

# THE BAPTIST LANDMARK

“REMOVE NOT THE ANCIENT LANDMARK, WHICH THY FATHERS HAVE SET.” PROVERBS 22:28

VOLUME NUMBER 2

JUNE 18, 2017

ISSUE NUMBER 2

## MISSIONARY BAPTISTS

by H. B. Little

The Old-Time Baptist church has ever been a missionary body. The oldest, surest testimony of the missionary nature of the Baptist church is the New Testament. When Jesus ordained the twelve apostles, He did so *that they should be with Him, and that He might send them forth to preach* (Mar 3:14). First, every Baptist church should desire to dwell with the Lord and desire for the Lord to dwell among them. Any church is in a pitiful state when Jesus should say to that lukewarm people, *I stand at the door, and knock* (Rev 3:20). While the twelve had a close, special relationship with the Savior as all churches and church members should, they were not ordained for the sole purpose of communing with the Savior. His expressed will was that these first set in the church, which He personally organized, should be sent out to preach. Afterward, the Lord ordained the seventy and *sent them two and two before his face into every city and place, whither he himself would come* (Luk 10:1). Again, the seventy were set apart to go and preach abroad, in every place. The work of the gospel church during the the Lord's earthly ministry was a distinctly missionary one.

The missionary work expected of the Baptist church is also evidenced by the Savior's instruction to His people. In the Parable of the Great Supper, the command to the Lord's servants was *go out into the highways and hedges, and compel them to come in, that my house may be filled* (Luk 14:24). The parabolic *highways and hedges* convey an effort to go abroad, to a far place, as far as may be required, to fulfill the will of the Master, persuading men to give attention to His invitation, enter into His house, and eat of the supper He has prepared. Also, the Great Commission, given by the resurrected Son of God to His already organized church, included *go ye...teach all nations* (Mat 28:19) and *go ye into all the world, and preach the gospel to every creature* (Mar 16:15). The work of the church given by Christ conveys the command *do*

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## PUNISHMENT AND ETERNAL SECURITY

by M. A. Brawner

How do we explain punishment for a child of God in light of eternal security?

A public discussion was held at the Jr High School in Lafayette, TN on May 26 and 27 for two hours each day. A proposition was presented defending what the Bible teaches regarding the eternal security of those who have been born again. It was worded as follows: The scriptures teach that those who have been born again cannot so far depart from the will of God as to be finally lost in hell. A television station, GBN TV from Memphis, televised this discussion and provided live streaming over the internet. DVDs will be made available so the discussion can be shared with those unable to view it live. Prayer continues to be requested for all who had a chance, or will have a chance, to consider what was presented. This is especially true for those who seem unable to receive this vital truth as it is taught in the Word of God.

A number of arguments from the scriptures were presented in support of and in contradiction to the proposition provided above. Reflecting on what was stated during the discussion, there are two issues that continue to stand out. The first is whether or not a person's eternal destiny is determined by works. This is to say, if a person fails to do certain works, will this failure result in them spending eternity in hell or the lake that burns with fire? The second issue centers on whether or not a person who has been born again will be affected at all if they fall into sin and fail to repent of it. In as much as these issues stand out, it seemed important to provide a few details related to each in this article.

The first issue relates to works. Specifically, the issue regards the relationship between works and grace. It became apparent during the discussion that those who believe a child of God can somehow behave so poorly that they could be sent to hell, base that belief on a

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## THE TWO-FOLD MAN

by B. W. Carver

There are many people who do not believe that God created man two-fold. Their lack of understanding is based on a failure to rightly divide the word of God. Truly there is a division between the inward and outward man; and such being the case, we must be able to distinguish between the two as we study the scriptures.

Jesus told Nicodemus in John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We also find in Ephesians 3:16, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Paul also writes in Romans 7:22, "For I delight in the law of God after the inward man." He writes in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Let us see what the scriptures tell us about the outward or natural man. The same Paul who writes about the inward man also writes about the outward man. I Corinthians 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The word discern means to perceive or recognize something. What does this mean? It means that the natural man, with the carnal mind, cannot distinguish between natural and spiritual things when unaided by God.

The same thing is taught in Romans 8:5-9, "For they that after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit,

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misapplication of works and grace. They hold that divinely appointed works must be conducted in order to make faith alive. Then, once this faith has been made alive by works, this faith causes the person to access grace. This obviously requires a person to do good works in order to get into contact with grace. By extending this thought, it is easy to see that those who hold this order conclude the opposite as well. They must conclude that a failure to do these good works will result in a person falling from grace and ending up in hell. The major problem with this view is that the Bible teaches the direct opposite. Let's consider how the Bible teaches this opposite relationship between works and grace.

