

The Baptist Defence

...hear ye my defence—Acts 22:1

Year 2006: Issue 2

May Is Mission Month. Pray For Our Missionaries

May, 2006

When Paul Set Sail

*So they, being sent forth by the Holy Ghost,
departed unto Seleucia; and from thence
they sailed to Cyprus. Acts 13:4*



What a beautiful story is that of Saul as he is sent out, along with Barnabas, from Antioch of Syria to go on a tour of Asia Minor to preach the Gospel to the regions

beyond! Certainly Ananias had already heard that he must suffer many things for the sake of the Lord Jesus Christ. This makes the journeys of Paul all the more interesting, expecting that some tragedy or treachery may come his way, not knowing what it might be or who may be involved. But Paul continued to travel, despite the dangers and the hazards of life or limb. This certainly is the heart of a faithful missionary.

In the 13th Chapter of Acts we find the pattern that is laid down for sending out missionaries. We as Baptists should take note of this pattern and practice it with faithfulness.

Notice, first, that Barnabas and

Saul were both called of God. This is the last item mentioned in Acts 13:3, but it is the first event chronologically. That is the reason it is in the past tense: "I have called them." Every missionary sent out by a Baptist church should be called of God.

The Holy Spirit spoke to the church or led them to set aside Barnabas and Saul for the work whereunto they were called. Sometimes we select the missionaries we support by their talents or their charisma or their interest, but we must do our best to follow the leadership of the Holy Spirit. And don't think that you can detect by your own personal, carnal wisdom whom the Holy Spirit has called, because you cannot. We must pray and fast, as they did in this chapter, that we may be led to support or sponsor the missionaries the Lord would have us to separate.

Then, of course, the church separated these men to the work. Today we would call this ordination, rec-

(Continued on page 2)



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(Continued from page 1)

ognizing their call and commending them to God for his service, giving them our support and the authority to do mission work. Remember that this authority and recognition came from a local church, Antioch.

Now when Barnabas and Saul set sail, they can be sure that they are in God's will. I don't suppose that these men would have attempted a journey like theirs if they had not been commended by the church at Antioch.

On their first journey they went to Cyprus, to Perga, then to Antioch of Pisidia, to Iconium, Lystra and Derbe. Then afterwards they rehearsed the places they had visited and journeyed back to Antioch of Syria to give a report to the church that had sent them out; thus, today we have our missionaries to come home to their sponsoring church and their supporting churches in order to hear what God is doing on the mission field.

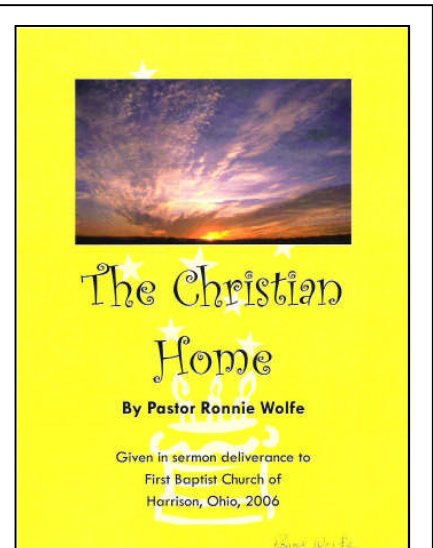
In three more journeys, God blessed with many saved; howbeit, there were many persecutions along the way and hardships that are hard to imagine, which Paul took in stride, knowing by now that he

must suffer much for the sake of Christ.

But Christ had already suffered for Paul, so why should Paul not suffer for his Lord? Many of our own missionaries are in many trials on the mission fields. We should be praying for them that God would give them strength, wisdom and courage to do the Lord's work. Then we here at home should pray that God will give us grace, also; because persecution is not far behind for us, I am sure. We are no better than our forefathers. We are not more privileged than Paul or Silas or Barnabas or any other person who has been persecuted for the cause of Christ.

Let us wave our banner high! Let us carry on the work! Let us go into the regions beyond and preach the Gospel to every creature that many may be saved despite the many oppositions from the wolves who care not for the sheep.

