

THE BAPTIST LANDMARK

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

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CHURCH SUCCESSION

by H. B. Little

The Church Succession view of the origin of the Baptists is a vital doctrine of the Old-Time Baptists. The Succession view is the belief that churches have existed from the days of Christ unto the present. In other words, the Lord established His Church in Palestine nearly two thousand years ago. From that time, churches of a scriptural faith and order have existed in regular succession in every age. Those holding the Succession view believe the Baptists do not originate from the Protestant Reformation. The Succession view originates from the Bible. As such, it was the view held by our Baptist forefathers and should be the view held by every Old-Time Baptist.

The Succession view is in danger of being abandoned. This is due to the widely held belief that the Baptists came out of the Protestant Reformation. The majority of those who consider Baptists as Protestants hold to one of two theories of the origin of the Baptists. These theories are referred to as the Seeker view and the English Separatist view.

Those holding the Seeker view believe the Baptists originated from a group known as Se-Baptists. The Se-Baptists were a group of believers, in the 1600s, who came to understand that their baptism was unscriptural, as they had been baptized as infants. At this time, they organized as an unbaptized society. Their minister either baptized himself or was baptized by another member of their group. He then baptized the congregation. Those holding the Seeker view believe that from such a group came the Baptists. When people believe the Baptists originated with John Smyth or Roger Williams, they hold the Seeker view.

Those holding the English Separatist
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WHICH BIBLE?

by M. A. Brawner

I remember the feeling of going into a Christian bookstore for the first time to shop for a Bible. This was probably one of the most uncomfortable experiences of my life. Having been raised in the Lord's Church with a Bible close at hand, it was shocking to feel so unprepared to actually stand in a bookstore not knowing what to look for in a Bible. Few realize just how many different versions of the Bible are being sold. Popular writers have added study notes, dictionaries and references to Bibles making it even more complicated to know exactly what is being purchased. Needless to say, these many options only add to what can be a confusing situation.

Sales clerks may make this situation even more difficult. When shopping for a Bible, it is almost a guarantee that a sales person will offer their assistance. There have been many times when one of these well intended people have approached me and started explaining all of the advantages of some newly published Bible. They explain that some version of the Bible has been written using more modern English supposedly making it easier to read. Some have said particular versions are really more accurate because of the writings used when they were translated. One Bible was written to appeal to teenagers while another was written just for women. All of these explanations come rushing in when looking to purchase a Bible many times making it hard to decide what should be actually bought.

Old Time Baptists, in addition to others who have conducted an unbiased study of this topic, rely upon the King James Version (KJV) of the Bible. The Bible section in Christian bookstores are stocked with fewer and fewer of the KJV of the Bible. Many sales people seem to actually discourage the

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GOOD WORKS

by H. B. Little

Good works are those deeds, acts, labors which are done in service for our Savior. The performance and maintenance of good works should be of great importance to every church member. Good works are not essential to soul salvation. Rather, by our good works, we declare our faith and show our love for our Lord. Also by good works, we direct others toward Christ. In their turning to Him, they bring glory to God. God has redeemed us for this purpose.

Good works are often misunderstood in the religious community. Many with the best of intentions, teach good works are essential to soul salvation. However, the scriptures teach salvation is obtained without works. Paul wrote, Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Good works play no part in salvation. Salvation is obtained by the unmerited love and favor of God. Again, Paul wrote, Romans 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law." Man is not justified (made right) with God by deeds (works) of law.

While good works are not essential to soul salvation, every follower of Christ should desire to perform good works. By our good works we show our faith in Christ and our love for God. James wrote, 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." It is impossible to show our faith without works. Faith is an action of the heart, and only God can search the heart. For men to see our faith, they must see our works. Paul wrote, 1 Corinthians 8:13, "But if any man love God, the same is known of him." How is our love for God made known?

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ANNOUNCEMENTS THROUGH JUNE 18, 2016

Effort meeting will begin at Willard Missionary Baptist Church on Sunday, March 20. Services will be held nightly at 7:00PM. Eld. Chris Crowder will be assisted by the preachers of the church.

Effort meeting will begin at Goodwill Missionary Baptist Church on Sunday, March 27. Services will be held nightly at 7:00PM. Eld. Chad Lambert will be assisted by Eld. Chris Crowder.

