

Voice of Baptists

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"The Voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." **Isaiah 40:3**

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ONE BAPTISM IN WATER

By James H. Smith
Nashville, Tenn.

"One Lord, one faith, one baptism – Ephesians 4:5"

I can't think of any Bible subject about which there has been more misunderstanding and confusion than the subject of baptism. It has been so taken out of context and perverted, to make it mean something that it doesn't, the average person who makes any profession of Christianity today doesn't know the meaning of the ordinance; they know only that they are supposed to go through some kind of an act called baptism, but that is all, they are completely confused. But somebody says, since baptism doesn't have anything to do with saving us, why bother about it anyway? Why take so much pains in teaching on the subject? I agree, of course, that baptism isn't a saving agent, but it is an important Bible subject; while it isn't essential to our salvation, it is essential to a faithful and obedient Christian life; any person who has trusted in the Lord and has been born again but is refusing to submit to Scriptural baptism is living a disobedient life; because he, or she is refusing a simple command that our Lord Jesus Christ gave.

The above text states that there is ONE BAPTISM, not two, or three, or a half dozen, but ONE. I suppose that most people who profess Christianity would tell you that they believe that there is one Lord, and one faith, but when it comes to baptism that is something else. But the same inspired writer who said that there is one Lord and one faith, said also "ONE BAPTISM". Meaning one kind of baptism, baptism in water, for this was the only kind at the time of Paul's writing to the Ephesians. The baptism in the Holy Spirit had already taken place on the Day of Pentecost, as the Lord said

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"ACTS 2:38"

By Kenneth W. Massey

"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." Acts 2:38

The following explanation is the product of diligently comparing scripture to scripture and trying to harmonize this verse with the remainder of the New Testament rather than trying to harmonize this verse with the "baptism essential to salvation theory."

A man by the name of Alexander Campbell began a movement in the early years of the nineteenth century known to us today as the "Christian Church" or "Church of Christ." In other days, it has been known as "Disciples of Christ" or "Disciples." Eleven years after Alexander Campbell was baptized by the Baptist preacher, Bro. Luce, and while engaged in public debate with one named Walker, he first stumbled on the idea of baptism in order to obtain remission of sins. He was quoting Acts 2:38 at that time. (David Lipscomb, "Firm Foundation," January 11, 1898)

Seeing this is the scripture where the followers of Campbell became so divided with Baptists that they left, it seems like

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SUPPORTING THE LORD'S CAUSE

By Rex Hunt
Fountain Run, Ky.

The Cause I am writing about is embodied in the great commission recorded in Matthew 28:19, 20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The churches of Macedonia, as described in II Cor. 8:5, "And this they did, not as we hoped but first gave their selves to the Lord, and unto us by the will of God," are a good example of the proper attitude in supporting the Lord's Cause. The first thing each of us must recognize is that we belong to God and are to be used to His glory. The apostle Paul teaches us this in I Cor. 6:20, "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." While we strive to glorify God, we will support the Lord's Cause, both with personal endeavors and financial means. There is something that should be said at this time – WE NEED TO EXERCISE PRAYERFUL CARE IN OUR SUPPORT. WE SHOULD NEVER SUPPORT ANY FALSE DOCTRINE EITHER WITH OUR EFFORTS OR OUR FINANCIAL MEANS. See II John 10, 11.

If we are able to perceive the truth, that supporting the Lord's Cause is one of the greatest privileges we have and not a burden, we will excel. There are some who think of financial support as a tax. The support should always be willingly and cheerfully. The ideal way would be for each one to contribute enough so that soliciting would be unnecessary.

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ACTS 2:38

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the most logical to hope for return by at least some. May God enable truth to shine brighter than the sun to those in darkness, and even brighter to those in wilful darkness.

"Repent" was Peter's immediate response to the previous question, "Men and brethren, what shall we do?" Repentance is a universal command imposed by God upon all men everywhere (Luke 13:3, Acts 17:30). As Peter rehearsed the conversion of Cornelius at Jerusalem, he contended that, "God had also to the Gentiles granted repentance unto life." God proved that fact by sending the gift of the Holy Ghost upon those Gentiles, and that before baptism. They were speaking with tongues and magnifying God (can sinners do that?), when Peter asked, "can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

It would appear that the order of those things pertaining to salvation are contradictory in comparing Acts 2 and Acts 10. We can't allow for a breakdown in communication due to different speakers, because Peter was the speaker in both instances. Neither can we accuse the authors of disagreement, since there is but one Author of the Scriptures, the Holy Spirit. Finally, we cannot look for inconsistency due to a change in writer; Luke wrote the entire book of Acts. Now, does the Bible teach in one

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GRACE MISSIONARY BAPTIST CHURCH 25TH ANNIVERSARY HISTORY



Grace Church is located at 9835 Hayes Avenue, Detroit, Michigan (formerly located at 9151 Hall St., Detroit, Michigan).