Let us care for our missionaries. Let us care for our flocks. Let us be faithful as under-shepherds to carry on the work God has called us to do. You never know what God's grace may do through our efforts.



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By Pastor Ronnie Wolfe

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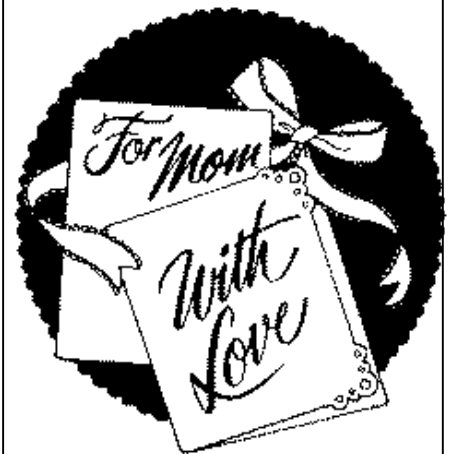
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Pastor Ronnie Wolfe

Ephesians 2:21 *In whom all the building fitly framed together groweth unto an holy temple in the Lord:*



We wish all our Moms

A wonderful Mother's Day

Thanks be to God for

Christian mothers!



Answering The Questionnaire

By Pastor Ronnie Wolfe

How Are Baptists Different From Catholics?

We are different from the Catholic church in many ways, but here we shall mention only a few.

First, let us consider the subject of church authority. Roman Catholicism (RC) teaches that the church is sacred and infallible, that the church is the safeguard for what is truth, and this truth can change as the church sees fit. The Bible is of a secondary authority; therefore, the Bible is not the paramount source for doctrinal teaching and practice.

In Baptist churches, the churches themselves have authority to carry on the work of God in sending missionaries, discipline, etc, but that authority does not reside in the churches without the stricture of Bible doctrine. The Bible itself is infallible, not the church. The first church of our Lord had a devil as a member—not even the first church was infallible.

Secondly, the Catholic Church has a pope (or father) as its head. Baptists believe that no man on earth should be called father in the religious sense of the word (Matt. 23:9). Only Christ is the head of the church according to scripture, and that is the reason Baptists believe this.

Thirdly, in RC Mary, the mother of Jesus, becomes the “mother of God” and the “Queen of Heaven.” This is an abomination in the eyes

of Baptists. We consider Jesus to be infallible, not Mary. We do not believe that Mary can intercede for us but that only Jesus can intercede (Heb. 7:24). See also 1 Timothy 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*

Fourth, the RC church believes that the true church is a universal, visible body made up of those who acquiesce to the teachings of that church. Baptists believe that the church is a local, visible body of baptized believers in Christ and that there are many like churches, not just one church. The Bible speaks of the “churches” of Galatia, etc.

Fifth, the RC church believes in “means of grace.” Baptists believe that grace comes from God and uses no means except the Gospel to grant that grace to sinners. We call it “free grace.” Notice Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

Sixth, The RC church uses the Apocraphal books as a part of their scriptures. Baptists do not recognize those books as inspired because of their questionable content

and origin. Such doctrines as praying for the dead may be cited as examples of contradictions from the true canon of scripture.

Seventh, being a Baptist takes no one to heaven nor places him in the kingdom of God. The New Baltimore Catechism, however, teaches that one must be a Catholic in order to go to heaven. Baptists do not agree with this kind of thinking.

Also, the New Baltimore Catechism teaches that one must be baptized in order to enter heaven. Since there is not one mention of that in the Bible, Baptists do not agree with that doctrine. Baptism by the RC church includes the baptism of infants, which Baptists refuse to do, since a confession of faith is required before baptism can be administered (Acts 8:37).

There are many other differences between Roman Catholics and Baptists, but this should suffice for a brief overview. We as Baptists believe in religious freedom, so we believe that people can believe according to their own consciences. May God give us wisdom to know the truth and to follow the truth. Ω

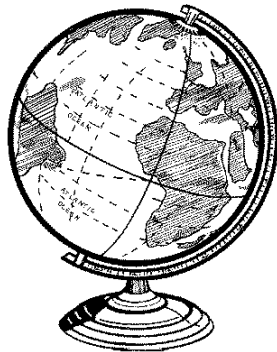
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