the sense that there may be several mature leaders, even several mature leaders holding an office of deacon (ministers), as elders (matured ones) they work with the mature (elder) Bishop, but the Bishop is always in the singular, i.e. only one overseer in any independent local Church. (Sorry John MacArther)
 - ii. Paul writes to several local independent churches at Philip.
 - a) Addresses them thus: *Php 1:1* “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops** and deacons: “
 - b) There is no reason to break with the rule of order here and contend that any one of these local independent autonomous Churches had more than one Bishop.
- C. This office of Bishop carries a grave threefold responsibility
 - i. I Peter 5:1-3 states “*The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God’s heritage, but being ensamples to the flock.*”
 - a) As a Bishop (overseer) you are to be an overseer, urged not to 'lord over'
 - b) As a Pastor (shepherd) you are encouraged to feed the flock.
 - c) As an Elder (mature leader) you are to be a mature example, i.e. 'ensample'
 - ii. Acts 20:28 “*Take heed therefore unto yourselves, and to all the flock, over the which*

the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

- a) As a Bishop (overseer) you are to be an overseer., urged not to 'lord over'
 - b) As a Pastor (shepherd) you are encouraged to heed and feed the flock.
 - c) As an Elder (mature leader) you are to take heed to yourselves.
- iii. Titus 1:6-9 *“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”*
- a) As a Bishop (overseer) you are to be steward of God
 - b) As a Pastor (shepherd) you are to be a lover of hospitality and good men,
 - c) As an Elder (mature leader) you are to hold fast.
- iv. I Thes 5:12-13 *“ And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.”*
- a) As a Bishop (overseer) you are to be over the saints, in the Lord.
 - b) As a Pastor (shepherd) you are to be loved for their work's sake.
 - c) As an Elder (mature leader) you are to labor as an example.
- v. Ephs 4:11-14 *“ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ”*
- a) As a Bishop (overseer) you are holding a holy office.
 - b) As a Pastor (shepherd) you are charged with the perfecting of the saints.
 - c) As an Elder (mature leader) you are charged with the work of the ministry.

V. The Independence of Churches throughout the Acts of the Apostles.

- A. *Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. ... Acts 5:11 And great fear came upon all the church, and upon as many as heard these things. ... Acts 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. ... Acts 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.* Note in these 4 references there was only one assembly of believers addressed and the church is thus referred to in the singular.
- B. *Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:* Note that here the Old Testament assembly of believers in the wilderness is properly described as a 'Church.'
- C. *Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.* Note the use of the plural for several churches throughout an area.
- D. *Acts 11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Acts 12:1 Now about that time Herod the king stretched forth his hands to vex certain of the church. Acts 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.* Note the singular use of Church when a single independent body of believers is in context in these 5 references.
- E. *Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.* Note the singular use of Church and that one elder can be ordained in each in this context.
- F. *Acts 14:27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Acts 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. Acts 15:4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:* Note in all 4 four references the singular use of Church when a single independent body of believers is in context.

- G. Acts 15:41 *And he went through Syria and Cilicia, confirming the churches. Acts 16:5 And so were the churches established in the faith, and increased in number daily.* Note the plural use for several independent churches in these 2 references.
- H. Acts 18:22 *And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.* Note the singular use of Church when a single independent body of believers is in context.
- I. Acts 19:32 *Some therefore cried one thing, and some another: for the assembly <1577> was confused; and the more part knew not wherefore they were come together. ... Acts 19:39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly <1577>. ... Acts 19:41 And when he had thus spoken, he dismissed the assembly <1577>.* Note in these 3 references that the word 'ekklesia' is translated 'assembly' because it was not a local independent assembly of believers, i.e. a church, but a governing, albeit riotous assembly.
- J. Acts 19:37 *For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.*
- K. Acts 20:17 *And from Miletus he sent to Ephesus, and called the elders of the church.*
- L. Acts 20:28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

VI. It is a Local Church, not universal, not catholic, not invisible. Dr. Carroll, provides the best illustration of this abstract language with example:

An English statesman, referring to the right of each individual citizen to be tried by his peers, should say: 'On this rock England will build her jury, and all the power of tyranny shall not prevail against her.' He uses the term jury in an abstract sense, i.e., in the sense of an institution. But when this institution finds concrete expression or becomes operative, it is always a particular jury of twelve men and never an aggregation of all juries into one big jury." Bravo Dr. Carol.

