

BRYAN STATION BAPTIST CHURCH

# THE PIONEER BAPTIST

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*“Preaching the same truth since before Kentucky was a state”*

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## QUESTIONS AND ANSWERS

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*This is the third and final lesson of a series in a Question/Answer format explaining foundational Baptist truths.*

### LESSON FIVE

#### 1. How one may know he is saved? II

Peter 1:15-19, *“Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 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. 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. And this voice which came from heaven we heard, when we were with him in the holy mount. 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.”* Peter says three things: that he rested on the word of God; God’s word is more sure than feelings, or even a voice from heaven; Peter represents assurance as coming gradually, or as a process. In Matthew 25, Jesus presents three evidences of salvation by three parables: (1)The ten virgins; oil on the inside; (2)The talents, the evidence of the one talented man was his like of love and obedience to Christ, as Paul puts it in I Corinthians; and (3) the sheep and the goats; as to nature, by whom they love.

2. Why the saved ought to be baptized? Acts 2:38-41, *“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and*

*exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”* This shows that they had joy before baptism and joy is an evidence of salvation. Acts 10:47, *“Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?”* Joy before baptism, and also received the Holy Spirit before baptism as a witness. Acts 15:9, *“And put no difference between us and them, purifying their hearts by faith.”* If a man’s heart is purified by faith then there is nothing left for baptism to wash away. Acts 22:16, *“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”* I Peter 3:21, *“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”*

A. Baptism is an answer to a good conscience before baptism. Hebrews 10:22, *“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.”* This shows that the good conscience comes by the blood.

B. Baptism does not put away the filth of the flesh. The ‘Flesh’ does not mean the body here. The flesh means the moral defilement of the flesh, or the carnal nature. The flesh includes the mind. Romans 8:7, *“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”* The flesh includes the will. John 1:13, *“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”* The flesh includes affections. Galatians 5:19-21, *“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emula-*

*tions, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”* Peter says that baptism does not put away the filth of the flesh, and the flesh includes the whole natural man—the will, the affections and the mind. So that Peter here says that baptism does not wash away the moral defilement from men’s minds, wills and hearts; but, on the contrary, if the heart is sprinkled from an evil conscience by the blood, the sins of the old man are taken away by the blood before he even gets to baptism.

C. A like figure whereunto even baptism: this likeness is fourfold. (1) Noah was saved by grace. Genesis 6:8, *“But Noah found grace in the eyes of the LORD.”* (2)We are saved through faith. Hebrews 11:7, *“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”* (3)Noah was saved, safe, and shut up in the ark before the water even began to fall. So is the believer saved, safe, and shut up in Christ before he even gets to the water. Colossians 3:4, *“When Christ, who is our life, shall appear, than shall ye also appear with him in glory.”* (4) Just as the water, by bearing up the ark, to onlookers declared Noah’s safety, so baptism pictures the salvation of a man who has already died to sin and been raised to walk in newness of life.

D. Peter has shown in this passage that the conscience is cleansed by blood and the believer has an answer to a good conscience before he gets to baptism. Peter has also shown that baptism does not clean the moral defilement of the sinner. It takes blood to do that and blood is before baptism. Peter has also shown that baptism is a figure of salvation and that Noah was a type of the way men

are saved in that they are saved by grace through faith in the Ark even before they get to the water. The fourth fact that is presented in this passage is that what it is that saves men is Jesus Christ and that all the rest is symbolic.

**3. How the saved ought to be baptized?** The question of how to be baptized includes four things: the act, the design, the subject, and the authority.

A. The action of baptism. The scriptures make this so plain that none need be mistaken about it. It included much water. John 3:23, *"And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."* A going to the water. Matthew 3:5-6, *"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins."* Going into the water; both the preacher and the candidate. Acts 8:38, *"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."* A burial and a resurrection. Romans 6:3-5, *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."* Colossians 2:12, *"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."* And a coming up out of the water. Mark 1:10, *"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."* In the Greek this argument in support of immersion is also unanswerable. In Acts 8:38, it is said, 'He' Philip, baptized the Eunuch. The grammatical construction there makes 'him' the direct object of the word 'Baptized'. That means that Philip immersed the Eunuch into the water. The only baptism that is true of is immersion. In sprinkling and pouring, the direct object of the verb is the water. The preacher handles the water and the candidate is the indirect object. In immersion the candidate is the direct object of the verb, and the water is the indirect object. So that the grammatical construction of the Greek forbids any other baptism than immersion.

