



The Grace Proclamator and Promulgator

“To testify the gospel of the grace of God.” Acts 20:24

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Critique 6

By J. C. Settlemaier

In this sixth and final article critiquing *GREAT COMMISSION CREDENTIALS* in *THE GRACE PROCLAMATOR AND PROMULGATOR* (for other articles pertaining to other errors in *GREAT COMMISSION CREDENTIALS* go to ntbaptistchurchoflizton.org we take up Bro Fenison's claim in *GREAT COMMISSION CREDENTIALS* that Mt. 28 teaches Essential Mother Daughter Authority (ESSENTIAL MOTHER DAUGHTER AUTHORITY).

This attempt to make Mt. 28:19-20 teach ESSENTIAL MOTHER DAUGHTER AUTHORITY is certainly one of the most convoluted arguments that I have ever seen! It actually runs on for 38 pages in *GREAT COMMISSION CREDENTIALS* ! Without going

through the whole thing, it basically amounts to this. The author appeals to the Greek grammar of Mt. 28:19-20 in the attempt to prove this text ...designates an earthly administrator (“ye”) that stand between Christ and all recipients (“them”) of this commission. [*GREAT COMMISSION CREDENTIALS*. iii].

He then maintains this demands ESSENTIAL MOTHER DAUGHTER AUTHORITY!

What is wrong with all of this? My refutation of this irrelevant exercise is very simple.

Bro Fenison's problem is not grammar but the **application!**

Bro Fenison is bold to tell us ESSENTIAL MOTHER DAUGHTER AUTHORITY demands (See **CRITIQUE CONT. Bottom P. 7, Rt Col.**)

BAPTISTS AND MISSIONS

By Daniel Chamberlain

[EDITOR'S NOTE: We published this article in the issue dated October 1, 2008. However, we inadvertently left off a small amount at the end of the article. The article was so good that we felt that we should publish it again in its entirety.

I have also been asked to announce that the article will be published in full in a booklet that the Victory Baptist Church is publishing that will contain copies of all the messages preached in this conference.

I apologize to Brother Chamberlain for the error or on my part. I also apologize to our readers for leaving out part of the article when I originally published it. I trust it will be a blessing to you as you read it in full.

Introduction

I am happy to address this subject today because it is one that is dear to my heart. It must be dear to the heart of all who know the grace of God, not just intellectually, but experientially.

My text is Romans 10:13-15. May these words sink deeply into our souls!

First let me define the term. By “missions” I mean the work of preaching the gospel of Jesus Christ among those who are ignorant of it, and seeking to establish churches that follow the New Testament order. Though the term “mission” is not found in the Bible, the concept is found throughout the book of Acts, and all

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throughout church history. Simply put, it is the carrying out of the Great Commission of Mat. 28:18-20.

I have been asked to address two matters in particular: (1) the issue of the doctrine of sovereign grace and its influence on missions among Baptists, and (2) three great Baptist missionaries: Carey, Judson and McCoy.

I. General Observations

Baptists have historically been at the forefront of spreading the gospel. In another

message we mentioned briefly the zeal of the Waldenses, especially after some of the followers of Peter Waldo had joined them around 1170. They sent out men who had been well-instructed, full of Scripture and sermons in their hearts. They went as traveling merchants to avoid detection from hostile authorities. Their influence spread far and wide.

The proliferation of Baptists throughout church history is perhaps the best testimony to their missionary spirit. Unlike some of our Protestant friends, we have been so busy doing the work that we have had little time to write about it and document it. Non-Baptist historians have neglected to give credit to the labors, influence and sacrifice of Baptists. For example, the great majority of martyrs at the hands of Bloody Mary were Baptists, but you would never know it from John Foxe! (See Peter Masters comments on *Looking for our Spiritual Roots*.)

Baptists have been more interested in quality than quantity, but God has seen fit to give a good measure of both, usually in a gradual and unnoticed way, in many smaller congregations. But there have been occasional large increases, such as during the Great Awakening. Whitefield lamented that in America most of his chickens became ducks (i.e. his converts became Baptists)! On the other hand, during the iron curtain years, Baptists in the Soviet Union continued steadfast, working secretly, doing what they could to spread the gospel, and God honored their labors.

In 1982, David Fountain wrote that of the approximately 50 churches in Great Britain that have continuously preached the gospel for the past 300 years, nearly all are Baptists and all are Calvinists. The staying power of these churches is a testament to their missionary character in their own "Jerusalem."

Asplund's *Register of Baptists in America*, published in 1791, shows there were at that time 867 Baptist churches, 795 (92%) of which were Particular or Calvinistic. The expanding nation gave opportunity to Baptists, and they took advantage of it.

It must be said that Baptist polity lends itself to missionary work, with only local control (no denominational hierarchy), and no formal

education required for ministers.

