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QUESTIONS FOR BAPTISTS.

—BY—

John S. Durst and J. W. Jackson.

INTRODUCTORY.

The following questions are not designed to tangle or puzzle the reader, but rather lead him to an investigation of the Word of God with sincerity of purpose to do His will, believing what Jesus has said, that he is a wise man who hears His word and does it. Mat., 7: 24.

In the study of the New Testament four questions are presented to us and most fully answered:

1. What think ye of Jesus, the Christ?
2. What must I do to become His follower—to become a Christian?
3. How must I live as a Christian?
4. What shall be the final destiny of the righteous and the wicked?

The first four books tell us of the birth, life, works, death, resurrection and ascension of Jesus. They tell us how He lived under the law of Moses and fulfilled the types and prophecies contained in it, and thus their object may be fully stated in the language of John 20: 30-31.

“Many other signs truly did Jesus in the presence of His disciples that are not written in this book, but these are written that you might believe that Jesus is the Christ, the Son of God; and believing have life through his name.”

Having learned who Jesus is, and desiring to have “life through His name,” we turn to His apostles whom He left on earth to preach repentance and remission of sins in His name among all nations, beginning at Jerusalem. Luke 24: 47. They were commanded to GO, PREACH, OR TEACH the nations. Mk, 16: 15-16. Mat., 28: 18-20. Two restrictions were placed upon them. 1. They were to begin preaching in Jerusalem. Luke 24: 47. 2. Wait for power from on high

before beginning. Luke 24: 49. They went to Jerusalem and there waited. Luk 24: 52; Ac., 1: 12-14. They were to receive power after the Spirit should come upon them. Ac., 1: 5-8. Acts second chapter, records the coming of the Spirit upon the apostles, and the BEGINNING of preaching in the name of Jesus. This book, Acts of Apostles, then tells us how to get life in the name of Jesus. That is, it shows what the apostles preached, what they told men and women to do, and what these taught persons obeyed. So now, we should preach as they did, and men should do what is preached in order to life in the name of Jesus. The miracles recorded in this book were for the purpose of confirming the mission of the apostles, and thus confirming the Word as a message from God.

By collating all the cases of conversion and noting particularly the character of persons to whom commands are given, any one may learn just what he is to do to become a Christian.

1. If he is an unbeliever, he is told to believe, and Christ is preached to him in order that he may believe. Acts 16: 30-34.

2. If he is a believer, he is told to repent and be baptized for remission of sins, as in Acts 2: 36-38.

3. If a believing penitent, he must confess Christ and be baptized. Acts 8: 36-38. Or as Saul of Tarsus. Acts 22: 16.

Remember we search these scriptures for what we must do and not what God, Jesus, or the Holy Spirit does or may do. The Lord always does His part, we must do ours. Let us learn and do.

4. Having by obedience to Christ become a Christian, we have twenty-one letters written to Christians showing us how to live. Study these well and you learn that we must assemble together on the Lord's day for worship, study, prayers, praise and contribution. The good works we are to do are plainly taught, and in fact our duty, in every relation of life plainly given.

5. The Book of Revelation, besides its symbolic prophecies reveals the end of all things. The coming of Jesus to reward his saints, or those who loved and served Him, and to punish the disobedient.

We send forth these questions hoping that they may stir up all who read them to look into the perfect law of liberty (Jas. 1: 25), and be not a forgetful hearer or learner of what you therein find, but a doer of the work, knowing that of the Lord we shall be blessed if we love and serve Him. Jas. 1: 21-24.

J. W. JACKSON.

ESTABLISHMENT OF THE CHURCH.

By J. W. JACKSON.

1. In view of Baptist teaching that the church was established during the personal ministry of Jesus, prior to His resurrection and ascension, please explain the following scriptures.

BEFORE THE RESURRECTION:

- a. Jesus was made lower than the angels for the suffering of death. Heb., 2. 14.
- b. He was born under the Law (Gal., 4: 4), and died under it. Gal., 3: 10-13.
- c. Told his apostles to tell no man that he was the Christ. Mat. 16:20.
- d. Refused to be made king. Jno., 6: 15.
- e. Was rejected by the Jews who would not have Him as king. Jno., 19: 15.
- f. Was among his disciples as one who serves and not as one who reigns. Luke 22: 24-27.
- g. Had to suffer death in order to enter into glory. Luke 24: 26.