Effort meeting will begin at Rock House Mission located on Rock House Road, in Portland, Tennessee. Services will begin Thursday, April 21 and will be held nightly at 7:00PM through Saturday night. Sunday night service will begin at 6:00PM. Eld. Jason Reeves will be assisted by Eld. Taylor Gregory.

Effort meeting will begin at Spring Creek Missionary Baptist Church on Sunday, May 8. Services will be held nightly at 7:15PM. Preachers TBD.

A community effort meeting will begin at 155 South Road in Cottontown, Tennessee. Services will be held nightly, beginning Sunday, May 15 at 7:00PM. Eld. Michael Brawner, Eld. Jason Reeves, and Bro. Derrick Dickens are scheduled to preach.

Effort meeting will begin at Hunters Point Missionary Baptist Church on Sunday, May 22. Services will be held nightly at 7:30PM. Eld. Matt Apple will be assisted by Bro. Jerry Gammons.

A public discussion on water baptism will be held at Macon County Junior High School. Eld. Michael Brawner and Mr. Jack Honeycutt will discuss the topic Friday, May 27 and Saturday, May 28 at 6:30PM.

Effort meeting will begin at Friendship Missionary Baptist Church on Sunday, June 5. Services will be held nightly at 7:00PM. Eld. Ricky White will be assisted by Bro. Jim Carter.

Effort meeting will begin at Enon Missionary Baptist Church on Sunday, June 12. Services will be held nightly

at 7:00PM. Eld. Ricky Day will be assisted by a helper TBD.

Effort meeting will begin at El Bethel Missionary Baptist Church on Sunday, June 12. Services will be held nightly at 7:00PM. Eld. Daniel Tucker will be assisted by a helper TBD.

Effort meeting will begin at Rough Hill Missionary Baptist Church on Monday, June 13. Services will be held nightly at 7:30PM. Eld. Kyle Gammons will be assisted by Bro. Tucker Smith.

GOOD WORKS

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As love is an action of the heart, what proof should be given? Our Savior taught His young church, John 14:15, "If ye love me, keep my commandments." Our love for God is shown by our obedience and service to Him.

By good works, the seeds of the gospel are sown and watered among the world. Paul instructed Timothy, 2 Timothy 4:5, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Without the good work of evangelism (sharing the gospel), the whole world would be lost. Paul asked in Romans 10:14, "...how shall they believe in him of whom they have not heard?" The work of sharing the gospel is essential to the salvation of our fellow man. Also by good works, we water the seeds of the gospel. Teaching this principle, Matthew 5:16 records Christ teaching, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." By our good deeds, the gospel is confirmed. Oftentimes the witness of our works leads to the conversion of our fellow man. Their conversion brings glory to God.

God desires for His people to perform good works. Paul wrote to Titus, Titus 2:14, "[Christ] gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ gave Himself for us, in part, to cleanse

us from our dead works that we might serve Him. So let us "which have believed in God...be careful to maintain good works. These things are good and profitable unto men." Titus 3:8

WORD FROM THE EDITOR

It is with humility that I submit to you this first issue of The Baptist Landmark. I have not undertaken this work because I consider myself to be qualified for it. Paul wrote in Galatians 6:3, "If a man think himself to be something, when he is nothing, he deceiveth himself." Many among my brethren would be better suited for this work. Nevertheless, the Lord has placed it upon my heart, and I must perform it. "I have nothing to glory of: for necessity is laid upon me; for woe is unto me" if I do it not.

As with any work of a finite mind, this work is subject to errors. While every effort has been made to avoid them, the reader may find typographic and grammatical errors. Also, the reader may find items presented with which he or she may not agree. I trust the reader will consider the material presented with a charitable heart, considering it has been prepared with love and in service to our Savior and our brothers and sisters in Christ. In 1 Peter 4:8, Peter, speaking of the brotherly love we should have one toward another, wrote, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

The churches and preachers mentioned in the announcements section of this paper have been included due to cooperation with El Bethel Missionary Baptist Church, Franklin, Kentucky, or due to personal relationships developed through the ministry. An omission of a revival from the announcement section should not be considered a slight toward or an indictment of any church or preacher.

Finally, please pray for this work, that it might redound to the glory of God.

Sincerely,

H. B. Little

WHICH BIBLE?

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purchase of a KJV. However, at the end of the day, it is the KJV that provides the most accurate account in the English language of what God has had written. There are many profound and critical reasons to trust this version of the Bible. The purpose of this column is to address a few of these.