B. The second essential of a New Testament baptism is a right subject. In John 4:1, we are told *"that Jesus made and baptized more disciples than John"*. According to both the examples of John and Jesus they baptized only one class of people, e.g., disciples; no infants; no seekers; no probationers; no sinners to make them disciples. In Matthew 28:18-20 (quoted earlier), the world-wide commission of Jesus; he commanded nobody

to be baptized except disciples and saved people. Acts 10:47, *"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"* Peter commanded nobody to be baptized among the Gentiles except those who had received the Spirit. Those who had the witness of the Spirit, that they were already saved. Hebrews 10:22, *"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."* Nobody is authorized to be baptized except those who had had their hearts sprinkled from their evil conscience by the blood before they ever got to the water. God's order, and New Testament examples and practices, all put blood before water, Christ before the church, and salvation before baptism.

C. The scriptural design of baptism is symbolic. Not appropriate. Not accurate. The language in the New Testament is clear on that point. That is the vital difference between Baptists and Catholics; Baptists and Episcopalians; Baptists and Campbellites; Baptists and Lutherans; Baptists and Adventists; Baptists and Mormons; Baptists and Presbyterians; and between Baptists and other sects. Baptists put baptism as a symbol or a sign or a figure, or a likeness to declare salvation already received. All others make baptism a procurative or an appropriate act. Some say you procure salvation in baptism. Others say you receive the spirit in baptism. Others say you come into covenant relationship with Christ in baptism. Others say that you appropriate the blood in baptism. Others say that baptism is a seal of salvation. While yet others say that grace is conferred in baptism. Baptists alone teach that you don't appropriate anything in Baptism. But that Baptism declares or symbolizes what has already been received by receiving Christ by faith. Baptists teach that salvation is a condition of baptism. All others teach that baptism is a condition of salvation. The authority for baptism is more disputed among Baptists than any other of these New Testament teachings on Baptism. Matthew 3:15-16, *"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."* Luke 7:29-30, *"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."* The baptism commanded by Jesus has behind it all the authority of heaven. Baptist baptism is the only baptism that a man rejects the council of God when he rejects it or refuses to submit to it. They accept a form of obedience or baptism which is Pharisaic, because the very heart of

baptism is that it should symbolize the very work of Jesus. They are like the lawyer in that they wrest the scriptures to their own hurt. Matthew 21:25, *"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?"* The only baptism that came from Heaven was Baptist baptism. That is why orthodox Baptists will receive no other and will have no other. These four scriptures give the Biblical reason why all baptisms are worthless except Baptist baptism. Note what these scriptures say. If baptism is procurative, as all teach except Baptists, then baptism does not fulfill all righteousness but only one act of righteousness. If baptism is symbolic of the finished work of Christ, and we are saved by Christ's righteousness, then baptism pictures or fulfills all righteousness in a symbolic baptism. The baptism of Jesus could not have been otherwise than symbolic because he was the eternal Son of God. Not only is Baptist baptism the only baptism that fulfills all righteousness but Baptist baptism is the only baptism that has behind it the all authority of Jesus Christ. Baptist baptism is also the only baptism in which the candidate does not reject the council of God against themselves. And last of all, Baptist baptism is the only baptism that any man can truthfully say is from heaven. These four, Baptist baptism the only fulfillment of all righteousness; Baptist baptism the only baptism that does not reject the council of God; Baptist baptism with the all authoritative word of Jesus behind it; and Baptist baptism the only baptism that comes from heaven, are a clinching unanswerable proof that Baptist baptism is the only scriptural baptism.

**4. Why should a saved man join the church?**

A. To let his light shine. Matthew 5:16, *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."* Revelation 1:20, *"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."*

B. Because if the Lord has His way he adds the saved to the churches. Acts 2:41, 47, *"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls...Praising God, and having favour with all the people, And the Lord added to the church daily such as should be saved."* The three leading Campbellites; Alexander Campbell, J. W. McGlothlin and H. T. Anderson, all in their translations make it plain that God's purpose for the saved is to be added to the church.

C. God's order is first blood and then water. Hebrews 10:22, *"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil con-*

science, and our bodies washed with pure water." "Shibboleth" was blood before water, Christ before the church, salvation before Baptism. For that reason, every saved man, as a matter of loyalty to Christ, should unite to his church.

