

## Old Landmarkism – What is it?

### Chapter 12 – 30 Minutes

#### Defense of Landmarkism

[Luk 23:4-5 Then said Pilate to the chief priests and [to] the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

[Luk 23:12] And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

It argues a degenerate state of affairs when Baptists have to defend themselves against the attacks of their own brethren, for consistently maintaining the time-honored principles of their own denomination.

#### Those Who (even among Baptists) Affiliate with Error State:

A) That preaching of the gospel is Not an official or strictly ministerial work but equally the duty of all.

We oppose to this by showing:

- 1) The plain teachings of the scriptures. The Lord commissioned those who preached during His public ministry: John the Baptist, the 70, the Apostles
- 2) Paul declares he was called, ordained, put into ministry, 1 Tim 1:11,12. He reminds Timothy and Archippus of their appointment, 1 Tim 4:14/Col 4:17
- 3) The ministerial offices are fill by “gifts from God”, Eph 4:8, 11-12
- 4) The unvarying practice of the liberal brethren themselves. Not one of them would lay hands on a preacher who denied a call to the ministry. Yet, they would open this work to all members leading to open communion.

B) It is in the next place denied that we do recognize and indorse the ministers of other denominations, as scriptural ministers, and as upon a perfect equality as ministers with ourselves, when we invite them to preach and pray in our pulpits, and do work which we strictly limit to our own ministers.

- 1) Accepted axiom: “Actions speak louder than words.”
- 2) All understand us to publicly recognize them as scriptural ministers of scriptural churches, and in all respects equal to our own, when we invite them to perform ministerial functions for us. See Appendix B as well.
- 3) As when men call upon a doctor, they recognize him as legally qualified

C) It is strangely denied by our “liberal” brethren that we do impliedly recognize the societies as scriptural churches, whose ordinances we receive as valid, and the offices of whose ministers we accept.

- 1) Consider who is able to admit a member into a Masonic Lodge. Who is able to make an officer in the lodge? Would the Lodge receive any who outsiders accepted? Would they accept officers placed by outsiders?
- 2) How would this apply to the Church the Lord instituted?

3) Resolution of the Methodist in 1876, “Resolved that we regard the annual observance of the week of prayer, in concert with the Christian people of other denominations, as highly salutary and an appropriate recognition of the unity of the church.” THAT IS, they are enacted declaration that all the multi-form and opposing sects together constitute the one church of Christ.

D) We do impliedly indorse the doctrines of the societies those ministers represent.

- 1) This is to accept the practice of baptism and communion as sacraments, the hierarchical church as sound, and those who administer these.
- 2) The influence and powerful tendency of these teachings is to obliterate Baptist Churches from the earth, preparing an easy down-grade into open communion.
- 3) Such compromise destroys the world’s faith in the Bible and authenticity of the truth of the gospel.

E) The principles that distinguish us as Baptists are so intimately connected and like a chain inter-linked, that we may as well break or give up every link as any one, and we cannot consistently hold to *one* without holding to all. Dear reader, decide here and now, to give up *all* or to hold to *all*, and may God help you; for an inconsistent “half-and-half” Baptist is as offensive to God as to man (Rev. 3:16).

#### Questions

1. What teachings oppose the idea that the ministerial work is open to be performed by all members of the Church?
2. How would even liberal Baptists respond to someone who sought to be ordained but professed no call to the ministry?
3. What conclusion would the world draw from us if we were to invite the ministers of outside societies to perform ministerial functions for us?
4. How does the world view a man whom we call upon to perform the duties of a doctor?
5. Apply the same situation to a man whom a Church called upon to perform ministerial duties for her?
6. How would a Masons Lodge respond to an outside organization attempting to appoint officers within the Lodge?
7. What steps should a true Church take when offered the baptism performed by a society other than a true Church?
8. What conclusion did the Methodists draw after witnessing churches of many denominations cooperate in prayer unions?
9. When a true Church endorses the ministerial work of an unsound church, what all is it accepting as valid?
10. What does a true Church compromise when it endorses an unsound church?