VII. The Greek word used for the Church makes it so (independent).

- A. 1577 **ΕΚΚΛΗΣΙΑ** ekklesia ek-klay-see'-ah from a compound of 1537 (ΕΚ a primary preposition denoting origin (the point whence action or motion proceeds), from, out of place, time, or cause; literal or figurative;) and a derivative of 2564(ΚΑΛΕΩ 1) to call 1a) to call aloud, utter in a loud voice 1b) to invite 2) to call i.e. to name, by name); a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both):—assembly, church.¹

- B. In the AV 1577 is translated as -church 115 times and as assembly 3 times for a total of 118

1 Strong's Exhaustive Concordance

usages.

VIII. The the definition of the New Testament Church leads to a sound conclusion.

A. The New Testament Church is a called out body of believers.

B. The Church assembles for the purpose of worship, fellowship, and carrying out the great commission.

IX. The sound Conclusion is that the New Testament Church is to be autonomously operated under the headship of Christ and independent of all other local independent New Testament Churches or controlling bodies.

SAVED, BORN AGAIN, BAPTIZED CHURCH MEMBERS.

- I. The Baptist Distinctives are these:
 - A. Bible as the SOLE Authority of faith and practice.
 - B. Autonomy of the local independent Churches.
 - C. **Saved, born again, baptized Church members.**
 - D. Two Ordinances for the Churches, Baptism and Lord's Supper
 - E. Priesthood of all believers & Individual Soul Liberty
 - F. Separation of Church and State.
- II. The Commission is to make them believers, add them to the Church by Baptism, and then disciple them to observe all things commanded by Christ.
 - A. *Matt 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*
- III. Only the saved were added to the Jerusalem Church
 - A. *Acts 2:41-42 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 ¶ And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
 - B. *Acts 2:46-47 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*
 - C. *Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.*
- IV. Churches are always appealed to as being composed of saved, regenerated people.

- A. 1Cor 1:1 ¶ *Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*
- B. Gal 1:1 ¶ *Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2 And all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 To whom be glory for ever and ever. Amen.*
- C. Eph 1:1 ¶ *Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.*
- V. There is never a Bible example of an unsaved Church member.
- A. Simon...:13 *Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. ...18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,... 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. ... 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*
- B. I Cor 5:1 ¶ *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?*
- C. Judas is an interesting study in this instance. Jesus knew his heart but did not put him out from them. There is required an outward act of denial or sin before one can be judged an unbeliever and put out of a local Church. This concept should be developed further.

VI. The Bible warns us to practice regenerated church membership.

- A. Acts 20:9 *And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.*
- B. II Pet 2:1 ¶ *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*
- C. I John 2:19 *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.*
- D. I Tim 4:1 ¶ *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*
- E. Jude 1:4 *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*
- F. James 2:18 *Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*

VII. The Bible emphasis is that one first become a believer, then be baptized by immersion and added to the number of believers, then continue in the doctrine of the apostles.

TWO ORDINANCES, BAPTISM AND LORD'S SUPPER.

Baptism by Immersion of believers only, and the Lord's Supper as the two ordinances of the Church

I. The Baptist Distinctives are these:

- A. Bible as the SOLE Authority of faith and practice.
- B. Autonomy of the local independent Churches.
- C. Saved, born again, baptized Church members.

D. Two Ordinances for the Churches, Baptism and Lord's Supper

- E. Priesthood of all believers & Individual Soul Liberty
- F. Separation of Church and State.

II. These are ordinances and not sacraments.

A. Dictionary definitions from the American Heritage Dictionary:

- i. or-di-nance (ôr“dn-...ns) n. Abbr. ord. 1. An authoritative command or order. 2. A custom or practice established by long usage. 3. A Christian rite, especially the Eucharist. 4. A statute or regulation, especially one enacted by a city government.
- ii. sac-ra-ment (s²k“r...-m...nt) n. Theology. 1. A visible form of invisible grace, especially: a. In the Eastern, Roman Catholic, and some other Western Christian churches, any of the traditional seven rites that were instituted by Jesus and recorded in the New Testament and that confer sanctifying grace. b. In most other Western Christian churches, the two rites, Baptism and the Eucharist, that were instituted by Jesus to confer sanctifying grace. 2. Often Sacrament.a. The Eucharist. b. The consecrated elements of the Eucharist, especially the bread or host.