An arm was extended from Old Union Baptist Church in Warren County, Kentucky. The first meeting-place was 10601 East Warren Avenue, where the church was organized May 29, 1955 with 54 charter members. Elder William R. Overton was the leading minister in this work, and was called as first pastor on June 12, 1955.

Our church purchased a building at 9151 Hall Street, and a powerful work for our God was in process that saw Catholics and many, yes many, souls converted through her influence, coming into her membership. This writer being one of them.

As I write this history, my mind goes back through the years of joyful blessings God has bestowed upon us as we met to sing, pray, and shout the praise of God for saving our souls and for the blessings that accompany salvation. Our heart rejoices as we try to write the history of one of God's true churches.

This church united with Siloam Baptist Association in the fall of 1955 while convening with Mt. Zion Baptist Church of Holland, Kentucky. Three new churches have been organized from Grace Church, viz; Liberty, of Barberton, Ohio, 1957; Bethel, Toledo, Ohio - 1960, and Grace No. 2, Doylestown, Ohio - 1961.

The first building was purchased for \$13,000.00 with the debt being retired in 1964. The second building was purchased in 1967 for \$70,000.00, retiring this debt in August of last year. God has richly blessed this body of Baptists in many ways during these twenty-five years. She has seen the mountain top and the valleys low. The tide has ebbed and flowed as time has passed along. Present membership 169. Value of church property \$160,000. Hosted Siloam Association in 1969.

Pastors: Elder W. R. Overton, June 12, 1955 to Sept. 1, 1960; Elder L. W. Smith, Sept. 1, 1960 to Jan. 1, 1965; Elder D. C. Barton, Jan. 1, 1965 to Sept. 1, 1968; Elder Billy Moran, Sept. 1, 1968 to Feb. 1, 1971; Elder L. W. Smith, Feb. 1, 1971 to Jan. 1, 1973; Elder Eugene Brown, Sept. 1, 1973 to Jan. 1, 1978; Elder Charles R. Moore, Jan. 1, 1978 to present.

Licensed the following ministers: Bros. Hubert Rogers, Don H. McDonald, Glen M. Webster and Ted Mannikka.

Ordained the following ministers: Elders Don H. McDonald and Glen M. Webster.

Deacons ordained by this church: Bros. Bert Bailes, Otis Berry, B. W. Dirting, A. J. Doss, Hubert Dyer, Charles Estes, Lester Hayes, Don M. McDonald, Kenneth Mason, Thomas Nance, Clyde Pierce, Virgil Russell, Chelsey (Pete) Sutton, Garland Shawver and Eugene Winningham.

Clerks: Ray D. Baker, Don H. McDonald, Harold Houchens and Leta Pierce.

Many of the members that have made up this body of Baptists over the years have come from the various parts of the South and other places as well. Certainly this Baptist body has been a lighthouse in this wicked city of Detroit, Michigan.

By: Elder Don H. McDonald

THE COCKRIEL FAMILY SINGS AT INDEPENDENT MAY 11TH



Those pictured from left to right are: Lonnie Cockriel, Vickie Cockriel, Toby Cockriel, Curtis Johnson and Mark Cockriel. Jim Kennedy also sings and plays guitar with the group.

We are happy to announce special all-day services will be held Sunday, May 11th, with the Independent Missionary Baptist Church of Huntingdon, Tennessee.

Sunday School hour will begin at 10 A.M., and the sermon will be delivered by our pastor, Kenneth W. Massey, at 11 A.M. Lunch for everyone will be served at the noon hour.

The Cockriel Family, from Bowling Green, Kentucky and also members of Fairview Memorial Baptist Church, will be singing praises to the glory of God for both morning and afternoon services.

This is our special invitation for you to come and be our guest for a day as we celebrate the 30th anniversary of our church.

ACTS 2:38

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instance that people must be baptized to receive remission or forgiveness of sins, and then permit the next person to find God in the pardon of all sin without being baptized? Jesus said, "And whither I go ye know (heaven), and the way (plan of salvation) ye know." (John 14:4) He did not say the ways ye know. Therefore, the way is singular.

