

“Why We Should Preach Baptist History”

Psalm 11:3

Introduction: In Psalm 11:3, David asked a very important question, “If the foundations be destroyed, what can the righteous do?” David mentioned in this verse a foundation, which is the basis on which anything stands or is supported. If this foundation is destroyed, then absolutely nothing can stand. Let us imagine that this foundation is the fundamental doctrines on which we must stand. If Satan destroys those doctrines, then Baptists of our day will have nothing to stand upon and no direction for their ministry.

How does Satan destroy foundations? Do you think he comes in with a wrecking crew, or is it more subtle? Could it be that he slowly chips away while no one is watching? If this is true, then a house may crumble before anyone notices that there is a problem. It is the view of the author that Satan has chipped away at our foundation as a Baptist and our house is about to crumble in on us. You ask yourself, “What foundations are you talking about?” That leads us to the sermon thought, “Why We Should Preach Baptist History”.

Satan is attacking our heritage as Baptists, and we are sitting by not even noticing it. Preaching Baptist history reminds us of our foundation. Why should we preach Baptist history?

1. Because of Scriptural Insight I Timothy 4:1- *“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils”*
 - a. II Timothy 4:2-3- *“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears”*
 - b. II Timothy 2:15- *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*
 - c. Charles Hodge of the Presbyterians stated, “Baptism is not only a sign and a *seal*, it is a *means* of grace.”
 - d. John Wesley (the founder of the Methodists) said, “By baptism, we, who are ‘by nature the children of wrath’ are made the children of God.”
 - e. Martin Luther said of the Baptists that they should be, “...deprived of life...be put to death by fire, sword, or otherwise...be no otherwise judged, tried, or dealt with, under pain of heavy and severe punishment.”
 - f. Martin Luther wrote a violent booklet against the Jews, as well as booklets against the Anabaptists.
 - g. John Calvin said that, “Anabaptists and reactionists should alike be put to death.”
 - h. John Calvin said that, “These altogether deserve to be well punished by the sword, seeing that they do conspire against God, who had set him in his royal seat.”
 - i. John Calvin said, “Truly so much ignorance deservedly requires another baptism, if for ignorance they should be rebaptized again.”
 - j. It was John Calvin that introduced infant baptism into England.

2. Because of Spiritual Influences Revelation 19:2- *“For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.”*
 - a. Ephesians 4:14- *“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive”*
 - b. Dr. David C. Gibbs, Jr. was the author of *One Nation Under God*. This was done in connection with Jerry Newcombe. Jerry is a senior producer of *The Coral Ridge Hour*, the internationally syndicated television outreach of Dr. D. James Kennedy. Jerry is the author or co-author of ten books, five with Dr. Kennedy.
 - c. This book has the endorsement of D. James Kennedy on the back. D. James Kennedy was the senior pastor of Coral Ridge Presbyterian Church.
 - (1) He was founder and president of the Knox Theological Seminary; senior pastor of the Coral Ridge Presbyterian Church
 - (2) On the front of the box Kennedy states, “The publication and promulgation of the 1599 Geneva Bible will help restore America’s rich Christian heritage and reclaim the culture for Christ.”
 - d. Dr. Gibbs states on pg. 133 of his book, “John Calvin greatly influenced the founding of America. Some historians have even gone so far as to call him the ‘father of America.’ In fact, although Calvin never lived in America, his religious influence on the founding of America was profound. Calvin’s writings provided much of the framework for the covenants, compacts, constitutions, and bodies of liberty, which ultimately culminated in the United States Constitution.”
 - e. Clarence Sexton had Ian Paisley preach in his chapel service. (Bro. Tooley’s Testimony)
 - f. Phil Stringer wrote *The Faithful Baptist Witness*. However, he preached for the Dean Burgon Society in a Presbyterian church with the Presbyterian pastor and a Bible Brethren Church pastor.
3. Because of Straying Interests Matthew 23:23- *“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone”*
 - a. Matthew 23:24- *“Ye blind guides, which strain at a gnat, and swallow a camel.”*
 - b. Satan has us arguing about wire rim glasses, cowboy boots, etc. and the spirit of the Great Whore is infiltrating our churches.

Body: If Satan can get us off on a tangent instead of the weightier matters, he can chip away at our foundation. What we want to notice is three important foundations that Satan is working on destroying while Baptists are being lulled to sleep.