B. To capture the derivation of the sacramental error let me quote from my own book “Learning to Speak Roman Catholic” :

Again, let me reiterate that 'penance' is found nowhere in the Scriptures, only by mistranslation in the Catholic's Latin Vulgate of 385 AD. It is nowhere found in the Greek New Testament, nor in the teachings of Christ. It is a Catholic addition to the faith propagated by Jerome's mistranslation of the Greek word repent 52 times out of it's 58 uses. Thus 'penance' joins a list of words added to their doctrine and disseminated by Jerome's faulty translation from the Greek whereby they devised 'penance' (Latin mistranslation) instead of 'repentance' (Greek Bible Word), '**sacrament**' (Latin mistranslation) instead of '**mysteries**' (Greek Bible Word), 'New Testament priests' (Latin

mistranslation) instead of 'presbyters' (Greek Bible Word).

- C. There is no mystical conferring or transferring of sanctifying grace in the Bible.
- D. There is nothing mystical in an ordinance.
- E. Saints have died over these definitions don't lessen them with compromise.

III. The ordinance of baptism is charged in the commission to the Churches.

A. The authority of baptism Matthew 28:19 *Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

B. The sequence of this ordinance is critical, after the teaching (and acceptance) of the preaching of the gospel, and before the teaching them to observe all things.

- i. Baptizing an unregenerate individual as an infant, child or adult is wholly misconstrued.
- ii. Teaching an unregenerate individual to follow the commands of Christ will not be effective.

C. The meaning of the word 'baptism.'

- i. Notice first the whole error that has been secularized into the word by catholicism. The American Heritage Dictionary calls it out as “bap·tize v. bap·tized, bap·tiz·ing, bap·tiz·es. --tr. 1. To admit into Christianity by means of baptism. 2.a. To cleanse or purify. b. To initiate. 3. To give a first or Christian name to; christen. --intr. To administer baptism.”
- ii. 907 βαπτίζω baptizo bap-tid'-zo from a derivative of 911(βαπτω 1) to dip, dip in, immerse 2) to dip into dye, to dye, colour); verb 1) to dip repeatedly, to immerse, to submerge (of vessels sunk) 2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe 3) to overwhelm
- iii. Translated in the AV-baptize 76 times, wash 2 times, baptist 1 time and , baptized (with 2258) 1 time; for a total of 80 usages.

iv. Clarification from the Greek English Lexicon:

907 baptizo is not to be confused with 911, bapto. The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptised' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change. When used in the New

Testament, this word more often refers to our union and identification with Christ than to our water baptism. e.g. #Mr 16:16. 'He that believes and is baptised shall be saved'. Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle! (Bible Study Magazine, James Montgomery Boice, May 1989).

D. The picture of baptism is not one of washing but one of death, burial, and resurrection. .

E. The Biblical pattern of baptism.

- i. Jesus Baptism follows the pattern of the commission in that he was the messiah, he was baptized to publicly show this, and he then gave us the teachings to be followed. Ref John 1.
- ii. The order of the commission is confirmed in Acts 2:41 *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 ¶ And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
- iii. Ethiopian Eunuch's account of baptism as given in Acts 8:36 *And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.*

F. Mark 16:16 *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

- i. Baptism is not tied to the act of salvation in this context, although it may appear so and is used so by baptismal regenerationists.
- ii. He that believeth not shall be condemned, not he that didn't make it to baptismal water.

G. The the complete absence of any infant baptism from the Bible shows it's manufacture by Roman Catholicism, not Christianity.

IV. The ordinance of communion is charged by the Saviour.

A. The charge for observance is found in 3 of the 4 gospels.

- i. Matt 26:26-29 26 ¶ *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day*

when I drink it new with you in my Father's kingdom.

- ii. Mark 14:22-25 *22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*
- iii. Luke 22:17-20 *17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

B. The doctrine of the Lord's supper is in 1 Cor. 11:23-24 *23 ¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

C. The Symbolism in the Lord's Supper contains 3 aspects of examination.

- i. Looking back to His broken body on the Cross. The unleavened bread symbolizing the broken body, the unleavened (unfermented) wine (fruit of the vine) symbolizing the shed blood. *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
- ii. Looking within. Partaking of this meal with other believers is our public profession that we are presently in good communion with our Lord and Saviour. *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.*
- iii. Looking forward, for his return. *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*

V. The charge to the Churches is to continue with only two ordinances and no more.

- A. The ordinance to baptize and serve communion is directed by Christ and throughout the NT examples of the Apostles.
- B. Other possible ordinances, such as foot washing, do not receive this kind of Scriptural support.