Thus Baptists have led the way in missionary work.

II. The Influence of Sovereign Grace Theology in Baptist Missions

Does our theology hinder us from being missionary-minded? In most instances, the answer is no. In some instances, the answer is yes. Even today some good men and churches seem hindered, fettered, by their Calvinism. Is their theology over-developed? Have they gone too far? No! I maintain that their Calvinism is immature and under-developed. It is a full-grown, robust Calvinism that can freely offer Christ to every sinner without exception. Just as the Arminian forgets that while many are called **few are chosen**, the hyper-Calvinist forgets that while few are chosen **many are called!** Spurgeon reminds us that the truth of God's sovereignty and the truth of man's responsibility "are believed to be inconsistent and contradictory, but they are not. The fault is in our weak judgment." (*The Early Years*, p. 174.)

The truth is, the gospel is good news—and it is good news to all who hear it, whether they believe it or not. The promises of Christ can be addressed to all men, and **must be!**

From time to time, some Baptists seem to have become lopsided in this regard. As I interpret our history, I hail Andrew Fuller as a hero, not a villain, for detecting a deficiency in his fellow-Baptists in England in the late 1700's, and making an effort to deliver them to a more biblical position. Even though his *The Gospel Worthy of All Acceptation* may contain some wording that could be improved, he was far from "the greatest enemy the church of God ever had" as William Gadsby called him (Iain Murray, *Spurgeon vs. Hyper-Calvinism*, p. 51).

Like Fuller in the 1700's, Bernard Honeysett in the 1900's spent many years among a group of English Baptists who never fully preached the gospel. He writes,

By claiming that the promise of salvation in Christ cannot be addressed to all men, Hyper-Calvinism has to present another means by which individuals may know that the promise is addressed to them. This it does by encouraging preachers to describe feelings and experiences

by which an individual, looking at himself, may discover if God has begun a work in his life. Thus there developed the type of "experimental preaching" favored in these circles, the purpose of which was to help individuals to discover a life-giving work of the Spirit in their hearts *before* they believe they are able to rest on the promises of the Gospel. The effect of this is to reverse the way in which sinners are to be brought to peace. (*The Sound of His Name*, p. 85-86)

Such an approach is obviously death to missionary outreach, both at home and abroad.

When William Carey first asked his fellow Baptist pastors "whether the command given to the apostles to teach all nations was not binding on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent," he met with accusations of "enthusiasm" (a.k.a. Arminian zeal) and was told scoffingly, "When God pleases to convert the heathen, He'll do it without consulting you or me. Besides, there must first be another pentecostal gift of tongues" (*S. P. Carey*, p. 47). Though some have questioned whether these words were actually spoken, Carey himself said that he was strongly rebuked more than once for his "enthusiasm."

Our Arminian friends would say that those of us who are missionary-hearted are so **in spite of** our theology. But I believe we are missionary-hearted **because of** our theology! We of all people have the privilege to know more of the glory of a great God, who is worthy of being known. We know that God's almighty arm is able to save even the chiefest of sinners. We know that God most certainly will save a great number for His honor and fame. We understand the place that **means** occupies in God's scheme—He has ordained not only the end but also the steps by which that end comes to pass. We know that we are fishing in a pond stocked by God before the foundation of the world!

It is noteworthy that the whole phenomenon known as the "modern missions movement" was commenced exclusively by men holding Calvinistic theology. This includes the three I am about to mention. Far from being a hindrance, sovereign grace truth is the impetus for biblical

evangelism and missions. When God told Paul, "I have much people in this city," Paul did not relax—he labored all the more. So must we!

III. Carey, Judson and McCoy

Let me briefly sketch the portraits of these great Baptist missionaries, who were contemporaries for 46 years.

WILLIAM CAREY was born in a small village in England in 1761, and died in India in 1834. He was poor, did not even finish high school before going to work as a cobbler's apprentice, and possessed very ordinary gifts. But God filled him with extraordinary grace! From a nominal Anglican background, he experienced a radical conversion at the age of 17, through the unrelenting witness of a fellow-worker. His love for the Savior and for the souls of men grew and never stopped growing. In spite of being certain that he had no aptitude for preaching, a small congregation insisted that he preach just once. He preached. They insisted again, and he preached again, and again. He eventually cast his lot with the Baptists. Though uneducated, he taught himself the classic languages of Hebrew, Greek and Latin while repairing shoes and pastoring small churches. Thus his gift for languages began to emerge. He read the log-books of Captain James Cook's recent voyages to the South Seas and could only think of the lost souls that Cook described. Cook was the match that lit the torch in Carey's heart. He began to gather information about all the nations and peoples of the earth. His handmade globe became a second Bible to him. He also taught school to supplement his small pastoral stipends. "His pupils saw sometimes a strange sight, when their master would be moved to tears over a geography lesson. As he pointed to continents, islands, and peoples, he would cry, 'And these are pagans, pagans!'" The biographies of Eliot and Brainerd also gripped him. Not all his fellow-Baptists appreciated his concern for the heathen. As he talked, wrote and preached about the need of souls in far away places, some insulted him by calling him Arminian. But with a few, notably Andrew Fuller, he found one heart and soul in the work of missions. Carey's now-legendary "deathless sermon" consisted of two parts: First, **expect**