The Bible points out that mankind is a race that has fallen into sin with no way to get themselves out of it. No matter how good a person's intentions may be, they will never be able to do any works that are good enough to access grace. Rather, grace must be received from God in order for a person to be able to do the good works God has prescribed. Consider the following scripture: Eph 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. Here we are told that the creative power of God must have worked within His people so that they can walk in the works He has preordained. Without the operation of grace upon an individual, they are simply unable to do those works that are pleasing to God.

Consider one other scripture that clarifies this point: Rom 7:18, For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Notice how Paul stated that he possessed the will to do what is good. We might say that Paul had it in his heart to do good works so that he could please God with the life he lived as a child of God. However, he also had to acknowledge a weakness that resided in his flesh. As a born again person, Paul recognized that his own sinful flesh had no good thing in it. So that, even though he desired to do what is good and right, he was unable to do so because he lacked the "how to perform that which is

good". Even though born again people have the "want to" they still lack the "how to" when it comes to doing good works. This points directly at the need for the helping hand of God to live in such a way as is truly pleasing to Him. That is to say, all born again people need the grace that comes from God to be able to do those good works that please Him.

We might also consider where the Bible teaches there is mercy and grace offered to the children of God. It teaches of the Lord Jesus Christ Who sits on the throne of grace offering the "how to" so that they can do good works. Notice what is found in 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. There is a place to obtain mercy and find grace. This mercy and grace is in an abundant supply there to help in the time of need. It reminds us that without the Lord, we can do nothing, see John 15:5. These scriptural examples combine to reveal the biblical relationship between works and grace. The Bible teaches that a child of God must find grace to be able to do the good works taught in the scriptures. To try to do otherwise is to try to be a Christian but leaving the Lord Jesus Christ out while attempting to do so.

It was stated previously that there is a second issue that continues to stand out following the public discussion. This issue centers on whether or not a person who has been born again will be affected at all if they fall into sin and fail to repent of it. Those who believe what the Bible teaches regarding the eternal security of the born again frequently face slander. They are slandered when they are accused of believing there are no consequences for sin after a person is born again. Sometimes they will be asked if they really believe a person can live as a drunkard, commit adultery, and murder others and live without fear of consequences. Let's consider if there is really nothing that a child of God has to be concerned about regarding sin.

David is an example of a child of God who woefully succumbed to temptation and committed great sins. Before we get too far though, everyone should acknowledge that God is abundantly merciful. If God issued out the exact punishment for sin allowing no time for repentance, life as a child of God would be much different than

it is. So, let's start by acknowledging the wonderful mercy of God. Now, when considering David, 2<sup>nd</sup> Samuel chapter 11 describes the sin of David while the next several chapters reveal the things that entered his life following. 2<sup>nd</sup> Samuel 12:13 points out that the sin of David was put away; however, the many verses following describe the "consequences" of that sin. How can anyone read of the sufferings that surrounded David and the hardships to which he was exposed then conclude there are no consequences following sin? Yes, God is just and faithful to forgive sins when His children repent of them, yet we can look at David's experience and find reason to dread going headlong into sin.

It is apparent from the word of God that the inward part of man is regenerated and sealed when a person is born again. The part that is born from above receives of the divine nature mentioned in 2<sup>nd</sup> Peter 1:4. This new man is born of God and cannot sin, 1 John 3:9. Yet, a born again person still possesses the outward man of flesh and that part has no good thing in it, Rom 7:18. As taught above, there are mercy and grace to obtain and find to help in the daily battle against the desires of the flesh. However, we should all remember the example of David. Sins committed in the flesh have consequences. No doubt, God is willing to forgive sins, but when they are ignored and maintained, God is well able to allow His children to reap what they sow. Seeing that these things are true, accusations leveled against those who are firmly persuaded that the born again have forever escaped hell receive nothing but unjust slander when accused of believing otherwise.

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## CORRESPONDENCE

Any congregation or individual wishing to receive copies of this publication for dissemination may obtain them upon request at no cost. Please address all communications by mail to:

The Baptist Landmark  
c/o Britt Little  
P. O. Box 392  
Westmoreland, TN 37186

-OR-

By email to:  
hblittle21@gmail.com

**THE TWO-FOLD MAN**

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if so be that the Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ, he is none of his." This brings our attention to the dual nature of man composed of flesh and spirit, with a dual mind, both natural and spiritual. This does not mean man has two brains, but is saying that in regeneration or the new birth, the Holy Spirit gives a Holy disposition to the mind which it did not have before. This is effected in a manner that is beyond our comprehension.