- I. The Foundation Spirituality Psalm 85:6- *“Wilt thou not revive us again: that thy people may rejoice in thee?”*
 - A. Notice the revivalists that most Baptist quote:
 1. George Whitefield- Anglican, Methodist, Presbyterian
 2. Jonathan Edwards- Congregationalists

3. D.L. Moody- Congregationalists
 4. Billy Sunday- Presbyterian
 5. Sam Jones- Methodist
 6. E.P. Hammond- Congregationalists
 7. Gipsy Smith- Methodist (Calvinist)
 8. Charles G. Finney- Presbyterian/Congregationalists
 9. Robert Sayers Sheffy- Methodist
 10. Peter Cartwright- Methodist
 11. T. Dewitt Talmage- Presbyterian
 12. R.A. Torrey- Congregationalists (Followed D.L. Moody)
 13. Robert Murray McCheyne- Presbyterian
 14. Evan Roberts- Non-denominational
 15. Duncan Campbell- Faith Mission Preacher
- B. First Great Awakening (1734-1760)
1. Estimates run from 25,000 to 50,000 converts. Since the population of the entire New England colonies at that time was no more than 340,000, this had the impact 25 million converts would make on the church today.
 2. It is a matter of record that from 1740 to 1760, 150 new Congregational churches were formed.
 3. But what about Shubal Stearns?
- C. The Revival of 1800 (1790-1845)
1. They would fall into a trance and when they awakened, they had faith.
 2. A person with the “jerks” was also a familiar sight at the camp meetings. Sometimes just the head would jerk—back and forth, from side to side; sometimes the whole body. Peter Cartwright recollected that he had seen more than 500 persons jerking at one time.
 3. Then there were the “rolling exercises” (people would roll over and over like a wheel), the “dancing exercise” (when the jerking of legs looked like dancing) and the “running exercises” (merely an attempt to “run away” from the physical manifestations). There was also “laughing mania”.
 4. Perhaps the most peculiar of all was the “barking exercise.” Men “went down on all fours and barked until they grew hoarse.” Actually, the barks probably were grunts resulting from the suddenness of the jerks. The name originated when an old Presbyterian clergyman got the jerks and grasped a tree for support. Some punster saw him and reported he had found the minister barking up a tree.
- D. The Second Great Awakening (1824-1840’s)
1. Charles G. Finney- Presbyterian/Congregationalists
 2. Finney introduced the “anxious seat,” a bench in the front of the church to which people who were in the struggle of rebirth were invited. He permitted women to pray in public.
 3. Finney preached his doctrine of “entire sanctification” at Oberlin College, although he did not profess to have found the experience he advocated for

some years. To Finney “perfection” meant perfect trust and consecration, which could enable a Christian to live without “known sin.”

4. Illustration: D.L. Moody and Billy Sunday
- E. The Fulton Street Prayer Meeting (1857-1858)
- F. The 1905 Revival (1905)
- G. The Welsh Revival (1904-1905)
 1. James Alexander Stewart wrote a book titled *Invasion of Wales*. Notice what he said in the introduction. “I first visited Wales in 1936 to speak at the Every Creature Missionary and Bible Conference in Swansea with Dr. Paul Rader, Dr. R.E. Neighbor, and Mrs. Charles E. Cowman.”
 2. News Report: In Coedboeth... Young men and young women are preaching in the open air with great success and many drunkards have been converted.
 3. When Evan Roberts received his vision that the Lord was going to send revival the whole chapel then became filled with light so dazzling that young Evan could only faintly see the minister in the pulpit. He was deeply disturbed and wanted to make sure that this vision was of the Lord, and so he consulted with his tutor who encouraged him to go.
 4. And when they [Evan Roberts, Dan Roberts, and Sydney Evans] arrived in a place, sometimes they preached and sometimes they did not. Sometimes they kept silent during the whole proceedings, which would last for four or five hours.
 5. On the sixth day of Evan’s silence, he received prophecy from the Lord. Evans stated that it was not for the sake of his mind or for his body to have a rest but for a sign. He said, “When I asked the Lord what was the object of the seven days of silence He distinctly said, ‘As thy tongue was tied for seven days, so shall Satan be bound seven times.’”
 6. News Report: In Pentre, the ministers of all the chapels recently exchanged pulpits for a day with the idea of breaking down denominationalism.
 7. One of the most significant results was that the old church prejudices were broken down. The man-made denominational barriers completely collapsed as believers and pastors of all denominations worshipped their majestic Lord together. The quarrels of local Christians were healed.
 8. John 4:24- “*God is a Spirit: and they that worship him must worship him in spirit and in truth.*”
- H. The Scottish Isle of Lewis Revival—The Hebrides Awakening (1949-1952)
 1. Duncan Campbell trained in the Faith Mission Bible College in Edinburgh and worked in the Mission as an itinerant evangelist for a number of years before entering the United Free Church ministry (Presbyterian), serving congregations in Scotland.
 2. The Faith Mission was founded in Glasgow in 1886 by John George Govan as an inter-denominational evangelistic society for the evangelization of the rural districts of Scotland.
 3. After being led to the Isle of Lewis, revival scenes broke out. A typical scene was, “...a crowded church, the service is over, the congregation, reluctant to

disperse, stands outside the church in a silence that is tense. Suddenly a cry is heard within. A young man, burdened for the souls of his fellow-men, is pouring out his soul in intercession. He prays until he falls into a trance and lies prostrate on the floor of the church...