great things from God; second, **attempt** great things for God. Though you may not appreciate it, it was in all honesty his postmillennialism that made him first expect great things, and that expectation, in turn, moved him to attempt great things. With a persistent William Carey, a handful of English pastors agreed with fear and trembling to send out the first Baptist missionary to go to the other side of the globe. They were charting new waters literally and figuratively! It was as if Carey were descending the depths of an unexplored mine, and Fuller and the others promised to hold the rope and never let go.

Carey arrived in India in 1793 and never returned to England. He had set his hand to the plow and he never looked back, though the ground was dry and unyielding. He labored for 40 years in India, enduring one great trial after another. His life reads like the list of perils Paul endured. For two years, there was no communication from home. About that time his wife lost her sanity and lived a deranged and dangerous woman till her death 12 years later. He was harassed by the Englishmen of the East India Company, who wanted no missionaries interfering with their business in India. Carey eventually found refuge under the Danish flag at Serampore, not far from Calcutta. All his years in India he supported himself financially by one means or another. Seven years passed until his first Indian convert was baptized. Progress was painfully slow. In 1812 a great fire destroyed the literary work of many years. As more missionaries came, painful divisions needlessly developed that even spilled over into the churches back in England. He outlived a second wife, and several children. But in the face of all these and many other sore trials, Carey's determination never wavered. He later said, "I can plod and persevere. That is my only genius. I can persevere in any definite pursuit. To this I owe everything." One who worked with him said he did not have half an hour a month to relax from hardest labor. He wrote to one of his sons, who had also become a missionary, "The conversion of one soul is worth the labor of a life" (**S. P. Carey**, p. 270).

God truly did **great things** through the **attempts** of Carey. He eventually translated the Bible or parts of it into 40 languages. He is

recognized as one of the greatest linguists of all time. He was often asked how he had been able to learn so many languages. He would answer, "No one knows what he can do until he tries." Many churches were established. To this day his name is a household word in India, because of his varied influence on the social order, especially in linguistics, breaking down the caste system and putting a stop to *sati* (widow-burning). This one we know as "the father of modern missions" requested that the following lines and nothing more be inscribed on his monument:

A wretched, poor and helpless worm,
On Thy kind arms I fall. (Watts)

ADONIRAM JUDSON experienced a dramatic conversion at the age of 20 in 1808 in Massachusetts. A printed sermon by an Anglican minister stirred his heart for the work of missions. A book by a British army officer describing Burma implanted in his mind the great need of that remote and backward nation. He was gripped in a way that he never got over. He said,

It was during a solitary walk in the woods behind the college [Andover], while meditating and praying on the subject, and feeling half inclined to give it up, that the command of Christ, "Go into all the world and preach the Gospel to every creature," was presented to my mind with such clearness and power, that I came to a full decision, and though great difficulties appeared in my way, resolved to obey the command at all events.

While making preparations to go, he fell in love with a young woman who shared his commitment to the Savior. In a letter asking her father for her hand in marriage, Judson wrote:

I have now to ask, whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent of all this, for the sake of him who left his heavenly home, and died for her and for

you; for the sake of perishing, immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, in hope of soon meeting your daughter in the world of glory, with the crown of righteousness, brightened with the acclamations of praise which shall redound to her Savior from heathens saved, through her means, from eternal woe and despair?

John Hasseltine let his daughter, Anne, decide. She said yes. Still in their early 20's, Mr. and Mrs. Judson left the shores of America in 1812 as the first American overseas missionaries. They spent the remainder of their lives in Burma (except for a short visit to their homeland on separate journeys, both for the sake of their health). On the long voyage, Judson, a Congregationalist, studied his Bible and became convinced of believer's baptism. Anne was but a step behind him in her own convictions. Shortly after arriving in India they submitted to baptism at the hands of one of Carey's associates, William Ward. The other missionaries who had accompanied them on the voyage had to separate from them. But one, Luther Rice, also became a Baptist and returned to the USA to seek help and funding from the Baptists. The Baptists in America rose to the challenge. But Judson did not learn about it for two years. (Imagine the anxiety of not knowing who, if any, were holding the rope!)