D. All spirit-led believers will join the church. I Corinthians 12:13, *"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."* It could not be made plainer than this passage makes it. Two facts about church membership: (1)that the body of Christ, which is a local church, is the place for all saved folks; (2)that all those who listen to the spirit will be baptized. Acts 10:47, *"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"* I Corinthians 12:27, *"Now ye are a body of Christ, and members in particular."* This proves conclusively that the body talked about in this chapter was a local church. There are other reasons as to why all saved folks should join the church but these are sufficient.

#### 5. What church should the saved man join?

A. They should join the church that Jesus did. The only church in existence during the personal ministry of Christ was the one he himself built. This church was built by Jesus out of the material prepared by John the Baptist. It was therefore a Baptist church. No man follows Jesus in church membership who is not a Baptist.

B. Saved people ought to join the only church that emphasized salvation as prerequisite to church membership. The only church in the world that makes salvation a condition of baptism and church membership is a Baptist church. All other baptize infants, seekers, probationers, or sinners to save them. Acts 2:47, *"...the Lord added to the church daily such as should be saved."*

C. Saved people ought to join the same kind of church that has been here ever since Jesus built the first one. Matthew 16:18, *"...I will build my church, and the gates of hell shall not prevail against it."* Acts 1:21-22, *"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."* Ephesians 3:21, *"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."*

D. Saved people ought to join the church which is built according to the pattern shown on the mount. Hebrews 8:5, *"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."* This pattern must fit in **Time**: during

the personal ministry of Jesus; **Place**: in Palestine; **Founder**: Jesus himself; **Name**: He gave John the name BAPTIST; **Polity**: government of the people; **Officers**: bishop or pastors and deacons; **Mission**: Worldwide; **Doctrine**: teaching them all things.

6. **Who ought to come to the Lord's table?** The first pre-requisite to the Lord's table is salvation. The second is baptism. 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. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."* The third is church membership. Acts 2:47, *"...the Lord added to the church daily such as should be saved."* The fourth is orderly walk. I Corinthians 5:11, *"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."* The fifth is to be sound in the faith. I Corinthians 11:18-20, *"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper."* The sixth is free from faction. See I Corinthians 11:18-20.

7. **Why come to the Lord's table?** As a memorial commemorating the death, burial, and resurrection of Jesus; our oneness with him and our fellowship with his body, a New Testament church. I Corinthians 11:24,26, 29, *"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...For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come...For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."*

8. **Why self-examination before coming to the Lord's table?** To see if we are discerning the Lord's body. I Corinthians 10:16-22, *"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."* I Corinthians 11:28-29, *"But let a man examine himself,*

*and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."* All open communionists, and all sacramental communionists, fail to discern the bodies of their brethren and sisters. It is done to show their love for each other. That is not discerning the Lord's body at all. All sacramental communion, by which is meant that they do it as a means of grace, is discerning the element of communion as a means of grace to those who partake of, rather than discerning the Lord's body and maintaining communion with him. The best book ever written on the spiritual nature of the Lord's Supper was written by J. M. Frost.

9. **Who ought to do personal work?** Revelation 22:17, *"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."* Ephesians 2:10, *"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."* Acts 8:4, *"Therefore they that were scattered abroad went every where preaching the word."* Titus 3:8, *"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."* Isaiah 43:10, *"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."* Every saved man is here commanded to witness two things: (1)the God-hood of God; and, (2)Jesus the only Saviour. John, chapters one and two; and Acts, chapter one, are full of concrete examples of personal work.

10. **Why do personal work?** Ezekiel 3:17-21, *"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet it thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."* Because the blood of the lost is on

your hands if you don't warn them. Acts 20:20-26, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself; so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men."

**11. When are we to do personal work?** Men - publicly. Men and women - house to house. Luke 8:39, "Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 8:4, "Therefore they that were scattered abroad went every where preaching the word." Luke 14:24-25, "For I say unto you, That none of those men which were bidden shall taste of my supper. And there went great multitudes with him..."

**12. When are we to do personal work?** NOW. II Corinthians 6:1-2, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)" Ecclesiastes 11:1-6, "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Isaiah 66:10-11, "Rejoice ye with Jerusalem, and be glad with

her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory."

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