VI. These two ordinances are carried on through history until present.

A. Baptism of believers by immersion and observance of the Lord's Supper are traced throughout history with perpetuity.

B. Other possible ordinances, i.e. foot washing, or speaking in tongues, ect. , are not consistently practiced by any church or system.

VII. There are only two ordinances that stand the test of Scriptural precedence, Apostolic authority and historic perpetuity, they are baptism of believers only, by immersion and observance of the Lord's Supper of Communion amongst believers only. Awesome support.

PRIESTHOOD OF BELIEVERS AND INDIVIDUAL SOUL LIBERTY

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- F. Separation of Church and State.

II. Bible Teaching for the Priesthood of all believers.

- A. Heb 10:19-22 *19 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*
- B. Heb 4:16 *“ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”*
- C. I Peter 2:5 *“5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”*
- D. Rev 1:5-6 *“5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”*

III. The removal of priestly authority from other men.

- A. I Timothy 2:4-5 *“4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer.”*
- B. The re-capture of priest craft by catholicism:

- i. For our mislead Catholics and their protestants, the Latin Vulgar Vulgate purposely mistranslated 'presbuteros' to 'priest' in order to keep the pagan priesthood employed when they by law mandated all Roman citizens to be 'Christian.'
- ii. To capture the derivation of the sacramental error let me quote from my own book "Learning to Speak Roman Catholic" :Again, let me reiterate that 'penance' is found nowhere in the Scriptures, only by mistranslation in the Catholic's Latin Vulgate of 385 AD. It is nowhere found in the Greek New Testament, nor in the teachings of Christ. It is a Catholic addition to the faith propagated by Jerome's mistranslation of the Greek word repent 52 times out of it's 58 uses. Thus 'penance' joins a list of words added to their doctrine and disseminated by Jerome's faulty translation from the Greek whereby they devised 'penance' (Latin mistranslation) instead of 'repentance' (Greek Bible Word), 'sacrament' (Latin mistranslation) instead of 'mysteries' (Greek Bible Word), **'New Testament priests' (Latin mistranslation) instead of 'presbyters' (Greek Bible Word).**

IV. Individual Soul Liberty is perhaps worded best when it was under direct attack.

- A. John T. Christian gives this Tertulian's wording: "Early did the Christians avow and amplify religious liberty. The blood of persecution brought to the front this doctrine. Tertullian boldly tells the heathen that everybody has a natural and inalienable right to worship God according to his own conscience. His words are: However, it is a fundamental human right. a privilege of nature, that every man should worship according to his own convictions; one man's religion neither harms nor helps another man. It is assuredly no part of religion to compel religion—to which freewill and not force should lead us—the sacrificial victims even being required of a willing mind. You will render no real service to your gods by compelling us to sacrifice. For they can have no desire of offerings from the unwilling, unless they are animated by a spirit of contention, which is a thing altogether undivine (Tertullian, ad Scapulam 9 c. 2)."
 - B. Justin Martyr affirmed similar opinions (Apol. I. C. 2. 4, 12), and later Lactantius says: Religion cannot be imposed by force; the matter must be carried on by words rather than by blows, that the will may be affected. Torture and piety are widely different; nor is it possible for truth to be united with violence, or justice with cruelty. Nothing is so much a matter of free will as religion (Lactantius, Instit. div. V. p. 20).
 - C. Dr. Baur, commenting on these statements, says: It is remarkable how already the oldest Christian Apologists, in vindicating the Christian faith, were led to assert the Protestant principle of freedom of faith and conscience as an inherent attribute of the conception of religion against their heathen opponents (Baur, Gesch der Christl. Kirche, I. p. 428).
 - D. Hase says: Thus did the church prove, in a time of unlimited arbitrary power, the refuge of popular freedom, and saints assumed the part of tribunes of the people (Hase, Church History, sec. 117, p. 161, 7th edition).
- V. Augustinian defense of catholic's doctrine of two swords eliminated individual soul liberty in practice by twisting Christ's words of "*Lu 14:23 And the lord said unto the servant, Go out into the highways and hedges, and **compel** them to come in, that my house may be filled.*" Augustine errantly put a steel sword behind the word compel. The rest is history.