Burma was a very dangerous and unpredictable place, especially for an uninvited foreigner. But the determined Judson got a foothold and never let go. He learned the language and began translating the Bible. After six fruitless years the first convert finally came. Buddhism enjoyed special privilege with the people and the king, who ruled by capricious whims. After much local opposition in Rangoon, Judson sought royal approval from the ruthless tyrant. He was refused. From then on, he was an open target, living on a precarious edge. The Burmese Christians were in even greater danger. Only the mercy of God protected and preserved Judson. When the British went to war with Burma, all foreigners were assumed to be spies. Judson was imprisoned for 18 months, surviving unspeakable tortures. He was even tempted by suicidal thoughts. Only his wife's diligent efforts with uncaring authorities saved

his life. But her own health was irrevocably injured thereby, and she died at the age of 36. A few years later, Judson buried his second wife. Furthermore the climate of the Orient claimed in death most all of his children in the first year or two of life. His third wife outlived him.

When Judson returned to America for a few months in 1845, he was a sensation. The many fruits of his labors were well-known. But he disappointed audiences who hoped to hear thrilling tales of exotic places. Instead, he preached the gospel, insisting that he "had nothing better to tell than the wondrous story of Jesus' dying love." In 1850, he took a voyage seeking good healthy sea air in hopes of prolonging the life of his weakened frame, but it was not to be. He was buried at sea not far from Burma.

ISAAC McCoy is an unsung hero who deserves to be sung! He was an American who lived 1784 to 1846. Converted at 16 after a godly upbringing, McCoy was inspired by the labors of William Carey, and later named one of his stations in Michigan "Carey Mission." He was ordained to the gospel ministry at 26. During the War of 1812, in which Indians fought for both sides, he was in his own words "stirred in heart" for the Indians. Public sentiment was very strong against the Indians, from Washington D.C. on down. They were viewed as incorrigible cases not worth the effort to teach. After a useful ministry among whites, McCoy began in 1817 to serve the cause of evangelizing these unwanted tribes on the frontier of Kentucky, Indiana, Michigan, and Indian Territory. He was, for the remaining 30 years of his life, "the apostle to the Indians." He was a man obsessed with his calling. He continually grieved at the reticence of his own denomination to evangelize the Indians. "In regard to the propagation of the Gospel in Asia, Africa, and Europe, the denomination is liberal and enterprising; but for the conversion of the aborigines of our own country it is but little inclined to labor." He determined to labor alone if necessary in this needy field.

He introduced the idea of Indian Territory and lobbied much for its creation. He saw this as an "Indian Canaan" necessary for the survival of the tribes, lest they become extinct by the

exploitation of the growing nation and the adopting of the sins of the white man, especially drunkenness. Over the course of his life he made no less than 13 trips on horseback to Washington to bring this dream to reality. He was for a time employed by the United States Government in surveying this territory.

His gospel labors were manifold. Among other achievements, he was instrumental in the founding of the first Baptist church in present-day Oklahoma, on September 9, 1832, in the Creek nation territory. They began with only 6 members, but enjoyed rapid growth. Nine months later there were 60 members composed of whites, blacks, and Indians. A year later the congregation numbered 300. These were not fair-weather converts. The Creeks severely whipped all who became Christians.

Though McCoy and his family were sometimes greatly mistreated and nearly murdered by the Indians, he did not take legal action against them for fear of losing his open door of witness to them. One of the tribes he evangelized, the Ottawas, had in earlier years captured some of his wife's family. His sacrificial spirit is perhaps best evidenced by the fact that 11 of his 14 children died on the mission field. The only child to outlive him was John Calvin McCoy (who became a founder of Kansas City and is buried in Union Cemetery). With such a name, there should be no doubt about the theological convictions of his parents!

And what shall I more say? This unsung hero deserves much more of a song than I have sung. But God has kept all the records. More importantly, it is for us to sing our Savior's praise! One of the hymns McCoy sang at baptisms was:

Hail, exalted mighty Savior!
 Push thy glorious conquests on,
 Help us, who enjoy thy favor,
 Sing the victories thou hast won.
 We would praise thee,
 For what sovereign grace hath done.

IV. A Few Concluding Observations on These Missionaries

One disclaimer: All three whom we have mentioned were influential in starting missionary societies. Though we cannot condone these

extra-biblical organizations, we should not deny all that God accomplished in spite of them.

On a more positive note, I have found some common elements in the life and ministry of these three heroes. They were all evangelists at home before they ever set off for their far-off fields of labor. They were all men who sensed a distinct call to their work and were compelled to it. They took the great commission seriously and personally, and not as a suggestion or an option. In a message on Matt. 28:20, Carey insisted, "To neglect His commission is to forfeit His benediction" [i.e. *lo, I am with you*].

They were men of deep personal piety. They were steeped in the grace of humility. Carey, at the beginning of his work said, "If God uses me, none need despair." In the midst of his work he wrote to Fuller, "None stands more in need than I of the prayers of God's people." At the end of his work he said to a friend, "When I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Savior."