Rather than going into a long dissertation of the grammar and the correct interpretation, I shall make an appeal to common sense and reasoning in the brief space remaining.

The Bible claims to be God breathed; it purports to inform us of man's creation, his great sins, his condemnation, his ultimate ruin without a Saviour, a Saviour, means of salvation, and his knowledge of salvation. We hear Peter preaching on the day of Pentecost, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then again, we find him at the house of Cornelius telling him and his household words whereby

they may be saved. Next, according to Acts 11, we find Peter in Jerusalem being accused for going to the Gentiles. "But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, etc." Peter never mentioned baptism in that chapter except one reference to John's baptism. Later, a council was called for and held at Jerusalem. Peter took the stand that day and declared the conversion of the Gentiles without ever using the word "baptism" or any form of it. To me, Acts 15 is the greatest single chapter in the Bible supporting the one and only plan of eternal redemption. It was put to trial and stood the test. These considerations have been offered for your investigation trusting that you will allow the majority of evidence available, from God's word, determine your verdict.

In the face of all other scripture, Acts 2:38 must be rendered as follows: "Repent unto life, and on the basis of that life let everyone of you be baptized."

It is my prayer that someone may seek God in true repentance and trust in Christ Jesus alone for the salvation of his soul.

SUPPORTING

(Continued from Page 1)

However, a non-member should never be solicited. If there is a voluntary offering made, it should be received. The church is responsible for its' support. There are times when sister churches need to help one another. Churches should combine their efforts in supporting such causes as: missions, orphans' homes, and poor churches in needy fields. All we have and all we are belongs to God, and we are stewards in these responsibilities. Notice I Cor. 4:2, "Moreover it is required in stewards, that a man be found faithful." Sometimes one may become exalted, and think the possessions he holds were self acquired. The Bible teaches us that we have nothing, that we did not receive. I have heard it said that a tithe or tenth of the Christian's income belongs to the Lord, but I disagree. All we have and all we are belongs to the Lord. There is never an occasion when we are justified in making provisions for the flesh to fulfill the lust thereof. The material possessions, talents, opportunities, and our time should be used to advance the Lord's Cause. If one family of four has a weekly income of \$200.00, giving \$20.00 and another family of four receives \$1,000.00 per week, giving \$100.00, the percentage (10) would be the same for both, but one could be giving under burden while the other gives in ease. The responsibility to provide for our own is sometimes used for an excuse to fail in our support of the church. This is a great mistake and will deprive the family of many good things.

The New Testament Church age, in which we live, has greater benefits than the age of the law and the prophets. We should be very liberal in our support of the Lord's work. The law required a tenth to support the services under the law. They were also taught to make free-will offerings. With few exceptions, the tithe should be the minimum, not the maximum offering.

Sometimes it may be necessary to give a hundred percent of our income for a given length of time. The Lord taught us, in Mark 10:29, 30, that all we put into the service of the Lord will produce an hundredfold. When we are prompted by love to give of our goods or services, our hearts rejoice in the advancement of the Cause of our Lord, wherever in the world it may be. Sometimes it seems Satan is successful in getting someone to think that everything revolves around them and the advancement of the Kingdom Cause is measured by their success. The grace of God that brings salvation is dear to all of our hearts. This grace of giving should have a more prominent place with us. The fulness of our joy is measured by our willingness to spend and be spent for the glory of God.

ONE BAPTISM

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that it would: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. That baptism took place a few days afterwards, ten days afterwards, it was once and for all to the church. So there is only ONE Baptism to be administered. It is a baptism that meets all Scripture requirements, and if it doesn't meet all requirements of the New Testament; it is no baptism. I would like for you to notice the following points:

THE SUBJECT, OR CANDIDATE

1. The subject for baptism must be a disciple, for Jesus commanded the church to make disciples and baptize them, (Matthew 28:19, 20). Jesus made and baptized disciples, (John 4:1). 2. He must have repented of his sins before God, the offended party, and to have put his faith or trust in Jesus Christ, the only Saviour of men, Acts 20:21. Repentance and faith are inseparable graces, and when one repents he will believe, or the Lord will enable him to believe. A disciple indeed is a person who has repented and trusted in the Lord Jesus and become a follower of Him. John the Baptist, who was sent to baptize, John 1:33, preached repentance, Matthew 3:2, and required of those who came for baptism to bring forth fruits worthy of repentance. Luke 3:7, 8. 3. Faith from the heart, with all the heart, not in the head, was required in New Testament times before baptism, Acts 8:37, "If thou believest with all thine heart, thou mayest." Philip said to the Ethiopian. 4. People who were commanded to be baptized were those who had received the Holy Spirit, Acts 10:47. (Those who have the Holy Spirit are children of God, not going to be at some future day, but are the sons of God) Galatians 4:6. We baptize children of God, and not in order to make them children of God.