VI. Thus the priesthood of all believers and the individual soul liberty every man is avowed by the Scripture and testified for by history.

SEPARATION OF CHURCH AND STATE.

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- F. **Separation of Church and State**

II. Definitions and clarifications of Separation of Church and State are crucial in this day.

A. Separation of Church and State is not:

- i. It is not separation of God from government.
- ii. It is not separation of Bible from the public.
- iii. It is not separation of Jesus from the public square.
- iv. It is not at all related to what is taught in a public school.
- v. It is not the government avoiding moral judgments of right and wrong.
- vi. It is not the government ignoring or discarding Biblical truth or Bible commandments.

B. Separation of Church and State is:

- i. It is particularly that a State, Government, or Magistrate cannot coerce your involvement in any particular religious belief.
- ii. It is particularly that a State, Government, or Magistrate cannot prevent your involvement in any particular religious belief.
- iii. It is particularly that a State, Government, or Magistrate cannot reward nor penalize any involvement or lack of involvement in any particular religious belief.

iv. It is particularly that a Church (or a system of *Bible* religion) be responsible to an authorized authority of government to the extent that it does not forbid a command of Jehovah God, nor require a violation of a command of Jehovah God.

C. Separation of Church and State was what got Baptists Burned by Catholics from 300 AD-April 11th 1612 AD

D. Separation of Church and State was what got Baptists Drowned by Protestants form 1500-1600 AD

E. Separation of Church and State was what kept Baptists from accepting a co-equal share of the government tax acceptable to Lutherans, Presbyterians and Methodists right here in USofA!

III. There are Biblical limitations on human authority.

A. *“Rom 13:1 ¶ Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*

B. *2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.*

C. *3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*

D. *4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*

E. *5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.”*

F. LEGITIMATE Authority is under consideration here.

i. A Gun gives you authority over the unarmed ... but it is not legitimate authority.

ii. Democratic Authority is two wolves and a lamb voting on what's for dinner.

iii. A Legitimate Democratic Authority is a well armed lamb contesting the vote.

iv. In a depraved world of dictatorial tyrannical leadership tendencies watch for God ordained legitimate authority.

IV. God's commands over ride human authority.

A. Some things belong exclusively to God. *“Matt 22:20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar’s. Then saith he unto them,*

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

- B. This begs the question "Whose image is on your Church?" Wesley?, Luther?, Arch Bishop?? Calvin?
 - C. This begs the question "Whose image is on your Child?" Children do not belong to the state or the public school, i.e. it does NOT take a village Hillary Rodham!
- V. The Church may refuse to obey civil authority.
- A. Acts 4:10-20 *10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. ... 15 ¶ But when they had commanded them to go aside out of the council, they conferred among themselves, 16 Saying, What shall we do to these men?... 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard.*
 - B. Acts 5:29 *Then Peter and the other apostles answered and said, We ought to obey God rather than men.*

VI. Civil disobedience in the Bible.

- A. Where believers put in jail or beaten in the Bible?
- B. Will Governments oppose the things of God?
- C. Paul was opposed:
 - i. 23 *Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.*
 - ii. 24 *Of the Jews five times received I forty stripes save one.*
 - iii. 25 *Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;*
 - iv. 26 *In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*
 - v. 27 *In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.*

vi. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

vii.29 Who is weak, and I am not weak? who is offended, and I burn not?

viii.30 If I must needs glory, I will glory of the things which concern mine infirmities.

ix. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

D. Civil Disobedience has received uncivil treatment for 6000 years, it will be again.

VII. Separation of Church and State is not what the Secular Humanist reword it to be. It is what 2000 years of history painted in baptist blood without it!

VIII. These Baptist Distinctives will always worth dying for.

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RECALL THAT A BAPTIST IS FIRST A FUNDAMENTALIST

Recall in all this that a Baptist is first a fundamentalists: The 5 main fundamentals of Christianity are these:

- I. The trinity of Father Son and Holy Spirit, 3 in 1 yet 1 in 3.
- II. The plenary verbal inspiration, inerrancy and infallibility of the Holy Bible.
- III. The doctrine of Christ to include:
 1. Incarnation
 2. His virgin birth
 3. His sinless life.
 4. His death burial and resurrection.
 5. His substitutionary atonement and propitiation for our sins.
- IV. Personal salvation of those who are converted and put their faith and trust in Christ.
- V. The reality of a literal second coming of Christ, heaven and hell.

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