They were full of unstoppable determination and desire. They understood the importance of their work, and were fully committed to it. They understood God uses means to accomplish His eternally-laid plans. They were patient under trial and persevered, knowing their labors would not be in vain. They kept a long-term perspective. They expected God to work, and were willing to sacrifice everything and suffer anything to get to be involved in it. McCoy said,

Missions to the Indians are unpopular things, and he who does not possess resources within himself to work alone, or with few associates, to sow much and reap little, to work hard without the reward of worldly honor or money, to remain poor all his life for the sake of making the almost friendless Indians rich, and to wait for his pay until he shall get to heaven, had better not enter upon any mission to the Indian.

Now it is for us to examine our hearts. Are we really missionary Baptists? We must be more than missionary in our creeds, songs, prayers. We must be missionary in labors, otherwise we are practical hyper-Calvinists. Are we not guilty of much criminal neglect in the work God has given us to do? Let us be missionaries in our "Jerusalem" as well as in the uttermost part of the earth. Our options are

simple: go, send, or disobey. We must be at one end or another of the missionary rope!

Young men, consider your gifts and your desires. Consider the need of a lost world. Consider the worthiness of God's Name to be known. At least pray that God would show you what He would have you do in your short life on earth.

Carey said, "Not to have the heart to improve the prize of a God-given opportunity is to deserve the epithet of fool." Friends, will future generations rise up and call us fools for neglecting our opportunities? Listen to McCoy's last words to his wife: "Tell the brethren never to let the Indian mission decline." Near the end of his life, Judson lamented, "It is my growing conviction that the Baptist churches in America are behind the age in missionary spirit. ...The Baptist missions will probably pass into the hands of other denominations...and those who have occupied the van will fall back into the rear." O may God speak to us, convict us, and re-energize our sluggish hearts!

Our text says that those who preach the gospel have beautiful feet in the estimation of their hearers. Carey's feet were beautiful to some in India. Judson's feet were beautiful to some in Burma. McCoy's feet were beautiful to some in North America. Do your feet look beautiful to anyone?

(CRITIQUE contained from page 1, right col.) an **earthly administrator** and an **earthly authority** [GREAT COMMISSION CREDENTIALS. 123; iii.] to constitute a church! That is, an **ordained preacher** and a **mother church**, whereas Scripture demands a **heavenly Administrator** and a **heavenly Authority** and Christ is both! [Eph. 1:23; Re. 1:13;2:5; Mt. 18:20; 1 Pe. 2:5]. He is Administrator and Authority!

It is Christ who walks among the golden candlesticks—not a mother church—not an ordained man!

No man can do this! No ordained man can do it! No bishop can do it! No presbytery can do it and no church can do it! No group of churches can do it! No Association can do it! No *creature* on earth or in Heaven can do it—no one but Christ can enter into that holy domain to light or

to snuff a church lamp! But ESSENTIAL MOTHER DAUGHTER AUTHORITY, Uzziah-like, seeks to enter in where only Christ is permitted! And it cannot be for their honor to so intrude where they have no right to be! [2 Ch. 26:18]. For ESSENTIAL MOTHER DAUGHTER AUTHORITY to be true it means that a church must enter into the place of Christ, take the scepter out of His hand, usurp His place (Re. 1: 13), and light a church lamp—that is constitute it! How preposterous! How absurd! How un-baptistic! How impossible! How unbiblical! But Christ does not hesitate to tell us contrary to this false notion that

....where two or three are gathered together in my name, there am I in the midst of them. Mt. 18:20.

That is that He himself and He alone constitutes a church! Bro Fenison argues that Christ gave authority to the church in its representatives the ye (Go ye into all the world....) and they are to teach the *thems* (teaching *them* to observe all things...) and that this establishes the necessity for ESSENTIAL MOTHER DAUGHTER AUTHORITY! This is the basis of the whole argument by Bro Fenison. The whole thing is an elaborate grammatical exercise which amounts to zilch as far as I am able to see.

In fact, if the ye (s) teach all things Christ commanded then they must teach DIRECT AUTHORITY for this was Christ's teaching in Mt. 18:20 and these two texts must agree!

ESSENTIAL MOTHER DAUGHTER AUTHORITY TOO LATE TO BE A DOCTRINE OF THE BIBLE

This twist on Mt. 28 is similar as the Universal Invisible church idea—which was 1500 years too late to be the true interpretation in spite of the veritable avalanche of materials given in its defense at the time of its first broaching and ever since! Protestantism swims in this idea and you find it in almost every commentary and every pulpit as if it were written in Heaven! Yet it was an invention which never saw the light of day before 1500 and that proves it a false system! It is certainly impossible for a doctrine to be scriptural and apostolic and yet

be unknown for over a thousand years!