SCRIPTURAL AUTHORITY FOR BAPTISM

1. John the Baptist was the first with the authority to baptize - he was sent from God, "But He that sent me to baptize with water" John 1:33; John made and baptized disciples, John 4:1; he baptized our Saviour, because he had the authority to do that, Matthew 3:13-17. Jesus recognizing this authority given to John came all the way from Nazareth of Galilee, to a point near the end of the Jordan, a distance of fifty or sixty miles, to be baptized of John. Of course He didn't walk all that distance just to be baptized at a certain place, but he came

to the only person that had the authority to baptize at that time. 2. Jesus called out disciples that John had made and baptized and set up His Church. In Luke, chapter 6, after the Lord had prayed all night He called His disciples unto Himself: "And when it was day, He called unto Him His disciples; and of them He chose twelve, whom also He named apostles" Luke 6:13. Note: A New Testament church is a called out people, it is an assembly, "That which is called out, ekklesia" Youngs Analytical Concordance. So here is where Jesus called them out, and set the apostles in the church, who were the first set in, according to I Corinthians 12:28.

3. After Jesus was resurrected, and just before He ascended to the Father, He called these disciples, that constituted His church, to a mountain in Galilee and gave the great commission. He said before He gave the command that all power in heaven and earth was given to him (Matthew 28:18); and then said: "Go ye therefore and teach (make disciples) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world." Matthew 28:19, 20. So here the authority was given to His church to make disciples and to administer baptism to the disciples that are made. A scripturally ordained minister does the baptizing only manually, the real authority is with the church, and the minister is acting as an agent of the church; without the authority given to him by the church, his dipping would be worthless.

THE MODE OF BAPTISM

Immersion in water is the only Scriptural mode of baptism. In fact, the very word baptize (Baptiso, Greek) has no other meaning but to immerse, to dip, or submerge, plunge, etc. And this represents and beautifully symbolizes a burial, just what the scriptures say about baptism, "Therefore we are buried with Him by baptism into death." Romans 6:4. We don't sprinkle dirt on person's heads when we bury them, we put them under the soil. It is just as reasonable to sprinkle dust on a dead man's head and call it a burial as it would be to sprinkle water on a person's head and call that baptism.

Let us notice some examples of baptisms performed in New Testament times. 1. John the Baptist baptized people in the Jordan, "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." Matthew 3:5, 6. Now, it says that they were baptized of him, John, in Jordan; not near by Jordan, not beside Jordan, not on the bank of Jordan, but **IN JORDAN**. 2. "And Jesus, when He was baptized, went up straightway out of the water" Matthew 3:16. Now, He had to go down into the water in order to come up out of it. There would be no need, in the first place, to go into the water if all was needed was a cup of water, or a few drops of water. 3. When Philip baptized the Ethiopian eunuch, "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." Acts 8:38. Again, we find a man going down into the water and coming up out of the water when he was baptized.

The idea of sprinkling and pouring water on people and calling that baptism has no scriptural basis.

DESIGN OF BAPTISM

Baptism is a declarative act, and not a procurative one; it declares sins forgiven and not a condition of forgiveness, "For the remission of sins" in Acts 2:38 means because of remission, it couldn't mean in order to forgiveness, for such would contradict so many other passages in scripture. Such as: 1. Acts 15:9, "And put no difference between us and them, purifying their hearts by faith." 2. "And He said unto the woman, 'Thy faith hath saved thee, go in peace.'" Luke 7:50. 3. Peter preaching to the household of Cornelius, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43. And note, too, that Peter said of Cornelius and his kindred before he commanded them to be baptized, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10:47. These people had not yet been baptized, but the apostle said that they had received the Holy Ghost. As has already been pointed out, those who have the Holy Spirit are children of God, not going to be but are already children, or sons of God, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." Galatians 4:6.

We could go on and on with passage after passage showing that people are saved before baptized. But these are sufficient to prove to any honest-hearted person seeking truth. In conclusion may I briefly summarize about what I have said in this article, and some of you have heard this before, of course: Baptism according to scripture is immersion in water to a true believer, by the authority of a New Testament church, to declare sins forgiven, to show his death to sin, having been made alive in Christ Jesus.