The inward man is that which is spiritually born into the family of God and is imparted the nature of God. I John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." In the words of our Saviour in John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." He refers in this verse to the born-again child of God possessing something in the present tense.

David wrote in Psalm 32:1-2, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The apostle Paul wrote in 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." This "creation" is not of man, nor of works, but he who has been born from above. Paul also wrote of this creation in II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Other pertinent scriptures are found in I Peter 1:22-25, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

We note in Romans 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." For this confession to be real, Paul writes in I Corinthians 12:3,

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is Lord, but by the Holy Ghost." This would exclude any theory that only by confession is one saved. For it to be scriptural, it must be by the Spirit of God. According to Hebrews 10:32, this is an illumination, an enlightenment such as Lydia received when God opened her heart. This was not by the preaching of Paul, but for her to understand the preaching.

Let us examine the relationship between God and the outward man. The outward man, still after regeneration of the inward man is corruptible. I Corinthians 15:53-54, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Paul also wrote in Romans 8:19-23, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." We draw to attention Paul's writing in II Corinthians 5:1-9, "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that has wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him."

The outward man, in contradistinction from the soul, is bought with the price of Jesus Christ's sacrifice. However, full redemption has not been affected yet. He has given us the Holy Spirit to dwell in the temple of this body, which is the "earnest" or surety until redemption, ready to be revealed in the last time. Salvation is accomplished, and only waits the Lord's time to be manifested.

We are bought with a price which Jesus paid. What a glorious thought that "... Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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*the work of an evangelist* (2 Ti 4:5). An evangelist is one who shares the gospel or seeks to convert others. The church has been commanded to seek the salvation of everyone, in every nation under heaven: to be a missionary body.

The churches in the days of the apostles were missionary bodies. Following the martyrdom of Stephen, a great persecution arose against the church at Jerusalem, *and they were all scattered abroad...except the apostles* (Act 8:1), *and they that were scattered abroad went every where preaching the word* (Act 8:4). Philip, an elder of the church at Jerusalem, went to *the city of Samaria, and preached Christ unto them* (Act 8:4). When the people of the city believed, *they were baptized, both men and women* (Act 8:12). Hearing of the revival in Samaria, the remnant of the church at Jerusalem *sent unto them Peter and John* (Act 8:14) to aid in the mission work by organizing the baptized believers into an independent church. Then Philip went and preached in the wilderness between Gaza and Jerusalem. Afterward, he went to Azotus, or Ashdod, and while traveling from there to Caesarea, *he preached in all the cities* (Act 8:40). While in Caesarea, Philip likely laid the groundwork for Peter's mission efforts in the same city, including the engrafting of Cornelius and the Gentiles into the church (Act 10).

The Jerusalem Church was not the only New Testament church with an evangelistic zeal. The Antioch Church

sent forth the missionaries Paul and Barnabas after the church *fasted and prayed, and laid their hands on them* (Act 13:2). They went and preached in Cyprus, an island in the Mediterranean and the home country of Barnabas. From there, they went to modern day Turkey preaching the gospel, baptizing believers, organizing churches, *exhorting them to continue in the faith* (Act 14:22), and ordaining *elders in every church* (Act 14:23). Lastly, these missionaries, who had been directly authorized and sent by Antioch Church, returned to the church *from whence they had been recommended to the grace of God for the work which they fulfilled* (Act 14:26). Later, being *recommended by the brethren* (Act 15:40)—or directly sent and authorized by Antioch Church—Paul and Silas went on two missionary journeys preaching, baptizing believers, organizing churches, ordaining elders, and teaching the churches the tenets of the Christian faith. These journeys carried them through Asia Minor, Macedonia, Greece, Cyprus, and Palestine. The mission efforts of Antioch church led to the organization of most of the churches mentioned in the New Testament.