4. Duncan Campbell preaches from the Gaelic Revised Version.

II. The Foundation of the Scriptures Psalm 119:89- *“For ever, O LORD, thy word is settled in heaven.”*

A. Who Am I?

1. His ancestors were Puritans and he was raised an Episcopalian.
2. His first of two wives was a Catholic.
3. He was forced to resign as US District Attorney “under a cloud of scandal” because of:
 - a. Questionable financial transactions
 - b. Accepting bribes from railroads
 - c. Stealing political contributions
 - d. Forging signatures- He may have been jailed for this
4. He confessed that he was a heavy drinker
5. During these dilemmas, he abandoned his wife and two daughters
6. He married again
7. Later in his life, he was converted to evangelical Christianity
8. He assisted D.L. Moody
9. In 1883, he was ordained as a Congregational minister
10. During his divorce he became pastor of the First Congregational Church of Dallas, Texas
11. In the early 1890’s, he started calling himself Doctor, but there are no records that prove that
12. In 1895, he became pastor of the Trinitarian Congregational Church
13. Eventually, he converted to being a Southern Presbyterian
14. His relationships with his children were distant at best
15. He provided deliberate inaccurate personal information to Who’s Who and to his biographer. He was secretive about his past and not above distorting the facts of his shadowy years.
16. His name is Cyrus Ingerson Scofield.

B. Notice what Scofield’s notes have to say:

1. Notice a suggestion found on page 1325 under letter “o” concerning I John 5:7. “It is generally agreed that v. 7 has no real authority, and has been inserted.”
2. Look at what Scofield desired to omit on page 1325 under letter “q” concerning I John 5:8. “Omit *‘in earth.’*”
3. What about page 1216 under letter “d” concerning I Corinthians 5:5? “Some ancient authorities omit *Jesus.*”

4. Is Scofield implying that we should omit Mark 11:26 as found on page 1061 under letter “i” concerning Mark 11:26? “Mt. 6:12, *note* Verse 26 is omitted from the best MSS.”
 5. Which manuscript does Scofield deem better than the Textus Receptus? Notice his comment on page 1057 under letter “u” concerning Mark 9:29. “1 Ki. 18:42-45; Acts 13:2. The two best MSS. Omit ‘and fasting.’ Cf. Mt. 17:21.”
 6. Could the two best manuscripts be the “Sinaitic” and “Vatican” that Scofield refers to in Mark 16:9? Is this why he made reference to them on page 1069 under number “1” concerning Mark 16:9? “**(16:9)** The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations.”
 7. Notice the note found on page 1173 under letter “y” concerning Acts 17:26. “‘blood’ is not in the best manuscripts. R.V. omits.”
 8. Could the Revised Version render the best translation as suggested by Scofield on page 1175 under number “1” concerning Acts 19:2? “**(19:2)** Not as in A.V., ‘since ye believed,’ but as in R.V. and *margin*: ‘Did ye receive the Holy Spirit when ye believed?’ Paul was evidently...”
 9. In Jeremiah 34:16, Scofield changes “whom ye” to “whom he”.
 10. In Nahum 3:16, Scofield changes “flieth away” to “fleeth away”.
- C. Albert Barnes was born in December of 1789. He was a Princeton Theological Seminary graduate that pastored Presbyterian churches in New Jersey and Pennsylvania. He is most known for his commentary on the Bible formerly titled “Barnes Notes”.
1. Notice his comments on Acts 8:38.
 2. “This passage has been made the subject of much discussion on the subject of baptism...It may be remarked here that the preposition *eis*, translated ‘into’ does not of necessity mean that they went ‘into’ the water. Its meaning would be as well expressed by ‘to’ or ‘unto’, or as we should say, ‘they went ‘to’ the water’, without meaning to determine whether they went ‘into’ it or not.”
 3. “It is incumbent on those who maintain that immersion is the only valid mode of baptism to prove that this passage cannot possibly mean anything else, and that there was no other mode practiced by the apostles. No such positive command can be adduced. And it follows, therefore, that it cannot be proved that immersion is the only lawful mode of baptism.”
- D. Clarence Larkin set the record straight.
1. Matthew states (Matthew 3:6) that the people were baptized of John “in Jordan”; and Mark adds (Mark 1:5), “in the river of Jordan”; and John says (John 3:23), “in Enon, near to Salim, because there was much water there”; and Luke, in Acts 8:35-39, relates of Philip and the eunuch, that ‘as they went on their way, they came unto a certain water,’ and that “they went down both INTO the water,” and came “up OUT of the water.”
 2. But it is often said that the Greek preposition *eis*, translated “into,” means “to” and that Philip and the eunuch went only to the water. If this is true, then the

“wise men” did not go “into the house,” and did not return “into their own country,” and the demons (Matthew 8:31-33) did not enter “into the swine,” and the swine did not run “into the sea.” Again, the Savior (Matthew 9:17), did not speak of putting wine into bottles, but only to bottles. Query: “How could ‘new wine’ break the ‘old bottles’ with- out being put in them?”