God has had His Word written and delivered to mankind through His people. In 2nd Peter chapter 1 we find, "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", 2 Peter 1:21. So then, God gave us prophecy through holy men whom He had chosen as messengers. These men spake under the direct guidance of the Holy Ghost. God gave these words, holy men wrote these words, and we want to read and study these words. Any substitute for these words simply fail to measure up to the divine standard. The pride of man sometimes makes him think he can simplify what God has said and make it easier for others to understand. But, when man interjects himself in this way, he ends up changing the words that God gave through "holy men" of old. People end up studying the word of man in place of the Word of God when they are beguiled in such ways. To avoid all of this, simply stick to prayerfully studying the KJV.

Hebrews chapter 1 tells us, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets", Hebrews 1:1. It is good to know these prophets spoke a language other than English. All of the Old Testament except the book of Daniel, along with parts of Ester and Ezra, were originally written in the Hebrew language. The others were written in Chaldee. The Apostles wrote the New Testament books in the Greek language. The people of God used these languages for communication during the particular periods of time when God chose to give them His Word. The KJV of the Bible has been translated from these languages into English.

The original material on which the prophets and holy men wrote is sometimes referred to as manuscripts. It would be wonderful if all of the manuscripts had been left alone by the enemies of God, but this is far from the case. For example, in the centuries shortly after the Lord established His Church, philosophers and pagan heretics made an attempt to lead people away from worshiping and serving the Lord. They attempted to mix their philosophy into the written Word of God. The result of these efforts was a set of polluted or adulterated manuscripts. The Lord's Church rejected these and preserved the original manuscripts in their purity. Extensive, detailed examinations have been conducted on the various manuscripts still in existence today. Those who have conducted these studies have written books showing exactly what has been changed and which manuscripts have been affected. God be thanked for the societies who still in this day preserve such research, so current and future generations can read for themselves what the enemies of God have attempted to do to alter His word.

Bible versions translated into the English language come from different manuscripts. The KJV stands alone as the version translated from the pure manuscripts passed down through time. Students of Church history may be impressed by the following fact. The ancient Waldenses were a people God used to maintain His Church through the dark ages of Catholic domination. When they were interviewed by outsiders, they plainly stated they received their practice and teachings in direct succession from the apostles. These people lay hidden in the Piedmont Mountains while the world was suppressed by popery. They came out of their hiding places when the Reformation sprang forth in the 16th century. When these people came forward, they had in their possession manuscripts of the written Word of God. These manuscripts were replicas of those held as pure and unadulterated. From such manuscripts comes the KJV in contrast to all others.

All other Bible versions, including the New King James Version (NKJV), get their different wording from manuscripts that have been altered. If the Lord is willing, future columns will take up some of these differences in detail. Anyone wishing to conduct research into this topic is encouraged to do so. A wealth of information can be found online at the Dean Burgon Society.

WHAT IS BAPTISM?

Below is an excerpt from J. M. Pendleton's "Baptist Church Manual" (pages 64-65). Dr. Pendleton, a Baptist preacher, teacher and author, spent much of his ministry in Kentucky. He was an ardent defender of Baptist principles in the tumultuous 1800s, standing against alien immersion, intercommunion, and the universal church theory. He was, in every sense of the word, an Old-Time Baptist.

In answer to the oft-repeated question, What is Baptism? it may be said, Baptism is the immersion in water, by a proper administrator, of a believer in Christ, in the name of the Father, and of the Son, and of the Holy Spirit. Immersion is so exclusively the baptismal act, that without it there is no baptism; a believer in Christ is so exclusively the subject of baptism, that without such a subject there is no baptism. In these two statements all Baptists will agree. As to a proper administrator there may be some difference of opinion. By a proper administrator, in the foregoing definition, is meant a person who has received from a church the authority to baptize. While the validity of an ordinance is not affected by every irregularity in its administration, it does seem incredible that baptism should be valid in the absence of the church authority referred to. What other authority is there? Will any one say, the authority of Christ? The supreme authority is undoubtedly his; but does he confer on men the right to baptize, through his churches, or, independently of his churches? One of these views must be taken, and he who takes the latter will have to set aside the order of the gospel.