It is evident in the Acts of the Apostles that the New Testament churches were committed to the spreading of the gospel and the church kingdom throughout the world. They did so with great zeal and with little regard for the dangers of the mission field and the often hostile hearers of their words. David Benedict, in “A General History of the Baptist Denomination”, sums the missionary endeavors of the early church:

*The apostles and early preachers were almost all Missionaries, and their evangelical journies [sic] were performed on missionary ground. They had no regard to parish lines, nor ecclesiastical districts; they asked not for licences [sic], they waited not for appointments, they sought no emoluments, but by the call of God they went forth, dependent on the treasury of heaven they journied [sic], and aided by the common succours and miraculous influences of the Holy Spirit, they went every where preaching the word... (Vol. I, Pg. 43)*

A missionary zeal can be found among the Baptists in virtually all ages, oftentimes in the midst of fierce persecutions. The Donatists are an example of such a group of Baptists. They resided mainly in Northern Africa and were criticized by their enemies for their

evangelistic efforts. According to David Benedict’s “History of the Donatists”, the fourth century Catholic priest Optatus accused them of the unlawful practice of sending forth the gospel to foreign lands. Benedict writes, *Optatus...decidedly implicated them in what was not then customary with the Catholics, of sending out missionaries not only to Spain and Gaul, but over the seas, to remote regions of other languages.* (Pg. 27)

The Paulicians are another example of missionary-minded Baptists. This group of Baptist churches, dwelling in Armenia, was likely planted in the first century and continued until, at least, the tenth century. According to John T. Christian’s “A History of the Baptists”, this long endurance of the Baptist faith in Armenia can be attributed to two factors. The first, Dr. Christian explains, *They took refuge in the Mohammedan dominions generally, where they were tolerated...* (Vol. I, Pg. 51). How odd it must seem to the reader to find more toleration of the Baptists among the Muslims than among the Catholics! The second factor, Dr. Christian expounds, *The Paulicians, in the ninth century, rebelled against their enemies...and established the free state of Teprice* (Ibid). The Armenian Baptists of the ninth century were much like the American Baptists of the eighteenth: willing to fight for religious liberty. Christian speaks of the missionary activities of the Paulicians upon gaining this freedom. He writes, *From the capital of this free state...went forth a host of missionaries to convert the Slavonic tribes of Bulgaria, Bosnia, and Serbia to the Paulician faith* (Ibid).

The Waldenses are yet another example of missionary Baptists. Their churches flourished in Italy and France. In the same history, Dr. Christian unequivocally calls this people Baptists. He writes, *If the Waldenses were not Baptists there is no historical proof of anything* (Vol. I, Pg. 81). According to Christian, the Waldenses’ evangelistic efforts incensed Pope Innocent III (1161-1216). He accused them of *usurping the function of preaching* (Vol. I, Pg. 77). Christian describes the locale of this preaching as *in the highways and houses, and, as opportunity afforded, in the churches* (Ibid). The Waldenses were severely persecuted at the direction of the Catholic papacy and were often forced to hide themselves in obscure valleys from which their name was derived. And yet, they possessed an evangelistic spirit and a compassion for

those destitute of the truth. Robert Robinson in his “Ecclesiastical Researches” provides an example of the covert efforts of the Waldensean missionaries to convert their countrymen. He writes of a Waldensean *preaching pedlar*:

*Reiner describes the manner in which they insinuated their principles into the gentry. “Sir, will you please to buy any rings, or seals, or trinkets. Madam, will you look at any handkerchiefs, or pieces of needlework for veils. I can afford them cheap.” If after a purchase, the company ask, “Have you any thing more:” the salesman would reply: “O yes, I have commodities far more valuable than these, and I will make you a present of them, if you will protect me from the clergy.” Security being promised, on he would go. “The inestimable jewel I spoke of is the word of God, by which he communicates his mind to men, and which inflames their hearts with love to him.” (Pg. 314-315)*

Time would fail to tell of the Baptist missionaries on the American continent. Men, such as John Gano, Issac Backus, John Taylor, Shubal Stearns and Issac McCoy, stand among the forefront of these missionaries. Their efforts, with that of the apostles and the ancient Baptists, are a cloud of witnesses of the indefatigable spreading of the gospel warranted by the great commission of the Savior to *preach the gospel to every creature*. These Baptist forefathers understood the implications of the question posed by Paul, *how shall they believe in him of whom they have not heard?* (Rom 10:14). They tirelessly labored for the salvation of the immortal souls of their fellow man, sharing with them the gospel of Jesus. They did so knowing that *faith cometh by hearing, and hearing by the word of God* (Rom 10:17). This labor of love is a landmark of the Baptists, by the grace of God, Missionary Baptists. Even the Church Covenant, which hangs above many of our pulpits, states that *we engage to contribute cheerfully...to the spread of the gospel through all nations and to be zealous in our efforts to advance the kingdom of our Saviour*. Let us follow the example of our Baptist fathers and fulfill our covenant one with another, being zealous to spread the gospel to a lost world. Let us remove not this old landmark, which the fathers hath set.