An improper interpretation of a passage as to its meaning will skew a man's thinking. This is what happened to Bro Fenison. ESSENTIAL MOTHER DAUGHTER AUTHORITY distorts his perception! He sees everything with ESSENTIAL MOTHER DAUGHTER AUTHORITY leanings.

ANY ERROR CAN BE PROVEN IN THIS MANNER

Furthermore you can prove any erroneous doctrine to be true by using Mt. 28:19-20 as Bro Fenison does. All you have to do is plug the doctrine in question into the equation as he does ESSENTIAL MOTHER DAUGHTER AUTHORITY and this text will support it as much as it does ESSENTIAL MOTHER DAUGHTER AUTHORITY!

Of course this theory brings home uninvited guests!

Take the idea of popedom. Just plug it in as he does ESSENTIAL MOTHER DAUGHTER AUTHORITY and there you have it! Take the primacy of Peter and this text teaches it as much as it teaches ESSENTIAL MOTHER DAUGHTER AUTHORITY! Take Preterism. Just plug it into this passage as he does ESSENTIAL MOTHER DAUGHTER AUTHORITY and lo and behold, Mt. 28 proclaims it! The ye give Preterism, the primacy of Peter to the *thems* just as sure as they do ESSENTIAL MOTHER DAUGHTER AUTHORITY! His system not only permits such wild cards, but given his unjustified application, it demands them. If this is done in the green, what will happen in the dry?

There is not the slightest evidence of any such doctrine in this text. There is not the slightest *implication* of ESSENTIAL MOTHER DAUGHTER AUTHORITY here! The whole theory of Bro Fenison is founded on a treacherous *application*! The whole idea is as foreign to the text as is the idea of Purgatory!

APPLICATION OF A FALSE DOCTRINE TO SCRIPTURE DOES NOT MAKE IT TRUE

The application of Scripture to a false doctrine does not make that doctrine true. Take

the example of Eph. 4:9. Did Christ enter into Hades to free inmates or does this only refer to the grave? Either position is grammatical. Grammar then does not settle this issue. [Cf. Lange. Loco].

Take the idea of the primacy of Peter and Mt. 28. The Catholics say the *ye s* are the cardinals and they elect the pope. Does this passage teach this? They claim it is teaching their doctrine but the text teaches no such thing! Do they get this from the grammar? The grammar will support it as much as it does Bro Fenison's position. How do the Roman Catholics get this idea from this text? They get it exactly the same way he gets ESSENTIAL MOTHER DAUGHTER AUTHORITY from it— by *application!* A *pseudo* application! Take Episcopalianism. It also appeals to this text. Does it teach their doctrine? No! How do they get their idea out of it? By application. So it is with ESSENTIAL MOTHER DAUGHTER AUTHORITY.

Take the case of the laying on of hands as a church ordinance which Keach and others held to including the Philadelphia Association. Because (as Bro Fenison claims) the *ye* were to teach all things to the *thems*! And then it would be just as logical to maintain the text commands and demands the laying on of hands as a church ordinance and without this act there is no true church!

Does this mean ESSENTIAL MOTHER DAUGHTER AUTHORITY is taught here?

Does this mean that ESSENTIAL MOTHER DAUGHTER AUTHORITY is the doctrine of Mt. 28:19-20 and the doctrine of the NT and has been the practice of Baptists ever since?

Not in the least!

First, We know that this has never been taught by Baptists before! The challenge given in *LANDMARKISM UNDER FIRE* to produce one explicit reference to ESSENTIAL MOTHER DAUGHTER AUTHORITY before 1900 has an empty mail box! Bro Fenison did not undertake to do it in *GREAT COMMISSION CREDENTIALS!* He did not even take hold of the challenge! He gave many irrelevant quotes but an explicit statement of ESSENTIAL MOTHER DAUGHTER AUTHORITY? Not a grain!

So far as we know no Baptist ever expressed this idea in the whole realm of Baptist literature! If any such quote had been found, then Bro Fenison would have touted it as if it were the Holy Grail! But has anyone seen any such attempt in *GREAT COMMISSION CREDENTIALS* or anywhere else? If this does not write Icabod over the door of ESSENTIAL MOTHER DAUGHTER AUTHORITY then I confess I cannot imagine how it could be done! If ESSENTIAL MOTHER DAUGHTER AUTHORITY was the doctrine of Christ and if Mt. 28 taught it or demanded it, then Baptists have either taught this doctrine or they have been most derelict in their duty for near two thousand years! But as Gill said of the doctor's degree Baptists never thought it, they never sought it and they never bought it! Hence Bro Fenison and others have come home with empty wagons!