CHURCH SUCCESSION

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view believe the Baptists originated from a group known as English Separatists. The English Separatists were a group of dissenters who originated from the Church of England. In the 1640s a small group of this denomination, which had previously practiced infant baptism, became convinced that scriptural baptism was by immersion, or dipping. As such, they began baptizing according to this conviction. Those holding the English Separatist view believe that from this group came the Baptists. When people believe that until 1641 no Baptist baptized by immersion, they hold the English Separatist view.

The Church Succession view originates from the scriptures. Six hundred years before the advent of our Savior, Daniel prophesied of the coming of the Lord and of Him organizing His kingdom. By divine inspiration, Daniel described the nature of this church kingdom as one "the God of heaven setup" and as one "which shall never be destroyed." Further he described it as one which would "not be left to other people" and as one which "shall stand forever." From this passage, Daniel 2:44, it should be understood that Christ would establish His kingdom. In other words, He would organize His church and commit His laws and ordinances to it. Then, His kingdom would not be destroyed. The kingdom would continue as organized. It would maintain its original constitution. It would keep the laws and ordinances committed to it. Further, His kingdom would not be left to another people. The kingdom would always consist of a citizenship similar to its first citizens, a faithful group of baptized believers. No unregenerate or unbaptized party would be able to take the kingdom from them, by word or sword. Finally, His kingdom would stand forever. It would exist continually, in unbroken succession, in every age. At no time would it be reestablished, for of its government there would be no end.

The Church Succession view was the

view taught by the Savior and His Apostles. Christ's foretelling of the succession of His churches was recorded in Matthew 16:18, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Speaking to His church before His ascension, His promise to it was recorded in Matthew 28:20, "I am with you alway, even unto the end of the world." Jesus promised the perpetuity, or unbroken succession, of the church kingdom. The gates of hell would not prevail against the church. The church kingdom would not perish from the earth. It would be a kingdom alway, or at all times, even unto the end of the world. Paul foretold of the succession of the church kingdom in Ephesians 3:21, "Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." From this scripture, it should be understood that the church kingdom would be present in every age, aided and guided by Christ to bring glory to God. A kingdom bringing glory to God could never be construed as one which should become so corrupt that it should need reestablishing.

The Church Succession view was held by our Baptist forefathers. This is evident in many of their writings. One such writing is B. H. Carroll's "Interpretation of the English Bible." Dr. Carroll providing commentary on Ephesians 3:21 wrote:

Whenever church work stops, then the glory stops. Did God intend for it to stop? If he did, why did he say, "Lo, I am with you alway, even unto the end of the world"? And why should we tell the church when celebrating the Lord's Supper, "As often as you do this you show forth the Lord's death till he come"? Why does he provide for perpetuity? I am not discussing church history now. I am discussing God's purpose in establishing the church. Jesus said, "The gates of hell shall not prevail against it." I do not believe they have. They have never been able to convince me that the gates of hell have prevailed against the church...I believe that God not only has had people in all ages, but that he has had an organized

people...I do not undervalue church history, but far more important to me than fallible human records of passing events is the New Testament forecast of church history. The former may err - the latter never...That benediction is an offering of glory. To whom? To the Father. In what sphere? In the church. Through what medium? Christ. How long? World without end. That means church perpetuity.

Though Dr. Carroll was not considered a historian, he was considered a leader of the Southern Baptists in the late 1800s and early 1900s (when there was general union between their churches and ours). As a pastor and author, his influence on the Baptists, especially in the South, was far reaching. His views on the origins of the Baptists are a good representative of those commonly held during his lifetime. He clearly held the Succession view.

The Church Succession view is based largely on this principal: as God has spoken it, so shall He bring it to pass. Christ established His kingdom in the world. He committed to it His laws and ordinances. The kingdom has not been ruined by heresy or corruption. It has not been given over to people of another faith or practice. It has been present in this world in every age, though at times in obscurity, from the days of its organization until now. It is the scriptural view of the origin of the Baptists. It was the view held by our well informed Baptist forefathers. It is a landmark of the boundary of our Baptist heritage. Let us hold fast the wise words of King Solomon found in Pro 22:28, "Remove not the ancient landmark, which thy fathers have set."

CORRESPONDENCE

Please Address All
Communications by Mail to:
The Baptist Landmark
c/o Britt Little
P. O. Box 392
Westmoreland, TN 37186
-OR-
Communications by Email to:
hblittle21@gmail.com