AFTER HIS ASCENSION:

- a. God said, "Let all the angels worship Him." Heb., 1:16.
- b. Given all power in Heaven and earth. Mat. 28: 18; Eph., 1: 19-23.
- c. All things put under Him. Eph., 1: 22.
- d. Given a name above every name. Phil., 2: 5-9.
- e. Made the Head of the corner, or King. Acts 4: 10-12.
- f. Apostles preached, and declared God had made the same Jesus whom they had crucified both Lord and Christ. Acts 2:36,

g. Always after His ascension Jesus was preached as the "first-born from the dead," the Head of the Church (Col., 1: 18), and all things by His authority. Col., 3: 17.

2. If the church was established before the death of Christ who were the members of it?

3. If the apostles were members of it, explain their losing their HOPE at the cross. Luke 24: 20, 21, with 1 Pet. 1: 3.

4. If the church was established before the death of Christ what faith was necessary to become a member of it, seeing that the apostles were forbidden to preach Jesus as Christ (Mat. 16: 20), and faith comes by hearing? Rom., 10: 17.

5. Is a man saved before he is added to the Lord? Acts 11: 14.

6. Is he added to the Lord before he is added to the church? Acts 2: 47.

If added to the Lord before he is added to the church, how is it done? It can not be by faith, because he must be a believer before he can be thus added. Acts 11: 14. And according to your doctrine, regeneration and repentance both precede belief. So then, we ask again, what act must the believer perform to be added to the Lord?

7. If a man is added to the body of Christ, which is the church (Col., 1, 18), is he not thereby added to the Lord?

8. Can a man be added to the body without baptism in the name of the Lord Jesus? 1 Cor., 12: 13.

9. As God sets the members in the body as it pleases Him, are not being added to the Lord and being set (added to) in the body the same thing?

10. And as they are the same, is not a believer added to the Lord, or set in the body, when he obeys the Lord in baptism? See Acts 2: 38; 1 Cor., 12: 13.

11. Can a man be "in Christ" and not "in the one body"?

12. Can a man be "a new creature" before he is "in Christ"? 2 Cor., 5: 17.

13. Can any one be "in Christ" without being baptized into Jesus Christ? Gal., 3: 27. If you say 'yes' you have a man "in Christ" before God sets him in the body, and before he is added to the Lord.

14. As Baptists do not admit any one to communion and

church fellowship unless they have been baptized by the authority of the Baptist church, do they not thus place baptism between the believer and all church privileges?

15. Do they not thus make baptism necessary, or essential to, or in order to, the enjoyment of church privileges?

16. As Baptists thus practice baptism IN ORDER TO church membership, and baptism IN ORDER TO the enjoyment of all the privileges and blessings in the church, do they not thus make baptism a procuring act?

17. If baptism does not PROCURE these blessings although it is IN ORDER TO their enjoyment, is it not legitimate and scriptural to say that baptism is IN ORDER TO the enjoyment of all the privileges and blessings in the body of Christ? If not, why not?

18. As the scriptures teach that we are baptized into Christ, or baptized into the one body, is not baptism in order to the enjoyment of all that is "in Christ" or "in the body" ?

19. As the scriptures teach that forgiveness of sins is in Christ (Eph., 1: 7· Col. 1: 14), can we enjoy these without being in Christ?

20. As forgiveness of sins is in Christ, and we can not get into Christ without baptism, does it not follow that we can not enjoy forgiveness of sins without baptism?

21. And as baptism is in order to the enjoyment of all things in Christ, is not baptism in order to the enjoyment of forgiveness of sins, just as Peter taught Acts 2: 38? If not, why not?

QUESTIONS FOR BAPTISTS.

By JOHN S. DURST.

1. You say the church of Christ existed before Pentecost. Now tell us how it could exist without the Spirit, for the Spirit was not yet given? John 7: 39.

2. John, the twelve, the seventy and Christ, before the death of Christ, preached that the Kingdom of Heaven is at hand? Do you preach thus? If not, why not?

3. When Christ said to Peter "on this rock I will build my church," had he built it before this?

4. Can a person be in the Kingdom before he believes in the resurrection of Christ from the dead? Mark 16: 13, 14.

5. As the gospel is the power of God unto salvation, could the gospel be preached without preaching the death, burial, and resurrection of Christ?