But beside all this, if we press this stick-man grammar to such impossible lengths, we have the commission extending only to men! Why? Because the grammar demands it as much as it does ESSENTIAL MOTHER DAUGHTER AUTHORITY for the plural pronoun for *them* (Mt. 28:19, 20) is masculine (autous)! Press that with the same rigor Bro Fenison does and you cannot fail to see the absurdity of his position!

THIS VIEW OF Mt. 28 IS NEW LITE

In all probability this theory that Mt. 28:19-20 teaches ESSENTIAL MOTHER DAUGHTER AUTHORITY is not thirty years old! Did any man reading this article ever hear or read of this application of Mt. 28 before? Ask for its history. It has no history! It is just plain new lite! This proves it is not a Biblical doctrine!

What can we say?

Well, we are instantly struck with a lightening bolt of reality that makes the matter day-light clear! No Baptist ever taught ESSENTIAL MOTHER DAUGHTER AUTHORITY from Mt. 28—or from any other passage in the NT ! There is no explicit statement by any Baptist setting forth ESSENTIAL MOTHER DAUGHTER AUTHORITY until our own times and more especially none from this text!

This indisputable fact lets the air out of Bro

Fenison's claim and shows it to be mere wishful thinking. ESSENTIAL MOTHER DAUGHTER AUTHORITY is not in this passage and consequently he cannot get it out of it! This is where his wagon hit the stump!

His theory then is just that—an unsupported claim and nothing more!

DIRECT VERSUS INDIRECT

Take the call to the ministry. Is this included in the *all things* in Mt. 28? Of course! Does this mean that the call to the ministry is in the hands of the church? No Baptist ever thought so! The call to the ministry is **direct from Christ** in Heaven and so is the constitution of a church and we have direct Scriptures proving both, Mt. 18:20; Acts 26:16; 1:24; 2 Cor. 8:5.

Take revival. Is this included in the all things? Of course! Does this mean that revival is in the hands of the church? Only Arminians think so! Revival comes direct from Christ in Heaven and so does the constitution of a church!

Take salvation. Is this included in the all things? Of course! Does this mean that salvation is in the hands of the church? Absolutely not! Salvation comes directly from Christ in Heaven and so does the constitution of a church!

MORE EXMPLES OF IMPROPER APPLICATION

Take for example the text Matthew 26:52.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Some men have given this text an improper application by saying this as an absolute and unqualified statement.

But it is not the grammar which drives this idea but *wrong application*. The grammar could mean absolutely that any man who uses a weapon will die by that weapon. But the grammar does not **demand this idea**. It is application which vaults men over the real meaning and maintains that every man who uses a weapon will die by that weapon. It is an application that is manifestly wrong.

Proof?

Jesse James was a notorious outlaw who lived by the gun and he died by the gun. Robert Ford shot him in the back of the head with a single action colt. So far so good. But the moment we look at Frank James, the application fails. Frank was as much an outlaw and lived by the gun as much as his brother Jesse did. But how did Frank James die? He died in bed with his boots on! This is a clear refutation of the application of this idea, grammar notwithstanding!

We need no outside help to repudiate such a false tenet! This meaning however plausible, however revered, however supported—by grammar, syntax, context, analogy or whatever— is proved false by this one single exception.

Take the example of Jn. 21: 22. Some of the brethren in the very shadow of our Lord's earthly ministry made a wrong application of these words. They may have appealed to the grammar also! What application did they make? They said Christ said John would not die before the Lord returned. John writing near the end of his life corrected this false application. So it is with ESSENTIAL MOTHER DAUGHTER AUTHORITY but with ESSENTIAL MOTHER DAUGHTER AUTHORITY men refuse to be corrected in spite of facts.

Take the example of Acts 22:16 and the Campbellites. They appeal to the grammar. They argue that this teaches baptism is essential to salvation. Is this correct? Of course not! Where do they go wrong ? Application! Just as Bro. Fenison does with Mt. 28.

Take the example the Mormons and 1 Cor. 15:29. Mormons maintain this passage teaches baptism for the dead by proxy. They appeal to the grammar. Does the grammar demand this idea? Of course not! How do they get this idea? By application! Is their application correct? No! It is totally false. The Scripture no where teaches any such thing! By the same error of application, Bro Fenison thinks to find ESSENTIAL MOTHER DAUGHTER AUTHORITY in Mt. 28 but he gets this not by grammar but by a defective application and he may as well claim baptism by proxy is taught in the NT as well as ESSENTIAL MOTHER DAUGHTER AUTHORITY!

Joyce Baldwin also appeals to the Great Commission to prove ordination of women to the ministry:

The great commission of Jesus (Mt. 28:18-20) involves all believers[Elwell & Weaver. Bible Interpreters of the 20th Cent. P.337].