3. Once more: “And these shall go away into everlasting punishment, but the righteous into life eternal.” Here the word eis is used; and if it means simply “to,” then that passage should read: “And these shall go away to (close by, not into) everlasting punishment, but the righteous to (close by, not into) life eternal.”
4. But Pedobaptists admit that eis in the above passages mean into. Why then limit its meaning, when baptism is the subject at issue? As Dr. Pendleton says, from whom the above is quoted: “The little word ‘eis’ is a strange word. It will take a man into a country, into a city, into a house, into a ship, into Hell, into HEAVEN – into any place in the universe, except the water.”

III. The Foundation of Salvation John 3:7- “*Marvel not that I said unto thee, Ye must be born again.*”

A. Notice what Matthew Henry wrote in his commentary concerning Acts 8:38.

1. Acts 8:38- “*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.*”
2. “The baptizing of him hereupon. The eunuch ordered his coachman to stop, commanded the chariot to stand still...They went down both into the water, for they had no convenient vessels with them, being upon a journey, wherewith to take up water, and must therefore go down into it; not that they stripped off their clothes, and went naked into the water, but, going barefoot according to the custom, they went perhaps up to the ankles or mid-leg into the water, and Philip sprinkled water upon him...”

B. Many Baptists of our day promote the writings of men such as Andrew Murray. They tell us to read his powerful books on prayer, for in doing so it will aid us spiritually. However, I wonder if they know that Murray believed in infant baptism, baptismal regeneration, and household salvation.

1. Andrew Murray wrote a book titled “The New Life”. In that book Murray discusses how baptism washes our sins away. Also, he advocates infant baptism.
2. “...every baptized believer must always look upon baptism as his entrance into a covenant with the Three-One God, and as a pledge that the Father, the Son, and the Spirit will in course of time do for him all that they have promised. It requires a life-long study to know and enjoy all the blessing that is presented in baptism.”
3. “Then, again, baptism is brought more directly into connection with the redemption that is in Christ. Consequently, the first and simplest representation of it is the forgiveness or washing away of sins. Forgiveness is always the gateway or entrance into all blessing: hence baptism is also the

sacrament of the beginning of the Christian life; but of a beginning that is maintained through the whole life.”

4. “And what are we now to think of Infant Baptism? With the assurance that those who cleave only to God's word, namely, the Baptists, will say to us: You cannot adduce a single passage in Scripture where the baptism of little children is spoken of. Our answer is that this is thoroughly taught us in Scripture, not indeed by separate texts, but by its whole tenor. The reason why the Lord Jesus did not name children specially, was that this was altogether unnecessary. From the time of Abraham onwards God had engrained it in His people, that in His covenant He always reckoned parents and children together. He deals, not with separate individuals alone, but with households: the faith of a father held good for the child, so long as the child did not violate the covenant.”

Conclusion: We need to preach Baptist history. We need to recognize that the Great Whore is trying to influence us to accept a one world religion. We need to stand up for what is right like our Baptist forefathers. Notice the stand that William Witter took.

1. Witter lived in Lynn, Massachusetts and was a member of the Salem Congregational Church at the time of his conversion. With this new light he received from his salvation and the Word of God, he began to protest against the false doctrines of the Congregational Church. In doing so, he was arraigned before the Salem court on February 28, 1644. The public records states,

“For entertaining that the baptism of infants was sinful, now coming to Salem Court, answered humbly and confessed his ignorance, and his willingness to see light, and (upon Mr. Morris, our Elder, his speech) seemed to be staggered. It was said he called ‘our ordinance of God a badge of the whore.’ The sentence was that ‘on some lecture day, the next fifth day being a public fast, to acknowledge his fault...and enjoined to be here next Court at Salem’.”

2. William Witter did not change his opinions and was brought before the court again at a later date. On December 18, 1645 Witter was brought before the court at Salem and the documentation states,

“William Witter of Lynn, was presented by the grand jury for saying that they who stayed while a child is baptized do worship the devil. Henry Collins and Nat. West dealing with him thereabouts, he further said that they who stayed at the baptizing of a child did take the name of the Father, Son, and Holy Ghost in vain, broke the Sabbath, and confessed and justified the former speech.”