6. Is salvation conditional or unconditional?

If CONDITIONAL what are the conditions? If UNCONDITIONAL who is responsible for the damned?

7. You teach that man is "hereditarily totally depraved." Now tell us, is it consistent with the attributes of God to love an object that possesses nothing that is congenial with his nature? As God loved the world, did he not see in fallen man a nature of intrinsic value rendering it worthy of being loved?

8. If, as you teach, we have the proof of man's inherent depravity, from the fact that he sins, then tell us what caused Adam to sin?

9. If the doctrine of inherent depravity be true, what becomes of infants dying in infancy?

10. If you say that God removes the depravity from dying infants, tell us why he does this and permits it to remain in the living ones?

11. In conversion, which comes first, love or regeneration? If love, you have a totally depraved sinner loving God. If regeneration, you have a sinner saved without loving God,

12. If a convert gives his experience, and is received by the church as a saved person, and then refuses to be baptized, would he be saved? Besides, what would you do with him? You could not turn him out, because he is not a member of the Baptist church till he is baptized by a Baptist preacher. You could not baptize him without his consent, and hence your dilemma. How would you get out of it?

13. Give us your scriptural authority for the confession you require persons to make before you baptize them?

14. Where do you get your authority for receiving a person into Christian fellowship by an experience of grace, BY A MAJORITY VOTE, and afterwards into church fellowship by baptism?

15. If sinners are converted in answer to your prayers, tell us why it is that He does not convert all for whom you pray?

16. If your prayers can be answered by God doing something DIRECTLY to the object of your prayers, why not pray to God to convert the heathen, and cease to be Missionary Baptists, and go back to your Mother church?

17. Is it necessary that repentance and remission of sins in the name of Christ be preached in order to the salvation of sinners?

18. Now tell us when and where this began to be done?

19. Do not Baptists teach that a person gets into Christ before he is baptized?

20. Harmonize this with Mark 16: 16, and Gal., 3: 27.

21. If repentance comes before faith, tell us what produces it?

22. If repentance precedes faith, does it please God for the sinner to repent? See Heb., 11: 6.

23. Are converted Methodists and Presbyterians saved persons?

24. Will all saved persons go to heaven?

25. What scriptural authority have you for excluding SAVED persons from Christian privileges—the communion, for instance?

26. If Methodists and Presbyterians, whom you acknowledge to be saved, are fit subjects for heaven, does it not fol-

low that one has more to do to become a Baptist than to go to heaven?

27. Now if one is saved before he becomes a Baptist, give us ONE scriptural reason for becoming a Baptist.

28. Is it necessary for an adult person to become a Christian to be saved?

29. Is it necessary for an adult person to become a Baptist to be saved?

30. Is Christianity and Baptistism identical?

31. Then tell us why it was that none of the apostolic letters were addressed to Baptists?

32. Do Baptist preachers preach and act like Philip did with the Eunuch in Acts; 8?

33. Since we see that the Eunuch's case was not voted upon in order to his baptism, does this not show that he was baptized into a body that did not demand voting on candidates for baptism? And since the Baptist body does demand voting on candidates for baptism, does this not show conclusively, that the Eunuch was baptized into a different body to the one Baptists are baptized into?

34. Again, as there is "One Body," and that body is the one the Eunuch was baptized into, are we not forced to the conclusion that the Baptist body is a human and not a divine institution?

35. Paul said: "But I keep under my body, and bring it into subjection, lest by any means, when I have preached unto others, I myself should be a castaway." Now, according to Baptist doctrine, it is impossible for a saved person to become a castaway. Do you not make Baptists better than Paul was?

36. As Paul wrote to Christians to "work out their salvation with fear and trembling," and as Baptists do not have to FEAR nor TREMBLE, but know that you are already saved, and eternally saved, does it not show conclusively that you are a different class of persons to those to whom Paul wrote, and if different, are you Christians? And since you exalt yourselves so far above those Christians to whom Paul wrote, and above Paul himself, who had to keep his body under to keep from being a castaway, is there not a little more of the Pharisaical conceit in you than the spirit of this inspired man?

W. J. Langley, Don't, Don't, Don't