Thus from the Great Commission Baldwin deduces women can be ordained and can preach! From this reference we see Mt. 28:18-20 can be used as the springboard for anything anyone chooses! Absolutely any doctrine or teaching can, in this manner, be injected into the passage and then it can be boldly claimed that it teaches that doctrine! Now this vividly illustrates Bro Fenison's method is false. Mt. 28:19-20 no more teaches ESSENTIAL MOTHER DAUGHTER AUTHORITY than it does the ordination of women! One can claim this text supports the one as well as the other! The fallacy is manifest!

We also remember that infant baptism is said to be taught from the grammar of Mt. 28:19!

Baptizantes] Both these present participles are the conditioning components of the imperative aor. preceding. The *matheeteuein* consists of two parts the *initiatory*, admissory *rite*, and the *subsequent teaching*. It is much to be regretted that the that the rendering of *math. 'teach,'* has in our Bibles clouded the meaning of these important words. It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is *from baptism to instruction* [i.e. is, *admission in infancy to the covenant, and growing up into teerein panta k.t.l.* the exception being, what circumstances rendered so frequent in the early Church, *instruction before baptism*, in the case of adults. [Alford's Gk. NT. Mt. 28:19].

Does the grammar of Mt. 28 teach infant baptism? It does so as much as it teaches ESSENTIAL MOTHER DAUGHTER AUTHORITY! This illustrates the fallacy of Bro Fenison's claim!

Therefore, Bro Fenison's application of ESSENTIAL MOTHER DAUGHTER AUTHORITY to this text utterly fails simply because it is not in the text, grammar, syntax, Greek, English or what have ye! Nor is it found

any where else in Scripture! It is not found in Baptist History! It is not found in any commentary! It is not found in any Church History! No Baptist ever heard of it before! As far as Baptist doctrine is concerned this novel theory is dead in the water! It is utterly refuted by the extensive records of Baptists.

No Baptist historian ever mentioned it!

No church historian of any kind ever mentioned it!

No Baptist Confession ever stated it!

No Scripture declared it!

No Landmark Baptist ever embraced it!

In fact Landmark Baptists tromp all over this false idea of a mother-church authority. Not only do they reject ESSENTIAL MOTHER DAUGHTER AUTHORITY but they designate expressly and explicitly Direct Authority! Certainly no Landmark Baptist ever understood Mt. 28:19-20 to teach what they denied in word and practice!

J.R. Graves said Mt. 28 cannot be used to teach what is not positively commanded by Christ and He never taught nor commanded ESSENTIAL MOTHER DAUGHTER AUTHORITY!

The law of Christ was specific. "Teaching them to observe all things whatsoever *I have commanded you.*" This most positively forbade them to teach or enjoin upon Churches they might gather, the observance of any thing Christ had not taught or commanded them, the Apostles, to teach, previous to his giving the commission. [GREAT IRON WHEEL. 53].

But this is exactly what ESSENTIAL MOTHER DAUGHTER AUTHORITY brethren are doing!

Graves said each church receives its authority **not from a mother church but directly from Christ!**

Each particular Church is independent of every other body, civil or ecclesiastical, and receiving its authority directly from Christ, it is accountable to him alone. [GREAT IRON WHEEL. 552].

Of course it follows that Landmarkism does not leave ESSENTIAL MOTHER DAUGHTER AUTHORITY any place for the sole of its foot to

rest!

Thus this new spin on Mt. 28 is altogether novel, a new-fangled, new-lite doctrine and has the strong smell of new paint! I do not believe the idea is thirty years old! It therefore cannot be the stated, essential and constant doctrine of Baptists for 2000 years! This new idea of Mt. 28 is determined by tradition rather than textually derived. The Great Commission does not mention ESSENTIAL MOTHER DAUGHTER AUTHORITY in any sense!

We have a more sure word. 2 Pe. 2:19-21.

CENTRAL BAPTIST CHURCH

2009 BIBLE CONFERENCE

March 13, 14, 15, 2009

EVENING MEAL BEGINS
CONFERENCE
5:00 PM March 13

SERVICE TIMES

Friday Evening 7:00
Saturday Morning 9:30
Saturday Evening 7:00
Sunday Morning 9:30
Sunday Evening 5:00

All meals during the conference, except breakfast, will be provided by the church.

SPEAKERS

Laurence Justice
Paul Brown
Aaron Dumas
Wayne Camp
Dan Cozart
Bill Brown

Pastor: Bill Lee
Phone: 662-226-2715

EAST SIDE BAPTIST CHURCH

BENTON, ARKANSAS

ONE DAY BIBLE CONFERENCE

SATURDAY, APRIL 4, 2009

SPEAKERS

BROTHER ORVAL HEATH
BROTHER LINDY DAVIS
BROTHER BILL LEE
BROTHER ROGER DOHRER
BROTHER WAYNE CAMP

PASTOR: STEVE RAINES

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